

Pathology Photography Fiction Fishing
Christianity Art Cooking Essays
Buddhism Freemasonry Medicine Biology
Music Ancient Egypt Evolution
Carpentry Physics Dance Geology
Metaphysics Fitness Chess
Marketing Confidence
Immortality Biographies Poetry
Psychology Witchcraft Electronics
Chemistry History Law Accounting
Philosophy Anthropology Alchemy Drama
Quantum Mechanics Atheism Sexuality
Personal Health Ancient History Criminal
Empire
Metaphysics Investment Archaeology

Forgotten Books

— www.forgottenbooks.com —

Copyright © 2016 FB &c Ltd.

All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher, except in the case of brief quotations embodied in critical reviews and certain other noncommercial uses permitted by copyright law.

KACHIN GRAMMAR.

INTRODUCTION.

1. The Kachin, or more properly the Jinghpaw, or Chinghpaw, language, comprises one of the branches of the great Mongolian family. In its nature and genius it is strictly monosyllabic, but many indications are at hand to show that it has entered upon its agglutinative stage. Its Grammar agrees in the main with the rest of the dialects belonging to the same stock, and its vocabulary presents a strong relationship with Burmese, Shan and Chinese. Other dialects kindred to Kachin are also spoken in Upper Burma, of which the most important are Märu and Atsi, the one known as Lăshi being but a modification of the latter. The origin of these dialects would be an interesting subject in itself, but must as yet be regarded as undetermined.

2. The vocabulary in Kachin is not as meagre as has often been asserted. It must contain about 12,000 words, which is sufficient to express more than ordinary thought, and to describe almost any phenomenon in everyday life. Its grammar is remarkably full and even exact, and not without serious difficulties to a western mind. To think and speak as a Kachin is no easy matter, and the main trouble in understanding even ordinary Kachin must be sought in the fact that the full force of their numerous particles and other grammatical peculiarities have not been sufficiently mastered.

3. The Kachins, never having been a literary people, being broken up into a great number of

tribes, clans and families, cannot be expected to agree with each other in all particulars regarding pronunciation or vocabulary. More or less important differences may be noticed in almost every village, or at least among every family and tribe. To treat of all these differences and peculiarities would be an endless and useless task. It will be necessary, however, to point out the general variations, characterizing and distinguishing the representative branches of the whole Kachin race.

4. For the sake of convenience, we will divide the whole Kachin race in upper Burma into three great divisions, which we will call, the Southern Chinghpaws, the Cowries, and the Northern Chinghpaws, without attempting any definite demarcation for either, and in a general outline notice the chief differences in their otherwise common language.

(1)	<i>S. Chinghpaw.</i>	<i>Cowrie.</i>
(a)	Difference of vocabulary :	
	Dai, to be sharp ;	Jung.
	Hkali, fever ;	Ara.
	Mădi, to be moist ;	Ke.
	Lăsi, to be lean ;	Măkhru.
	Upreng, a quail ;	Gălik.
	Anhtē, we ;	I or i hteng.
	Nanhtē, you ;	Ni or ni hteng.
	A, sign of the genitive ;	Ya or yē.
	Ai, a general connective ;	De.
(b)	Use of different performatives :	
	Bungli, work ;	Mangli.
	Gintawng, the morning star ;	Kantawng.
	Shingtai, a worm ;	Dungtai.
	Nhtu, a sword ;	Ninghtu.
	Nbung, wind ;	Măbung.

REM. The use of *ning* in Cowrie where the S. Ching. has *n*, is very common. The *n* should be considered an abbreviation of *ning*. Thus the Cowrie

would say *ninghtoi*, where the S. Ching. use *nhtoi*.

(c) Different use of aspirates and lakials :

Hkyen, to cut jungle ;	Shen.
Hka, a river ;	Kha.
Măhkawn, a maiden ;	Măkhawn.
Hpun, wood ;	Pfun.
Hpan, to create ;	Pfan.
Pyaw, to feel happy ;	Praw.

REM. The use of the aspirates, just illustrated, which runs all through the Cowrie dialect, must be considered one of its chief characteristics.

(d) Different use of final letters and syllables :

Ma, a child ;	Mang.
Măsha, a person ;	Măshang.
Kăbawng, to kurst ;	Kăbum.
Măjaw, because ;	Măjoi.
Na, from ;	Nai.
Mălut, tobacco ,	Mălawt.

(e) Use of Chinese words introduced into Cowrie :

Hking, a saddle ;	Shian.
Jărit, food for a journey ;	Shizau.

(2) The differences between the S. and N. Chinghpaws are to a certain extent the same as those between the S. Chinghpaws and the Cowries. The Kachins north of Myitkyina, on both sides of the Irrawaddy, all have a tendency to use the final *ng* where the S. Chinghpaws would end in a vowel. The use of the pronouns also more often agree with the Cowrie, than with the S. Chinghpaw. Besides these, the following peculiarities may be noticed :

S. Chinghpaw.

N. Chinghpaw.

(a) Use of different words :

Tam, to seek ;	Bram.
Shăman, to bless ;	Kăhtan.
Noihkrat, rubber ;	Gănoi.
Shat mai, curry ;	Si.

Hpa, what ?	Hkai.
Gǎde, how many ?	Gǎlaw.

REM. This list might be somewhat enlarged, but it should not be thought that these and similar words are unknown in different localities. No S. Chinghpaw would have any difficulty in understanding one from the North, even though his own idiomatic usage may be different.

(b) Different pronunciations of the same word;
Chyē, to know ; Chyoi or Chyeng.

(c) Different usage of the same word :
Ngawn, to rejoice, considered indecent by many of the N. Chinghpaws.

Num, a woman, considered disrespectful in some localities N. and also in certain cases by the S. Chinghpaws.

5. Words introduced from kindred dialects will naturally vary in different localities. Thus the word for taxes is generally *kanse* or *hkansi* in and around Bhamo. In the Mogaung district *hpunda* was often heard, and *kantawk* seems to be confined to Myitkyina and surroundings. The words used to designate Government officials, for example, may be : *du ni* ; *agyi ni* ; *atsu ya ni* ; *hkun ni* or *jau ni*, all except the first being borrowed from the Burmese or Shan.

6. The same word, even in the same locality, may have different pronunciations. Thus *kākup*, a hat, may also be pronounced *lākup* ; *pungkum*, a chair, *lākum* ; *nlung*, a kind of root from which a yellow dye is extracted, *shālung* ; *shinglung* or *yanlung*. The general tendency is to interchange *l* and *m*, *j* and *sh*. Thus *lāhkam* or *māhkam*, a trap ; *jāhpawt* or *shāhpawt*, a morning. Such peculiarities as, *māli mangli* or *bungli*, work ; *māla*, *minla* or *numla*, a spirit, deserve attention, but do not appear to be very numerous.

7. In view of the great diversity and differences in pronunciation, it will not be insisted upon that the way an individual word is spelled in this work must correspond to its pronunciation by each and all of the Kachin tribes. The same must be said in regard to idiomatic usages. A very common idiom in one district may be very little used in another. Besides, the Kachins themselves distinguish between the "children's language" (*mā ga*); the language in everyday use (*māioi ga*); and the "language of the elders" (*sālang ga*), and each may be said to have some distinct feature of its own. At present our only attempt is to present the general broad outlines of the language.

8. Some attention must here be paid to the religious, or the *nat*, language of the Kachins. The definite meaning of all the terms used in connection with the *nat* worship is not known to the average Kachin. All have a general idea as to their import, but only the "elders" (*sālang ni*), the Nat-priests, (*dumsa ni*), the professional storytellers (*jai wa ni*), and the nat prophets (*myihtoi ni*), are able to give the full meaning of the words and phrases they employ. It is a great mistake to think that the long and tiresome rhapsodies, to which a visitor to a Kachin village may have an opportunity to listen, are all a meaningless jargon. Every word and sentence has some meaning. No doubt a large part of this vocabulary echoes reminiscences from an earlier date, and is antiquated so far as its daily use is concerned, but a still larger part is still in use, especially among "the elders" in conversation among themselves, or in general consultations. No one can have a comprehensive knowledge of Kachin without a fair understanding of this important and interesting part of the language.

9. The figurative and consequently, what we for want of a better term, may call the poetical

structure of the *nat* language is very marked. In connection with this the following points may be noticed :

(a) Employment of unusual terms. Thus, water, *ntsin*, is here called *dingru*; liquor, *järu*, is called *hpang*; an egg, *udi*, is called *hkaklum*.

(b) Figurative names for common objects. Thus, water, *ntsin*, may be called *san hpungsan*, *li hpungnan* or *lam gälu*; *järu*, liquor, may be called *lämu sälat*; *udi*, eggs, *bam bam*; *wa*, a hog, *mähkaw hkingyi*.

REM. Often different names are employed by the *dumsa*, *jai wa* and *myihtoi*. Thus *mähkaw hkingyi*, a hog, would by many be called *myihtoi ga*, "prophetic language", while a phrase such as *ji nma hpri nhpra*, "before the beginning" would be called *jai wa ga*, "the story letter's language."

(c) The *parallelismus membrorum*, or the attempt to unfold the same thought in two successive parallel members of the same division:

Shälung mähtan yin nga ga ;
 Shäla mähtan hpyin sa wa ga ;
 Akawng ginngai ya du ga ;
 Märawn gindai ya pru ga ;

"Let us pass the Shälung tree ;
 Let us go by the Shäla tree ;
 We will arrive at the low hill ;
 Let us go forth to the high hill."

Hkauka ningshan mänau n rat,
 Si myan ari hta gau n hkrat.

"Dancing on the sword's edge he is not hurt,
 Walking on a cotton thread, he does not fall."

(d) In connection with the *parallelismus membrorum*, which is the most characteristic of the religious language, may also be noticed the use of couplets.

Wawri hpe mǎngawp; wawren hpe mǎkawp;
Lǎmun lam wunli lan; lǎtsa lam wungau hpan.

Here *wawri*, a cold, has as its couplet *wawren*; *mǎkawp*, to protect, *mǎngawp*; *lǎmun* and *lǎtsa*, a hundred; *wunli* and *wungau*, blessing, and *lan* and *hpan*, to create, are all couplets. A structure like the following is also very common :

Ja li la ni hpe, ngai gun ring ring,
Ja tsen ma ni hpe, ngai hpai ding ding.

“I take perfect care of golden youth,
I guard the golden maidenhood.”

(e) A certain attempt to metre and also rhyme :

Tsingdu : “ngai nau nem,
Tsingman : ngai nau gyem,
Htaw Mǎtsaw ga n dap,
Ntsang ga n hkap.”

10. It should not be supposed that every *nat* priest repeats the same formula *verbatim et literatim*, as his predecessors or associates in the profession. The general outline is the same everywhere; but the form of the vocabulary is left to a large extent to the choice of the *dumsa* himself. Thus here as everywhere else, it would be difficult to say exactly what is the standard to follow, and must for the present at least be left to the individual judgment of each one interested in the strange beliefs and traditions of an equally strange people.

ABBREVIATIONS.

The following are some of the abbreviations used :—

<i>a.</i>	--	Adjective.
<i>adv.</i>	--	Adverb or adverbial.
<i>coup.</i>	--	Couplet.
<i>comp.</i>	--	Compare.

<i>ex.</i>	--	Example.
<i>gram.</i>	--	Grammar.
<i>inter.</i>	--	Interrogative.
<i>n.</i>	--	Noun.
<i>N. L.</i>	--	Nat or religious language.
<i>num.</i>	--	Numeral.
<i>par.</i>	--	Particles.
<i>per.</i>	--	Person.
<i>plur.</i>	--	Plural.
<i>pron.</i>	--	Pronoun or pronominal.
<i>Rem.</i>	--	Remark.
<i>sing.</i>	--	Singular.

PART I.
ORTHOGRAPHY.

THE ALPHABET.

§ 1. The Kachin Alphabet contains fourteen vowels, and thirty-one consonants, or in all forty-five elementary sounds.

§ 2. Powers of the Kachin vowels.

Vowels.	Powers.	Examples.
a	Sound of a, as in father.	La, to take.
ă	Represents a varying vowel sound, always somewhat suppressed.	Gălaw, to do; Măgwi, an elephant.
e	Short sound of e, as in ten, met.	Rem, to tend.
ē	Long sound of a, as in ale.	Bē bē, in vain.
è	Sound of ay, as in prayer.	
i	(a) Sound of i, as in machine, when standing alone, or at the end of a word or syllable. (A few exceptions are here found.) (b) As initial or in the middle of a syllable, it takes the short sound of i, as in tin.	Hpa gălaw na i? what shall I do? Myi, the eye.
o	Nearly the long sound of o, as in old.	Ti-ṅang; Hkri-tung.
ö	Sound of ö, as the German möglich, or almost that of u in murky.	Ing, to overflow; ning, thus.
u	(a) Sound of oo, as in moon, when initial, by itself or at the end of a word or syllable.	Wora, that, (Comp. § 35, 2, a.) Uri, a pheasant; u, bird; lu, to have.

	(b) When in the middle of a syllable it takes the sound of oo as in wool.	Numsha, a women; mung, also.
ũ	U, as in tub, plum.	
ai	Long sound of i, as in aisle.	Mai, good.
au	Sound of ow, as in cow.	Kau, to throw away.
aw	Sound of aw, as in law.	Baw, the head.
oi	Sound of oi, as in oil.	Roi, to deride.

REM. (a) The letters ö and ũ have been introduced in order to facilitate the writing of kindred dialects. It should be noticed, however, that sounds are found in Măru, Lăshi and Atsi not provided for in this system.

(b) The usage of è as distinct from ē is somewhat doubtful. The real existence of o, except as an interjection may also be questioned. The example given may also be pronounced *wawra*.

(c) The Kachin tones often determine, if a vowel is to be pronounced long or short, in fact each vowel, may have as many variations as there are tones.

§ 3. Powers of Kachin consonants.

Cons.	Powers.	Examples
b	As in English.	Ba, to be tired.
ch	As ch in child.	
chy	No equivalent in English. (Comp. Bur. ၵ.)	Chya, to paint.
d	As in English.	Du, a chief.
g	Hard sound of g, as in go.	Ga, the earth.
gy	A combination of hard g and y.	Gyit, to tie.
h	As in English.	
j	As in English.	Jum, salt.

k	As initial almost like gk; when final like k in English.	Ka, to write; htak, to guess.
ky	Combination of the k and y sounds.	Kyem, to put aside.
hk	Aspirated k.	Hka, a river.
kk	A harsh guttural sound, stronger than the German ch in mädchen, used mostly by the Cowries instead of hk.	Kha, a river.
hky	A sound somewhat softer than ch, but varying to a great degree in different localities.	Măkhawn, a maiden. Hkyet, a valley.
l	As in English.	Lam, a road.
m	Sound of m as in English	Ma, a child.
n	(a) Sound of n as in English. (b) When standing alone, or immediately preceding another consonant, only its pure consonantal sound is heard.	Nam, a jungle. N gălaw, not to do; nta, a house; n-gam, a precipice.
ng	As initial without an equivalent in English, as final like ng in bring.	Ngai, I; leng, a cart.
ny	No equivalent in English.	Nyet, to deny.
p	Almost a bp sound.	Pat, to obstruct.
hp	Aspirated p.	Hpai, to carry.
pf	A blending of p and f; mostly used by the Cowries instead of hp.	Pfun, wood.
r	As in English.	Ri, rattan.
s	" "	Sa, to go.
sh	" "	Sha, to eat.
t	Almost a dt sound.	Tai, to become.
ts	A blending of t and s.	Tsun, to speak.
ht	Aspirated t.	Htu, to dig.

v	As in English.	
w	” ”	Wa, to return.
y	”	Ya, now.
z	”	Zup, to congre- gate.

REM. (a) The tendency among the Kachins is slightly to aspirate nearly all of their dentals, gutturals, labials and sibilants (Comp. § 4). Thus b, d, g, s, etc., are often, strictly speaking, not pronounced exactly as they are in English. These peculiarities vary, however, in different localities.

(b) The ch sound is different from the hky is questionable. The pure h is never found as an initial. The sound of v which by some is pronounced as vf, is by some Cowries, in certain words only, used where y would be used by the Chinghpaws.

(c) Before the labials b, p, hp and m, the performative n (Comp. Introduction 4, (b) Rem.) partakes of the m sound. Thus nba, is often pronounced mba.

(d) When n precedes g and y a hyphen is inserted between these letters when they are meant to be sounded separately. Thus: *n-ga*; *n-gam*; *n-gang*; *n-yawt*. The same is true when two vowels combined as a diphthong are pronounced separately, *na-um* and not *naum*.

§ 4. CLASSIFICATION OF THE CONSONANTS.

The consonants may be divided into seven classes viz:—

Dentals :	d, j, ch, t, ht, ts.
Gutturals :	k, hk g, ng, kh.
Labials :	b, p, hp, m, w, v, pf.
Linguals :	l, n, r.
Palatals :	gy, ky, hky, ny, y, chy.
Sibilants :	s, sh, z.
Aspirate :	h.

§ 5. THE TONES IN KACHIN.

(a) The tones of the Kachin language, although not of so great importance as in Chinese or Shan, must however be carefully mastered and practised, as accuracy in speaking depends to a great extent on the power to enunciate them correctly.

(b) The tones often give to a vowel naturally long, a shorter sound than it otherwise would take, and *vice versa*.

(c) Five tones are easily distinguished in Kachin, and may, for lack of better tonal marks, be indicated by the numerals 1, 2, 3, 4, 5.

(1) The first tone is the natural pitch of the voice, with a slight rising inflection at the end. It may be called the *natural* tone.

(2) The second is a bass tone ; it may be called the *grave* tone.

(3) The third is a slightly higher tone than the second, being pronounced with an even prolonged sound : it may be called the *rising* tone.

(4) The fourth tone is very short and abrupt ; it may be called the *abrupt* tone.

(5) The fifth tone is somewhat higher than the third and is uttered with more emphasis ; it may be called the *emphatic* tone.

The following words may be used to illustrate the power of the tones :

Wa 1, a hut in a paddy field ; *wa* 2, to return ; to pay back ; *wa* 3, a male human being, a father (Comp. § 27), a tooth, the thread of a screw ; *wa* 4, to weave a mat, a hog ; *wa* 5, to bite, an intensive verb. par., bamboo, when used in composition (Comp. § 30.)

Nga 2, to be ; *nga* 3, to speak, cattle ; *nga* 4, to bend or incline the head, to be aslant ; *nga* 5, fish.

'*Taw* 2, to gamble; *taw* 3, to recline; *taw* 4, to be scarce; *taw* 5, verb. par., if.

Hka 1, over against; *hka* 2, to bring from a short distance; *hka* 4, a river, water in a river or lake, to be divided; *hka* 5, a debt; *hka* 5 or 2, a verbal emphatic assertative.

(*d*) Out of a vocabulary of over 7,000 words the following calculations may be approximately correct. About 200 words take all the tones; 1,000 or more take two or three, while the rest would seldom have more than one. It is not to be expected, however, that uniformity in this should be found among all the Kachins. Important differences are found, even within comparatively short distances.

§ 6. FORMATION OF SYLLABLES.

Originally Kachin, like all the languages of the Mongolian stock, must have been purely monosyllabic, as a large part of its vocabulary still shows. Nevertheless a large percentage of words are dissyllabic, and their number is rapidly increasing. Thus it will be necessary to notice the following peculiarities of syllabication:

(*a*) The performative *a* is often used in the formation of general words. Comp. §§ 12, 3, *a*: 56, 2, *g*; 72, 2, *b*.

(*b*) The syllables *ding*, *gum*, *hkum*, *sum*, *num*, *hpung*, *ning* and *shing*, must all be regarded as general performatives, each with a peculiar force of its own. As a rule:

Ding, *gum* and *hkum* point towards the agreeable, beautiful, faultless, or straight.

Sum, *num* and *hpung*, carry with them the idea of fulness, completeness, abundance or grandeur.

Ning and *shing* have a telic significance.

• REM. The *ning* and *num* are often abbreviated to *n*; *shing* often becomes *shā*; *ding* and *gum* become *dā* or *gā*.

(c) According to our system of writing the performatives, *gā*, *kā*, *hkā*, *lā*, *mā*, *hpā*, etc., ought also to be regarded as short syllables. *Gā-law*; *hkā-nu*; *hpā-htau*.

(d) The *n* before a hyphen, or when serving as the sign for the negative, or as a pronominal particle, being an abbreviation of *nang*, *ning* or *num*, should be regarded as a short syllable. Comp. §§ 3, Rem. d; 67, a; 65, a.

REM. For further illustrations on syllabication comp. Kachin Spelling Book, paragraphs 1 to 19.

§ 7. ACCENTUATION.

(a) In words beginning with any of the performatives *gā*, *kā*, *lā*, etc., the accent always rests on the ultima, such words being really in the Kachin mind monosyllabics. This is also true when case endings or other particles are added.

Kāsha'; *kāsha' gaw*; *kāsha' ni hpe*.

Kāba'; *kāba' hpe*; *kāba' ai gaw*.

Māsha'; *māsha' gaw*; *māsha' kaw na*.

(b) In pure dissyllabic words the accent rests on the first syllable. *Gum'ra*; *num sha*. The same is true when a single particle is affixed, but when two are required the accent is shifted to the ultima, and if a trisyllabic affix is used the first syllable of the affix will take the accent.

Gum'ra hpe; *gumra' kaw na*; *gumra kaw' nna*.

La'sha hpe; *lasha' hpe gaw*; *lasha kaw' de na*.

(c) With verbal roots of one syllable, or with any verbs, with the above mentioned performatives, the accent is retained on the ultima throughout all its forms of inflection, provided that the tense and mode particles are words of one syllable only.

If, as in some forms of the Perfect Indicative, a dissyllabic tense affix is used, the accent is transferred to the first syllable of the tense particles.

Sa'; sa'ai'; sa' sai; sa ngut' mă sai.

Gălaw'; gălaw' sai; gălaw ngut' sai; gălaw ngut' mă sai.

(d) When two words, (generally verbs) are united in such a way that the last is used only to strengthen or complete the meaning of the first, the accent usually rests on the auxiliary, even though a particle should be affixed to it.

Bai wa'; bai wa' u; la kau'; la kau' ya e;

Ru bang'; ru bang' rit; shat sha'; shat sha' myit dai.

(e) In the Imperative the accent rests on the root of the verb, but when a prohibitive particle precedes (comp. § 64, 7), the stress of the voice naturally falls on this word or on its auxiliary.

La' u; sa' mu; sa' mă rit.

Hkum' gălaw; shum' sa myit!

Hkum gălaw ēt'; hkum' măni myit!

Hkum sa wa myit'.

(f) When the negative is used, the stress of the voice is always thrown back on the *n*.

N' gălaw lu; n' kăja; n mu lu.

§ 8. PUNCTUATION.

(a) The punctuation marks in Kachin are the same as in English, and are used in the same way as far as the principles can be carried out.

,	Comma.	!	Exclamation point.
;	Semicolon.	—	Dash.
:	Colon.	()	Parentheses.
?	Interrogation point.	[]	Brackets.
.	Period.		



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'
Full Membership gives
access to 797,885 ancient
and modern, fiction and
non-fiction books.

Continue

*Fair usage policy applies

round; *shi laika*, a newspaper, from *shi*, news, and *laika*, a book or letter; *hkădawng hkălung*, a young cricket, from *hkădawng* a cricket and *hkălung*, the young of animals; *dumsu kăsha*, a calf, from *dumsu*, a cow, and *kăsha*, a young one, *lit.* a child.

(b) A noun and a verb; Ex. *jan pru*, sun rise, from *jan*, the sun, and *pru*, to proceed from.

(c) A noun and an adjective; Ex. *myit kăba*, pride, from *myit*, mind, and *kăba*, big or great.

(d) A verb and a noun, commonly united by *ai* or in the Cowrie dialect by *de*; Ex. *măsu ai măsha*, a liar, from *măsu*, to lie, and *măsha*, a person; *shawng npawt*, a beginning, from *shawng*, to be first, and *npawt*, a foundation.

(e) A noun, verb and a noun, generally with the use of a connective; Ex. *nga rem ai măsha*, a herdsman, from *nga*, cattle, *rem*, to tend, and *măsha*, a person; *u ju la*, the one preparing the fowls at a nat offering, from *u*, a fowl, *ju*, to offer a fowl, and *la* a male being.

3. *Derivatives*, nouns of this class are formed in the following ways :

(a) From roots of simple verbs by prefixing the performative *a*; Ex. *amying*, a name, from *mying* to name; *alau* a temptation from *lau* to tempt.

(b) By the use of the performatives *yă, kă, lă, mă, n*, etc., with simple verbs; Ex. *găsat*, a fight, from *sat*, to fight; *mănep*, a pavement, from *nep*, to pave; *măkam*, a support, from *kam*, to believe or trust in. This way of forming nouns is especially common in the religious or Nat language.

(c) By adding the noun *shăra*, a place or occasion, with or without the connective, to a simple verb; Ex. *hkrit shăra*, danger, from *hkrit*, to fear; *sa ai shăra*, occasion for going, from *sa* to go. *Lam*

or *na lam* are sometimes used in the same way as *shāra*; *sa na lam nga*, there is occasion for going.

(d) By the use of the connective *ai* and the nominative sign *gaw*; Ex. *hkya la ai gaw*, salvation, from *hkya la*, to save. Very often the *ai* is used alone in such combinations.

(e) By the use of the affix *hpa* with a simple verb; Ex. *sha hpa*, food, from *sha*, to eat; *mau hpa*, a wonder, from *mau* to wonder; *lu hpa*, drink, from *lu*, to drink. These combinations are rare.

(f) A noun, *lāgut*, a thief, is in some dialects formed from *lāgu*, to steal, but seems to be without analogy.

(g) A few nouns are formed by the combination of a verb and a noun, the performative of the noun being lost; Ex. *hpyen mu*, a battle, from *hpyen*, war, and *mu*, from *amu*, work.

4. Foreign nouns, introduced from Shan, Burmese or Chinese. These words should not be confounded with such roots as are common to all these languages. (Comp. app. II.)

GENDER.

§ 13. The Kachin language recognizes three genders: masculine, feminine and common or neuter as it may also be called. They may be distinguished in the following ways:

1. By the use of different words, as:

kāwa, a father; *kānu*, a mother.

kātsa, a father-in-law; *kānan*, a mother-in-law.

dingla, an old man; *gumgai*, an old women.

ngasu, a bullock; *dumsu*, a cow.

2. By prefixing, *lasha*, male for the masculine, and *numsha*, female for the feminine, as:

lasha ma, a boy; *numsha ma*, a girl.

lasha māyam, a male slave; *numsha māyam*, a female slave.

3. By prefixing *shāding*, for the masc. and *shāyi* for the fem. as :

shāding sha, a son ; *shāyi sha*, a daughter.

4. By affixing *wa* for the masc. and *jan* for the fem. as :

mādu wa, a husband ; *mādu jan*, a wife.

5. The genders of brutes, birds, etc., are distinguished by affixing *la* (Cowrie *rang*) for the masc. and *yi*, and sometimes in the religious language *hku*, for the fem., except as shown under § 13. 1.

gwi la, a male dog ; *gwi yi*, a bitch.

u la, a cock ; *u yi*, a hen.

u la, an ox, (N. L.); *u hku*, a heifer, (N. L.)

6. Nouns of the common or neuter gender are the most numerous in Kachin, as nearly all inanimate things would fall under this class, the tendency being to overlook any relation of gender, which does not consist in the distinction of the sexes.

NUMBER.

§ 14. The Kachin nouns have regularly only two numbers the singular and the plural, but in certain instances by the help of the dual pronouns and words indicating duality, the dual is also recognized. (Comp. §§ 46. 47.) The plural is not always indicated when no ambiguity is likely to occur. Sometimes a noun is used in its generic sense, and has the same form in all its numbers.

§ 15. The plural is indicated in the following ways :

1. By the affixes *ni*, *htē* or *hteny*. *Ni* is the one in most common use, and is often used collectively. Ex. *māsha ni*, the persons, *jan ni* instead of *jan nat ni*, the sun nats ; *Sima. ni* instead of *sima*

māsha ni, the people of *Sima*. *Htē* is generally used with adjectives of number or quantity, as, *māsha nlang htē*, all (the whole number) of the persons. *Hteng* is mostly used to specify things in general, as: *dai rai hteng*, these things; *lāhkan lāhka, gai-tsu hteng*, these dried fishes and prawns. Comp. the use of *htē* and *hteng* with the pronouns.

2. By the use of the adjectives *mahkra*, *law law*, *shāgu*, *yawng*, etc., (Comp. § 35. 2-b.) which all carry with them the idea of multiplicity; fulness or collectiveness, as: *nta mahkra*, all the houses; *ma law law*, a number of (many) children; *amyu bau shāgu*, all tribes and races; *yawng la wa mā rit*, bring all (the things) here.

3. By the use of a numeral adjective, either preceding or following the word, as: *U lāhkawng*, two fowls; *māsum ning*, three years.

4. By repeating the last syllable of a word, as: *amyu myu*, all races.

§ 16. The dual is made by adding *yan*, both, (Cowrie *yen*), or prefixing *an* or *shan* to the noun, as: *shi kānu kāwa yan gaw*, his (lit. both his, etc.) father and mother; *ndai shan la gaw*, that couple, these two; *an hpu an nau ni*, our (yours and mine) brothers and sisters.

REM. (a) Certain well known words like *nga*, cattle, *u*, fowls etc., often omit the plural signs, being used as collectives; *shi a nga ngai rem na*, I will tend his cattle; *dai ni ngai nga lang na*, I will offer (any species of the bovine genus) to-day.

(b) At times the plural can only be inferred from the connection; *nta lāpran ē*, between the houses; *si na hpe*, those dying.

(c) When an adjective like *mahkra* or *law law* follows a noun, the plural sign always follows the adjective and not the noun to which it belongs;

hpyen māsha mahkra ni sa wa mā sai, all the soldiers have gone.

CASE.

§ 17. There are properly speaking no declensions in Kachin. The relation of nouns expressed in the Latin languages by inflections, are here indicated by the particles affixed to the noun, without any change of the word itself. In the vocative, however, the particle is often prefixed.

THE NOMINATIVE.

§ 18. (a) The only real nominative particle is *gaw*, which denotes the subject or agent of the verb; *shi gaw hpa n gālaw lu ai*, he cannot do anything. *Gaw* is however often omitted in general usage, as the verbal particles would prevent any misunderstanding as to the person or thing referred to; *ngai sa na nngar*, I will go.

(b) *Gaw* is often used with *dai* or *ndai*, its noun being understood but not expressed. *Dai gaw*, that (thing); *ndai gaw jaw e*, give (this near thing) to me. (Comp. § 35. 2-a.)

(c) The adversative postpositions *chyam* or *chyaum*, are commonly used before *gaw*, for the sake of definiteness or emphasis; *ngai chyaum gaw*, as for me, or as regards me; *nanhtē chyaum gaw n mādat myit dai*, as for you, you do not obey or, you, (in spite of it all) do not obey.

THE GENITIVE.

§ 19. (a) The genitive in Kachin is generally a pure possessive, and is known by the particle *a*, (Cowrie *ya*, *yē* or *ē*), affixed to the noun; *shi a laika rai lu ai*, it is his book; *anhtē a nta*, our house.

(b) Sometimes the noun denoting the thing possessed is repeated before and after the word representing the possessive, in which case the *a* is generally omitted; *ndai gumra shi gumra rai lu ai*, this (horse) is his horse.

(c) Occasionally, where the genitive is as much a genitive of quality as of possession, the *a* is omitted; *gwi mun*, dog's hair; *shāraw lāmyin*, tiger's claw.

(d) The genitive may at times be used as a dative; *na a mātu* instead of *nang hpe mātu*, for you; *ngai a hpa gālaw n ta?* instead of *ngai mātu hpa* etc, what do you do for me?

THE DATIVE.

§ 20. (a) The particles of transmission are *hpe*, (Cowrie *pfe*, and by some *he*), and *kaw*; *ngai hpe jaw e!* give to me; *ning rai shi shanhtē kaw htet da sai*, he gave this order to them. The *hpe* in common usage is often abbreviated to *e*; *shi e jaw u!* give to him. (Comp. § 23.)

(b) The particle *mātu*, or its couplet *māra*, or both together, are used to express the person or thing in respect of whom or which anything is done; *shi mātu ngar dai gālaw we ai*, I did it for him; *na nsha mātu māra shārang u*, persevere for the sake of your child.

(c) A dative of time is sometimes especially in the religious language, expressed by the use of *ē*, *u*; *goi gāri ē*, at (the time of) the cock-crowing.

THE ACCUSATIVE.

§ 21. A noun in the accusative is often used without any determining particle, and is distinguished only by its position in the sentence; *ntsin la wa rit*, bring water, *ngai gumra jaw n ngai*, I

ride a pony. *Hpe* or *hpe gaw*, are however used when greater clearness is required, *ngai shi hpe n tsaw nngai*, I do not like him, *shi hpe gaw kăning rai shămying ya na n ni?* how will you name him?

THE LOCATIVE.

§ 22. The locative is expressed by the use of *de* and *ē*, the last particle having the force of in, at or among; *ngai wora shăra de sa măyu nngai*, I desire to go to that place; *ndai hkan ē hkrit shăra law nga ai*, there is great danger in this vicinity. In certain localities the *ē* is exchanged for *ai*, and the particles *na* and *hta* are used much in the same way as this locative; *dai măre hta* in that city, *na a myi na hpa nga n ta?* what is in your eye?

THE ABLATIVE.

§ 23. The ablative is formed by the use of *na*, from, *kaw nna*, or *de na*, *nyē nta na*, from my house; *dai hpawt shi kaw nna ngai sa ni ai*, I came from him this morning; *wora măre de na*, from that city. Generally *kaw* is used with persons, while *de* is impersonal.

THE INSTRUMENTAL.

§ 24. The instrumental is formed by the use of *hte*, with; *hpri hte dit u!* nail it with iron; *nhtu hte kăhtam u!* cut with a knife. The *hte* is often shortened to *e*, or by some changed into *ai* in common speech, *nhtu e* or *nhtu ai kăhtam u!*

THE VOCATIVE.

§ 25. The vocative, as in Burmese, is often indicated by the simple stress laid on the word. Sometimes however in grave discourse the inter.



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

PECULIARITIES OF THE NOUNS.

§ 27. Nouns indicating family relations have each three distinct forms showing their relation to the speaker, the person spoken to, and the person spoken of. Ex *wa*, a father; *nyē* (or *nyē a*) *wa*, my father; *nwa*, a father; *n*, no doubt being an abbreviation of the 2nd per. sing. pronoun *nang*; *na* (or *na a*) *nwa*, your father; *kāwa*, a father, the *kā*, always indicating the 3rd per. sing. or plural; *shi a kāwa*, his father.

nyē sha, my child, *anhtē a sha*, our child.
na nsha, your child, *nanhtē a nsha*, your child.
shi kāsha, his child, *shanhtē a kāsha*, their child

REM. (a) Many Kachins often use the *kā* both in the 2nd and 3rd per. plural, thus saying *nanhtē a kāwa* instead of *nwa*; *kāsha* instead of *nsha*, etc.

(b) This use of the nouns enables a Kachin to leave out the pronouns in general conversation, without danger of being misunderstood, the person always being determined by the form of the noun. Thus, *sha ni ē*, (my) children, instead of *nyē* or *ngai sha ni ē*; *nshu lu n sha ni hpe*, to your children and grand-children.

§ 28. The performative *a* is frequently used with monosyllabic nouns in an enumerative discourse; *ngai gaw a nga*, a *ja*, a *shan lu ai rai*, I have cattle, gold and meat.

§ 29. The words for year, *shāning*; month, *shāta*; and day, *shāni*, etc., always drop their performative *shā* in composition. Ex. *māsum ning*, three years; *ning mi*, one year; *kāshung ta*, the cold season, *lit.* the cold months; *ni ni*, two days.

§ 30. Generic terms such as *lāgat*, bee, *lāpu*, snake, lose their performative *lā* when one of its species is named. Thus *gat gung* (commonly pro.

nounced *git gung*), large yellow bee, instead of *lägat gung*; *pu hkram*, the cobra, instead of *läpu hkram*; *käwa*, bamboo, *wa gat*, the *gigantochlea abbociliata*.

ADJECTIVES.

§ 31. Adjectives may precede or follow the noun. If preceding, are always connected by *ai*, (Cowrie *de*), to the following word, *lasha ma käja*, a good boy; *käja ai numsha*, a good women.

CLASSES OF ADJECTIVES.

§ 32. Adjectives may be divided into two general classes, viz: Descriptive and Definitive.

§ 33. *Descriptive adjectives* may be divided into two classes:

1 *Primitive or underived*. There are few adjectives of this class, all the words serving as such being verbal roots. Some of the most common are the following: *bē bē*, vain; *lila*, useless; *shawng*, first; *hkru*, good; *yawng*, all; *grau*, great.

2. *Compounds*: These are formed in the following ways:

(a) By the use of the performatives *gä, kä, lä, n*, etc., *käman*, useless, from *man*, to be empty; *kähta*, upper, from *hta*, upon; *käba*, big, great, from *ba*, to be first. To this class belong a great number of *adjectives* the derivation of which can not now be traced with certainty, *käji*, small; *gälu*, long; *läwu*, lower; *käta*, inside; *nhku*, inside; *nnan* or *ningnan*, new; *dingsa* or *ningsa*, old; *gädun*, short

(b) By the reduplication of a verbal adjective; *ding ding*, true, from *ding*, to be true; *tsawm tsawm*, pretty, from *tsawm*, to be pretty; *lau lau*, quick, from *lau*, to be quick; *hpraw hpraw*, white, from *hpraw*, to be white.

(c) By prefixing the performative *a* to a noun or a verb, *achyang*, black, from *chyang*, blackness; *aka*, broken, from *ka*, to break.

(d) By the combination of a noun and a verb; *tsingdu sha*, herbivorous, from *tsingdu*, grass, and *sha*, to eat; *myit kăhtet*, hasty, passionate.

(e) By prefixing the negative *n* to a verbal adjective, *n kăja*, bad, from *kăja*, to be good.

(f) By the combination of a noun, the negative *n*, and a verb, *asak n rawng*, inanimate, from *asak*, life, and *rawng*, to contain.

(g) By the use of the connective *ai*, when really a participial adjective is formed, *tsap ai mǎsha*, a standing person, or the person who stands, from *tsap*, to stand; *yup ai wa*, a sleeping man, from *yup*, to sleep.

§ 34. In this connection must also be noticed such indefinite adjective phrases as are formed by the repetition of a verb, connected by *mǎ*, indicating fulness or comprehensiveness, *nga mǎnga*, all that is, all existence; *hkawm mǎhkawm*, all things walking, from *hkawm*, to walk; *tu mǎtu*, all that grows, from *tu*, to grow; *pyen mǎpyen*, all flying things, from *pyen*, to fly. To express this idea differently, the idiomatic usage would require that the verb be connected by *ai* to either *baw*, kind, or *rai*, thing; *hkawm ai baw nlang*, all things walking, all walking kinds; *tu ai rai mǎhkra*, all that grows.

REM. The *mǎ* is no doubt a shortened form of *ma*, to be finished. (Comp. § 35. 2. d.)

§ 35. *Definitive adjectives* are of three kinds, viz: Articles, Pronominal and Numeral.

1. *Articles*: (a) *Ndai*, for things near at hand, *dai* for things at a distance, are often in careful

speaking used as the Definite Article in English; *ngai shi hpe dai mam jaw, rai ti mung shi n la hkraw ai*, I gave him the paddy, but he did not agree to take it; *ndai bum gaw ja ja tsaw ai*, the mountain is very high.

(b) The Numeral adjectives *mi, ma, ngai mi, lāngai ngai*, etc. (Comp, §§ 37, 38,) are often used as indefinite articles; *gwi mi ngai hpe kāwa sa*, a dog bit me; *gumra ngai mi ngai mu ai*, I see a pony; *ga lāngai ngai sha*, only a (lit. one) word.

2. *Pronominal adjectives* may be classified as follows :

(a) *Demonstrative*: These are, *ndai*, this, *dai*, *wora* or *wawra*, *htawra* and *lera*, which all may be translated into that. *Ndai wa*, this person; *dai nta*, that house. (Comp. § 35. 1. a.) *Wora*, is used of objects on the same level with the speaker, *htawra*, with things above, and *lera*, with things below him. *Wora gumra hpe sa yu su!* go and see that pony; *htawra nta hpe ja ja tsawm ai*, that house (up there) is very beautiful; *lera hka nau sung ai*, that river (down there) is too deep; *ndai yang*, this thing.

REM. (a) The above named adjectives become plural by the use of *ni* or *htē*, (Comp. § 15, 1) and may be translated into those, these, or with the personal pronouns plural you, or they, as determined by the connection. *Ndai ni ngai n chyē nngai*, these I do not know; *wora ni sa shāga su!* go and call those (over there;) or, go and call them; *htawra ni gālaw mā sai*, they (or those up there) did it; *lera ni lung mā rit!* you (down there) come up! *ndai ni*, these things.

(b) Some Kachins seem to use *ura*, instead of *wora*, when a small distance is indicated.

(b) *Distributive*: The most common of these are:

Shägu, every; used mostly with nouns indicating, division of tribes, time or places; *amyu baw shägu*, every kind and race; *shäni shägu shäna shägu*, every day, every night; *shära shägu hkan ē*, at or in every place.

Mägup, the whole, every; used only with nouns indicating place; *mung mägup na*, from every country; *mung mägup hta*, in the whole of (that) country.

Gu gu each, every one; *gu gu jaw u*, give to every one, or give all around.

Kädai, *kädai mung* or *kädai rai ti mung*, often abbreviated to, *kädai rai ti m'*, whoever, any one, no one, according to its position; *kädai n chyē*, no one knows; *kädai mung chyē ai*, any one knows; *kädai rai ti mung sa mäyu ai sa lu ai*, whoever desires to go, may go.

Nga mǎnga, every, each and all; *masha nga mǎnga si na rai*, every person, or each and all must die.

A form *gǎde ai mung* or *gǎde ai muk*, is freely used instead of *kädai* etc.; *gǎde ai mung n chyē*, no one knows; *gǎde ai muk gǎlaw lu ai*, any one can do it.

(c) *Reciprocal*: Those in common use are:

Shäda da, each other, one another;

Lǎngai hte lǎngai, one another, one by one; one after another.

Ex. *Nanhtē shäda da tsun mu*, tell one another; *shanhte shäda da n tsaw n ra ma ai*, they do not love each other; *shanhtē lǎngai hte lǎngai jaw mu!* give (them) one by one; *shanhtē lǎngai hte lǎngai du mǎ ra na*, they will come one after another.

(d) *Indefinite*: These are quite numerous, but the following are in most common use:

Mahkra (from, *ma*, finished and *hkra*, until,) *nlang*, and *yawng*, having the meaning of all; *măsha mahkra*, all persons; *shanhtē nlang sa wa mă sai*, they have all returned; *arai yawng jaw rit*, give all the things; (on the last Ex. Comp. § 64. 2.)

Nlang is often followed by the plural *htē* and *yawng* by *hteng* for the sake of emphasis; *nanhtē nlang htē sa mă rit*, come all of you; *nang grup grup arai yawng hteng e yu mu!* see or behold all the things around here.

In the religious or N. L. numerous combinations, such as: *danghta*, *dingtung*, *ding-yawng*, *ding-tawng* or *hkumhkam*, are used with the same force as *mahkra* etc. It would be impossible to point out any fixed law by which each or any of these adjectives are governed. They are all used interchangeably, some being preferred in some localities more than in others. *Pi ding-yawng lun u!* *pa dingtawng gun u!* bring all of any worth; lit. all solid substance.

Tup, all, the whole, always used with nouns of time; *shăni tup*, all (the whole) day; *shăna tup*, the whole night; *shăning tup* the whole of the year; *ndai ning tup*, throughout this year; this whole year, *prat tup*, the whole age.

Ting, all, the whole, used with nouns indicating location; *dai nta ting hta*, in the whole house; *Jinghpaw mung ting hta*, in the whole Kachin country.

Gum gum, *hkum hkum*, and sometimes *num*, all, complete; *arai gum gum kăja nga ai*, all the things are good; *măsha hkum hkum gălaw ma ai*, all persons do it.

Hpa hpa; *lăma ma*, some, *nhkau mi*, some, few.

Shat hpa hpa nga ai, there is some rice, (a usage rather rare;) *n-gu läma ma jaw e!* give me some rice; *măsha nkau mi shat sha nga ma ai*, a few persons are eating; *gumra nkau mi sha nga ai*, here are only a few ponies.

3. *Numeral adjectives* are written as follows:

Lăngai,	1
Lăhkawng,	2
Măsum,	3
Măli,	4
Mănga,	5
Kru,	6
Sănit,	7
Mătsat,	8
Jăhku,	9
Shi,	10
Shi lăngai,	11
Shi lăhkawng,	12
Hkun,	20
Hkun lăngai,	21
Sum shi,	30
Măli shi,	40
Lătsa,	100
Ni tsa,	200
Măsum tsa,	300
Hkying mi,	1,000
Mun mi,	10,000
Mun lăhkawng,	20,000
Sen mi,	100,000
Wan mi,	1,000,000
Ri mi,	10,000,000

§ 36. There are properly speaking no ordinals in Kachin, but *shawng na* or *shawng de*, are often



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'
Full Membership gives
access to 797,885 ancient
and modern, fiction and
non-fiction books.

Continue

*Fair usage policy applies

stars They are counted by some as follows others may use forms somewhat different, 1, *hkābai*, 2, *hkābawng*, 3, *dumbrung*, 4, *ngadi*, 5, *ngada*, 6, *dumdu*, 7, *dumdit*, 8, *dumdat*, 9, *dumdu*, 10, *dumdi*, 11, *dumdai*, 12, *dumbawng* etc.

COMPARISON OF ADJECTIVES.

§ 41. The *Positive* degree is expressed: (a) by the simple use of the adjective, as *lasha kāja*, a good man, or (b) by the use of the comparative adv. *zawn zawn*, (Comp. § 78,) or *hte*. *Ndai gumra, wora gumra zawn zawn kāja nga ai rai*, this pony is as good as that; *ndai gaw wora hte māren*, this is the same as that.

§ 42. The *Comparative* is expressed either: (a) by the used of *hte* and *grau*, or (b) by the use of *nachying*, often pronounced *lachying*. (Comp. § 79.) *Ndai laika gaw wora laika hte grau kāja ai*, this book is better than that; lit. this book as (compared) with that book is more good; *nyē nta shi a nta hte nachying kāja ai*, my house is much better than his. This last usage is not very common.

§ 43. The *Superlative* is formed by the use of *hta* (by some *hte*) with *htum* or *nhtum*, the end, perfection, either preceding or following the adjective; *ndai laika mahkra ni hta htum kāja* or, *kāja htum ai*, this is the best book of all; *dai wa shi hte nhtum n hkru*, that man (compared with him) is the worst.

NOUNS USED ADJECTIVELY.

§ 44. The following classes of nouns are often used as adjectives.

(a) Proper nouns such as names of races, countries, towns etc., *Inglík mung dan*, the country of

England; *Myen ga*, the Burmese Language; *Sinkai māre*, the town of Sinkai; the Chinese for Bhamo.

(b) Common nouns qualifying a following noun: *hpri ntu*, an iron house; *sinpraw māga*, the east side.

(c) Generic nouns, such as names for tree, flower, plant, etc., when following the names of their species, make these occupy an adjective position. *Maisak hpun*, teak wood; *māri pan*, a rose; lit. the dew flower.

PRONOUNS.

§ 45. The pronouns follow the same law as the Nouns in regard to Gender, Number and Case. *Ngai n sa lu*, I cannot go, *ngai*, being either masculine or feminine as the case may be; *shanhtē ni* they, a usage found at times; *ngai hpe*, to me.

§ 46. The Pronouns may be divided into four classes, viz: *Personal*, *Possessive*, *Interrogative* and *Reflexive*.

§ 47. PERSONAL PRONOUNS.

<i>Sing:</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Ngai</i> , I;	<i>An</i> , we (two;)	<i>Anhtē</i> , we (three or more;)
<i>Nang</i> , you, thou;	<i>Nan</i> , you (two;)	<i>Nanhtē</i> , you, (three or more;)
<i>Shi</i> , he, she, it.	<i>Shan</i> , they (two.)	<i>Shanhtē</i> , they, (three or more.)

REM. It will be noticed that the plural forms *anhtē* etc., are formed by the dual and the plural sign *htē*. Some Kachins seem to observe an additional form, namely *anhte* etc., (formed as before by *hte*, with,) when just three or any other definite number is indicated. In this case *anhtē*, etc., would only be used when the number referred to is indefinite or unknown.

§ 48. Instead of the pure Chinghpaw *anhtē*, the Cowries use *i*, or *i hteng*, the last form also being common among the Northern Kachins. Instead of *nanhtē*, *ni* or *ni hteng*, are used in the same localities. Frequently *hkanhtē*, is heard instead of *shanhtē*, and among the tribes just mentioned, such forms as *shan hteng*, or *shan ni*, are also found. The 3d. Per. Sing. *shi*, is by some pronounced *hkyi*. *Nang*, in a direct discourse is often pronounced *ning*; *ning gälaw ndai*, you did it. Some, probably influenced by Atsi, use *ngaw* instead of *ngai*, when speaking adversatively; *ngaw n lu*, I (as for me I) have it not.

§ 49. The *Possessive* is rendered by the addition of *a*, either expressed or understood, (Comp. § 19. a) to the personal pronouns, or by the change of the form of these pronouns.

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Nyē</i> or <i>ngai a</i> , my;	<i>An a</i> , ours;	<i>Anhtē a</i> , ours;
<i>Na</i> or <i>na a</i> , your;	<i>Nan a</i> , your;	<i>Nanhtē a</i> , your;
<i>Shi a</i> , his, hers, its.	<i>Shan a</i> , their.	<i>Shanhtē a</i> , their.

REM. Instead of *nyē*, *nyē a*, may also be used; *nyē a gumra*, my pony. The simple form *shi*, is often used without the *a*; *shi kasha*, his child (Comp. § 27.) The forms *an a*, etc., are used, but many prefer to say *an lähkawng a*, etc; *nan lähkawng a nta*, your house; *shan lähkawng a li*, their boat.

§ 50. The following are the *Interrogative Pronouns*: *kādai* who? *gära* or *gära mähtang*, which? and *hpa* (by some Northern Kachins *hkai*) what?

REM. (a) The Inter. Pron. do not as a rule ask questions by themselves, but are generally followed by a verbal inter. indicating number, person etc.

Ex. *Nang kădai?* who are you? a more exact way would be to say: *nang kădai rai n ta?* *nang găra la măyu?* or, *nang găra la măyu n ta?* which will you take? *găra măhtang grau mai ai i?* which is the best? *nang hpa gălaw n ta?* what are you doing? Only in an abrupt almost disrespectful manner would: *nang hpa gălaw?* be used.

(b) An inter. auxiliary *mi* or *me*, (probably from the numeral form *mi*, one; (Comp. § 31) is often, for the sake of definiteness, used with both the pronominal and adverbial interrogatives. With some *mi*, or *me*, are used interchangeably, but others only use *mi*, with the pronominal and *me*, with the adverbial inter. (Comp. § 80.) *Hpa mi gălaw n ta?* what (one thing) are you doing? *ndai măsha kăba gaw, kădai wa mi rai ta?* this large person—who is he? or who is etc. *găra mi la na n ta?* which (one) will you take?

§ 51. *The Reflexive Pronouns*, are formed as follows:

(a) By the use of *hkum*, *nan*, or *lăla*, added to the personal pronouns; *hkum*, is the one in general use and *nan*, or *lăla*, may be added for the sake of emphasis.

Ex. *Ngai hkum sa na*, I myself will go; *nang hkum gălaw na*, you yourself will do it; *shi hkum nan tsun sai*, he himself said it; *shi nan gat ai*, he himself is running; *nanhtē lăla dai amu gălaw na myit dai*, you yourselves will do the work; *shi hkum lăla hpăga n ga ai*, he himself does not trade.

(b) By a combination of the demonstrative pronominal adjectives *dai*, or *ndai*, with general noun particles.

Ex. *Dai de*, that thing itself; *dai* or *ndai ni*, those or these things themselves. At times *dai*, is reduplicated following the Pers. Pron. when it

takes the meaning of self; *ngai dai dai*, myself; *nang dai dai*, yourself; *shi dai dai dau sat ai*, he hanged himself: lit. killed himself by hanging.

(c) By the use of *hkrai*, alone, following the Pers. Pron.; *ngai hkrai lung na*, I will go up myself; *nang hkrai hti u!* read yourself; *shanhtē hkrai du ma ai*; they have come themselves.

REM. *Hkrai*, always carrying with itself the idea of exclusiveness or separation is more definite than *hkum*.

(d) The reflexive *tinang*, himself, herself, yourself (either singular or plural,) or with the possessive *a*, your own, his own, etc. stands without analogy, but is a form very much used; *tinang hte seng ai amu*, work concerning himself; *kādai mung tinang a lam tsaw ai*, every one likes his own way; *tinang ni a gumra*, their own pony; *shi gaw tinang a ga pyi n chyē ai*, he does not even understand his own words.

§ 52. There are no relative pronouns in Kachin, but relative clauses are rendered:

(a) By the use of the general connective *ai*; (Comp. § 85.) *ngai hpe gumhpraw jaw ai wa*, the man who gave money to me.

(b) By the use of a verbal noun; *shingnoi kã-ta de nga ai gaw*, the thing that is in the basket.

(c) The distributive pronominal adjectives *kã-dai mung*, and *kãdai rai ti mung*, may often be translated as compound relatives, whosoever, whichsoever. *Kãdai rai ti mung sa mǎyu ai sa lu ai*, whosoever wishes to go may go.

VERBS.

§ 53. In respect to usage, Kachin Verbs may be either Transitive or Intransitive. Ex. *anu*, to

beat; *sat*, to kill; *tu*, to grow as a flower; *bung*, to blow. Transitive Verbs are sometimes made from Intransitive in the following ways:

(a) By the addition of a final consonant; *mădit*, to moisten, from *mădi*, to be moist. In all such cases the preceding vowel is necessarily shortened.

(b) By the shortening of the intransitive verb; *mălan*, to straighten from *mălang*, to be straight.

(c) By the use of an aspirate of the same class; *hpawng*, to collect, unite, from *pawng*, to be collected. (Comp. Judson's Burmese Grammar § 106.)

§ 54. There is no passive voice in Kachin, but passivity is expressed as follows:

(a) By the use of the accusative with a transitive verb as; *Gam gaw Ma naw hpe anu sai*, which may be translated: Ma Naw was struck by Gam. The most natural way, however, is to translate with the active use of the verb, thus, Gam struck Ma Naw.

(b) By the use of the tones; *raw*, (the quick tone) to liberate; *raw*, (the grave tone) to be liberated; *shi hpe raw kau u!* set him free; *shi gaw raw nga ai*, he is made free; *shi raw ai wa rē*, he is a liberated man.

(c) By the use of *hkrum*, to meet with; experience; *shi gaw tsaw ra ai law hkrum ai*, he is much beloved; lit. he is meeting with much love; *dai ma gaw anu hkrum sai*, that child was beaten; lit. met a beating.

CAUSATIVE VERBS.

§ 55. A great number of Verbs are used as causatives, by the help of verbal particles, preformatives, or verbal auxiliaries. Thus:—

(a) By prefixing *shǎ*, or *jǎ*, (Comp. Introduction 6.) to the root of a simple verb; *jǎhkrit*, or *shǎhkrit*, to frighten, cause to be afraid, from *hkrit*, to fear; *shǎngut*, bring to a close, cause to finish, from *ngut*, to be finished; *shǎnem*, humiliate, cause to be low, from *nem*, to be low. This is a very common usage.

(b) By the use of *shǎngun*, to cause, to send; *shi hpe sa shǎngun u!* send him! lit. cause him to go; *shi hpe hkum sa shǎngun*, don't send him; lit. cause him not to go.

(c) A very common causative is formed by the following verbal particles, thus:—

2d. Per. Sing. n ga	2d. Per. Plur. myit ga.
3d. „ „ u ga.	3d. „ „ mu ga.

Ex. *Nang laika hti n ga, nang hpe ngai tsun de ai*, I am telling you so that you may be induced (caused) to read.

Dai nli tu u ga ngai hkai we ai, I am sowing the seed, so that it may grow. (Comp. § 59 g.)

Nanhtē n mǎsu myit ga, nanhtē hpe yubak jaw mǎ de ga, I punish you so that you may not lie; lit. to cause you not to lie, I etc.

(d) In close relation to this is an idiom which may be regarded as partaking of the Optative force. It is formed by the combination of the exhortative *ga*, (Comp. § 64 5,) and the Affirmative possessive particles (Comp. § 60. a.)

1st. Per. Sing. li ga.	1st. Per. Plur. mǎ li ga.
2d. „ „ lit ga.	2. „ „ mǎ lit ga.
3d. „ „ lu ga.	3. „ „ mǎ lu ga.

Ex. *Nyē rai law li ga*, may my riches increase.

Na mung dan mǎden wa lit ga, may your country extend.



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

(*f*) Many verbs are formed by repeating (*a*) the last syllable of their preceding noun, or (*b*) by repeating the noun itself; *kăkup kup ai*, to put on a hat; *kyepdin din ai*, to put on a pair of shoes; *namsi si*, to bear fruit; *tsi tsi*, to give medicine, from *tsi*, medicine; *da da*, to weave; from *da*, a web.

(*g*) To this class must also such verbs be referred, as are formed by *a*, continuative, even though the *a*, is separated from the verb. root in spelling; *a mu*, to be in a state of seeing; *a kărurum*, to be constantly helping; the *a*, giving to the verb the idea of protraction or continuation; *shi gaw găloi mung a mächyi nga ai*, he is always ill.

THE ACCIDENTS OF VERBS.

§ 57. No inflections and consequently no change of the verb itself is possible in Kachin. All accidents of mode, tense, number and person are expressed by the use of verbal particles following the verb. These particles, which are very numerous, give to the language when rightly used, a great degree of flexibility and definiteness.

MODES.

§ 58. The Modes are six in number, viz: The *Infinitive*, *Affirmative*, *Indicative*, *Potential*, *Subjunctive* and *Imperative*.

REM. (*a*) The particles of Mode and Tense can often not be separated, as the special function of the verb is not so much to express time as progress.

(*b*) As a general rule *ai*, in all its combinations, *li ai*, *ndai*, *nngai*, *ring ngai*, etc. may be said to represent the Affirmative and Indicative in all the tenses, being with *daw* and *taw*, (Comp. §§ 62. 63.) the only pure mode par. in Kachin; *we*,

ni, etc. for the Present, *se*, *sa*, and its modification *sǎ*, for the Past, and *na*, for the Future, may be regarded as tense particles only.

(c) *Ai*, either in its usual form, or abbreviated to *a*, is frequently used as a sign for an indefinite present; *ngai gǎlaw māyu a*, I wish to do it; *anhtē a sa nga ai*, we are going.

(d) No separate particles are found for the Dual, these being the same as those of the Plural.

§ 59. THE INFINITIVE MODE.

(a) The Infinitive is used to express intention, design or result; *ntsin lu na ngai sa nngai*, I come to drink water. It may also be used as a verbal noun or substantive, and thus become the subject or object of a verb; *anthē hpe kǎrum na pru sa*, our help is coming; *mǎchyi na hpe yu mu!* help the suffering.

(b) The simple unmodified verb, in general speaking, often stands for the Infinitive; *anhtē nam hkyen sa na*, we will go to clear jungle.

(c) *Na*, is the usual Infinitive sign to which the verbal auxiliary *nga*, is sometimes added; *nang hpe ga tsun na*, *shi lung nu ai*, he came up to speak to you; *nanhtē hpe shǎdum na nga*, *anhtē tsun ga ai*, we speak to remind you.

(d) *Hkra*, may at times be used in the same way as *na*; *ga tsun hkra ngai sa se ai*, I came to speak.

(e) Among the Cowries an infinitive in *de*, is often found; *mǎhkrai gǎlaw de i sa sa*, we came to build a bridge.

(f) *Mǎjaw*, preceded by *na*, (Comp. § 87) may also be rendered as an infinitive; *ndai li mu na mǎjaw shi yu wa sai*, he went down to see this boat.

(g) Very often the most natural way to translate the forms *u ga*, *mu ga* etc. (Comp. § 55. c.) would be by the help of the infinitive; *dai amu gälaw u ga shi hpe shi shāngun sai*, he sent him to do the work.

§ 60. THE AFFIRMATIVE MODE.

The particles belonging to this mode, directly affirm, either (a) possession real or supposed, or (b) a state closely related to the subject or the direct object.

1. PRESENT.

(a.) PRESENT ABSOLUTE.

1st. Per. Sing. <i>li ai.</i>	1st. Per. Plur. <i>mă li ai.</i>
2d. „ „ <i>lit dai.</i>	2d. „ „ <i>mă lit dai.</i>
3d. „ „ <i>lu ai.</i>	3d. „ „ <i>mă lu ai.</i>

Ex. *Nyē a laika rai li ai*, it is my book.

Na (or *na a*) *gumra rai lit dai*, it is your pony.

Nanhtē a pälawng n rai mă lit dai, it is not your coat.

Nyē ahkying gārai n dik li ai, my time is not yet fulfilled.

Nanhtē a ahkying ya du nga mă lit dai, your time has now come.

(b) PRESENT CONJECTURAL.

1st. Per. Sing. <i>na li ai;</i>	1st. Per. Plur. <i>na mă li ai.</i>
2d. „ „ <i>na lit dai;</i>	2d. „ „ <i>na mă lit dai.</i>
3d. „ „ <i>na lu ai;</i>	3d. „ „ <i>na mă lu ai.</i>

Ex. *Nyē a laika rai na li ai*, it may be my book.

Shanhtē a nta rai na mă lu ai, it may be their house.

REM. The same particles are used when preceded by an adverb of time indicating the past; *măni ngai mu ai gumra nanhtē a gumra rai na mă lit dai*, the pony I saw yesterday may be yours.

2. PAST.

This is formed by prefixing *să*, to the particles of the Present Absolute, but in the plural the *să*, must follow the plural sign *mă*.

Ex. *Dai laika nyē laika rai să li ai*, that book became mine.

Wora nta kăba ma ning anhtē a nta rai wa mă să li ai, that large house became ours year before last.

Ndai amu gaw ngut mat să li ai, the (my) work is completed.

Anhtē a ntsa ē, dai nhtoi gingdawn gaw htoi pru mă să li ai law, the morning star shone over us.

3. THE FUTURE.

1st. Per. Sing. *rai na ra ai*, or, *rai wa na ra ai*, etc.; the same particles being used all through the singular and plural.

Ex. *Dai gumra nyē gumra rai na ra ai*, that pony will become mine. *Shi a yi nyē a yi rai wa na ra ai*, his paddy field will become mine.

REM. I have not been able to satisfy myself, that the above particles are very commonly observed except in certain localities. Still there can be no doubt that they are everywhere known and occasionally used, especially among the older people.

§ 61. THE INDICATIVE MODE.

The Indicative mode, describes in a general way that which *is* or, that towards which an action has been, is, or will be progressing, being less emphatic and of wider usage than the Affirmative.

1. PRESENT.

(a) PRESENT INDEFINITE.

The present indefinite, simply describes a state or action as now existing.

1st. Per. Sing. nngai.	1st. Per. Plur. ga ai.
2d. „ „ ndai.	2d. „ „ myit dai.
3d. „ „ ai.	3d. „ „ ma ai.

Ex. *Ngai laika ka da nngai*, I am writing a letter.

Nang nta gälaw ndai, you are building a house.

Shi dai amu gälaw ai, he is doing the work.

Anhtē nang hpe san ga ai, we are asking you.

Nanhtē yup nga myit dai, you are sleeping.

Shanhtē lam hkawm ma ai, they are walking.

REM. The Cowries as a rule drop these particles and substitute *shi*, for the *ai*, both in the singular and in the plural; *shi gälaw shi*, he is doing it; *gärain myin shi*, not yet ripe; *shanhtē gärain du shi*, they have not yet arrived.

(b) Present Indefinite, used chiefly with verbs of motion such as, *sa*, to go or come; *du*, to arrive; *lung*, to ascend; *yu*, to descend, etc.

1st. Per. Sing. ring ngai.	1st. Per. Plur. ră ga ai.
2d. „ „ rin dai.	2d. „ „ mă rin dai.
3d. „ „ ra ai; (or, ru ai.)	3d. „ „ mă ra, or mă ru ai.

Ex. *Ngai sa ring ngai*, I am (in/ the act of) coming.

Nang du rin dai, you are arriving.

Shi yu ra ai, he is descending.

Anhtē bai wa rǎ ga ai, we are returning.

(c) DESCRIPTIVE PRESENT.

(a) The particles here illustrated are used with great freedom both in the present and in the past (Comp. § 61. 3. d.) The same particles may also follow either the subject or the object according to the emphasis laid on the one or the other. Thus in the sentence, *ngai shi hpe tsun we ai*, I am telling him, the *we*, may follow *ngai*, or *shi hpe*; *nang nta gǎlaw wu ai*, you are building a house; here *wu*, may emphasize the fact that *you* are building, or the other fact that you are building a *house*. As a rule in sentences like these the particles follow the object, the subject being followed by the particles of the Present Indefinite, (a.)

(b) The 1st. Per. Plural, when subjective, has two forms; *ga*, when the object is in the singular, and *gaw*, when in the plural.

The 3d. Per. Plural, when objective, also has two forms; *nme*, when the subject is in the 1st. Per. Singular, and, *mu*, when the subject is in the 2d. or 3d. Per. Singular.

(c) The following list and examples will illustrate the change of particles, as they are governed either by the subject or the object. The forms not exemplified follow the analogy of the Present Indefinite.

*Sub.**Obj.*

1st. <i>Per. Sing.</i>		we	
2d.	„ „	wu ai,	de ai or, di ai.
3d.	„ „	wu ai,	we ai,
1st.	„ <i>Plur.</i>	ga ai or, gaw ai.	mi or, mi ai,
2d.	„ „	mi ai,	mă de ga or, mă de ai,
3d.	„ „		nme ai or, mu ai.

Ex. *Ngai laika ka da we ai*, I am writing a letter.

Nang hkauna gälaw wu ai, you are preparing a paddy field.

Ngai nang hpe tsun de ai, I am telling you.

Shi laika hti wu ai, he is reading a book.

Anhtē nang hpe tsun ga ai, we are telling you.

Anhtē shanhtē hpe tsun gaw ai, we are telling them.

Nang anhtē hpe jaw mi ya mi, give thou to us.

Nanhtē ngai hpe tsun mi ai, you are telling me.

Nanhtē hpe ngai tsun mă de ga, I am telling you; (or let me tell you.)

Ngai shanhtē hpe tsun nme ai, I am telling them.

Shi shanhtē hpe tsun mu ai, he is telling them.

REM. Two other plural forms are also found, viz: *mă we*, and *shăjang*. *Mă we* is, in certain localities, used interchangeably with *nme*. *Shăjang*, is a general plural of a partitive force; *anhtē ndai ga na shăjang ga ai*, we (all, each and all) hear this word; *nanhtē mung na shăjang myit dai*, you also hear; *shanhtē shăga shăjang ma ai*, they are calling.

2. PRESENT PERFECT.

1st. <i>Per. Sing.</i>	ni ai.	1st. <i>Per. Plur.</i>	să ga ai.
2d.	„ „ nit dai.	2d.	„ „ mă nit dai.
3d.	„ „ sai.	3d.	„ „ mă sai.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'
Full Membership gives
access to 797,885 ancient
and modern, fiction and
non-fiction books.

Continue

*Fair usage policy applies

(b) Certain Kachins affix an *ai*, after the 2d. and 3d. person, both singular and plural in this tense, apparently for emphasis.

Ex. *Shi gälaw nu ai*, he did it, would be, *shi ai gälaw nu ai*; *nanhtē ai shawng de hkraw mā nu ai*, instead of, *nanhtē shawng* etc., you agreed to it before.

(b) A Past Indefinite is frequently made by affixing *sa*, to all the forms both singular and plural.

Ex. *Ngai gälaw sa*, I did it.

Nang māning mung anhtē yi gälaw sa, we made a paddy field here even last year.

(c) All the forms of the Descriptive Present (Comp. § 61. c.) may also be used in the Past, when the speaker, as is common in Kachin, in thought remains in the present, but by the connection shows that the action belongs to the past.

Nanhtē ngai hpe tsun mi ai mājaw, ngai mādat nngai, because you told me I obeyed.

Often, however, the modified form of *sa*, *să*, precedes, while the *ga*, (Comp. § 61. c. c.) is dropped for *ai*.

Nanhtē hpe ngai tsun mā să de ai ga, the words I told you.

4. (a) PAST PERFECT.

1st. Per. Sing.	yu se ai.	1st. Per. Plur.	yu să ga ai.
2d. „ „	yu nu ai.	2. „ „	yu mā nu ai.
3d. „ „	yu nu ai.	3. „ „	yu mā nu ai.

Ex. *Gat de gārai n du yang dai du wa hpe ngai mu yu se ai*, I had seen the chief, before I arrived at the bazaar.

Nanhtē shi hpe tsun yu sǎ ga ai, rai ti mung shi n mādat ai, you had told him, but he does not obey.

(b) A second form of the Past Perfect is made by substituting *ga*, for *yu*, followed by the particles described under § 61. 1. a.

Ex. *Ngai laika gǎrai n shǎrin yang, jǎru ngai lu ga nngai,* I drank whisky before I had learned to read; lit. before I learned books.

Mǎsum ning kaw nna shi dai amu gǎlaw ga ai, he had done the work three years ago; lit. from three years.

REM. (a) The difference between *yu*, and *ga*, is, that *yu*, points as a rule to a single act completed in a single moment, while *ga*, indicates that the state or action had been going on, or had been habitual before it was brought to its final close.

(b) In this, as in the case of the Present Perfect (Comp. § 61. 2. b.) *ngut*, may be used with or without the *se*, etc.

Mǎsum ning me, ngai dai amu gǎlaw nugt se ai, I had finished this work even three years ago.

5. THE FUTURE.

(a) The ordinary future is formed by the use of *na*, followed by the particles under § 61. 1. a; *rē* is, however, used instead of *ai*, in the 3d. person singular.

Ex. *Ngai dai mǎre de sa na nngai,* I will go to the village.

Shi gǎlaw na rē, he will do it.

Nanhtē dai amu gǎlaw na myit dai, you will do the work.

(b) A more definite future is formed by *na*, followed by the particles as described under § 61. 1. b.

Ex. *Nanhtē kaw yat yang ngai sa na ring ngai*, I will come to you after a little while.

Nyē hpu hpawt de du na ra ai, my brother will come to morrow.

Anhtē wora shāra de sa na rā ga ai, we will go to that place.

Dai ning nanhtē gālaw na mā rin dai, you will do it this year.

(c) An immediate and somewhat emphatic future, is formed by the use of *ga*, with the particles of the Descriptive Present (c.) In fact in ordinary speaking it would be impossible to distinguish the two forms except by tone and connection, and from the fact that *ai*, would never here be used.

Ex. *Dai laika ngai nang e jaw de ga*, I will give you the book.

Ngai shanhtē hpe tsun mā we ga, I will tell them.

In the 1st, and 2d. person singular *na*, abbreviated to *n*, is sometimes used.

Ex. *Ngai dai hti n ga*, I will read it; something like: "let it alone," or "don't trouble yourself about it," is here implied.

Nang gālaw na n ga rā na, You will do it; (not he or I.)

(d) A general future following the analogy of the Past Indefinite, used mostly among the Cowries, is formed by the use of *rā na*, in both singular and plural.

Ex. *Ngai gälaw rä na*, I will do it.

Shanhtē gälaw rä na, they will do it.

6. FUTURE PERFECT.

1st Per. Sing. *ngut na rē ai*; 1st Per. Plur. *ngut na rä ga ai*;

2nd „ „ „ „ *wu dai*; 2nd „ „ „ „ *mu dai*;

3rd „ „ „ „ *ru ai*; 3rd „ „ „ „ *mă ru ai*.

Ex. *Dai shāta gārai n si yang, ndai amu ngai gälaw ngut na rē ai*, before the month is out, I will have finished this work.

Jan gārai n du yang, shanhtē ngut na mă ru ai, they will have finished before sunset.

§ 62. THE POTENTIAL MODE.

The Potential Mode asserts capacity or necessity, and is rendered as follows :

1. As a compound verb, by the use of *lu*, to be able, followed by the particles of the Affirmative and Indicative modes.

Ex. *Ngai gälaw lu nngai*, I can do it; *shanhtē laika hti lu ma ai*, they can read; *ma ni ngai gälaw lu se ai*, I could do it day before yesterday; *nang gälaw lu nhtawm ē n gälaw nit dai*, you could have done it, but have not; *lit.* you can do it, but you have not done it, (Comp. § 61. 3. d.;) *hpawt de shi dai amu gälaw lu na*, he can do the work tomorrow.

2. By the use of the adverb *nhten*, may, probably; *ngai sa na nhten*, I may go; *ngai laika hti shārin na nhten*, I may probably learn to read.

3. By the use of *lu*, or *lu na*, must; *nang ndar gälaw lu na*, you must do this; *hpawt de nang gat*

de sa lu na rin dai, you must go to the bazaar tomorrow ; *nanhtē ya nta de wa lu na myit dai*, you must now return to the house. (Comp. § 64. 6.)

4. *Daw*, might, usually with the verbs *lu*, and *nga*, always has reference to the past whether completed or incompleted.

Ex. *Dai hpawt nang nta ē nga daw, ngai myit nna sa nngai, rai ti mung nang n nga ndai*, thinking that you might be in your house this morning, I went, but you were not there; *shi gumhpraw lātsa lu daw shi na yu nna sa san wu ai*, having heard that he might have one hundred rupees, he went and asked.

REM. *Chyē*, to know, is often used with the same meaning as *lu*; thus: *shi dai amu gālaw chyē ai*, he knows how to do the work, may only be an other way of saying, he can do the work.

§ 63. THE SUBJUNCTIVE MODE.

1. The Subjunctive Mode expresses a thing as possible, conditional or hypothetical. Its particles are as a rule preceded by the following particles indicating number and person:

	1st Per. Plur. <i>ga</i> ;
2nd Per. Sing. <i>n</i> ;	2nd „ „ <i>myit</i> ;
3rd „ „ <i>a</i> ;	3rd „ „ <i>ma</i> .

2. The par. for the *Present* or *Future* are :

Yang or *yang gaw*. if; *dam* or *dam yang*, if, in case that; *daw*, if, supposing that.

Ex. *Nang jāru lu yang, nang na ndai*, if you drink liquor you will be drunk ; *nang ndai ni hpe gālaw n yang gaw*, if you do these things; *ngai si mat dam yang, nyē arai mat ma na ring ngai*, in case I die my property will be lost ; *nang gum-*

hpaw lu daw, gumra nang māri lu ndai, if you had money, you could buy a pony; *nang ndai n mu lu daw, myi hten nga ndai*, if you can not see this you are blind.

3. A *Past Perfect* is formed by the use of *taw*, if, in case—had.

Ex. *Dai hpawt nang nta ē nga n taw, ngai hte hkrum na*, if you had been in your house this morning you would have met me; *nang nang nga taw ngai yung n si na rai*, if you had been here, my brother would not have died; *shi kāji nga a yang, laika shārin a taw gaw, shi laika chyē na sai*, if he had learned (books) while small, he would have known; *nanhtē māni sa myit taw gaw, shanhtē hte hkrum na myit dai*, if you had come yesterday, you would have met them.

REM. A general Subjunctive probably never used except with the 1st Persons Singular and Plural is formed by the use of *mi*.

Ex. *Shi nga nga u ga ngai myit tsaw ai rē ai mi, dai, nang hte hpa seng n ta?* If I desire that he shall remain, how does that concern you?

§ 64. THE IMPERATIVE MODE.

1. The simple form of the verb when pronounced with the emphatic tone, often stands for the Imperative.

Ex. *Shi hpe hkye la*, save him; *ngai hpe jaw*, give to me; *nyē ga mādat ya*, listen to my words.

2. The verbs *sa*, to come, *wa*, to return, *jaw*, to give, *hkan*, to follow, and their cognates, are in the imperative proper, followed by the locative *rit*, when a motion towards or in behalf of the object is implied.

Ex. When calling in a general way from a distance. { Sing. *Sa rit*, come here.
 Plur. *Sa mǎ rit*, come here.
 When calling known persons at a near distance. { Sing. *Wa rit*, come here.
 Plur. *Wa mǎ rit*, come here.

Nang ē jaw rit, give here; *ndai ngai hpe jaw rit*, give this (thing) to me; *ngai hpe hkan mǎ rit*, follow me.

REM. The *wa*, may be used as a polite expression when addressing visitors, thus implying that as friends they are recognized as being on family terms.

3. The general Imperative signs are somewhat numerous and may be explained as follows :

1st Per. Sing,	e;
2nd „ „	u, nu, su, sit;
3rd „ „	u or, wu;
1st „ Plur.	mi;
2nd „ „	mu, mǎ nu, mǎ su, mǎ sit;
3rd „ „	mu.

U, and *mu*, are used in ordinary requests or commands; *nu*, is more urgent than *u*; *su*, directs attention towards a known object and implies immediate action; *sit*, stands in opposition to *rit*, and implies motion away from the subject.

REM. In the N. L. a form *nit*, is found as a couplet of both *rit*, and *sit*.

Ex. *Sa u*, go, (you may go;) *sa nu*, go, (at once;) *sa wa su*, go, (at once over there;) *gǎlaw mǎ su*, work, (at once;) *nanhtē nlang gat de sa mǎ sit*, go to the bazaar all of you; *amu gǎlaw mu*, do the work; *ngai hpe ntsin jaw e*, give me water; *shanktē hpe kārūm mu*, help them; *anhtē hpe jaw mi*, give to us.



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

REM. *Ēt*, is used in reference to an instantaneous state or action, while *nit*, carries the prohibition into the future.

(b). The negative adverb *gārai*, either alone or with *hkum*, may at times serve as a prohibitive. (Comp. § 74. b.)

EX. *Gārai rai*, don't do it yet; *lit.* not yet do it.

Gārai hkum sa, don't go yet.

REM. (a). The Cowries instead of *gārai rai*, would say *gārai shu*.

(b). *Lu*, is at times especially in the N. L. used as a prohibitive with or without *hkum*; *hkum gālaw lu*, don't do it; *pung māshawt ma ni ē mātsaw hkungga yai na lu*, you who prepare the *pung*, (a kind of nat offering,) do not scatter around the offering.

§ 65. INTERROGATIVES.

1. In asking general questions the interrogative particles may be preceded by *rai*; *shawng na lasha gaw kādai rai ta?* who was the first man? *shi hpa gālaw na rai ta?* what will he do?

2. In direct questions, besides the general connective *ai*, almost any one of the particles belonging to the Affirmative and Indicative modes, may precede the interrogative particles. Those in most common use, however, are the following:

(a) PRESENT.

		1st Per. Plur. ga;
2nd Per. Sing. n, wu;	2nd „ „	myit;
3rd „ „ a;	3rd „ „	ma.

(b) PAST.

		1st Per. Plur. sǎ ga;
2nd Per. Sing. wu, rin, nit,	2nd „ „	mǎ rin, mǎ nu,
lit;		mǎ nit;
3rd „ „ wu, ra;	3rd „ „	mǎ ru .

(c) FUTURE.

1st Per. Sing. na;	1st Per. Plur. na rǎ ga;
2nd „ „ na rin;	2nd „ „ na mǎ rin;
3rd „ „ na ru or, ra;	3rd „ „ na mǎ ru or, ra.

REM. In the Future *na*, followed by the particles of the Indicative Present is a frequent idiom.

3. The interrogative *i*, used very freely by some Kachins, is by others restricted to questions put to one's self or in behalf of one's self.

Ex. *Ngai hpa gǎlaw na i?* what shall I do?

Shanhtē kǎning di na ma i? how will they do it?

Shi gǎde sa na ra i? where will he go?

Anhtē kǎdai hpanɡ de sa na i? to whom shall we go?

4. *Ta*, is used when information is sought, in reference to a perfectly unknown subject.

Ex. *Nang hpa gǎlaw n ta?* what are you doing?

Shi kǎnang nga a ta? where is he?

Nanhtē gǎde nga myit ta? how many are you?

Shi hpe kǎning rē ai wa rē nang ngu wu ta? what kind of man do you say he is?

Na myi kǎning rai hpaw lit ta? how were your eyes opened?

Hpa rai nanhtē shi hpe n woi wa mā rin ta? why did you not bring him? *shi gaw kāning rai na ra ta?* what will become of him, or, what will he do?

5. *Ni*, is used where some knowledge, real or supposed, is implied, either (a) for confirmation, or (b) to ascertain, if the state or action is still continuing.

Ex. *Ndai wa, dai hpyi sha ai wa n rai ni?* this is the begger, is it not? *nanhtē shat sha nga myit ni?* are you eating? *shi tsun ai ga nang n kam n ni?* don't you believe his words? *nanhtē a dumsa ning nga ai, n rai mā lit ni?* thus your Dumsa said, is it not so? *nanhtē hpe mung lau kau mā nit ni?* have you also been deceived (and do you still continue in this state?)

6. *Hka*, and *ka*, are found with questions, implying a strong uncertainty or surprise. For the sake of additional emphasis the inter. *i*, is freely used with these particles.

Ex. *Shanhtē dai amu chyē gālaw ma hka?* do they really know that work, or, to do that work? *nang Myen ga chyē n hka i?* do you really know Burmese? *ngai gin di chyē ka i?* how can I know? *shing ngu ai ga gaw, hpa nga ai railu ai ka i?* words spoken thus—what is he really saying? or, what is it he said?

REM. The *hka*, should not be confounded with the same par. used as an affirmative; *shanhtē Myen ga chyē ma hka*, may be translated: do they really know Burmese? or, they do really know Burmese. The difference is indicated by the tone.

7. The inter. sign for, (a) questions of alternatives, or (b) for indirect interrogations is *kun*, which may or may not be preceded by the most common particles of the Present and Future.

Ex. *Ngai gälaw na kun, n gälaw na kun, ngai n chyē nngai*, I do not know if I shall do it or not.

Nang gälaw na n kun, shi gälaw na a kun, ngai hte n seng nngai, it does not concern me, whether you will do it or he, (will do it.)

Shi nang ē nga ai kun, shanhtē san ma ai, they asked, whether he was here; *nanhtē hpa sha na kun, hkum myit ru myit*, be not anxious for what you shall eat.

8. Among the *Cowries law*, and among other tribes *le*, are used as interrogatives mostly in retortive questions; *ngai le?* me? do you mean me? *hpa gälaw law?* what am I doing?

§ 66. QUOTATIONS.

Da, generally preceded by the particles illustrated under § 65. 2. a., is always used as a sign of both direct and indirect quotations.

Ex. *Nang sa lu na, tsun n da*, you said, you can go.

Ngai n sa lu, ngu a da, he says, I cannot go.

Anhtē gälōi n jaw ga ai, nga ma da, they say, we will never give it; *dai lam n kǎja, nga a da*, he says, that the road is not good.

§ 67. THE NEGATIVE.

1. A question is not answered by yes, or no, as in English, but the verb or the whole statement is repeated for the affirmative, and *n*, is prefixed for the negative.

Ex. *Na hkum pyaw n ni?* are you well? lit. does your body feel comfortable? affirmative, *pyaw ar*, negative, *n pyaw ai*; *nang sa na n ta?* affirmative *sa na*, negative *n sa na*, or, *n sa na nngai*.

2. The Modal adverbs (Comp. § 83.) can only be used after declarative sentences, to which assent or dissent is expressed.

3. For the use of the Prohibitive negative, see § 64. 7.

§ 68. PARTICIPLES.

While there are no proper participles in Kachin, participial constructions are formed as follows :

1. By the use of the adverbs *yang*, *yang garu* and *shāloi*.

Ex. *Ndai hka rap yang shi shang si sai*, he was drowned (while) crossing the river; *shat sha nga ai shāloi shi yup nga ai*, he was sleeping while eating.

2. By the use of the conjunctions, *let*, *nhtawm*, and *ninglen*.

Ex. *Sa let sha na*, eating while walking; *sa let gat ai*, goes running; *sa nhtawm māhkawn nga ai*, goes away singing.

3. By the use of the connective *ai*; *gat ai gumra*, a running horse; *tsap ai wa*, the standing person. (Comp. § 34. 3.)

§ 69. AUXILIARY VERBS.

The following verbs may be designated as auxiliaries :

Nga, to be, exist, to remain, to have; always with the idea of stability or constancy; *shi nang ē sa nga ai*, he is staying here; lit. he came and is remaining here; *shi a nga nga ai*, he is staying; *ndai li hta kādai yu nga n ta?* who has gone down into the boat?

Tai, to become; only used with *wa*.

Wa, to move, to become; *tai wa*, to become; *sa wa*, to go; *yu wa*, to descend; *lung wa*, to ascend; *ngai shi hpe tsi jaw ai mǎjaw shi bran wa sai*, he recovered because I gave him medicine.

Rai or *rē*, to be, to exist, (simply affirming the fact of existence,) to be truly so; *nang ma sha rē*, you are only a child; *ndai ga rai nga ai rai*, this word is true.

Ya, to give, have; used with verbs denoting a mental faculty or act; *chye ya*, to know; *mu ya*, to see; *myit ya*, to think; *shi ngai hpe chye ya ai*, he knows me.

Kau, to throw away, get rid of; *ntsin ru kau mu*, pour out the water; *namsi hkum kabai kau mu*, don't throw away the fruit.

§ 70. OTHER VERBAL PARTICLES.

Besides the common particles already given, others of which some in different combinations do the service of verbs, are used as qualifying particles with regular verbs. The most common of these may be divided as follows :

1. TEMPORAL.

Ni, near, at hand, about, at the point of; *shi shat sha ni ai*, he is about to eat; *dai poi du ni ai*, the feast is drawing near, or, is near at hand.

Mǎgang or, *mǎkang*, to be nearing; in the act of arriving; *wora li du mǎgang sa*, that boat is drawing near; *mam ting ai ahkying du mǎgang sai*, the paddy sowing season is at hand.

Boi, finished; *amu ngut boi sa*, the work is finished.

2. DECLARATIVE.

Kam, to be willing; *ndai māsha dai amu kam gälaw ai*, this person is willing to do the work; *ngai n kam gälaw ai*, I do not wish, or, I am not willing to do it.

Mäyu, to wish, long for, desire; *shi sa mäyu ai*, he desires to go; *shi nang hpe kărurum mäyu ai*, he wishes to help you; *ngai shi hpe mu mäyu ai*, I wish to see him.

Bai, to repeat; *bai gälaw na n mai*, to do it over again is not good; *anhtē dai amu bai gälaw mäyu ga ai*, we wish to repeat that work.

3. EMPHATIC ASSERTATIVE.

Ri, also; *ngai ri sa na kun?* may I also go? *ngai ri gälaw na*, I will also do it.

Law, and *yaw*, give additional force to what has been said.

Ngai sa na law, I will go; *ya gälaw mu yaw*, now do it; *ning rai shi tsun ai law*, thus he said.

Le, and in the N. L. its couplet *e*, are often used in the same way as *law*; *gälu mähkawng hkan nit le*, *käba mädung gaw hkan sit e*, follow the long road, follow the big path.

Rai, with the idea of truly, surely; *ngai hpe hkan yang gaw*, *nang lam n dam na rai*, if you follow me you will not lose the road, or, you will surely etc.

§ 71. VERBAL COUPLETS.

1. Two synonyms are often combined for the sake of additional force or perspicuity; *käbu gära*, to be happy; *tsaw ra*, to love; *gälu käba*, to be great; *Kärari Käsang gälu käba nga ai*, God is great. These combinations are often used as substantives with the verbal auxiliaries.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'
Full Membership gives
access to 797,885 ancient
and modern, fiction and
non-fiction books.

Continue

*Fair usage policy applies

jectives *ndai* or *dai*, for the Present, *mă*, *ma* or, *moi*, for the Past, and *htă* or, *hpra*, for the Future, or, by affixing *de*, for the last named tense. (For Ex. see § 74. 1.)

(f) A number of adverbs are formed from nouns or adjectives by the use of the Locative case particles; *lăgaw de*, afoot, from, *lăgaw*, a foot; *n hku de*, inside, from *nhku*, the inside.

§ 73. When an adverb modifies an adjective or a verb it generally precedes, but follows when used with an other adverb.

Ex. *Ndai măsha law kăja*, this person is very good.

Alăwan gat ai gumra, a fast running horse.

Hpawt de jau jau sa mu, go early to-morrow morning.

In regard to their meaning and usage all adverbs may be divided into the following classes:

§ 74 ADVERBS OF TIME.

1. The most common are those formed according to § 72. 2. e. viz.:

Dai ni, to day; *dai hpawt*, this morning; *dai na*, this evening; *dai ning*, this year.

Măni, yesterday; *măning*, last year; *măna*, last night; *măyat*, just now.

Ma ni, day before last; *ma na*, night before last; *ma ning*, year before last; *ma ni hpawt*, morning before last.

Moi ning, three years ago or more; *moi moi*, long ago.

Htăning, next year.

Hpra ni, three days from now; *hpra ning*, three years from now.

Hpawt de, to-morrow; *hpawt na de*, to-morrow night.

Rem. (a) Another form for the Future, mostly used by the Chinghpaws, is made by the help of *din*, between, betwixt; *hpawt din ni*, day after to-morrow; *hpawt din hpawt*, morning after to-morrow morning.

(b) The Cowries generally use *hpra*, where the Chinghpaws use *din*; thus: *hpra ni*, with them would mean, day after to-morrow.

2. The most common of the regular adverbs of this class are the following:

Na, a long time, ago, since; *shi si ai gaw na sai*, it is long ago since he died; *na*, is often reduplicated; *kăga mung ē shi na na nga sai*, for a long time he has been in another country.

Gărai, not yet, usually followed by the negative; *shi gărai n gălaw lu ai*, he cannot do it yet; *gărai rai*, don't do it yet; lit. not yet do it.

She, when; *shi ndai chyē ai she*, when he knew that.

Hkra, until; *ngai du ai du hkra nga nga u*, remain until my arrival; *hkra*, might also be regarded as a conjunction.

Yat, in a moment; *yat nhtang wa*, I will return in a moment; *yat gălaw na nngai*, I will do it immediately.

Kălang lang, at times, sometimes; *kălang lang ning rai byin wa sai*, sometimes it happens thus.

Jang, when; at the time that, pointing towards a completed action; *shi dai ga tsun ngut jang*, when he had spoken thus; *anhtē ndai amu gălaw ngut jang*, when we have finished this work.

Yang, when; indicating the action as incompleted; *nang ndai gălaw yang*, when you do this.

The *yang*, is often followed by *gaw*; *nanhtē ndai gälaw yang gaw ngai hpe dum e law*, remember me when you do this; *yang me*, may be used in the same way.

Shāloi, when; at that time, or moment; *shi ning rai tsun ai shāloi anhtē mādat sǎ ga ai*, when he spoke thus we listened; *dai shāloi shanhtē a poi kā-ba nga ma ai*, at that time (then,) they had their great feast.

Lang lang sha, seldom; *nang ē lang lang sha mā-rang htu ai*, it seldom rains here.

Tut, generally reduplicated, *tut tut*, always, ever; *shi gaw dai shāra ē tut tut nga na rē ai*, he will always stay at that place.

Nde de, *nde law*, or *nde nlaw*, so long; *ngai gaw nde de nanhtē hte rau nga se ai*, I have been with you so long.

Shawng de, or, *shawng na*, before; *shi gaw nyē a shawng de rē ai*, he is before me.

3. Other adverbs of this class such as, *gāloi mung*, for ever; *hpang de*, afterwards; *ya hkkring ma* or, *ya hkkring sha*, in a moment, after a little; *ya ē*, just now, and *gāde n na yang*, without delay, in a moment, will be easily understood and need no further explanation.

§ 75. ADVERBS OF PLACE.

Among the numerous adverbs belonging to this class, the following are in most common use:

Lāhta or *kāhta*, above, at the higher place, overhead; *shi gaw lāhta de na du sai*, he has come from above. This as well as most of the adverbs of this class may also be used adjectively; *htaw lāhta mung na māsha*, a man from the upper country.

Lāwu, below, the opposite of *lāhta*; *shi gaw nang lāwu ē nga ai*, he is here below; *le lāwu mung de ngai sa na nngai*, I will go to the lower country.

Npu, under, below, beneath; *ndai wa gaw nta npu ē nga ai*, the hog is under the house.

Nang, *nang ē*, *nang de*, here, at this place; *shi nang nga ai*, he is here; *nang ē sa mā rit*, come here. *Nang*, is often pronounced *ning*.

Wo, or, *waw*, *wo de*, *wo nang*, *wora de*, (Comp. § 35. 2. a.) there, over there, yonder; *shanhtē wo nang nga mā sai*, they are over there; *wora de hpa n nga*, there is nothing over there; *wo de sa mu*, go over yonder.

Htaw, *htaw de*, *htaw nang*, *htawra de*, over there, up there; *htaw nga ai*, it is up there; *htaw de mu lu ai*, up there it can be seen; *htaw nang shāraw law nga ai*, there are many tigers up there; *htawra de ngai lung wa na nngai*, I will go up there.

Le, *le de*, *le nang*, *lera de*, there, down there; *nanhtē hpa rai lera de sa myit ta?* why did you go down there?

Shawng, *shawng de*, before, in front, ahead; *ngai shawng de sa wa na nngai*, I will go ahead; *nang shawng a tsap nga u*, you stay in front.

Hpang, *hpang de*, after, behind; *shi mahkra hpang de sa ai*, he goes behind all.

Man, *man ē*, *man de*, before, in the presence of; *shi man de shi pru wa sa*, he went before him; *shanhtē a man ē shang mu*, come before them.

Shingdu, or, *shingtu*, behind; *nyē a shingdu de tsap mu*, stand behind me.

Shingkan, outside; *shingkan de ja ja kāshung ai*, it is very cold outside.

Ntaw, outside, in front of; *ndai chyinghka ntaw de pru mu*, go outside, or, in front of the door; *nta*

ntaw ē hpun law nga ai, there are many trees in front of the house; *nta ntaw grup grup ja ja tsawm ai*, it is very pretty all around, outside the house.

Kāta, in, inside; *nam kāta de dusat dumyeng law nga ai*, there are many animals in the jungle; *ndai sampu kāta ē bang u*, put it inside the box.

§ 76. ADVERBS OF MANNER.

The most common are the following:

Sawng, fully, perfectly; *mai sawng rai sa*, it is perfectly good; *mahkra hten sawng rai sa*, it is all completely broken.

Bē bē, in vain, perfectly useless; *shi nang hpe ndai gumhpraw bē bē jaw kau ai*, he gives you this money in vain.

Kāman, for no purpose; *nang kāman sa ndai*, you go for no purpose.

Lila, in vain, for no reason; *lila ngai shāga ai n rai*, I do not call without a purpose.

Lāgaw de, afoot; *shi lāgaw de sa sa*, he went a-foot.

Alāwan, quickly; *alāwan sa rit*, come quickly; *alāwan gālaw mu*, do it quickly.

Yat yat, slowly; *yat yat gālaw mu*, do it slowly; *shi yat yat du ra ai*, he is coming slowly.

Angwi, or, *angwi sha*, kindly, softly, tenderly; *shi angwi sha ga tsun ai*, he speaks tenderly; *angwi*, is often reduplicated; *angwi ngwi gālaw mu*, do it tenderly.

Nhten, perhaps, probably; *shi du na nhten*, he will probably come.

Dan dan, plainly, distinctly, openly; *ga dan dan tsun u*, speak distinctly; *ndai amu shi dan dan gälaw nu ai*, he did this work openly.

Leng leng, clearly, openly; *shi ga tsun yang shi leng leng tsun ai*, when he speaks he speaks clearly.

Ding ding, truly, perfectly, completely; *shi ding ding sa ra na*, he will really go; *n-gu hte u ni gaw ding ding ma sa*, the rice and chickens are completely exhausted.

Mai, well; *ndai gälaw yang gaw mai a*, if you do this, it is well; *ndai law mai a*, this is very well.

§ 77. ADVERBS OF CAUSE.

Măjaw, (Cowrie *măjoi*,) *dai măjaw*, because of, for that, for this reason, therefore; *shi ning de gälaw ai măjaw ngai măsin pawt nngai*, I became angry because of his doing this; *gumra mări ai măjaw ngai sa ni ai*, I went in order to buy a pony; *shi n gälaw măyu ai, dai măjaw ngai gälaw se ai*, as he did not wish to do therefore I did it. The forms *shingrai măjaw, dai rē ai măjaw*, are used as the above, and need no further illustrations.

Kăning rai nme law, because, for this reason.

Rem. Nearly all of the conjunctions described under § 81. may at times be translated as adverbs, always being in some way, closely connected with the the preceding verb. It would be impossible to lay down any definite rules, as to when one or the other of these expressions should be used, but must be learned by observation.

§ 78. ADVERBS OF COMPARISON.

Grau, more than; *shi gaw ngai hte mam grau lu ai*, he has more paddy than I; *ndai ma wora hte ngai grau tsaw nngai*, I love this child more than that one.

Mären, the same, just as, alike; *nan a ga mären rai myit dai*, your words agree, lit. are alike; *ngai tsun ai hte mären gälaw u*, do as I told you, *ndai gumra wora gumra hte mären hpu ai*, this pony is as expensive as that one.

Zawn, or, *zawn zawn*, as, in the same way; *ngai gälaw ai zawn gälaw mu*, do as I do.

Dai hta käga, or, simply, *hta käga*, besides, moreover apart from; *gumhpraw shi jaw, dai hta käga arar law law shi jaw ai*, he gave money and beside this many other things; *shi hta käga kädai n gälaw lu ai*, no one apart from him can do it.

Hte, like unto, as; *ndai wora hte gädaw ai*, this resembles that, lit. this like unto that etc.

Däram, about, like as, according as; *gumhpraw lap shi däram shi lu ai*, he has about ten rupees; *shi ngai hpe jaw dat ai däram ngai bai jaw wu ai*, I gave back according as he had given me.

Rem. In the N. L. *nna*, often abbreviated to *n*, is used very freely, instead of *zawn*; *du sälang ni u hku n'rawn nga ma hka gaw*, may your chiefs and elders grow fat (or be at general ease) like heifers.

§ 79. ADVERBS OF DEGREE.

Ai, somewhat, to a certain degree; *dai numsha ai n käjä*, that women is somewhat bad.

Gänoi noi, nearly, almost, not far off; *shi gänoi noi si sa*, he almost died; *ndai wa hpe ngai gänoi noi hkra nngai*, I nearly hit this man.

Nachying, or, *lachying*, very; *shi nachying yak ai*, he is very difficult; *nachying gälü kába ai wa*, a very great man.

Apa, much, very much; *shi shat apa sha ai*, he eats very much rice.



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Gäde na, or, *gäde nna*? from where? whence?
nanhtē gäde nna rai myit ta? where are you from?

Känang, where? whither? *shi känanng nga*? where is he?

Känang, *känang na*, or, *känang nna*, whence?
ya känanng na rai wa sä ta? where do you come from now?

Rem. *Gäde*, and *känang*, are generally used interchangeably, but the tendency is to use *gäde*, with places thought of as distant, while *känang*, is limited to places supposed to be near by.

3. Of manner:

Käning, *käning rai*, *käning rai nme*, *käning di*, the last often changed to *gin di*? how? in what way? *ngai käning rai gälaw lu na i*? how can I do it? *käning rai nme byin lu a hka i*? how can it happen? *n shärin taw, gin di chyē lu na a kun*? not having learned how can I know it?

4. Of cause:

Hpa rai, when the cause is thought of as distant, and *npha rai*, when near, (Cowrie *pfa*, or, *n-pfa rai*,) why? *hpa rai gälaw nu ta*? why did you do it? *npha rai gälaw ai i*? why shall I do it.

5. Of quantity:

Gäde, *gäde me*, or, *gäde mi*, how much? how many? *gäde jaw n ta*? how much shall I give you? *mäsha gäde nga ma ta*? how many persons are there? *nang gäde mi jaw mäyu n ni*? how much do you wish to give?

Rem. The tones of *gäde*, where etc. and that of *gäde*, how much etc. should be carefully distinguished. The first takes the short abrupt, and the last the emphatic tone. (Comp. § 5: 4. 5.)

§ 81. NUMERAL ADVERBS.

Lang, times; *lăhkawng lang sa su*, go twice; *sănit shi lang shi gălaw sai*, he did it seventy times. *Lang*, is used in a number of combinations such as, *lang mi*, once; *lang mărăng muk*, once; *găde lang*, how many times? *lang mi sha shi gălaw ai*, he did it only once; *lang mărăng muk sha shi n gălaw lu*, he could do it not even once; *găde lang tsun myit ni?* how many times did you speak?

Ngai muk, once, singly; *shi ngai muk sa ai*, he went once (rare;) usually used as a numeral adjective; *ngai muk n nga*, there is not even one thing.

Bak bak, untold numbers; *măsha bak bak nga mă sai*, there are numbers of beings.

REM. (a) In the N. L. *lămun*, *lătsa*, and *lădi*, frequently combined with *lang*, are freely used when an indefinite number is indicated; *lămun lam wunli ngai lan*, *lătsa lam wungau ngai hpan*, I create hundreds of ways of blessing, meaning, an indefinite number of blessings.

(b) In ordinary usage these adverbs may also be regarded as numeral adjectives.

§ 82. CORRELATIVE ADVERBS.

Ning, or, *ning de*, *shing*, or, *shing de*, all mean, thus, and are used interchangeably. In the same way, *ning rai*, and *shing rai*, are used with the same meaning.

Ning shi tsun nga ai, thus (in this way) he speaks; *shing rai gălaw mu*, do it thus.

§ 83. MODAL ADVERBS. (Comp. § 72. 2.)

Găja truly, really; *găja găsat ma ai i?* do they really fight?

Găja shi mai wa ai, truly he is recovering.

Ahka, truly, verily, indeed; *shi a gälaw nga ahka*, he is actually working.

Rai sa, it is right, may at times be used as our yes, (Comp. § 69;) *rai sa ning rai nga ai*, yes, it is so; *shi gälaw ai zawn, rai sa*, it is right as he does it.

N rai, it is not right, not according to fact, may at times be used as no, or, not; *n rai, ning rai n nga ai*, no, it is not so; *nang gälaw ai zawn n rai*, it is not as you do it.

Käni, or, *käni gaw*, well! I do not know; *käni gaw, ngai n chyē nngai*, well, really, I do not know.

Shäta, I do not know the thing; *shäta, shi myit ngai n chyē*, I do not know his mind.

REM. *Käni*, has reference to the subject only, while *shäta*, points towards the object.

Other words or expressions indicating assent and at times used as our yes, are the following: *ara*, yes, usually followed by *rai sa*; *ara, ara rai sa*, yes, yes, so it is; *au*, yes, used mostly by the Kachins up north; *mlaw*, yes, used mostly by the women.

POSTPOSITIONS.

§ 84. There are properly speaking no prepositions in Kachin, as such particles as *ma*, or, *mă*, should be regarded as tense formatives only. The relations of nouns to the other words in a sentence expressed by prepositions in English are here indicated by postpositions, answering the questions: whence? where? and whither? Regarding these postpositions the following should be observed:

(a) Nearly all of the adverbs of place and some of the others, may be used as postpositions without any change of the word itself (Comp. § 75.)

(b) The postpositions always follow the noun to which they belong.

(c) When the noun is followed by its case ending, the postposition is always placed between the noun and the case affix.

(d) Some postpositions are compound, being formed from two or more words of the same class.

We need to give only a few examples of the most common postpositions as they will be easily recognized:

Grup, often reduplicated, *grup grup*, around, about; *hpyen māsha ni ndai māre grup grup nga mā sai*, the soldiers were all about (or round about) the city.

Ntsa, or, *ningtsa*, upon, above; *shi dai nta ntsa ē nga ai*, he is upon the house; *sumwi ningtsa shi lung wa sai*, he went (ascended) above the clouds.

Lai, beyond, on the farther side of; *dai rar wora hpun lai nga ai*, that thing is on the farther side of the tree. In the N. L. *yin* and *hpyin* are used in the same way; *sumsai daw gawng yin sa wa ga*; *abawng htumbyen hpyin sa wa ga*, let us pass beyond the great post, let us pass beyond the paddy mill.

Läpran, or, *käpran* between; *ndai māre wora bum läpran ē nga ai*, this village is situated between the mountains.

Kaw, in, with; *ngai shi kaw nga nngai*, I am with him; *dai sumpu kaw bang u*, put it in the box.

Hta, in, more commonly used for in than *kaw*; *sau ndai pyengdin hta ru bang u*, pour oil in the lamp; *ntsin hta dai bang u*, put it in water.

Hte rau, with; *shi ngai hte rau nga ai*, he is with me.

Nhku, or, *htähku*, in, into; *nta nhku ē shi shang sai*, he entered into the house.

Na, from; *shanhtē a kăang na shi pru wa sai*, he went out from their midst.

CONJUNCTIONS.

The conjunctions may be classified as follows:

§ 85. COPULATIVE.

Ai, is a general connective, and although at times it may be rendered as a relative, often it has no corresponding meaning in English; *sat ai māsha*, a murderer, lit. the man who kills; *ngai hkawm ai shăloi*, when I was walking; *shi hpa gălaw ai i?* what is he doing? *gălaw shăngun ai hte māren*, as he was caused to do.

Hte, and; *gumra lăngai me hte, dumsu lăngai me ngai dut kau se ai*, I sold one pony, and one cow.

Nna, and; *ngai sa nna du se ai*, I went and arrived.

Ma, and, besides that; *gwi ma, wa ma, u ma ngai ra nngai*, I want dogs, pigs and fowls.

Rai ti m' (pronounced, *rai tim*, Comp. § 86.) and, is also used only in enumerative discourses; *Myen māsha rai tim, Sam ni rai tim, Miwa wa ni rai tim ndai amu chyē ma ai*, Burmans and Shans and Chinese know this work.

Mung, also, and, likewise; *ngai sa nna, shi mung sa na*, I will go, and he will also go.

Dai hta kăga, also, besides that, moreover; *ngai nta gălaw, dai hta kăga ngai li gălaw na nngai*, I am building a house and also (besides that) a boat.

Nde mung n-ga, moreover, lit. this much and over; over and above this; *ngai lap sum shi jaw, nde mung n-ga mam naw jaw se ai*, I gave thirty rupees, and moreover, I gave paddy.

Shāloi, or, *shāloi gaw*, then, how then; *nang li n lu, ndai hka mung sung ai, shāloi gaw, nang kāning rai rap lu nawu ta?* you have no boat, and the river is deep, how then will you cross over?

Dai rai yang, or, *shing rai yang*, therefore, since it is so.

§ 86. ADVERSATIVE.

Ti, rai ti, rai ti mung, the last often abbreviated to, *rai ti m'*, but, however, nevertheless, although, notwithstanding; *amu yak ti ngai dang lu na nngai*, the work is difficult but I will overcome it; *ngai nanhtē hpe tsun mā sā de ai, rai ti mung nanhtē n mādat myit dai*, I told you, nevertheless you do not obey; *ngai amu lu rai ti mung ngai sa na nngai*, I am engaged (lit. have work) but will go however.

§ 87. CAUSAL.

These are all expressive of reason or cause:

Mājaw, that; *dai mājaw*, for; *ning rai*, or, *shing rai mājaw*, because of, since. All these combinations may be used interchangeably.

Shi ngai hpe mātsan dum ai mājaw ngai kābu nngai, I rejoice because he has mercy on me; *ngai hpe kārum na mājaw shi du sai*, he arrived that he might help me; *shi lāgu ai, dai mājaw anhtē shi hpe rim la ga ai*, he was stealing, for that reason we captured him; *shing rai mājaw, anhtē n hkraw ga ai*, since it was so, we did not agree.

Nhtaum, (from *htaum*, after,) *nhtaum me*, since, because that, seeing that, inasmuch as; *nang gälaw nhtaum me* “*ngai n gälaw nngai*,” *nga ndai*, since you have done it, you say, I have not done it; *nang hka de sa nhtaum hka n ja wa ndai*, although you went to the river (or, you having gone, etc.) you did not bring water.

Nlen or *ninglen*, but, because, inasmuch; *ngai chyē nlen nang hpe a san nngai*, inasmuch as I know, I ask you. This may also be translated, I know well enough, but because of this, or notwithstanding, I ask you.

Gawp, because of; *shi a gawp ai ngai a nga nga*, because of him I exist.

Käning rai nme law, for, since; *käning rai nme law, shi hpe mädun ya na ngai shärang nga ndai*, for, I am endeavoring to show him. This is a very common idiom in Kachin, always having a preceding sentence as its antecedent.

§ 88. CONDITIONAL.

Yang, if; *dai rai yang*, if it is; *shing rai yang*, if so; *shi sa yang anhtē sa ga ai*, if he goes we will go; *dai rai yang, ngai hpa n tsun lu ai*, that being so, I can say nothing.

She, whatever, however; *ngai hpa gälaw ai she, shi n hkraw ai*, whatever I do, he disagrees with it; *she* frequently has only a copulative force.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'
Full Membership gives
access to 797,885 ancient
and modern, fiction and
non-fiction books.

Continue

*Fair usage policy applies

APPENDIX I.
KACHIN NAMES.

Males: (Shădang sha.)	Females: (Shăyi sha.)
Ma Gam, the 1st born,	Ma Kaw.
Ma Naw, the 2nd born,	Ma Lu.
Ma La, the 3rd born,	Ma Roi.
Ma Tu, the 4th born,	Ma Htu.
Ma Tang, the 5th born,	Ma Kai.
Ma Yaw, the 6th born,	Ma Hka.
Ma Hka, the 7th born,	Ma Pri.
Ma Yun, the 8th born,	Ma Yun.
Ma Kying, the 9th born,	Ma Kying.
Kying nang, the 10th born,	Kying nang.

Rem. (a) When grown persons are indicated N is generally substituted for Ma, thus, NGam, NKaw, NNaw, etc.

(b) Besides these general names others are also used as more respectful or familiar designations. Some of these may be thus illustrated:

Ma Gam, may also be called:	Ma Shawng; Ma, or Shawng brang.
„ Naw, „ „ „ „	Baw Naw; Grawng Naw Baw Grawng.
„ La, „ „ „ „	La nau; La doi.
„ Tu, „ „ „ „	Lum, Tu Lum.
„ Tang, „ „ „ „	Gun, Ma Gun.
„ Yaw, „ „ „ „	Htung, Yaw Htung.
„ Hka, „ „ „ „	Tawm, Hka Tawm.

Ma Kaw;	may also be called:	Ma Shawng,	Hkin Nau,	Chyem.
„ Lu,	„ „ „ „	Ma Baw,	Baw, Baw	Tawng.
„ Roi,	„ „ „ „	Ji, Roi Ji,	Nau, Roi	Nau.
„ Htu,	„ „ „ „	Ma Lum,	Htu Lum.	
„ Kai,	„ „ „ „	Htang,	Ma Htang.	
„ Hka,	„ „ „ „	Tawm,	Hka Tawm.	
„ Pri,	„ „ „ „	Pri Lum,	Ma Ti.	

 APPENDIX. II.

1. The following vocabulary will give some idea as to the similarity between Kachin and Burmese. In many instances, however, it would be impossible to say with any degree of certainty whether a word has been borrowed from the Burmese or Shan. Thus the word for an image of Gaudama, pronounced *Hpra* or *Hpāra*, no doubt is to be derived from the Shan *Hpra*, rather than the Burmese ဘုရား။

1. Words most likely derived from the Burmese.

<i>Anu</i> , work,	အမှု။
<i>Akyu</i> , favor, grace;	အကျိုး။
<i>Akyawng</i> , because of.	အကြောင်း။
<i>Ahkang</i> , permission, affair.	အခင်း။
<i>Agyang</i> , habit, behavior.	အကျင့်။
<i>Amyat</i> , profit, gain.	အမြတ်။
<i>Amyu</i> , a kind, tribe.	အမျိုး။
<i>Ana</i> , a disease.	အနာ။

<i>Ap</i> , to hand over.	အပ်
<i>Aya</i> , an office.	အရာ
<i>Up</i> , to rule.	အုပ်
<i>Utawng</i> , a peacock.	ဥဒေါင်း
<i>Dek</i> , a treasury.	ထိုက်
<i>Dämya</i> , a robber.	ထားမြီ
<i>Duhka</i> , misery.	ဒုက္ခ
<i>Däsik</i> , a seal.	တံဆိပ်
<i>Dägu</i> , power.	တန်ခိုး
<i>Gawng-lawng</i> , a large bell.	ခေါင်းလောင်း
<i>Haw</i> , or <i>Hkaw</i> , to preach.	ဟောသည့်
<i>Jawng</i> , a school.	ကျောင်း
<i>Järit</i> , food, provision.	စရိတ်
<i>Kinyit</i> , an iron style.	ကညစ်
<i>Kyēju</i> , or <i>chyēju</i> , grace.	ကျေးဇူး
<i>Hkauling</i> , a sheaf of rice.	ကောက်လှိုင်
<i>Lam</i> , a road.	လမ်း
<i>Mandan</i> , a charm.	မန္တန်
<i>Ngārai</i> , punishment, hell.	ငရဲ
<i>Sakse</i> , a witness, testimony.	သက်သေ
<i>Seng</i> , a shop.	ဆိုင်
<i>Sāma</i> , a master.	သမား
<i>Sānat</i> , a gun	သေနတ်
<i>Tawng ban</i> , to beseech.	တောင်းပန်

2. Roots in Kachin and Burmese derived from a common source:

<i>Ani</i> , to be near.	အနီး
<i>Akaw</i> , knock, rap.	ခေါက်
<i>Bat</i> , to wind around.	ပတ်

<i>Bung</i> , to concord.	ဝံ့။
<i>Bya</i> , to show, exhibit.	ပြ။
<i>Dan</i> , to be worthy of.	တန်။
<i>Da</i> , to put.	ထား။
<i>Daw</i> , to have something in common.	တော်။
<i>Gwi</i> , a dog.	ခွေး။
<i>Ka</i> , to dance.	က။
<i>Kang</i> , custom, duties paid.	ကင်း။
<i>Ku</i> , to worship.	ကိုး။
<i>Ku</i> , a bed, a table.	ခုံ။
<i>Kähtap</i> , put upon.	ထင်။
<i>Käwa</i> , bamboo.	ဝါး။
<i>Käwan</i> , to encircle.	ဝန်း။
<i>Koi</i> , to hide from.	ကွယ်။
<i>Hka</i> , to be bitter.	ခါး။
<i>Hkun</i> , to be dry.	ခန်း။
<i>Hkye</i> , to save.	ခွတ်။
<i>La</i> , a verbal emphatic.	လှ။
<i>Lam</i> , to expose to the sun.	လှန်း။
<i>Li</i> , to be heavy.	လေး။
<i>Li</i> , a boat.	လှေ။
<i>Law</i> , verbal emphatic.	လော။
<i>Laut</i> , to escape.	လွတ်။
<i>Loi</i> , easy.	လွယ်။
<i>Lägu</i> , to steal.	ခိုး။
<i>Läpan</i> , a flower.	ပန်း။
<i>Man</i> , true.	မှန်။
<i>Mänam</i> , smell.	နံ့။
<i>Mäli</i> , four.	လေး။
<i>Mäni</i> , yesterday.	မနေ့။
<i>Mänga</i> , five.	ငါး။
<i>Myi</i> , the eye.	မျက်။
<i>Na</i> , the ear.	နား။

<i>Nat</i> , a ⁿ nat.	နတ်။
<i>Ni</i> , to be near.	နီး။
<i>Nga</i> , fish.	ငါး။
<i>Nem</i> , to be low.	နိမ့်။
<i>Ngam</i> , to be saltish.	ငန့်။
<i>Poi</i> , a feast.	ပွဲ။
<i>Pyen</i> , to fly.	ပျံ။
<i>Hta</i> , to arise as billows.	ထ။

(3) Aspirates changed into sibilants.

<i>Asak</i> , life.	အသက်။
<i>Sat</i> , to kill.	သတ်။
<i>Si</i> , to die.	သေ။
<i>Si</i> , fruit.	သီး။
<i>Sumsaw</i> , a key.	သေခွ။
<i>Sung</i> , to use.	သုံး။
<i>Sădi</i> , to be careful.	သတိ။
<i>Sha</i> , a child.	သား။
<i>Sha</i> , only.	သဘ။

This list might be indefinitely enlarged, but the above examples may be sufficient for our purpose. It is easy to point out similarities in numerous cases even where, because of the lapse of time, more striking and interesting changes have taken place.

II. Words derived from Shan may be classified as follows.

Shan word.

Kachin
equivalent.

(1) General words:

Byē jau, to resolve,
Dakhpai, a paddle,

Myit da.
Lăsham.

Danam, a shore, river bank; Hka kau.
 Mai na, a nail.
 Ling, to serve at a feast; Jau.

(2) Nouns in *Hkaw*, a palace:
 Hkawhkam, a king, ruler.
 Hkawseng, couplet of
 Hkawhkam.

(3) Nouns in *Jau*, a chief, prince:
 Jaubu, a military leader. Du.
 Jaukang, a custom house
 officer.
 Jaulung and its couplet
 jauhpai an elder in a
 village.
 Jau p̄adu, a gate keeper.

(4) Nouns in *Nam*, water:
 Namdau, a pitcher.
 Nam man, oil; Sau.
 Nam hkun, a well; Hka htung.
 Nam woi, Shan sugar.
 Nam ling, dropsy.
 Nam ya, starch.

Rem. The names of the months are often given
 in Shan among the Kachins. (Comp. App. III. 2.)

APPENDIX III.

KACHIN TIME.

1. SEASONS. (Du hkra lădaw.)

(a) Ginhtawng ta, the dry season. (October—
 March.)

Lănam ta, the rainy season. (April—September.)

(b) Within these two general divisions, the following sub-divisions are found:—

1. Ginhtawng ta:

Măngai ta, the time for the new rice. (October—November.)

Kăshung ta, the cold season. (December—March.)

2. Lănam ta:

Nlum ta, the hot season. (April to middle of May.)

Htingra ta, the paddy planting season. (Middle of May—June.)

Măyu ta, the paddy growing season. (July—September.)

REM. Some give only two months to *Kăshung ta*, namely December and January and call February—March, *Htawng ga ta*, or the real dry season.

2. MONTHS. (Shăta.)

Kachin Names: Shan Names:

Kăla,	Lunjing,	October.
Măji,	Lungam,	November.
Măga,	Lunsam,	December.
Hkru,	Lunsi,	January.
Ra,	Lunha,	February.
Wut,	Lunhuk,	March.
Shăla,	Lunkyet,	April.
Jăhtum,	Lunbet,	May.
Shăngan,	Lungau,	June.
Shimări,	Lunsip,	July.
Gupshi,	Lunsipet,	August.
Guptung,	Lunsip sawng,	September.

REM. A month, which always means a lunar month in Kachin, is roughly speaking the time



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

one *nmau*, a festal pole; *jan shang mädu*, the sun about to enter; *nrin*, the evening; *shang taum*, the time when all enter their houses; *pran taum*, the time when the young people are enjoying themselves.

APPENDIX IV.

KACHIN WEIGHTS, MEASURES, AND MONEY.

1. WEIGHTS. (Shen ai baw.)

Lem mi,	the weight of one mälem, (a kind of seed)
Dum „	equal to two lems.
Pe „	„ „ „ dams.
Mu „	„ „ „ Pes.
Gahkan,	the half of a viss.
Joi mi,	one viss.

2. MEASURES OF LENGTH.

(Shädawn ai baw.)

Lämyin chyang,	the breadth of a finger-nail.
Läyung tsen,	one finger's breadth.
Lähkawng pren,	two „ „
Mäsum pren,	three „ „
Mäli pren,	four „ „
Lähpa mi,	the breadth of the hand.
Gumdum,	from the end of the thumb to the end of the first finger.
Gumchyan, or lähkam,	from the end of the thumb to the end of the second finger.
Lätup dawng,	from the elbow to knuckles on the fingers.

Dawng mi,	from elbow to the second finger- tip.
Sinda ga,	two <i>dawngs</i> .
Lălam,	a fathom.

3. MEASURES OF CAPACITY.

(Shădang ai baw.)

Lătup mi,	One handful; the hand nearly closed.
Lăpai mi,	two lătups; one open handful.
Lăku mi,	two lăpais.
Jăre mi,	two lăkus.
Bye mi,	four jăres.
Jik mi,	four byes; the fourth of a basket.
Hpai mi,	two jiks; the half of a basket.
Dang mi,	two hpais; one basket.
Jaw mi,	ten dangs, or baskets.

4. MONEY. (Gumhpraw.)

Ka mi,	one pie.
Hpaisan,	„ pice.
Pe mi,	„ anna.
Mu mi,	two annas.
Hti mi,	four annas.
Lap, or, gyap mi,	one rupee.
Rawng mi,	two and a half rupees.
Hkan mi,	ten rupees.
Ga hkan,	fifty rupees.
Pan mi,	seventy-five rupees; one <i>ga-</i> <i>hkan</i> and ten rawngs.
Joi mi,	one hundred rupees.

CONTENTS.

PREFACE,	PAGE. 3
INTRODUCTION,	„ 5—12.

PART I. ORTHOGRAPHY.

	SECTIONS.
<i>The alphabet: number of letters,</i> ...	1
<i>Powers of Kachin vowels: Rem. (a) use of ö, and ů; (b) use of è, ē and o; (c) tones as affecting the vowels,</i> ...	2
<i>Powers of Kachin consonants: Rem. (a) aspiration; (b) use of ch, hky, h, and v; (c) n, before labials; (d) use of hyphen,</i> ...	3
<i>Classification of the consonants,</i>	4
<i>Tones: (a) their importance; (b) powers; (c) numbers; (d) how distributed,</i> ...	5
<i>Formation of syllables: (a) a preformative; (b) force of ning, ding, shing etc.; (c) preformatives gǎ, kǎ, lǎ, etc.; (d) n before a hyphen,</i> ...	6
<i>Accentuation,</i>	7
<i>Punctuation,</i>	8

PART II.

ETYMOLOGY.

CLASSES OF WORDS,	9
NOUNS.	
Nouns: <i>Proper</i> and <i>Common</i> , ...	10
<i>Proper Nouns</i> : Rem. Names such as N-Gam etc.	11
<i>Common Nouns</i> : 1. Primitives; 2. Com- pounds, how formed; 3. Derivatives; 4. Foreign Nouns,	12
<i>Gender</i> : how distinguished; 1. use of different words; 2. prefixing <i>lasha</i> , and <i>numsha</i> ; 3. <i>shāding</i> , and <i>shāyi</i> ; 4. affixing <i>wa</i> , or <i>jan</i> ; 5. gender of brutes etc. 6. Nouns of Common Gender, ...	13
<i>Number</i> : how indicated,	14
<i>Plural</i> : 1. <i>ni</i> , <i>htē</i> , <i>hteng</i> ; 2. <i>mahkra</i> , <i>law</i> <i>law</i> , etc.; 3. Numeral Adjectives; 4. re- petition of the last syllable,	15
<i>Dual</i> : <i>yan</i> , <i>shan</i> , <i>nan</i> , etc.; Rem. (a) col- lective nouns; (b) plural inferred from connection; (c) position of plural sign with adjectives,	16
<i>Case</i> : how indicated,	17
<i>Nominative</i> : (a) <i>gaw</i> ; (b) <i>ndai gaw</i> ; (c) <i>chyam</i> etc.,	18
<i>Genitive</i> : (a) possession; (b) inversion of the possessive; (c) genitive of quality; (d) genitive as a dative,	19
<i>Dative</i> : (a) <i>hpe</i> , (<i>he</i> ,) <i>kaw</i> ; (b) <i>mātu</i> etc. (c) dative of time <i>ē</i> ,	20

	SECTIONS.
<i>Accusative: hpe, or, hpe gaw,</i> ...	21
<i>Locative: de, ē, ai, hta, na,</i> ...	22
<i>Ablative: na, kaw nna, de nna,</i> ...	23
<i>Instrumental: hte, e, ai,</i> ...	24
<i>Vocative: o, ē,</i>	
Rem. (a) position of particles (b) freedom in the use of the particles, ...	25
Paradigm,	26
Forms of Nouns indicating family relations etc., ...	27
Preformative <i>a</i> , with monosyllabic nouns, ...	28
Change of words in <i>shǎ</i> , ...	29
Change of forms of generic terms, ...	30

ADJECTIVES.

Position of Adjectives, ...	31
Classes of Adjectives, ...	32
<i>Descriptive:</i> 1. Primitives; 2. Compounds, ...	33
Indefinite adjective phrases; Rem. derivation of <i>mǎ</i> , ..	34
<i>Definitive:</i> 1. <i>Articles.</i> (a) <i>dai, ndai;</i> (b) Numeral adjectives serving as articles,	
2. Pronominal Adjectives: (a) Demonstrative, <i>dai, ndai, wora, htawra, lera;</i> Rem. (a) their use with <i>ni;</i> (b) <i>ura</i> instead of <i>wora;</i> (b) Distributive, <i>shǎgu, mǎgup</i> etc. (b) Reciprocal, <i>shǎda da, lǎngai hte lǎngai</i> (d) Indefinite, <i>mahkra, tup ting</i> etc,	
3. <i>Numerals</i> ...	35

	SECTIONS.
Formation of ordinals, ...	36
<i>Lă</i> , in ordinary usage, ...	37
Use of <i>mi</i> , <i>ma</i> etc. .	38
<i>Ni</i> , instead of <i>lăhkawng</i> . ..	39
Numeral auxiliaries, (a) <i>yan</i> , <i>tawng</i> etc. (b) dual forms, Rem. ...	40
The Positive degree, ..	41
The Comparative, ...	42
The Superlative, ..	43
Nouns used adjectively, ...	44

PRONOUNS.

Position of Pronouns, ...	45
Classes of Pronouns, ...	46
Personal Pronouns, Rem. ...	47
Peculiar forms, ...	48
Possessive Pronouns, Rem. ...	49
Interrogatives: <i>Kădar</i> , <i>găra</i> , <i>hpa</i> ; Rem. (a) pronouns and verbal interrogatives; (b) use of <i>mi</i> , and <i>me</i> , ...	50
Reflexive Pronouns, (a) <i>hkum</i> , <i>lăla</i> , <i>nan</i> ; (b) <i>dai de</i> etc. (c) use of <i>hkrai</i> ; Rem.; (d) use of <i>tinang</i> , ...	51
Relative clauses (a) use of <i>ai</i> ; (b) use of a verbal noun, ...	52

VERBS.

Transitive and Intransitive verbs, ...	53
Passivity: how expressed, ...	54
Causatives: how formed, Rem. ...	55



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'
Full Membership gives
access to 797,885 ancient
and modern, fiction and
non-fiction books.

Continue

*Fair usage policy applies

THE POTENTIAL: 1. Use of *lu*; 2. adverb *nhten*; 3. *lu*, or, *lu na*; 4. *daw* with the verbs *lu*, and *nga*. Rem. *chyē* used as *lu*,

THE SUBJUNCTIVE: 1. Particles in general use; 2. Present and Future, *yang*, *dam*, *daw*; 3. Past Perfect with *taw*. Rem. use of *mi*,

THE IMPERATIVE: 1. Emphatic tone; 2. *rit*, with verbs of motion; 3. Imperative signs *e*, *u*, *mu*, *mi*, *mu*, etc., 4. *dat*, *law*, *yaw* as emphatics; 5. Exhortative, *ga*, *gaw*; 6. strong command, *lu na*; 7. Prohibitive; (a) *hkum*, etc. (b) *gārai*; Rem. use of *shu*, as *rai*,

INTERROGATIVES: 1. *Rai* in general questions; 2. general particles; 3. force of *i*; 4. *ta*; 5. *ni*; 6. *hka* and *ka*; 7. *kun*; 8. *law*, and *le*,

Da, sign of quotations,

The Negative: (1) use of *n*; (2) modal adverbs; (3) Prohibitives,

Participles: (1) *yang*, *shāloi*; (2) *let*, *nhtaum*, *ninglen*; (3) the connective *ai*...

Auxiliary verbs,

Other verbal particles, 1. Temporal; 2. Declarative; 3. Emphatic Assertatives,

Verbal Couplets,

ADVERBS.

Classes of Adverbs: 1. Proper; 2. Compound,

Position of Adverbs,

SECTIONS.

Adverbs of Time: (1) forms in <i>dai, mă, ma, htă</i> etc. (2) regular adverbs of time; (3) forms as <i>găloi mung</i> , etc., ...	74
Adverbs of Place: <i>Lăhta, lăwu, nang htaw, wonang</i> etc., ...	75
Adverbs of Manner: <i>Bē bē, kăman, alăwan</i> etc., ...	76
Adverbs of Cause: Rem. Conjunctions used as adverbs, ...	77
Adverbs of Comparison: <i>Grau, zawn, măren</i> etc., ...	78
Adverbs of Degree: <i>Ai, nachying, apa, sha</i> , etc., ...	79
Interrogative adverbs: (1) time, <i>găloi</i> , (2) place, <i>găde, kănanng</i> etc; Rem. difference between, <i>găde</i> and <i>kănanng</i> ; (3) manner, <i>kăning</i> etc. (4) cause, <i>hpa rai</i> ; (5) quantity, <i>găde</i> ; Rem. tones of <i>găde</i> , ...	80
Numeral adverbs <i>lang, bak</i> , etc. ...	81
Correlative adverbs <i>ning, shing</i> etc., ...	82
Modal adverbs <i>găja, ahka, rai, kăni, au</i> , etc. Rem. difference between <i>kăni</i> and <i>shăta</i> , ...	83

POSTPOSITIONS.

Force and position; (a) adverbs of place used as postpositions; (b) postpositions following the nouns; (c) postpositions and case endings; (d) compound postpositions; most common postpositions, <i>grup, ntsa, lai, lăpran</i> etc. ...	84
---	----

		SECTIONS.
CONJUNCTIONS.		
Copulative:	<i>ai, hte, nna, mung, shāloī</i>	
<i>gaw, etc.,</i>	...	85
Adversative:	<i>ti, rai ti, rai ti mung,</i>	86
	...	
Causal:	<i>mājaw; nhtaum, nlen, etc.,</i>	87
	...	
Conditional:	<i>yang, etc.,</i>	88
	...	

INTERJECTIONS.

List of Interjections,	...	89
------------------------	-----	----

APPENDIX.

- I. Kachin names.
- II. Comparative vocabulary. I. Burmese and Kachin. II. Shan and Kachin.
- III. Kachin Time. 1. Seasons; 2. Months; 3. Hours of the day; meaning of terms.
- IV. Weights, Measures and Money: 1. Weights; 2. Measures of length; 3. Measures of capacity; 4. Money.

CORRIGENDA.

PAGE 6—Line 9 from the foot, for performatives, read preformatives; the same misprint is found in two or three other places.

„ 15—Line 7, for *kk*, read *kh*.

„ „ —Line 9, for *mädchen* read *mädchen*.

„ 39—Line 15, for *femenine*, read *feminine*.



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

- Jan,* A sister, (generally thought of as a younger sister) of a man.
- Ji,* See *aji ni*; a grandfather, see *ji hkai*.
- Ji dwi,* A maternal grandfather.
- Ji ke,* A paternal great-grandfather.
- Ji ke dwi,* A maternal great-grandfather.
- Ji hkai,* A paternal grandfather.
- Ji woi,* Ancestors, viewed collectively
- Hkau,* (1) Cousins, a paternal aunt's male children when addressing the mother's nephew and vice versa; (2) a brother-in-law, a wife's brother's, used on both sides; (3) a polite term between young men of equal age and standing.
- Hkai dwi* Same as *woi dwi* but more respectful.
- Hkri,* (1) Cousins, a paternal aunt's (moi a) female children; (2) a paternal aunt's husband's sisters; (3) the children of a sister, either a nephew or niece; (4) a son-in-law; (5) a respectful compellation used by a man, when addressing a women of equal age and standing, not being a relative.
- Ma,* A child.
- Moi,* (1) A paternal aunt, a father's sister whether younger or older; (2) a mother-in-law, a husband's mother.

- Mădu jan,* A wife.
- Mădu wa,* A husband.
- Măyu,* (1) A wife's relatives; (2) all tribal families with which intermarriage is allowed, and from which wives may be taken
- Măyu dama,* Relations in general; see parts.
- Na,* (1) An elder sister; (2) a husband's elder brother's wife, a sister-in-law; (3) cousins, an uncle's or aunt's female children older than the speaker; (4) a respectful and friendly compellation addressed to a female acquaintance, older than the speaker.
- Nam,* (1) A sister-in-law, a wife's younger sister; (2) a sister-in-law, used by a husband's elder brother; (3) a daughter-in-law; (4) the children of a brother-in-law; (5) a nephew or niece, a wife's brother's children.
- Ni,* (1) A mother-in-law, a wife's mother; also the mother-in-law's sisters. (2) a wife's brothers wife, a sister-in-law.
- Ning,* (1) A sister-in-law, a husband's sister; (2) a wife when addressed by the husband's aunts; (3) a compellation between women of equal age and standing addressed in the way of affection or friendship.
- Nu* A mother.

- Nau,* (1) A younger brother or sister; (2) cousins, an uncle's or aunt's children younger than the speaker; (3) a brother-in-law, a wife's younger sister's husband; (4) a sister-in-law, a man's younger brother's wife.
- Ndoi,* (1) A mother's younger sister, an aunt; (2) a father's younger brother's wife.
- N-gyi,* A bastard.
- Hpu,* (1) An elder brother; (2) cousins, an uncle's or aunt's male children older than the speaker; (3) a brother-in-law, womans elder sister's husband.
- Rat,* (1) A sister-in-law, a wife's elder sister, addressed by her husband or vice versa. (2) an elder brother's wife; (3) a husband's younger brother.
- Sha,* A child, a son, or a daughter. (2) a nephew or niece, a wife's younger sister's children.
- Shingkra,* A widower.
- Shu,* (1) A grandchild; (2) a sister's children's (hkri ni a) husbands and children; (3) an affectionate term used by old people to children.
- Shu māshi,* Descendants of the third generation.
- Shu māsha,* Descendants of the fourth generation.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'
Full Membership gives
access to 797,885 ancient
and modern, fiction and
non-fiction books.

Continue

*Fair usage policy applies

Yung, A brother, (generally a younger brother) of a woman.

READING LESSONS.

The student will find some easier reading matter in the Kachin Spelling-book. The examples here given are chosen to illustrate the general style of Kachin story telling and religious language.

1. MĀNAU, MĀNAU AI LAM.

Moi shawng ē mānau kādai mung n chyē gālaw ma ai. Dai shāloi jan sha ni sha chyē ma ai rai nna, shanhtē mānau gālaw ma ai shāloi, u mahkra htē hpe shāga mu ai. Dai rai nna u mahkra jan ga de jan mānau sa mānau lawm ma ai. Dai hpang shanhtē bai wa ma yang, si myin nga ai lāgat hpun lāngai mi mu ma ai shāloi, Nnying nyet u nyet nna, Sha gaw, nga ai. Npring pri u mung pri mānau gālaw nna, Sha gaw, nga ai. Dai ga hkan nna jan sha ni a len ningli chyaw, u sha ni mānau gālaw ma ai. Dai hpang u sha ni a len ningli dai chyaw, Shingra wa Gumja, Mādai num Hpraw nga, yan la mānau ma ai.

2. SHAWNG HKA HKRAT SI AI MĀSHA.

Jāhkrai ma lāngai mi hka mākau hkan ē nga hkan hkawm nga a yang, dai hka mākau ē tu ai hpun lāngai mi hta shātung shang nga ai hpe krau kau wu ai. Dai hpang shi bai hkan hkawm a yang, dai yang na hka lāing hta rawng nga ai

bären lāngai mi phe shi a sumgawn hte kābai ding-grup tawn wu ai. Shāloi gang la yang, ja ai mā-jaw, hka kau ē tu ai hpun lāngai mi hta, dai sum-gawn sumri mātu shi gyit tawn da kau nna, nta de wa mat ai.

Shi wa mat ai hpang, bären a numsha kāsha lāngai mi hka kau de pru nna, dai shātung krau kau ai hpun hpe, Nang kāning rai mai mat n ta? ngu nna san wu ai. Dai hpun gaw, Jāhkrai ma ē tsi nna mai mat nngai, ngu nna htan wu ai. Shāloi dai bären numsha, Dai jāhkrai ma nang de bai n sa na a ni? ngu wu ai. Hpun gaw, Sa na ra ai, ngu wu ai. Shāloi bären numsha, Jāhkrai ma sa yang ngai hpe shāga tsun e, ngu wu ai.

Dai hpang jāhkrai ma sa du ai. Shāloi bären numsha hpe shāga tsun wu ai. Dai bären numsha jāhkrai ma kaw sa pru nna, Nang ndai hpun hpe chyē tsi ndai, nyē a wa mung māchyi nga li ai; wa hpe mung tsi ya ē, ngu wu ai. Shāloi, Nwa hpe ngai tsi shāmai ya de yang, nang hpa ya na n ta? ngu wu ai. Bären numsha gaw, Wa hpe nang shāmai ya jang gaw, nang kaw ngai wa na nngai, ngu wu ai. Shāloi dai jāhkrai ma gaw hkrutum du hkra gang gun da nna, nta de wa mat ai.

Hpang jāhpawt shi bai sa nna, Nwa loi mi n mai lit ni? ngu nna san wu ai. Hkrutum du hkra mai sai, ngu wu ai. Shāloi jāhkrai ma shi a sum-gawn hpe lāhput du hkra gang gun kau da wu ai. Hpang jāhpawt bai sa nna shawng jāhpawt na hte mären san wu ai. Bären munsha gaw, Lāhput du hkra mai sai, ngu wu ai. Dai hte mären lāhpawt mi loi loi gang gun kau ya nna, hpang ē mahkra gang gun kau ya wu ai. Dai rai nna bären wa mai mat ai. Dai mājaw bären numsha jāhkrai ma kaw wa ai.

Shing rai shan htinggaw rawn nga ma ai shāloi,

măsha ni shăwa tsun gălaw sa ma ai. Dai rai nna băren numsha jăhkrai ma hpe: Hka ē nga mǎnga hpu yung hpu ja ni hkrái rai ma ai, nang nga hkum la wa: sa gaw sa lawm su, ngu wu ai.

Shăna de tsun gălaw ngut nna wa ma yang, măsha ni jăhkrai ma hpe mǎnawn mu ai mǎjaw n-gang mǎtu ē sumrawn lǎngai mi mǎtep ya mu ai. Shing di mǎtep ya mu ai gaw, jăhkrai ma n chyē wu ai. Nta du wa yang, shi a mǎdu jan, Hm! hpu rawn mǎnam ai, ngu wu ai. Jăhkrai ma gaw, Ngai hpa n la wa nngai, ngu wu ai. Rai ti mung, shi tam yu yu wu yang, n-gang mǎtu ē sumrawn lǎngai mi mǎtep nga ai, mu wu ai. Dai mǎjaw dai băren numsha hka de hprawng sa wa nna, shi a kǎwa nga ai lǎing kǎta de shang mat wa ai. Dai jăhkrai ma chyawm gaw, shi a mǎdu jan shang mat wa ai lǎing mǎkau na nlung hta sa hkrap dung nga nga rē ai.

Shing rai shăni shănang sa hkrap hkrap rē ai mǎjaw, băren numsha shi a kǎwa hpe, Wa ē jăhkrai ma nlung hta sa hkrap hkrap rai nga ai, woi la na kun? ngu wu ai. Kǎwa gaw, Woi la u, ngu wu ai. Dai mǎjaw dai băren numsha dai nlung ntsa ē shi a kǎra hpyan lam da wu ai. Jăhkrai ma bai sa dung jang shi a kǎra ē hka lǎing de shi hpe kǎrawt dun bang la wu ai. Shing rai shi si ai mǎjaw shawng hka hkrat si ai gaw, dai jăhkrai ma rē ai rai. Dai gawmai gawsha gǎlu ai mǎjaw ya măsha hka hkrat si ai, shingrai Jinghpaw măsha ni myit ma ai.

3. NAT NAWNG AI.

(COMP. INTRODUCTION 8—10.)

DUMSA: Hka hpaw! Mǎtsaw mǎnam nga,
Ntsang mǎnam sa ni ē;



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Sut pungting ē ning ngai,
 Gan pungting ē chyai ;
 Hpa n nga, kungla laka n ga ;
 Ngai Mătsaw mărang ai găru,
 Ntsang shing kang ai kăbu na mă sai.
 Hkringwa ē ngai Mătsaw Du shing lan,
 Ntsang du shing hpan da sing ngai :
 U si shan shălet ya e,
 U ya shan shăkyet sa e.

DUMSA : M' rai law ! Măli La Nau hta na,
 Nat htingtsam jung ai mălaw,
 Ji htingtsam jung ai shaw ;
 Nang Mătsaw krang de kănawm,
 Ntsang hkungri de gumbawm ;
 Myi, hkinjawng la hkălai măsha ē,
 N-gu rung, nhpang htung,
 Shădu ngut, shănai hkut,
 Hpaw goi ningdung ē măyawn,
 Hpaw lap ningtsing ai shăbawn ;
 Hpaw ngup reng, hpaw ga tseng,
 Mătsaw krang ē lau,
 Ntsang hkungri hta hkrau rai sai ;
 Hpaw dung nawn la,
 Hpaw lang krawn sha ;
 Hpaw dung kăwai n' lun,
 Hpaw lang măkai n' gun ;
 Mătsaw htawt htang hta na mang mu
 lu,
 Mătsi tsa hku chyū ;
 Mătsaw krang na rawt,
 Ntsang hkungri nna htawt ;
 Mătsaw hkring-yu gămoi,
 Ntsang hkringdat wundoi ;
 Hkrun ē hkum yan,
 Lam ē hkum hpyan ;
 Htaw Mătsaw hkring-yu shănap,
 Ntsang hkringdat shăhkap.
 Dai ni, na udung mănu, u la shinggu
 hpe,

Htaw Mătsaw ulawng hta lup,
 Ntsang ulawng hta sup,
 Htaw de lămun ning rem,
 Nang de lămun ning ningran,
 Htaw de lătsa ning hpyem,
 Nang de lătsa ning hkrau hkran.
 Mătsaw sumri hta nu,
 Ntsang sumdam hta gu ;
 Mătsaw hkring-yu ē du sin,
 Ntsang hkringdat ē pru lang lungga
 nga sit ē.

REM. The above example of the Kachin religious language gives in the main the thought, style and contents, as used in their everyday ceremonies. The vocabulary and order of proceedings will vary if it is a *Mu nat*, *Ga nat*, or *Măsha nat* that is addressed. The usual order, however, is as follows :—

1st. Praise to the nat, extolling his greatness, ability to help, and willingness to hear.

2nd. Answer of the nat, making known his abode, demands and general interest in the case at hand.

3rd. Statement of the case ; help desired for whom and what ; the nat asking particulars in regard to the offering, altar, performer, place, and time.

4th. Sacrifice promised ; time, place and other particulars stated ; comp. Spelling-Book § 30.

5th. Preparations and slaying of the sacrifice : the nat priest recites a formula for each part of the ceremony.

6th. Exhorting the nat to accept the offering and remove the trouble.

The part here given is an outline of the formula used in part 6. The name of the person for whose benefit the offering (in this case a fowl,) has been made, is La Nau ; comp. app. 1. Rem. (b).

VOCABULARY.

This vocabulary contains a little over one-fifth of all the words in Kachin. Its chief aim is to give the primary meaning of the words used in the Grammar and Spelling Book.

For grammatical terms and phrases, and other parts already explained, the student is referred to their respective sections and paragraphs.

Compound words are given in a limited number, as they will be easily recognized, the rules for their formation having been mastered.

No attempt to indicate tones has been made, but their importance should not be overlooked; comp. § 5.

The words in *ā* have been placed after the full vowels.

A.

A	par.	for the various uses of this particle see §§ 6. a; 12. 3. a; 19. a; 56. 2. g; and 72. 2. b.
A	n.	blessing, happiness; a. fortunate; <i>a nga ai wa</i>
Abai	v.	to hinder, impede, interrupt; to strike against a thing as when walking; comp. <i>bai</i> .
Adipakrip	adv.	forcibly; by constraint; comp. <i>dip</i> .
Agam	n.	modesty, honor; v. to honor, reverence, <i>agam jaw</i> .
Agung	n.	a temptation; generally <i>agung alau</i> ; comp. <i>gung</i> and <i>lau</i> .
Agyang	n.	habit, behavior acquired by practice; comp. Bur. အကျင့်
Aka	v.	to be striped; to variegate with lines of different colors.
Akaw	v.	to knock lightly, to rap.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'
Full Membership gives
access to 797,885 ancient
and modern, fiction and
non-fiction books.

Continue

*Fair usage policy applies

Ana akra	n.	a foreboding, premonition; <i>ana akra ya ai</i> , he gives (evel) premonitions; comp. <i>hkaw ya</i> .
Ana	n.	illness, sickness; a malady, epidemic.
Ani	v.	to be near; see <i>ni</i> .
Anin	v.	to compress, pack, make compact
Anu	v.	to beat, strike; comp. <i>kāyat</i> .
Anhtē	pron	for anhtē and an see § 46.
Ang	v.	to have reference to; to allude, hint at; <i>shihpe ang nna tsun ai</i> ; comp. <i>sawt</i> .
„ ang	adv.	directly, straightforwardly.
Angawk	n.	a person somewhat, irrational, silly, puerile; comp. <i>māna</i> .
Ap	v.	to hand over; Bur. ႤႬ
„ da	v.	to commit, deliver, empower; see parts.
Apa	adv.	see § 79.
Apang	a.	spotted; <i>ateng apang</i> .
Aprup aprap	v.	to be speckled.
Apyet	n.	fault, guilt, an evel deed; Bur. ႤႬ
Ahpraw	n.	appearance; likeness; personal presence; comp. <i>nsam</i> .
„ htap	a.	beautiful; pleasing form and countenance.
„ rawng	a.	see parts.
Ara	n.	fever; (Cowrie.)
„ ra	v.	to have fever.
Arang	n.	capital, money invested as in trade; comp. <i>atu</i> .
Ari	v.	punishment, correction, discipline.
„ jaw	n.	to punish, chastise; see parts.
Arut	v.	to rub, scour, polish.
„ kau	v.	to rub out or off; see parts.
Araw	v.	to swallow eagerly; to gulp; <i>dai shat mai ngai hpe araw shāngun e</i> .

Arai	n.	things, property, goods; see <i>rai</i> .
Arawng	n.	glory, power, honor; mostly <i>arawng sädang</i> .
„ nga	v.	to be glorious; see parts.
Asak	n.	life; age; Bur. ဆဆဝ်း
Asi	n.	fruit; comp. <i>si</i> and § 28.
Asawng	v.	to ridicule, mock, deride; comp. <i>roi</i> .
Ashu ashan	n.	animals of all kinds.
Ashun	v.	to shake, stir by shaking.
„ awan	v.	same as <i>ashun</i> .
Ateng	a.	see <i>apang</i> .
Atu	v.	to shine; <i>atu käbrim</i> .
Atu	n.	interest, as on money; Bur. ဆဝ်း; the Kachin term is <i>gumhpraw käsha</i> ; comp. <i>arang</i> .
Ahtik	n.	a history, especially of an individ- uals pedigree.
„ abau	n.	same as <i>ahtik</i> ; most common.
„ „ gawn	v.	to relate, narrate the history of a certain person.
Ahtu	v.	to strike against; comp. <i>htu</i> ; to push, crowd.
Ahtawk	v.	to touch lightly;
Ahtoi	n.	light; see <i>htoi</i> .
„ rawng	n.	the name of a traditional person; see Spelling Book § 19, third part; also called <i>Ahtoi rawng pyi</i> .
Atsam	v.	to be decayed, crumbling; comp. <i>tsam</i> .
Atsat	v.	to chop, mince; <i>atsat atsa</i> .
Atsi	v.	to gaze, stare at.
„ yu	v.	see parts.
Atsin	v.	to be quiet, silent; <i>atsin nga ai</i> .
„ sha	adv.	quietly, silently; calmly, softly.
Atsinatsu	v.	to keep quiet.
Atsu atsam	n.	pain, suffering, affliction.

Awu	n.	pollution, corruption ; comp. <i>wu</i> .
„ asin	n.	same as <i>awu</i> ; most common.
„ „ di	v.	to pollute, defile, befoul; see parts.
Awoi	n.	see supp. part 1.
Aya	n.	a place ; situation ; Bur. $\text{æ}\varphi$
Ayan	a.	continuous, uninterrupted ; comp. <i>yan</i> .
Ayun	n.	fine dust, powder ; <i>ayun ayaw</i> .
Ayai	v.	to scatter, throw things around ; <i>ayai kau ai</i> .
Azin	adv.	see next.
„ ayang	adv.	accurately, percisely ; in all respects.

E.

E	par.	see § § 20. (a); 24 and 64. 3.
---	------	--------------------------------

Ē.

Ē	par.	see § § 20. (c); 22. and 25.
Ēt	„	see § 64. 7. (a) and comp. Bur. $\text{æ}\delta$

I.

I	pron.	see § 48.
„ hteng	„	„ „
Ī	par.	see § 65. 3.
In	adv.	as, like as; used mostly in the religious language, and often abbreviated to <i>n</i> ; <i>in</i> itself may be a shorter form of <i>nna</i> ; comp. § 78. Rem.
Ing	v.	to overflow, inundate; <i>shāu shāing</i> ; see Spelling Book § 27.
Ip	v.	to conceal, hold back, as a part of truth ; by some pronounced <i>yip</i> .



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Uhkam	v.	to trap, insnare as birds; see parts.
„ hkai	n.	small chickens.
„ hkrung	n.	living animals; opp. to <i>usi</i> .
„ „ tsi	n.	medicine as given by the nats.
„ la	n.	a cock.
Uli	n.	a living male human being; comp. <i>kābang</i> ; mostly used in the N. L. and by some pronounced <i>māli</i> .
Uli	n.	see <i>wali</i> ; a male.
Ulawng	n.	an inclosure for domestic animals; a barn.
Uloi	n.	a buffalo; comp. nga loi.
Uma	n.	the youngest male child in the family of a chief, succeeding his father.
Umat	n.	pregnancy of irrational animals.
Umun	n.	feathers.
Uni	n.	domesticated animals; opp. to <i>uzai</i> .
Up	v.	to rule, preside over.
Ura	n.	a pigeon.
Ura	a.	see § 35 2. Rem. (b.)
Uri	n.	a phesant.
Urung	n.	horns; more common forms <i>nrung</i> or <i>ngarung</i> .
Uraw	n.	a bird's cage; a basket for bringing fowls to market.
Usi	n.	a dead animal; N. L. comp. <i>u hkrung</i> .
Ushat	n.	fodder for cattle; pasturage.
Utawng	n.	a peacock. Bur. $\rho\epsilon\sigma\tau\delta$:
Uhtang	n.	a kind of fish; used as nat offerings.
Uhtum	v.	to be sterile; used of animals.
Utsa	n.	a sparrow.
Utsip	n.	a bird's nest; comp. <i>tsip</i> .

AI.

Ai.	par.	see §§ 12. 3. (d.); 24; 58; 61. 1. (a.); and 85.
Ai.	adv.	see § 79.

AU.

Au	adv.	see § 83. Rem.
Auk	v.	to snap, snatch at as a dog; comp. Bur. ဝဋ်.
„ di	v.	see parts; <i>ma lăngai mi hpe gwi auk di nu ai,</i>

AW.

Aw	v.	to open a little; <i>di kap aw kau ai;</i> coup. of <i>hpaw</i> ; figuratively, to speak; open the mouth for speaking.
Awlaw	v.	to consent; regard as correct, good, or just.
Awng	v.	to be happy, satisfied, content; to be fortunate, prosperous; comp. <i>shărawng</i> .
Awng	v.	to overcome, beat, conquer; Bur. ခေဝဋ်.
Awza	n.	a custard-apple; Bur. ခေဝ.

B.

Ba	v.	to be tired, out of breath, fatigued; comp. <i>hki</i> , <i>tsu</i> , and <i>pu</i> .
Ba	v.	to carry a child on the back according to Kachin custom.
Ba	a.	a word of respect, used by a younger child to an elder brother or sister.
Bak	n.	see § 81.

Bam	v.	to be damp, dank, moist; comp. <i>mădi</i> , and <i>nyaw</i> .
Bam bam	n.	see Introduction 9. (b.)
Ban	v.	to rest, have leisure, cease from work; comp. <i>sa</i> , and <i>rau</i> .
Ban	v.	to obstruct; to put up a temporary barricade; comp. <i>pat</i> .
Ban du	n.	thatch-grass before it is cut.
Ban byau	n.	an ear ornament; the flat silver ear-bob.
Bang	v.	to put or place on or in; to pour, <i>ru bang</i> ; comp. <i>tawn</i> , and <i>da</i> .
Bat	v.	to wind around, encircle; comp. <i>läbat</i> , <i>gumbat</i> , and Bur. ၀၀၈.
Bē bē	adv.	see § 76.
Bu	v.	to put on, as a pair of trousers; comp. <i>hpun</i> .
Bu	v.	to have fever, <i>hkali bu ai</i> ; to be hot with rage, <i>ning-yun bu ai</i> .
„ kăshan	v.	to be torn with rage; also called <i>htan kăshan</i> .
Bu	n.	a habitation, birth-place; place of origin.
„ hkawm	v.	to visit, especially early places of habitation.
„ ni	n.	inhabitants of a certain place; <i>nanhtē kădai bu ni?</i> who are you? lit. where is your birth-place, or habitation, as the case may be.
„ htawt	v.	to change place of residence; lit. move from the birth-place.
Bu bu	a.	stout and short: stubby.
Bu lap	n.	the betel leaf.
Bum	n.	a mountain.
„ yan	n.	a mountain range.
Bum	v.	to swell, as the limbs when diseased; comp. <i>baum</i> .
Bung	n.	a bamboo used for cooking purposes.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'
Full Membership gives
access to 797,885 ancient
and modern, fiction and
non-fiction books.

Continue

*Fair usage policy applies

Baw mung	n.	the man next to the chief in a Kachin village; <i>bawmung bawmang</i> .
Bawm	v.	to swell, as from dampness.
Bawng	v.	to consult, counsel, deliberate together; comp. <i>sālang bawng</i> .
Bawng	n.	a man in confinement.
„ dung	n.	one confined in fetters or chains; a prisoner.
Boi	par.	see § 70. 1.
Boi	v.	to swarm as bees, <i>lāgat boi ai</i> .
Boi	v.	to lend as money or rice on interest; comp. <i>hkoī</i> .
Bären	n.	an alligator.
„ „ lungpu	n.	a cave where an alligator dwells, (Kachin tradition;) also a figurative name for the house (<i>hting-nu</i> .) of a chief; comp. <i>māraw lungpu</i> .
Bra	v.	to scatter, disperse; <i>disband</i> .
„ wa	v.	the same, see parts and § 69.
Brak	v.	to wander about, rove, stray, <i>brak hkawm ai</i> .
Bram	v.	to seek, hunt for; used mostly up North; comp. <i>tam</i> ; <i>hkai mi bram n ni?</i> where a S. Kachin would say, <i>hpa mi tam n ni?</i>
Bran	v.	to revive, convalesce <i>bran wa</i> ; to reanimate, bring to health and strength, <i>bran shāngun ai</i> .
Brang	n.	see <i>shābrang</i> and comp. § 29.
„ ram	n.	a youth, see parts.
Bru	v.	to conduct funeral ceremonies: <i>shanktē dai Lādu wa Pungngang hpe kābung lāhkwi dum nna bru mu ai</i> . see spelling-book § 29.
Bya	v.	to destroy, demolish; degrade; comp. <i>hten</i> , <i>run</i> , and <i>byak mat</i> .
Bya	v.	to show, exhibit; comp. app. II. 2.
„ dan	v.	same as <i>bya</i> ; most common form; see parts.

Byak	v.	to be spoiled.
„ mat	v.	to be ruined, destroyed; see parts.
Bye	n.	see app. IV. 3.
Byeng-ya	n:	wisdom, understanding; comp. <i>hpaji</i> and the Bur. ဝဉ္ဇာ.
Byet	n.	a maggot; worms, as in a carcass.
Byē jau	v.	see app. II. II. (1.)
Byik	v.	to be obstructed, closed.
Byin	v.	to happen, chance, take effect; comp. words in § 69.
Bying	n.	a kind of tree.
„ tu	n.	a place where the <i>Bying</i> grows; <i>bying tu māli ai ngat</i> , see parts, and comp. spelling-book § 30.
Byawn	v.	to proceed out from; opp. to <i>lup</i> .
Byawng	v.	to melt, as wax before fire; comp. <i>tun</i> .
Byawn	v.	to lead to as a road to a certain place; <i>ndai lam 'wora hkran byawn</i> .

CHY.

Chya	v.	to besmear, paint over; comp. ငျ
Chyam	v.	to try, experiment;
„ yu	v.	same as <i>chyam</i> , see parts.
Chyam	v.	to spread; to extend in all directions; to be over-spread; <i>myi-hprap lāmu chyam hkra htoi kā-brim ai</i> .
Chyang	v.	to be black.
Chyang	v.	to hire, as a day laborer; to serve; <i>nchyang chyang ai</i> .
Chyang	v.	to hurry; mostly used as an adv. <i>chyang chyang</i> ; comp. § 72. 2. (a;) <i>chyang chyang di u</i> , do it quickly.
Chyap	v.	to know, as a dog his master's voice; <i>dai gwi shi mādu a nsen chyap ai</i> ; to be acquainted with.

Chyat	v.	to be narrow, close, so as to hardly admit of passage, <i>chyat ai shāra</i> ; to stick, be fast as when attempting to pass a too narrow place; <i>shi.chyat mat sai</i> ; comp. <i>jat</i> .
Chye	v.	to pick, as a fowl.
Chyen	v.	to divide in halves.
„ ga	v.	to split in two equal parts; see parts.
„ mi	n.	one half of a thing.
Chyē	v.	to know; pronounced <i>chyeng</i> and <i>chyoī</i> in different localities; see Introduction 4. (2.) (b;) <i>chyē</i> is freely used with its couplet <i>chyang</i> ; comp. <i>Chyē ning chyang</i> , the omniscient one.
„ na	v.	to know; to understand; see parts.
„ ya	v.	see parts, and comp. § 69.
Chyi	v.	to set fire to; comp <i>shächyi</i> .
Chyim	v.	to taste.
„ yu	v.	to try by tasting.
Chying	n.	the common, long native drum
„ dawt	n.	a large ancient kind of drum.
Chyinghka	n.	a door.
Chyinghkye	n.	a hook, a bracket.
Chying- hkyen	n.	a bamboo floor; bamboo flooring.
Chying- hkrang	n.	the native mustard plant.
Chyingnam	n.	the sesamum plant.
Chyip	v.	to be in order; mostly used in its transitive form <i>shächyip</i> ; <i>ndai arai shächyip u</i> ; comp. § 55.
„ chyip	adv.	properly, thoroughly, <i>chyip chyip läjang u</i> .
Chyu	n.	lead; by some pronounced ju.
Chyu	v.	to depend on, to stay with; <i>ndai ma nang ē.chyu nga ai</i>
Chyu	n.	milk.
„ chyu	v.	to suck; to nurse as a baby.



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Dakhpai	n.	see app. II. II. (1.)
Dam	v.	to lose the way, <i>lam dam ai</i> ; to err, <i>dam shut</i> .
Dam	par.	see § 63.
Dama	n.	see supp. 1.
Dan	n.	a country; coup. of <i>mung</i> .
Dan	v.	to be worth, worthy of; to be acceptable; comp. <i>ging</i> and Bur. $\infty\text{§}$
Dan	v.	to cut in two, as a rope; <i>sumri dan u</i> .
Dan	v.	to show, to indicate, point out; comp. <i>mădun</i> and <i>bya</i> .
„ dan	adv.	plainly, clearly; see §§ 72. 1. (a.); 76.
Dang	n.	see app. IV. 3. and Bur. $\infty\delta$:
Dang	v.	to choke, smother, suffocate; comp. <i>dau</i> .
„ si	v.	to die, as by suffocation.
Dang	adv.	about; <i>mam dang măsum dang rai nga ai</i> .
Dang	v.	to be able; to overcome, overpower, conquer.
„ kau	v.	to overthrow, subjugate.
Danghta	a.	see § 35. 2. (d.)
Dap	n.	a fireplace in or outside a Kachin house; <i>ntaw dap</i> , <i>lupdaw dap</i> , <i>nla dap</i> ; a camp, <i>hpyen dap</i> ; comp. Bur. $\infty\delta$
„ jung	v.	to prepare a camp.
Dap	v.	coup. of <i>hkap</i> ; comp. Introduction 9. (e.)
Dap	n.	ashes; <i>wan dap</i> .
Dat	v.	to loose, set free, liberate; comp. <i>raw</i> .
„ kau	v.	to send away as free; comp. § 64. 4.
De	v.	to found, build as a village or a large house.
De	par.	see § 22. as a verbal par. see § 61. 1. (c.)

De na	par.	see § 23.
De ai me	adv.	whenever, age after age; often <i>gāloi de ai me</i> ; coup. of <i>jaw ai me</i> ; <i>de ai me hkum yu, jaw ai me hkum pru.</i>
Den	v.	to cast out, expel; mostly used in in the form <i>shāden</i> .
Dep	v.	to reach up to a thing; <i>dep n ni?</i> can you reach it.
Di	v.	to do, make, form, fashion; often used as an auxiliary; <i>gālaw di, pyau di.</i>
Di	v.	to close the eyes <i>myi di.</i>
Di	v.	to set aside, leave out as one of a party.
„ da	v.	see part; <i>nchyang ngai mi ngai di da na.</i>
Di	v.	to pick, as fruit from a tree or flowers from a stalk.
„ hkrat	v.	to pick and throw down; to fall from a height.
Di	n.	the common rice pot.
„ bu	n.	a large bowl, or pot.
Di	n.	an egg, see <i>udi.</i>
„ di	v.	to lay an egg.
„ kawp	n.	the shell of an egg.
Dik	v.	to be satisfied, <i>myit dik, ai</i> ; to be complete, fulfilled, <i>ahkying dik sai.</i>
Dim	v.	to obstruct, hinder, prevent.
„ da	v.	see parts.
Din	adv.	see § 74 (a.); <i>hka nang de din nga ai</i> , in this case <i>din</i> may be translated as a noun, an intervening space.
Din	v.	to put on shoes <i>kyepdin din ai</i> ; comp § 56. 2. (f.)
Ding	v.	to be straight, rectilinear; in a moral sense to be honest, upright, true; comp. § 6. b.

Ding bat	n.	an arch; see part.
Dingda	n.	the south; comp. <i>nda</i> .
„ ding	adv.	see § 76, and comp. <i>man man</i> .
„ dung	n.	the north; also length in opposition to breadth.
„ dung	a.	see § 35. 2. (d); also pronounced <i>dingtung</i> .
„ gam	n.	a locust; <i>ding gam yaw</i> .
„ grin	v.	to be firm, durable, permanent.
„ grup	v.	to cover, as with a net; <i>sumgawn kăbai dinggrup</i> .
„ khu	n.	a family; all within a house.
„ „ la	n.	a married man; also called <i>hting-gaw rawn ai wa</i> .
„ hkru	n.	a bamboo drinking vessel.
„ hkrawn	v.	to pass through as a pole through a basket.
„ la	n.	an old man.
„ man	a.	honest, true; see parts.
„ nyē	n.	retribution; a woe;
„ „ hkrum	v.	to suffer punishment, or woe.
„ nyawm	v.	to bend low. squat; Bur. ၵၵ.
„ ru	n.	see Introduction 9. (a.)
„ sa	a.	old; comp. <i>nsa</i> .
„ sa	v.	to do with full determination, <i>dingsa sa nna gālaw</i> .
„ si	v.	to beckon; question by a sign.
„ si	n.	a small bell.
„ sing	n.	the common small lizard.
„ tawk	v.	to cut across; go a short road.
„ „ dan	v.	to shorten, abbreviate as in speaking.
„ hta	n.	the world in which we live, <i>dinghta ga</i> , as distinguished from <i>kătsan ga</i> ; also called <i>chyinghta ga</i> .
Dip	v.	to press on or down.
Dip	v.	to force a person to do a thing; comp. <i>kămyet</i> .



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'
Full Membership gives
access to 797,885 ancient
and modern, fiction and
non-fiction books.

Continue

*Fair usage policy applies

Dai	pro.	see § 51. (b.)
Dai	adv.	for <i>dai</i> with adverbs of time see §§ 72. 2. (e.); 74. 1. for adv. of comparison see § 78.
„	conj.	see § 85.
Dai	n.	the navel; see <i>shādai</i> .
„ daw	v.	to be born; lit. cut the navel.
„ „ shāra	n.	place of birth.
Dau	v.	to kill by hanging.
Dau	v.	to be entangled; comp. <i>khang</i> .
Daw	n.	a pack, a load on a beast of burden; also the basket used.
Daw	par.	see § 62. 4.
Daw	v.	to break; divide in certain parts; n. a part, division.
Daw	v.	to have something in common; to be related; Bur. ဝေဒ .
Daw	n.	a post; see <i>shādaw</i> .
„ hkrawng	n.	a staff; comp. <i>sumdoi</i>
„ hpum	n.	the large post in front of a Kachin house.
Dawm	v.	to take back, withdraw as a thing offered; <i>dawm la</i> .
Dawn	v.	to geld, castrate, as fowls; (Shan) comp. <i>dawng, mawn</i> .
Dawn	v.	to angle comp. <i>hkan, hkwi</i> .
Dawng	n.	see app. IV. 2.
Dawng	v.	to suddenly project out from; to become visible, <i>dawng pru</i> .
„ hkawn	n.	a flag, banner; sail of a boat.
Dăgam	v.	to swear; take an oath; to curse.
Dăgup	v.	same as <i>dinggup</i> ; to bow down.
Dăgraw	v.	to put on, as a finger-stall.
Dăram	adv.	see § 78.
Dăren	n.	dysentery; <i>dăren ren</i> , v. to suffer from dysentery.
Dăru	v.	to rebuke, scold, threaten, warn.
Dăru	v.	to butt; <i>dăru hkat; bainam dăru hkat ai</i> .
Dru	a.	great, excellent; coup. of <i>măgam</i> .

Dăzik	n.	a stamp, a seal; Bur, ၵႁိၵ်ႈ; also pronounced <i>dāsik</i> .
„ kap	v.	to stamp, seal; also called <i>dăzik dawk</i> .
Dwi	v.	to be sweet.
Dwi	a.	see § 40. (b).

G.

Ga	n.	the earth; the form <i>aga</i> is also used; also soil or a division of land; comp. <i>mung</i> .
Ga	par.	see §§ 55. (c, d;) 61. 1. (a,) 4; 64. 5.
Ga	v.	to cleave; split lengthwise.
Ga	n.	a word; speech, language; v. to speak <i>ga ga ai</i> .
„ law	v.	to quarrel; usually <i>‘a law ga la</i> ; n. a quarrel, contention.
„ lăchyum	n.	meaning, sense, import of a word.
Gam	n.	see § 11. Rem; app. I.
Gam	v.	to avoid, refrain, abstain from.
Gam	v.	to be lucky, fortunate: <i>gam rawng ai wa</i> ; comp. Bur. ၵႁိၵ်ႈ.
Gan	n.	property, wealth; <i>sut gan</i> .
Gang	n.	steel.
Gang	v.	to pull, draw, tug; comp. <i>kărawt</i> .
Gap	v.	to fire as a gun; to shoot as an arrow; <i>păla gap</i> .
Gap	a.	see § 40. b.
Gat	n.	a bazaar; (Shan.)
Gat	v.	to sow, scatter around; <i>nli gat ai</i> .
Gat	n.	a bee; see § 30.
„ baw	n.	wax.
„ nu	n.	a hornet; also <i>gatnu lădung</i> .
Gin		a general preformative; comp. § 6.b.
„ di	adv.	see § 80. 3.
„ digram	n.	a spider.
„ hka	v.	to distinguish, discriminate separate.

„ hkrang	adv.	back and forth, to and fro; <i>gin-hkrang hkawm ai.</i>
„ sup	v.	to play as a child.
„ htawng	n.	see app. III.
Ging	v.	to be worthy, deserving; often used with <i>dan</i> ; <i>ging dan.</i>
Gingwang	n.	suburbs, circumjacent parts, as around a village; a district.
Gu	v.	to be full, complete; to have arrived, used of time, <i>ahkying gu ai.</i>
„ gu	a.	see § 35. 2 b.
Gum	v.	to bow the head or body, a preformative; see § 6. b.
Gum		
„ ba	n.	elephant grass as used by the nat-priests; <i>gumba gungji.</i>
„ din	n.	a ball, a globe; v. to round, make globular; also to collect, gather in a heap. comp. <i>lăhkawu.</i>
„ gai	n.	an old woman.
„ gum	a.	see § 35. 2. d.
„ gun	n.	guardian nats; <i>gumgun gumphai</i> ; see parts.
„ lau	v.	to cause mischief, to trouble; n. a mischief-maker, a rebel, an unruly person; <i>shi gumlau kăba rai nga ai.</i>
„ lawt	v.	to jump up and down as for joy.
„ hpan	n.	a fortune-teller; a creator, <i>gumlan gumhpan</i> , see parts.
„ hpraw	n.	silver; money.
„ ra	n.	a pony, a horse.
„ ring	n.	a blessing, favor; <i>gumring gumrat.</i>
„ rit	n.	a necklace; a silver ring worn round the neck.
„ rawng	v.	to be proud, puffed up, arrogant; n. pride.
„ rawt	v.	to creep, crawl as a snake; <i>gumrawt hkawm ai.</i>



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Gawt	v.	to drive as cattle, <i>dumsu ni nau gawt yang gaw si na ma ai</i> ; to drive as a caravan.
Gawt	v.	to destroy; punish, avenge; to ravage in fierce anger; <i>nat gawt ai</i> ; <i>shāraw gawt ai</i> .
Goi	v.	to swing; <i>n-goi goi ai</i> .
Gǎde	adv.	see § 80. 2, and 5; 81.
„ dun	v.	to be short; opp. to <i>gǎlu</i> .
Gǎdaw	v.	to compare; to be alike, to resemble, (Cowrie) comp. <i>kǎzawt</i> .
„ dawng	a.	steep; hilly; <i>lam gǎdawng</i> .
„ doi	v.	to cut, to clip; mostly used by the Cowries; comp. <i>dan</i> .
„ ja	adv.	see § 83.
„ le	pron	other; <i>mǎsha gǎle</i> . n. a part remaining.
„ li	v.	to put on and wear as a necklace; <i>gumrit gǎli ai</i> .
„ lu	v.	to be long.
„ lu	v.	to roll around as in dust, wallow as in mud; also to daub. steep as in a fluid. comp. Bur. q^{r}
„ lu	v.	to recall, bring up again, as an old nearly forgotten debt, <i>hka gǎlu ai</i> ; to call for vengeance, <i>sai</i> , or <i>tsu gǎlu ai</i> ; to repeat itself, as a misfortune, <i>gawmai gawsha gǎlu ai</i> .
„ lun	v.	to thrust, pierce, as with a spear; <i>ri hte gǎlun u</i> .
„ lai	v.	to change, as clothing, comp. <i>kǎhti gǎlai</i> ; to exchange, barter.
„ lau	v.	to turn over; to roll over, to roll, <i>gǎle gǎlau</i> ; to be unsettled, inconstant, without certainty.
„ law	adv.	see Introduction 4. 2.
„ law	v.	to do, work, labor, <i>amu gǎlaw</i> ; to serve, provide, <i>gǎlaw jaw</i> , or <i>gǎlaw ya</i> .

Gälaw	v.	to pacify, settle, as a quarrel, <i>n-gung gälaw ai</i> ; to pay indemnity, as for a broken marriage vow, <i>ngai e n la teng yang gälaw mi</i> ; to pay a certain sum to an elder sister, who according to Kachin custom is disgraced by her younger sister being asked in marriage, <i>käna hpe gälaw na</i> ; money or other articles thus given are called <i>shingkawt ai ja</i> .
„ law ja	n.	indemnity paid, as for a broken marriage vow.
„ loi	adv.	see §§ 74. 3. 80. 1.
„ mai	v.	to strike with the back of a knife or sword, <i>n-gung gämai</i> .
„ nung	v.	to delay; to be slow in acting; comp. <i>länyan</i> .
„ noi	adv.	see § 79.
„ ra	pron	see § 50.
„ ra	v.	to be happy, to rejoice; see <i>käbu</i> .
„ ri	v.	to shake, as from a chill; to tremble.
Grin	a.	unalterable, immutable, unchangeable; <i>dinggrin</i> .
Gäru	v.	to shout, yell, raise a war-cry; comp. <i>märawn</i> .
Grup	postp	see § 84. adv. around, in a circle, on every side.
Gärai	adv.	see §§ 64. 7. b; 74. 2.
Gärai	adv.	see §§ 79, and comp. <i>ja ja</i> .
Grau	n.	a dooly, a litter.
Grau	a.	see § 42; adv. see § 78.
Gäsat	v.	to fight, engage in a combat; comp. <i>sat</i> .
Gäten	adv.	see § 80. 1.
Gwi	n.	a dog; Bur. <i>og</i> :
Gyi	v.	to fall in, as a river bank,
Gyin	v.	to be pressing, urgent, serious; to be shortened; <i>shägyin</i> .

Gyip	v.	to be faded, wilted, shrunken; comp. nyip.
Gyit	v.	to tie, bind, <i>sumri hte gyit u.</i>
Gyoi	a.	unstable, changeable, unsettled.

J.

Ja	v.	to be hard opp. to <i>kya</i> ; a. strong, hard, intense, comp. <i>n-gun ja ai</i> ; <i>myit ja ai</i> ; <i>jan ja ai</i> , etc.
„ ja	adv.	see § 79.
Ja	v.	to draw or bring water, <i>hka ja ai.</i>
Ja	n.	gold; property; the amount necessary to procure a woman in marriage.
„ li	n.	a chief, or other male members of a community; N. L.
„ tsen	n.	females, especially of a chiefs household so addressed by the <i>nats</i> .
Ja	v.	to open the mouth widely; thus <i>ja la</i> , to gape.
Jan	n.	a respectful female designation; <i>ngai jan</i> , my wife, or my (elder) sister; comp. supp. 1.
Jan	n.	the sun; also the sun nat; <i>jan ni</i> , the sun nats.
„ kädang	n.	for this and other divisions of time, see app. III. 3.
„ mai	v.	to shine, emit light.
„ shu mäyu	n.	an eclipse; lit. the sun swallowed by a frog.
Jang	adv.	see § 74. 2.
Jang	n.	a steelyard, a Roman balance; (Chinese.)
Jang htung	n.	the second spokesman in a marriage affair.
Jat	v.	to add on to, increase, augment.
Jat	v.	to stick temporarily as on sand or in mud; <i>li jat mat sa</i> ; comp. <i>mära</i> .



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'
Full Membership gives
access to 797,885 ancient
and modern, fiction and
non-fiction books.

Continue

*Fair usage policy applies

Ju	v.	to snatch, to seize abruptly and repeatedly, <i>shāraw ju ai mājaw u. wa ma sai</i> ; fig. to be impudent, brazen, grasping, <i>ju ai wa</i> , comp. <i>nju</i> .
Ju mājat	a.	endless, unceasing, everlasting.
Jum	v.	to take hold; to hold, grasp, seize.
Jum	n.	salt.
Jumphā	n.	a band, strap by which something is carried; also pronounced <i>jingpha</i> .
Jun	v.	to happen in accordance with prediction or wish; <i>myihtoi ga jun ai</i> ; <i>mātsa ga jun ai</i> ; comp. <i>dik</i> and <i>yam</i> .
Jun	v.	to raise as a post of a new house.
Jung	v.	to be sharp; (Cowrie;) see <i>dai</i> .
Jung	v.	to be set, firm, established; <i>myit jung ai</i> ; <i>māchyi jung ai</i> , a chronic disease; comp. <i>noi</i> .
Jut	n.	a corner.
Jai	v.	to spend, as money; to be current as certain kind of coined money; <i>dai baw gumhpraw nang ē n jai lu ai</i> .
„ wa	n.	see Introduction 8—9.
Jau	a.	early.
„ jau	adv.	early, in good season; comp. § 73.
Jau	par.	for words in <i>Jau</i> , see app. III. II. 3.
„ gawng	n.	a man skilled in any art; <i>ndan jau-gawng</i> an archer.
Jau	v.	to serve as before a chief or at a special occasion comp. <i>pājau</i> .
Jaw	v.	to give, because requested or otherwise inclined; comp. <i>ya</i> .
Jaw	n.	see app. IV. 3.
Jawm	adv.	together, in company, in union; <i>jawm gālaw mu</i> ; <i>jawm sha mu</i> ; <i>nanhtē jawm sa mā su.</i>

Jawn	v.	to ride a pony or in a carriage; <i>gumra jawn ai; leng jawn ai.</i>
Jawng	v.	to engage in rivalry; to compete, contend, <i>amu gälaw jawng ai</i> , also pronounced <i>shing jawng</i> ; comp. <i>jing</i> .
Jawng	n.	an umbrella; comp. Bur. ဝါး:
Jawng	n.	a school, monastery, Bur, ဝါး:
Joi	n.	see app. IV. 1 and 4.
Jă		see Introduction 6 and § 55.
Jăbu	n.	liquor drawn from the rice (<i>tsa</i>) after the best part (<i>măchyan</i>) has been prepared, or drawn.
„ hka	v.	to separate, disunite; comp. <i>hka</i> ,
„ hkan	n.	a fresh water crab.
„ hku	n.	juice, sap of vegetables.
„ hku	a.	the number nine; <i>jăhku shi</i> , ninety.
„ hkyi	n.	the barking deer; Bur. ရဲ,
„ hkyawn	n.	a wolf.
„ hkrai	n.	an orphan.
„ nun	n.	the mother of N-gawnwa; Kachin tradition.
„ hpu	n.	the price, cost, charge, worth of anything; comp. <i>hpu</i> ,
„ hpawt	n.	the morning.
„ rang	n.	a threshing floor.
„ re	n.	see. app. IV. 3.
„ rit	n.	a frontier, boundary; <i>lăma ga jărit</i> .
„ ru	n.	native liquor.
„ rawp	n.	a Burmese zayat.
„ hte	n.	cause, occasion, provocation; <i>shi</i> <i>jăhte tam ai</i> ; comp. <i>măra</i> .
„ hten	v.	to destroy. injure; comp. <i>hten</i> .
„ „ lăbye	n.	a cripple; a lame person.
„ htuk	v.	to adjust, put in order, comp. <i>htuk</i> ; to spell.
„ htum	n.	see app. III. 2.
„ htung	n.	a great <i>nat</i> , much feared among all the Hill-tribes of U. Burma.
„ htai	n.	a mat for a floor or a bed.

Jă htau	v.	to shout, call aloud; comp. <i>gǎru</i> . adv. loudly, <i>jăhtau shăga u</i> .
„ wat	v.	to force, as money, on false pre- tence; to pick up a grievance; to accuse wrongly for the sake of causing trouble.

K.

Ka	v.	to write; <i>laika ka ai</i> ; <i>ka da</i> , to compose, see parts.
Ka	v.	to embroider, <i>măka ka</i> ; mark with different colors.
Ka	v.	to dance, Bur. ∞; comp. <i>mănau</i> .
Ka	n.	a basket; a wicker basket; the Bur. ၵၤ; comp. <i>shingnoi</i> .
Kam	v.	to believe, have faith in; comp. <i>shan</i> , and <i>măkam</i> .
Kam	v.	to be willing, disposed, inclined, <i>ngai kam gǎlaw na</i> ; comp. <i>măyu</i> , and § 70. 2.
Kamhtaw	postp	for, on account of; comp. <i>mătu</i> and <i>măra</i> .
Kan	n.	sulphur, brimstone.
Kan	n.	the stomach, abdomen.
„ măse	v.	to have a motion of the bowels; to have diarrhœa.
Kandang	n.	a carrying-pole such as used by coolies.
„ leng	n.	a yoke for oxen.
Kang	v.	to be stretched, tight, tense, opp. to <i>nu</i> ; comp <i>shăkang</i> .
Kang	v.	to go free, escape as when fired at; <i>gap rai ti mung kang nna n</i> <i>hkra ai</i> ; comp. Bur. ∞ၤ.
Kang	n.	custom, duties paid on goods; comp. Bur. ∞ၤ.
Kang	v.	to be dry, as rice dried in the sun; <i>n-gu kang ai</i> .



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Kawsi	v.	to be hungry, n. hunger, <i>kawsi hpangkära hkrum ai.</i>
Koi	v.	to go out of the way; turn aside from; avoid.
Käang	n.	a middle, midst, centre, <i>käang ē tsap u.</i>
„ „ hkup	v.	to divide in two equal parts; to have reached the half as of a road, <i>lam käang hkup ai.</i>
„ „ hkrawng	v.	to divide in halves.
„ „ hpan	v.	to put a thing so as to balance.
„ „ shingra	n.	the traditional home of the first human beings; <i>Käang Shingra ga kaw nna du ailen.</i>
Käup	v.	to cover; catch as fish with a casting-net.
„ ba	a.	big, large, great; opp. to <i>käji</i> ; <i>kä-ba wa</i> , v. to grow.
„ bu	v.	to rejoice, be glad, happy; <i>käbu gära.</i>
„ bun	n.	the winged white ant, eaten by the Kachins.
„ bung	n.	the death-dance; coup. of <i>lähkwi</i> ; see Spelling Book § 29.
„ „ dum	v.	to play and dance the death-dance; comp. <i>ndaw.</i>
„ brim	v.	to be bright, shining; <i>käbrim rai nga ai.</i>
„ brawng	v.	to act roughly; to stir up a tumult; to be unruly.
„ bye	v.	to step on, tramp on.
„ byaw	v.	to cook, soften by cooking.
„ dum	v.	to whisper; speak with a suppressed voice; comp. <i>kähte.</i>
„ dai	pron.	see §§ 50. 52.
„ dawn	v.	to be rambling, incoherent, broken, without order; <i>ndai ma hti kädawn ai.</i>

Kădawng	v.	to stumble, fall, be upset.
„ ga	pron	other, another, not this but the contrary, opposite.
„ gam	n.	clay.
„ gat	v.	to run; to flee; comp. <i>gat</i> .
„ gyi	n.	the yellow beads, usually worn by a chief; beads, in general.
„ ja	a.	good, well; proper, agreeable; <i>n</i> <i>kăja</i> , bad, unwell, improper.
„ jam	v.	to confuse, create trouble; to act contrary to law or order <i>kăjam gălam amu gălaw ai wa</i> .
„ ji	a.	little, small, unimportant; opp. to <i>kăba</i> ; <i>kăji wa</i> . v. to grow small; <i>kăji sha</i> , adv. a little, in a small degree or quantity.
„ jet	v.	to be very hot; <i>jan nau kăjet ai</i> .
„ jai	v.	to be rumored, spoken about; to be famous, noted.
„ „ gum- hkawng	n.	publicity, notoriety, fame; a. famous, etc., <i>kăjai gumhkawng găra ai</i> (or <i>tsaw ai</i>) <i>wa</i> , a man who seeks fame or notoriety.
„ jau	v.	to catch, as anything blown away by the wind.
„ jawng	v.	to be startled, scared; to twitch nervously.
„ kang	v.	to roast, toast, bake by a slow fire; Bur. $\infty\delta$.
„ hkyin	v.	to put or collect into heaps; to crowd together as several families into the same house; also to marry a deceased brother's wife; <i>gaida kăhkyin</i> , same as <i>gaida hta</i> .
„ la	n.	see app. III. 2.
„ lang	n.	a kite, a hawk; also pronounced <i>gălang</i> ; see lang.
„ lang	adv.	see § 74. 2. and comp. <i>lang</i> .
„ leng	v.	to lie down, to recline, <i>yup kăleng ai</i> ; comp. <i>taw</i> .

Kälep	v.	to slice; to cut into parts.
„ man	adv.	see § 76 and comp. <i>man</i> ; this term is more and more used as the Bur. မေ့မေ့
„ mu	v.	to struggle, <i>kämu hkat ai</i> ; to force against one's will; comp. <i>kämyet</i> .
„ myet	v.	to hit, as when anything falls upon anyone, <i>dai hpun ngai hpe kämyet ai</i> ; to force, induce by force; comp. <i>dip</i> .
„ na	n.	see § 27. and supp. 1.
„ nan	v.	to cling to, follow as a child its mother.
„ nang	adv.	see § 80. 2.
„ ni	adv.	see § 83.
„ ning	adv.	see § 80. 3.
„ „	} adv.	any-where, every-where.
„ nang		
„ nu	n.	see § 27. and supp. 1; comp. <i>nu</i> ; figurative usage: the main idea or stay, the principle part, the first cost; <i>wan Jinghpaw ni a känu rai nga ai; ga känu hkrai hkrai tsun u.</i>
„ nut	v.	to go backwards, recede, draw back; <i>känut wa.</i>
„ nau	n.	see supp. 1.
„ nawn	v.	to associate with, to accompany, implying intimacy.
„ nawng	v.	to thrust, push, press against with force.
„ nawng	v.	to be swarming, to abound as the sea with aquatic creatures.
„ nga	v.	to bend or shake as the head, to bend backward a little; comp. <i>nga.</i>
„ ngat	v.	to shake back and forth; to shake as the hands.
„ ngai	v.	to remove; to put out of the way.
„ pa	v.	to mend, to patch as old clothes.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'
Full Membership gives
access to 797,885 ancient
and modern, fiction and
non-fiction books.

Continue

*Fair usage policy applies

Kăroi	n.	bamboos placed outside a Kachiñ house to indicate that some one is dead, and not yet sent to the nat-country; also pronounced <i>găroi</i> .
„ „ jung	v.	to make a <i>kăroi</i> , see parts; also called <i>kăroi roi</i> .
Kra	v.	to warm one's self by fire or in the sun; <i>wan kra, jan kra ai</i> .
Kra	v.	to project, protrude, jut out.
Kran	v.	to cut off as a tree close to the ground; <i>hpun kran kau ai</i> .
Krang	n.	an altar; used mostly in the N. L. comp. <i>hkungri</i> .
Kre	v.	to finish, bring to a close; the form <i>shăkre</i> is mostly used.
Kri	n.	pith of a tree; also the inner solid substance of a tree, <i>hpun kri</i> .
Krin	v.	to be bare, naked, vacant;
Krum	v.	to cut off, prune, lop as superfluous branches, <i>si mat ai lăkung lăkying ni shi krum kau ai</i>
Kru	a.	the number six; comp § 35. 3.
Kraw	n.	the chest, or the part of the body just below the chest, regarded as the seat of the affections; usual form <i>kraw lăwang</i> , but also called <i>krawng lăwang</i> ;
Krawk	v.	to dig, as into a tree; to excavate hollow out, form a cavity; as in a rocky mountain side.
Kăsa	n.	a messenger of a chief; an ambassador.
„ si	n.	a pattern; a model for imitation; <i>kăsi kămang</i> ;
„ suk	v.	see § 71. 2.
„ sha	n.	a child; <i>kăsha alat</i> , the first born male child; <i>kăsha hpungdim</i> , the last born child.

Kāshin	v.	to wash the hands or body, <i>kāshin kāmūn</i> ; comp. <i>myit</i> and <i>hkrut</i> .
„ shin	v.	to dislocate as a joint; also to sprain, comp. <i>kāyaw</i> .
„ shu	n.	a grand-child; see supp. 1.
„ shu	v.	to cool, as by putting a hot iron into water; <i>gang kāpru ai shāloi kāshu kau ai</i> .
„ shun	v.	to wrest, take by force, coerce, <i>kāshun la</i> ; comp. <i>shānyen</i> .
„ „ kāshe	n.	robbery; extortion, violence.
„ shung	v.	to be cold; to freeze.
„ „ ta	n.	see app. III. 1.
„ shawt	v.	to slip, lose foot-hold; <i>nyē lāgaw kāshawt ai</i> .
„ ta	adv.	see § 75.
„ ta	n.	nothing, not any thing, <i>kāta n nga ai</i> ; a. destitute, stripped, empty; <i>kānu kāwa kāta ai māsha</i> ; <i>gumhpraw kāta nga nngai</i> ; v. to be free from, not guilty of, <i>ru kāta hka kāta ai wa</i> ; postp. without, wanting.
„ tawng	v.	to stumble, as over an obstacle; to fall as on a slippery road.
„ hta	adv.	see § 75.
„ htam	v.	to cut; chop, as with an ax or sword.
„ htan	n.	the forehead; also pronounced <i>lāhtan</i> .
„ htap	v.	to add by placing one on another; comp. <i>htap</i> and Bur. ∞δ.
„ hte	v.	to whisper, <i>tsun kāhte ai</i> .
„ htet	v.	to be warm, hot; comp. <i>kājet</i> , <i>jan ja</i> , and <i>lum</i> .
„ hti	v.	to sneeze.
„ hti gālai	v.	to change as clothing; n. a change as of clothing.
„ hti gāri	v.	to be grasping, close-fisted; harsh, rigid, austere.

Kähtawng	n.	a village; comp. <i>märe</i> , and <i>htawng</i> .
„ tsa	n.	see supp. 1.
„ tsan	v.	to sift.
„ tsan	n.	the realm of the dead, the Hades in Kachin tradition; <i>kätsan ga</i> , opp. to <i>dinghta ga</i> .
„ tsap	v.	to winnow by tossing up and down.
„ tsi	v.	to be cool; <i>ntsin kätsi jaw e</i> .
„ tsi	v.	to be silent, void, solitary.
„ „ kätsan	a.	empty; void, solitary.
„ tsing	v.	to be green, raw, unripe.
„ tsing si	v.	to be withered as a limb; to be palsied, <i>lägaw täta kätsing si ai mäsha</i> .
„ tsu	v.	to roll up, as a mat.
„ tsut	v.	to wipe, clean or dry by rubbing.
„ wa	n.	for nouns in <i>wa</i> , such as <i>wa doi</i> , <i>wa di</i> , etc., see supp. 1.
„ wa	n.	bamboo.
„ wa	v.	to bite, as a dog; comp. <i>mākra</i> ; also to ache, <i>käwa mächyi ai</i> .
„ wan	v.	to go around as for inspection or visiting; <i>käwan hkawm ai</i> ; <i>käwan yu ai</i> ; to encircle; comp. Bur. oʃ:
„ wut	v.	to blow, as with the mouth.
„ waw	v.	to lift, elevate from the ground.
„ ya	n.	to itch; <i>käya ana</i> ; n. itch.
„ ya	v.	to be ashamed; bashful n. shame.
„ yan	v.	to go or draw in a long straight line; comp. <i>yan</i> .
„ yat	v.	to strike lightly; comp. <i>anu</i> .
„ yin	v.	to turn about, turn around; change as the mind <i>myit käyin ai</i> .
„ yun	v.	to leak as a house or vessel.
„ yau	n.	see app. III. 3.
„ yau	v.	to mix; to unite by mixing.



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Hka hkānu	n.	muddy, unclean water.
„ mātšup	n.	a confluence; a place where two or more streams meet.
„ nam	n.	the lower parts of a river; see <i>hka hku</i> .
„ san	n.	clear, pure water, opp. to <i>hka hkānu</i> ; comp. Bur. རྒྱལ་མཚོ།
Hkali	n.	fever; comp. <i>ara</i> .
„ „ bu	v.	to have fever.
„ „ kawp	v.	to abate or be abated as fever; comp. <i>kawp</i> ; the verb, <i>hkali bran ai</i> , is also used.
Hkam	v.	to receive, accept; to bear, endure; usual form <i>hkam la</i> ; comp. <i>hkap</i> , Bur. སྒྲུབ་, and <i>pāhkam</i> .
Hkan	v.	to fish with an ordinary net; <i>sum-gawn hte hkan ai</i> ; <i>nga hkan ai māsha</i> , a fisherman; comp. <i>dawn</i> and <i>hkwi</i> .
Hkan	n.	a wild cat.
Hkan	n.	see app. IV. 4.
Hkan	v.	to follow, go after, chase; to imitate, copy; comp. <i>nang</i> .
„ bawp	n.	followers; usual form <i>hkan bawp hkan nang ni</i> .
„ sawt.	v.	to imitate; play the part of an other; see parts.
„ tam	v.	to seek, pursue; see parts.
Hkan	n.	a place, circuit, any indefinite space, <i>shāraw wora hkan ē rai nga ai</i> .
Hkang	v.	to prosper; <i>shi a kāshu kāsha ni ring wa hkang wa ma ai</i> .
Hkang	n	a trace; a foot-print, a track, <i>lā-gaw hkang</i> ; a scar, <i>nma hkang</i> ; <i>hkang hkang</i> , v. to imprint, make a mark as by pressure.
Hkanghkyi	n.	a lion.
Hkansi	n.	a tax, tribute; see Introduction 5.

Hkap	v.	to reach up to, attain to; comp. <i>dap</i> and see Introduction 9, e.
Hkap	v.	to watch, wait for, <i>hkap yu</i> ; to meet, intercept, lay hold of, <i>hkap la</i> , <i>hkap jähkrum</i> ; comp. also such phrases as <i>hkap san</i> , <i>hkap shājut</i> ; to accept, agree to, <i>hkap hkraw ai</i> .
Hkat	v.	to discuss; fight with words, <i>ndawng hkat ai</i> ; to keep up, as a heated conversation, <i>ndang käläng hkat ai</i> .
Hkat	v.	to be burnt, scorched, parched.
Hkawan	n.	the common curry cup.
Hkayawm	n.	a cigar.
Hki	v.	to be tired, fatigued; comp. <i>ba</i> ; <i>hkum hki ai</i> ; <i>myit hki ai</i> .
Hkik	a.	to be beautiful, elegant, handsome.
„ hkik	adv.	beautifully, gorgeously.
Hkindang	n.	hooks or buttons; also pronounced <i>hkaidang</i> .
Hkinding	n.	a pole used for shutting a door; comp. <i>hting grang</i> .
Hking	n.	a sieve; <i>hking hking</i> , v. to sift with a sieve.
Hking	n.	a saddle, <i>gunra hking</i> .
Hking	n.	a custom, precedent, habit; comp. <i>htung</i> .
Hkinjawng	n.	a nat-priest of the second order.
Hku	n.	a path, a road; comp. <i>lam</i> .
Hku	v.	to make or become friends, <i>jing-hku hku ai</i> ; to tame, as a wild animal, <i>nga uzai hku ai</i> .
Hku	n.	a hole, perforation; a rent, fissure.
„ mälang	v.	to open widely.
„ waw	v.	to make a hole, perforate.
Hku	n.	starvation, famine.
„ hku	v.	to be starving, famishing.

Hkum	n.	an animal body; a principal part, as <i>laika hkum</i> ; a mass or portion of matter, as <i>nhtoi hkum</i> ; pron. see § 51.
Hkum- hkrang	n.	a shape, form, appearance.
Hkum	par.	see § 64. 7; v. to forbid, prohibit; to obstruct, hinder, <i>hkum da</i> .
Hkum	a	see § 35. d.; as a preformative, see § 6. b
„ litsin	n.	the long white pumpkin.
„ ma	a.	one, single; also <i>hkum mi</i> ; comp. § 38.
„ pup	n.	mud, mire; mortar.
„ tawng	n.	a solid piece of wood or stone, used as for a stool.
Hkun	a.	twenty
Hkun	n	see Introduction 5.
Hkun	v.	to be dry; used of clothing; comp. <i>kang</i> and <i>hkraw</i> .
Hkung	v.	to intercept, to stop, <i>hpun kawa hkung ai majaw nbung n hkra ai</i> ; to overshadow and thus prevent growth, <i>hpun hkung ai majaw mam si mat sa</i> .
Hkunga	v.	to respect, honor, reverence; <i>hkuugga lara di</i> .
Hkungga	n.	an animal offered as a sacrifice; comp <i>kumhpa</i> and <i>shagu</i> .
Hkungri	n.	a common nat altar; comp. <i>tawn</i> .
Hkungran	v.	to marry, also pronounced <i>hkinran</i> ; identical in meaning are the terms <i>num la</i> , and <i>num shalai</i> .
Hkut	v.	to be ready, prepared; <i>shat hkut sa</i> ; to be settled, as in mind or opinion, <i>myit hkut sai</i> ; comp. <i>jin</i> .
Hkai	v.	to plant, replant, <i>hpun hkai sa</i> ; to narrate, tell a story, <i>maumawi hkai ai</i> .



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'
Full Membership gives
access to 797,885 ancient
and modern, fiction and
non-fiction books.

Continue

*Fair usage policy applies

Hkädawn	n.	a cricket; <i>hkädawn hkälung</i> , see parts.
Hkyamsa	n.	happiness, pleasure, rest; Bur. ခၢၣ် ၁၁၁
Hkyangma	n.	a goose.
Hkye	v.	to rescue, save as from drowning; comp. Bur. ခၢၣ်
Hkyen	v.	to clear jungle, as for a paddy-field; <i>nam hkyen, yi hkyen</i> .
Hkyen	n.	frost, snow, ice; <i>hkyen hkrat</i> , see parts.
Hkyen	v.	to be in sorrow, distress; comp. <i>yawn</i> .
Hkyeng	a.	red, crimson.
Hkyep	v.	to break in small pieces, <i>ahkyep hkyep ai</i> .
Hkyet	v.	to fall, as a river; to dry up as a liquid.
Hkyet	n.	a level stretch of ground between two hills; <i>ahkyet hkyau lang</i> ; comp. <i>hkärav</i> , and <i>kädit</i> .
Hkyi	n.	excrement, <i>dung</i> .
Hkying	n.	time. see <i>ahkying</i> .
Hkying	a.	see, § 35. 3.
Hkyun	n.	the kidneys.
Hkyawt	v.	to expel, force away, drive out, as nats or persons possessed by nats, <i>nat hkyawt ai; hpyi hkyawt ai</i> ; to break away from a habit, <i>kanı hkyawt ai</i> .
Hkäla	v.	to wound, as by a weapon, <i>nhtu hte hkäla ai</i> ; also pronounced <i>hkla</i> ; <i>hkäla nba</i> , n. a wound, cut, slash, laceration; comp. <i>nma</i> .
„ lem	v.	to deceive, mislead; comp. <i>lem</i> .
„ „ sha	v.	to procure through deception, trickery or artifice.
„ lung	n.	the young of any kind of animal; <i>gumra hkälunu, nga hkälung, u hkälung, shingtai hkälung</i> .

Hkälau	v.	to allure, entice, tempt, seduce; comp. <i>lau</i> .
Hkra	v.	to hit, as a mark; to come in contact with, to experience to suffer, <i>ru yak ai shi hkrum ai hkra ai</i> ; comp. <i>hkrum</i> .
Hkra	n.	a tripod.
Hkra	adv.	see § 74. 2 and comp. <i>du hkra</i> .
Hkra	n.	the right in opp. to the left, <i>paì</i> ; <i>hkra läta</i> , <i>hkra mäga</i> , <i>hkra n-hkrem</i> . see parts.
Hkran	n.	a side, as of a river, lake, road, field etc; <i>wora hkran</i> , that side; <i>ndai hkran</i> , this side.
Hkrang	v.	to release, liberate; mostly used as the coup. of <i>hkye</i> ; <i>hkye la</i> , <i>hkrang la</i> ; to pass or send through; comp. <i>hkren</i> .
Hkärang	n.	dry land; opp. to <i>hka</i> ; <i>hka</i> , <i>hkä-rang</i> , <i>lämu mahkra</i> .
Hkrap	v.	to cry, to weep; <i>hkrap ngu hkrap ngoi</i> , see parts.
Hkrat	v.	to fall; to fall behind, <i>hpang hkrat ai</i> ; to give, contribute, <i>gumhpraw hkrat ai</i> ; to bear, give birth, used of animals, <i>dumsu käsha hkrat ai</i> .
Hkren	v.	to pierce, send clear through; adv. throughout, from side to side, from top to bottom; <i>npawt ndung hkren yu ai</i> , lit. he saw (from) the bottom throughout (to) the top.
Hkri	v.	to braid.
Hkri	n.	see supp. 1.
Hkri	v.	to be sour, acid, as fruit comp. <i>hka</i> .
Hkri	v.	black varnish, used by the Kachins.
Hkrihkraw	n.	a joint.

Hkring	v.	to delay, wait; <i>hkum hkring u</i> ; adv. see § 74. 3.
Hkringdat	n.	the dwelling place of a nat; <i>hkring-yu hkringdat</i> .
Hkrit	v.	to fear, be afraid.
., shāra	n.	danger, occasion for fear; see parts, and comp. § 12. 3. c.
Hkru	v.	to be full, satisfied with food, <i>shat hkru sai</i> ; comp. <i>kat</i> and <i>lawng</i> .
Hkru	v.	to burn, consume by fire; comp. <i>nat</i> .
Hkru	v.	to be good, mostly used with the negative; <i>n hkru</i> , to be bad, wicked; comp. <i>n kaja</i> and <i>n shawp</i> .
Hkru	n.	see app. III. 2.
Hkrudu	n.	a dove.
Hkrutum	n.	the ankle; also pronounced <i>hkā- rutum</i> .
Hkrum	v.	to meet, encounter, <i>hkrum yu</i> ; to experience, comp. <i>hkra</i> ; to suffer, as punishment or illness; <i>ari hkrum ai</i> ; <i>māchyi mākaw hkrum ai</i> .
Hkrung	v.	to live, be alive.
Hkrup	v.	to behold unexpectedly; to come upon suddenly or by surprise <i>hkrup yu</i> .
Hkrut	v.	to wash clothing; <i>nba hkrut ai</i> ; comp. <i>kāshin</i> and <i>myit</i> .
Hkrai	v.	to build a bridge, <i>māhkrai hkrai ai</i> ; thus, <i>hkrai wa</i> , a large tra- ditional bridge; see Spelling Book § 27.
Hkrai	a.	alone, single; only; adv. <i>hkrai sha</i> , only, solely, singly; pron. see § 51. c.



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

La	v.	to take, accept; <i>la kau</i> , to remove; <i>la sa</i> , to take, convey; <i>la wa</i> , to bring.
,, bat	v.	to refer to, have reference to; also <i>lakap</i> , see parts.
Lachyawp	n.	a finger-ring; <i>lachyawp chyawp ai</i> , to put on and wear a finger-ring.
Lakle	n.	magic, enchantment; <i>lakle sära</i> , see parts; comp. <i>mandan</i> .
Lakhtak	n.	time during which a person exists; <i>de gäle ji woi lak htak</i> ; Bur. ဝၢ်ဝၢ်.
Lam	n.	same as <i>lälam</i> ; also used as a verb; see app. IV. 2. Bur. ဝၢ်.
Lam	v.	to spread out, expose to the sun; <i>jan lam ai</i> ; comp. Bur. ဝၢ်နး
Lam	n.	a road, way, street, Bur. ဝၢ်နး; an antecedent, cause or reason, same as the Bur. ဝၢ်မၢ်ဝၢ်နး, <i>hpa lam tsun myit ta? lam käji käbu tsun mäyu ai mäjaw sa ga ai</i> ; <i>lam mi garw</i> , adv. again, moreover.
,, she	n.	a crossing fork of two roads.
Lan	v.	to create; coup. of <i>hpan</i> .
Lang	adv.	see § 81.
Lang	v.	to offer cattle as a sacrifice; <i>nga lang ai</i> ; comp. <i>ju</i> .
Lang	v.	to carry in the hand, comp. <i>gun</i> and <i>hpai</i> ; to take or bring along.
Lang	n.	see <i>kālang</i> .
,, da	n.	an eagle, a vulture; Bur. ဝၢ်နးဝၢ်.
,, ji	n.	a hawk; comp. Bur. ဝၢ်နးဝၢ်နး
Langchyi	n.	a tower, turret; a watch-tower.
Lap	n.	a leaf; <i>hpun lap</i> ; <i>shatmai lap</i> .
Lap	n.	one rupee; see app. IV. 4.
Lat	n.	the first born; see <i>kāsha lat</i> , and comp. Bur. ဝၢ်ဝၢ်.

Le	n.	thoughts, fancies, <i>le le waw waw pru sai</i> ; v. to be dim, blinded, <i>myi le le rai nga ai</i> .
Le	adv.	see § 75; <i>lera</i> , pron. a. see § 35. 2.
Le	par.	see §§ 65. 8; 70. 3.
Le	v.	to have passed through or beyond; comp. <i>lai</i> and <i>gäle</i> ; <i>shi dai hku hta le</i> ; comp. <i>hkrawn</i> .
Lem	n.	see app. IV. 1.
Lem	v.	to deceive, cheat, delude; comp. <i>hkälem</i> and Bur. န္ဒ
Len	n.	a custom; comp. <i>lai len</i> .
,, hta	v.	to follow an example, to imitate.
Len	v.	to go about, to visit from place to place; to ramble, <i>len hkawm ai</i> ; comp. Bur. န္ဒ
Leng	n.	a wave; Bur. န္ဒ
Leng	v.	to be light, bright, visible; comp. Bur. န္ဒ
,, leng	adv.	plainly, clearly, openly, distinctly.
Leng	n.	a vehicle, cart; a wheel.
Lep	v.	to overtake, to come up with, to catch as in a pursuit.
Let	par.	see § 68. 2.
Li	par.	see § 60. 1—2.
Li	n.	a disease; the Cowrie word for <i>ana</i> .
Li	v.	to be heavy, not light; opp. to <i>sang</i> ; Bur. န္ဒ; comp. <i>măjun</i> .
Li	n.	a boat; any sailing vessel; comp. Bur. န္ဒ
,, shap	v.	to row; <i>li htu</i> , to push, propel a boat with poles.
Lila	adv.	see § 76.
Lim	v.	to overflow; reach a certain height as water at a flood; to cover as water a bridge, <i>măhkrai lim mat sai</i> .
Ling	v.	to use as paper money instead of silver; <i>maisau gumhpraw ling ai</i> .

Ling	v.	to be of equal weight or value; <i>kani joi mi gumhpraw joi mi ling ai.</i>
Lit	n.	a burden, a load for a human being.
Lit	par.	see, <i>li</i> and § 60.
Lu	par.	see § 60; <i>lu</i> or <i>lu na</i> , §§ 62 and 64. 7. b.
Lu	v.	to drink; to smoke; <i>luhpa</i> , n. drink; <i>lusha</i> , food; comp. <i>shahpa</i> .
Lu	v.	to be able, can; to have, possess; comp. <i>su</i> .
Luksuk	n.	a body of warriors, <i>hpyen luksuk</i> ; forces, troops.
Lum	v.	to be round, globular; comp. <i>tawng, trin, wan</i> ; Bur. ငံး
Lum	v.	to be warm as clothing; tepid, lukewarm; comp. <i>kähtet</i> ; Bur ငံး
Lum	n.	see app. I. b.
Lum	v.	to receive and care for, willingly and with pleasure; <i>lum la ai; dai wa ngai hpe lum la ai.</i>
Lung	v.	to ascend; go up; opp. to <i>yu</i> .
Lung	n.	a stone; only used in composition; comp. <i>nlung</i> and § 30.
„ bra	n.	a stony tract of land.
„ ja	n.	pebbles, gravel.
„ hkrung	n.	a rock, a boulder.
„ pu	n.	a cave; comp. <i>nhkun</i> and <i>ginlawng hku</i> .
„ seng	n.	a precious stone.
Lup	n.	a grave; the structure over a grave; comp. <i>nsung hku</i> ; v. to bury; <i>mang lup ai; mang mākoi ai,</i>
„ mākoi	v.	to bury; having especial reference to sending the spirit to the nat country; comp. <i>shābawn dat</i> ; the <i>lup mākoi</i> , may take place years after the <i>mang lup</i> , or <i>mang mākoi</i> .



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page


DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'
Full Membership gives
access to 797,885 ancient
and modern, fiction and
non-fiction books.

Continue

*Fair usage policy applies

Lawng	n.	any instrument, such as a knife, bone, piece of leather etc., with which a man has been killed, by the means of sorcery; comp. <i>bau</i> .
„ dat	v.	to send a <i>lawng</i> by the help of a nat or witch; also called <i>lawng lawng ai</i> .
Lawng	v.	to be satisfied, satiated, gluttoned, comp. <i>kkru</i> ; to satiate, gorge one's self, as with food procured accidentally and unexpectedly, <i>sha lawng wa mā sai</i> .
Lawt	v.	to be free, at liberty, unrestrained; comp. Bur. ငွေ; to escape, gain liberty; to be exempt from; comp. <i>raw</i> .
Lawze	n.	a mule, an ass; comp. Bur. ငွေ.
Loi	v.	to be easy, not difficult; opp. to <i>ru</i> ; Bur. ငွေ:
„ loi	n.	a little, a few, a small quantity, see § 79; <i>loi loi sha</i> , adv. little in a small degree.
Lăing	n.	a deep part of a body of water; opp. to <i>rai</i> ; <i>hka lăing</i> , comp. <i>ing</i> and Bur. ငွေ.
„ ban	n.	a rest, a time of rest, <i>lăban nhtoi</i> ; comp. <i>ban</i> .
„ ban	n.	a collection of fantastically painted posts outside a village; also the place inside of such posts.
„ bu	n.	a pair of trousers; comp. <i>bu</i> .
„ bau	n.	a history; comp. <i>ahtik abau</i> ; <i>lăbau gawn</i> , see parts.
„ bawp	n.	the calf of the leg, <i>lăgaw lăbawp</i> .
„ dap	n.	the place on a nat-altar where the offering is put; also called <i>hkri-dap</i> .
„ di	adv.	see § 81.
„ di	n.	the nose; <i>lădi hku</i> , a nostril; Cowrie <i>nădi</i> .

Lădu	n.	a set time; a definite period.
„ „ hkrum	n.	to pass, as the time of one year, thus to be one year old; <i>lădu lai</i> , see parts.
„ dau	v.	a scrape.
„ dawn	n.	to stretch the hands forward; <i>lăta lădawn ai</i> .
„ gat	n.	bees.
„ gu	v.	to steal; n. a theft or a thief; <i>lăgu lăgut</i> , see § 12. 3. f.
„ gaw	n.	a leg, a foot.
„ „ hten	v.	to be lame; see parts.
„ gawn	v.	to be lazy, indolent, idle; <i>lăgawn ai wa</i> .
„ gawt	v.	to scoop up with the hands; <i>lăta hte lăgawt ai</i> .
„ gyim	v.	to withdraw secretly as from a company, <i>lăgyim sa ai</i> ; also pronounced <i>măgyim</i> .
„ ja	v.	to be bad, difficult as a road, <i>lam lăja ai</i> ; to grow worse, as a state of illness, <i>măchyi lăja ai</i> .
„ jang	v.	to prepare, put in order; to repair.
„ kan	n.	a hollow cylinder worn in the lobe of the ear.
„ kang	n.	a ladder; a flight of stairs; Bur. 
„ kap	n.	a pair of pinchers or snuffers.
„ ku	n.	see app. IV. 3.
„ kung	n.	the larger branches of a tree; <i>lă-kung lăkying ni</i> , branches, large and small.
„ kung	n.	a stick or wooden spoon used for stirring rice while cooking.
„ chyit	n.	flax or hemp.
„ hkam	n.	see app. IV. 2.
„ hkap	n.	the large sinew of the ham.
„ „ dan	v.	to hamstring, to hough.
„ hkat	v.	to kick as a horse.

Lähku	v.	to care for, protect, guard; usually with its coup. <i>länu</i> .
„ hkawn	n.	a bracelet; <i>lähkawn hkawn ai</i> , to wear a bracelet.
„ hkawn	v.	to collect as money, <i>gumhpraw lähkawn, hkansi lähkawn ai</i> ; n. a collection; comp. <i>hta</i> .
„ hkawng	a.	the number two; see § 35. 3; <i>lähkawng pren</i> , see app. VI. 2.
„ hkreng	n.	a fence around a grave; <i>lähkreng mānau</i> , v. to dance around a grave.
„ hkru	n.	the hoof; <i>lähkru ga</i> , v. to be cloven-footed; to part the hoof.
„ hkwi	v.	coup. of <i>käbung</i> ; by some regarded as a separate word, and used for the death-dance for persons of importance.
„ la	pron	see § 51.
„ lam	n.	see app. IV. 2; and comp. <i>lam</i> .
„ li	v.	to be green, savory as green grass; <i>tsit läi ai tsingda</i> .
„ ma	a.	see § 35. 2. d.
„ man	n.	a while, a short interval of time; <i>ngai n nga ai läman ē</i> .
„ mik	n.	a supernatural sign or occurrence; comp. Bur. ལྷོ་ལྷོ་ <i>lämik kumla</i> , a miracle; see parts.
„ mu	n.	the firmament, heaven; comp. <i>mu</i> .
„ „ mu	v.	to be cloudy; overdrawn with clouds.
„ „ mung	v.	to be alternately cloudy and clear.
„ mun	adv.	see § 81.
„ myi	n.	a large joint; comp. <i>hkrihkraw</i> ; a joint, as of bamboo.
„ myin	n.	nails of the human body; claws, talons.
„ nam	n.	see app. III. 1.
„ nep	n.	booty, loot; captives taken in war.



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Lăhpaw	n.	a bow of the ordinary kind, used for clay pellets; comp. <i>ndan</i> .
„ hpawt	v.	to keep closely, be unwilling to part with; to regret the loss of; <i>shi kăsha hpe jaw kau na shi lăhpawt nga ai</i> ; <i>n lăhpawt</i> , not to begrudge, or spare; <i>shi a kăsha hpe shi n lăhpawt ai</i> , <i>gumhpraw hpe mung n lăhpawt ai</i> .
„ hpawt	v.	to be or become worthless, useless, ready to throw away, <i>lăhpawt mat ai</i> ; <i>shan lăhpawt mat sai</i> ; <i>n lăhpawt</i> , to be in a desirable condition, not spoiled or destroyed; <i>nam si ngam da rai ti mung n lăhpawt nga ai</i> .
„ hpra	n.	dry leaves on the ground.
„ hpri	n.	a rake.
„ hpyen	n.	the lap; bosom.
„ hpyaw	v.	to whistle.
„ ru	n.	a violent wind, a gale, hurrican; <i>lăru ru</i> , v. to blow a gale.
„ sa	n.	a vein; also a sinew, a tendon.
„ sa	n.	a word of contempt; comp. <i>nmat</i> .
„ „ si	v.	to die by accident; considered very disgraceful, and unfortunate; thus, <i>lăsa ga</i> , the land of those having died by accident.
„ si	v.	to be poor, lean; opp. to <i>hpum</i> ; Cowrie <i>măhkru</i> .
„ sik	n.	a whip.
„ su	n.	news about a death; <i>lăsu su ai</i> v. to call to a funeral.
„ shi	n.	see <i>lătung</i> .
„ ta	n.	the hand; also the arm; <i>lăta la</i> , v. to choose, select; see parts.
„ tung	n.	the first wife among two or more; the second is called <i>lăshi</i> , and the third <i>lăpai</i> .
„ tup	n.	the fist; see also app. IV. 2, 3.

Lătsa	a.	one hundred.
„ tsa	n.	fingers or toes of the human body viewed collectively.
„ hta	adv.	see § 75.
„ htan	n.	the forehead.
„ htin	n.	the heel; <i>lăgaw lähtin</i> .
„ wan	v.	to be quick, rapid in progress; <i>lărau lăwan ai wa</i> ; comp. <i>alăwan</i> .
„ wi	v.	to flow as water; <i>hka lăwi ai</i> .
„ wai	n.	to put on, as a shawl; to be warped up as in a blanket; <i>nba hta lăwai ai</i> .
„ yang	n.	a plain; low, level land in distinction from mountains or highland; <i>lăyang ga</i> , opp. to <i>bum ga</i> .
„ yin	n.	a reel.
„ yit	n.	a fan; comp. $\omega\delta$.
„ „ yit	v.	to fan.
„ yung	n.	a separate finger or toe; comp. <i>yung</i> . and the Bur. $\omega\delta\text{Ⴣ}$:
„ „ tsen	n.	see app. IV. 2.

M.

Ma	n.	a child, comp. <i>kăsha</i> ; <i>ma jăngai</i> , a baby; a servant, a personal attendant; <i>shi nyē a ma rai nga ai</i> ; comp. <i>ali ama</i> ; the inhabitants of a village or members of a clan; <i>anhtē lähtaw ma ni rai ga ai</i> ; young and professedly immature people in general; <i>ndai kăhtawng ē ma hkrai hkrai rai nga ai</i> ; comp. Introduction 4. d.
Ma	v.	to be finished, ended, exhausted; comp. <i>mat</i> .
Ma, or mǎ	a.	see §§ 34. 38; verb. par. see §§ 60. 61; with adv. §§ 72. e; 74. 1; conj. § 85.

Ma	n.	a pony; (Shan or Chinese.)
„ gung	n.	a mare kept for mule-breeding.
„ kawn	n.	a stable-fed pony or horse.
„ lau	n.	paddy, or other feed for a pony; (Chinese.)
„ shat	n.	same as <i>ma lau</i> ; often used by the Cowries where the Jinghpaws would use, <i>gumra shut</i> .
Maja	n.	fury, violence; comp. <i>aja awa</i> .
Mak	n.	shot; <i>mak nu</i> , a bullet; <i>mak hpau</i> , shot.
Mamu	n.	a periodical fit or epilepsy, supposed to be caused by the possession of nats.
„ „ mu	v.	to have an attack of fit, or epilepsy.
Mam	n.	the rice plant or grain; paddy; several kinds are distinguished such as, <i>yi mam</i> , <i>hkauna mam</i> , or <i>nhpraw mam</i> , <i>nbaw mam</i> , and <i>nhkye mam</i> .
Man	v.	to be empty, vacant; comp. <i>kā-man</i> and Bur. <i>ḍ</i> .
Man	a.	see § 40. b.
Man	v.	to be wont, accustomed, used to, and thus acquired a habit of; <i>shi dai amu man ai māsha</i> .
Man	v.	to be true, faithful; coup. of <i>ding</i> or <i>teng</i> ; <i>man ai dang</i> , a true, accepted measure, everywhere used.
Man	n.	the human face; comp. <i>myi man</i> .
„ ē, etc.	adv.	see § 75.
„ pyawng	n.	a field-glass; see parts.
„ yawng	v.	to be face to face; adv. face to face.
Mang	n.	sacrificial meat, eaten only by grown people.
Mang	n.	coup. of <i>myit</i> , <i>myit mang</i> ; v. to dream; see <i>yup mang</i> .



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'
Full Membership gives
access to 797,885 ancient
and modern, fiction and
non-fiction books.

Continue

*Fair usage policy applies

Mu	n.	the heaven, the sky; comp. <i>lämu</i> and Bur. နိဗ္ဗိ ; the nat ruling the sky, <i>mu nat</i> ; thunder, a thunder-clap, <i>mu ngoi</i> .
„ aja	v.	to strike, as lightning; comp. Bur. နိဗ္ဗိ .
„ nwa	n.	a thunder-bolt; see parts.
Muk	n.	bread; Bur. မုန .
Muk	adv.	see § 81.
Muk	v.	to be simple, somewhat foolish; <i>muk muk rē ai wa</i> ; comp. <i>a-ngawk</i> .
Mun	n.	hair of the body; comp. <i>kāra</i> ; beard, fur, feathers; <i>nga mun, u mun</i> .
Mun	a.	see § 35. 3.
Mun	n.	luck, fortune; often used as a coup. of <i>gam</i> ; <i>mun rawng ai</i> , v. to be lucky, fortunate, successful.
Mung	n.	a country; a kingdom; a division of land; comp. <i>ga</i> and <i>dan</i> ; <i>Myen mung dan hten mat sai, Sam mung Sam ga naw rai nga ai</i> ; also pronounced, <i>ming</i> .
„ kan	n.	the whole earth; the world; <i>mung-kan ga ē nga ai ni</i> .
Mung	n.	a word, coup. of <i>ga</i> ; words as given by the nats; <i>nat tsun ai mung, nat tsun ai ga</i> .
Mung	pron	see § 52; conj. see §§ 85. 86.
Mup	v.	to split bamboo; <i>kāwa mup ai</i> .
Mut	v.	to be blue; <i>mut mut</i> , bluish.
Mai	v.	to be good, well, proper, acceptable; comp. <i>kāja</i> .
Maiaw	n.	a species of reed; Bur. မိအူ .
Maidang	n.	the buttocks.
Maikyu	n.	the bamboo out of which the common drinking-cups (<i>dinghkru</i>) are made.

Mailak	n.	a stick driven into the ground for tying purposes; a tent-pin; (Shan;) comp. app. II. 2.
Mailung	n.	a log, as used for timber.
Maisau	n.	paper.
Mau	v.	to wonder, marvel; to be astonished, amazed.
„ hpa	n.	a wonder, marvel.
Maudung	v.	to be barren, unable to bear children; comp. <i>uhtum</i> .
Maumăwi	n.	a story, narrative, tale; comp. <i>lăbau</i> .
Maw	interj	see § 89.
Maw	v.	to purpose, design, premeditate; comp. <i>mawn</i> .
Maw	v.	to defraud, cheat; <i>maw sha</i> ; comp. <i>map</i> .
Mawm	v.	to taste, by putting a little in the mouth; to nibble, to sip, <i>mawm di</i> ; <i>jăru loi mi mawm di yu u</i> .
Mawn	v.	to purpose, have under consideration; <i>amu gălaw mawn ai</i> ; comp. <i>maw</i> .
Mawn	v.	to geld, castrate a hog; comp. <i>dawn</i> .
Mawn	v.	to adorn, dress in fine clothing.
Mawn	n.	the padding, (generally in the form of pillows,) used with a pack-saddle.
Moi	n.	see supp. 1.
Moi	adv.	see §§ 72, e; 74. 1.
Măa	v.	to be speechless, incapable of uttering distinct sounds; not as strong as <i>n shăga lu ai</i> , by which our dumb, or mute are expressed; also pronounced <i>maa</i> ; comp. Bur. <i>æ</i> .
„ u	n.	the Adam's-apple; the crop of a bird.

Mäum	v.	to hold shut up as in the mouth, <i>ntsin mäum ai; mälut mäum ai;</i> to dissolve on the tongue, <i>mäum sha ai.</i>
„ un	n.	the cocoanut; Bur. ᳵ᳚ : <i>mäum hpun, mäum si;</i> see parts.
„ ut	v.	to swallow, same as <i>mäyu;</i> also <i>ut; dai hpe ut di u.</i>
„ bai	v.	to turn around, change a course; comp. <i>bai</i> and <i>shābai;</i> <i>anhtē yat sumhtang mābai bai ba.</i>
„ da	v.	to observe, look at, notice with care; to keep the eyes on; <i>māda yu ai;</i> comp. <i>mu.</i>
„ dat	v.	to listen, harken, <i>tsun ai ga mādāt ai;</i> to obey, mind, <i>htet da ai ga mādāt ai; mādāt mära ya ai,</i> or, <i>mādāt mānat</i> etc.
„ dat	n.	a direction, order, injunction, often in the form of a will, as when dying parents give the final instructions to their children; <i>mādāt ga; mādāt tsun ai,</i> v. to instruct, order as stated; <i>shi gārai n si yang mādāt shi tsun ai;</i> comp. <i>mātsun.</i>
„ „ da	v.	to leave, let remain, as one tree out of a number, the rest having been cut down or pulled up; <i>nampan gāle baw kau nna, kāang na mādāt da mu.</i>
„ den	v.	to widen, enlarge in space; <i>māden wa,</i> to be enlarged, extended.
„ di	v.	to be wet, moist; comp. <i>mādīt;</i> and § 53. a.
„ din	n.	a partition; a wall regarded as a partition; <i>mādin din,</i> to separate by a partition.
„ dit	v.	to wet, to moisten, comp. <i>mādi.</i>



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Mägawp	v.	to defend; comp. <i>mäga</i> ; <i>mägawp mäga</i> , n. a defence, or a defender; a protection, or a protector.
„ gra	n.	a tick.
„ gra	v.	to grasp; clutch, as a tiger its prey; comp. <i>mānat</i> .
„ grang	n.	new sprouts; the place from which new sprouts appear.
„ gwi	n.	an elephant; N. L. <i>mānang mā-gwi</i> .
„ gyi	v.	to be bent, curved, curled.
„ gyit	n.	a knot; comp. <i>gyit</i> .
„ ja	v.	to watch; to be on the lookout; to be vigilant.
„ jan	n.	the woof, <i>mājan ri</i> ; comp. <i>mā-dung</i> ; a respectful name for a woman; see <i>jan</i> .
„ jap	n.	red pepper; pepper in general; comp. <i>jap</i> .
„ ji	v.	to be miserly, stingy, close; <i>māji ai wa</i> , n. a stingy person, a miser; <i>ga māji ai wa</i> , a quiet person, not given to much talk.
„ ji	n.	steadiness, perseverance <i>māji ji</i> , v. to be persevering, un wavering, steady in mind or character.
„ ji	n.	soot; <i>wan māji</i> .
„ jing	v.	to be genuine, true, legitimate.
„ ju	n.	a centre; the nucleus around which things are gathered; from <i>ju</i> , to gather at a common centre; comp. <i>dāju</i> .
„ , jung	v.	to adhere to; to be persistent, firm, immovable.
„ jun	v.	to be heavy; only used of human beings, <i>wa mājun ai</i> .
„ jai	v.	to bless, consecrate, set apart for certain use by blessing; <i>udi mā-jai ai</i> , to bless the egg used while seeking the proper place

		for a grave; <i>shat nnan māi ai</i> ; <i>jāru mājai ai</i> ; <i>ndaw mājai ai</i> ; comp. <i>shāman</i> .
Mājaw	adv.	see § 77; conj. see § 87.
„ joi	n.	original nature or custom, <i>mājoi chyang ai baw</i> ; comp. <i>samrang</i> ; adv. because of custom, or for no particular purpose, <i>mājoi hkawm ai</i> .
„ „ ga	n.	words without particular meaning still in use; see also Introduction 7.
„ ka	n.	indication as of ability, skill or talent; comp. <i>kama</i> ; <i>dumsa māka pru nga ai</i> ; also ability, talent, <i>ndai ma ndup māka kap ai</i> .
„ ka	n.	embroidery; comp. <i>ka</i> .
„ ka	v.	to bite the lip, as when angry; <i>nten māka</i> , comp. <i>mākrang</i> .
„ ka	a.	see app. iii. 2; also pronounced <i>māga</i> .
„ kan	v.	to speak hastily and impatiently, as when angry; <i>mākan la ai wa</i> .
„ kai	v.	to put up in a bundle; <i>shat mākai ai</i> ; n. a bundle.
„ kau	postp	beside, at the side of; <i>nta mākau ē nga ai</i> .
„ koi	v.	to hide, both in trans. and intrans. sense; to bury, <i>lup mākoi ai</i> .
„ krang	v.	to hold between the teeth or the lips.
„ kret	v.	to bite off, as a piece of bread from a slice.
„ kri	n.	brass, copper, tin; <i>mākri hkyeng</i> , copper, <i>mākri hpraw</i> , tin, <i>mākri tsit</i> , brass.
„ krim	v.	to smart, as the eyes, <i>myi mākrim ai</i> ; to be set on edge, as the teeth, <i>wa mākrim ai</i> .

Mákrú	n.	the three stones supporting a cooking pot.
„ chyan	n.	the first and best part drawn, as of liquor, tea, etc., <i>járu mächyan</i> , <i>pálap mächyan</i> ; comp. <i>jábu</i> .
„ chyí	v.	to be ill, sick, not well; coup. <i>mākaw</i> .
„ hka	v.	to open, as the mouth in astonishment, <i>mau mākka nga</i> ; to be opened, as a door.
„ hka	n.	the brim, or upper edges of a vessel; opp. to <i>htumpa</i> .
„ hkam	n.	a trap; comp. <i>hkam</i> .
„ hku	n.	a noise, sound; comp. <i>nsen</i> .
„ hkai	n.	a hook; <i>hpri mākkaí</i> ; v. to hook.
„ hkaw	n.	chaff, the coarser part of husk; comp. <i>hkungwi</i> .
„ hkawn	n.	a young girl, a maiden.
„ hkawn	v.	to sing, chant; <i>mākawn māngoi nga ai</i> .
„ hkawng	v.	to gather, collect, hoard.
„ hkyit	v.	to scratch with the nails.
„ hkrai	n.	a bridge; comp. <i>hkrai</i> .
„ la	v.	to pry, bend open with a lever.
„ lang	v.	see § 53. b.
„ lap	v.	to forget; coup. <i>māli</i> ; <i>mālap māli kau ai</i> ; see parts.
„ li	a.	the number four; <i>māli shi</i> , forty; <i>māli pren</i> , see app. IV. 2.
„ li hka	n.	the Kachin name for the Irrawaddy.
„ li tau	n.	a crane.
„ ling	n.	a forest, woods.
„ lu	v.	to scald; soften by the means of hot water.
„ lut	n.	tobacco.
„ law	v.	to loosen or be loosened, as a nail, rope etc.; to be out of joint.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'
Full Membership gives
access to 797,885 ancient
and modern, fiction and
non-fiction books.

Continue

*Fair usage policy applies

Mānau	n.	a great feast or dance; v. to dance at a <i>mānau</i> ; comp. <i>ka</i> , and <i>nau</i> ; to spread the feathers of the tail as a peacock.
„ naw	v.	to reach down and take or pull out, as money from a bag.
„ nawn	v.	to env.; to view with jealousy.
„ nga	a.	the number five; Bur. ငါ.
„ ngai	n.	see app. III. 1.
„ ra	v.	to put or be upon, <i>māra da ai</i> .
„ ra	n.	fault, comp. <i>ra</i> ; guilt, <i>māra nga ai</i> ; comp <i>yubak</i> .
„ rang	n.	rain; <i>mārang htu</i> , v. to rain.
„ re	n.	a village larger than a <i>kāhtawng</i> ; a town.
„ ren	adv.	see § 78.
„ ri	v.	to buy, purchase; <i>māri la</i> , see parts; opp. to <i>dut</i> .
„ ri	n.	dew; comp. <i>saiwan</i> ; <i>māri hkrat</i> , see parts.
„ rin	v.	to have a strong desire for; to be greedy, as for any object of enjoyment; <i>gumhpraw hta myit mā-rin ai wa</i> .
„ rit	v.	to choke, as when under water; <i>shi hka hta mārit si ai</i> .
„ rit	v.	to long for, to desire earnestly or eagerly.
„ run	n.	twins; v. to be alike and thus confusing, <i>ga mārun ai</i> .
„ rung	n.	the spine, spinal column; <i>mārung htunggu</i> , v. to be bent, as of age; <i>mārang htungaw</i> , to be hump-backed.
„ raj	n.	an individual, a single person; <i>mārai gāde sa ma ta?</i>
„ rau	n.	a kind of tree from which a narcotic bark is obtained, used in fishing; <i>mārau ru ai</i> ; comp. <i>ru</i> .

Māraw	n.	a standing opinion, report, or rumor, becoming, or being acted upon by, a nat, (the <i>māraw nat</i> ,) to the hurt of the individual unless properly propitiated; <i>māraw kap</i> or <i>lawt</i> , v. to be under the influence of the <i>māraw</i> ; <i>māraw raw</i> or <i>hpu</i> , to propitiate the <i>māraw</i> by sacrifice; coup. <i>nhkaw hkraw</i> .
„ rawn	v.	to shout, scream; comp. <i>gāru</i>
„ sa	v.	to be acrid, biting to the taste, and thus causing an itching sensation; <i>dai namsi māsa ai</i> .
„ san	v.	to be beautiful, pleasant to sight or hearing; <i>wora bum ga a māsan nga ai</i> .
„ sat	v.	to mark, sign, distinguish by a mark; <i>māsat laika</i> , n. a mark, a sign.
„ sen	v.	to point, make pointed; to be pointed, and thus sharp.
„ sin	n.	the mind; comp. <i>sin</i> , and <i>myit māsin</i> .
„ „ pawt	v.	to be angry.
„ sit	n.	a comb; v. to comb; comp. <i>gut</i> , and <i>pāsi</i> .
„ su	v.	to lie; to feign; to make a false pretence; <i>māsu ai wa</i> , n. a liar.
„ sum	a.	the number three; <i>māsum pren</i> , see app. IV. 2.
„ sawn	n.	sharp bamboo sticks, or slats.
„ sawp	v.	to stroke, to pat.
„ sha	n.	a man, one of the human race; a stranger, another than one's self; <i>māsha num</i> , another man's wife.
„ shang	n.	a house and premises, outside a village, where common sacrifices are offered on special occasions.

Măshi	n.	the small of the back; the waist.
„ ta	v.	to lick, to lap.
„ tep	v.	to put close, to tie together; to clip, <i>zandau hte mătep ai</i> .
„ tu	n.	an end, extremity, point; comp. <i>nchyan</i> .
„ tu	n.	children, off-spring, issue; <i>ngai si ti mung, nyē a mătu nga nga ai</i> .
„ tu	par.	see § 20 b;
„ tut	v.	to join, connect, link; to mediate. to bring together by mediation, as two parties at war, <i>mătut ya; mătut mănoi</i> , adv. successively, in order; <i>mătut mănoi ka da u</i> .
„ tai	n.	vengeance, revenge; comp. <i>tai; mătai dawp</i> , v. to avenge, revenge; n. an avenger.
„ tsa	v.	to swear, curse; <i>mătsa ga</i> , profane language.
„ tsan	v.	to be poor, destitute, helpless; coup. <i>măyan</i> .
„ „ dum	v.	to have pity, compassion; see parts.
„ tsat	v.	to despise, scorn; <i>mătsat shăbat</i> , n. refuse, foulness, dirt; a. disgusting, distasteful.
„ tsat	n.	the number eight;
„ tse	n.	a wild beast; <i>mătse lăbye</i> , wild, carnivorous animals.
„ tsi	n.	leaven, yeast.
„ tsing	v.	to keep in mind, <i>myit hta mătsing da ui</i> ; to mark, observe.
„ tsut	n.	a stopper, as for a bottle.
„ tsaw	n.	the upper region; the space above the clouds; <i>mătsaw ga</i> , or <i>ntsang ga</i> .
„ htan	v.	to be engaged, bound by pledge or contract; <i>măhtan da ai num</i> , n. a betrothed woman.
„ htang	pron	see § 50.



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Myit	n.	mind, emotion, thought; comp. <i>mang</i> .
„ ja	v.	to be hard, obstinate; see parts;
„ mu	v.	to be settled, convinced, ready to agree.
„ ru	v.	to be troubled, see parts; n. trouble, distress; <i>myit ru myit ra</i> .
„ wang	v.	to be doubting, uncertain.
„ yu	v.	to think; reflect in mind, to ponder; also called <i>myit lu</i> .
Măzing	v.	to put in order, arrange; comp. <i>lăjang da</i> .

N.

Na	n.	time in duration, comp. <i>ahkying</i> ; <i>na na</i> , adv. see § 74. 2.
Na	n.	a period of four days set apart for the <i>shădip nat</i> .
„ na	v.	to observe the duties of the <i>na</i> .
„ shi	n.	a period of two days for the same purpose.
Na	adv.	very; used only in composition; comp. <i>la</i> .
„ chying	adv.	very, exceedingly; beyond what is right or proper.
„ kru	v.	to be gluttonous; <i>nakru hkinjin</i> , n. a glutton.
Na	v.	to feel; comp. <i>dum</i> .
Na	pron	see § 49; noun affix, see §§ 22. 23; verb. par. §§ 59. c; 60 b; 61. 5 a.
Na	n.	the ear; v. to hear, <i>na na ai</i> ; comp. Bur. ꠘꠗꠘ
„ hpang	v.	to be deaf; comp. Bur. ꠘꠗꠘꠗꠘ
Nahking	n.	a harrow; from <i>hkau-na</i> , and <i>hking</i> .
„ htai	n.	a native plough.
Nam	n.	see supp. 1.
Nam	v.	to be soft, fine in texture; <i>nam nam</i> , a. soft, fine.
Nam	n.	a jungle; comp. <i>măling</i> .

Namchyng	n.	the bright top-part on the tuft or crest of certain birds; <i>ugaw hkungrang hpe gaw namchyng ya dat wu ai</i> ; he gave the <i>ugaw hkungrang</i> his (bright) "top-feathers;" v. to be fleshy, ruddy, healthy looking.
„ pan	n.	a flower; see parts.
„ si	n.	fruit in general; comp. <i>asi</i> .
Nam	n.	water; (Shan.) for words in <i>nam</i> see app. II. II. 4.
Nan	pron	<i>nan</i> , and <i>nanhtē</i> , see §§ 47. 48. 49. 51.
Nang	pron	see § 47.
Nang	adv.	see § 75.
Nang	v.	to be intoxicated, <i>jāru nang ai</i> ; to be in a stupor.
Nat	v.	to burn, destroy by fire; <i>wan hte nat kau ai</i> ; comp. <i>hkru</i> .
Nat	n.	a nat, Bur. ၵဝ်; comp. Introduction 8—10. coup. <i>ji</i> .
„ jaw	v.	to offer to the nats; <i>anhtē ji jaw nat jaw ai māsha rai ga ai</i> .
„ ra	n.	a place set apart for the nats; from <i>nat</i> , and <i>shāra</i> .
„ kāwa	v.	to punish as a nat; to be ill on account of the nats.
„ htawt	n.	a bamboo vessel used in the nat service.
Nem	v.	to be short, low, not tall or high; comp. Bur. ၵဝ်.
Nem	v.	to regret and thus to repent; <i>myit nem, yubak nem</i> ; Bur. ၵဝ်.
Nep	n.	the mucus of the nose; comp. ၵဝ်.
Nep	v.	to spread as a mat or cover; <i>jāhtai nep; pānep nep ai</i> .
Ni	v.	to be near, not distant; comp. Bur. ၵဝ်; and § 70. 1.
Ni	par.	see §§ 15. 1; 61. 1; 65. 5.; pron. § 48.

Ni	a.	see § 39.
Ni	n.	a day, opp. to <i>na</i> ; comp. <i>shāni</i> , § 74, and Bur. ငံ့.
Ni	n.	see supp. 1.
Ni	v.	to be tame, domesticated; opp. to <i>tsai</i> ; comp. Bur. နှိပ်, and <i>shāni</i> .
Ning	n.	a year; comp. <i>shāning</i> and §§ 29. 38.
Ning	adv.	see § 82.
Ning		see § 6. b.; Introduction 4. b.
„ jap	n.	strength, valor; <i>ningjap mang</i> , v. to exhibit strength or valor.
Nip	v.	to overshadow, <i>shingnip nip</i> ; comp. Bur. နှိပ်.
Nit	par.	see §§ 64. 3, 7. a; 65, b.
Nu	n.	a mother; comp. <i>kānu</i> .
Nu	par.	see §§ 61. 3, 4; 64. 3.
Nu	n.	the brain; comp. Bur. နှိပ်.
Nu	n.	to be slack, not stiff; <i>n kang; shingri nu ai</i> .
Num		see § 6. b.
„ dan	v.	to prevent, hinder; to intercept, comp. <i>dan</i> ; coup. <i>numwan; māhpring gwi lawng wau hkum numdan</i> , may the barking of the dog not prevent etc.
Num	n.	a woman; comp. Introduction 4. c.
„ nnan	n.	a bride; see parts.
„ sa	n.	a person appointed to attend a bride on her marriage day.
„ sha	n.	a female, opp. to <i>lasha</i> ; <i>numsha ma</i> , a young girl.
Nai	v.	to be elastic, tough.
Nai	n.	the yam root or plant.
„ hkyeng	n.	a yam with a dark purple root.
„ sam	n.	the common sweet potato.
„ tung	n.	the common large kind of yam.
Nau	n.	see supp. 1.
Nau	adv.	see § 79.
Nau	v.	to dance; see <i>mānu</i> .



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'
Full Membership gives
access to 797,885 ancient
and modern, fiction and
non-fiction books.

Continue

*Fair usage policy applies

Ngāmai	v.	to be prosperous, and thus to have plenty and be contented; coup. <i>ngamu</i> ; also used as an adv. <i>shi ngamu ngamai a nga nga ai</i> .
Nga	n.	cattle of the bovine genus; comp. <i>yam nga</i> .
„ hpaw	n.	a tamed bison; <i>nga hpaw lam</i> , a wild bison.
„ pra	n.	a heifer; comp. <i>upra</i> .
„ tang	n.	an ox; a beast of burden, comp. <i>utang</i> .
Nga	n.	fish, a fish; comp. Bur. ငါး
„ jähkraw	n.	dried fish.
„ sep	n.	the scales of a fish.
Nga	v.	to be aslant; to lean a little to one side, <i>n gyeng ai</i> ; comp. <i>kānga</i> .
Nga	v.	to be old; to lean, as it were, towards the grave; <i>shi aprat nga ai</i> ; <i>shi aprat n nga ai si mat sai</i> .
Ngam	v.	to leave, let remain; to set aside, <i>ngam da</i> ; comp. <i>di da</i> , <i>mādat da</i> , <i>hti nga</i> , and <i>git nga</i> .
Ngam	v.	to taste of salt; to be properly salted; <i>jum ngam ai</i> ; used mostly by the Kahko's where the Jinghpaws would say, <i>jum mu ai</i> ; opp. to <i>jum hka ai</i> .
Ngang	v.	to be firm, strong, durable; comp. <i>gang</i> .
Ngang	v.	to be salacious, lecherous; <i>ngang nga ai</i> , to live in an unrestrained, salacious, riotous manner.
Ngu	v.	to speak, tell, declare; comp. <i>nga</i> , and <i>ngoi</i> .
Ngūt	v.	to be finished, completed, done; comp. <i>kre</i> , and § 61. 2. b; coup. <i>dut</i> .
Ngai	pron	see §§ 46. 47; a. § 37.

Ngawn	v.	to be pleasant, agreeable; to rejoice, be happy; coup. of <i>pyaw</i> ; comp. Introduction 4. c, and <i>ngwi</i> .
Ngau	n.	timber, material for a house; the pieces of timber, serving as joists for a floor are named, <i>dingbat</i> , <i>ngaudang</i> , or <i>ngauring</i> , <i>dinghkan</i> , and <i>ulu</i> ; the <i>chyinghkyen</i> , is put on the <i>ulu</i> ; comp. <i>läpa</i> , <i>shäre</i> , <i>shädaw</i> , <i>hkaula</i> , <i>mäsen</i> .
„ gum	n.	the ornamented binder, by the stairs of a Kachin house.
Ngoi	n.	a sound, a noise; v. to produce a sound,
Ngwi	v.	to be gentle, mild, peaceful; <i>ngwi ngawn</i> , n. peace, happiness.
N	par.	sign of the negative see § 67; sign of the second per. sing. see §§ 63. 1; 65. 2; conj. as an abbreviation of <i>nna</i> , see <i>in</i> ; as a possible abbreviation of <i>ning</i> , see Introduction, 4. b.
„ ba	n.	a cover, blanket; comp. <i>hpajawng</i> ; <i>nba hpun</i> , v. to cover, as with a cover, blanket etc.
„ bang	n.	rattan ring worn by the Kachin women around the waist.
„ bang	n.	the back part of a Kachin house; opp. to <i>ndaw</i> .
„ bung	n.	the atmosphere; air in motion, wind; <i>nbung bung</i> , v. to blow.
„ baw	n.	see <i>mam</i> .
Nda	n.	width, breadth, in opp. to length; comp. <i>ding dung</i> ; <i>gälu mäga</i> , <i>nda mäga</i> .
„ dan	n.	a bow.
„ dang	v.	to dispute, contest; <i>ndang hkat</i> , to deny, contradict.

Ndat	v.	to promise, as a nat, an offering at a stated time; <i>nat ndat ai</i> .
„ de	adv.	here, a shorter form of <i>nang de</i> ; see also § 79.
„ den	v.	to be bold, fearless in speech; to be blustering, assuming, <i>nden ja</i> or <i>tai</i> ; <i>ndai wa nden ja ai wa rē ai</i> .
„ dai	a.	see § 35. 2.
„ dum	n.	a bottle.
„ dung	n.	an upper end, opp. to <i>npawt</i> ; a top, extremity.
„ dung	n.	the jack tree; <i>ndung hpun</i> , <i>ndung si</i> , see parts.
„ dup	n.	a blacksmith.
„ daw	n.	the space outside the front part of a house; comp. <i>nbang</i> ; <i>ndaw kăhkrang</i> , v. to dance a funeral dance around the <i>găroi</i> ; comp. <i>lăhkrenng mănau</i> ; <i>ndaw ri</i> , n. the two spears carried in front at a funeral dance; <i>ndaw baw—dim</i> , comp. <i>nau baw</i> etc; see also <i>kăbung dum</i> ; the <i>kăbung dum</i> always takes place inside, and the <i>ndaw kăhkrang</i> outside the house; also pronounced <i>ntaw</i> ; see § 75.
N-ga	n.	live coal; <i>wan n-ga</i> .
N-ga	n.	a sheath, for a knife or sword.
N-ga	n.	the front part of the body; <i>man măga</i> .
„ „ kăleng	v.	to lay prostrate on the back; also called <i>n-ga kran</i> ; comp. <i>n-gum up</i> .
N-ga	adv.	see § 79.
N-gam	n.	a precipice; an abrupt or steep descent; comp. <i>nhkap</i> .
N-gamyaw	n.	a locust.
N-gang	n.	a shield.
N-gu	n.	husked rice.



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Nhkap	n.	a steep hill; comp. <i>n-gam</i> ; a. steep, somewhat precipitous.
Nhku	postp	see § 84. d.
„ hkun	n.	a hole in the ground, a pit; comp. <i>hku</i> , and <i>ginlawng hku</i> .
„ hkye	n.	see <i>mam nhkye</i> .
„ hkyi	n.	a knife.
„ hkyau	n.	a sickle, a scythe.
„ hkrem	n.	a side; comp. <i>gäreṗ</i> , and <i>mäga</i> ; <i>nhkrem de käleṅ</i> , or <i>taw</i> , v. to lie on the side.
„ hkrut	n.	a grind-stone.
„ lang	a.	see § 35. 2. d.
„ li	n.	seed, grain used as seed; <i>mam nli</i> , or <i>man li</i> .
„ lim	n.	an after-growth, as of grain; an after-math; a gleaning.
„ „ gut	v.	to harvest an after-growth; to cut an after-math; to glean.
„ lung	n.	a stone; comp. <i>lung</i> .
„ law	v.	to conquer, gain a victory, <i>hpyen nlaw ai</i> ; comp. <i>pädang</i> .
„ ma	n.	a wound, a cut, a laceration.
„ mai	n.	a tail.
„ mut	n.	a harvest; <i>nmüt ta</i> , time for the harvest.
„ maw	n.	a festal pole; comp. app. III. 3.
„ maw	n.	a high-road; <i>nmaw lam</i> .
„ na	par.	for the usages of this word see §§ 23, 85, 78.
„ nan	a.	to be new; opp. to <i>nsa</i> .
„ nang	n.	or <i>nnang nawn</i> , an earth-quake.
„ ngai	par.	see § 61. 1. a.
„ ngan	v.	to be untiring, indefatigable; coup. of <i>n jan</i> ; <i>gun n ngan</i> , <i>hpai n jan</i> .
„ ngawt	n.	odor as from fields or gardens; comp. <i>sung</i> .

Npan	n.	the front part of a Kachin house, (covered but without floor,) where the animals are kept or fed, and general work is done.
„ pu	adv.	see § 75.
„ hpang	n.	a place, as for the head or feet, <i>baw nhpang, lägaw nhpang</i> ; a foundation, origin; coup. of <i>npawt</i> .
„ hpat	v.	to vomit, throw up; used mostly of grown persons; comp. <i>mă-dawn</i> .
„ hpu	n.	dust, as from a road; <i>nhpu mawng</i> , v. to be dusty, clouded with dust; <i>nhpu hpan</i> , to fly about as dust. Bur. †.
„ ra	n.	a bone, <i>nrut nra</i> ; charcoal.
„ ren	n.	a measuring rod; <i>shădawn nren</i> .
„ rum	n.	a help, or a helper; <i>nrum ntau</i> ; comp. <i>kărurum</i> .
„ rung	n.	a horn.
„ sa	v.	to be old; often pronounced <i>ning-sa</i> , or <i>dingsa</i> .
„ sa	n.	breath, life, <i>nsoi nsa</i> ; <i>nsa sa</i> , v. to breathe, to inhale; <i>nsa shaw</i> , to exhale; <i>nsa hti</i> , or <i>kau</i> , to expire, give up the ghost.
„ sam	n.	power, ability; <i>nsam hkrat</i> , v. to display, exhibit power.
„ san	adv.	as, like as, similar to; <i>dai gumra nyē a gumra nsan nga ai</i> ; comp. <i>sam</i> , and <i>zawn</i> .
„ se	n.	(good) substance or quality.
„ „ rawng	v.	to be of good, substantial quality and thus nourishing; <i>nse rawng ai mam</i> ; <i>nai se</i> .
„ si	n.	an ear of corn; also pronounced <i>gungsi</i> .
„ „ nai si	n.	grain and herbs of all kinds.
„ sin	n.	darkness.

Nsin sin	v.	to be dark.
„ sung	n.	a grave; <i>nsung hku</i> .
„ sawn	v.	to mimic; <i>n sawn n sang di</i> , to mock, ridicule.
„ shang	n.	the loins.
„ shawng	n.	a beginning; comp. <i>shawng</i> .
„ ta	n.	a house.
„ tawt	n.	a threshold; a door-sill.
„ htan	v.	to act on the opposite.
„ „ shai	v.	to be contrary, opposite; adv. against, in opposition to.
„ htang	v.	to turn around; adv. around, round about.
„ hten	adv.	see § 76.
„ htu	n.	a long knife, a sword.
„ htung	n.	a bamboo water-vessel, in which water is brought and kept in the house.
„ htaw	n.	a brand.
„ htawm	adv.	see §§ 68. 2; 87.
„ htoi	n.	light; the light of day, and thus a day, opp. to <i>nsin</i> ; <i>nhtoi shägu ai</i> , an even day; <i>nhtoi shäje</i> , an odd day.
„ „ htoi	v.	to be or become light.
„ tsa	adv.	or postp. see § 84.
„ tsin	n.	water as used for drinking, or household purposes.
„ wa	n.	an axe.
„ wawt	n.	a diviner; comp. <i>shäba wawt</i> .
Nyē	pron	see § 49.
Nyet	n.	the name of a traditional bird, <i>Nnying nyet u</i> , see next; <i>Nnying nyet u nyet nna</i> , <i>Sha gaw, nga ai</i> , <i>Npring pri u mung</i> etc.
Nyet	v.	to deny, disown, contradict; comp. <i>ndang</i> .
Nyen	v.	to take, procure a thing on false pretence, <i>nyen la ai</i> .



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'
Full Membership gives
access to 797,885 ancient
and modern, fiction and
non-fiction books.

Continue

*Fair usage policy applies

Pang	n.	a part, subdivision, as of a tribe, clan, or congregation.
Pat	n.	amber; glass.
Pat	v.	to obstruct; to shut up, as an old path; comp. <i>bat</i> .
Pat	v.	to be flat; <i>pat pat</i> , a. flat and almost round; <i>shābying pat pat</i> .
Patbau	n.	a club, a mallet.
Pe	n.	see app. IV. 1, 4.
Pu	v.	to bloom, spread open as a flower; comp. Bur. ♀: n. a bud.
Pu	v.	to be tired, ache, as from overwork, or when putting forth a continued effort. comp. <i>tsu</i> .
Pu	n.	a snake; comp. <i>läpu</i> .
„ hkla	n.	a kind of serpent.
„ hkram	n.	a cobra.
„ nui	n.	a python.
„ htum	n.	a viper.
Pu	n.	the bowels, intestines, guts; comp. <i>kan</i> .
„ nu	n.	the large intestines.
„ shi	n.	the small intestines.
Pung	n.	a green bamboo vessel in which rice is prepared.
Pung	n.	the head; used only in composition.
„ ding	n.	the top of the head, <i>baw pungding</i> ; the top of a hill or a mountain, <i>bum pungding</i> .
„ kum	n.	the skull; <i>pungkum nra</i> , bones of the skull.
„ hpraw	v.	to be gray-haired; coup. <i>punglaw</i> ; <i>punghpraw punglaw ai gaw kǎning n di</i> .
Pup	v.	to kiss.
Put	v.	to grumble, scold; comp. <i>ngun</i> .
Pai	n.	the left; comp. <i>hkra</i> ; <i>pai māga—läta</i> ; see parts.

Pau	v.	to protect, lead; comp. <i>bau</i> ; to add, mix, as poor elements or parts with good ones, for the sake of fraud, <i>ga pau ai</i> ; <i>kani pau ai</i> ; <i>hpalap pau ai</i> .
Paw	v.	to be plentiful, not scarce, Bur. ပေါ .
Paw	v.	to appear, to make an appearance; to come forth, as a prophet or some great personage, <i>paw pru</i> ; Bur. ပေ .
Pawn	v.	to carry in the arms, as a mother her child; comp. <i>ba</i> .
Pawng	v.	to add, collect, unite in one; Bur. ပေါင်း .
Poi	n.	a feast; comp. <i>mănau</i> ; Bur. ပွဲ .
Pădang	n.	a victory, comp. <i>dang</i> , and <i>nlaw</i> ; <i>pădang mănau</i> , see parts.
„ gawn	adv.	without thought, or consideration, <i>n gawn ai</i> ; carelessly, negligently, without thought or concern; <i>păgawn gălaw ai</i> .
„ hkam	v.	a security, one who goes in security; comp. <i>hkam</i> .
„ la	n.	a missile, an arrow, bullet, a cannon ball; comp. <i>mak</i> .
„ lamla	n.	a butterfly.
„ len	n.	the sting of a bee; the point of a serpent's tongue.
„ li	n.	a strip of bamboo, used for mats, baskets etc; and for general tying purposes; Bur. မိုး .
„ , shit	v.	to split <i>păli</i> ; <i>păli măli</i> , to whittle a <i>păli</i> .
„ lawng	n.	a jacket, a coat.
„ nep	n.	a mat or a mattress, used as a bed.
Pra	v.	to be clean, pure, beautiful; comp. <i>chyoï</i> .
Prang	v.	to come forth, as insects or worms after a rain; <i>kăbun prang ai</i> .

Prang	n.	a plain; a moor.
„ ugam	n.	a partridge.
„ dai	n.	a rabbit, hare.
Prat	n.	age, comp. <i>asak</i> ; an age, generation, cycle; <i>prat tup</i> , a whole age, see § 35. d; adv. ever, perpetually, eternally.
Pre	v.	to be equal, similar, matched; comp. <i>bung</i> .
Pren	v.	to be flat, comp. <i>pa</i> ; <i>aga gaw pren pren pa pa nga ai</i> ; to be equal, on the same line or order, mostly used as an adv; <i>hpyen ma ni pren pren pa pa tsap nga ma ai</i> ; also pronounced <i>bren</i> .
Preng	v.	to be straight, not crooked; to be tall and straight, as a tree; comp. <i>ding</i> , and <i>yang</i> .
Pri	v.	to be smooth, even on the surface; <i>shādaw a pri sha gālaw u</i> ; <i>ndai pri nga ai</i> .
Pri	v.	to pervade, diffuse, spread over all the parts; <i>dai ga mung pri rai sai</i> ; to be filled with; <i>Man-maw ga kāla pri rai sai</i> .
Pru	v.	to go or come out; <i>pru sa</i> , <i>pru wa</i> , see parts; comp. <i>shāpraw</i> ; to rise as a celestial luminary, <i>jan pru</i> , <i>shāta pru</i> .
Prut	v.	to boil; to bubble as water when boiling; to sprout, <i>tsingdu prut ai</i> .
Prai	v.	to be effaced, worn away, <i>hkang prai mat ai</i> ; to be erased or obliterated, <i>laika tsi prai mat ai</i> ; to be leveled to the ground, as a former grave, <i>prai mat ai lup</i> .
Praw	v.	to raid, burn and plunder; <i>bu praw de nang yang ningjap mang</i> .
Päsi	n.	a comb; comp. <i>māsit</i> .



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Hpalap	n.	tea; the tea plant; also pronounced <i>hpälap</i> .
Hpam	v.	to be numb, benumbed, without feeling; <i>lägaw hpam ai; n-ma hpam ai</i> .
Hpan	v.	to create, form, set in order; comp. <i>lan</i> ; Bur. ၀၆; <i>hpan da</i> .
Hpan	v.	to manipulate the body in native fashion, as for cramp or general debility; <i>hkum hpan ai</i> .
Hpan	v.	to indicate, denote by a promise or temporary gift, any permanent gift to be given in the future; <i>hkägruwi kädung hpan ai; shäbrai hpan ai</i> ; comp. <i>shähpan</i> .
Hpang	v.	to begin, make a beginning, <i>ndai amu nang hpang u</i> , or <i>gälaw hpang u</i> ; to start at a work so as to establish a claim, <i>ndai yi ngai hpang we ai</i> ; to be first, to have begun first, <i>ndai amu ngai shawng gälaw hpang we ai</i> ; comp. <i>nhpang</i> .
Hpang	adv.	see § 75; <i>hpang hkrat</i> , see parts.
Hpang	n.	see Introduction 9. a.
„, gära	v.	to be thirsty; comp. <i>ra</i> .
Hpe	par.	see §§ 20. 21.
Hpu	n.	see supp. 1. <i>hpu shawng—baw—doi</i> , see parts, and comp. app. I. b.
Hpu	v.	to be of value, worth; to be expensive; comp. <i>jähpu</i> , and <i>mānu</i> .
Hpum	v.	to hold in the arms, to embrace.
Hpum	v.	to be fat, corpulent, plump.
Hpum	v.	to lie down, to lay; used of animals, and especially of birds while hatching.
Hpun	n.	manure.
Hpun	v.	to dress; to put on and wear a coat, <i>pälawng hpun ai</i> ; comp. also <i>nba hpun</i> , Bur. ၆; and <i>jähpun</i> .

Hput- pälawng }	n.	clothes.
Hpun	n.	a tree; wood.
„ dawng	n.	a log, a large piece of wood.
„ hkaw	n.	an ordinary log.
„ pyen	n.	a plank, a board; comp. Bur. ခုဒ ၆၁:
Hpunda	n.	see Introduction 5.
Hpunda	n.	a standard, mark, distinguished pre-eminence; <i>anhtē ji woi ni a hpunda n dep lu ga ai.</i>
Hpung	n.	glory, honor, <i>hpung shing kang</i> ; comp. Bur. ခုဒ
„ rawng	v.	to be possessed of glory, great in- fluence, or a commanding ap- pearance.
Hpung	n.	a gathering, congregation; a herd, a flock; <i>māsha hpung</i> ; <i>sāgu hpung.</i>
Hpung	par.	see § 64. 7.
Hpungdim	n.	the last child born, <i>kāsha hpung- dim</i> ; sometimes used in opp. to <i>hpung gam</i> ; see parts.
Hpungkawp	n.	the heavy skin enveloping the lower parts of the elephant bam- boo.
Hpunglum	n.	a nat priest of the third order; the one arranging the parts of a sacrifice; coup. <i>hpungli.</i>
Hpunglum	n.	hot water; comp. <i>lum</i> , and <i>ntsin.</i>
Hpungtang	n.	the echo; the reverberation of a sound; <i>hpungtang tang</i> , v. to echo, to cause an echo.
Hpung-yawt	v.	to swim, <i>hka hpung-yawt ai</i> ; comp. <i>byau.</i>
Hput	n.	the knee; comp. <i>lahput.</i>
„ ba	v.	to bend the knee; comp. <i>gumba</i> ; to sit down, to squat in native fashion.
Hput	n.	the measles; <i>hput hput ai</i> , v. to have the measles.

Hput	n.	a kind of basket; the Bur. ဝဝ်.
Hpai	v.	to carry on the shoulder; comp. <i>gun</i> , and <i>lang</i> .
Hpai	n.	see app. IV. 3.
Hpaida	n.	dice, pieces used in gambling.
„ „ da	v.	to gamble; to cast lot; comp. Bur. သံ.
Hpaisan	n.	see app. IV. 4.
Hpaurang	v.	to be naked; to appear without clothing; comp. <i>singgu krin</i> .
Hpaw	v.	to open as a door; opp. to <i>la</i> ; coup. of <i>waw</i> ; to bubble up as water out of a spring; fig. to speak, comp. <i>aw</i> .
Hpaw	n.	comp. <i>lähpaw</i> .
„ da	n.	a leaf laid side-ways.
„ dung	n.	a leaf (<i>lähpaw</i>) laid length-wise at the bottom of a bundle or packet, (<i>mākai</i> .)
Hpawmi	n.	a middle aged woman.
Hpawm	v.	to be bitter, acrid, as certain kinds of fruit; comp. <i>hkup</i> .
Hpawm	v.	to act in concert, or partnership; comp. <i>jawm</i> , and Bur. ဝဝ်.
Hpawñ	v.	to collect into one place or centre, comp. <i>gumhpawn</i> ; <i>hpawn di ai</i> ; <i>hpawn tawn da ai</i> ; <i>shinggyin</i> , and <i>lähkawn</i> .
Hpawng	v.	to gather, congregate; comp. <i>sup</i> , and Bur. ဝဝ်း.
Hpawng	n.	a raft, a float; Bur. ဝဝ်း; <i>hpawng yawng</i> . v. to float a raft.
Hpawt	n.	see <i>jähpawt</i> ; for adv. in <i>hpawt</i> , see § 74.
Hpoi	v.	to lose or have lost taste, flavor or relish, as salt, fruits, or fluids; comp. <i>shä</i> or <i>jähpoi</i> .
Hpäga	n.	trade; <i>hpäga ga</i> , v. to trade; <i>hpäga</i> , is at times used for traders (<i>hpäga mäsha</i> ,) or a caravan.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'
Full Membership gives
access to 797,885 ancient
and modern, fiction and
non-fiction books.

Continue

*Fair usage policy applies

Hpyen	n.	a war; comp. <i>măjan</i> ; <i>hpyen găsat</i> , v. to fight, see parts; <i>hpyen măsha</i> , n. a soldier; <i>hpyen shămaun</i> , to set in array, prepare for an engagement.
Hpyi	n.	a witch; a man or a woman possessing an evil spirit.
„ kăwa	v.	to be bewitched, or under the influence of a witch; for forms such as <i>hpyi lu—su</i> , and <i>shung</i> , see parts.
Hpyi	n.	the skin, bark; <i>shan hpyi</i> , <i>hpun hpyi</i> .
„ hpun	v.	to assume a false appearance; to feign, practice hypocrisy, see parts; <i>hpyi hpun ai wa</i> , n. a hypocrite, a pretender.
Hpyit	v.	to err, sin, transgress; coup. of <i>shut</i> ; Bur. ㄍᄃ.
Hpyau	v.	to hang, be suspended, as a bell.

R.

Ra	v.	to wish, desire, long for; to like, and thus to desire, in the last sense as coup. of <i>tsaw</i> .
Ra	v.	to be even, smooth, not rough.
Ra	v.	to be wanting, lacking; to be imperfect, deficient in a moral or ethical sense.
Ra	n.	see app. III. 2.
Ra	par.	see § 61. 1. b.
Ram	v.	to be enough, moderate, reasonable; comp. <i>hka</i> .
„ ram	adv.	moderately, temperately, reasonably.
Ram	n.	the age of puberty; <i>la ram</i> , <i>hkawn ram</i> , youth, having arrived at pubescence.

Ran	v.	to be scarce, as work, <i>amu ran ai</i> ; to be few and far between, as large trees in a paddy field, <i>hpun ran ai</i> .
Ran	v.	to become cold and stiff, as a corpse, <i>mang ran ai</i> .
Rap	v.	to cross, as a river, bridge etc; to cross by swimming, wading or any other way.
Rat	n.	see supp. I.
Rat	v.	to wound, as by striking against a sharp obstacle.
Rem	v.	to tend, watch, as a herd of cattle; <i>nga rem</i> , n. a herdman.
Ren	v.	to be too long, as a rope used for carrying purposes; <i>sumri nau ren ai</i> ; thus <i>shären ai</i> , to lengthen.
Reng	v.	to be of fine, good, and substantial quality, <i>reng ai pälawng</i> ; to be quick, comp. of <i>lärau</i> , <i>reng lärau ma ni</i> ; to be uncommon, distin- guished, comp. Bur. ၵၵၵၵ, <i>shi reng ai wa rai nga ai</i> ; to act boastingly, to feign; comp. <i>shä- reng</i> .
Rep	v.	to cut, to clip, to shear, <i>zandau hte rep ai</i> ; comp. <i>zen</i> .
Ret	v.	to saw, <i>tsingret hte ret ai</i> .
Rē	v.	see <i>rai</i> , and § 69.
Ri	a.	see § 35. 3.
Ri	par.	see § 70. 3.
Ri	n.	a cord, string, thread, yarn.
„ jit	n.	a skein or hank of thread.
„ ri	v.	to spin, prepare yarn.
Ri	n.	a spear.
„ jinghkyen	v.	to throw a spear at anything dis- tant; comp. <i>gälun</i> .
„ nhtu	n.	weapons of war; Bur. ၵၵၵၵ.
Ri	n.	the ratan vine.
„ hka	n.	a specie of ratan; comp. Bur. ၵၵၵၵ.

Rim	v.	to catch, seize, arrest, <i>rim la; shi hpe rim la u.</i>
Rim	v.	to become dusk; comp. <i>nrim</i> , and <i>hprim</i> ; see app. III. 3.
Rin	v.	to grind, as in a mill; comp. <i>htum-rin.</i>
Rin	par.	see § 65. 2. b-c.
Ring	par.	see § 61. 1. b; 5. b.
Rip	v.	to pound the paddy for the first time; to take off the larger husk, <i>mam rip ai.</i>
Rit	v.	to braid; to twist, as while twisting a cord, <i>shingri rit ai.</i>
Rit	par.	see § 64. 2.
Ru	v.	to be hard, difficult, troublesome, bad, usually with <i>yak</i> ; <i>ru yak ai shāra law nga ai</i> ; at times <i>ru</i> is used with <i>hka</i> as a noun; <i>ru hka</i> , a grievance, difficulty.
Ru	n.	the root of a tree; <i>hpun ru.</i>
Ru	n.	a vine, a climbing plant.
Ru	v.	to pour out, spill, shed; comp. <i>ru bang—dat—kau.</i>
Rum	n.	a water-fall; <i>rum hkrat</i> , see parts.
Rum	v.	to have a common centre or origin; <i>kānu kāwa rum ai</i> ; comp. <i>mārum</i> , and <i>dāju.</i>
Rum	v.	to fall out, as the teeth because of age, <i>wa rum ai</i> ; to break off, as small pieces from an edge-tool, <i>nshan rum ai</i> ; to pick off, as the grains from an ear of corn.
Run	v.	to tear down, as an old house; comp. <i>bya</i> ; <i>nta run kau na.</i>
Rung	n.	a court-house; Bur. ၵ:
Rai	v.	to be, see § 69; to make, create, coup. of <i>shai</i> , see Spelling Book 28; to put up, stay as over night in a place, <i>dai na wora nta hta anhtē rai na ga ai</i> ; <i>rai sa</i> , adv.



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Sak	v.	to pack, crowd into, as paddy in a basket, <i>mam sak ai</i> .
Sakse	n.	a witness; a testimony, evidence, Bur. ဝၢ်ဆဲၣ်.
,, ,, hkam	v.	to bear witness, give testimony; see parts.
Sam	n.	a Shan; <i>Sam mung</i> , <i>Sam māsha</i> , <i>Sam hking</i> , see parts.
Sam	v.	to appear, seem; <i>rai sam ai</i> , it appears to be so; <i>ntsin n raung sam ai</i> , there does not seem to be any water.
San	v.	to ask a question, to inquire, interrogate; <i>shi hpe san u</i> .
San	v.	to be clear, pure; to clean, purify, comp. Bur. ဝၢ်ဆဲး: to mend, feel better, as after an illness.
Sang	v.	to use one object, instead of, and in the same way, as another; thus to use paper notes instead of coin, <i>maisau hte gumhpraw sang ai</i> ; comp. <i>ling</i> ; to pay as with cattle, rice etc., when cash is not obtainable, <i>nga sang ai</i> ; to give, as a cow instead of a slave at a marriage, <i>māyam sang ai nga</i> ; to treat a free person as though he were a slave, <i>māyam sang ai</i> ; to call by a false name, <i>amying sang ai</i> .
Sap	v.	to put something between two parts, as when packing, <i>lahpaw sap ai</i> ; to make divisions, as between different layers.
Sat	v.	to kill, <i>māsha sat ai</i> ; to quench, extinguish, as fire, <i>wan sat ai</i> ; to cut down, as trees for timber, <i>hpun sat ai</i> ; to stop, as a discussion, <i>ga sat ai</i> ; comp. <i>gāsāt</i> , and Bur. ဝၢ်ဆဲး.

Se	par.	see § 61. 3. a, and 4. a.
Se	v.	to cut or pick off, as flesh from bones; comp. <i>gu</i> , and <i>sep</i> .
Sek	v.	to land, as a boat at a landing place; to be moored alongside a wharf, <i>sek nga ai</i> ; Bur. ၵၢ်; <i>li sek ai shāra</i> , n. a landing place.
Sem	v.	to be even; of the same form or height; opp. to <i>māhting</i> .
Sen	a.	see § 35. 3.
Seng	v.	to concern, relate to, appertain to; <i>dai ngai hte seng ai amu</i> ; comp. Bur. ၵၢ်.
Seng	n.	a shop, a stall; Bur. ၵၢ်.
Seng	v.	to remove, clear out, as things from a house, <i>nta seng ai</i> ; to purify, cleanse; in the last sense as coup. of <i>yeng</i> .
Seng	n.	a top, a child's toy; <i>seng htawk</i> , v. to play with tops.
Sep	v.	to peel, as potatoes; comp. <i>se</i> .
Sep	n.	scales of a fish or other kinds of animals; <i>sep gu</i> , v. to scale, as a fish.
Set	v.	to add on to; to enlarge by addition; comp. <i>jat</i> .
Si	v.	to die, expire, <i>māsha si mat ai</i> ; comp. Bur. ၵၢ်; to be extinguished as fire, <i>wan si mat sai</i> ; comp. <i>htan</i> .
Si	n.	a kind of pottage; comp. Introduction 2. a; <i>si si</i> v. to prepare the <i>si</i> .
Si	n.	fruit; Bur. ၵၢ်; also pronounced <i>asi</i> , <i>namsi</i> , or <i>hpun si</i> .
Sim	v.	to stop, abate; to become still, quiet; comp. Bur. ၵၢ်.
Sin	v.	to watch, look after a thing; to protect, keep as from harm; in the last usage as coup. of <i>bau</i> ;

		<i>ndai arai hpe sin u; ngai shanhtē hpe bau na sin na mā ra ai.</i>
Sin	n.	hail; <i>sin hkrat</i> , v. to hail.
Sin	n.	the liver; comp. <i>māsin</i> ; a general preformative.
„ da	n.	the chest, the thorax.
„ „ ga	n.	see app. IV. 2.
„ jawng	v.	to be irritative, easily provoked.
„ wawp	n.	the lungs.
Sin	v.	to be dark, comp. <i>nsin</i> ; to become dark.
„ na	n.	the west.
„ praw	n.	the east; comp. <i>māga</i> .
Sing	v.	to draw up a plan, to make preparations, <i>nta sing ai; da sing ai</i> ; comp. Bur. $\infty\delta$.
Sing	par.	see § 61, 2. Rem.
Singgu	v.	to be naked; also pronounced <i>singu</i> ; comp. <i>hpaurang</i> .
„ „ krin	v.	same as <i>singgu</i> ; most common; see parts.
Singkawng	a.	see § 40.
Singwum	n.	briars, thorns; a bush; comp. <i>hpun singwum</i> , and Bur. $\infty\infty\mathcal{Q}$.
Sit	par.	see § 64. 3.
Sit	v.	to move towards one side, <i>ngai kaw sit u</i> ; comp. Bur. $\infty\infty$.
Su	par.	see § 64. 3.
Su	v.	to awake, <i>yup su</i> ; comp. <i>hprang</i> .
Sum	v.	to lose, fail; not to gain or win; <i>gumhpraw sum mat ai</i> .
Sum	n.	a tent, a booth.
Sum		a general preformative, pronounced <i>sam</i> , by the Cowries; comp. § 6. b.
„ bum	n.	a heap, as of stones, also pronounced <i>sumpum</i> .
„ du	n.	a hammer.
„ doi	n.	a rod, a cane; a sceptre.
„ gawn	n.	a fishing net.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'
Full Membership gives
access to 797,885 ancient
and modern, fiction and
non-fiction books.

Continue

*Fair usage policy applies

Sawn	v.	to calculate, compute, reckon; <i>sawn yu ai</i> ; comp. <i>nawn</i> .
Sawng	adv.	much; a. many; generally <i>sawng sawng</i> .
Sawt	v.	to aim at, have reference to; also pronounced <i>sut</i> .
Sawt	v.	to make a false pretence; to act the hypocrite.
Săup	v.	to be heated, sweaty; to be warm, sultry.
„ di	v.	to take heed; to be careful; n. attention, heed, caution; Bur. $\omega\omega\beta$.
„ gu	n.	a sheep; <i>săgu mun</i> , see parts.
„ lang	n.	an elder of a Kachin village.
„ lat	n.	sweat, perspiration; <i>sălat pru—shang</i> —see parts.
„ lu	n.	vapor, steam.
„ lung	n.	disciples of a nat, <i>sălung săla</i> ; comp. <i>ali ama</i> .
„ lum	n.	the heart.
„ ma	n.	smell, scent; comp. <i>săngau</i> .
„ myit	n.	a needle.
„ nat	n.	a gun; <i>sănat gap</i> , see parts.
„ nit	a.	see § 35. 3.
„ ngum	n.	the wild peach; <i>săngum si</i> , peaches.
„ ngau	n.	scent, smell, as from boiled flesh; comp. <i>sung</i> , scent from flowers, <i>săma</i> , and <i>nngwat</i> .
„ pe	n.	a disciple, a follower of a teacher; Bur. $\omega\omega\beta$.
„ ra	n.	a teacher; Bur. $\omega\omega\beta$.
„ hti	n.	a rich man; comp. Bur. $\omega\omega\beta$ and <i>gunm</i> (<i>Shan</i> .)

SH.

Shă		for the use of this combination see §§ 6. b. Rem.; 55. a.
Sha	n.	a child; comp. § 27; and supp. 1.
Sha	adv.	see § 79.

Sha	v.	to eat; comp. Bur. ལ་ལ་; to derive a living from, <i>gälaw sha</i> .
„ hpa	n.	food; generally <i>lusha shahpa</i> .
Shan	n.	flesh, also pronounced, <i>ashan</i> ; game, <i>nang ē shan law nga ai</i> ; a common deer.
„ hpyi	n.	skin, parchment.
Shan	pron	for <i>shan</i> , <i>shanktē</i> etc. see §§ 47—49.
Shang	v.	to enter; to go or come in; comp. <i>shawn</i> .
Shap	v.	to borrow, <i>shap la</i> ; to lend, <i>shap ya</i> ; the indentical article in question to be returned; comp. <i>hkoi</i> .
Shat	n.	boiled rice, ready for food; <i>shat sha</i> , see parts; comp. <i>mam</i> , and <i>n-gu</i> .
„ mai	n.	curry.
„ naw	n.	water in which rice is boiled.
She	par.	see § 88.
Shen	v.	to weigh; comp. ལྷོ, and <i>hpan</i> .
Shi	a.	see § 35. 3.
ghi	pron	see §§ 47.—51.
Shi	n.	news, tidings; <i>ndai kāja ai shi rai nga ai</i> ; <i>shilaika</i> n. a news-paper.
Shimāri	n.	see app. III. 2.
Shim	v.	to put away, hide as for future use; comp. <i>kyem</i> .
Shing	adv.	see §§ 82. 85.
Shing		a general preformative; see § 6. b.
„ ban	n.	a spade; the shoulder-blade.
„ dit	v.	to kick forwards; comp. <i>lāhkat</i> .
„ du	adv.	see § 75.
„ gan	v.	to intercept; to obstruct the view.
„ kan	adv.	see § 75.
„ kawt	v.	to step or jump over a thing.
„ kra	n.	a widower.
„ let	n.	the tongue.
„ ma	n.	the back.
„ na	n.	a rod;

Shingna	n.	a shadow.
„ nip	n.	the shadow as from a tree or a human body. <i>shingnip nip</i> v. to shadow.
„ noi	n.	the common kind of basket carried by women.
„ ran	n.	a revelation, an appearance, a vision.
„ rit	n.	a cord, a string.
„ tai	n.	an insect; a worm.
„ tawt	v.	to jump, leap.
Shu	n.	a grand-child; see <i>supp. 1.</i>
Shu	n.	a frog.
Shum	v.	to be salt, taste of salt; <i>jum shum ai.</i>
Shup	v.	to wring, squeeze out, as water from a wet rag.
Shut	v.	to err, make a mistake; comp. <i>hpyit.</i>
Shai	v.	to differ, vary; to be different, divers, not the same.
Shai	v.	to cross as the hands; <i>läta shai ai.</i>
Shau	n.	salpetre, nitre.
Shaw	v.	to take out, extricate; bring to light; derive from.
Shawn	v.	to bring or cause to pass through, <i>shäshawn</i> ; to have been through.
Shawng	adv.	see § 74.
Shawt	v.	to dig out; to scoop out; to excavate.
Shäu	v.	to flood, cause a flood; comp. <i>ing</i> ; <i>shäu shäing</i> , n. a flood.
„ ba	n.	the brinjal; <i>shäba si</i> , see parts.
„ ba wawt	v.	to devine; to find out the will of the nats by the means of divination; comp. <i>shäman</i> , and <i>nwawt.</i>
„ „ lap	n.	a long and broad leaf used for divination.
„ bam	v.	the braying of an ass; a loud cry, as of a human being.



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Shākawn	v.	to praise, glorify; to give thanks; coup. <i>kungdawn</i> .
„ kau	n.	onions; <i>shākau—hkyeng—kpraw</i> , see parts.
„ kram	v.	to take leave; to bid farewell; <i>shākram ai ga</i> , n. a parting salutation.
„ krep	v.	a bed-bug.
„ la	n.	see app. III. 2.
„ lan	v.	to support; revive; give strength or aid to.
„ lip	n.	a cockroach.
„ loi	adv.	see § 74.
„ man	n.	a blessing, benediction; <i>shāman ya</i> , v. to bless.
„ man	n.	a small kind of bamboo used for divination.
„ mat	v.	to lose; cause to disappear.
„ mai	v.	to cure, make well, to heal; comp. <i>mai</i> ; coup. <i>shāzai</i> .
„ mu	v.	to move, stir; to shake, as the leaves before the wind; coup. <i>shāmawt</i> ; <i>nam lap shāmu shāmawt rai nga ai</i> .
„ myet	v.	to lean on; to confide in, to trust in, <i>shāmyet shānat</i> ; comp. <i>hpa</i> .
„ na	v.	to make known; to inform, communicate; comp. <i>na</i> .
„ na	n.	night in opposition to day.
„ nam	n.	the ginger plant or root.
„ ni	n.	day; comp. <i>shāna</i> , and <i>nhtoi</i> .
„ ning	n.	a year; comp. § 29.
„ ngan	n.	see app. III. 2.
„ ngaj	v.	to bear, bring forth, give birth; also pronounced <i>jāngai</i> .
„ ngun	v.	to send, dispatch as a person; to be distinguished from <i>shāgun</i> , to send, as a letter.
„ pre	n.	beans, pease; a leguminous plant of any kind.

Shāprut	v.	to cook, boil.
„ praw	v.	to send out or forth, to bring out.
„ ra	n.	a place; comp. § 12. 3. c.
„ rang	v.	to bear; to have patience, endurance; comp. <i>shāja</i> .
„ ri	n.	a place once used as a paddy field, but overgrown.
„ rin	v.	to teach, instruct; to chastise; <i>shārin achyin; shārin la, shārin ya</i> , see parts.
„ raw	n.	a tiger.
„ raw	n.	a jungle fire.
„ ta	adv.	see § 83.
„ ta	n.	the moon; a lunar month; comp. app. III. 2. and <i>ta</i> .
„ tan	v.	to revile, speak lightly of, to treat with contumely.
„ tu	v.	to joke, jest; to trifle with; to blame, put blame on any one.
„ wa	n.	an assembly, a congregation; a public act done by common consent, <i>shāwa amu</i> .
„ woi	adv.	formerly, anciently, in times past; <i>shāwoi moi mohtē ning rai gālaw sā ga ai</i> .
„ yi	n.	a female; <i>shāyi sha</i> , a daughter.
„ yawt	v.	to mourn, lament; to bemoan, bewail; coup. <i>shārunḡ; kāsha si mat ai mājaw, shi shārunḡ; shā-yawt rai nga ai</i> .

T.

Ta	par.	see § 65. 4.
Ta	n.	a month; only used in composition; comp. § 29. and app. III. 1.
Tak	v.	to conjecture, guess.
Tam	v.	to seek, search for, look for; <i>tam-hkawm—sa</i> , see parts.

Tang	v.	to pawn, to mortgage; <i>tang da</i> , see parts.
Tang	v.	to be shallow; opp. to <i>sung</i> .
Tem	v.	to be sober, calm, serious; <i>tem si ai māsha</i> .
Ten	n.	time, looked upon in its totality; comp. <i>ahkying</i> , <i>aprat</i> , <i>na</i> , and <i>lakhtak</i> ; also pronounced <i>aten</i> .
Teng	v.	to be true, honest, upright; to be correct, accurate.
<i>teng</i>	adv.	truly, honestly; <i>teng teng man man myit mu</i> .
Tinang	pron	see § 51. d.
Ti	conj.	see § 86.
Tin	v.	to be short and rounded; <i>tin tin</i> , a. dwarfish, undersized; <i>ndai wa gaw tin tin bu bu wa rai nga ai</i> .
Ting	a.	see § 35. d.
Ting	v.	to plant highland paddy; <i>mam ting ai ahkying du sai</i> .
Tingyang	n.	a low stool, used especially by the nat priests.
Tingsan	n.	the common Kachin bag.
Tingse	n.	a stringed instrument of any kind.
Ting-ye	a.	a broom; <i>ting-ye ye ai</i> , v. to sweep.
Tu	v.	to grow or sprout as a plant.
Tuk	n.	poison, venom, as of a snake; comp. <i>gung</i> .
Tum	n.	the seed or kernel of fruit in general; <i>namsi tum</i> .
Tun	v.	to melt, dissolve, as salt in water; comp. <i>byawng</i> .
Tung	v.	to rise, swell, as a river after a heavy rain; <i>hka tung wa sai</i> .
Tung	n.	see supp. 1.
Tup	a.	see § 35. d,
Tut	adv.	see § 74.
Tai	v.	see § 69.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'
Full Membership gives
access to 797,885 ancient
and modern, fiction and
non-fiction books.

Continue

*Fair usage policy applies

Tāra	n.	law; any particular principle or law; Bur. <i>ṣep</i> .
„ dāra	v.	to administer the law, to judge.
„ hkaw	v.	to preach, announce the law; see parts.

TS.

Tsa	n.	see supp. 1.
Tsam	v.	to be decayed, rotten, dilapidated; <i>nta tsam ai</i> .
Tsan	v.	to be far, distant, not near; opp. to <i>ni</i> ; comp. <i>ya</i> .
Tsang	v.	to be troubled, perplexed, afflicted; <i>ru tsung ai ngai; law hkrum ngai</i> .
Tsap	n.	a bear.
Tsap	v.	to stand; to stop; comp. Bur. <i>ṣḍ</i> .
Tseng	v.	to be done properly and completely; <i>nta ngut tseng rai sa</i> .
Tset	v.	to be alert, energetic, wide awake; <i>dai tset ai ma rai nga ai</i> .
Tsi	v.	a drug of any kind, medicine, paint.
„ sāra	n.	a doctor; see parts.
„ tsi	v.	to administer medicine.
Tsing	v.	to be fresh, green; comp. <i>kātsing</i> ; to soak as in a liquid, to drench, steep; comp. Bur. <i>ḥḥ</i> .
„ du	n.	grass, weed; herbage in general; <i>tsingdu tsingman</i> .
Tsingri	v.	to trouble, persecute, overrun, <i>tsingri tsingrat</i> ; also pronounced <i>eingri</i> .
Tsingret	n.	a saw; comp. <i>ret</i> .
Tsin-yam	n.	calamity, evil, danger; <i>tsin-yam tsindam hkrum ai</i> , see parts.
Tsip	n.	the nest of a bird.
„ tsip	v.	to build a nest.
Tsit	a.	yellow or green.

Tsu	v.	to be sour, spoiled, putrified; <i>shat mai tsu mat sa</i> ; comp. <i>yat</i> and the Bur. ၵ :
Tsu	v.	to be weary, worn with fatigue; to be tired, stiff; <i>nyē a hkum tsu mat sai</i> .
Tsu	n.	the spirit of a dead person, ready to enter the land of the ancestors; <i>tsu dumsa</i> . see parts.
Tsum	a.	see § 40. b.
Tsun	v.	to speak, tell, say; comp. <i>nga</i> , and <i>ngu</i> .
,, chyai	v.	see parts.
,, shāna	v.	see parts.
Tsau	n.	a son of a chief; a prince; <i>tsau gam—la—tu</i> etc.; see app. 1. and comp. <i>zau</i> .
Tsaw	v.	to desire, wish, love; comp. <i>ra</i> .
Tsawm	v.	to be beautiful, pretty; to be good, pure; <i>tsawm pra ai</i> .
Tsawp	n.	the body apart from the soul, <i>hkum tsawp</i> ; a skin as shed by a serpent, <i>läpu tsawp</i> .
Tsäbyi	n.	the grape vine or fruit; wine; <i>tsäbyi hpun—si—jähku</i> , see parts; Bur. ၵၵၵ .

HT.

Hta	v.	to swell, rise as the sea; to roll in large billows, <i>hka hta ai</i> ; Bur. ၵၵ .
Hta	par.	see § 22; postp. § 84.
Hta	v.	to pick up, take up, as from the floor; to pick as wood, <i>hpun hta</i> ; to collect as taxes, <i>hkanse hta</i> ; to accept, as a new doctrine, <i>tānā nnan hta la ai</i> .
Htak	v.	to change, turn back, as from the path of duty; to apostatize.

Htam	n.	a part, a division, a share; <i>dai gnmhpraw htam shi hta karan u.</i>
Htam	v.	to increase; coup. of law; <i>law wa htam wa.</i>
Htan	v.	to reply, answer, respond; <i>ngai shaga yang gaw htan u.</i>
Htan	v.	to raise as a ladder against a house; <i>lakang htan ai.</i>
Htang	n.	a mould of any kind.
„ dip	v.	to mould, to cast.
Htap	n.	a layer, stratum; comp. <i>kahtap.</i>
Htat	v.	to be thick, not thin, <i>n hpa ai.</i>
Htē	par.	see §§ 15. 47.
Hte	par.	see §§ 24. 42-43; conj. § 85.
Hten	v.	to suppose, presume; comp. <i>nhten.</i>
Hten	v.	to destroy; comp. <i>jahten</i> ; to be destroyed, ruined; comp. <i>run.</i>
Hteng	par.	see §§ 48, 15.
Hteng	v.	to measure as grain; <i>mam hteng yu u.</i>
Htet	v.	to instruct, give instruction; to order, <i>htet da</i> ; see parts.
Hti	v.	to read, to count; <i>hti yu ai.</i>
Hti	n.	see app. IV. 4.
Hti	v.	to leave or remain behind; <i>ndai wa nta de hti nga ai</i> ; comp. <i>di.</i>
Htim	v.	to dart, to spring upon, as a tiger its prey; <i>sharaw htim ai.</i>
Hting		a general preformative.
„ bu	n.	a neighbor.
„ gaw	n.	a family, a household.
„ nu	n.	the house of a chief; a palace.
„ ra	n.	the site of a house; a building-place.
Htingra ta	n.	see app. III. 1.
Htu	v.	to dig, delve; comp. Bur. <i>oꝝ</i>
Htu	v.	to push along as a small carriage, <i>leng htu ai</i> ; to push, impel as a boat with a pole, <i>li htu ai.</i>



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Wa	n.	a hut, small house in a paddy field; <i>hkauna wa; yi wa.</i>
Wa	v.	see § 69.
Wa	par.	an intensive particle used with adverbs; <i>nachying wa shārang lu ai māsha; gāja wa teng teng gā-law ai.</i>
Wa	n.	a male human being, a man; comp. such combinations as, <i>du wa, sā-lang wa,</i> and <i>myihtoi wa; ndai wa,</i> this person.
„ ngan	n.	a man, having reached maturity and independence.
Wa	n.	a tooth; comp. Bur. ၵၵး.
„ gaw	n.	the socket of a tooth.
„ ji	n.	the gum; <i>wa kam,</i> a molar; <i>wa man,</i> the incisors.
Wa	n.	a hog.
„ du	n.	a wild boar.
„ klāwi	n.	a flea; called by some <i>wa hklai.</i>
„ singgung	n.	the bristles on a hog's back.
Wa	n.	bamboo; comp. § 30. and Bur. ဝါး
„ gat	n.	a kind of bamboo; <i>wa law—mang—mung,</i> different kinds of bamboo.
„ ra	n.	the elephant bamboo.
Waduyan	n.	a centipede.
Wakang	n.	a manger; a trough for animals.
Wamā dai	n.	an orchid, <i>wa mā dai pan;</i> by some called <i>wundai pan.</i>
Wahpang	n.	a brick-building.
Wam	v.	to dare; to have the courage to do a thing; comp. <i>gwi,</i> and Bur. ၵ.
Wan	n.	a dish, bowl, plate, <i>hka wan.</i>
„ daw	n.	a glazed earthen dish, bowl etc.
„ pren	n.	a plate or saucer.
Wan	n.	fire; pronounced <i>wawn,</i> by the Cowries.
„ grung	n.	a flame; v. <i>tò</i> burn, <i>wan ja ja grung nga ai.</i>

Wan kra	v.	to warm one's self by a fire, <i>kă-shung ai măjaw wan kra ai</i> .
„ hkut	n.	smoke; <i>wan hkut hku</i> , v. to smoke.
„ nat	v.	to set fire to, to burn as a house or a village.
„ nhtaw	n.	a live coal; a fire-brand.
„ shăchyi	v.	to set fire, to ignite; comp. <i>chyi</i> .
„ wut	v.	to light a fire; to make a fire.
We	par.	see § 61. 1. c.
Wing	n.	a compound, a yard, an enclosure; Bur. $\text{o}\delta$:
Wo	adv.	see § 75; a. § 35. 2.
Wu	v.	to pollute, make unclean, <i>wu kau ai</i> ; comp. <i>awu</i> .
Wu wu	n.	a murmur, a half suppressed complaint; <i>wu wu di di kăba rai nga ai</i> .
Wundung	n.	a centre, a central part.
Wut	n.	see app. III. 2.
Wut	n.	a brick, Bur. $\text{a}\text{o}\delta$.
Wai	n.	a whirlpool, eddy, <i>hka wai</i> ; Bur. δ :
Wai	v.	to fade, become faint, to die as a flower, <i>nampan wai ai</i> ; comp. the phrase <i>n htum. n wai</i> , not ending, not fading.
Waw	v.	to open, coup. of <i>hpaw</i> ; to make a hole in or through, to perforate; to have a hole, perforation, puncture; <i>ndai maisau waw mat sai</i> .
Waw	n.	a cold, a headache because of a cold; coup. <i>hpundaw</i> ; <i>wawri wawren</i> , a cold or the effect of a cold.
„ kap	v.	to catch a cold; also called <i>waw shang</i> , see parts.
Wawm	v.	to rise, as a blister or bubble; to be bloated, inflated.
Wawt	n.	the common kind of land-leech.
„ bying	n.	a water leech.

Woi	v.	to lead, guide, conduct, as from one place to another; <i>woi la, woi hkan</i> , see parts.
Woi	n.	see supp. 1.
Woi	n.	a monkey.
,, shin	n.	a kind of monkey.

Y.

Ya	v.	to give; comp. <i>jav</i> ; to pay, as a price for a thing.
Ya	n.	millet.
Ya	n.	a species of wild goat.
Ya	n.	a day; a natural day of 24 hours; comp. <i>nhtoi, shāni</i> , and Bur. ၵၢ.
Ya	adv.	see § 74-3; now, the present time; comp. Bur. ၵၢ.
Yak	v.	to be hard, difficult; comp. <i>ru</i> .
Yam	v.	to enslave, <i>māyam yam ai</i> ; to be tamed, domesticated, as animals; <i>yam nga</i> , n. domesticated animals.
Yam	n.	a large glazed water chatty; a jar.
Yan	par.	see § 16.
Yan	par.	see § 40.
Yan	v.	to be extended; to move or pass on uninterrupted; comp. <i>ayan</i> ; to proceed consecutively one after the other; <i>hpyen māsha ni yan sa wa nga ma ai</i> .
Yang	n.	a goat, (Chinese.)
Yang	adv.	see § 74; verb. par. see 63; comp. <i>jang</i> .
Yang-yi	n.	potatoes; (Chinese.)
Yat	v.	to be rotten, putrid; mostly used of eatables; comp. <i>tsu</i> .
Yat	v.	to be slow; comp. <i>lānyan</i> .
,, yat	adv.	slowly, in a slow manner; see § 76.
Yat	adv.	see § 74.
Ye	v.	to be daring, bold, brave; comp. Bur. ၵၢ.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

DELVE INTO FANTASY, MAGIC, MYTHOLOGY & FOLKLORE

Forgotten Books'
Full Membership gives
access to 797,885 ancient
and modern, fiction and
non-fiction books.

Continue

*Fair usage policy applies

Yup la	v.	to have a short sleep; to take a nap.
„ mang	n.	a dream; <i>yup mang mu</i> , to dream; also called <i>yup mang mang</i> .
„ tung	n.	see app. III. 3.
Yai	v.	to scatter, throw about; to do away with carelessly; <i>gumhpraw yai kau mat sai</i> ; comp. <i>ayai</i> , and <i>gat</i> .
Yau	v.	to respond, to answer, as a question; to assent, admit as true or false; <i>shi a ga ngui n na ra ai mājaw ngai n yau nga nngai</i> ; <i>ra ai shāloi ngai yau na nngai</i> ; to respond, as in a chorus, <i>māchyan ga yau ai</i> .
Yaw	v.	to feed, as animals, <i>wa yaw ai</i> ; <i>gumra hpe mam yaw u</i> .
Yaw nam ta	n.	same as <i>lānam ta</i> ; see app. III. 1. only used in the N. L.
Yawm	v.	to be wanting; to grow or become less and less; <i>gumhpraw lap mi hta hti mi yawm ai</i> ; <i>hka yawm mat nga ai</i> .
Yawn	n.	sorrow, distress, grief; comp. <i>hkyen</i> ; <i>yawn hkyen ai law nga ai</i> ; v. to be sorry or have sorrow; <i>wa si mat ai mājaw anhtē yawn hkyen hkrum ga ai</i> .
Yawng	v.	to set afloat, <i>yawng shāngun ai</i> ; to float down; comp. <i>hpawng yawng ai</i> , and <i>waw</i> .
Yawng	a.	see 35. 2. d.
Yoi	n.	a balance; a pair of small scales; comp. <i>joi</i> .

Z.

Zandau	n.	a pair of scissors.
Zanhka	n.	a kind of orchid; <i>zanhka wundai</i> .

Ze ze	a.	shining and whitish, <i>myi le le, wa ze ze.</i>
Zen	v.	to clip, shear. comp. <i>rep.</i>
Zep	v.	to scold, grumble; comp. <i>put.</i>
Zingri	n.	see <i>tsingri.</i>
Zawn	adv.	see § 78.
Zaibru	n.	sand; <i>zaibru chyang</i> , a desert.
Zai	n.	wisdom; comp. <i>byeng-ya.</i>
Zau	n.	the son of a chief; comp. <i>tsau.</i>