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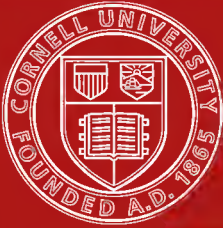
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Handbook of the Lisu (Yawyin) language.



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HANDBOOK
OF THE
LISU (YAWYIN) LANGUAGE



RANGOON
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NOTE ON THE ORIGIN, DISTRIBUTION, CUSTOMS, ETC., OF THE LISU.

The origin of the Lisu race, as is the case with so many races in this part of Asia, is uncertain. The uniform testimony of the people themselves, from widely separated districts, is that they come from the "head of the river," which they refer, very vaguely, to either the N'mai Hka, Salween, or Mekong Rivers. It is certain that Lisu are found in considerable numbers around the upper reaches of these three Rivers, and as it can be observed that even the present tendency of Lisu migration is in a southerly direction, it seems probable that their tradition is correct.* Hence we may suppose that their original home is in or near Eastern Tibet. This would seem to be borne out by the strong resemblance between the Lisu language and the Burmese and Atsi Kachin languages, the latter races also being supposed to have migrated from the eastern part of Tibet. If these surmises are correct we may, perhaps, hazard the further supposition that the southern migration of the Lisu was a later one than that of the Burmans and Kachins, for whilst the latter seem to be thoroughly acclimatised in their lower altitudes, the Lisu are seldom found at altitudes of less than 5,000 feet above sea-level, and flourish best at altitudes of 6,000 and more feet. They are usually to be found, whether in Yunnan or Burma, in the higher and colder regions of the mountains.

There are, however, many Lisu who have Chinese surnames and claim Chinese origin. Though all Lisu clan surnames have their Chinese equivalents, some have Chinese surnames without Lisu equivalents: these are usually descendants of Chinese adopted into Lisu families. But even Lisu with ordinary Lisu clan surnames will sometimes claim to be of Chinese extraction, averring that their ancestors originally came from Eastern China, usually from the province of Kiangsi—the ancestral home of most of the Chinese living near the Burma frontier. Such Lisu do not, however, boast of their Chinese origin. No Lisu is ashamed to own his race, whereas the aborigines of Eastern Yunnan, where Chinese influence is stronger, are often ashamed to admit that they are not Chinese, and indeed tend to become absorbed in the latter race. In the Tengyueh District there is a saying that the Chinese sometimes "turn into tribespeople" but that the tribespeople never "turn into Chinese."

It is impossible to speak with any accuracy of the Lisu, for they are a widely scattered and comparatively little known race. In China there are probably very few Lisu to be found elsewhere than in the province of Yunnan. In Yunnan they are found along practically the whole length of the Burma frontier from Wei Hsi down to Szemao, those in British territory following, in general, the same line from the North-East extremity of the Putao District down to the Southern

* Their name "Li Su" means "the people who have come down."

Shan States. They are also found along the Valley of the Mekong down to about Lat. 26°N and along the Upper Yangtse nearly as far as the longitude of Yunnanfu. Those in the Yangtse Basin in the vicinity of Yuanmowhsien speak a dialect so widely differing from the dialects of the Burma frontier as to be unintelligible to the latter, scarcely 50 per cent. of the words being the same. In fact it is questionable whether they are the same race or not, for only the Chinese call them Lisu, their own name for themselves being Lihpaw. In physical appearance the Lisu are of medium height, with a somewhat darker complexion than the Chinese, and Mongoloid features. Both men and women shave their heads entirely but for a patch three or four inches across at the back of their heads, the long hair of which they plait into a queue—evidently in imitation of the Chinese. The men wear the same kind of loose jacket as the Chinese, whilst the trousers (worn by both sexes) are made, as the latter is, of plain blue cloth and come down to an inch or two above the knee, a blue cloth turban is the usual headgear and white cloth stockings are sometimes worn by both sexes. The footwear, if any thing at all, usually consists of cheap sandals made of bamboo bark.

The dress of the women varies very considerably according to the district. In the parts of Yunnan where the Lisu come more directly under Chinese influence the women often dress so like Chinese women as to be only distinguishable from the latter by their unbound feet. Between this plain style of dress and the gay and much bejewelled costume worn by the Lisu women on the Burma China Frontier near Tawgaw and Sadon there are several grades of ornateness. The turban is usually several feet long, plain in the middle but ornamented with strips of coloured cloth at both ends, from which hang tassels, beads, cowries or other pendants according to the fancy of the wearer or the customs of the district. Ear-rings are usually worn, also necklaces of many different kinds—in the district near Sadon several coils of ordinary brass wire being worn, sometimes even by the men. The dress consists of a tunic reaching only to the waist in front but long behind. The shortness of the tunic in front is made up for by an apron fastened to the body by an embroidered waistband. Both the tunic and the apron are ornamented by square or oblong patches of red, yellow and green cloth, the lower edges being trimmed with cowrie shells.

In disposition the Lisu are mild and easy-going, are affable, hospitable, and almost invariably friendly to Europeans. Whereas the Chinese and Kachins are often suspicious of strangers, the Lisu are seldom so. Their frank geniality is more agreeable to Europeans at least, than the blunt boorish manner of the Kachins on the one hand, or the obsequiousness of the Chinese on the other. They are lovers of peace, law and order, do not engage in raiding or inter-tribal warfare if it can possibly be avoided and are scarcely ever known either to rob or beg. Their love of peace begets a timidity and dependence which forces them under the overlordship of the Chinese, Kachins, or any stronger race near whom they happen to live. They are capable of sincere friendship and make loyal and devoted servants. They have their superstitions and their prejudices of course, but a stranger of another race need not be afraid of incurring

displeasure by unwittingly offending them. This is an important point for the traveller, who knows how easy it is to get into trouble in Kachin villages—the Kachins taking their superstitions so much more seriously than the Lisu.

Lisu women and girls are apt to be shy, but when on familiar terms they are frank and natural. They are not bold as the Kachin women are, nor prudish and self-conscious as the Chinese. In morality whilst not, perhaps, so strict as the Chinese, they are on a distinctly higher level than the Kachins. An unmarried Lisu girl is supposed to behave herself, and in the majority of cases, perhaps, does so, but districts vary considerably in their morals. When breaches of morality occur, the offenders of either sex are at least as often married as unmarried persons. In cases where an unmarried girl is guilty of misconduct the offence is not considered a very serious one and is often passed over. Adultery with a married woman is, however, considered to be a serious offence, and if proved is punished by fining; the lawful husband often divorcing his wife and compelling her paramour to marry her. To the credit of the Lisu it may be said that they have a strong sense of decency and shame. Out and out prostitution is unknown among them.

The Lisu are everywhere addicted to the drinking of rice beer, which they seem unable to drink (as the Chinese usually do) in moderation. Not to speak of the waste of good grain, the moral effect of the habit on the race is wholly bad. It is a fruitful cause of quarrelling and trouble among an otherwise peaceably disposed people. They do not distil the strong spirit called "shao tsiu" by the Chinese, but they buy and drink this also at the Chinese markets they attend. The old people of both sexes are more given to drinking than the young. On such occasions as weddings, etc. an enormous quantity of liquor is consumed. The Chinese have a saying. "The Lisu for liquor; leeches for blood."

Opium-smoking is not very prevalent in most districts, though a village would seldom be found which did not contain at least one smoker. Some Lisu seem to be able to "play with" opium, as they say, *i.e.* to smoke it when they get the opportunity without acquiring the habit. The Chinese never seem to be able to do this. Poppy cultivation is well-nigh universal among the Lisu—at least in districts where its growth is permitted.

Lisu houses are not built off the ground as Kachin houses are, but have plain mud floors in all the rooms. If, as usually happens, the ground is sloping, a stone plinth is erected in front of the house to support the mud verandah. The posts are made sometimes of hewn, sometimes of unhewn trees, and the partitions, both outside and inside, are made of bamboos, split into laths and woven. As a rule there are only three rooms; the middle one (htang^s waw^s-Ch.) is the "common" room, where around the fireplace either the family or outsiders are free at any time to sit on low benches or logs and warm themselves; here also visitors' sleeping accommodation is provided. At the back of the room, facing the door, is a shelf on which cups and incense bowls are placed for offering to the ancestral spirits; visitors should not place articles on this. The bedroom (hkrghē^s gaw^s) is one of the side rooms, usually entered from the centre room, where the family themselves

sleep on raised bedsteads and where the grain, valuables, etc., are kept. A guest is not supposed to enter the bedroom, and will never be invited to do so unless for some special purpose, e.g., to see a sick person. The kitchen (tsao' h'i⁴) is on the other side, has a raised brick "kitchen range," into which is let a big iron pan or two. Water is usually both fetched and kept in bamboo cylinders. The building and arrangements of most Lisu houses are so much like the Chinese as to form one of the many proofs of the influence of the latter race on the Lisu.

Though fond of hunting—chiefly the barking deer, of which there is generally a plentiful supply in Lisu country—and though often helping to make a living by selling firewood, timber, vegetables, incense, hempen cord, etc., to the Chinese when living near their markets, the Lisu live almost entirely by agriculture. Comparatively few have irrigated paddy-fields, and the majority live in districts which are too cold to cultivate highland paddy. Their chief crops are maize and buckwheat. Both these crops—in fact most crops of any kind raised by the Lisu—are grown by clearing and burning the jungle. This most wasteful method—"taungya cultivation"—is practised because, so the Lisu say, their soil is too poor to raise crops by any other method. It seems probable, however, that most of the soil cultivated by the Lisu would produce fairly good crops if adequately supplied with nitrogenous manure, which the Lisu are either too poor or too lazy to apply in sufficient quantities. In some villages each family has its own preserve—a large tract of mountain land whereon that family alone has the right to cut down and burn the forest. The same plot of ground is seldom sown even two years in succession, for after the first year the fertility has so far decreased and the weeds grown so rank (sic) that it will not pay to cultivate it. Hence it is fallowed for a long period—usually till the jungle has again grown thick upon it, when it may be again cut down and cultivated. The land is thus used in rotations of from ten to twenty years. Ploughing is not resorted to very much except, of course, where irrigated paddy is cultivated, partly because the land is too steep, but more often because the stumps and roots of recently felled trees would oppose the progress of the plough. The implement used is the ordinary native hoe. Men and women both work in the fields. Beside maize and buckwheat, subsidiary crops of potatoes, hill sesamum, hemp, indigo and other things are grown where soil and climate will permit, also, as above stated, opium where its cultivation is not prohibited. There is little in the way of co-operative or commercial farming: each family grows what is sufficient for its own immediate needs and no more. The wealthy farmer, the large landowner, though found everywhere among the Chinese, is practically non-existent among the Lisu.

The method of *taungya* cultivation described above cannot, of course, keep on for ever, especially with an increasing population. So little is returned to the soil for what is taken out that in process of time old settlements tend to get worked out—the hills bare and sterile. The Lisu will then cast about for new districts to devastate, and will migrate forest-wards. The path of least resistance is always removal to a lower attitude near Kachin or Shan country, and there

is even a small colony of Lisu down by the Irrawaddy on the Myitkyina Plain. It is far easier to make a living at such altitudes, where the soil is rich and the climate warm, but it does not suit the Lisu, and they know it. They readily fall victims to malaria and other diseases prevalent in warm climates and the death rate is high, especially among children. Fear of this prevents many of them moving to warmer districts. In one district known to the author they have a saying: "If you are not afraid of hunger, go up and live in high altitudes: if you are not afraid of death go down and live in low (altitudes)." But even those who can stand living in warm climates seem to degenerate; they get lazy, shiftless, and physically weak—in appearance sallow and pasty-looking. The Lisu 'par excellence' are those who live in cold climates, where even the winds and vapours from hot plains are shut out by mountain ranges; where the men and women are strong, active and intelligent, the children healthy and rosy-cheeked.

In religion the Lisu are animists, though influenced to some extent by Chinese religious notions. Idolatry is very seldom practised but ancestor worship is universal. The latter, as with many of the Chinese, is quite as much in the nature of propitiation of the ancestral manes from a motive of fear as pure worship from principle. Where Chinese influence is strong three large strips of red paper will be seen pasted on the partition at the back of the centre room just over the altar-shelf. The centre one of these will bear the six Chinese characters "t'ien ti chün ts'in si uei" (the altar of heaven, earth, emperor, parents and teacher) in front of which will be an incense bowl. The strip on the left hand will be for the ancestors and that on the right for the kitchen god, each with its incense bowl in front of it. Incense is burned before these on various occasions and bows made to them by the men of the family. Lisu women seem to have no part whatever in any religious ceremony, whilst among the Chinese religious observances are often left almost entirely to them. It is not many Lisu, however, who worship as elaborately as the Chinese. Their worship, as indeed everything connected with them, is simple and primitive. Indeed the major part of a Lisu's "religion" seems to consist of propitiation of evil spirits whose "bite" causes sickness. Not all sickness is attributed to such evil influences, but if a Lisu priest is consulted in time of sickness and decides by drawing lots (sa⁵ syē⁴ syē⁴) that the disease is caused by the bite of a demon, a sacrifice—usually a chicken, sometimes a pig, but never a cow or buffalo as among the Kachins—must be offered, the priest helping by muttering incantations, and a meal (with rice beer) being eaten by all concerned. The priest does not, as a rule, receive wages, but gets a free meal only.

Beside the spirits of the ancestors (ni⁵ high⁶) and other wandering homeless spirits in general (ni⁵) the Lisu recognise other spirits in a vague kind of way *e.g.* mu⁵-kwa³-ni⁵ (a heavenly spirit); mi³ sī³ ("the god of the hills," who has to be propitiated if horses, cattle, sheep, etc., get lost or killed by wild beasts on the hills) and others. But the creator of heaven and earth, also called upon in priestly ministrations and acknowledged to be the supreme head of all spirits, good and evil, is wu⁴-sa⁴.

Witchcraft (rghe⁴-h'a⁴ sye⁶ or tai⁴ hu³) is little heard of in most districts, but in others it is firmly believed in. When a person of either sex is suspected of being able to bewitch others, whether through direct accusation of a fellow villager or by random statements of a sick person in delirium, etc., the Lisu will sometimes throw all sense of justice to the winds and will summarily expel (or even kill) the suspected person without a shadow of a trial. Some of these unfortunate suspects are bandied about from village to village. An accusation of witchcraft is not lightly made, for if proved to be false it renders the accuser liable to a heavy fine. But in any case the safest thing for a person suspected of witchcraft to do is to flee the village immediately. When witchcraft is suspected, as *e.g.* when there is an unaccountable amount of sickness in a village, recourse is sometimes had to trial by ordeal*. This may consist of the handling of hot irons, or more usually to the bringing up of a piece of silver from the bottom of a huge iron pan filled with boiling water or oil. In either case no harm is supposed to result if the person is innocent. The author has seen a man's arm in a terrible condition after passing through the latter ordeal. But, as said above, witchcraft does not seem to have much hold on the Lisu in most districts.

On the death of a Lisu it is the custom in some places to fire three guns immediately. The corpse is laid out in the centre room and covered by a sheet of hempen cloth. A coffin is provided unless the corpse is that of a child; sometimes the coffin is even prepared several years before death and kept in readiness in the house. If the deceased is a married woman or widow it is necessary to send for some member or members of her own family to be present at the burial. Her husband's family would not dare to bury her otherwise, for her family might bring an accusation that she died by other than natural means, or else that she was not buried properly and would hence return to "bite" her relatives, etc., which would involve a lawsuit and perhaps the payment of a fine. They must be present to see that every thing is alright. As a rule the burial takes place within two or three days after death—sometimes within a few hours. Auspicious days for burial are either not chosen at all or else chosen in a much simpler way than the Chinese, who will sometimes keep their dead waiting a year or more for interment. In any case incense will be burnt and offerings made to the departed spirit before the coffin is carried out of the house—in some districts a ceremony consisting of walking slowly around the coffin several times and striking it sharply with a stick each time, chanting, being performed by the mourners. At least one meal is served to the guests and helpers. The coffin is carried out without much ceremony † and buried two or three feet deep on some spot on the hill side. A subsequent ceremony of "pointing the way"—to the spirit in the unseen world—may not be performed for even several years afterwards; this depends on the

* This method of trial is also employed sometimes in other cases, *e.g.* theft, when a direct proof is impossible.

† Sometimes even with levity and mirth. The total absence of a reverent spirit at Chinese or Lisu funerals is repugnant to a European observer.

ability or otherwise of the survivors to provide the means, for the sacrificial ceremonies involve the expenditure of a considerable sum of money. Cremation is practised only in cases where there is considered to be pollution, death being caused by evil spiritual influences.

Betrothal and marriage ceremonies vary considerably in different districts. When a man wishes to get a bride for his son, who may be anything up to about twenty years of age, he has first to find a middleman to carry his proposal to the girl's family. If consent is obtained a small deposit of a rupee or two is given to the girl's parents, a mutual bow is made and the betrothal is accomplished. The boy's own wishes in the matter are seldom consulted, and the girl's never. Indeed it would not be easy, because of the young people's bashfulness, to get an expression of opinion out of either of them, even if any Lisu parent were to try to do so. The bridal price is fixed at the time of the betrothal, and will usually be from Rs. 50 to Rs. 150. Sometimes an exchange will be made between two families, a man giving his daughter to another's son in exchange for the latter's daughter for his own son: this arrangement cancels the bridal prices and none is given by either party. In most cases a Lisu will require the same sum of money for his daughter that he himself gave for his wife, her mother. This is often tantamount to an exchange, for the custom in most districts is that the girl, or at any rate one girl in the family—be given back in marriage to her mother's people. *But she must never be given to a member of her own clan*, even if the relationship is too remote to be traced. Indeed if two Lisu families live in widely separated districts between which there is no intercommunication, so that it may be safely inferred that they are not related at all, they must not intermarry if they happen to have the same clan surname. Possibly this custom also is to be put down to Chinese influence, for the Chinese are equally strict in this regard. Yet a Lisu may marry his father's sister's daughter* without any thought of inconsistency. *E.g.* a Lisu Macdonald will give his sister in marriage to a Lisu Macgregor. His son may marry a daughter of the latter marriage, *because she is a Macgregor and he a Macdonald*. That such a union is undesirable from the standpoint of consanguinity does not occur to him, yet by some peculiar mental kink he would stoutly object to marrying his son to a Miss Macdonald, even though the actual relationship might be nil, *because he and she are both Macdonalds*. In some districts certain clans are said to be related to certain other clans, and they are not supposed to intermarry. But there is no arrangement whereby a certain clan is permanent parent-in-law to another clan, as there seems to be among some tribes of Kachins.

Betrothals are binding and cannot be broken off at will. Should either party break the contract without the consent of the other a heavy fine is imposed; cases sometimes occur, however, where a betrothal is cancelled by consent of both parties.

* There are cases of Lisu marrying their own father's sisters, but this is rare and looked down upon.

Marriage takes place when the bridegroom's family are able to afford it, and usually after rice harvest when grain is plentiful. The bridegroom is, as a rule, at least fifteen or sixteen years old when he is married. An auspicious date for the wedding is selected, and the day previously some members of the bridegroom's family go to the bride's house with presents of rice-beer, rice, pork, salt, etc., for the entertainment of the guests of the bride's family. The next morning they all repair to the bridegroom's house to the accompaniment of gun firing. The bridegroom's people come out to meet them and bows are exchanged. Then the bride is led into the house, usually by the womenfolk of the bridegroom's family, the crossing of the threshold constituting, perhaps more than anything else, the actual marriage. The young couple have yet, however, to bow to the bridegroom's parents and senior relations, or even to kneel on the floor and knock their heads on the ground to them. The bride will then retire to the bedroom and perhaps not be seen until the next morning, but she is supposed to help in serving the next day, which is the principal day of the feast. A large amount of rice-beer is consumed, often resulting in what we should consider both unseemly and unseasonable quarrelling. When all the guests have left, and after the lapse of some days, the bride and bridegroom have to pay a return visit to the bride's home, which is an occasion for more feasting. Altogether, with the expenses of entertainment, the bridal price, various fees or presents, etc., a Lisu wedding is an expensive affair, often costing several hundreds of rupees.

Polygamy is rare among the Lisu, not so much from principle as for economic reasons. Probably no Lisu would ever take a second wife while his first was living if he had children already by the first. It is considered a great calamity to be childless. Sons are more prized than daughters, and if a man is unfortunate enough to have several daughters but no sons he will usually adopt a son-in-law into his family. When this is done, the son-in-law is said to "shang men" (Ch.).

Elopement is quite common in some districts, but scarcely heard of in others. When it occurs the parties concerned are as often married as unmarried persons. They will run away together to a place at least a day or two's journey from their village, and will remain there until, if possible, the case has been settled in their absence by the payment of a fine by the man's relatives to the woman's parents or husband as the case may be. Sometimes the couple remain in the village to which they first ran away to hide; in other cases they return, somewhat shamefacedly, to their own village. If the woman in the case be married, her husband may pursue and kill the eloper, but this is not often done; it is more usual to settle the case by fining the eloper and allowing him to keep the woman. Less trouble is caused by the elopement of unmarried young men and girls, but even such cases are looked askance upon by the Lisu generally, and, we may say, rightly so. However desirable it may seem from a European point of view that the young people should be allowed to choose their own partners, and however great the saving effected by the avoidance of all the ruinous feasting and nuptial red-tape incidental to an orthodox marriage, it remains that it is not the best type of Lisu who

elope. Nor do they always "live happily ever after." Elopers are those whose morals before eloping are, to say the least of it, doubtful, and they are not always faithful to each other subsequent to their elopement. The best type of Lisu, with his genuine respectability and with the wholly admirable pride common to honest and independent country-folk, would be ashamed of having obtained his wife in anything but the recognised way. It is deemed unfilial for a son to do anything but abide by the parent's choice for him and we may agree that—for him at any rate—his views are sound on a subject where, if anywhere, East is East and West is West.

Slavery is unknown among the Lisu. No Lisu, however poor, would sell his son or daughter to an outsider even for a large sum of money, and the sentiment of the race is against even the mild form of slavery practised by the Chinese and Kachins.

As regards Government the Lisu have little or no independent territory and are subject to the domination of the Chinese, Kachins, or other races in the vicinity of their villages. They are as a rule docile, and patient under injustice. Though influenced so much by the Chinese they have no love for them at heart. They have a tradition of the first Chinese supplanting the first Lisu and gaining an ascendancy over him, reminding one of Jacob robbing Esau of his birthright and they are looking for the coming of a Lisu King who will win back the ascendancy for them. Needless to say, they are too few and scattered ever to be a serious menace to the Chinese. Some Lisu living in Chinese territory have been conscripted into the Chinese Army, but the Lisu do not naturally relish military service. The ten or eleven Lisu who served with the British Army in Mesopotamia seem, however, to have rendered a very good account of themselves.*

Protestant mission work among the Lisu has been successful out of all proportion to their numbers, though the work has not, up-to-date, been developed very far. The Lisu, though timid and superstitious, are not loth to cast away their demon-worship and put themselves under the wing of the missionary. Their motives, at first, are largely temporal: they have confused ideas of becoming immune from sickness, prosperous in making a living, etc., of learning to read and write and thus gain an ascendancy over the Chinese by becoming Christians. But however earthly and temporal their motives may be, they are genuine as far they go in the great majority of cases, and the missionary finds their vague hopes of betterment a good stepping-stone to its higher realisation. In the east of the province of Yunnan, about a thousand families of Lisu are under Christian instruction, and along the Burma frontier near Tengyueh and Longling some six hundred families. These are connected with the China Inland Mission. In Burma there are about a hundred Lisu families who have embraced the Christian faith in connection with the American Baptist Mission. These are located in the Myitkyina District and the Northern Shan States.

* See pamphlet entitled "The Yawyins" by Major C. M. Enriquez.

HANDBOOK

OF THE

LISU (YAWYIN) LANGUAGE.

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THE dialects of Lisu represented in this handbook are those of the Têngyüeh and Lôngling districts (China), and Myitkyina, Bhamo and the Northern Shan States at least. How far this handbook will represent Lisu as spoken in east and central Yünnan, the districts of Putao, Mogôk, and the Southern Shan States, I am unable to say: it will probably, however, be fundamentally correct for these also. It is the result of several years' study of the language in the district of Têngyüeh, Yünnan (near Bhamo and Myitkyina). The word "Lisu" is used uniformly, both for the people and their language, in preference to the word "Yawyin"; for the former is the people's own word for themselves, whilst the latter is the not very complimentary name given to them by the Kachins and Burmese (it is evidently a corruption of the Chinese "ie ren" = wild men, savages). The Chinese refer to them as "Lisaw." The Lisu language is allied to the Lolo dialects of Yünnan, and will be found to resemble Burmese in not a few particulars. It has been said that the Lisu language resembles Yünnanese—the Chinese dialect of the province of Yünnan. This is a mistake. It is undoubtedly true that the Lisu—even those who cannot speak a word of the Chinese language as such—use a large number of Chinese words in their ordinary speech, but these are evidently of comparatively recent adoption. In the Upper Salween district, where the Lisu are more independent and less influenced by the Chinese than they are further south, few Chinese words are used. It is the uniform testimony of the Lisu who live around Lat. 25° N. that the Lisu living in the upper reaches of the Mekong, Salween, and N'Mai Hka (which large sections of territory the Lisu look upon as their "old home") use no Chinese words, and that their language is a "well of Lisu undefiled." The Chinese words used by the Lisu living further south usually express ideas connected with civilisation, for which the Lisu in their primitive state would have little use. They are the "Norman" words of the Lisu language: the pure "Anglo-Saxon" Lisu words resemble Burmese far more than Chinese, and Lisu should be classed with the Kachin dialects in the Burmese family of languages.

Table of Sounds.—Below is given a list of the initial and final letters which combine to form Lisu words. It should be mentioned that no Lisu syllable has a consonantal ending (not even the Chinese *ng*), and as the language is here treated as monosyllabic every Lisu word may be said to be the simple combination of a consonant and a

vowel. There are few polysyllabic combinations in Lisu in which the component syllables may not be used separately or in other combinations; hence it seems best to regard every syllable as a separate entity and indicate polysyllabic combinations by hyphens. It goes without saying that the descriptions of the sounds given below are only approximate; they should be learnt from the living voice.

For the sake of the greatest possible simplicity in teaching Lisu Christian converts to read and write, missionaries on both sides of the frontier have agreed to use a specially simplified script. Each initial (consonantal) or final (vowel) sound has a Roman (capital and unornamented) letter assigned to it. Owing to the necessity of using thirty-eight such letters some have had to be inverted and given arbitrary values. These letters are given below by the side of the letters as used in this handbook:—

{	B	b	...	As in English.
	P	p	...	Unaspirated <i>p</i> .
	d	hp	...	Aspirated <i>p</i> .
{	D	d	...	As in English.
	T	t	...	Unaspirated <i>t</i> .
	L	ht	...	Aspirated <i>t</i> .
{	G	g	...	As in English.
	K	k	...	Unaspirated <i>k</i> .
	X	hk	...	Aspirated <i>k</i> .
{	J	j	...	As in English.
	C	ch	...	Unaspirated <i>ch</i> .
	o	hch	...	Aspirated <i>ch</i> .
{	Z	dz	...	As in English.
	F	ts	...	Unaspirated <i>ts</i> .
	H	hts	...	Aspirated <i>ts</i> .
	M	m	...	} As in English.
	N	n	...	
	L	l	...	
	S	s	...	
	R	r	...	
	A	ng	...	
	X	sh	...	
	W	w	...	
	Y	y	...	
	o	h	...	
	V	h'	...	Nasal <i>h</i> .
	H	hh	...	Guttural <i>h</i> .
	(W)	v	...	As in English. It is not always clearly pronounced, however, and sometimes resembles <i>ü</i> .
	A	a	...	As in "father."
	V	á	...	As in "cat."
	E	ye	...	As in "yet." In combination the <i>y</i> is somewhat suppressed.
	E	ē	...	As <i>ē</i> in "get" but pronounced with lips puckered.
	I	i	...	As <i>ee</i> in "deed."

	i	...	The plain colourless vowel sound used when pronouncing the consonants "ch," "ts," etc.
O	aw	...	As in "law." Many Lisu words have vowel sounds somewhat between this "aw" and the long "o" (as in "go"). They are difficult to distinguish and so not indicated here.
U	u	...	oo as in "boot."
∩	ü	...	Rather like <i>u</i> in French "du."
∪	rgħ	...	A plain guttural vowel sound, difficult to describe. Approximated in involuntary retching.
g	rgħa	...	Do. plus <i>a</i> .
q	rgħe	...	Do. plus <i>e</i> .

Notes on Sounds.—(i) The consonants *j*, *ch* and *hch* followed by the vowels *a*, *o* and *u* are often changed to *dz*, *ts* and *hts* respectively, especially in Burma. Where this pronunciation obtains *sha* is usually pronounced *sa*. In some districts *sä* is pronounced *shö*. It must be borne in mind that much in this handbook is subject to differences of dialect.

(ii) The words *ji*, *chi* and *hchi* could equally well be written *gyi*, *kyi* and *hkyi* respectively.

(iii) The words *si*, *dzi*, *tsi* and *htsi* are often pronounced like *sö*, *dzö*, *tsö* and *htsö* respectively. In one village known to the writer all the old people make a distinction between these sounds, but the young people none. The difference is only a slight one in any case, the "i" here being scarcely a pure "ee" sound.

(iv) The words *waw*, *wu* and *yi* resemble re-inforced vowels, *i.e.* "aw-aw," "uu" and "ii" respectively, and the *w* and *y* should not be given consonantal emphasis. The simple vowels *aw*, *u* and *i*, like *á*, *ē*, *ï* and *ü*, only occur in combination with consonants or in their nasal forms. When, however, re-inforced (as above) they only occur alone, with the one exception of the word "nyi" (day, two, etc.) which must be carefully distinguished from the word "ni" (evil spirit, red, few, etc.).

(v) In some districts *bē*, *pē* and *hpē* are pronounced *bye*, *ppe* and *hpye* respectively.

(vi) "a slurred" which has a definite grammatical force to be explained (§ 8) should neither be given its full sound value nor entirely omitted. In this handbook it will be represented by "(a)"; in the script devised for the use of the natives it is represented by a short dash at the foot of the letter.

(vii) With the exception of "a" and "rgħ" no simple vowel sound can stand alone in Lisu except in its nasal form. *E.g.* the Lisu cannot even pronounce *á*, *ē*, *ï*, *aw* and *ü* as they stand, whereas when given a nasal pronunciation (represented herein by an inverted comma after the letter) *á'* means a duck, *ē'* to scoop, *ï'* to rap, *aw'* to swell and *ü'* to count. *A* and *rgħ* have their nasal forms also, *a'* meaning to halt and *rgħ'* to hover. But no nasal vowel ever combines with a consonant (see, however, note on *h'* below) in a pure Lisu word.

Such combinations may always be put down as Chinese words ending in *n* or *ng* corrupted to nasal sounds; e.g. *kwa'* = to control (from Chinese *kwan*), *law'* = to meet (from Chinese *long*), *Taw'*—a clan surname (Chinese *Tong*), etc. All Chinese words are indicated in this handbook by "(Ch.)" after the word.

(viii) A somewhat nasal sound is given to the letter *n* in the words *nya* and *nwa*, but it seems scarcely worth while to represent this.

(ix) The consonant *h* has three values, plain, guttural and nasal, represented by *h*, *hh* and *h'* respectively. Nasal words with *h* might equally well be represented by a plain *h* and a nasal vowel; e.g. *h'a* (soul) could be equally well written *ha'*; *hi* (house) written *hi'*, etc. In other words it makes no difference whether the nasal inflection is referred to the consonant or to the vowel, but if it is referred to the consonant (as in this handbook) the above rule (vii) is left intact.

(x) There are no consonantal endings to Lisu words. Every Lisu word—regarding Lisu as a monosyllabic language—consists of a vowel sound with an initial consonant. Hence the paucity of sounds (there are only about 250 separate sounds in the Lisu syllabary) compared to Chinese or Kachin, and the consequent need of care in pronunciation, intonation and rhythm. The Lisu language is not a very rich one, perhaps, but it is not an easy language to speak correctly either, partly for this reason.

Tones.—There are six tones in Lisu: two upper, two middle, and two lower. In this book they will be indicated by numbers at the right-hand top corner of the word. They are as follows:—

- | | | |
|----------------|-----|---|
| . First tone | ... | High and even. <i>E.g.</i> <i>ma</i> ¹ = to teach; <i>cha</i> ¹ = to feed (animals); <i>sha</i> ¹ = difficult. |
| , Second tone | ... | Abrupt, rising, tone. <i>E.g.</i> <i>htsye</i> ² = stag; <i>hkaw</i> ² = to break in two; <i>ti</i> ² = to soak. |
| .. Third tone | ... | Medium, even, tone. <i>E.g.</i> <i>jaw</i> ³ = to fear; <i>daw</i> ³ = to go out; <i>hpu</i> ³ = to open. |
| ., Fourth tone | ... | Very slightly lower than the third. <i>E.g.</i> <i>jaw</i> ⁴ = to have; <i>daw</i> ⁴ = to drink; <i>hpu</i> ⁴ = white. |
| : Fifth tone | ... | Low, even, tone. <i>E.g.</i> <i>ma</i> ⁵ = not; <i>baw</i> ⁵ = deaf; <i>hku</i> ⁵ = to steal. |
| ; Sixth tone | ... | Low, abrupt, tone. <i>E.g.</i> <i>ma</i> ⁶ = soldier; <i>hta</i> ⁶ = to scold; <i>ji</i> ⁶ = to sew. |

The punctuation marks as given above are those used by the missionaries to represent the tones in the native script. The equals (=) sign is in that system arbitrarily employed as a punctuation mark.

In their use of Chinese words the Lisu generally mutilate the tones as well as the pronunciation. This mutilation is, however, systematic. The two "even" tones in Chinese, "shang p'ing" and "hsia p'ing," are not changed, being given the third and sixth Lisu tones respectively, of which they are equivalents. The Chinese oblique tones.

are, however, changed as follows: the Chinese "shang sheng" becomes the Lisu fifth tone; the Chinese "ch'ü sheng" the Lisu first, and the Chinese "ruh sheng" the Lisu second. It is very remarkable that the Lisu in using Chinese words distinguish between the Chinese "hsia p'ing" and "ruh sheng" tones, whilst the local Chinese themselves make no such distinction. In most parts of central and eastern China the distinction is observed, however, and will be found in any Chinese dictionary.

The learner is strongly recommended to learn all the tones in Lisu and use them. They are at least as important in Lisu as they are in Chinese—certainly more important than in the Kachin languages. Ambiguities will occur frequently if they are neglected; e.g. wu^4 = to buy, wu^5 = to sell; sa^1 (as pronounced in some places) = difficult, sa^4 = easy; Waw^4 = Bear (clan name), Waw^5 = Vegetable (clan name); $a^2\ ta^3$ = uselessly, $a^1\ ta^1$ = fire; $si^3\ hpa^5$ = owner, $si^5\ hpa^5$ = official, chief; $nyi^1\ nyi^4$ = to day, $nyi^5\ nyi^4$ = two days; $ngwa^1\ nyi^5\ ma^4$ = two fish, $ngwa^4\ nyi^4\ ma^3$ = my younger sister, $ngwa^5\ nyi^4\ ma^3$ = the one pertaining to the fifth day; etc., *ad inf.*

No attempt has been made to represent accentuation, this being best learnt from the lips of the natives. The following two sentences will be useful when learning the language from the Lisu:—

$ht\bar{e}^4\ ma^4\ a^1\ shi^5\ nga^4\ law^5?$ = what is this?

$gaw^4\ ma^4\ a^1\ shi^5\ ta^1\ ba^3\ law^5?$ = what does that mean?

GRAMMAR AND SYNTAX.

Introductory Note.—In the outline of this Lisu grammar it has proved inconvenient to adhere strictly to parts of speech as understood in English. The structure of a language such as Lisu runs athwart the lines of English grammatical construction to such an extent that it would be unnatural and cause needless repetition to attempt to force it into an English mould. It would be confusing, however, to use no system at all, hence the English parts of speech have been used as a rough framework. It is hoped that the peculiarities of Lisu idiom have been explained adequately without causing undue difficulty to the beginner. Comparisons are frequently made with Chinese and Kachin (both Chingpaw and Atsi dialects) for the sake of those speaking these languages. In the examples English words not in the Lisu but necessary to make the meaning clear have been invariably enclosed in brackets. Compound words have been written as separate syllables joined by hyphens, whether these syllables can be used separately or not.

(I) NOUNS.

(i) **Number.**—There is, generally speaking, no method of expressing the plural in Lisu: it has to be inferred from the context. The particle *bu^4* is sometimes used, but only for persons and with the idea

of definiteness included. It hence resembles the Chinese particle "men," though the latter is used with pronouns, whilst *bu*⁴ is not; *e.g.*—

htaw⁵-rghe⁵ saw³ su³ ("book study person") may mean "a student" or "students"; whilst "htaw⁵-rghe⁵ saw³ su³ bu⁶" means "the students."

a³-raw³ lo¹ su³ bu⁴ ("sheep tend persons") = the shepherds.
Ngwa¹-pha⁵ ("fish male") = a man or men belonging to the Fish clan, *i.e.* Mr. (or Messrs.) Fish; Ngwa¹-hpa⁵ bu⁴ = the Fish clan, or "the Fishes."

(ii) **Gender.**—This is expressed by the suffix *hpa*⁵ or *pa*¹ for the male, and *ma*³ for the female (unless, of course, the gender is already expressed by the nature of the word, as *e.g.* htsaw⁴-pa¹-ra⁵ = man; ra⁵ mrgh⁵ ra⁵ = woman; a³-bi³ = boy; a¹-mi⁵ = girl, etc.).

With persons and birds *hpa*⁵ is the usual male suffix; *e.g.*—

Hrgh⁵-hpa⁵ = Chinaman.

Hrgh⁵-ma³ = Chinese woman.

Hchaw⁵-hpa⁵ = Kachin man.

Hchaw⁵-ma³ = Kachin woman.

a¹-rgha¹-hpa⁵ = cock.

a¹-rgha¹-ma³ = hen.

etc.

With animals *pa*¹ is the usual male suffix; *e.g.*—

a¹-mu⁵-pa¹ = horse.

a¹-mu⁵-ma³ = mare.

a¹-vá⁵-pa¹ = pig (male).

a¹-vá⁵-ma³ = sow.

etc.

(iii) **Case.**—(a) *Nominative.*—The subject of a Lisu sentence usually precedes the verb. It is unindicated and must be inferred from the context. When once introduced, the subject and even the object are often omitted from Lisu sentences where the sense will permit; *e.g.*—

ngwa⁴ yi¹ tá¹ maw⁴(a) law³ = I see (or saw) him.

ngwa⁴ = I.

yi¹ = he or him.

tá¹ = objective particle (see below).

maw⁴ = see [(a) used in affirmation].

law³ = a final particle.

If there was no doubt regarding the pronouns referred to, they might be omitted as follows:—

yi¹ tá¹ maw⁴(a) law³ = (I) see him, or

maw⁴(a) law³ = (I) see (him).

The subject and object may be transposed, though it is not usual unless the object is to be emphasised or qualified in some way; *e.g.*—

htē⁴-ma⁴ ngwa⁴ nū⁴(a) law³ = I want this (*lit.* this I want).

a-mu⁵ gaw²-ma⁴ ngwa⁴ dzi⁵(a) law³ = I ride that horse (*lit.* horse that I ride).

Often the expletives *nya*³ (Kachin *gaw*) and *na*⁵ *nyi*³ (Kachin *chyawn gaw*—see § 8), whilst devoid of grammatical force in themselves, help to make the subject of the sentence stand out in clearer relief. This is especially the case where there might be ambiguity with the possessive case (see Possessive Case below); *e.g.*—

ngwa⁴ nya³ a¹-mu⁵ dzi⁵(a) law³ = I ride (a) pony.

If the *nya*³ were omitted the sentence might mean “(he—or other subject understood) rides my pony,” for the possessive pronouns are the same as the personal :—

ngwa⁴ nya³ yi¹ ta¹ maw⁴(a) law³ = I see (or saw) him.

In the case of transitive verbs the particle *lye*³ (in some districts *la*³), denoting agent or instrument, is sometimes used especially when emphasis or distinction is desired; *e.g.*—

yi¹ lye³ a¹-nga⁶ hti⁵ hka³ sye⁶ kaw³ = he has killed a buffalo.

yi¹ = he.

lye³ denotes agent.

a¹-nga⁶ = buffalo.

hti⁵ = one.

hka³ = classifying particle (used with numerals) for large animals.

sye⁶ = to kill.

kaw³ denotes perfect tense with some verbs.

(b) *Accusative*.—The direct object of a verb is usually followed by the particle *ta*¹ (Kachin *hpe*) :—

yi¹ ngwa⁴ tá¹ drgh⁵(a) law³ = he strikes (or struck) me.

ngwa⁴ a¹-yi⁶ tá¹ bá³ grgh⁵ = tell my elder brother (*lit.* my elder brother . . . say give).

This particle is often omitted, however, with neuter objects and in common expressions of a general nature. It seems impossible to lay down a rule as to when it should be used and when not :—

si¹-dzi³ hke² = to cut down trees (*lit.* trees cut down).

h¹i⁴ ye³ = to build (a) house (*lit.* house make).

la⁵-htsaw⁴ hwa³ = to look for a man (*lit.* man seek).

(c) *Dative*.—The indirect object of a verb—“to” or “for” anybody or anything—is followed by the same particle *tá* :—

ngwa⁴ tá¹ ru⁴ tá² grgh⁵ lá⁴ = bring it to me (*lit.* me to take bring give come).

ngwa⁴ tá¹ wu⁵ grgh⁵ lá⁴ = sell (it) to me (*lit.* me to sell give come).

ngwa⁴ tá¹ wu⁴ grgh⁵ lá⁴ = buy (it) for me (*lit.* me for buy give come).

In these examples note how the word "grgh^s" (give) is used in an auxiliary sense. This is quite common, e.g. bá³grgh^s (*lit.* say give) = tell; ma¹grgh^s (teach give) = teach, etc.

Where a direct object as well as an indirect object occurs in the sentence the direct object comes first:—

a¹-nyí^sngwa⁴tá¹gaw⁴grgh^slá⁴ = lead the cow (here) to me
(or for me) [*lit.* cow me to lead give come].

a³-bí³htē⁴-ma³ngwa⁴tá¹grgh^slá⁴ = give me this boy (boy this me to give come).

(d) *Possessive*.—It is usual, and more correct, to use the third person singular pronoun (yi¹) after the noun to indicate possession:—

Lá^s-Má^s-Ta¹yi¹a¹-mu^s = Lá-Má-Number-One's pony.

A¹-yi⁶-sí¹yi¹hchi^s-hpá² = Elder-Brother-Number-Four's foot.

a¹-rgha¹yi¹ni²-ma³ = the chicken's heart.

In indefinite expressions the *yi* is omitted. Comp. the last two examples with the following:—

la^s-htsaw⁴hchi^s-hpá² = a man's foot.

a¹-rgha¹ni²-ma³ = chicken's heart.

Pronouns have no possessive case, the personal pronouns being used, e.g. ngwa⁴htaw^s-rghe^s = my book (*lit.* I book); nu⁴pi² (Ch.) = your pencil (*lit.* you pencil); yi¹a¹-hta^s = his "dah" (*lit.* he dah); ngwa⁴-nu^sdyc³-mi⁴ = our (irrigated) fields (*lit.* we fields); nu⁴-wa^sba²-ba^s = your (pl.) father (*lit.* you father); yi¹-wa^sdza⁴-ma⁴-sí^s = their paddy (*lit.* they paddy).

In a predicative sense, however, either *rggh^s* (in some districts *grgh^s*) or *tá¹-ma³* is used:—

htē⁴-ma³nya³ngwa⁴rggh^snga⁴law³ = this is mine.

gaw⁴-ma³yi¹tá¹-ma³ma^snga⁴ = that is not his.

a^s-jí^snu⁴-w^stá¹-ma³lye^sngaw⁴* = (it) all belongs to you only
(*lit.* all you belong only is).

Tá¹-ma³ can be used in a non-predicative sense:—

Ngwa¹-Lye²tá¹-ma³ma^smaw⁴ = (I) don't see that belonging to Fish-Number-Two (*i.e.* the second brother of the Fish family).

(e) *Instrumental*.—As stated above the particle *lye³* (or *la³*) is used to denote the instrument as well as the agent; e.g.—

a¹-hta^slye³hchi³syē⁶ = to hack to death with the dah.

ma⁴-da³lye³pi¹ = to carry with (a piece of) bamboo.

* *Ngaw* is a contraction of *nga⁴law³*.

(f) *Locative*.—Both the ideas of position (at, in) and motion towards (to) are expressed by the particle *kwa*³ (Kachin *de*):—

Sye³-Kai³ * *kwa*³ tya¹ law³ = (he) is at Bhamo.

yi⁴ h'i⁴ *kwa*³ dza⁴ dza³ tya¹ law³ = (he) is eating (his) rice in his house (*lit.* his house in rice eat is-present).

Sa³-Ya³-Kaw³ *kwa*³ jye⁴.law³ = he went to Myitkyina (*lit.* Sayakaw to go).

(g) *Ablative*.—"From" is expressed by *kwa*³ bye³ (or *kwa*³ bǎ³ in some districts):—

Hchē⁵-Lē³-Mū⁵ *kwa*³ bye³ la⁴ law³ = (I) have come from Têngyüeh.

(iv) **Formation of Verbal Nouns.**—(a) The chief method of forming nouns from verbs is by the addition of "(a) ma³." The "(a)" is omitted if the verb is in the negative; *e.g.*—

{ htsaw⁴-bye⁵ baw³ = to photograph (*lit.* write man-picture).
{ htsaw⁴-bye⁵ baw³(a) ma³ = photography.

{ rghe²-lá⁶ mu⁴ = to trade, do business.
{ rghe²-lá⁶ mu⁴(a) ma³ = business, trade.

{ a²-hta⁵ lye³ hchī³ sye⁶ krgh³(a) law = (he) hacked (him) to death with (a) dah.
{ a²-hta⁵ lye³ hchī³ sye⁶ krgh³(a) ma³ nga⁴ law³ = (it) was a with-dah-hack-kill affair.

The Lisu are fond of this idiom and will often use it in preference to a direct statement; *e.g.* instead of saying "h'i⁴ kwa³ lye⁶ jye⁴ ná² law³" = (we) "had better return home," they will often say:—"h'i⁴ kwa³ lye⁶ jye⁴ ná²(a) ma³ nga⁴ law³" = "it s a had-better-return-home (affair)."

Verbal nouns formed by the addition of "(a) ma³" may be abstract words, or may refer to persons or things, or the "(a) ma³" may be added to adjectives as well as nouns. When they refer to persons or things they are not so definite as those formed by the addition of *su*³ and *du*³ respectively (see below); *e.g.*—

yi⁶ mrgh³ tya¹(a) ma³(a) bye³ hwa¹ hchī⁵(a) ma³ = those who are asleep and those who are awake.

wu⁵(a) ma³ ma⁵ † nū⁴; raw³(a) ma³ lye⁵ nū⁴(a) law³ = (I) do not want big (ones); (I) only want small (ones).

syá⁶ ma⁵ jaw⁴ ma³ ma⁵ jaw⁴ = there are no weak ones (*lit.* strength-not-have ones not have).

* A corruption of the Chinese "Sin-Kai" (new street).

† *Ma*⁵ = no, not. The tone should be learnt correctly. In some districts this is pronounced "n" like the Kachin, and probably influenced by it.

Sometimes, though rarely, "du³.ma³" is added instead of "(a) ma³"; it is somewhat stronger and more definite than the latter:—

yi¹ ye³ du³.ma³ = what he did.

htsaw⁴ jaw⁴ wa⁵ jaw⁴ du³.ma³ = all mankind (*lit.* man-have-man-have-ness).

(b) The "one who," "person who," is expressed by the addition of *su³**; e.g.—

jye⁴ su³ ma⁵ jaw⁴ = there is no one going (*lit.* go person not have).

maw⁴ su³ jaw⁴(a) law³ = there were people who saw (it) (*lit.* see-persons have).

If one wishes to speak of a person who does a definite thing by trade or profession *hpa⁵* is sometimes used instead of *su³*. It is male and usually singular:—

hwa⁵ ga⁶ hpa⁵ = a hunter (*lit.* flesh-chase-er).

htaw⁵-rghe⁵ ma¹ hpa⁵ = a teacher (*lit.* book teach-er).

ni⁵ hpa⁵ = a wizard or priest (*lit.* spirit-er).

Either *su³* or *hpa⁵* can sometimes be added to adjectives; e.g.—

wu⁵ su³ = (the) big people.

da⁴ hpa⁵ = a brave or clever man.

(c) The object of a verb ("a thing to") or the instrument by which it is done ("a thing to with") is expressed by the particle *du³*; e.g.—

dza⁵ = to eat; dza⁵-du³ = a thing to eat; food.

gwa⁵ = to wear; gwa⁵-du³ = a thing to wear; clothes.

a¹-shī⁵ bá³-du³ ma⁵ jaw⁴ = there is nothing to be said (*lit.* "what [or any] say-thing not have).

mi³-ná³ ma⁵-du³ = a thing to plough with; a plough (*lit.* earth plough-thing).

htaw⁵-rghe⁵ baw³-du³ = a thing to write with; a pen or pencil (*lit.* paper write-thing).

This particle is thus the opposite of *su³*, which denotes the subject, *du³* the object, of a verb; e.g. tsi³ = to command, control, "order about," etc.; tsi³-*su³* would mean the person who commands, tsi³-*du³* the person commanded, for *du³* can sometimes be used for persons as well as things.

Du³ can sometimes be used in a causative sense ("a thing to make you"); e.g.—

wu⁵-la⁴ du³ = a thing to make one grow (*lit.* big come [= grow] thing).

htye⁴ la⁴ du³ = a thing to make one capable (or well-behaved).

* *Su³* is often used to mean "others," "other people," in a general way; e.g. su³ h²i¹ = others' houses, other homes.

*Du*³ is sometimes added to adjectives too ; e.g.—

bi⁴-du³ = an ornament (*lit.* beautiful-thing, *i.e.* a thing used for the purpose of beauty).

(d) "Place where" is expressed by the particle *gu*³ ; e.g.—

pyá³-nyá³ gu³ ma⁵ jaw⁴ = there is no place to hide (*lit.* hide place not have).

yi¹ tya¹-gu³ kwa³ jye⁴ lá⁴ = let us go to where he is (*lit.* he present-place there go come).

With the prepositions *kwa*³ (at, in, to) or *kwa*³-bye³ (from), the *gu*³ is sometimes loosely omitted, or else a *ma*³ put in its place. This construction can then be used with adjectives as well as verbs ; e.g.—

nu⁴ tya¹ kwa³ jaw⁴(a) law³ = there are (some) where you live (*lit.* you present there have).

paw³ lá⁶-hkaw⁴ kwa³ ma⁵ jye⁴ ni²-shí⁴ = (I) do not want to go where (they) are fighting (*lit.* shoot each-other there not go want).

yi¹ tya¹ ma³ kwa³ jye⁴ lá⁴ = let us go to where he is . . . , the *ma*³ here replacing the *gu*³ in the sentence above.

With adjectives :—

a⁵-hkrgh¹ htsa⁴(a) ma³ kwa³ tya¹ uy³, shí⁴ ma⁵ srghe¹ = if (we were to) live in a very hot place, perhaps (we should) die—
lit. very hot there live if, die not know.

a³ ti¹(a) htu⁴(a) ma³ kwa³ htaw⁶ = tread where it is rather thick (*lit.* a little thick there tread).

(e) "Occasion for" is sometimes, though not very often, expressed by the particle "prgh¹" (*lit.* "end") ; e.g.—

syá⁶ lá⁶-hkaw⁴ prgh¹ ma⁵ jaw⁴ = there is no occasion for quarrelling (*lit.* breath each-other occasion not have).

yi¹ h¹i⁴ kwa³ jye⁴ prgh¹ ma⁵ jaw⁴ = there is no occasion for going to his house (*lit.* his house there go occasion not have).

(2) PRONOUNS.

(i) Personal.—I = ngwa⁴

you (sing.) = nu⁴

he, she, it = yi¹

we = raw⁵, ngwa⁴-nu⁵

you (plur.) = nu⁴-wa⁵

they = yi¹-wa⁵

There are no dual pronouns in Lisu. The two words for the first person plural have different uses, and must be carefully distinguished.

*Raw*⁵ includes the person addressed; *ngwa*⁴-*nu*⁵ excludes him. This rule is invariable and may apply to any number of persons. *E.g.* if you and your two Lisu servants are out together and one of them says to you, "*raw*⁵ *nyi*⁵ *raw*³ . . ." etc. (we two), he means you and he; if he says, "*ngwa*⁴-*nu*⁵ *nyi*⁵ *raw*³" (we two), he means the two of them, *i.e.* the two Lisu. Similarly the Lisu always say, "*ngwa*⁴-*nu*⁵ *Li*³-*Su*³" for "we Lisu," when speaking to us, but "*raw*⁵ *Li*³-*Su*³" when talking among themselves.

The plural pronouns are sometimes corrupted to *a*⁴-*nu*⁵, *na*⁵ and *yaw*⁴-*wa*⁵ respectively, but these should be avoided by the learner.

The third person singular pronoun is often used after the subject of a sentence to add definiteness. With common nouns it often has the force of the definite article:—

*Lá*⁵-*Má*⁵-*Sa*³ *yi*¹ *ma*⁵ *srghe*¹ = Lá-Má Number-three does not know.

*a*¹-*mu*⁵ *yi*¹ *ma*⁵ *dza*⁵ = the horse does not eat (it). If the *yi*¹ were left out in this sentence—" *a*¹-*mu*⁵ *ma*⁵ *dza*⁵ "—it might mean "a horse does not eat" or "horses do not eat."

As stated above (iii)(d) pronouns in Lisu have no possessive case as they have in Chinese and Kachin, the simple personal pronouns being used to indicate possession.

(ii) **Reflexive.**—For "self" or "selves" after a personal pronoun, *tsü*³-*hchya*⁵ or *chi*¹-*hchya*⁵ are used. This seems to be a corruption of the Chinese *tsü-chi*, or *tsü-hchi* as it is pronounced in the Têngyüeh District; *e.g.*—

*ngwa*⁴-*nu*⁵ *chi*¹ *hchya*⁵ *jye*⁴(a) *law*³ = we are going ourselves.

(iii) **Demonstrative.**—The demonstrative pronouns are:—

*htē*⁴ or *a-htē*⁴ = this.

*gaw*⁴ = that (on same level as speaker).

*nyē*⁴ = that (above level of speaker).

*jē*⁴ = that (below level of speaker).

The two latter, though frequently used, are not so common as *gaw*⁴ which is often loosely employed where *nyē*⁴ or *jē*⁴ would be more correct. *A-htē*⁴ differs from *htē*⁴ in its generally being used without a noun to qualify, and in its meaning anything right in front of one's eyes.* Possibly it is the equal of the Kachin "n'dai," *htē* corresponding to the "dai."

The demonstrative pronouns in Lisu, unlike Chinese, Jinghpaw and Atsi, follow the nouns they qualify; *e.g.*—

*a*¹-*vá*⁶ *htē*⁴-*ma*³ = this pig.

*h*¹*i*⁴ *gaw*⁴-*ma*³ = that house.

*a-htē*⁴-*ma*³ *yi*¹ *ma*⁵ *dza*⁵ = he doesn't eat this.

* It is also used alone as an interjection: "There you are!" "I told you so!" etc.

The demonstrative pronouns cannot stand alone. An adjunct of some kind must be affixed, the commonest of which is the *ma*³ given above. *Htē⁴-ma³* for 'this' and *gaw⁴-ma³* for 'that' are very commonly applied to objects of any kind in a loose way, and may be either singular or plural. But when definiteness is desired, or a number stated, the number plus the appropriate classifying particle * should follow the demonstrative pronoun, after which *ma*³ may then be omitted or inserted at will; e.g.—

la⁵-htsaw⁴ htē⁴ ma³ = this man or these people; *la⁵-htsaw⁴ htē⁴ hti⁵ raw³ (ma³)* = this man (in particular).
a¹-mu⁵ gaw⁴ ma³ = that horse or those horses; *a¹-mu⁵ gaw⁴ hti⁵ hka² (ma³)* = that (particular) horse.
h'a⁴-mi⁴ nyē⁴ hti⁵ lá⁶ (ma³) = that "taungya" up there.
dye³-mi⁴ jē⁴ hti⁵ hpu⁴ (ma³) = that (paddy) field down there.
mrgh³ htē⁴ nyi⁵ daw³ (ma³) = these two rolls of cloth.
htaw⁵-rghe⁵ gaw⁴ sa⁵ hpya¹ (ma³) = those three sheets of paper.

As as { this } is expressed by { htē⁴ } . . hchi³ :—

htē⁴ myá³ hchi³ (ma³) = as many as this.

htē⁴ wu⁵ hchi³ (ma³) = as big as this.

gaw⁴ rgh⁵ hchi³ (ma⁵) = as far as that.

Or it could be expressed by using the phrase { hte⁴ } hkrgh⁴ hchi³ :

. = to { this } extent; e.g.—

htē⁴ hkrgh⁴ hchi³ wu⁵(a) ma³ h'i⁴ = a house as big as this.

gaw⁴ hkrgh⁴ hchi³ rgh⁵(a) ma³ ja³-gu³ = a road as long as that.

(iv) **Interrogative.**—What? = *a¹-shī⁵*; e.g.—

yi¹ a¹-shī⁵ la⁵-htsaw⁴ nga⁴ law⁵ = what man is he?

nu⁴ a¹-shī⁵ ye⁵ tya¹ law⁵ = what are you doing?

Note the tone of the final particle *law*, which is *law³* in affirmative sentences, *law⁵* in interrogative.

In non-interrogative form *a¹-shī⁵* = any, anything, whatever, every, everything (with negative), no, nothing, etc., according to context :—

a¹-shī⁵ na⁴ jaw⁴ nya³, ná¹-htsi⁶ daw⁴ = if (you) have any disease, drink medicine.

a¹-shī⁵(a) mi⁴ da⁴ law⁵ = anything will do.

a¹-shī⁵ jaw⁴ nya³ a-shī⁵ grgh⁵ lá⁴ = give (me) whatever you have (*lit.* what have what give come).

a¹-shī⁵ si⁴ dzi³(a) mi⁴ yi¹ hpya⁵ nē⁵(a) law³ = every tree gives forth leaves.

a¹-shī⁵(a) mi⁴ srghe¹(a) law⁵ = (he) knows everything.

a¹-shī⁵(a) mi⁴ ma⁵ srghe¹ = (he) knows nothing.

Who? = a⁵-ma⁴:—

a⁵-ma⁴ lye³ ba³ grgh⁵ la⁴ law⁵? = who told (you)? (*lit.* who--say give come—?).

a⁵-ma⁴ tya¹ law⁵? = who is there? (*lit.* who present?).

In non-interrogative form a⁵-ma⁴ = anyone, whoever, everyone (with negative), no one, etc :—

a⁵-ma⁴ la⁴ nya³, “h'i⁴-si³-hpa⁵ ma⁵ tya¹” ba³ grgh⁵ = if anyone comes, tell (him) that the master of the house is not at (home).

a⁵-ma⁴ gaw⁴ lē³ bá³(a) mi⁴, ngwa⁴ ma⁵ jī⁴ = whoever says so, I do not believe it.

a⁵-ma⁴(a) mi⁴ srghe¹(a) law³ = everybody knows (it).

a⁵-ma⁴(a) mi⁴ ma⁵ srghe¹ = no one knows.

Which? = a³ li³-ma³. This by itself may be used as an equivalent for a⁵-ma⁴ = who? (a³-li³? = how?)

nu⁴ a³-li³-ma³ nū⁴(a) law⁵? = which one (or whom) do you want?

a³-li³-ma³ jī⁴(a) law⁵? = which one is best? (*lit.* is good).

When, however, it is desired to be more definite—“which in particular?”—the idiom of “this” and “that” (above) must be used; *e.g.*—

a³-li³ hti⁵ raw³ ma³? = which (particular) person?

a³-li³ hti⁵ hpyá¹ ma³? = which page (in a book)?

a³-li³ hti⁵ hkaw² ma³? = which garment, blanket, mattress, etc.?

a³-li³ hti⁵ chu⁵ má³? = which particular kind?

As with the expressions a¹-shī⁵ (what) and a⁵-ma⁴ (who) a³-li³-ma³ is also used in the affirmative to mean any , every , no , whichever :—

a³-li³ hti⁵ h'i⁴ ma³ kwa³ jye⁴(a) mi⁴, hti⁵ lye³ lye⁵ ngaw⁴ = it is the same whichever house (you) go to (*lit.* which one house there go -ever, the same only); ngaw⁴ is shortened from ngaw⁴ law³.

a³-li³ hti⁵ chu⁵ ma³(a) mi⁴ da⁴ law³ = any kind will do.

a³-li³ hti⁵ raw³ ma³(a) mi⁴ gaw⁴ lē³ bá³ = every (individual) person said so (*lit.* which one person -ever thus say).

etc.

“What sort of?” = a³-li³-lu³ shī⁵:—

a³-li³-lu³-shī⁵ la⁵-htsaw⁴ nga⁴ law⁵? = what sort of a man is he?

Similarly "this sort," "that sort," (spoken in a general way), are *htē⁴ lē³ shī⁵* and *gaw⁴ lē³ shī⁵* respectively:—

htē⁴-lē⁴ shī⁵ nga⁴ law³ = it is this kind of thing (or affair).

gaw⁴ lē⁴ shī⁵ ma⁵ jaw⁴ = (I) haven't got anything of that sort.

(v) **Relative Pronouns.**—There are none in Lisu, but they are expressed by the addition of *ma³*, forming a verbal adjective; *e.g.*—

a⁵-nyi⁴ baw³(a) ma³ htsaw⁴ bye⁵ = the photograph which (I) took yesterday (*lit.* the yesterday-written picture).

a⁵-nyi⁴ shī⁵ hta⁴ tya¹(a) ma³ la⁵ htsaw⁴ = the man who was here some days ago (*lit.* the some-days-ago here-present man).

a³-saw¹ yi¹ saw³ tya¹(a) ma³ hta⁵-rghe⁵ = the book which he was studying just now (*lit.* the just-now-he studying book).

Where in such cases the *ma³* makes the whole preceding clause adjectival, the (a) precedes it, but it is difficult to detect it when the word it follows ends in 'a' too.

(3) NUMERALS AND CLASSIFYING PARTICLES.

(a) **Cardinal Numbers.**—These are:—

1 ...	hti ⁵	23 ...	nyi ⁵ tsi ³ sa ³
2 ...	nyi ⁵	30 ...	sa ³ htsi ⁴
3 ...	sa ³	40 ...	li ³ htsi ⁴
4 ...	li ³	100 ...	hti ⁵ h'yá ⁴
5 ...	ngwa ⁵	101 ...	hti ⁵ h'yá ⁴ hti ⁵
6 ...	bchaw ⁶	102 ...	hti ⁵ h'yá ⁴ nyi ⁵
7 ...	shī ⁵	103 ...	hti ⁵ h'yá ⁴ sa ³
8 ...	h'i ⁶	110 ...	hti ⁵ h'yá ⁴ hti ⁵ htsi ⁴
9 ...	ku ¹	111 ...	hti ⁵ h'yá ⁴ hti ⁵ htsi ⁴ hti ⁵
10 ...	htsi ⁴	112 ...	hti ⁵ h'yá ⁴ hti ⁵ htsi ⁴ nyi ⁵
11 ...	htsi ⁴ ti ¹	200 ...	nyi ⁵ h'yá ⁴
12 ...	htsi ⁴ nyi ⁵	300 ...	sa ³ h'yá ⁴
13 ...	htsi ⁴ sa ³	1,000 ...	hti ⁵ tu ³
14 ...	htsi ⁴ li ³	1,001 ...	hti ⁵ tu ³ hti ⁵
20 ...	nyi ⁵ tsi ³	1,100 ...	hti ⁵ tu ³ hti ⁵ h'yá
21 ...	nyi ⁵ tsi ³ hti ⁵	10,000 ...	htsi ⁴ tu ³
22 ...	nyi ⁵ tsi ³ nyi ⁵		

Notice the irregularity of 11 which is *htsi⁴ ti¹* instead of *htsi⁴ hti⁵*, also 20 (hence 21, 22, etc., also) which is *nyi⁵ tsi³* instead of *nyi⁵ htsi⁴*. All the rest are regular. The number one is used for the indefinite article "a."

Like demonstrative pronouns and adjectives Lisu numerals follow the noun; *e.g.*—

a¹-vá⁶ hti⁵ ma³ = a pig or one pig.

dza⁴-hpu⁴ sa³ law⁴ = three baskets of rice

Lisu numerals up to a hundred (and often above a hundred) cannot stand alone. Some kind of suffix has to be attached. The commonest of these is the adjunct *ma*³. It would be well if the learner were to memorise the numbers with this adjunct affixed; *e.g.* 1 = *hti*⁵ *ma*³; 2 = *nyi*⁵ *ma*³; 3 = *sa*³ *ma*³, etc. This is the way the Lisu themselves usually count

*a*¹ *rg**h*² *hti*⁵ *ma* = a chicken.

*a*¹ *na*⁵ *sa*³ *ma*³ = three dogs.

*sh*⁵ *sh*³ *nyi*⁵ *ma*³ = two watches.

*grgh*⁵ *pa*² *ngwa*⁵ *ma*³ = five carrying baskets (fine woven and covered).

And so for many other common articles.

Like Chinese, Atsi, and some other languages in this part of Asia, however, the Lisu language uses many other numeral suffixes beside the adjunct *ma*³. They are used for distinction and may be called classifying particles. They correspond to such English words as "three *pieces* of cloth," "four *sheets* of paper," "two *blades* of grass," etc. Generally speaking every article has its appropriate classifying particle which should be used correctly if the speaker is to be readily understood. Unlike *ma*³, which is a mere colourless adjunct, these classifying particles often carry meaning with them and are used in other connections; *e.g.* most large animals, from the goat upwards, take the particle *hka*² :—

*a*¹ *ng**a*⁶ *hti*⁵ *hka*² = a buffalo.

*a*¹ *mu*⁵ *nyi*⁵ *hka*² = two ponies.

*la*⁵ *ma*³ *sa* *hka*² = three tigers. etc.

Persons need *raw*³, hence :—

*la*⁵ *htsaw*⁴ *sa*⁵ *raw*³ = three persons.

*Hchaw*⁵ *hpa*⁵ *hti*⁵ *raw* = a Kachin.

*ra*⁵ *mrgh*⁵ *ra* *nyi*⁵ *raw*³ = two women.

Fruit of any kind (and other things usually small and round) need *s*⁵; *e.g.*—

*ng**a*¹ *s*⁵ *hti*⁵ *s*⁵ = a banana.

*si*² *hch*⁴ *hti*⁵ *s*⁵ = a pear.

*a*¹ *rg**h*² *hu*³ *hti*⁵ *s*⁵ = a hen's egg.

Clothing, bedding, etc., often take *hkaw*², hence :—

*b*¹ *hts*⁵ *hti*⁵ *hkaw*² = a coat.

*y*⁴ *b*³ *nyi*⁵ *hkaw*² = two blankets.

And so on for all the other classifiers, a list of which is given here :—

Persons	...	...	<i>raw</i> ³
Brothers	...	...	<i>sh</i> ¹
Father and son	...	...	<i>pa</i> ⁴ <i>la</i> ⁵

Mother and son	...	ma ³ -la ⁵
Grandfather and grandson	...	pi ¹ -li ⁵
Husband and wife	...	ma ³
Wives	... ..	mrgh ¹ ⁵
Animals (big)	... ..	hka ²
Sheet (of paper, etc.)	...	hpyā ¹
Garment, blanket, etc.	...	hkaw ²
Road, long thing	...	chē ²
Piece of	... ..	hku ¹
Tree	... ..	dzi ⁴
Pencil, gun	... ..	htrghe ³
Stick	... ..	da ³
Time, occasion	... ..	hwa ² , hkaw ²
Village	... ..	hka ²
Length, section of	...	htē ³
River	... ..	law ⁴ or du ⁵
Stream	... ..	keo ³ (Ch.)
Mouthful, sentence	...	hkrgh ⁵
Kind, sort	... ..	chu ⁵ (Ch.), shi ⁵ or ji ⁵
Fruit, anything globular	...	sī ⁵
Coin, bowl	... ..	hpá ⁶
Grass, hair	... ..	cha ³
Field (irrigated)	... ..	hpu ³
„ (dry)	... ..	lá ⁶
Book	... ..	pa ¹ (Ch.)
Fireplace	... ..	bē ⁶
Garden	... ..	bē ³
Cloth (roll of)	... ..	daw ³
Parcel	... ..	htē ²
Spot, place	... ..	taw ¹
„ (where seed is sown)	... ..	tsaw ²
Room in house	... ..	kaw ²
Meal	... ..	dza ⁵
Shower of rain	... ..	dzaw ⁵
Lifetime	... ..	zi ⁴
Work (day's)	... ..	wa ⁵
Turban, hat	... ..	tsu ¹
Trousers	... ..	rgh ⁶
Nap (sleep)	... ..	mē ³
Heap (as of grain)	...	pē ³
Pile (as firewood)	...	ju ⁵
Stack (straw)	... ..	hpū ²
Set (e.g. coffin boards)	... ..	dzyē ⁶
Pair	... ..	dzye ⁴
One of pair	... ..	ba ⁵ or hpá ²
End	... ..	prgh ¹
Side of	... ..	hchē ⁵ or hpaw ²
Change	... ..	lrgh ¹
Harvest, crop	... ..	pa ³
Plain	... ..	pa ² (Ch.)
Gully	... ..	hku ⁴
Mountain range	... ..	chi ³

Downhill	...	...	rá ⁵
Uphill	...	...	tá ⁵
Half	...	...	brgh ⁵
Step	...	...	htaw ⁵
Load (man's or animal's)	...	...	rghe ⁴
Man's height	...	...	h'i ⁵
Length of hand	...	...	(lá ⁶) htá ⁴
" " outstretched arms			baw ³
" " stride	...	...	hha ⁵
" " gunshot	...	...	paw ³
Handful of (single)	...	...	lá ⁶ chaw ³
" " (double)	...	...	lá ⁶ jē ⁴
" " (held in one hand)	...	...	myá ⁵
" " (clenched in fist)...	...	...	nyá ⁴
Bundle of	...	...	hrghe ⁴
" " (paddy sprouts)	...	...	tū ¹
Basket (grain)	...	...	law ⁴
Basketful (small, carried on back)	...	...	nē ¹ -tē ³
" " (large, carried on back)	...	...	hka ² -tu ³
Pinch of	...	...	htsu ³
Cupful of	...	...	krgh ²
Jar of	...	...	byá ⁴
Bamboo-cylinder-ful	...	...	htu ⁵
(Copper), rice potful	...	...	ji ⁵ -bē ⁴
			etc., etc.

It should be remarked that the use of some of these classifying particles varies with different dialects; and in the same district more than one classifying particle may be used with the same article to express different meanings; *e.g.*—

{ htaw⁵-rghe⁵ hti⁵ pa⁵ = a book.
 { htaw⁵-rghe⁵ hti⁵ hpyá¹ = a sheet of paper.

If the learner is ever in doubt as to the appropriate classifying particle to use for any particular object, he may fall back upon the adjunct *ma⁴* without doing great violence to the idiom of the language. This *ma⁴* may be used, at a pinch, with almost anything; *e.g.* "a¹-nga⁶ hti⁵-ma⁴" (a buffalo), though not so correct as "a¹-nga⁶ hti⁵-hka²," is at least intelligible; similarly "la⁵-htsaw⁴ hti⁵-ma⁴" (a man) instead of "la⁵-htsaw⁴ hti⁵ raw³"; "nga³ sī⁵ hti⁵-ma³" (a banana) instead of "nga³-sī⁵ hti⁵-sī⁵," etc. In such cases a native will usually give the correct word in his reply: this should be listened for and imitated. These classifying particles are perhaps better "picked up" than systematically learnt.

The learner should be careful, however, to use these particles correctly where relationships are concerned. Brothers and sisters, or cousins of the same clan to almost any degree (who are reckoned as "brothers and sisters" by the Lisu) should be referred to as "nyi⁵ shī¹, sa⁵ shī¹, li³ shī¹," etc., according to number. When a person of the generation above is with others of the generation below him they are

enumerated as so many pa^3-la^5 or ma^3-la^5 according to the sex of person of senior generation; e.g. a father and his two children would be three " pa^3-la^5 " ($sa^5 pa^3-la^5$), whereas a mother and her three children would be four " ma^3-la^5 " ($li^3 ma^3-la^5$). Father, mother and three children would usually be referred to as " $ngwa^5 ma^3-la^5$," though " $ngwa^5 pa^3-la^5$ " would do equally well in this case. If three generations are represented, e.g. grandfather (or grandmother), father, mother and three children, they would be called six " pi^3-li^5 " ($hchaw^6 pi^3-li^5$). This expression is used when none of the intermediate generation are present, e.g. a grandparent and grandchild are " $nyi^5 pi^3-li^5$." It should be remembered that it makes no difference, in these expressions, whether the brothers, sisters, grandparents, etc., are strictly so from a European point of view, or whether they only reckon so as being "co-generational" members of the same clan.

To refer to father and son, or uncle and nephew, as " nyi^5-rav^3 " ("two persons") would not quite accord with Lisu ideas of propriety. The seniority (of generation, not necessarily age, for the senior by generation may actually be the junior in years) should be recognised. Especially is it necessary to be careful in the use of " nyi^5-ma^4 " (two), which when referred to persons means husband and wife. To refer to a brother and sister, or to a man and woman not related to each other, as " nyi^5-ma^4 " (a "couple") would be very undesirable.

(b) **Ordinal Numbers.**—These are expressed by the cardinal numbers followed by hi^5 (= one, but in this connection equivalent to the definite article), both taking the appropriate classifying particle, the last of which is strengthened by the adjunct ma^4 ; e.g.—

$sa^5 rav^3 hti^5 rav^3 ma^4$ = the third man (*lit.* three men the man).

$shi^5 nyi^4 hti^5 nyi^4 ma^4$ = the seventh day.

$ngwa^5 che^2 hti^5 che^2 ma^4$ = the fifth line (on the page).

Observe that if the adjunct ma^4 is omitted, the meaning is quite altered, e.g.—

$sa^5 rav^3 hti^5 rav^3$ = one man in three.

$shi^5 nyi^4 hti^5 nyi^4$ = one day in seven.

etc.

The first two ordinals, "first" and "second," are not expressed according to this rule but by " yi^1-wu^1 " (*lit.* the head) and " ka^1-na^1 " (*lit.* after) respectively; e.g.—

The first (man) = $yi^1-wu^1 hti^5 rav^3 (ma^4)$.

The second (man) = $ka^1-na^1 hti^5 rav^3 (ma^4)$. The ma^4 may be omitted from these.

As in Chinese, the ordinal numbers are not used in expressing the days of the month, or the months of the year (see appendix).

(4) ADJECTIVES.

Lisu adjectives usually follow the noun; e.g. $htsaw^4 ji^4$ = a good man; $a^2-mu^5 na^5$ = a black horse; $mu^5 da^5-ma^4$ = big place.

Sometimes, however, especially when qualified by such words as "very," "rather," etc., adjectives may precede the noun, the adjunct *ma*⁴ being then affixed. The Lisu idiom is thus identical with the Kachin, the Lisu *ma*⁴ being equivalent to the Kachin *ai*; e.g.—

yi¹ na⁵ ji⁴(a) ma³ la⁵-htsaw⁴ nga⁴ law³ = he is a good man.
 a³-ti¹(a) wu⁵(a) ma³ mū⁵ nga⁴ law³ = (it) is a rather big place.
 a⁵-hkrgh¹ bi⁴(a) ma³ h'i⁴ nga⁴ law³ = (it) is a very beautiful house.

When used in affirmative sentences the final particle *law*³ is added, as in the above examples; when negatively this particle is omitted (this rule applies to verbs also; see § 5); e.g.—

yi¹ na⁵ ji⁴(a) ma³-la⁵-htsaw⁴ ma⁵ nga⁴ = he is not a good man.
 a⁵-hkrgh¹ bi⁴(a) ma³ h'i⁴ ma⁵ nga⁴ = (it) is not a very beautiful house. It would be quite incorrect to say "ma⁵ nga⁴ law³" for "(it) is not . . ."

Sometimes Lisu adjectives are repeated and the particle *mu*³ added. This makes the meaning more vivid, and may be compared to the English "like" and "ish" (e.g. "pointed-like" instead of "pointed"; "roundish" instead of "round"); e.g.—

rē⁵-rē⁵ mu³ ta¹ law³ = wide open, staring (of eyes). Ta¹ = to be (in any state or condition).
 hpá⁴-hpá⁴-mu³ (ta¹ law³) = bandy-legged.
 lá⁶-du⁵-du⁵-mu³ = without hands (*lit.* hands "stumpy").

Sometimes the last word of a verbal expression is repeated (see Miscellaneous Idioms) to form an adjectival phrase; e.g.—

a¹-shi⁵ ma⁵ hkaw⁴ = quite all right, nothing the matter with, etc. (*lit.* anything not matter); hence
 a¹-shi⁵ ma⁵ hkaw⁴-hkaw⁴ lye⁶-jye⁴ law³ = (he) went back quite all right. The repetition of *hkaw*⁴ makes the phrase mean "in-a-quite-all-right-condition," "quite-all-right-y."
 a¹-shī⁵ ma⁵ tá² tá² lye⁶-lá⁴ law³ = (he) came back without bringing anything (*lit.* anything-not-bring-bring come back). The sentence "a¹-shī⁵-ma⁵-tá²-tá²" might be crudely rendered "in a not-bring-anything condition."

Comparison of Adjectives.—(1) *Positive*.—Under this heading will come the expression of equality—as much as, as big as, as far as . . . , etc.

With certain adjectives denoting size, quantity, etc., the word *tē*³ is used for "equal;" e.g. *tē*³ wu¹ = of the same size (*lit.* equal big); *tē*³ mu = of equal height; *tē*³ shi¹ = of the same length; *tē*³ rgh³ = of equal distance; *tē*³ myá¹ = equally many or much:—

htē⁴-ma³ nya³, gaw⁴-ma³(a) bye³ tē³ wu¹ nga⁴ law³ = this is of equal size with that.
 ngwa⁴-nu⁵ hka²(a) bye³ yi¹-wa⁵ hka² tē³ rgh¹ nga⁴ law³ = our village is the same distance as theirs (*lit.* our village and their village equally distant is).

Another construction is to use the particle *hchi³* (= about) and the verb *jaw⁴* (= to have):—

ngwa⁴ a¹-vá⁶ yi¹ a¹-vá⁶ wu⁵ hchi³ jaw⁴(a) law³ = my pig is as big as his (*lit.* my pig his pig big about has).
wa⁴-chi³ htē⁴-ma³ wa⁴-chi³ gaw⁴-ma³ mu³ hchi³ jaw⁴(a) law⁴ = this mountain is as high as that.

Yet another construction, which, unlike the preceding, can be used with any adjective whatever, employs the phrase *hti³-lye³* (the same or together with):—

htē⁴-ma³ nya³ gaw⁴-ma³(a) bye³ hti³-lye³ ji⁴(a) law³ = this is as good as that (*lit.* this . . . that with the same good).
a¹-nyí⁵-hwa⁵ nya³, a¹-hchi⁶ hwa⁵(a) bye³ hti³ lye³ mi⁴(a) law³ = beef is as tasty as goat mutton.

(2) *Comparative*.—This is expressed in various ways, but, unlike Chinese, the word for “compare” (*tá³*) is seldom used. It is most usual to state the subject of comparison first, the object next, then some expression such as “*sí³-ma⁵-htsi⁴, hkrgh⁴-ma⁵-htsi⁴, ma⁵-htsi⁴, htá⁵-sí*,” etc., then the adjective last of all; *e.g.*—

htē⁴-ma³ nya³ gaw⁴-ma³ sí³-ma⁵-htsi⁴ ji⁴(a) law³ = this is better than that (*lit.* this . . . that than good).
dza⁴ nya³, hkrgh⁵-sha³ hkrgh⁴ ma⁵ htsi⁴ mi⁴(a) law³ = rice is nicer (to eat) than maize.
Lá⁵ Má⁵-Ta¹ nya³, Ngwa¹-Ta¹ htá⁵-sí¹ da⁴(a) law³ = Lá-Má Number One is cleverer than Fish Number One.

With simple adjectives expressing size, amount, etc., comparison is often expressed by the adjective plus “*ma⁵-htsi⁴ jaw⁴(a) law³*.” It is the same idiom as that given above (positive comparison) except that *ma⁵-htsi⁴* is substituted for *hchi³*; *e.g.*—

htē⁴-ma³ nya³, gaw⁴-ma³ wu⁵ ma⁵ htsi⁴ jaw⁴(a) law³ = this is bigger than that.
ngwa⁴ h¹i⁴ nya³, nu⁴ h¹i⁴ mu³ ma⁵ htsi⁴ jaw⁴(a) law³ = my house is higher than yours.
yi³ ra⁵-nē⁴ ngwa⁴ ra⁵-nē⁴ mya³ ma⁵ htsi⁴ jaw⁴(a) law³ = he has more children than I.

The expressions *sí³-ma⁵-htsi⁴* and *ma⁵-htsi⁴* may be used alone to mean “more so.” In a question and answer such as “Is this as good as that?”—“Yes, better!”—the answer would usually be given by a Lisu “*ma⁵-htsi⁴!*” or “*sí³-ma⁵-htsi⁴!*” omitting the adjective ‘good.’ Or, *e.g.*—“I should think it was worth Rs. 100”—“More than that!”—this rejoinder would be just expressed by “*ma⁵ htsi⁴!*”—whilst “much more than that!” would be expressed in the same words but with added emphasis.

A qualified comparison may be expressed by using the phrase "a³ ti¹(a)" (= a little); e.g.—

htē⁴-ma³ nya³, gaw⁴-ma³ htá³-si¹ a³-ti¹(a) ji⁴(a) law³ = this is a little better than that.

yi¹ hpu⁴ nya³, ngwa⁴ hpu⁴ mya³ a³ ti¹(a) ma³ htsi⁴ jaw⁴(a) law³ = he has a little more money (*lit.* silver) than I.

Similarly a strengthened comparison (*much* more, *much* better, etc.) may be expressed by using a³-hkrgh⁴ (= very):—

htē⁴-ma³ nya³, gaw⁴-ma³ htá³-si¹ a³-hkrgh⁴ ji⁴(a) law³ = this (is) much better than that. If the "ma³-htsi⁴" construction is used, the same meaning may be conveyed by emphasising the "ma³-htsi⁴" (see example above).

Comparison, as in English, may be inverted, in which case the expression "hkrgh⁴-hchi³" (= to the point of, to the degree of) is used; e.g. instead of saying "this is better than that" one may say "that (is) not so good as this":—

gaw⁴-ma³ nya³, htē⁴-ma³ hkrgh⁴-hchi³ ma³ ji⁴ (*lit.* that . . . this, to the degree of, not good).

Ngwa⁴-Sa³ nya³, Naw¹-Lye² hkrgh⁴-hchi³ ma³ sha⁴ = Fish No. 3 is not so poor as Bean No. 2.

nyi²-nyi⁴ nya³, a³-nyi⁴ hkrgh⁴-hchi³ ma³ htsa⁴ = to-day is not so hot as yesterday.

Or with adjectives expressing size, amount, etc. (see above):—

gaw⁴ ma³ nya³ htē⁴ ma³ mu³ hchi³ ma³ jaw⁴ = that is not so big as this.

nu⁴ h'i⁴ nya³ ngwa⁴ h'i⁴ mu³ hchi³ ma³ jaw⁴ = your house is not so high as mine.

Further comparison, e.g. "this is good but that is better," is expressed by the phrases "myá³-myá³, myá³-nyi³, ji⁴-hkrgh⁴," etc., according to dialect; e.g. the last sentence could be rendered "htē⁴-ma³ nya³ ji⁴(a) law³, gaw⁴ ma³ na³ myá³-nyi³ ji⁴(a) law³":—

htē⁴-ma³ myá³-nyi³ nu³(a) law³ = this is still softer.

ra³-mrgh⁴-lá¹ gaw⁴-ma³ myá³-nyi³ bi⁴(a) law³ = that girl is prettier.

In such sentences as these last two the "myá³-nyi³" may be omitted and the comparison implied instead of expressed.

This idiom may be used with verbs too:—

wu²-htrghe⁴ htē⁴-hti⁴-tsu¹-ma³ myá³-nyi³ nū⁴(a) law³ = (I) prefer this turban (*lit.* more want).

a¹-vá⁶-hwa³ myá³-nyi³ dza³ ni²-shī⁴(a) law³ = (I) prefer to eat pork (*lit.* more like to eat pork).

The more the more is expressed by the repetition of "a⁵-hkrgh¹" (very) :—

a⁵-hkrgh¹ myá⁵, a⁵-hkrgh¹ ji⁴ = the more the better (*lit.* very many very good).

a⁵-hkrgh¹ tya¹, a⁵-hkrgh¹ h'i⁶-mrghe⁶ = the longer (we) stay the hungrier (we) get (*lit.* very stay very hungry).

(3) *Superlative*.—The superlative is expressed by the use of "a⁵-hkrgh¹," plus the adjective, plus the adjunct *ma*³; e.g.—

htē⁴-ma³ nya³ a⁵-hkrgh ji⁴(a) ma³ nga⁴ law³ = this is the best one.

Though this conveys the meaning correctly there is a possibility of ambiguity with "this is a very good one." To turn the sentence round, e.g.—

a⁵-hkrgh¹ ji⁴(a) ma³ nya³ htē⁴-ma³ nga⁴ law³ (*lit.* [the] very good one—this is)

removes all doubt as to the meaning, and so is the preferable construction. Similarly—

a⁵-hkrgh¹ wu⁵(a) ma³ nya³, yi¹ nga⁴ law³ = he is the biggest.

a⁵-hkrgh¹ syá⁶ jaw⁴(a) ma³ nya³, Tsaw⁵-Si¹ yi¹ a¹-nga⁶ nga⁴ law³
= Mr. Tsaw No. 4's buffalo is the strongest (*lit.* very strength-have one Tsaw Four his buffalo is).

(5) VERBS.

Lisu verbs have no inflections, consequently variations of voice, mood, tense, person, etc., are either expressed by suffixes or left to be inferred.

(1) The simple past, present, or future tenses are expressed by the simple verb, plus (affirmative only) the suffix "(a)-law³." With the past tense the "(a)" is often omitted; e.g.—

ngwa⁴-nu⁵ ye³(a) law³ = we do, did, or will do (it); ngwa⁴ nu⁵
ma⁵ ye³ = we do not did not, or will not do (it).

yi¹-wa⁵ dza⁵(a) law³ = they eat, ate, or will eat; yi¹-wa⁵ ma⁵
dza⁵ = they do not, did not, or will not eat.

The context is usually sufficient to determine the tense; if not a temporal clause may be inserted. The dropping of the "(a)" is not invariable for the past tense, and in any case is difficult to catch in ordinary conversation :—

gaw⁴-htá⁴ ngwa⁴-nu⁵ ye³ law³ = we did it then.

a⁵-ni²-shí⁵ yi¹-wa⁵ dza⁵ law³ = they ate it over a year ago.

ná¹-h'á⁵ ngwa⁴-nu⁵ ye³(a) law³ = we shall do (it) next year.

In this sentence the final *law*³ might be changed to *ngu*⁵, which particle implies futurity or indefiniteness, *i.e.* ná¹-h'á⁵ ngwa⁴-nu⁵ ye³(a) ngu⁵.

(2) The continuous tense, past or present, is expressed by the addition of *tya*^{1*} (to be present, at, in, of persons). As with the simple tenses, time must either be inferred or expressed by a temporal clause :—

ngwa⁴-nu⁵ ye³ tya¹ law³ = we are or were doing (it).
 yi²-wa⁵ dza⁵ tya¹ law³ = they are or were eating.
 a⁵-nyi³ ngwa⁴-nu⁵ ye³ tya¹ law³ = we were doing it yesterday.
 shi³-nyi³ yi²-wa⁵ dza⁵ tya¹ law³ = they were eating the day
 before yesterday.

(3) **The Perfect Tense**, in the affirmative, invariably adds the vowel sound "aw" either to the verb itself or to its suffix. This seems to be the only instance of inflection in the Lisu language, unless "(a)" be regarded as such. In the negative, however, this inflectional termination is omitted, and *ma*⁵ *syē*⁵ (not yet) used :—

(a) *With simple verb*—

jiaw⁴ (= jye-aw) = (he) has gone ; ma⁵ ji⁴ e⁴ syē⁵ = (he) has not gone yet.
 law⁴ (= la-aw) = (he) has come ; ma⁵ la⁴ syē⁵ = (he) has not come yet.
 shi⁴-aw = he has died, or is dead ; ma⁵ shi⁴ syē⁵ = (he) is not dead yet.

(b) *With suffix "krgh³"*.—Many verbs add the particle *krgh³* (Kachin *kau*) in the perfect tense affirmative, whilst usually omitting it in the other tenses and the negative ; e.g.—

dza⁵ = to eat ; dza⁵ kaw³ (= krgh³-aw) = (I) have eaten ;
 ma⁵ dza⁵ syē⁵ = (I) have not eaten yet.
 ba³ = to say ; ba³ kaw³ (= krgh³-aw) = (I) have said ; ma⁵
 ba³ syē⁵ = (I) have not said yet.
 trgh³ = to plant ; trgh³ kaw³ (krgh³-aw) = (he) has planted ;
 ma⁵ trgh³ syē⁵ = (he) has not planted yet.

This particle *krgh³* is more firmly attached to some verbs, in which cases it may be used with the negative as well as the affirmative ; e.g.—

hpyá²-krgh³ = to pull down, destroy ; hpyá²-kaw³ (krgh³-aw) =
 (I) have pulled down ; ma⁵ hpyá² krgh³ syē⁵ = (I) have not pulled down yet.
 hu³-krgh³ = to send away ; hu³-kaw³ (krgh³-aw) = (I) have sent away ;
 ma⁵ hu³-krgh³ syē⁵ = (I) have not sent away yet.

* This idiom is often carried over by the Lisu and Kachins into their "pidgin" Chinese, where it sounds rather ridiculous. It is never advisable, by the way, to learn Chinese from any of these non-Chinese races, however fluently they may speak it.

(c) The indefinite perfect is expressed by the addition of the word *nyi³* in the negative and hence *nyiauw³* in the positive. It differs from the ordinary perfect tense in that it usually refers to more or less distant time:—

a¹-mu⁵ dzj⁵ nyiauw³ = (I) have (at some time or other) ridden a horse.

a¹-mu⁵ ma⁵ dzj⁵ nyi³ sye⁵ = (I) have never (yet in my life) ridden a horse.

{ jye⁴ nyiauw³ = (I) have been (there)—perhaps some years ago.

{ ma⁵ jye⁴ nyi³ = (I) have never been (there).

{ htsaw⁴-bye⁵ yi¹ ma⁵ maw⁴ nyi³ = he has never seen a picture (*lit.* man-likeness).

{ ngwa⁴ na⁵ maw⁴ nyiauw³ = I, however, have seen (one) . . . at some time or other.

It should be observed that in none of the examples of the perfect tense given here is any temporal clause included. If it were it would practically change the perfect into a simple preterite; *e.g.*—

jjaw⁴ = (he) has gone; a³-saw¹-ná⁶ jjaw⁴ = (he) *went* just this morning.

dza⁵ kaw³ = (I) have eaten; a³-saw¹-lye⁵ dza⁵ kaw³ = I *ate* (it) just now.

a¹-mu⁵ dzj⁵ nyiauw³ = (I) have ridden a horse; a⁵-ni² hti⁵ hwa²
a¹-mu⁵ dzj⁵ nyiauw³ = (I) *rode* a horse once last year (*lit.* last year one time, etc.).

(4) The Imperative.—In the positive, and when there is no idea of motion toward the speaker, the simple verb is used; *e.g.*—

jye⁴! = go! á¹-mi¹ jye! = go quickly!

yi¹ tá¹ grgh⁵! = give it to him!

In some districts the word *ha⁵* is used as an imperative suffix with such sentences. It makes the command more preemphatic; *e.g.*—

jye⁴(a) ha⁵! = go at once!

yi¹ tá¹ grgh⁵(a) ha⁵! = give it to him at once!

The only verb in the Lisu language which has a special imperative form is *la⁴* (to come) which in the imperative is *lá⁴*; *e.g.*—

ngwa⁴ la⁴(a) law³ = I come; but—

hta⁴ lá⁴! = come here!

á¹-mi¹ lá⁴ = come quickly!

This *lá⁴* is often used as an imperative auxiliary to other verbs but *only when motion towards or action in reference to the speaker is concerned*; *e.g.*—

ngwa⁴ tá¹ grgh⁵ lá⁴! = give it to me!

ngwa⁴-nu⁵ tá¹ maw¹ grgh⁵ lá⁴! = show it to us! (*lit.* us to show give come).

ngwa⁴ tá¹ bá³ grgh⁵ lá⁴! = tell me (*lit.* me to say give come).

(raw⁵) jye⁴ lá⁴! = let's go! . . . come on! etc.

After any imperative verb, whether motion is toward the speaker or not, the particle *mu^s* may be used. It softens the command, and gives it a familiar, coaxing, tone ; e.g.—

jye⁴ mu^s ! = please go !—do !
 yi¹ tá¹ grgh^s mu^s ! = give it to him—please do !
 ngwa⁴ tá¹ bá^s grgh^s lá⁴ mu^s ! = come now—tell me !

The negative imperative particle is *hta^s* (Kachin *hkum* ; Atsi *hka*) :—

hta^s jye⁴ mu^s ! = don't go, please !
 hta^s lá⁴ ! = don't come.*
 yi¹ tá¹ hta^s ba^s grgh^s ! = don't tell him !

In some districts and in some connections the particle *ma⁶* is used as a suffix to the verb with the negative imperative. It pre-supposes familiarity between the speaker and the person addressed and is, perhaps, better not used by a European ; e.g.—

hta^s jye⁴ má⁶ ! = don't you go, now !
 a^s-ma⁴ tá¹ hta^s ba^s grgh^s má⁶ ! = don't you go and tell anybody, now !

(5) **The Interrogative.**—(a) Where a question has already been put by an interrogative pronoun or adverb, the only change is in the tone of the final *law^s* which becomes *law^s* (Burmese *lé*) ; e.g.—

á³-li³-kwa³ tya¹ law^s ? = where is (he) ?
 h'i⁴ kwa³ tya¹ law^s = (he) is at home.
 a¹-shi^s nga⁴ law^s ? = what is (it) ?
 hpu⁴ hti^s hpá^s nga⁴ law^s = (it) is a rupee.
 a^s-ma⁴ la⁴ law^s ? = who is coming ?
 ngwa⁴ hchaw^s-hpá² hti^s-ma⁴ la⁴ law^s = a friend of mine has come (*lit.* my friend one comes).

The substitution of *daw^s* for *law^s* at the end of such sentences emphasises the interrogative, being the equivalent of the addition of “-ever” to the pronoun or adverb in English ; e.g.—

a¹-shi^s nga⁴ daw^s = whatever is (it) ?
 a^s-ma⁴ bá^s daw^s = whoever said (that) ?
 yi¹ á³-li³ srgh^e daw^s = however could he know ?

The word *na^s* is used chiefly with *á³-li³* (how ?) to express strong dissent ; e.g.—

á³-li³ nga⁴ na^s ? = how can (that) be ?—meaning “nonsense !”
 “impossible !”

* The learner should be careful in the tone of the *hta* in this sentence, for *hta^s lá⁴* (come here) has a precisely opposite meaning.

(b) In a simple question expecting yes or no, the final particle *laʳ* (Burmese *la*) in the place of the usual word *lawʳ* renders it interrogative. The negative form of the interrogative (e.g. isn't he . . . ?) is more common than the positive (e.g. is he . . . ?); e.g.—

Ngwa¹-Ta¹ ma⁵ tya⁵ la⁵ ? = isn't (= is) Mr. Fish No. 1 in?
 tya⁵ law⁵ = (yes, he) is in.
 hta⁴ tya⁵ la⁵ ? = is (he) here?
 hta⁴ ma⁵ tya⁵ = (no, he) is not here.
 nu⁴ ma⁵ maw⁴ la⁵ ? = didn't (= did) you see (him) ?
 maw⁴(a) law⁵ = (yes, I) saw (him).
 yi¹ ma⁵ jye⁴ sye⁵ la⁵ ? = hasn't (= has) (he) gone yet ?
 jyaw⁴ = (yes, he) has gone.

Instead of using this *laʳ*, which is the strictly correct interrogative form, it is even more common merely to use the suffix “(a)” (or *waʳ* when euphony demands it) after the verb. It is rather more abrupt than the former, and here again the negative form is the more usual:—

hpu⁴ ma⁵ jaw⁴(a) ? = have (you any) money ? (*lit.* “haven't.”)
 hti⁵ nyi⁵ hpa⁵ jaw⁴(a) law⁵ = (I) have a rupee or two.
 gaw⁴-lē⁵ ma⁵ nga⁴(a) ? = isn't that (*lit.* thus) so ?
 nga⁴ law⁵ = (yes, it) is.
 a¹-nyi⁵ ma⁵ maw⁴(a) ? = did (you) see the cow ?
 ma⁵ maw⁴ = (no, I) did not see (it).
 jyaw wa⁵ ? = has (he) gone ?
 jyaw⁴ = (yes, he) has gone.
 yi¹ rá⁶-lyaw⁴ wa⁵ ? = has he come down ?
 ma⁵ rá⁶-lye⁴-sye⁵ = (he) has not come down yet.

The “(a)” should be given a low tone in the above examples.

Other final particles connoting interrogation are *naʳ-daʳ* or *naʳ-láʳ* (in some districts *naʳ-dayʳ*, *chyaʳ-dayʳ* or simply *dayʳ* alone); *paʳ(a)*; *nyiʳ*; *niʳ* and *syeʳ*.

Naʳ-daʳ or *naʳ-láʳ* rather expect the answer no; e.g.—

ma⁵ tya⁵ naʳ-láʳ ? = oh, isn't (he) in ?
 ma⁵ jaw⁴ naʳ-daʳ ? = (you) haven't got (any), then ?

Paʳ(a) (Ch.) expresses a doubt in the speaker's mind as to the truth of his statement, and asks your opinion:—

ma⁵ nga⁴ paʳ(a) = surely (it) is not (so), is it ?
 htsi⁴-raw³ hchi³ jaw⁴ paʳ(a) = there are about ten people, aren't there ?

Nyiʳ or *báʳ* merely ask for confirmation of a statement just made:—

ma⁵ srghe¹ nyi⁵ ? = you say (you) don't know ?
 ma⁵ jaw³ nyi⁵ ? = you say (you) are not afraid ?
 ma⁵ wu⁴ báʳ ? = (you) do not buy, you say ?

Sye^s or *ni²* (Ch.) express expostulation :—

ya¹-hpye² ma⁵ hkwa³ nya³, a¹-shī⁵ dza⁵ sye⁵? = if (we) do not plant opium, what do you expect (us) to eat? (*lit.* opium not dig . . . what eat . . . ?).

jwa⁴ ma⁵ jye⁴ nya³ a³-li³-kwa³ jye⁴ sye⁵? = if (I) don't go down there, where am (I) to go?—*i.e.* I have no alternative.

htaw⁴-htsie⁴ ma⁵ jaw⁴ nya³, a³-li³ ye³ ni² = if (I) haven't (any) money, whatever do you think I am to do?

For other final particles and their uses see § 9

(6) **Subjunctive.**—Hypothesis is frequently expressed by the elastic expression “law³-shī⁵-nga⁴-law³” after the statement :—

gaw⁴-ma³ srghe¹ htá⁵ na⁵, yi¹ h'i⁴ kwa³ jye⁴(a) law³-shī⁵-nga-law³ = if (I) had known that, (I) would have gone to his house.

a³-saw¹ yi¹-wa⁵ ma⁵ ru⁴ tá² jye⁴ gu³ nya³, a³-mrgh³ jaw⁴(a) law³-shī⁵-nga⁴-law³ = if they had not taken them all away a few minutes ago, there would be some now (*lit.* a-few-minutes ago they not take carry go all . . . now have might).

ji³ kwa³ hti⁵-htrghe²-ra⁵ dū⁵-jye⁴ na³ law³-shī⁵-nga⁴-law³ = I was thinking of going into the market for a moment (*lit.* market there a-moment enter good might).

• This expression is used not only of possibility, but of an *idea* in the speaker's mind as opposed to actual *fact*; e.g.—

bū⁴-htsi⁵ hu³(a) law³-shī⁵-nga⁴-law³ = the clothes seemed to be dry. Here, as very often, “law³-shī⁵-nga⁴-law³” is not affixed to a verb but to an adjective, the verb “to be” being understood.

ji⁴(a) law³ shī⁵ nga⁴ law³ = it would be or would have been a good thing.

yi¹ hpyi⁵-myá³ ma⁵ ná³ nya³, bi⁴(a) law³ shī⁵ nga⁴ law³ = if her face was not (so) dark (she) would be pretty.

A curious turn is given to this expression by substituting *kwa³* (some Lisu say “kwa³-tsi¹-ha⁵”) for the final *law³*, where it has an adversative force = “but,” e.g.—“ji⁴(a) law³-shī⁵ kwa³” = “it would have been a good thing, but”

a⁵-nyi⁴ hti⁵ hwa⁴ la⁴ ná³ law³-shī⁵ kwa³, syá⁶ ma⁵ jaw⁴ nyi³, la⁴ ma⁵ hku⁴ = (I) ought to have come once yesterday, but I had no strength and so was unable to come.

htaw⁵-rghe⁵ saw³ nya³, a³-hkrgh² ji⁴(a) law³ shī⁵ kwa³, ngwa⁴ ba²-ba⁵ ma⁵ saw³ tsi¹ nyi³, á³-li³ ye³ ma⁵ na³ = it would be a very good thing to study, but my father won't let me and so I can do nothing (*lit.* “how do not well”).

(7) **Potential Mood.**—This is expressed by the addition to the verb of auxiliary particles or phrases denoting ability, but with

different shades of meaning. In the negative *ma*⁵ may precede the verb or come between the verb and the particle.

(a) *ku*¹ means simple ability, knowledge how to do a thing:—

{ *ngwa*⁴ *ye*³ *ku*¹(a) *law*³ = I can do (it) or—know how to do (it).
 { *ngwa*⁴ *ye*³ *ma*⁵ *ku*¹ or *ma*⁵ *ye*³ *ku*¹ = I cannot do (it); do not know how to do it.
*mu*⁵-*gwa*⁵ *bā*⁴ *ma*⁵ *ku*¹ = cannot sing songs.
*hchi*⁵-*ni*³ *ma*⁵ *drgh*⁵ *ku*¹ = cannot make sandals.

(b) *Wa*³ has reference to time, leisure, etc. (in some districts *hchē*⁵ —[Chinese *hcheng*]—is used instead of *wa*³):—

*ngwa*⁴ *jwe*⁴ *ma*⁵ *wa*³ = I have no time to go.
*yi*¹ *htsa*⁵ *nyi*³, *gaw*⁴ *nrgh*³ *tya*¹ *ma*⁵ *wa*³ *jaw*⁵ = he says he is busy, and so cannot stay that long (for *jaw*⁵ = “he says” —see § 8).
*ngwa*⁴-*nu*⁵ *htaw*⁵-*rghe*⁵ *saw*³ *ni*²-*shī*⁴ *law*⁵ *shī*³ *kwa*³, *saw*³ *ma*⁵ *wa*³ = we would like to study (books) but we have no time (to study).

(c) *Hku*⁴ has reference to resources—physical strength or money. It may be used either alone or to strengthen the three particles given below under (d), (e) and (f):—

*ngwa*⁴ *na*⁵ *ja*³-*gu*³ *syē*⁵ *hku*⁴(a) *law*³ = I (*lit.* as for myself I) am strong enough to walk.
*nu*⁴ *nya*³ *mi*⁵ *ye*³ *ma*⁵ *hku*⁴ = you haven't strength to work (*i.e.* cultivation).
*kaw*²-*yi*⁵ *li*⁵ *nyi*³, *ngwa*⁴ *tá*² *ma*⁵ *hku*⁴ = I can't lift (it), (it) is too heavy (*kaw*²-*yi*⁵ [Ch.] = too).
*hka*² *nyi*³ *wu*⁴ *ma*⁵ *bku*⁴ = (it is) expensive, so (I) cannot afford to buy (it).
*hpu*⁴ *ma*⁵ *jaw*⁴ *hku*⁴ = we are (too) poor to have money (*lit.* silver not have can).

(d) *Ba*⁴-*la*⁴ has reference to accomplishment: the ability or otherwise to “get through” a thing requiring considerable time or numbers:—

*h'a*⁴-*mi*⁴ *htē*⁴ *hti*⁵ *lá*⁶ *nya*³, *ngwa*⁴ *hti*⁵-*ma*⁵-*tū*¹ *hkwa*³ *ba*⁴ *la*⁴(a) *law* = I could cultivate (*lit.* dig) this patch of taungya alone (*lit.* taungya this one patch—1 alone dig can).
*h'i*⁴ *ma*⁵ *ye*³ *ba*⁴-*la*⁴ *syē*⁵ = we haven't been able to build a house yet (not enough people to help build—too much other work on hand—insufficient store of grain to feed builders, etc., etc.).
*a*¹-*mu*⁵ *kaw*²-*yi*⁵ *myá*⁵ *nyi*³, *ma*⁵ *law*¹ *ba*⁴-*la*⁴ = there were (or are) too many horses, and so (he) was not able to tend them all.
*yi*¹ *na*⁵ *si*⁵-*hpa*⁵ *ma*⁵ *ye*³ *ba*⁴-*la*⁴ = he is not able (*i.e.* has not the intelligence, savoir-iaire, etc.) to be a chief (for the use of *na*⁵ see § 8).

(c) *Hpye⁶-la⁴* refers to the overcoming of a difficulty or to success in any line :—

ngwa⁴ na⁵ ya⁵-rē⁵ (Ch.) ngaw⁵ ma⁵ saw⁵ hpye⁶ la⁴ = I am no good at (will never make anything at) learning the foreigners' language.

nu⁴ nya³ ma⁴-ju⁵ hchi³-ni³ drgh⁵ ma⁵ hpye⁶-la⁴ = you make a poor show at making (*lit.* striking) bamboo-bark sandals.

ma⁵ ye³ hpye⁶-la⁴; hta⁵ ye³ tsi⁵ = (he) will make a mess of it — don't let (him) do (it) !

yi¹-wa⁵ gwa³-dzyē⁴ hpye⁶-la⁴ ngu³ = they will be able to come to an agreement successfully (gwa³-dzyē⁴ = to consult discuss).

maw⁵ nyi³, hta⁵-rghe⁵ ma⁵ saw⁵ hpye⁶-la hku⁴ = (I am) old and so will not succeed in studying (books).

Hpye⁶-la⁴ is often used without a verb, the verb being understood :—

ma⁵ hpye⁶-la⁴ ! = it's no good ! (*i.e.* you will never succeed).

hpye⁶-law² ! = (we) have succeeded !

hpye⁶-la⁴ ngu³ ! = it's going to be a success !

(f) *Hwa¹-lye³* (= to win), though an independent verb, is often used as a potential auxiliary ; *e.g.*—

yi¹ tá¹ ba³ ma⁵ hwa¹-lye³ = you can't beat him in talk.

ngwa⁴ tá¹ rgh¹ hwa¹-lye³-aw = (he) beat me in wrestling.

maw⁶ tá¹ ma⁵ ye³ hwa¹-lye³ hku⁴ = (we) can't get the upper hand of the weeds (*lit.* weeds . . . not do beat can).

Some few other particles, though not strictly potential, follow the same rules and may be given here :—

Da⁴ = may. This is a very common word and is often used alone ; *e.g.*—

da⁴ ngu³ = that will do ; that is enough, etc.

ma⁵ da⁴ = it will not do ; (you) must not, etc.

As an auxiliary particle it has the force of " may " in the positive and " must not " in this negative :—

jye⁴ da⁴ law³ = (you) may go (*i.e.* no one will forbid you).

h¹i⁴ ná¹-kwa³ dū⁵-la⁴ da⁴ law³ = you may (are allowed to) enter into the house.

gaw⁴-lē³ bá³ ma⁵ da⁴ = (you) must not talk like that.

si²-si⁵ gaw⁴-ma³ dza⁵ ma⁵ da⁴ = that fruit is inedible (must not be eaten).

yi¹ tá¹ maw⁴ ma⁵ da⁴ = he must not (or cannot) be seen.

[The idiom for " must," " have to," in the positive, is " na⁴-ta¹ (or ka²)-law³," after the verb ; *e.g.*—

nu⁴ jye⁴ na⁴-ta¹-law³ = you will have to go.

h¹a⁴-mi hkwa³ na⁴-ta¹-law = (I) must cultivate my taungya.

sa¹-hkwa³ yi⁶-ta¹ na⁴-ta¹-law³ = (we) must sleep in the night-time.]

Hchä in the positive = may; it denotes a loose concurrence ("may as well") and is not so strong and definite as *da*. In the negative it means, "need not"; e.g.—

gaw⁴-lē³ ye³ hchī⁴(a) law³ = (you) may as well do so.
 yi¹ tá³ bá³ grgh⁵ hchī⁴(a) law³ = you may as well tell him.
 ngwa⁴ tá¹ na³-nyi³ hchī⁴(a) law³ = all right! you may ask me!
 jye⁴ ma⁵ hchī⁴ = (you) need not go.
 hpu⁴ jaw⁴(a) htá⁵ na⁵, mi⁵ ma⁵ ye³ hchī⁴ = if (we) had money there would be no need for us to do cultivation work.

*Na*³ conveys the idea of convenience, expediency, desirability, favourable circumstances, etc.; e.g.—

yi¹ si³-hpa⁵ ma⁵ tya¹ nya³, na³-nyi³ ma⁵ na³ = (we) cannot very well make enquiries when the person concerned (*lit.* he-owner) is not at (home).
 yi¹ a¹-mi⁵ ngwa⁴ ra⁵-mrgh⁴ nga⁴ nyi³, yi¹ h'i⁴ kwa³ jye⁴ ma⁵ na³ = as his daughter is my fiancée * it is not convenient for me to go to his house.
 h'ū⁴ htsi⁴ wu⁵ na³ law³ = there is a good sale for hill-sesamum oil (*lit.* hill-sesamum oil sell good).
 maw⁴ na³(a) bye³ grgh⁵(a) law³ = (I) gave it to (him) in such a way that he could easily see it.

To use the adjective *ji*⁴ (good) instead of the particle *na*³ in the foregoing examples would make the meaning stronger and add definiteness, *s.p.* whereas "jye⁴ ma⁵ na³" = it is not desirable to go, "jye⁴ ma⁵ ji⁴" would mean "it is bad to go," etc.

Under this heading comes the particle *chye*⁶ = "lucky to" The Lisu have no word for "luck" in the abstract (though *syá*⁶-*myá*³—*lit.* "life" may also mean fate or destiny) or even an adjective exactly equivalent to "lucky." Often in their use of *ma*⁵ *ji*⁴ (not good) a superstitious idea underlies their meaning, though not, of course, invariably. A European might understand a Lisu to have a straightforward reason for saying that a certain course of action would be *ma*⁵ *ji*⁴, whereas it might easily be due to a mere superstitious foreboding. It is easy to "think at cross purposes" with these people.

No ambiguity, however, attaches to the particle *chye*⁶; e.g.—

gaw⁴-lē³ bá³ ma⁵ chye⁶ = it is unlucky to talk like that (e.g. referring to one's death).
 ra⁵-mrgh⁵-ra⁵ si²-dzi³ dá³ ma⁵ chye⁶ = it is unlucky for women to climb trees.
 ra⁵-nē³-ra⁵ si³ ma⁵ chye⁶ = it is unlucky for children to whistle.
 etc., etc.

* *Lit.* wife. The Lisu have no words for *fiancé* and *fiancée*: a betrothed couple are "husband" and "wife" though they may never have seen each other. In any case a betrothal is practically as binding as a marriage. A betrothed couple are bashful in each other's presence and avoid one another whenever possible.

(8) **Causative.**—To cause, allow, make (do), etc. = *tsi*³ :—

*hta*⁵ *jye*⁴ *tsi*³ = don't let (him) go.

*ngwa*⁴(a) *ba*⁵ *ngwa*⁴ *tá*⁵ *htaw*⁵-*rghe*⁵ *ma*⁵ *saw*³ *tsi*³ = my father will not let me study (books).

*la*⁴ *tsi*³ *hchi*⁴(a) *law*³ = (you) let (him) come.

Purpose is expressed by the conjunctive particle (a) *bye*³ (see §); e.g.—

*nu*⁴ *tá*¹ *maw*⁴(a) *bye*³ *la*⁴(a) *law*³ = (I) have come for the purpose of seeing you.

*a*¹-*mu*⁵ *hwa*³(a) *bye*³ *daw*³-*jye*⁴ *law*³ = (he) went out to find the horse.

*nu*⁴ *tá*¹ *dza*⁵ *tsi*³(a) *bye*³ *tá*³ *grgh*⁵ *la*⁴(a) *law*³ = (I) brought (it) here for you to eat (*lit.* to make you eat [it]).

*na*¹-*htsi*⁶ *htē*⁴-*ma*³ *nu*⁴ *da*⁴ *ye*³ *tsi*³(a) *bye*³ *grgh*⁵ *daw*⁴(a) *law*³ = (I) am giving you this medicine to drink to make you better (*lit.* medicine this you better-get make purpose give drink ; *da*⁴ *ye*³ is to recover from illness).

(9) **Passive Voice.**—This is frequently expressed by using the instrumental particle *lye*³ after the subject, using *ta*¹ with the verb and making it a noun ; e.g.—

*h'i*⁴ *htē*⁴-*ma*³ *nya*³, *Lá*⁵-*Má*⁵-*Sa*³ *lye*³ *ye*³ *ta*¹ *ma*³ *nga*⁴ *law*³ = this house was made by Lá-Má No. 3 (*lit.* is Lá-Má No. 3's making).

*si*²-*dzi*³ *htē*⁴-*ma*³ *nya*³, *To*²-*Wu*⁵ *lye*³ *trgh*³ *ta*¹ *ma*³ *nga*⁴ *law*³ = this tree was planted by Tong-No. 5.

*mu*⁵-*kwa*³ *mi*³ *na*³ *nya*³ = *Wu*⁴-*Sa*⁴ *lye*³ *chye*⁶ *ta*¹ *ma*³ *nga*⁴ *law*³ = heaven and earth were created by God.

(10) **Participles.**—The present participle is expressed by the addition of *tya*¹ with animate and *da*⁴ with inanimate objects after the verb [see § 5 (2)—on Continuous Tense]. Sometimes, however, when two verbs in the present participle occur in the same sentence they are followed by *nyi*³ ; e.g.—

*a*¹-*hta*⁵ *dē*⁵-*nyi*³, *paw*⁵ *pi*¹-*nyi*³ *la*⁴ *law*³ = (they) came wearing dabs and carrying guns.

*ngu*⁴-*nyi*³ *a*³ *hchya*³-*jē*³-*nyi*³ *ye*³(a) *law*³ = (they) were weeping and wailing (*lit.* [they] made a weeping and wailing).

Some verbs when used to imply continuous action or state affix the particle *htsa*². This, however, is not without exceptions, for *htsa*² is sometimes used for the present imperative, and in some districts it is not used at all

*a*³-*myao*⁵ *htē*⁴-*ma*³ *h'á*² *hti*⁵ *ma*³ *hkaw*⁶ *htsa*²(a) *law*³ = this cat has a rat between her teeth (*lit.* is biting a rat).

*yi*⁴-*hku*⁷ *kwa*³ *chi*³-*htsa*² *tya*¹ *law*³ = leaning against the pillar (*lit.* pillar there leaning present).

*a*⁵-*jī*⁵ *su*³ *h'i*⁶-*htsa*² *tya*¹ *law*³ = all standing up.

*h'i*⁶-*htsa*²! = stand up!

The use of *ta*¹ to express the past participle passive has already been illustrated; It is sometimes used as a mere adjunct to the verb to strengthen it; *e.g.*—

*na*³-*na*³ *ta*¹ = listen!

*ma*⁵ *tū*² *ta*¹ = silence!

*hchi*³-*ni*³ *dē*⁵ *ta*¹ *law*³ = (I) have got (my) sandals on (*hchi*³-*ni*³ = sandals; *dē*⁵ = wear).

(11) **Verbal Auxiliaries.**—(a) *krgh*³ meaning “away,” “finished,” as a verbal auxiliary has already been mentioned [§ 5 (3)]. One or two other such auxiliaries may be given here:—

(b) *hkrgh*⁴ has the force of “go away” or “off”; *e.g.*—

*shī*⁴ *hkrgh*⁴ *lye*³ = to die; *shī*⁴ *hkrgh*⁴ *lyaw*³ = dead.

*lē*³ *hkrgh*⁴ *ye*³ = to roll away; *lē*³ *hkrgh*⁴ *yaw*³ = rolled away.

*hchye*² *hkrgh*⁴ *yaw*³ = run away, absconded.

It may be used alone = to run away, but it is only used when more or less annoyed, and is not very polite:—

*a*³-*li*³-*kwa*³ *hkrgh*⁴ *yaw*³, *ma*⁵ *srghe*¹? = I wonder wherever (he's) run off to?

(c) *Hu*³ has the meaning of “send” and conveys that idea in combination:—

*ngwa*⁴ *tá*¹ *grgh*⁵ *hu*³ *la*⁴(a) *law*³ = sent as a present to me (*lit.* give-send).

*wu*⁴ *lá*⁶-*hkwa*³ *hu*³ *la*⁴(a) *law*³ = bought and sent along (by another person).

*ngwa*⁴ *tá*¹ *bá*³ *hu*³ *lá*⁴ = send word to me.

(d) *H'a*⁴, like *krgh*³, conveys the idea of “away”:—

*dē*⁵ *h'a*⁴ *lá*⁵-*hkaw*⁴ = to lay the blame on each other (*lit.* mutually push away).

*ru*⁴ *h'a*⁴ *krgh*³ = to put away, put aside.

(6) ADVERBS.

Adverbs are generally formed by repeating the adjective and adding the particle *bye*³; *e.g.*:—

*nu*⁵ = soft.

*nu*⁵-*nu*⁵-*bye*³ = softly.

*shī*³ = long.

*shī*³-*shī*³(aw)-*bye*³ = slowly (*lit.* long-ly).

*li*⁵ = heavy.

*li*⁵-*li*⁵(a)-*bye*³ = heavily.

*rghe*⁴ = indistinct.

*rghe*⁴-*rghe*⁴(a) *bye*³ = indistinctly.

With compound adjectives the last word only is repeated; *e.g.*—

*ni*²-*ma*³ *h'rghe*⁴ = angry; *ni*²-*ma*³-*h'rghe*⁴-*h'rghe*⁴(a) *bye*³ = angrily

*hchi*⁵-*du*⁵ *law*³ = prompt; *hchi*⁵-*du*⁵-*law*³-*law*³(a) *bye*³ = promptly.

This applies to verbal adjectives also:—

chu⁵-yi² jaw⁴ = wise, intelligent (*lit.* ideas have); chu⁵-yi² jaw⁴ jaw⁴(a) bye³ = wisely, intelligently.

In a few cases the word is not repeated; *e.g.*—

htsa⁶-bye = hurriedly; trghe⁶-bye³ = exactly; hprgha⁵-bye³ = from beginning to end, etc.

N.B.—There are just a few adverbs that cannot be formed directly from their corresponding adjectives as are the foregoing, *e.g.* “quick” = tsrghe², but “quickly” = á¹-mi¹ or á¹-mi¹ (not tsrghe²-tsrghe²-bye³); “slow” = hpi⁵ (Ch.) but “slowly” = shí³-shí³(aw)-bye³ or a³-ra³(ra³)-bye³ (not hpi⁵-hpi⁵(a)-bye³).

(i) **Adverbs of Place; Prepositions.**—A miscellaneous list of these is given below. Many of them are followed by the locative particle *kwa*³ = at, in, to, (Kachin *de*):—

Here (or hither) = hta⁴ or htē⁴-kwa³.

There (or thither) = gw⁴ or gaw⁴-kwa³.

Up there = nwa⁴ or nē⁴-kwa³.

Down there = jwa⁴ or jē-kwa³

In the examples just given, the combinations with *kwa*³ are generally used when the object in question is pointed to; the single words are somewhat less definite:—

- Where? or whither? = a³-li³-kwa³ * (in some districts a³-kwa³ or a³-la³).

Anywhere; everywhere = a³-li³-kwa³(a)-mi⁴.

Everywhere; all over = hti⁵-mū⁵-hti⁵-mū⁵.

{ Higher up = ga⁶-paw¹.

{ Lower down = wu⁵-paw¹ or wu⁵-pē¹(-si¹).

{ Above = htá⁵-si¹.

{ Below = ná¹-hkwa³.

{ Outside (a house) = ni²-shí³-ma³ (of article) = htá⁵-si¹.

{ Inside = ná¹-(kwa³).

{ This side = hta⁴-ba⁵.

{ That side = kaw³-ba⁵.

Alternative expressions for these two words are “htē⁴ hti⁵ hchē⁵ kwa³” and “gaw⁴ hti⁵ hchē⁵ kwa³” respectively; the word *hchē⁵* refers to the two sides of a thing, right and left, east and west, etc. “Htē⁴ hti⁵ hpaw² kwa³” and “gaw⁴ hti⁵ hpaw² kwa³” also mean “this side” and “that side,” but the word *hpaw²* means “to turn over,” so these expressions refer to two faces of a flat thing as, *e.g.*, a piece of

* This expression may be split and any desired particular concerning locality inserted; *e.g.*—

a³-li³ hti⁵ h¹ kwa³ = in which house ?

a³-li³ hti⁵ hka² kwa³ = in which village ?

a³-li³ hti⁵ taw¹ kwa³ = in which spot ? etc.

paper, garment, or even the two sides of a mountain range :—

- { On right-hand side = lá⁶-ja³ hti⁵ hchē⁵ kwa³.
 { On left-hand side = lá⁶-rgh¹ hti⁵ hchē⁵ kwa³.
 By the side of; next door = ba²-si¹.
 { In front of = hrgh¹-htá⁵; á¹-vá⁶ si¹; or a¹-mū⁵-htá⁵ si¹.
 { Behind = ká¹-ná¹-si¹; krgh¹ tsi¹(á).
 In presence of = chaw³-chi³(a).
 Around = ga⁵-lá⁵-ga⁵-ji⁴ (see Appendix) or chaw³-law³.
 With (in company with) = (a)-bye³.
 Together = hti⁵-jye³ bye³.
 As far as = kwa³-hchi³.
 From = kwa³-bye³
 { North = law⁴-wu¹ tá¹-si¹ kwa³ (*lit.* river-head direction*).
 { South = law⁴-hchi⁵ du⁵ tá¹-si¹ kwa³ (*lit.* river-bottom direction).
 { East = mi⁵-mi⁴ daw³-hkrgh⁵ kwa³ (*lit.* sun-come-out-edge) or
 brgh³ daw³ hkrgh⁵.
 { West = mi⁵-mi⁴ dū⁵ hkrgh⁵ kwa³ (*lit.* sun-enter-edge) or
 brgh³ dū⁵ hkrgh⁵.

Examples :—

- gaw⁴ ma³ htá⁵-si¹ kwa³ krgh³-ta¹ = put it on top of that.
 h'i⁴ wu⁵-pē¹ kwa³ da²† law³ = it is (on the slope) below the house.
 si²-grgh⁵ ná¹ kwa³ hpu⁴ htsi⁴ hpá⁵ dá²† a) law³ = there are ten rupees in the box.
 ngwa⁴ lá⁶ ja³ hti⁵ hchē⁵ kwa³ tya¹ lá⁴ = come here on my right-hand side.
 Byá⁵ hpa³ nya⁵ ngwa⁴ h'i⁴ ba⁴-si¹ kwa³ tya¹ law³ = the Honey family live next door to me.
 gaw⁴ hti⁵ haw⁵ ma³(a) bye³ jye⁴ hchi⁴(a) law³ = you may as well go with that crowd.
 ná¹-yi³ hta⁴ ba⁵(a) mi⁴, Li³-Su³ hka² hti⁵ hka² jaw⁴(a) law³ = there is a village of Lisu on this side of the river too.

(ii) **Adverbs of Time.**—Many of these adverbs of time given below may take the expression *hti⁵ chi³* (the time) after them, just as the adverbs of place may take *kwa³* :—

a³-mrgh¹³ = now.

a³-mrgh¹³-hchi³? = how long?

a¹-htá⁵? = when?

a¹-htá⁵(a)-mi⁴ = whenever, any time, always. Followed by negative = never.

gaw⁴-htá⁴ = then, at that time.

a¹-htá⁵ hti⁵ chi³ kwa³?* = at what (particular) time?

gaw⁴ hti⁵-chi³ kwa³* = at that (particular) time.

htá⁴ (following a verb) = at the time of ; when

nya³ (expletive) = often; when

tsrghe² (Ch. *tsai*) = again.

syē⁵ (at end of sentence) = yet; again.

* Owing to the fact that nearly all the large rivers in Lisu country flow from N. to S.; tá¹-si¹ = direction.

† See Miscellaneous Idioms for the uses of *da²* and *dá²*.

- { hti⁵-ku¹-(ma³) or hta⁴-paw¹ = since.
 { hta⁴-paw¹ or tsi³-tsi³ = until.
 a⁵-hwa² = presently ; soon.
 hti⁵-htrghe²-ra⁵ = a moment ; in a moment.
 hrgh¹-htá⁵ = before.
 ká¹-ná¹-si² = after(wards).
 a⁴-nē¹ (htá⁴) = long ago ; in ancient times.
 hti⁵-hwa²-hti⁵-hwa² (*lit.* one time one time) = sometimes, occasionally.
 htē⁴-lē³ gav⁴-paw¹ = henceforth.
 a⁴-saw¹ (lye⁵) = a little while ago (usually a few minutes only).
 hti⁵-htsi⁶-(lē¹) or hti⁵-htsi⁶-hti⁵-pa¹ = for ever, perpetually.
 { ná⁶ = morning.
 maw⁶-law³ = day-time.
 { mrgh⁵-hkrgh⁵ = evening (mrgh⁵-hkrgh⁵-dziá¹ = dusk).
 { sa²-hkwa³ = night.
 ná⁶-ná⁶-hti⁵-ku¹ = very early in the morning.
 mi⁵-htá⁵-ji⁴ (or shyá²) la⁴ = dawn.
 mrgh⁵-hkrgh⁵-ná⁶-tē³ = every morning and evening.
 { nyi¹-ná⁶ = this morning.
 { a⁵-saw¹-ná⁶ = just this morning.
 a⁵ hwa²mrgh⁵-hkrgh⁵ or nyi¹-nyi⁴ mrgh⁵-hkrgh⁵ = this evening.
 a⁵-mē⁴ = yesterday evening.
 shī³-mē⁴ = day before yesterday evening.
 sa¹-ná⁶ = to-morrow morning.
 { sa¹-grgh³ wa³-(nyi⁴) or sa¹-gw³ = later on (days).
 { sa¹-grgh³ ná¹-há⁵ = later on (years).
 { nyi¹-nyi⁴ = to-day.
 { sa¹-grgh⁵ = to-morrow.
 { wa³-nyi⁴ = the day after to-morrow.
 { hpá⁵-nyi⁴ = three days hence.
 { htsye²-nyi⁴ = four days hence.
 { a⁵-nyi⁴ = yesterday.
 { shī³-nyi⁴ = the day before yesterday.
 { shī³-wu⁵-nyi⁴ = three days ago.
 { a⁵-nyi⁴-shī³-nyi⁴ = an indefinite number of days (but not years) ago.
 { tsi¹-ni²* = this year.
 { ná¹-há⁵ = next year.
 naw¹-ni² = the year after next.
 { a⁵-ni² = last year.
 { shī³-ni² = the year before last.
 { shī³-wu⁵-ni² = three years ago.
 { a⁵-ni²-shī³-ni² = an indefinite number of years ago (see above).

* These forms may be used with more definite periods of time, *viz.*—

- a¹-htá⁵ hti hkaw⁶ hti⁵ kwa³ ? = in which year ?
 gaw⁴ hti⁶ hkaw⁶ kwa³ = in that year.
 a¹-htá⁵ hti⁵ nyi⁴ kwa³ ? = which day ?
 gaw hti⁶ nyi⁴ kwa³ = (on) that day. etc.

Examples:—

a³-mrgh³ hti⁵ chi³ jye⁴ ma⁵ wa³ = (I) can't (haven't time to) go just now.

hchi³-la⁴ ma⁵-htē⁵, lá⁶-hpá²-t³sa¹ la⁴ law³ = on (his) arrival (he) at once came and shook hands (ma⁵-htē⁵ = immediately on . . .).

waw⁵-hpyá⁵ shi¹ htē⁴-ma³ a¹-htá⁵ hti⁵ chi³ kwa³ trgh³(a) law⁵ = just when are these vegetable seeds (to be) planted?

ni⁵ ye³ htá⁴, nrgh⁵-hwa³ hti⁵-ma³-dū⁵ la⁴ law³ = while (we) were offering to (*lit.* doing) the nats, a guest came in.

htē⁴-lē³ gaw⁴-paw¹ ma⁵ jye⁴ = (he) will not go after this.

ra⁵-nē³ ma⁵ h'í⁴ sye⁵ = (she) has not had any children yet.

tsrghe² hti⁵-hwa² lá⁴ sye⁵ = come once again!

a⁵-hwa² hti⁵-htrge²-ra⁵ nya³ la⁴ law³ = (I) will come in a moment (*lit.* soon in a moment).

hta⁴ hchi³-la⁴ tsi¹-tsi¹ h'u³-nyá² sye⁵ = wait until (he) arrives here (*lit.* here arrive until wait yet).

yi¹-htē⁴-lē³ jye⁴! = go at once!

lye⁶-jye⁴ hti⁵-ku¹-ma³ sa³ hkaw⁶ jaw⁴(a) law³ = it is three years since (he) went back.

ná⁶ hti⁵-chi³ nya³, a⁵-hkrgh¹ ma⁵ ná⁴; sa¹-hkwa³ ná⁵ a⁵-hkrgh¹ ná⁴(a) law³ = it does not pain very much (*lit.* very not pain) in the morning, (but) it is very painful at night.

sa¹-grgh³ hti⁵-hwa² la⁴ sye⁵ ngu³ = (I) will come again another time (*lit.* to-morrow-one-time).

a⁵-nyi⁴-shí³ lye⁵ gaw⁴-lē³ bá³ law³ = (you) said so several days ago (lye⁵ = "only"—has here the force of "as long ago as" *et. al.*).

hti⁵-htsi⁶-lē¹ htsaw² ma⁵ ná³ pa¹(a)? = (they) can't very well tie (me) up for ever, surely?

gaw⁴-htá⁴ a⁵-ma³(a) ma⁵ tya¹ = no one was (here) then.

In all the above examples note the tendency to omit the pronouns.

(iii) **Adverbs of Manner.—**

How? = a³-li³ or a³-li³-bye³-(si¹).

{ Thus (in this manner) = htē⁴-lē³.

{ Thus (in that manner) = gaw⁴ lē³.

Very = a⁴-hkrgh¹.

Extremely (= very very) = a⁴-hkrgh¹ bye³ a⁴-hkrgh¹.

Why? = a¹ shí³-wu¹ (nyi³) or a³-li³ krgh³-lye³ nyi³ (= how has it come about that . . . ?)

As . . . as to . . . ; so . . . that = ná³-hchi³.

Only = lye⁵.

For; on behalf of = bē⁴-rghe³ or tá¹.

Instead of = ti²-wei² (Ch.) (*wu¹-ju⁵* has a slightly different meaning and is only used with verbal nouns).

* This word *ni³* for year is only used in this and the following combinations. The usual word for "year" is *hkaw⁶*.

- Like; similar to (used with nouns too) = lye³-bye³ (see Miscellaneous Idioms for *hpye⁵-rghe⁴*).
 Perhaps; possibly = ma⁵ srghe¹ (*lit.* not know).
 Well; properly = yi¹-dzi³-(dzi³)-(bye³).*
 Uselessly; to no purpose = a⁵ law³-(lye⁵) (this should be distinguished from a³-law³ = fire).
 Easily = sa⁴-sa⁴-bye³.
 Really; truly = ma⁵ krgh¹ (*lit.* not deceive) or a³-chi¹-(hchi⁵) or chi³-chi³ (Ch.).

Examples:—

- a³-li³ bá³ law⁵ = what did (he) say? (*lit.* how say?).
 a³ li³ bye³ ye³ ta¹ law⁵ = how was it done?
 yi¹-dzi³ bá³ grgh⁵ lá⁴ mu⁵ = tell (me) properly now!
 fen² (Ch.) haw³(a) mi⁴ a⁵-law³-lye⁵ nga⁴ law³ = it is quite useless even though you apply manure.
 nu⁴ a³-chi¹ jye⁴ ni²-shí³ nya³ = if you really want to go
 gaw⁴ lé³ nga⁴, ma⁵ srghe¹ = it may be so; perhaps it is so.
 ngwa⁴ baw³(a) ma³ lye³ bye³ baw³ na⁴ ta¹ law³ = (you) must write like me (*lit.* I write like must write).
 a¹-shí⁵ wu¹ ngwa⁴ tá¹ ma⁵ bá³ grgh⁵ la⁴ = why did you not tell me?
 htaw⁵-rghe⁵ htē⁴-ma³ nu⁴ bē⁴-rghe³ nga⁴ law³ = this letter is for you.
 To²-Lye² ti²-wei² Tsaw⁵-Lu² jye⁴ na⁴ ta¹ law³ = Tsaw No. 6 must go instead of Tong No. 2.
 mrgh⁴ ng⁵-lē²(a) ma³ nya³, chyá⁵-prghe⁵-hwa²(a) ma³ wu¹-ju⁵ nga⁴ law³ = dumb-show serves the purpose of conversation.

(iv) **Adverbs of Quantity.**—The prefix a¹, a³, or a⁵ (according to meaning) is characteristic of these, *hchi³* being usually added to the interrogative forms:—

- a³-myá³-(hchi³)? = how much or many? It may also be used relatively + *ni²* (= however many or much) or correlatively (as many . . . as).
 a³-wu³-hchi³ = how big?
 a³-rgh³-hchi³ = how far?

etc., for many other adjectives. Note that the tone of the adjective changes to agree with the interrogative particle a¹ by a kind of tonal synthesis.

- ye⁵-hpa⁵ (Ch.) = so much the more.
 kaw²-yi⁵ (Ch.) = too.
 hchi³ *or* ga⁵-lá³-ga⁵-ji⁴ *or* wū¹-dū³ (= head) = about.
 mū³ = of sufficient size (or quantity) to

* This *yi¹-dzi³* can be also used as an adjective (= "proper"), e.g. *yi¹-dzi³ ma³ hti⁵ ma³ nga⁴ law³* = (it) is a real proper one.

It would be appropriate to state here that the Lisu expressions for "how much?" "how big?" "how far?" etc. (given above) may become strengthened adjectives by a still further change of tone. Strictly these should not be given under Adverbs of Quantity, but it is convenient to insert them here; e.g.—

{ a³-myá³ hchi³ jaw⁴(a) law⁵ = how much (or many) is there?
 { a⁵-myá² jaw⁴(a) law³ = there is very much (or many).

The simple adjective is myá⁵ = much (or many):

{ a³-wu³ hchi³ jaw⁴(a) law⁵ = how big is it?
 { a⁵-wu² jaw⁴(a) law³ = it is very big.

The simple adjective is wu⁵ = big.

{ a³-rgh³ hchi³ jaw⁴ sye⁵ law⁵ = how far is it yet?
 { a⁵-rgh² jaw⁴(a) sye⁵ law³ = it is a long way yet.

The simple adjective is rgh⁵ = far.

Examples:—

yi¹ tá¹ hta⁶ grgh nya³, yi² ye²-hpa⁵ ngu⁴(a) law³ = if (you) scold him he will cry all the more.

kaw²-yi⁵ ni²-wu⁵(a) law³ = too careless (*lit.* too heart big).

{ sa³ h'ya⁴ hchi³ = about three hundred.

{ sa³ h'ya⁴ ga⁵-lá⁵-ga⁵-ji⁴ = in the neighbourhood of three hundred.

{ sa³ h'ya⁴ ma³ wu¹-dū³ = somewhere about three hundred.

ngwa⁴-nu⁵ tá nyi³ ma⁵ mū³ = (they) look down on us (*lit.* us . . . look not big-enough).

a¹-rgha¹ htē⁴-ma³ a⁴-ti¹(a) dza⁵ ma⁵ mū³ sye⁵ = this chicken is not quite big enough to eat yet (*lit.* chicken this a-little eat not big-enough yet).

(8) CONJUNCTIONS AND OTHER PARTICLES.

And, or, (connecting nouns or noun phrases only) = (a) bye⁵.

Examples—

Su²-Tye⁵-su³(a) bye⁵ Law⁶-Taw⁵-su³ a⁵-ji⁵ tya¹ law³ | = The people of Sutien and Longto were all there.

htē⁴-ma³(a) bye³ gaw⁴-ma³, a⁵-li³-ma³ wu⁵(a) law⁵? = which is (the) bigger, this or that?

"Either or" is best expressed by "if not then"; e.g.—

A³-Ta¹ ma⁵ nga⁴ nya³, A⁴-Lye³ nga⁴ law³ = it is either No. 1 (son) or No. 2 (*lit.* if it is not No. 1 it is No. 2).

Similarly "neither nor" is expressed by a negative in both clauses :—

A³-Ta¹(a) ma⁵ nga⁴, A⁴-Lye²(a) ma⁵ nga⁴ = it is neither No. 1 nor No. 2 (*lit.* it is not No. 1; it is not No. 2).

With questions "or" is best expressed by making two questions of the sentence; e.g.—

A³-Ta¹ nga⁴ la⁵? A⁴-Lye² nga⁴ la⁵? = is it No. 1 or No. 2?
 · (*lit.* is it No. 1? is it No. 2?)

Sometimes the Chinese *ma⁵-shī⁴* is used, but it is not really necessary. As in Chinese it is prefixed to the latter part of the question only and renders the interrogative particle *la⁵* unnecessary

h¹i⁴ kwa³ tya¹ la⁵? ma⁵-shī⁴-dye³-mi⁴ kwa³ tya¹ law⁵? = is (he) in the house or in the paddy field?

And; then; and then, (with verbs, indicating sequence) = si¹ or si¹-nyi³; e.g.—

ngwa⁴ h¹i⁴ kwa³ la⁴ si¹, dza⁴ dza⁵ si¹-nyi³, tsrghe² hti⁵ hwa² daw³-jye⁴ law³ = (he) came to my house, ate (his) rice, and went out again.

The phrase *gaw⁴-lē³-nya³* = thereupon, is also used to indicate sequence, especially to connect sentences in continuous narration :—

• *gaw⁴-lē³-nya³* yi¹-wa⁵ h¹i⁴ *gaw⁴* ma³ hpyá² krg^h³ nya³ = and so, when we had broken down their house
gaw⁴-lē³-nya³ yi¹ tsrghe⁴ hti⁵ hwa² la⁴ si¹ htē⁴-lē³ bá³ law³ = thereupon he came again and said

If = *nya³* (the expletive) at the end of the sentence :—

nu⁴ yi¹ tá¹ maw⁴ nya³, "ngwa⁴ hchi³ law²," bá³ grgh⁵, ma⁵ nga⁴! = if you see him, tell him that I have come back, eh!

Htd⁴, strictly meaning "when," is sometimes loosely used for "if":—

yi¹ ra⁵-mrgh⁴ ma⁵ la⁴ htá⁴ yi¹ tá¹ hpu⁴ hta⁵ hchi⁵ grgh⁵ = if his wife does not come (in the event of his wife not coming) do not lend him money.

But, however = na⁵, a very common disjunctive. In some districts the somewhat cumbrous expression "*gaw⁴-lē³ nga⁴(a) mi⁴*" is used :—

yi⁴-bū³ htē⁴ hti⁵ hkaw² ma⁵ a³ ti¹(a) ba⁵(a) law³; *gaw⁴* hti⁵ hkaw² ma⁵ na⁵ htu⁴(a) law³ = this blanket is a little thin but that one is thick. Notice the position of *na⁵*; after not before, the word it disjoins.

hpu⁴ nya³ ma⁵ jaw⁴; gaw⁴-lē³-nga⁴(a)-mi⁴ a⁴-hkrgh² jye⁴ ni²-shī³(a) law³ = (we) have no money, but (we) very much want to go.

Also; too = (a) mi⁴ or simply (a). Either of these may be repeated in the same sentence as a correlative = some others :—

yi¹(a) mi⁴ hti⁵-ma⁴ jaw⁴(a) law³-shī⁵-nga⁴-law³ = (I should have thought) he would have one too.

dza⁵-su³(a) jaw⁴; ma⁵ dza⁵-su³(a) jaw⁴ = some eat (it); others do not (*lit.* eat-people have; not eat people have).

*Chya*³ (Ch.) is used in some districts for "also," "in addition," but it cannot be used with the negative to mean "neither" :—

ngwa⁴ tá¹ chya³ wu¹ grgh⁵ lá⁴ mu⁵ = call for me too.

Even = si¹; usually with negative :—

ngwa⁴ si¹ ma⁵ srghe¹ = even I didn't know.

ngwa⁴ tá¹ bá³ si¹ ma⁵ bá³ grgh⁵ la⁴ = (he) didn't even tell me (*lit.* me to say even not say give come).

hpu⁴ hti⁵ hpá⁵ si¹ ma⁵ tá² grgh⁵ la⁴ = (he) did not even bring a single rupee.

(A)-mi⁴ may be used for "even" both in the positive and negative but it is not so definite a word as si¹ :—

hti⁵-raw³(a) mi⁴ ma⁵ tya¹ = there was not even one (person)* present.

ngwa⁴(a) mi⁴ ye³ ku¹(a) law³ = even I can do it.

Although = (a)-mi⁴ after the verb :—

yi¹ nya³ Ngwa¹-hpa⁵ ma⁵ nga⁴(a) mi⁴ = ngwa⁴-nu⁵(a) bye³ hti⁵ shī⁵ la⁵-htsaw⁴ nga⁴-law³ = although he does not belong to the Fish clan, he is our kith and kin.

a³-li³ ye³(a) mi⁴ ngwa⁴ ma⁵ jye⁴ = I (will) not go whatever happens (*lit.* how do although I not go).

Here should be mentioned the word *du*³ which may be called an admissory particle. It has no equivalent in English :—

ngwa⁴ du³ nga⁴(a) mi⁴ = although (that) is so (*lit.* is-yes-is although).

yi¹ gaw⁴-lē³ bá³ du³ nga⁴(a) mi⁴ = in spite of the fact that he says that

The expression *taw*¹-shī⁴ (Ch.) is used in some districts in a mildly adversative sense :—

gaw⁴-ma³ taw¹-shī⁴-Lá⁵-Má⁵-Ta¹ ma⁵ srghe¹ nyi³ nga⁴ law³ = that, however, was because Lá-Má No. 1 did not know.

With ; together with = (a)-bye³ or (a)-bye³-ta¹-ho⁵ (Ch.)—usually indicating state; (a)-bye³-hti⁵-lye³ implies motion, as a rule, and may also mean “the same as” :—

ngwa⁴(a)-bye³ hti⁵ chi³ tya¹ nya³ = if (you) will be with me for a while.

ngwa⁴-nu⁵(a) bye³ ta¹-ho⁵ tya¹ lá⁴ = come and live with us.

yi¹-wa⁵(a) bye³ hti⁵-lye³ jye¹ = go with them.

yi¹-wa⁵(a) bye³ hti⁵-lye³ nga⁴ law³ = (he) is the same as them.

Then ; then only = si¹-lye⁵ (= Ch. *ts'ai*).

nu⁴ bá³ grgh⁵ lá⁴ si¹-lye⁵ srghe¹(a) law³ = you tell (me) then (I) will know, *i.e.* you must tell me before I can possibly know.

yi¹-wa⁵ tá¹ sye⁶ gu³ si¹-lye⁵ ji⁴(a) law³ = the only good (thing to do) is to kill them all (*lit.* kill them all, then only good).

Because = nyi³ after the verb :—

a¹-nga⁶ ma⁵ jaw⁴ nyi³, dye³-mi³ ma⁵ rē⁵ = because (we) have no buffaloes (we) do not cultivate paddy fields.

yi¹ na⁴(a) ma³ nya³, ni⁵ hkaw⁶ nyi³ nga⁴ law³ = his sickness is because of nats biting (him).

This *nyi³* should be carefully distinguished from *nya³*, which is a mere expletive and has no causal force. An exception to this rule has, however, to be made when *nyi³* follows any of the three particles *si¹* and—see above § (8), *bye³* (and, with), and *lye³* instrumental, for in these three instances *nyi³* drops its causal force and becomes a colourless expletive; *e.g.*—

htē⁴ hti⁵ raw³ ma⁵ bye³-nyi³ gaw⁴ hti⁵ raw³ ma³ nya³, rghē⁴-h'a¹-sye⁶ ku¹(a) ma³ la⁵-htsaw⁴ nga⁴ law³ = this person and that person are men who are able to bewitch (*lit.* able to kill souls).

yi¹-wa⁵ lye³-nyi³ ngwa⁴-nu⁵ bū⁴-hti⁵ hku⁵ tá² jye⁴ gu³(a) law³ = they stole all our clothes.

gaw⁴-lē³ gwa³-dzyē⁴ si¹-nyi³ a⁵-ma⁴ h'i⁴ kwa⁵ a⁵-ma⁴ lye⁶ jye⁴(a) law³ = (they) thus discussed, and then each one returned to his own home.

Therefore = gaw⁴-lē³-nyi³ (*lit.* thus because) :—

yi¹ nya³ ná¹-hti⁵ a⁴-hkrgh¹ daw⁴(a) law³; gaw⁴-lē³-nyi³ da⁴ ye³ law³-shī⁵-nga⁴-law³ = (he) drank a lot of medicine; that is why he got better (I suppose).

gaw⁴-lē³-nyi³ nga⁴ law³ = that is why it is (so).

Quotation.—In quoting a saying or a thought, the conjunction *bye³* may be used in the place where final inverted commas would be used in English writing; *e.g.*—

htē⁴-kwa⁵ tya¹ ma⁵ da⁴ (bye³) bá³ la⁴ nya³ = if (they) say we must not live here (*lit.* “here must not live” say come if).

baw⁶-law³ dza⁵ ma⁵ srghe¹ (bye³) dū⁵-ja⁵ nyi³ = yang⁵-yi² (Ch.)
 ma⁵ trgh³ = we think that perhaps the ants will eat (them)
 and so do not plant potatoes (*lit.* ants eat not know
 think because, potatoes not plant).

The *bye³* may be omitted, especially in short sentences; *e.g.*—

ma⁵ jaw⁴, bá³ law³! = (I) tell (you) (I) have none!
 ja³-gu³ ma⁵ srghe¹, bá³ law³! = (he) does not know the way,
 (I) say!

In short sentences *when quoting a third person or persons*, the words *jaw⁵* (Kachin *da*) and *ja³* are used. They differ in their use, *jaw⁵* being used chiefly with the third person singular, and when the person or persons are definitely known, whilst *ja³* is used chiefly with the third person plural and in an indefinite way—"they say" (cp. Fr. "on dit").

Examples :—

ma⁵ jaw⁴ jaw⁵ = he says there is not any (*lit.* not have says).
 yi¹ nyi³-ra⁵ nga⁴ jaw⁵ = he says it is his younger brother.
 a⁵-hkrgh¹ na⁴ ja³ = I hear (he) is very ill (*lit.* very ill—they
 say).
 gaw⁴-lē³ nga⁴ ja² = they all say it is so.

Compound quotation is expressed by *bá³* before the *jaw⁵* or *ja²* :—

ma⁵ tya¹ bá³ jaw⁵ = he says (they) say (he) is not at (home).
 sa³-htsi⁴ hpá⁵ nga⁴ bá³ ja² = they say (he) says it is thirty
 rupees.

(9) INTERJECTIONS AND FINAL PARTICLES.

Reference has already been made to several final particles (§ 5, Verbs) indicating affirmation, interrogation, command, etc. Some others are given herewith. It should be remarked that many of them sound ridiculous if used by anyone not thoroughly at home in the language, and hence are hardly suitable for the use of a European learner. They should be understood, however.

Of *interjections proper* the following may be mentioned :—

nga⁴(a)! or ngay! or ma⁵-nga⁴(a)! or mai! = eh! or you
 will, won't you—you see, don't you, etc. (soliciting
 assent).
 ha! answering a call.
 way! (Ch.) = old chap!
 lyaw! = come along, all of you! (or) all together, now!
 a³-ka! expressing pain or surprise.
 a³-maw! or a³-brghe³! expressing surprise.
 a³-lye³-daw³! or a³-li³-ye³-daw³! expressing surprise or bewil-
 derment.

And **others** which should be learned locally.

Of *final particles* the following are important :—

Ma (Ch.) adds a certain emphasis. It is most common with the negative :—

ma^s jaw⁴ ma! = (but I) haven't got any (don't you see!).
ngwa⁴-nu^s ma^s srghe¹ ma! = we don't know (anything at all about it).

The addition of *ga*⁴ rather enhances the emphasis, and infers that the person addressed ought to have known the fact stated :—

yi¹-wa^s ma^s tya¹ ma-ga⁴! = don't you see they are not at (home)?

*Ga*⁴ alone is used either as an initial or a final particle to introduce a thought, call attention, etc. It almost = the English "er". . . . of a hesitant speaker. *Gu*³ sh¹ has a similar use, being only employed in a hesitant way at the beginning of a sentence.

Lye^s is rather strongly emphatic and may express warmth of feeling against the previous thing said :—

- ma^s jaw⁴ lye^s! = but there *aren't* any! (there aren't any, you stupid!).
- ma^s nga¹ lye^s! = it isn't anything of the kind!
- ja³-gu³ ma^s srghe¹ lye^s! = but (*I*) don't know the road! (how can you expect *me* to know it?).

Bá³-htá⁴ (*lit.* when says) is used in some districts, incorrectly, as an emphatic phrase :—

ma^s jaw⁴ bá³-htá⁴! = there are none, I tell you!

Other final particles are *syá* or *syaw*; *chyá* or *chyaw*; *brgha³ lá*, etc. These are all more or less emphatic, but their force can only be acquired by experience.

(10) MISCELLANEOUS IDIOMS.

(1) "All."—The Lisu word for "all" is *a^s-jǐ^s* :—

a^s-jǐ^s-su^s = everybody.
a^s-jǐ^s tya¹ law³ = they are all here.
a^s-jǐ^s-lē¹ = the whole lot; all included.

The idea of totality is very often expressed, however, by the verbal adjunct *gu*³ = to finish*:—

*jye*⁴ *gu*³(a) *law*³ = (they) have all gone.

*ma*⁵ *la*⁴ *gu*³ *syē*⁵ = (they) have not all come yet.

*hpi*⁶ *ye*⁴ *gu*³(a) *law*³ = (it) was all lost.

A rather curious idiom uses this *gu*³, like the Chinese *uan*, to express the impossibility of doing all of a thing; e.g.—

*ba*³ *gu*³ *ma*⁵ *da*⁴ = it cannot all be said (*lit.* must not all be said), *i.e.* there is so much to be said on the subject you could never say it all.

*dza*⁵ *gu*³ *ma*⁵ *da*⁴ = cannot be all eaten up, *i.e.* there is more than can be eaten.

*a*¹-*shī*⁵ *gu*³ *ma*⁵ *da*⁵ (*lit.* "what must not be finished" means "there is no end to"), etc.

*ngwa*⁴-*nu*⁵ *mū*⁵ *kwa*³, *ngwa*¹-*tá*¹-*sī*⁵ *a*¹-*shī*⁵ *gu*³ *ma*⁵ *da*⁴ = there is an unlimited quantity of wild raspberries in our district.

*nī*²-*ma*³ *ma*⁵ *jī*⁴ *ma*³ *la*⁵-*htsaw*⁴ *a*¹-*shī*⁵ *gu*³ *da*⁴ *daw*⁵? = what end is there to dishonest people? (*i.e.* they are innumerable).

The "whole of" anything, or "all over" anywhere, is expressed by *hti*⁵ (one) before the word and *lē*² after it, or sometimes the *hti*⁵ is repeated with the second syllable of a compound word; e.g.—

*hti*⁵ *gaw*³-*dē*⁵ *lē*² = all over (his) body (*gaw*³-*dē*⁵ = body) .or *hti*⁵-*gaw*³-*hti*⁵-*dē*⁵.

*hti*⁵-*mū*⁵-*lē*² = the whole district.

*hti*⁵-*hka*²-*hti*⁵-*law*⁴ = the whole village.

A general inclusion of everything of a certain kind is expressed by *nga*⁴-*hta*⁴-*paw*¹ (*lit.* is this side); e.g.—

*na*⁴ *jaw*⁴ *su*³ *nga*⁴-*hta*⁴-*paw*¹ = any and every person who has a disease.

*mi*⁵ *ye*³ *su*³ *nga*⁴-*hta*⁴-*paw*¹, *mu*⁵-*kwa*³ *mi*³-*ná*³ *tá*¹ *h'a*⁴-*lē*⁵ *na*⁴ *ta*¹ *law*³ = all cultivators (of any race or country) have to trust in heaven and earth.

Sometimes, but more seldom, (*nga*⁴)-*hti*⁵-*ku*¹ or (*nga*⁴)-*dzi*³-*hku*⁴ are used instead of (*nga*⁴)-*hta*⁴-*paw*¹, e.g.—

*nu*⁴ *jaw*⁴ *dsī*³-*hku*⁴ *ngwa*⁴ *tá*¹ *wu*⁵ *grgh*⁵ *lá*⁴ = sell me all you have.

*Nga*⁴-*hta*⁴-*paw*¹ is also used to express the idea of discrimination — "any"; e.g.—

*la*⁵-*hkrgh*⁵ *nga*⁴-*hta*⁴-*paw*¹ *ma*⁵ *nū*⁴ = (I) dōn't want just any plough (*i.e.* I am particular about the kind of plough I get).

* Completed action is, however, best expressed by *daw*³, e.g. *ye*³ *daw*³ *lyaw*³ = (I) have finished (it).

(2) Reference has already been made to the adjectival and adverbial words for "many" or "much," *myá^s* being the simple adjective and *a^s-myá^s* the adverbial phrase. Similarly the adjective "few" is *ni^t* and the adverbial phrase *a^s-ti^t(a)* or *a^s-ti^t.ra^s*; e.g.—

la^s-htsaw^t ni^t(a) law^s = the people are few.

waw^s-bpyá^s kaw²-yi^s ni^t(a) law^s = there is too small an amount of vegetables.

a^s-ti^t-ra^s lye^s jaw^t(a) law^s = there is only a little.

la^s-htsaw^t a^s-ti^t-ra^s jaw^t(a) law^s = there were a few people there.

a^s-ti^t-ra^s(a) mi^t ma^s jaw^t = there was none at all (*lit.* a little even not have).

(3) The words *wu^s* (big) and *raw^s* or *a^s-ti^t(u)* (small) are on used predicatively. When qualifying the noun "da^s-ma^t" and "ra^s respectively, must be employed; e.g.—

yi^t a^t-nga^t a^t-hkrgh^t wu^s(a) law^s = his buffalo is very big.

shē^s-htu^s a^s-ti^t-ra^s raw^s(a) law^s = the pint measure is rather small (*a^s-ti^t-ra^s* [= few] means "rather," "a little," when modifying an adjective).

yi^t a^t-mi^s a^s-ti^t(u) ta^t sye^s law^s = his daughter is small yet (*ta^t or ka^t* = is—in a state or condition).

htē^t-ma^s nya^s yi^t a^s-bi^s da^s-ma^t nga^t law^s = this is his big (*i.e.* eldest) son.

gaw^t-ma^s nya^s yi^t a^s-bi^s ra^s nga^t law^s = that is his little son.

Similarly:—

{ *ná^s-yi^s da^s-ma^t* = the big river.

{ *ná^s-yi^s ra^s* = the small river.

{ *sa^s-ra^s da^s-ma^t* = the big teacher (*saya*).

{ *sa^s-ra^s ra^s* = the small teacher.

(4) The word *hpa^t* is used to strengthen some adjectives; e.g.—

hti^s = near; *hpa^t-hti^s* = quite near.

baw^s = rich; full (of food); *hpa^t-baw^s* = quite full (of food).

bi^s = full (as water in vessel); *hpa^t-bi^s* = brimful.

a^s-mrgh^t³ = now; *a^s-mrgh^t³-hpa^t-hchi^s* = (not) even yet.

(5) The use of the word *lye^s* after adjectives should be noted. It often conveys the idea of motion, "becoming" something or other; e.g.—

raw^s lye^s(a) law^s = (it) gets smaller.

baw^s lye^s(a) ngu^s = (you) will get rich.

yi^s-jya^s si^t⁶.lye^s(a) law^s = the water (in the river) is going down.

(6) The copulative verb, as will have been noticed from the foregoing examples, is very often omitted where we should insert it in English. It is included in the adjective—*i.e.* *wu^s(a) law^s* (*not* *wu^s nga^t law^s*) = (it) is big; *ma^s wu^s* = (it) is not big.

The word *ta*¹ (in some districts *kā*²) though meaning "to be" has a use distinct from *nga*⁴. It usually denotes a state or condition more than an inherent quality:—

*gaw*⁴-*lē*³ *ta*¹ *law*³ = that is how (he or it) is.

*hrgh*¹-*htá*⁴ *na*⁵, *htē*⁴-*lē*³-*ma*⁵ *ta*¹ *law*³-*shī*⁵-*nga*⁴-*law*³ = formerly (he or it) did not seem to be like this.

The phrase *krgh*³-*lye*³ is generally used as the future of the verb "to be":—

*gaw*⁴-*lē*³ *krgh*³-*lye*³(a) *law*³ = that is how it will be.

*nu*⁴ *gaw*⁴-*lē*³ *bá*³ *htá*⁴ *na*⁵ *yi*¹ *ma*⁵ *shī*⁵-*hwe*³ (Ch.) *krgh*³ *lye*³(a) *law*³ = if you say that he will not be pleased (*lit.* he not pleased—will come to).

(7) The idea of necessity is expressed in two ways:—

(a) By *na*⁴-*ta*¹-(or *kā*²)-*law*³ [see § 5 (7) (f)] after the verb:—

*na*⁴-*krgh*³-*lye*³(a) *law*³ refers to the future ("will have to").

*ngwa*⁴ *jye*⁴ *na*⁴ *ta*¹ *law*³ = I have to go.

*nu*⁴ *yi*¹ *tá*¹ *gaw*⁴-*lē*³ *bá*³ *grgh*⁵ *na*⁴ *ta*¹ *law*³ = you will have to tell him that.

*paw*¹-*lá*⁶-*hkw*⁴ *na*⁴-*krgh*³-*lye*³ *nya*³ = if it comes to fighting.

For negative ("must not") see § 5 (7) (f).

(b) By the use of *ma*⁵ *ma*⁵ *da*⁴ (*lit.* not not do). This idiom is stronger than the former:—

*ngwa*⁴ *ma*⁵ *jye*⁴ *ma*⁵ *da*⁴ = I must go (I have no alternative).

*nu*⁴ *yi*¹ *tá*¹ *ma*⁵ *bá*³ *grgh*⁵ *ma*⁵ *da*⁴ = you must (are under strict obligation to) tell him.

(8) A mild expression of purpose or promise is formed by the addition of *ná*² *law*³ to the verb; e.g.—

*gaw*⁴-*lē*³ *ye*³ *ná*² *law*³ = (I) suppose (I) had better do that.

*saw*³ *ná*² *law*³ = (yes, I'll) study—some time or other.

When used with the second and third persons—especially when formed into a verbal noun or with "*law*³-*shī*⁵-*nga*⁴-*law*³"—it conveys the meaning of "ought":—

*nu*⁴ *gaw*⁴-*lē*³ *ye*³ *ná*² *law*³ *shī*⁵ *nga*⁴ *law*³ = you ought to have done that, surely.

*yi*¹ *ngwa*⁴-*nu*⁵ *tá*¹ *hta*⁵ *jē*⁵ *ná*² *law*³ = he ought not to have cursed us.

*dza*⁴ *chya*¹ *dza*⁵ *ná*² *ma*³ *lye*⁵ *nga*⁴ *law*³ = the only thing to do is to boil and eat (our) rice.

*mi*⁵ *ye*³ *ma*⁵ *hku*⁴ *nya*³ = *rghe*²-*lá*⁶-*mu*⁴ *ná*² *ma*³ *lye*⁵ *ngaw*⁴ * = as (you) have not strength to do cultivation work, business (trade) is the only thing you ought to do.

- (9) The word for the "time" or "season" for anything is *tsi'* :—
 a¹-rg^ha¹ b^u tsi' kwa³ = at cock-crow (*lit.* at the cock crows-time).
 li¹-ra⁵ trgh⁵ tsi' ma⁵ hchi³ sye⁵ = the time for transplanting sprouts has not arrived yet.

(10) The following idiom, strictly comparative, is often used without comparative signification :—

gaw⁴ rgh⁵ ma⁵ jaw⁴ = it is not very far (*lit.* it is not so far as that).

gaw⁴ hkrgh⁴ ma⁵ sha¹ = it is not very difficult (*lit.* it is not so difficult as that).

(11) "In one dose"—"at one time," etc. = hti⁵ shi⁴(a) bye⁵.

(12) The expression *ma¹-mi⁵* has a special use. Ordinarily it means old stories, legends, traditions, etc., to recount which is *ma¹-mi⁵ cha¹*. But it is also used like the English word "principle":—

a³-saw¹ bá³ ma³ ma¹-mi⁵ nga⁴ law³ = it is the same idea or principle as what (I) said a moment ago.

gaw⁴-ma³ ma¹-mi⁵ nga⁴ law³ = it is on the same principle as that (or) it is just that same kind of affair.

(13) The word *ja³-gu³*, meaning a "road," is sometimes used to mean "affairs," "matters," etc. :—

a³-saw¹ nu⁴ bá³ ma³ ja³-gu³ nya³ htē⁴-lē³ nga⁴ law³ = the matter you spoke about just now is like this.

yi¹ ye³(a) ma³ ja³-gu³ ma⁵ ji⁴ ma³ lye⁵ nga⁴ law³ = the things he does are only bad.

(14) Proportion is expressed by the word *bē⁴* (to divide) in the following way :—

sa³ bē⁴ hti⁵ bē⁴ = one-third (*lit.* three divisions one division).

htsi⁴ bē⁴ hti⁵ bē⁴ = one-tenth, etc.

In one district known to the author *bē⁴* is used instead of *bē⁴* in this sense.

(15) The idea of mutual action is expressed by the addition of *lá⁶-hkaw⁴* (*Atsi lum*) :—

nū⁴ lá⁶-hkaw⁴ na⁴-ta¹-law = (you) must love one another.

Hchaw⁵-hpa⁵ mū⁵ kwa³ paw¹-lá⁶-hkaw⁴ tya¹ law³ = (they) are fighting (*lit.* shooting each other) in the Kachin country.

raw⁵ a⁵.ji⁵-su³ gwa³-dzyē⁴-lá⁶-hkaw⁴ na⁴-ta¹-law³ = we must all talk it over together (*lit.* discuss with each other). In reflexive action the repeated pronoun is connected by a special conjunction *hchaw⁵* (not *hchaw⁴* which = to follow); e.g.—

* *Ngaw⁴* is contracted from *nga⁴ law³*.

yi¹-wa⁵ hchaw⁵ yi¹-wa⁵ ti¹-lá⁶-hkaw⁴(a) law³ = they were beating each other (*lit.* they with themselves were mutually beating).

(16) There are two ways of expressing the idea "other," "another"—either by *nē¹-bá⁶* (or *ní¹-bá⁶*) or by *yi¹-tē³yi¹*. The former expresses the idea "other," "others," in a general way, whilst the latter denotes non-identity—"another," *i.e.* not this one, but another one; *e.g.*—

nē¹-bá⁶ hchaw⁴-jye⁴ su³ ma⁵ jaw⁴ = there are no others who are following (us).

nē¹-bá⁶ mū⁵ kwa³(a) mi⁴ jaw⁴(a) law³ = (they) have them in other districts too.

nē¹-bá⁶ su³ tá¹ hta⁵ bá³ grgh⁵ = don't tell any others.

Lá⁵-Má⁵-Ta¹ ma⁵ nga⁴; yi¹-tē³-yi¹ hti⁵ raw³ nga⁴ law³ = it is not Lá-Má No. 1; it is another person.

htē⁴ hti⁵ chu⁵ ma³ ma⁵ nga⁴; yi¹-tē³-yi¹ hti⁵ chu⁵ nga⁴ law³ = it is not this kind, it is another kind.

ngwa⁴-nu⁵ hka² kwa³ ma⁵ tya¹; yi¹-tē³-yi¹ hti⁵ hka² kwa³ tya¹ law³ = (he) does not live in our village; he lives in another village (altogether).

(17) "In between" two objects or persons is expressed by *nyi⁵-ku¹-chá¹*:—

gaw⁴ nyi⁵ raw³ ma³ nyi⁵-ku¹-chá¹ nyi²-ta¹ tya¹ ma³ = the one sitting between those two people.

si¹-dzi⁴ htē⁴ nyi⁵ dzi⁴ ma³ nyi⁵-ku¹-chá¹ kwa³ = between these two trees.

In reference to time, however, *htē⁴* (or *gaw⁴-nyi⁵-tsyá¹*) is used; *e.g.*—

yi¹-wu¹ hti⁵ hwa² la⁴(a) bye³ ká¹-ná¹ hti⁵ hwa² la⁴ gaw⁴ nyi⁵ tsyá¹ kwa³ = between (his) first and (his) second coming.

gwa⁵ shí³-krgh³ si¹, li¹-ra⁵ ma⁵ trgh³ sye⁵, gaw⁴ nyi⁵ tsyá¹ kwa³ = during the time between the sowing of buckwheat and the transplanting of (paddy) sprouts.

(18) "In regard to," "with reference to," a particular aspect of a thing is sometimes expressed by *tá¹-si³* (*lit.* in the direction of):—

ni²-ma³ ji⁴ tá¹-si³ na⁵, a¹-shí⁵ bá³ du³ ma⁵ jaw⁴ = in regard to his honesty, however, there is nothing to be said (*i.e.* no fault to be found).

shí³ na⁵ a⁴-hkrgh¹ ma⁵ shí³; h¹i⁴ tá¹-si³ na⁵ a⁴-h¹i³-h¹i³ jaw⁴(a) law³ = it is not very long, indeed; but in regard to its breadth it is very broad. Note the repetition of *h¹i³*, (broad) for emphasis.

(19) The three words *bá³* (say), *sha¹-htē⁴* (talk), and *chyá⁵* (speak—Ch.) need to be distinguished. *Chyá⁵-hkrgh⁵* means a sentence; *chyá⁵-prgh⁵-hwa²* (to chat) is a phrase imported bodily from the

Chinese, where *chyá^s* = speak, *prghe^s* = white, *hwa²* = words (literally). Absurdly enough, the Lisu use *hwa²* for the verb and *chyá^s-prghe^s* for the noun:—

gaw⁴-lē³ hta^s bá³ = don't say that.

hta^s sha¹-htē⁴ = don't talk.

chyá^s-prghe^s hta^s hwa² = don't chat.

chyá^s-prghe^s ma^s hwa² nyi³ = (I) wasn't chatting.

chyá^s-bkrgh^s gaw⁴-ma³ ngwa⁴ ma^s pa¹-ja^s nyi³ = I have never heard that sentence (*pa¹-ja^s* = hear).

(20) "Cleverness," "wisdom," "ideas," "ingenuity," etc., are expressed by the Chinese *chu^s-yi²* (which in Chinese, however, means "purpose," "intention"); e.g.:—

Yang^s-Ren^s (Ch.) *nya³ chu^s-yi² jaw⁴(a) law³* = foreigners (Europeans) are ingenious.

yi¹ na^s chu^s-yi² ma^s jaw⁴ ma^s la^s-htsaw⁴ nga⁴ law³ = he is a man without any ideas (or resource).

ngwa⁴-nu^s Li³-Su³ nya³, a¹-shí^s chu^s-yi² ma^s jaw⁴ = we Lisu have no ideas (shifts or expedients).

(21) In at least one dialect of Lisu concurrent action is expressed by *hti^s-pao^s-bye^s* or *ja³-maw³-bye^s*:—

ja³-gu^s syē^s hti^s-pao^s-bye^s si²-si^s hha^s dza^s law³ = as he walked along he plucked and ate fruit.

yi¹ h¹i⁴ kwa³ jye⁴ ja³ maw³(a) bye^s yi¹ tá¹ hku⁴ grgh^s-ma^s nga⁴(a) l
= while (you) are going to his house, call him (for me), won't you!

Ja³-maw³(a) bye^s seems rather to refer to the doing of anything "while you are about it," i.e., to the killing of two birds with one stone.

Ja³-maw³ by itself has an entirely different meaning—"promised" (always past tense):—

ngwa⁴ tá¹ a¹-lu^s hti^s hpá^s wu⁴ grgh^s ja³-maw³ = (he) promised to buy an iron pot for me.

sa³ h'a⁴ h'a⁴-hpu⁴ hchaw⁶ nyi⁴ kwa³ li³ grgh^s ja³-maw³(a) law³ shi^s-nga⁴-law³ = (I) thought he promised to return (it) on the sixth day of the third moon.

(22) *Dza^s* = to eat; *dza^s-hkwa³* = living or travelling expenses.

(23) "Carelessly," "at random," is often expressed by the Chinese "pu kwan ti" corrupted to "pu²-kwa^s-ne³":—

pu-kwa^s-ne hta^s chyá^s = don't talk at random.

(24) "That and nothing more" is expressed in some localities by *hti^s-gu³(a)* after the thing concerned:—

yi¹ gaw⁴-lē³ bá³ hti^s-gu³(a) = he just said that and nothing more.

(25) "There is plenty of time yet" is expressed by a peculiar idiom—"h'yá⁶ ma⁵ jaw⁴ sye⁵" (*lit.* there is no night yet).

(26) To express the idea of "the way not being open" to do a thing—of a thing not being "feasible" or "proper," the idiom "yi¹ chē² ma⁴ htsye²" (*lit.* the road is not cut through—"no thoroughfare") is used:—

ngwa⁴ tá¹ htsaw² la⁴ ma³ chē² ma⁵ htsye² = there is no proper occasion for coming to tie me up (*lit.* the road for tying me up is not cut through).

ni⁴-ma³ h'rg⁴(a) ma³ chē² ma⁵ htsye² = there is no cause for anger (*lit.* the road for anger is not cut through).

(27) "Custom," "propriety," "reason," etc., are expressed by the Chinese word *lǐ*⁵; e.g.—

yi¹ li⁵ ma⁵ jaw⁴ = it is not the custom—(or) it is not reasonable (to do that).

ngwa⁴-nu⁵ Li³-Su³ li⁵ nga⁴ law³ = it is our Lisu custom.

ngwa⁴ tá¹ hrgh⁴-htá⁵ bá³ grgh⁵ la⁴ ná² ma³ li⁵ nga⁴ law³ = by rights (he) should have come and told me first.

(28) To think fondly of, long after another (in his absence) = si⁵-jyá³ (in some districts *syá⁶-jyá³*); e.g.—

nu⁴ tá¹ a⁴-hkrgh¹ si⁵-jyá³(a) law³ = I have been longing after you very much.

(29) Medium-sized = lē¹-lē⁵; e.g.—

yi¹ da⁵-ma³ ma⁵ nga⁴; yi¹ ra⁵(a) ma⁵ nga⁴; yi¹ lē¹-lē⁵ nga⁴ law³ = it was not the big one, nor was it the small one; it was the medium one.

In this example notice the use of *yí*¹, which here (as often) approximates to the definite article.

(30) "Accustomed to," "used to," is expressed by *tsaw²-lye³* or *shē²-dē⁵*:—

hta⁴ la⁴ tsaw²-lye³ nyi³ nga⁴ law³ = it is because (he) is used to coming here.

ye³ ma⁵ shē²-dē⁵ nyi³—a⁴-hkrgh¹ ye³ ma⁵ ku¹ sye⁵ = (I) cannot do it very well as (I) am not accustomed to it.

When the verb "to say" is employed, the expression *ka³-hkwa⁵* is more common:—

gaw⁴ hti⁵ hkrgh⁵ ma³ bá³ ma⁵ ka³-hkwa⁵ = (we) are not accustomed to saying that sentence—*i.e.* it is not used very much.

(31) The word for "black" is *ná³* or *ná³-drgh⁵*; "dark," of night is *ná³-htsi²-lye³*:—

yi¹ bū⁴-htsi⁵ nya³ ná³-drgh⁵-mu³ ta¹ law³ = his clothes are (or his coat is) black.

h'i⁴ kwa³ hchi³ ye⁴ nya³, ná³-htsi⁴-lye³(a) ngu³ = when (we) reach home it will be dark. Note the use of *ngu³* for the future tense.

ná³-htsi⁴-lyaw³! a³-taw¹ myá³ na⁴-ta¹-law³ = dark! we must light a lamp (*lit.* a fire).

- (32) { Ripe (grain or fruit); cooked through (of food) = mi³.
Unripe or uncooked = dzi³.

The former should be distinguished from *mi⁴* (tasty) which is only slightly different in tone.

(33) The word *shí⁶* (new) is applied to persons as well as things. The word for "old," however, is *maw⁵* when applied to persons or animals, and *bē⁵* when applied to things; *e.g.*—

htsaw⁴-maw⁵-hpa⁵ = an old man.

htsaw⁴-maw⁵-ma³ = an old woman.

yi² na⁵ maw⁵ yaw³ (= ye³-aw) = he is (has got) old. But—

h'i⁴ bē⁵ = an old house.

bu⁴-htsi⁵ bē⁵ = old clothes, etc.

(34) "Just right"—neither too big nor too small—neither too much nor too little, etc. = yi¹-dzyá¹; *e.g.*—

ma⁵ shí³ ma⁵ nyē³; yi¹-dzyá¹ nga⁴ law³ = (it is) neither long nor short; it is just right.

(35) The "appearance" of a thing is its *hpye⁵*. "Like," "resembling," is *rghe⁴*. Hence *hpye⁵-rghe⁴* = resembling in appearance; *e.g.*—

gaw⁴ hti⁵ raw³ ma³ Waw⁴-Lu² hpye⁵-rghe⁴ = that person looks like Mr. Bear No. 6.

ngwa⁴ a¹-waw⁵-hpa⁵ hpye⁵ ma³ rghe⁴ = (it) does not look like my uncle.

A somewhat peculiar idiom to express a similar idea uses the word "hchaw⁵-hpá²" (companion, mate). Originally meaning a "companion," *hchaw⁵-hpá²* has come to mean a "mate"—of things as well as persons, *e.g.* one shoe of a pair being the *hchaw⁵-hpá²* of the other. It is also used metaphorically; *e.g.*—

ni⁵-gu³ su³ tá¹ grgh⁵ nya³, shí⁴(a) ma³ yi² hchaw⁵-hpá² nga⁴ law³ = if I am given (in marriage) to the heathen,* it will be the same as being dead (*lit.* death its mate is).

hku⁵-dza⁵-ma³ ma³ nga⁴(a) mi⁴, hku⁵-dza⁵-ma³ yi² hchaw⁵-hpá² nga⁴ law³ = although it is not stealing, it is just the same as (*lit.* is the mate of) stealing.

(36) There is a slight distinction between the two words *jye⁴* and *ye⁴* for "to go." The latter can never be used alone, as an independ-

dent verb, and seems to be less definite than *jye⁴* as regards direction, purpose of going, etc.; e.g.—

hti⁵ h'i⁴ hti⁵ h'i⁴ bá³ grgh⁵ jye⁴ = go to every house and tell (them) (*lit.* one house one house, etc.).

hti⁵-htgrhe²-ra⁵ nyi³ ye⁴ = go and look for a moment.

á²-mi¹ hwa³ ye⁴, hchaw⁵-hpá² bu⁴! = hurry up, go and look for (it), friends!

yi⁶-ta¹ ye⁴ lá⁴ = let's go to bed (*lit.* sleep go come).

The proper use of these two words can only be acquired by experience. Another use of *ye³* is to express the idea of action with a view to future requirements (Ch. *hsia*):—

gaw⁴-lē³ bá³ ta¹ ye⁴(a) law³ = (he) said that (*i.e.* left the information).

yi¹ h'i⁴ kwa³ krgh³ ta¹ ye³(a) law³ = (I) put it down (for him) in his house.

(37) The expression *ti¹ ye⁴* is often used instead of *tya¹* (to be anywhere, to be present, to live), but seems more to refer to temporary sojourn anywhere than permanent residence; e.g.—

ngwa⁴ a¹-yi⁶ h'a⁴-mi⁴ kwa³ ti¹ ye⁴(a) law³ = my elder brother is staying behind on the taungya.

ngwa⁴ a¹-waw³-si¹ Mū⁵-Chi³-Ná² kwa³ li¹ hkaw⁶ ti¹ ye⁴ law³ = my fourth uncle lived at Myitkyina four years.

The word *jaw⁴* is also used instead of *tya¹*, but it means "to be an inhabitant of"—a village or district; e.g.—

nu⁴ a³-li³-kwa³ tya¹ su³ nga⁴ law³ or nu⁴ a³-li³-kwa³ jaw⁴ su³ nga⁴ law³ = where do you live? (*lit.* you where live person are?).

hta⁴ tya¹ su³ nga⁴ law³ or hta³ jaw⁴ su³ nga⁴ law³ = (I) am a man of this place.

The word *jaw⁴* in this sense is, however, restricted to just a very few sentences of this kind, and cannot be used indiscriminately like *tya¹*.

It must be borne in mind that the use of *tya¹*, *ti¹-ye⁴*, and *jaw⁴* is strictly confined to human beings, animals, and living things generally. The corresponding words for inanimate things is *da²* (on) and *dá²* (inside); e.g.—

pa⁵-trgh¹ nya³ mi³-ná³ kwa³ da² law³ = the bench is on the ground.

lrgh³-krgh¹(a) bye³ kaw⁵-pa² nya³, chaw²-tsi³ (Ch.) htá⁵-si¹ kwa³ da² law³ = the bowls and basins are on the table.

* *Lit.* demon-worshippers. This statement was made to the author by a Lisu Christian girl who was betrothed against her will into a heathen family, and well illustrates the use of *hchaw⁵-hpá²*.

htaw⁵-rghe⁵ nya³ si²-grgh⁵ ná¹ kwa³ dá² law³ = the books are in the box (or cupboard).

a¹-hta³-pyá⁵ gu³ h'i⁴ ná¹ kwa³ dá²(a) law³ = the (sword) sheath is in the house.

(38) The verbs *mrgh³* and *rá⁶* (in some districts pronounced *yá⁶*) are very important and their use should be mastered; *mrgh³* alone or before the verb means to "get":—

h'a⁴-ba⁴ hti⁵-ma³ wa³-hpū⁵ sa³-htsi⁴ hpá⁵ mrgh³(a) law³ = he gets a wage of Rs. 30 per month (*lit.* month one wages thirty coins gets).

mū⁵-hkaw⁶ ji⁴(a) nya³, dza⁴-ma³-sī⁵ hti⁵-h'yá⁴ law⁴ hchi³ mrgh³(a) law³; ma⁵ ji⁴ nya³, ngwa⁵-htsi⁴ law⁴ si¹ ma⁵ mrgh³ = in good years, (we) get about one hundred baskets of paddy, in bad (years, we) do not even get fifty.

nu⁴ gaw⁴-lē³ ye³ nya³, hta⁶ mrgh³(a) law³ = if you do that (*lit.* thus) you will get a scolding.

hwa⁵-htsi⁴ hti⁵-rghe³ hchi³ drgh⁵ mrgh³(a) law³ = (we) get (*lit.* strike get) about a load of oil (out of it).

ma⁵ hwa³ mrgh³ = (it) was not found (*lit.* not find get).

yi⁶-ta¹ ma⁵ mrgh³ = (he) did not—could not—get to bed.

h'a⁴-mi³ ma⁵ hkwa³ mrgh³ = the taungya did not get dug.

With the three words *dza⁵* (eat), *daw⁴* (drink), and *gwa⁵* (wear), *mrgh³* precedes the verb; *e.g.*—

dza⁴(a) ma⁵ mrgh³ dza⁵, bū⁴-htsi⁴(a) ma⁵ mrgh³ gwa⁵, ji⁴-hprgh³(a) ma⁵ mrgh³ daw⁴ = (he) does not get rice to eat, clothes to wear, (or) liquor to drink.

In some districts the word *wa³* would replace the *mrgh³* in the last sentence (only), *i.e.* *dza⁴ ma⁵ wa³ dza⁵*, etc.

The word *rá⁶* (Ch. *chok*; Atsi *dzang*) is untranslatable into English. Used alone "*rá⁶(a) law³!*" may mean "it has hit the mark!" (of shooting at a target), or "quite right!" (*i.e.* you have 'hit the mark' in what you say), etc.:—

paw³ ma⁵ rá⁶ = missed the mark (shooting with gun).

law³ ma⁵ rá⁶ = missed the mark (throwing anything).

bá³ ma⁵ rá⁶ = to speak incorrectly, say a thing wrongly, be "wide of the mark," etc.

rē⁵ rá⁶(a) law³ = useful (rē⁵ = to use).

Another use of the word *rá⁶* is to be "willing to give up" a thing, or, in the negative, to be "loth to do" a thing:—

ngwa⁴ yi¹ tá¹ jye⁴ tsi³ ma⁵ rá⁶ = I am loth to let him go (*lit.* I him go let not feel-willing).

nu⁴ tá¹ wu⁵ grgh⁵ ma⁵ rá⁶ = (I) am loth to sell it to you (*i.e.* loth to part with it).

mi⁴(a) ma³ nya³ yi¹ dza⁵ ma⁵ rá⁶ = he will not (*i.e.* is too parsimonious to) eat nice (things).

(39) Desire to do a thing (Kachin *mayu ai*) is expressed by *mū³-si³* or *ni² shi³* according to locality:—

yi¹-wa⁵ gwa³-hchye² mū³-si¹ jaw⁵ = (he) says they want to dance.

bá³-ngo⁴ ma⁵ cyá⁶ mū³-si¹ = (I) don't want to take over (settle) disputes [*bá³-ngo⁴* = a "case"; *cyá⁶* = to talk].

*ji³ ga⁶ * ni²-shi³(a) law³* = (I) want to go to the market.

jwa⁴ ma⁵ rá⁶-jye⁴ ni²-shi³ or jwa⁴ rá⁶-jye⁴ ni² ma⁵ shi³ = (I) don't want to go down there.

(40) The word *hcha⁶* is sometimes, though not often, used to express desire, "I wish that," "I hope that," etc.:—

htaw⁵ rghe⁵ htē⁴-ma³ nyi³ ku¹ hcha⁶! = I wish I was able to read these books. [*N.B.*—The locse use of *htē⁴-ma³* for "these"; *gaw⁴-ma³* is, similarly, used for "those."]

ya³-hpye² chí²(a) ma³ kwa³-bye³ Hrg^h⁵-hpa⁵ bye³ Hchaw⁵-hpa⁵ paw³ lá⁶-hkaw⁴ nya³, Hchaw⁵-hpa⁵ hwa¹ lye³ hcha⁶ = if the Chinese and the Kachins fight over the uprooting of opium, (we) hope the Kachins will win (*lit.* opium pulling from, Chinese with Kachins shoot each-other, Kachins win—hope).

(41) The expression *a⁵-hwa²* meaning "soon," "in a short time," etc., is also used to mean "perhaps," "sometimes," etc.; *e.g.*—

a⁴-hwa² ni⁵ hpa⁵ ma⁵ la⁴ ma⁵ srghe¹? = but perhaps the priest (*lit.* demon-er) won't come!... what if he doesn't come?*

nyi⁵-hpá⁵ mrgh³(a) ma³ h'yá⁶-nyi⁴(a) jaw⁴; hti⁵ hpá⁵ mrgh³(a) ma³ h'yá⁶-ny⁴(a) jaw⁴; a⁵-hwa² hti⁵ hpá⁵ si¹ ma⁵ mrgh³ ma³ h'yá⁶-nyi⁴(a) jaw⁴ = some days (we) get two rupees (*lit.* two-coins get days have); some days (we) get one rupee; some days (we) perhaps do not even get a single rupee.

a⁵-hwa² a³-nyi³-ma³-mu³ tyá⁴ ma⁵ srghe¹? = but perhaps (she) will be in confinement (after childbirth)?

(42) Uncertainty is expressed by a distortion, both in tone and meaning, of the Chinese word *su-mu* (a number); *e.g.*—

yi¹ su¹-mu¹ ma⁵ jaw⁴ = it is uncertain; there is no fixed rule; one can never tell, etc. (*lit.* it has not a number).

yi¹ su¹-mu¹ jaw⁴(a) law³ = there is a rule to go by; you can always tell; a decision has been come to, etc. (*lit.* it has a number).

(43) Fate, destiny, is expressed by *syá⁶-myá³* (*lit.* life).—

syá⁶-myá³ ma⁵ ji⁴ = (I) am ill-fated (*lit.* life is bad).

* *Ji³* = market; *ga⁶* (*lit.*) = to drive, pursue. The compound expression *ji³ ga⁶* means to attend a market such as are held in China every five days. In some districts the expression is not known, the Chinese *kai³-tsi³* (= market) being used instead.

Affinity between two persons, especially husband and wife, is expressed by their "destinies" being "wrapped"; e.g.—

yi¹-wa⁵ nyi⁵-ma³ sgá⁶-lá⁶-hkaw⁴(a)-ma³, syá⁶-myá³ ma⁵ htē³ nyi⁴ nga⁴ law³ = their (husband and wife) quarrelling is due to their having no affinity (*lit.* they couple breath-each-otherness, lives not wrapped because is).

(44) The word to "pass"—as of time, or as two persons passing on the road—is *kaw*³ (Ch.); e.g.—

htē⁴ nyi⁵ sa³ hkaw⁶ kaw³ krg^h3 nya³ a⁴-ti¹-ra⁵ sa⁴ jye⁴(a) ngu³ = after these (next) two or three years things will get a little easier (*lit.* these two three years having—passed . . . a little easy go will).
ja³-gu³ kwa³ ma⁵ kaw³ rá⁶ = (I) didn't pass (*lit.* pass hit)(him) on the road.

To "cross" over, is *hkaw*⁴; e.g.—

htsa⁶-bye³ trge² hkaw⁴ jye⁴(a) law³ = (he) suddenly jumped over (it).
wa⁴-chi³ htē⁴-ma³ hkaw⁴ jye⁴ nya³ hka² kwa³ hchi³ ye³(a) law³ = when we have crossed this (mountain) range (we) shall reach the village.

(45) "There is nothing the matter" (with anyone); "nothing has happened (to anyone); "no harm has come" (to anyone), is expressed by "a¹-shí⁵ ma⁵ hkaw⁴." This "hkaw⁴" does not seem to be used with this meaning in the positive, or in any other connection.

(46) There seems to be no Lisu word for to "feel." The idea is, however, often expressed by repeating the last word of a verbal phrase and adding *ta*¹ (or *ka*²)-*law*³ for the present and *krgh*³-*lye*³(a)-*law*³ for the future; e.g.—

{ yi¹ tá shí⁴ tsi³ ma⁵ rá⁶ = (I) am loth to let him die.
{ yi¹ tá shí⁴ tsi³ ma⁵ rá⁶ rá⁶ ta¹ law³ = (I) feel loth to let him die.
{ mi⁵ ye³ ma⁵ hku⁴ = (I) have not strength to work.
{ mi⁵ ye³ ma⁵ hku⁴ hku⁴ krg^h3-lye³(a) law³ = (I) shall not feel strong enough to work.
{ wu¹-dū³ a³-ti¹-ra⁵ na⁴(a) law³ = (my) head aches a little.
{ wu¹-dū³ a³-ti¹-ra⁵ na⁴-na⁴-mu³ * ta¹ law³ = (I) feel a slight headache.

(47) The phrase *dye*³-*lye*³ means to "reach top" or "reach the mark"; e.g.—

hkrg^h5-htgr^h5 l bye³ dye³-lye³ law³ = it (the trigger) reaches the mark with a click.
wu⁵ ma⁵ dye³-lye³ sye⁵ = (he) is not full-grown yet.

(48) To "last long" is expressed by the verbal auxiliary *pu*³ (Ch. *ching*):—

*dza*⁵ *ma*⁵ *pu*³ = it doesn't last long.

*hū*⁴-*htsi*⁴ *nya*³, *mi*³-*na*³-*htsi*⁴ † *si*³-*ma*⁵-*htsi*⁴ *taw*¹ *pu*³(a) *law*³ = hill-sesamum oil burns longer than kerosene (*lit.* more burn last).

(49) The Lisu word for to "separate," "be distant from," is *kaw*², but the Chinese *ke*² is more commonly used; *e.g.*—

*wa*⁵ *kaw*² *da*² *law*³ = (there is) snow separating (you) from your destination.

*gaw*⁴ *rgh*³ *ma*⁵ *ke*² = it is not separated very far.

*a*⁵-*myá*² *tai*² *ke*² *lá*⁶ *hkaŋ*⁴ = (we) are separated from each other by many generations—*i.e.* are 5th, 6th or 7th, etc., cousins.

[N.B.—The word *tai*² for "generation" is a Chinese word, but is more commonly used by the Lisu than their own word *si*¹.]

(50) To "remain over" is *dzye*³-*lye*³:—

*a*³-*mrgh*³ *a*⁵-*ma*⁴ *ma*⁵ *dzye*³-*lye*³ = no one remains now.

*dzye*³-*lye*³ *ma*³ *nya*³, *a*¹-*na*⁵ *tá*¹ *cha*¹ *grgh*⁵ = what is left over feed to the dog.

(51) Of the two words for "carry," *pi*¹ and *tá*², *pi*¹ means to carry on the shoulder as a log of wood, a Chinese coolie's burden, or a sedan-chair. † *Tá*² means to carry in the hand, and is often used with *ru*⁴ (take); *e.g.*—

*ngwa*⁴ *tá*¹ *ru*⁴ *tá*² *grgh*⁵ *lá*⁴ = take (it and) bring it to me.

*á*¹-*mi*¹ *ru*⁴ *ye*⁴ = go (and) fetch (it) at once.

(52) The auxiliary verb *h'a*⁴ (away) sometimes gives a turn to the meaning of the word it follows, *e.g.* *haw*⁵ = to lead; *haw*⁵-*h'a*⁴ = to escort.

(53) Capacity is indicated by the auxiliary particle *di*⁴, which is never used alone; *e.g.*—

*gaw*⁴ *myá*³ *krgh*³ *ma*⁵ *di*⁴ = it won't hold that much (*lit.* that much place not down).

*sa*³ *htsi*⁴ *law*³ *ma*⁵ *htsi*⁴ *krgh*³ *di*⁴(a) *law*³ = it will hold more than thirty baskets.

(54) To "try" = *shi*⁵ *nyi*³. When the thing to be tried is stated, the *shi*⁵ is sometimes loosely omitted; *e.g.*—

*hti*⁵ *htghe*² *ra*⁵ *shi*⁵-*nyi*³ *mu*⁵ = have a try now! (*lit.* try for a moment).

*ye*³ *shi*⁵-*nyi*³ *ná*² *law*³ or *ye*³ *nyi*³ *ná*² *law*³ = (I will) have a try to do (it).

† *Lit.* earth-oil—a word only recently coined.

‡ *Pi*¹ *tá*² *jye*³ is, however, used of a cat or a dog running off with something in its mouth. This seems to be in imitation of the Chinese idiom.

(55) It remains to note certain adverbial and rhythmical modes of expression.

A large class of graphic adverbial expressions are formed by the repetition of a single or double word with *ka*³ (some districts prefer *na*³) inserted between them. Many of them are onomatopoeic; e.g.—

{ hpong⁵ ka³ hpong⁵ = the sound of a native hoe striking the clods in successive "thuds."
 { hchu⁵-hchu⁵ ka³ hchu⁵ hchu⁵ = the sound of whispering.
 { hti¹-hti¹ ka³ hti¹-hti¹ = the sound of giggling.
 { shi⁵-lū⁵ ka³ shi⁵-lū⁵ = the hum of people's voices—a babel of sound.
 { ba⁴-la⁴ na³ ba⁴-la⁴ = the sound of heavy rain,
 etc., etc.

No less vivid is the construction which prefixes *chi*³-*li*³ to a compound word; e.g.—

*chi*³-*li*³ pong⁵-tong² = "ker-plunk!" (sound of a stone falling into water).

*chi*³-*li*³ hkrgh²-lrgh⁵ = clumsy, complicated, etc.

*chi*³-*li*³ hchyá²-lá² = tangled, uneven, etc.

*chi*³-*li*³ hpaw²-law⁵ = turning over and over, backwards and forwards, etc.

*chi*³-*li*³ nga⁶-lá⁶ = miscellaneous; odds and ends, etc.
 etc., etc.

Most of these expressions can be used either singly, or with one word repeated or both words repeated, without the *chi*³-*li*³ at all. It (the *chi*³-*li*³) merely strengthens the words it precedes and makes them more vivid. Cp. Eng. "all crumpled up" instead of merely "crumpled"; "all in a fluster" instead of "flustered," etc., etc.

Lisu poetry, of which there seems to be an abundance, uses many words not in ordinary conversational use. As Lisu poetry, like Chinese, seems to be largely based on antithesis, a large number of dummy or "match" words are used to offset real ones, and many such dummy words are used in common colloquial expressions too (though never alone). When, however, there already exist suitable words for mating purposes, dummy words are not used or even invented for the antithetical couplets and four-word phrases the Lisu love so much; e.g.—

(a) Where dummy words are not used—

ni²-lrgh¹-si²-lrgh¹ = to repent (*lit.* heart-change-liver-change. Here "liver" mates with "heart").

ni²-sha¹-myá³-sha¹ = sorrow (*lit.* heart-difficult-eyes-difficult).

yi⁶-ra⁵-fyi³-ra⁵ = kith and kin (*lit.* little-elder-brothers-little-younger-brothers).

hchi⁴-ra⁵-h'yá⁵-ra⁵ = game (*lit.* little-barking-deer-little-sharau)

hchi¹-tsá³-lá³-tsá³ = to serve, wait upon (*lit.* foot-connect-hand-connect) etc., etc.

(b) Where dummy words are used—

- $na^4-su^3-hpyá^5-su^3$ = sick people. In this, as in all such expressions, the dummy word can be at once picked out as being the second unrepeatd word, in this instance $hpyá^5$. Na^4-su^3 alone would mean precisely the same as $na^4-su^3-hpyá^5-su^3$. Many of these expressions are capable of variation, e.g.—
- $na^4-ra^5-hpyá^5-ra^5$ = sicknesses.
- $na^4-jaw^4-hpyá^5-jaw^4$ = to be sick (*lit.* have sickness)..
- $na^4(a)-ma^3-hpyá^5(a)-ma^3$ = the sick (persons or others). But in all cases $hpyá^5$ is the only word used with na being⁴ the word to which it is, so to ∞ peak, legally married. Similarly—
- $hchya^4-krgh^3-ngaw^5-krgh^3$ = $hchya^4-krgh^3$ alone = to transgress.
- $hku^5-dza^5-ná^3-dza^5$ = hku^5-dza^5 alone = to steal, pilfer.
- $wa^4-chi^3-wa^4-mu^3$ = wa^4-chi^3 alone = mountains, hills.
- $htsaw^4-mrgh^4-htsaw^4-ji^5$ = $htsaw^4-mrgh^4$ alone = a stupid person; idiot.
- $lrgh^4-krgh^3-lrgh^4-mi^3$ = $lrgh^4-krgh^3$ alone = cups (and basins),

etc., etc., for a very large number of expressions. In fact it may be said of these four-word-couplet expressions, as of the adverbial expressions in chi^3-li^3 and ka^3 mentioned above, that they are practically inexhaustible. No European can ever hope to know even half of them, for they vary considerably in different dialects, and new ones seem to be easily and frequently coined. In some ways the Lisu language may seem to be a poor and barren one, but in these particular directions it grows rank and luxuriant.

Mention should also be made of Lisu "nicknames" ($há^1-ngaw^5$)—a set of "slang" expressions which they often use either in flippant conversation (the children will propound them to each other as riddles) or to conceal their meaning when others of a different race are present; e.g.—

Salt ($htsa^5-baw^3$) is also called $hrgh^5-ji^3$ (sand) or $Law^5-Mye^5 ma^3$ (Burmese woman), etc.

Rice (dza^3-hpu^4) is also called $baw^6-law^3-hu^3$ (ant's eggs) or $a^4-m\ ao^3 si^3 hchi^3$ (cat's teeth).

A pig ($a^1-vá^6$) is also called $mü^3 syá^2$ (rough bristles).

A harrow (cya^2-si^5) is also called $mi^3 ná^3-wu^1-prgh^1$ (earth-comb).

A bridge ($gaw^5-jē^4$) is also called $yi^3-jya^3-ji^5-hrgh^4$ (water-girdle).

The Chinese ($Hrgh^5-hpa^5$) are also called $a^3-ná^3$ (crows *).

The Shans ($Brgh^3-Yi^3$) are also called $si^5-ná^3$ (black teeth)

and so on for a large number of words. Some of these nicknames are witty and amusing.

* Because, they say, "all crows are black, and all Chinese are bad."

APPENDIX.

Time, Relationships, Weights, Measures, Money.

A.—TIME.

(i) *Of Day*.—Very few Lisu know anything about the hours of the day. When they come into contact with Europeans, they learn to express the time of day by the word *shü⁵-shü³*, which is a corruption of the Chinese *shü shen* (time of day, hour). But this *shü⁵-shü³* may mean either "o'clock" or an "hour" or a "watch" or clock, so it is sometimes a little ambiguous; *e.g.*—

{ *shü⁵-shü³ sa⁵ ma³* = three o'clock, three hours, or three watches.
 { *shü⁵-shü³ li¹ ma³ brgh⁵* = half-past four, or four and a half hours.

It usually takes a Lisu a long time to comprehend our division of the day. He is inclined to start his reckoning about daybreak, thinking it should be one o'clock by about 7-0 a.m., six o'clock by 12-0 a.m., etc.

(ii) *Days of the Week*.—Those Lisu who have become Christians, or are in contact with Christians, have adopted the word *na⁵* (rest, stop) to express the days of the week; *i.e.*—

{ Sunday = *na⁵ h'yá⁶-nyi⁴* (rest day).
 { Monday = *na⁵ ká¹-ná¹ hti⁵ nyi⁴* (one day after rest).
 { Tuesday = *na⁵ ká¹-ná¹ nyi⁵ nyi⁴* (two days after rest).
 { Wednesday = *na⁵ ká¹-ná¹ sa⁵ nyi⁴* etc.
 { Thursday = *na⁵ ká¹-ná¹ li¹ nyi⁴*
 { Friday = *na⁵ ká¹-ná¹ ngwa⁵ nyi⁴*
 { Saturday = *na⁵ ká¹-ná¹ hchaw⁶ nyi⁴*

This word *na⁵* is beginning to be used for a week, *e.g.* *hti⁵ na⁵* = a week, *nyi⁵ na⁵* = two weeks, *sa³ na⁵* = three weeks, etc. At present, however, the number of Lisu who would understand this is very limited.

(iii) *Months*.—Most Lisu follow the Chinese lunar calendar, even when they live in British territory. New Year (*hkaw⁶ shē⁶*) is movable, but it usually falls between January 20 and February 20 and always, of course, on a new moon. As scarcely any Lisu read Chinese they do not use printed Chinese calendars, but judge the day of the month fairly accurately by the size of the moon. For the first, second, and twelfth months of their year they generally use the Chinese words; *i.e.*—

The first moon = *cheng³-ye³*.

The second moon = *ri²-ye³*.

The twelfth (last) moon = *la⁵-ye³*.

The other moons take the ordinary Lisu numerals and the word *h'a⁴* (moon); *e.g.*—

The third moon = *sa³ h'a⁴*.

The fourth moon = *li² h'a⁴*.

The fifth moon = *ngwa⁵ h'a⁴*.
etc.

From the first to the tenth day (inclusive) of each moon the expression *h'a⁴-hpu³* (*lit.* moon open) is used after the number of the moon; *e.g.*—

cheng³-ye³ h'a⁴-hpu³ hti⁵ nyi⁴ = the first day of the first moon.

rī²-ye³ h'a⁴-hpu³ sa⁵ nyi⁴ = the third day of the second moon.

sa³-h'a⁴ h'a⁴-hpu³ htsi⁴-nyi⁴ = the tenth day of the third moon.
etc.

After the tenth day of the moon *h'a⁴-hpu³* is omitted; *e.g.*—

hchaw⁶-h'a⁴ htsi⁴-ti² nyi⁴ = the eleventh of the sixth moon.

shī⁵ h'a⁴ htsi⁴-h'¹ nyi⁴ = the eighteenth of the seventh moon.

la⁵-ye³ nyi⁵-tsi¹-ku² nyi⁴ = the twenty-ninth of the twelfth moon.

The end of a moon is expressed by the moon "breaking"; *e.g.*—

sa³-htsi⁴ nyi⁴ kwa³ ku³ h'a⁴ htsye²-krgh³ ngu³ = the thirtieth will be the last day of the ninth moon (*lit.* on the thirtieth day the ninth moon will break).

cheng³ ye³ ma⁵ htsye²-krgh³ htá⁴ lye⁵ la⁴ law³ = (he) will come before the end (*lit.* breaking) of the first moon.

When a number of months is to be expressed, the full word *h'a⁴-ba³* (moon) is used; *e.g.*—

h'a⁴-ba³ sa⁵-ma³ = three months (*lit.* moons).

tsrghe² h'a⁴-ba³ nyi⁵-ma³ nya³, mū⁵-shē³ dū⁵ la⁴(a) law³ = in another two months (moons) the rainy season will be on (*lit.* enter).

(iv) *Seasons.*—The Lisu do not, as we and the Chinese do, divide the year into four seasons. The only seasons they speak of are the rainy season (*mū⁵-shē³ htá⁴*) and the dry season (*mu⁵-htsu⁴ htá⁴*).

(v) *Years.*—In the enumeration of years the Lisu, at least those who have been born or have lived any length of time in China, theoretically follow the Chinese in numbering every year, past or present, by the reign of a Chinese emperor, but in practice very few of them are able to do this. A much simpler method by which every intelligent Lisu can reckon years is by the Chinese duodecennary cycle, each year of which is presided over by one of twelve animals. Unfortunately this cyclical method of reckoning leaves it quite uncertain whether 12, 24, 36, etc., years should be added or subtracted from the year in question, when the presiding animal alone is stated; *e.g.* a Lisu may tell you he was born in the "dragon year" (*lu⁵ hkaw⁶*) and leave you to guess whether he means 1856, 1868, 1880 or 1892, etc., which are all equally "dragon years."

The cycle runs as follows:—

Years.				Presiding animal.
1876	1888	1900	1912	... Rat (há ²).
1877	1889	1901	1913	... Buffalo (a ¹ -nga ⁶).
1878	1890	1902	1914	... Tiger (la ⁵ -ma ³).
1879	1891	1903	1915	... Hare (htaw ⁵ -la ⁴).
1880	1892	1904	1916	... Dragon (lu ⁵).
1881	1893	1905	1917	... Snake (hu ³).
1882	1894	1906	1918	... Horse (a ¹ -mu ⁵).
1883	1895	1907	1919	... Goat (a ¹ -hchī ³).
1884	1896	1908	1920	... Monkey (chya ² -mye ⁶).
1885	1897	1909	1921	... Chicken (a ¹ -rgha ¹).
1886	1898	1910	1922	... Dog (a ¹ -na ⁵).
1887	1899	1911	1923	... Pig (a ¹ -vá ²).

etc.

E.g.—

nu⁴ a¹-shī⁵ hkaw⁵ su³ nga⁴ law⁵ = what year do you belong to?
(*lit.* what year's person are you?).

htaw⁵-la⁴ hkaw⁵ su³ nga⁴ law⁵ = (I) am the hare year's person,
i.e. was born in a year presided over by the hare,

which may be 1903, 1891, 1879, 1867, 1855, or 1843, etc.: which of these has to be guessed by the man's apparent age. It is very seldom that a Lisu does not know the animal which presided over his natal year, but it is often impossible (in the case of older persons) to tell which particular year it should be. Very old people often lose count entirely and cannot tell you themselves whether they are, *e.g.*, 83, 95, or 107 years old.

Among the Chinese these "presiding animals" are important for use with their horoscope in arranging betrothals, determining "lucky days," etc., etc., but the Lisu do not seem to use them to that extent. Days are, however, roughly determined as favourable or unfavourable for certain purposes by reference to the presiding animal, for these twelve animals preside over cycles of twelve days as well as twelve years.

The straightforward way of asking a person's age is:—

nu⁴ á³-myá³ hkaw⁶ jaw⁴ (a) law⁵ = how old are you (*lit.* how many years have you?).

sa³ htsi⁴ ngwa⁵ hkaw⁶ jaw⁴ (a) law⁵ = I am thirty-five years old
(*lit.* have thirty-five years).

B.—RELATIONSHIPS, ETC.

(i) *Names.*—The Lisu give names to their sons when only a few days old; these names are usually called *a⁵-chī² mye³* (milk names). Curiously enough these names are never, or should never, be used during the person's lifetime. Though all a man's relations and neighbours know his "milk name" they will never mention it in his presence, or great offence would be given. An outsider would never get to know a Lisu's "milk name" unless he made special enquiry

(and the information would probably be given *sotto voce* even if the man concerned were miles away from the spot) or else overheard the name used in a quarrel where it was intended to give an insult. A certain amount of superstition seems to underlie this peculiar custom.

When a youth is married he is given another name ending in *hpa⁵* (man, male). His wife thence bears the same name except that the *hpa⁵* is changed to *ma³* (mother, female); e.g. a youth will be called *Nrgh⁵-Trghe²-Hpa⁵* and hence his wife *Nrgh⁵-Trghe²-Ma³*, or the youth *Hku⁴-Myá⁵-Hpa⁵* and his wife *Hku⁴-Myá⁵-Ma³*.

Even this method of naming is, however, far from general. By far the larger number of Lisu are commonly known by their surname plus their number. Every Lisu, without exception, numbers his sons in order and calls them by their number. This is invariably the case before marriage, and usually after marriage too. The eldest son is given the word *ta¹* (Ch. big, eldest), the second son *lye²*, the third *sa³*, and the rest the Chinese numerals (never the Lisu) in order; e.g. Mr. Honey's (Byá⁵) ten sons will be—

Eldest ...	Byá ⁵ -Ta ¹ .	Sixth ...	Byá ⁵ -Lu ² .
Second ...	Byá ⁵ -Lye ² .	Seventh ...	Byá ⁵ -Hchi ² .
Third ...	Byá ⁵ -Sa ³ .	Eighth ...	Byá ⁵ -Pa ² .
Fourth ...	Byá ⁵ -Si ¹ .	Ninth ...	Byá ⁵ -Chyu ⁵ .
Fifth ...	Byá ⁵ -Wu ⁵ .	Tenth ...	Byá ⁵ -Shī ² .

The daughters are numbered separately and not with the sons, as the Chinese and Shans sometimes do. The method of enumeration is, however, the same except that the particle *mrgh⁵* (woman) is prefixed to the number. Hence Mr. Honey's ten daughters are:—

Eldest ...	Byá ⁵ -Mrgh ⁵ -Ta ¹ .	Sixth ...	Byá ⁵ -Mrgh ⁵ -Lu ² .
Second ...	Byá ⁵ -Mrgh ⁵ -Lye ² .	Seventh ...	Byá ⁵ -Mrgh ⁵ -Hchi ² .
Third ...	Byá ⁵ -Mrgh ⁵ -Sa ³ .	Eighth ...	Byá ⁵ -Mrgh ⁵ -Pa ² .
Fourth ...	Byá ⁵ -Mrgh ⁵ -Si ¹ .	Ninth ...	Byá ⁵ -Mrgh ⁵ -Chyu ⁵ .
Fifth ...	Byá ⁵ -Mrgh ⁵ -Wu ⁵ .	Tenth ...	Byá ⁵ -Mrgh ⁵ -Shī ² .

N.B.—In some districts the eldest girl is called *na¹-du⁵* and in others *mrgh⁵-wu⁵* (*wu⁵* = big) instead of *mrgh⁵-ta¹*; and from the sixth daughter downwards (sometimes even from the third downwards) the word *mē¹* is often used instead of *mrgh⁵*; the number then preceding instead of following the word; e.g. the "Honey" girls from the sixth downwards would usually be called *Byá⁵-Lu²-Mē¹*, *Byá⁵-Hchi²-Mē¹*, etc.

Here again the strictly correct name for a married woman is her husband's name plus *ma³*, but it is at least as common to call her by her maiden name even up to old age, especially by those with whom she is familiar. Certainly no offence is ever given by calling a married woman by her maiden name; e.g. Miss Honey No. 3 is married to Mr. Fish No. 2 (*Ngwa¹-Lye²*). Her correct name is now *Ngwa¹-Lye²-Ma³*, but her fellow-villagers, men or women, will probably continue to call her *Byá⁵-Mrgh⁵-Sa³* as they did before her marriage.

As might be expected considerable ambiguity is caused by this habit of numbering sons and daughters, especially in villages where all the families are of the same clan; e.g. in a village where all belong to

the Fish clan, every eldest son is Ngwa¹-Ta¹, and many of the fathers themselves may be eldest sons too. This confusion is partly relieved by the addition of discriminating phrases or nicknames; e.g. Ngwa¹-Ta¹-Maw⁵-Hpa⁵ (Old Fish No. 1), Ngwa¹-Ta¹-Da⁵-Ma³ and Ngwa¹-Ta¹-Ra⁵ (Big Fish No. 1 and Little Fish No. 1), Ngwa¹-Ta¹-Myá⁵-Hrgh⁵ (Fish No. 1—Squint-Eyes), Ngwa¹-Ta¹-Na¹-Baw⁵ (Fish No. 1—Deaf), etc.

Either a boy or girl may be loosely referred to by a³ plus his or her number, the surname being omitted; e.g.—

A³-Ta¹ = the eldest boy; Na¹-Du⁵ = the eldest girl.

A³-Lye⁴ = the second boy or girl.

A³-Sa³ = the third boy or girl.

etc.

These numbers are used for other relationships also; e.g. the uncles (father's brothers) are:—

A³-Waw⁵-Hpa⁵ = eldest uncle.

A³-Waw³-Lye² = second uncle.

A³-Waw³-Sa³ = third uncle.

A³-Waw³-Si¹ = fourth uncle.

etc.

(ii) *Relationships*.—A few Lisu terms for relationships are given herewith. It should be observed that cousins to the first, second, third or any other degree are all "brothers and sisters," unless they are on the mother's side and hence of a different surname. If a Lisu says that a certain man is his "brother" one can ask him "a⁵-chl²-hti⁵-paw⁵ ma³ nga⁴ la⁵?" (= "of the same teat?"—i.e. were you born by the same mother?).

It should also be noted that the Lisu has no term for any relation "in-law," except daughter-in-law (hchi⁶-ma³) and elder sister-in-law (ma³-la⁵). A daughter-in-law refers to her father and mother, brothers and sisters *in-law* as her own father, mother, brothers and sisters respectively. Her *own* brothers, after her marriage, are referred to as her hpa⁵-mu⁴, and her own sisters as her ne⁵-ma³:—

Father = ba²-ba⁵, a⁵-ba⁵, or hpa⁵.

Mother = a³-ma³.

Son = a³-bi³ (*lit.* boy) or ra⁵.

Daughter = á¹-mi⁵ (*lit.* girl).

Elder brother = a¹-yi⁶ or kaw³ (Ch.).

Elder brother's wife = ma³-la⁵.

Younger brother = nyi³-ra⁵.

Elder sister = a¹-tsi³.

Younger sister or younger brother's wife = nyi³-ma³.

Daughter-in law = hchi⁵-ma³.

Grandfather = a³-pa³.

Great-grandfather = a⁵-hpi².

Great-great-grandfather = a⁵-lá².

Grandmother = a¹-ra⁵.

Great-grandmother = a⁵-hpi²-ma³.

Great-great-grandmother = a⁵-lá²-ma³.

Ancestors = a⁵-hpū⁵-a³-pa³.

Posterity = htsi⁶-ra⁵-lá²-ra⁵.

- Grandson = li²-pa³.
 Great-grandson = lá²-ra⁵.
 Grand-daughter = li²-ma³.
 Great-grand-daughter = lá²-ma³.
 Uncle (father's brother) = a³-waw³.
 „ (mother's brother) = a³-vū³.
 Aunt (father's brother's wife) = a³-waw³-ma³.
 „ (father's sister) = a⁵-nyi⁴.
 Nephew = ra⁵-du⁴.
 Niece = mrgh⁵-du⁴.
 Cousins on mother's side = kwa³-hchaw⁵ or hchaw⁵-hchaw⁵
 (male); kwa³-hchaw⁵-ma³ (female).
 Sister's son = sa³-ra⁵.
 Sister's daughter = sa³-ma³.*
 Wife = ra⁵-mrgh⁴ (“your wife” is more politely expressed by
 “nu⁴ h'i⁴-si³-ma³”—*lit.* the mistress of your house).
 Husband = ra⁵-gu⁴ (“your husband” = nu⁴ h'i⁴-si³-hpa⁵).
 First wife = mū⁵-wu⁵-ma³.
 Second wife = mū⁵-raw³-ma³.
 First husband = mū⁵-wu⁵-hpa⁵.
 Second husband = mū⁵-raw³-hpa⁵.
 Stepfather = a⁵-ba⁵-raw³.
 Stepmother = ma³-raw³.

C.—WEIGHTS AND MEASURES.

(i) *The Lisu Weights* follow the Chinese as a rule, though the viss is commonly employed even in China. Their unit of weight is the Chinese ounce (*law⁵*—Kachin *rawng*), of which about twelve go to the English lb. and forty to the viss. This *law⁵* is subdivided decimally, $\frac{1}{10}$ th part being a *htsyē⁴* (Ch.), and $\frac{1}{100}$ th part a *hrgh⁴*; e.g.—

ya³-hpye² li³ law⁵ ngwa⁵ htsyē⁴ shī⁵ hrgh⁵ = 4.57 (Chinese) ounces of opium.

shī²-shī³ htsi⁴ ngwa⁵ law⁵ nyi⁵ htsyē⁴ = 15.20 (Chinese) ounces of wormwood.

Above the ounce there is the Chinese catty (*chī³*, Ch.) which may be either 16 or 20 ounces, and a weight of ten catties (*hchī⁴*) which is used in some districts. Neither of these weights are used as much as the viss (*htē²*); e.g.—

lu⁵-tsī³ hti⁵ htē² = a viss of (Lisu) betel-nut.

sa³-tsī³ nyi⁵-tsi² htē² = 20 viss of (Lisu) cutch.

(ii) *Measures of Capacity*.—These are the Chinese pint (*shē³*, Ch.), two pints (*hpē⁶*); ten pints (*teō⁵*, Ch.); twenty pints or basket (*law⁴*; Ch.). Of these the *hpē⁶* and the *law⁴* are the most commonly used by the Lisu. It should be observed that the word for basket is the same as the word for ounce except for the tone, and that the Chinese (hence

* A Lisu can demand her in marriage for his son; to refuse to give her means a lawsuit and the payment of a fine.

Lisu) basket, which varies in different localities, is usually smaller than the Burmese. A Chinese basket of (hulled) rice usually weighs about 18 viss

la⁵-htsaw⁴ hti⁵-raw³ nya³, hti⁵ hkaw⁶ ma³ dza⁴ ma⁴-si³ sa³ hti⁴
law⁴ hchi³ dza⁵ law⁶(a) ngu³ = about 30 baskets of paddy
are enough for one man to eat for a year.

wa⁵-hpū⁵ nya³, hti⁵ nyi⁴ dza⁴-hpu⁴ hti⁵ hpē⁶ nga⁴ law³ = the
wages are $\frac{1}{10}$ th basket of (hulled) rice per day.

(ili) *Measures of Length.*—The Lisu have no exact measures of length. Such rough measures as hti⁵ cha³ = one length of outstretched fingers, hti⁵ baw³ = one length of outstretched arms, and hti⁵ paw³ = one gunshot distance, are used, but the Lisu do not seem to engage in any form of occupation needing exact measures of length. They seldom use the Chinese *li* (about $\frac{1}{3}$ mile) or the European mile, though the more intelligent ones in British territory call the mile a *htyghe*²—one mile being *hti⁵ htyghe²*, two miles *nyi⁵ htyghe²*, etc. They usually measure distance very roughly by the time taken to traverse it; *i.e.*—

hti⁵ ná⁶ ja³-gu³ (one morning's road) or dza⁴-hchi⁵ hti⁵ ga⁶ (one get-there-for-breakfast) would be about two hours' walk, say five or six miles.

hti⁵ maw⁶-law³ ja³-gu³ (= one noon's road) would be about ten miles.

hti⁵ nyi⁴ ja³-gu³ (one day's journey) would be fifteen to twenty miles; nyi⁵ nyi⁴ sye⁵ = two days' journey; sa⁵ nyi⁴ sye⁵ = three days' journey, etc. (sye⁵ or syē⁵ = to walk).

D.—MONEY.

In China copper cash are used, six or seven hundred of which usually change for a rupee. These "cash" are called *htaw⁴ htsye⁴* ("money") or more accurately *ji⁵-htaw⁴-htsye⁴* ("copper money");
e.g.—

á²-vá⁶-hwa⁵ hti⁵ law⁵ nya³, ji⁵-htaw⁴-htsye⁴ nyi⁵-tsi¹ hpá⁵ nū⁴(a)
law³ = (they) want twenty copper cash for an ounce of pork
(*lit.* pig-flesh one ounce—copper cash twenty coins want).

hti⁵ h'yá⁶ yi⁶-ta¹ nya³, htaw⁴-htsye⁴ sa³ h'yá⁴ hwa⁵(a) law³ =
they ask (*lit.* look for) 300 cash for one night's board and
lodging (*lit.* sleep).

When dealing with larger sums, the average "jungle" Lisu still usually thinks of money in terms of Chinese ounces of lump-silver weighed on the native steelyard, *e.g.* his paddy fields will have been mortgaged for fifty Chinese ounces of silver (hpu⁴ ngwa⁵-htsi⁴ law⁵) or the fine he pays for an abduction will perhaps be a hundred ounces of silver (hpu⁴ hti⁵ h'yá⁴). The Lisus' "deeds"—which in China are roughly scrawled in Chinese characters by some local Chinese

“scribe”—usually deal in these two quantities only—ounces of silver and baskets of paddy; *e.g.*—

yi¹-wa⁵ ngwa⁴ tá¹ hpu⁴ h'i⁶-htsi-ngwa⁵ law⁵, sa³ htsye⁴, hchaw⁵
hrgh⁵ rghe⁵-lá⁶-bū³ ta¹ law³ = they owe me 85·36 ounces of
silver (rghe⁵-lá⁶-bū³ = to owe a debt).

hpu⁴ hti⁵ law⁵ sa³ htsye⁴ li¹ hrgh⁵ rá⁶(a) law³ = it comes to *
1·34 ounces of silver.

In Burma, however, and in China near the Burma frontier, rupees are the chief coins in actual use. They are sometimes called “hpu⁴-htaw⁴-htsye⁴,” though if the classifying particle *hpá⁵* (coin) is used; the phrase *htaw⁴-htsye⁴* can be dispensed with; *e.g.*—

hpu⁴ hti⁵ hpá⁵ = one rupee (*lit.* silver one coin).

hpu⁴ hti⁵ hpá⁵ = ten rupees (*lit.* silver ten coins).

The value of the rupee in Chinese ounces of silver fluctuates, but for convenience in calculation both Chinese and Lisu assume its value to be .40 of a Chinese ounce of silver, which is not a bad average. Hence the following multiples and subdivisions of the rupee, though not strictly accurate, are everywhere used:—

hpu⁴ hti⁵ htē⁴ = Rs. 100 (*lit.* a viss of silver).

hpu⁴ nyi⁵ htsye⁴ = 8 annas (*lit.* $\frac{2}{10}$ = $\frac{1}{5}$ ounce of silver).

hpu⁴ hti⁵ htsye⁴ = 4 annas (*lit.* $\frac{1}{10}$ ounce of silver).

hpu⁴ ngwa⁵ hrgh⁴ or hti⁵ mu⁵ = 2 annas.

hti⁵ pye³ = 1 anna.

pai (or pi)-htsan hti⁵ hpá⁵ = one pice.

In Chinese territory there is a tendency to use only whole rupees smaller Indian currency being used less and at a discount.

* See Miscellaneous Idioms.



ENGLISH-LISU VOCABULARY.

A

Abandon (<i>v.t.</i>) ...	...	law ³ -krgh ³
Abase (<i>v.t.</i>) ...	...	ya ² (Ch.)
Abate (<i>v.t.</i>) ...	...	ni ¹ -lye ³ tsi ³
„ (<i>v.t.</i>) ...	...	raw ³ -lye ³ ; si ⁶ -lye ³
Abdomen (<i>n.</i>) ...	...	ni ² -ma ³ (<i>lit.</i> heart)
Abhor (<i>v.t.</i>) ...	...	hrghe ² (Ch.); ni ² dzaw ³
Abide; dwell ...	...	nyi ² -ta ¹ ; tya ¹
Able be, (<i>v.</i>) ...	...	ku ¹ (etc., see Grammar)
Abode (<i>n.</i>) ...	...	h'i ⁴ (house); tya ¹ gu ³ (place where live)
Abound ...	...	a ⁵ -myá ² jaw ⁴ ; hti ⁵ mū ⁵ hti ⁵ mū ⁵ jaw ⁴
About (<i>prep.</i>) ...	...	chaw ³ law ³ law ³ (= all around); ga ⁵ -lá ⁵ -ga ⁵ -ji ⁴ (in neighbourhood of)
„ (<i>adv.</i>) ...	...	a ⁵ -la ⁴ (<i>e.g.</i> about twenty people = a ⁵ -la ⁴ nyi ⁵ tsi ¹ raw ³)
Above (<i>prep.</i>) ...	...	htá ⁵ -si ¹
Absent, to be ...	...	ma ⁵ tya ¹
Absorb (<i>v.t.</i>) ...	...	hchi ⁶
Abstract (<i>v.t.</i>) ...	...	ru ⁴ -krgh ³
Abundant ...	...	myá ⁵ ; a ⁵ -myá ² jaw ⁴
Abundantly ...	...	a ⁵ -myá ² myá ²
Abuse; revile ...	...	jē ⁵ ; htsao ² (Ch.)
Accept (<i>v.t.</i>) ...	...	ru ⁴
Accompany (<i>v.t.</i>) ...	...	hchaw ⁴ -jye ⁴
Accord, to be in ...	...	ni ² -ma ³ haw ² (lá ⁵ -hkaw ⁴)
According to ...	...	lye ³ -bye ³
Accuse ...	...	di ³ ; kaw ³ ; wa ⁵ -kaw ²
Ache (= pain) ...	...	na ⁴
Acquiesce (<i>lit.</i> listen) ...	...	na ³ -na ¹
Acquainted, to be ...	...	srghe ¹ lá ⁵ -hkaw ⁴
Active, be ...	...	ma ⁵ bu ⁴ ; hchi ⁵ -du ⁵ law ³
Add (<i>v.t.</i>) ...	...	chya ³ (Ch.)
Adhere (<i>v.t.</i>) ...	...	nrghē ⁶
Adjacent ...	...	hpa ⁴ -hti ¹
Admonish ...	...	hchyen ² (Ch.) or yi ⁶ nyi ² grgh ⁵ (<i>lit.</i> awaken)
Adore; worship ...	...	wu ¹ -dū ³ htē ⁶
Adultery (<i>n.</i>) ...	...	h'yá ⁵ -hchaw ⁵ hwa ³ (a) ma ³ ; su ³ ra ⁵ -mrgh ⁴ hchya ⁴ -krgh ² (a) ma ³
Advance (<i>v.i.</i>) ...	...	hrgh ¹ -htá ⁵ jye ⁴ ; á ¹ -vá ⁵ -si ¹ jye ⁴
Advantage ...	...	ji ⁴ -gu ³
Affair ...	...	si ² -htsye ⁵ (Ch.)
Affix (<i>v.t.</i>) ...	...	nrghē ⁶
Afraid, be ...	...	jaw ³

After (<i>prep.</i>)	...	...	ká ¹ -ná ¹ -(si ¹)
Afternoon	...	...	maw ⁶ -law ³ ká ¹ ; ná ¹
Again	...	...	tsrghe ² (Ch. <i>tsai²</i>)
Age	...	...	htsi ⁶
Agent (middleman in arranging a match)	...	...	dzi ⁵ -maw ⁵ hãw ² (Ch.)
Agree	...	...	ye ³ ja ³
Aid	...	...	maw ¹
Aim (gun)	...	...	mi ⁵ -h ¹ ⁴ (wind); syá ⁶ (breath)
Air	...	...	hpye ⁵ -rghe ⁴ ; rghe ⁴ lá ⁵ -hkaw ⁴
Alike	...	...	svá ¹ tya ¹
Alive, to be	...	...	a ⁵ -ji ⁵ (see Miscellaneous Idioms)
All	...	...	tsi ³
Allow	...	...	krgh ¹
Allure	...	...	hti ⁵ -ma ³ -tá ¹
Alone	...	...	(a)-mi ⁴ ; chya ³
Also	...	...	lrghe ¹
Alter	...	...	pa ³ lá ⁵ -hkaw ⁴
Alternate	...	...	(a)-mi ⁴ ; du ³ nga ⁴ (a) mi ⁴
Although	...	...	hti ⁵ -htsi ⁶ ; a ¹ htá ⁴ (a) mi ⁴
Always	...	...	hti ⁵ -htsi ⁶ -hti ⁵ -pa ³
„ (without end)	...	...	dū ⁵ -ja ⁵ -mrgh ⁴
Amazed	...	...	hu ⁵ -prghe ⁴ (Ch.)
Amber	...	...	krgh ³ -lye ³ ; rá ⁶
Amount (<i>v.í.</i>)	...	...	a ⁴ -hpū ⁵ -a ³ -pa ³
Ancestors	...	...	a ⁴ -nē ¹ -ma ³
Ancient	...	...	(a) bye ³ (or ba ³); si ¹ (with verbs)
And	...	...	ni ² -ma ³ h ¹ rghe ⁴ ; ni ² -dzaw ³
Angry	...	...	jē ⁵ -ra ⁵
Animal (cattle)	...	...	hchi ⁴ -ra ⁵ -h ¹ yá ⁵ -ra ⁵
„ (game)	...	...	ni ² -dzi ³
Annoyed, to be	...	...	hti ⁵ hkaw ⁶ bye hti ⁵ hkaw ⁶
Annually	...	...	nē ¹ (ni ²)-bá ⁶ ; yi ¹ -tē ³ -yi ¹
Another	...	...	ta ⁵ -taw ² ; taw ⁵ -taw ²
Answer	...	...	baw ⁵ law ³
Ant	...	...	hchi ⁵ -hku ⁴
Anus	...	...	hchi ¹ ; myá ³ -pyá ³
Anxious	...	...	a ⁵ -ma ⁴ (a) mi ⁴
Any (person)	...	...	a ¹ -shī ³ (a) mi ⁴
„ (thing)	...	...	a ³ -li ³ ye ³ (a) mi ⁴
Anyhow	...	...	a ³ -li ³ kwa ³ (a) mi ⁴
Anywhere	...	...	yi ¹ hku ⁴ h ¹ ē ⁴
Aperture, to have	...	...	hpye ⁴ -rghe ⁴
Appear	...	...	(yi ¹) hpye ⁵
Appearance	...	...	na ³ -na ²
Approve	...	...	tu ³ (krgh ³ lye ³)
Arise	...	...	lá ⁶ -hprgh ⁴
Arm	...	...	lá ⁶ -du ⁵ -hku ⁴
Armpit	...	...	yi ⁶ nyi ⁷ grgh ⁵
Arouse	...	...	htsaw ²
Arrest (<i>lit. tie</i>)	...	...	hchi ³ (ye ⁴)
Arrive	...	...

Arrow	...	...	hchya ² -chē ³ or cha ² -chē ³
As; like as	...	...	lye ³ -bye ³
Ascend	...	...	dá ³ (jye ⁴)
Ashamed	...	...	shá ¹ -taw ³
Ashes	...	...	hku ⁴ -h'a ⁴
Ask (question)	...	...	na ³ -nyi ³
„ for	...	...	dye ⁵
Asleep, be	...	...	yi ⁶ -mrgh ⁵
Assemble, to	...	...	law ⁵ (Ch.)
Assent	...	...	na ³ -na ²
Assist	...	...	ja ³ ; ye ³ ja ³
Astonished, be	...	...	dū ⁵ -ja ⁵ mrgh ⁴
At (<i>prep.</i>)	...	...	kwa ³
Attach, to (<i>v.t.</i>)	...	...	nrghē ⁶
Aunt (see Relationships)			
Avoid (hide)	...	...	pyá ³ nyá ²
Awake (<i>v.t.</i>)	...	...	yi ⁶ -nyi ³ -grgh ⁵
„ (<i>v.t.</i>)	...	...	hwa ¹ -hchi ⁵
Awry	...	...	hpyá ¹
Axe	...	...	a ⁵ -htsaw ²

B

Baby	...	...	htsaw ⁴ -shí ⁶ -ra ⁵
Back (<i>n.</i>)	...	...	ka ³ kaw ³ or ká ¹ -ná ¹ -hku ⁴
Bad	...	...	ma ⁵ ji ⁴
Bag (or sack)	...	...	mu ³ -nu ³
Bake	...	...	hchu ⁴ (burn); kaw ³ (roast)
Balances	...	...	htsye ⁴ du ⁵
Bamboo	...	...	ma ⁴ -da ⁴
Band (waist)	...	...	ji ⁵ -hrghē ⁴ (in some districts ja ² - hrghē ⁴)
Bank (of river)	...	...	pen ⁵ -hkan ⁵ (Ch. ?); byá ³ -ma ⁴ -hkrgh ⁵
Bark (as dog)	...	...	lu ¹
„ (of tree)	...	...	si ² -kaw ² -ji ⁴
Basket (rough, loosely woven, carried on back)	...	...	hka ² -tu ³
Basket (large and closely woven, with cover)	...	...	grgh ⁵ -ba ⁴
Basket (small and closely woven, without cover)	...	...	nē ¹ -tē ³
Basket (measure of capacity)	...	...	law ⁴
Bastard	...	...	dí ⁵ -ra ⁵
Bat (<i>n.</i>)	...	...	wa ⁶ -la ⁶
Bathe (<i>v.t.</i>)	...	...	gaw ³ dē ⁵ htsi ⁵
Bazaar (<i>n.</i>)	...	...	ji ³ ; kai ³ -tsi ⁵ (Ch.)
Be	...	...	nga ⁴ ; tya ²
Beads	...	...	li ³ -ti ³
Beans	...	...	a ² -naw ³
Bear (<i>n.</i>)	...	...	waw ⁴
„ to (endure)	...	...	dzi ⁵ ; rē ⁵ (Ch.)

Bear, to (give birth to)	...	h'ū ⁴
Beard	...	mū ⁵ -tsi ³
Beat (with stick)	...	ti ¹
Beautiful	...	bi ⁴
Because	...	a ³ -lyaw ³ -bá ³ -nya ³ ; nyi ³ , etc. (see Grammar)
Beckon	...	lá ⁶ -mē ⁶
Become	...	hpye ⁶ -la ⁴ ; hpye ⁶ jye ⁴
Bed (stead)	...	hchwa ⁵ (Ch.); hká ² -hcha ⁵
„ (sleeping place)	...	yi ⁶ -ta ¹ gu ³
Bedding	...	yi ² -bū ³
Bee	...	byá ⁵ (raw ³)
Beehive	...	byá ⁵ -si ² -htu ⁵
Beef	...	a ¹ -nyi ⁵ hwa ⁵
Beer (native brewed)	...	ji ⁴ -hprgh ⁵
Beeswax	...	byá ⁵ shaw ¹
Befall	...	jū ⁴ -rá ⁶
Before	...	hrgh ¹ -htá ⁵ ; á ¹ -vá ⁶ -si
Beg	...	dye ⁵
Beggar	...	dza ⁴ dye ⁵ su ³
Begin	...	(yi) wu ¹ tu ³
Behead	...	wu ¹ -dū ³ drgh ³ krgh ³
Behind	...	ká ¹ -ná ¹ -si ¹ ; krgh ³ -tsyá ¹
Behold!	...	jē ⁴ ! nē ⁴ ! naw ⁴ ! etc.
Believe	...	ji ⁴
Bell	...	chaw ³ -law ⁵
Belly	...	h'i ⁶ -hchi ⁶
Below	...	wu ⁵ -paw ¹ ; wu ⁵ -pē ¹
Beneath	...	ná ¹ -hkwa ³
Benefit	...	ji ⁴ -gu ³
Bench	...	pa ⁶ -trgh ¹
Bent; crooked	...	gaw ⁶
Beseech	...	dye ⁵ ; shang ² -fu ² (Ch.); hchyu ⁵ (Ch.)
Beside	...	ba ⁴ -si ¹ ; ma ⁵ htsi ⁴ ; htá ⁵ -si ¹
Best	...	a ⁵ hkrgh ¹ ji ⁴
Betel-leaf	...	lu ² -tsi ³ (Ch.)
Betel-nut	...	kwang ⁵ tsi ³ (Ch.)
Better (see Grammar)		
Between	...	nyi ⁵ -ku ¹ -cha ¹
Beware of	...	ra ³ -mu ³
Bewitch (<i>v.f.</i>)	...	tai ⁵ hu ³ ; rghe ⁴ -h'a ⁴ sye ⁶
Big	...	wu ⁵ (the big one = yi ¹ da ⁵ -ma ³)
Bind (persons)	...	htsaw ²
„ (things, into bundles)	...	hrge ²
Bird	...	nyá ²
Bite	...	hkaw ⁶
Bitter	...	hkwa ⁵ (in some districts <i>hka⁵</i>)
Black	...	ná ³
Blacksmith	...	haw ⁴ -drgh ⁵ -hpa ⁵
Blame, to	...	kwai ² (Ch.)
Blanket	...	yi ¹ -bū ³
Blaze, to	...	(a ³ -taw ³) byá ³ la ⁴

Bleed, to (<i>v.t.</i>) ...	...	si ⁵ daw ³
Blind	...	myá ³ -hchē ⁶
Blood	...	si ⁵
Blossom	...	(yi-vē ³) vē ³
Blow (with mouth)	...	mū ³
„ (of wind) ...	...	je ⁶
Blue	...	lan ⁴ (Ch.); ni ² -hchi ⁶ (= blue or green)
Blunt (of knife)	...	ma ⁴ htsyá ²
Boar (wild)	...	a ¹ -vá ⁶ .ti ¹
Board (plank)	...	si ² -hpyá ¹
„ (supply food)	...	kong ³ (Ch.); grgh ⁴ dza ⁵
Boat	...	li ³
Body	...	gaw ³ -dē ⁵
Boil (<i>v.t.</i>)	...	tša ³
„ (<i>v.t.</i>)	...	tsu ³
„ (ulcer)	...	brgh ⁴ -na ⁴ -ji ³ or na ⁴ hchu ⁵
Bold	...	ni ² -wu ⁵
Bolt (run away)	...	hchye ² (jye ⁴)
Bone	...	waw ⁵ -taw ³
Book (= paper)	...	htaw ⁵ -rghe ⁴
Border; frontier	...	mū ⁵ -krghē ² -krghē ²
Born, to be	...	h'ū ⁴ ta ¹ law ³
Borrow	...	ngwa ¹ (things); hchī ⁵ (money)
Bottle	...	shao ³ liang ³ -hu ⁵ (Ch.)
Bottom	...	hchi ⁶ -du ⁵
Boundary (see Border)		
Boundless	...	yi ¹ lē ³ -tsyē ³ ma ⁵ jaw ⁴
Bow, to	...	wu ¹ -dū ³ htē ⁶
„ (<i>n.</i>) (ordinary), for pebbles	...	myá ⁵ -ma ³
„ (<i>n.</i>) (cross)	...	hchyá ²
Bowl	...	lrg ⁴ -krgh ³
Box	...	si ² -grgh ⁵
Boy	...	a ³ -bi ³
Bracelet	...	lá ⁶ -ju ³
Bracken	...	si ² -pye ³
Brains	...	wu ¹ -nrgh ¹¹
Branch	...	si ² -lá ⁶ -ka ³
Brass	...	ji ⁵
Bread	...	rzu ³ -pa ³ -pa ³
Break (to, as a stick)	...	hkaw ³
„ („ as a pitcher)	...	hchē ⁶
„ („ as a wooden implement)	...	lū ² byá ⁵ -lye ³
„ („ as thread)	...	htsyē ⁴ krgh ³
Breakfast	...	ná ⁶ dza ⁴
Breast	...	aw ³ -hkrgh ³
Breath (<i>n.</i>)	...	syá ⁶
Breathe, to	...	syá ⁶ h'a ⁴
Breeze	...	mi ⁵ -h'i ⁴
Bride	...	hchi ⁶ -ma ³ -lá ¹ (<i>lit.</i> young daughter-in-law)
Bridegroom	...	mē ¹ -lá ¹ -hpa ⁵

Bridge	...	...	gaw ⁵ -dzyē ⁶
Bridle	...	...	(a ¹ -mu ⁵) long ⁵ -htong ⁵ (Ch.) or law ⁵ htu ⁵
Bright, to be	...	...	lyá' ² (Ch.)
Bring, to	...	...	ru ⁴
Brinjal	...	...	gwa ⁴ si ⁵
Broad	...	...	h'i ⁴
Brood (n.)	...	...	yi ra ⁵
Broom	...	...	h'i ⁴ si ¹ -du ⁵
Brother	...	...	(elder) a ¹ -yi ⁶ ; (younger) nyi ⁵ -ra ⁵ (see Relationships)
Bucket (bamboo cylinder)	...	...	pa ³ -htu ⁵
Buffalo	...	...	a ¹ -nga ⁶
Bug (bed)	...	...	pi ² -se ² (Ch.)
Build, to	...	...	tsi ¹ (<i>lit.</i> to put together); ū ³ (to put roof on)
Bull	...	...	a ¹ -nyi ⁵ -pa ¹
Bullet	...	...	paw ³ -si ⁵
Bump into (to)	...	...	htá ⁶
Bundle, to	...	...	htē ²
Burden, a	...	...	rghe ⁴
Burman	...	...	Law ⁵ -Mye ⁵ (Ch.)
Burn, to (house, firewood, etc.)	...	...	hchu ⁴
" " (oil for lighting)	...	...	taw ¹
Burst, to	...	...	paw ³
Bury, to	...	...	tā ¹
Burial place	...	...	tū ¹ -gu ³
Business; affairs	...	...	si ² -htsyē ⁵ ; men ³ -hteō ⁵ (both Ch.)
Busy, to be	...	...	htsa ⁵
Butt, to	...	...	jē ⁵
Butterfly	...	...	bu ⁵ -lu ⁴
Button	...	...	nyu ⁵ -tsi ³ (Ch.)
Buy	...	...	wu ⁴
By (the side of)	...	...	ba ⁴ -si ¹

C

Cackle	...	...	"ku ⁵ -ta ¹ " bye ³ bū ⁴
Cake	...	...	pa ³ -pa ³ (Ch.)
Calculate	...	...	swei ² (Ch.)
Calf	...	...	a ¹ -nyi ⁵ ra ⁵
" (of leg)	...	...	hchi ³ -wū ⁶
Call, to	...	...	hku ⁴
Calmly; gently	...	...	a ⁵ -ra ⁴ -a ⁵ -ra ⁴ bye ³
Camp; fortress	...	...	ying ⁵ -hpan ⁵ (Ch.)
Can; be able	...	...	ku ¹ (etc., see Grammar)
Candle	...	...	la ² -chu ² (Ch.)
Cane; rattan	...	...	gu ⁵ -mi ⁴
Cannon	...	...	ta ² -hpao ² (Ch.)
Capable, to be	...	...	da ⁴
Capital (for trade)	...	...	pen ⁵ -htsyen ⁵ (Ch.)
Caravan (horses)	...	...	(a ¹ -mu ⁵) pang ³ tsi ³ (Ch.)

Careful, to be	...	...	ra ³ -mu ³ -(ta ¹)
Careless	....	...	ni ² -wu ⁵
Caress	...	...	shē ² (grgh ⁵)
Carpenter	...	...	mu ⁵ -tsyang ² (Ch.)
Carry (on back)	...	...	má ⁴
" (on shoulder)	...	...	pi ¹
" (in hand)	...	...	tá ²
Cat	...	...	a ⁵ -ni ² -tsi ³ ; a ⁵ -ni ² -ra ⁵ ; a ³ -myao ³ (Ch.)
Catch, to (as fish)	...	...	ru ⁴
" " (as animal in trap)	...	...	htu ⁴
" " (as ball in air)	...	...	da ⁵
Cause, to	...	...	tsi ³
Cave	...	...	rg ^h a ¹ -hku ⁴
Chain	...	...	ho ⁴ shē ⁴ -h ¹ i ⁴ or ho ⁴ shē ⁴ -ni ⁴
Chair	...	...	pa ⁶ -trgh ¹
Change, to	...	...	lrg ^h
Charcoal	...	...	hku ⁴ -mū ³ -tsi ³
Chase, to	...	...	ga ⁶
Cheap	...	...	(yi ¹ hpū ⁵) nu ⁵
Cheat, to	...	...	krgh ¹
Chest (box)	...	...	si ² -grgh ⁵
" (of body)	...	...	aw ³ -hkrgh ⁵
Chew ; masticate (to)	...	...	gwa ⁵
Chief ; official	...	...	si ² -hpa ⁵ (see also Headman)
Child	...	...	ra ⁵ -nē ³ -(ra ⁵)
Chillies	...	...	brgha ³ -si ⁵
Chin (on face)	...	...	mū ⁵ prgh ¹ du ³
Chinese	...	...	Hrgh ⁵ -Hpa ⁵
Choose, to	...	...	si ³
Chop, to (with dah)	...	...	hchī ³
City	...	...	hka ² -da ⁵ -ma ³
Clean (<i>adj.</i>)	...	...	hsia ⁴ ; si ⁵ -hsia ⁴
Clear (of water and liquids)	...	...	hsia ⁵
" (of sky)	...	...	(mu ⁵ -kwa ³) ba ³
Clever	...	...	da ⁴ ; la ⁴ -ti ¹ ; hwa ¹
Climb	...	...	dá ³
Close ; near by	...	...	hpa ⁴ -hti ¹
" to	...	...	tsi ³
Cloth (cotton)	...	...	mrgh ³ -(hcha ³)
Clothes	...	...	bū ⁴ -htsi ⁵
Cloud	...	...	mū ⁵ -ti ³ ; mu ⁵ -ku ¹
Coat	...	...	bū ⁴ -htsi ⁵
Coax	...	...	krgh ¹
Cobweb	...	...	na ¹ -mi ¹ -chi ¹ -hchyá ⁵
Cock	...	...	a ¹ -rg ^h a ¹ hpa ⁵
Coffin	...	...	gu ⁵
Coin	...	...	(hti ⁵) hpá ⁶
Cold	...	...	jya ⁵
Collect (as taxes)	...	...	tsi ¹
" (as debt)	...	...	tá ¹
" to (as things on table or ground)	...	...	sha ³

Collect, to (assemble)	...	hku ⁴ -dz ²
Collide, to	...	trghe ² -htá ⁶ -lá ⁴ -hkaw ⁴
Comb, a	...	wu ¹ -prgh ¹
" to	...	prgh ¹
Come	...	la ⁴ (imperative lá ⁴)
Command, to	...	tsi
Commence	...	wu ¹ -tu ³ -tu ³
Common people ; subjects	...	pē ⁵ -sing ² (Ch.)
Companion	...	hchaw ⁵ -hpá ²
Compensate	...	chē ² (grgh)
Complain against (anyone)	...	kaw ² or wa ⁵ -kaw ²
Conceal	...	chī ³
Confess	...	rē ² (Ch.)
Confine, to	...	bē ³
Conquer	...	hwa ¹ lye ³
Consider, to	...	dū ⁵ -ja ⁵ ; a ¹ - (nyi ³)
Consult together	...	gwa ³ -dzye ⁴ lá ⁵ -hkaw ⁴
Contain	...	krgh ² -di ⁴ [(a) law ³]
Convalesce	...	da ⁴ ye ³
Cook, to	...	(dza ⁴) hsia ² ; (dza ⁴) chia ¹
Cool	...	lyá ⁵ (Ch.)
Copper	...	ji ⁵
Cord	...	hchi ³ -ra ⁵
Corn (maize)	...	hkrgh ⁵ -sha ³
Corpse	...	shī ⁴ -maw ³
Correct (<i>adj.</i>)	...	chwen ⁵ (Ch.)
Cost, the	...	(yi ¹) hpū ⁵
Cotton	...	sa ³ -la ⁵
Cough, to	...	tsī ³
Count, to	...	ū ³
Country	...	mū ⁵
Court	...	ya ⁵ -men ⁵ (Ch.)
Cousin (see Relationships)		
Cover, to	...	pi ¹ (house with roof = ū ³)
Cow	...	a ¹ -nyi ⁵ -ma ³
Cowrie (shell)	...	yi ⁴ -ma ³
Crab	...	yi ⁴ -dzye ⁶
Crack, to	...	(yi ¹ chē ¹) brgh ⁵ lye ³
Crafty	...	yi ² -lū ⁵ ; meo ⁵ -chi ² ná ¹ (Ch.)
Crawl (of insects)	...	cha ³
Cricketer, the	...	cha ³ -pu ³
Crooked	...	gaw ⁶
Cross, to (as river)	...	kaw ³
" " (as mountain)	...	hkaw ⁵
Crossbow	...	hchya ²
Crow, a	...	a ¹ -ná ³
Crush, to	...	nyi ¹ -hchē ⁶
Cry, to	...	ngu ⁴
Cuckoo, the	...	kwa ² -pū ³
Cucumber	...	a ³ -pu ⁵
Cultivate (land), to	...	dye ³ -mi ⁴ rē ⁵ (lowland)

Cultivate (land, to)	...	...	h'a ⁴ -mi ⁴ hkwa ⁵ (highland) ; mi ⁵ ye ⁵ (general)
Cup	...	...	lrgh ⁴ -krgh ⁵ or lu ⁴ krgh ⁵
Cure, to	...	...	(na ⁴) hsyá ²
Curry	...	...	waw ⁵ -hpyá ⁵
Curtain, a	...	...	chang ² -tsi ⁵ (Ch.)
Custom	...	...	li ⁵
Cut, to (chop)	...	...	hchī ³
" " (clear jungle)	...	...	tsye ¹
" " (as finger)	...	...	rg ^h ⁵
" " (all round, as notch round bamboo)	...	...	chaw ⁵
" " (reap, as paddy)	...	...	rg ^h ⁶
Cutch	...	...	sa ⁶ -tsi ⁶

D

Dacoit ; robber	...	...	hchyang ⁵ -tao ² (Ch.) su ⁵
Dagger	...	...	a ¹ -hta ⁵ -hchē ⁴
Dah (sword)	...	...	a ¹ -hta ⁵
Daily	...	...	hti ⁵ -nyi ⁴ -hti ⁵ -nyi ⁴
Damp	...	...	hpa ⁶ -lye ³
Damsel ; maiden	...	...	ra ⁵ -mrgh ⁵ -lá ¹ (ra ⁵)
Dance	...	...	gwa ⁵ -hchye ²
Dare, to	...	...	prgh ¹
Dark, to be	...	...	ná ³ htsi ³ lye ³
Daughter	...	...	á ¹ -mi ⁵
Dawn	...	...	mi ⁵ -htá ⁵ ji ⁴ la ⁴ or mi ⁵ -htá hsyá ⁴ la ⁴
Day	...	...	nyi ⁴ ; h'yá ⁶ -nyi ⁴
Daytime	...	...	maw ⁶ -law ³
Dead, to be	...	...	shī ⁴ (aw) ; (yi ¹) shi ⁴
Deaf	...	...	(na ¹) baw ⁵
Dear ; costly	...	...	hka ²
Debt (or account)	...	...	rghe ⁴ -lá ⁶
Deduct, to	...	...	hkeo ² (Ch.)
Deceive, to	...	...	krgh ¹
Deep	...	...	ná ¹
Deer (large)	...	...	htsyē ²
" (barking)	...	...	hchī ⁴
" (musk)	...	...	la ³
" (sharau)	...	...	h'yá ⁵
Deliberate, to	...	...	gwa ³ -dzye ⁴ -lá ⁵ -hkaw ⁴ (take counsel together ; discuss)
Delighted, to be	...	...	hsi-hwei (Ch.) ; ni ² -hpu ⁴
Deliver, to	...	...	syá ⁶ -myá ³ tsa ¹ (save life) ; chyao ³ grgh ⁵ (as letter—Ch.)
Demand, to	...	...	hwa ³ (<i>lit.</i> seek)
Demon ; nat	...	...	ni ⁵
Deny, to	...	...	ma ⁵ rē ² (Ch.)
Depart, to	...	...	jye ⁴
Deride, to	...	...	wa ⁵ -syē ⁴

Descend, to	...	...	rá ⁶ -lye ³
Descendants	...	...	htsi ⁶ -ra ⁵ -lá ² -ra ⁵
Deserve, to	...	...	hpū ⁵
Desire, to	...	...	nū ⁴ ; ni ² -shī ³
Despair, to	...	...	ni ² -ma ³ byá ³ lye ³
Despatch, to	...	...	tsi ³ hu ³ krgh ³
Destroy, to	...	...	hpyá ²
„ „ (kill)	...	...	syē ⁶ (krgh ³)
Dew	...	...	lu ² -shui ⁵ (Ch.)
Die, to	...	...	shī ⁴
Different	...	...	ma ⁵ htaw ⁵ (Ch.)
„ to be	...	...	tseo ⁵ (Ch.)
Difficult	...	...	sha ¹
Dig	...	...	hkwa ³
Dim, to be	...	...	ma ⁵ lyá ²
Dinner ; lunch ; tiffin	...	...	dza ⁴ -ju ⁵
Dip, to	...	...	taw ²
Dirt ; soil	...	...	nē ¹ -h'ē ⁵ (in some districts <i>la¹-pa¹-hchē⁵</i>)
„ (excrement)	...	...	hchi ⁵
Dirty, to be	...	...	ma ⁵ shya ⁴
Disagree, to	...	...	ma ⁵ haw ² lá ⁵ -hkwá ⁴
Disappear, to	...	...	ma ⁵ maw ⁴
Discourse, to	...	...	ma ¹ -mi ⁵ cha ³
Discuss, to	...	...	gwa ³ -dzye ⁴
Disease	...	...	na ⁴
Disli	...	...	bá ⁴
Dishonest	...	...	ni ² -ma ³ ma ⁵ ji ⁴
Dislike, to	...	...	ma ⁵ nū ⁴
Disobey, to	...	...	ma ⁵ na ³ -na ²
Dispute, to	...	...	syá ⁶ lá ⁵ hkaw ⁴
Distant	...	...	rgb ⁵
Distribute, to	...	...	bē ⁴ grgh ⁵
District, a	...	...	mū ⁵
Distrust, to	...	...	ma ⁵ h'a ⁴ -lē ³
Ditch	...	...	yang ⁵ keo ³ (Ch.)
Divide, to	...	...	bē ⁴
Divine, to (by sticks)	...	...	sa ⁵ syē ⁴ syē ⁴
Divorce, to	...	...	htsrge ²
Do, to	...	...	ye ³
Doctor	...	...	ná ¹ -htsi ⁶ si ⁵ -hpa ⁵
Dog.	...	...	a ¹ -na ⁵
Door	...	...	ka ³ -hkrgh ⁵ (-du ³) ; a ¹ -hkrgh or hka ³ -hkrgh ⁵
Dove	...	...	a ¹ -gu ⁵
Down (<i>adv.</i>)	...	...	wu ⁵ -si ¹ (mu ³)
„ to go	...	...	rá ⁶ -jye ⁴
„ to come	...	...	rá ⁶ -lye ³
Drag, to	...	...	gaw ⁴
Draw ; pull (to)	...	...	chī ²
„ (as water)	...	...	hkaw ⁶
„ (as picture)	...	...	baw ³

Draw to (unsheathe)	...	...	gaw ⁴
Dream, to	...	...	yi ⁶ -myá ³ -hkaw ⁴
Dress	...	...	bū ⁴ -htsi ⁵
" to	...	...	bū ⁴ -htsi ⁵ gwa ⁵
Drink, to	...	...	daw ⁴
Drop, to	...	...	htsyē ⁴ -lye ³
Drown, to	...	...	htsyen ⁵ -shī ⁴ ; ti ² -shī ⁴
Drug (medicine)	...	...	ná ¹ -htsi ⁶
Drunk, to be	...	...	yi ⁶ (a) law ³
Dry (<i>adj.</i>)	...	...	hu ³
Duck	...	...	á' ²
Dumb	...	...	mrgh ⁴ ; ya ⁵ -pa ³ (Ch.) = a dumb person
Dung	...	...	hchí ⁵
Durable, to be	...	...	rzē ⁵ pu ³ (a) law ³
Dust; ashes	...	...	hku ⁴ -h'a ⁴ ; pi ¹ jē ⁶
Dwell, to	...	...	tya ¹
Dwelling (= house)	...	...	h'i ⁴
Dye, to	...	...	nr' ¹
Dyke (between paddy-fields)	...	...	ken ⁵ -tsī ³ (Ch.)

E

Each	...	...	hti ⁵ ma ³ bye ³ hti ⁵ ma ³
Ear, the	...	...	na ¹ -paw ³
" orifice, the	...	...	na ¹ -paw ³ -hku ⁴
Ear-ring	...	...	na ¹ -hkaw ⁴
Early	...	...	ná ⁶
Earth, the	...	...	mi ³ -ná ³
East, the	...	...	mi ⁵ -mi ⁴ daw ³ hkrgh ⁵ or brgh ³ daw ³ hkrgh ⁵ .
Easy, to be	...	...	sa ⁴
Eat, to	...	...	dza ⁵
Eatable	...	...	dza ⁵ da ⁴ law ³
Edge	...	...	hkrgh ⁵
Eel (land)	...	...	hwang ⁵ -shan ³ (Ch.)
Egg	...	...	hu ³
Eight	...	...	h'i ⁶
Eject, to	...	...	ga ⁶
Elbow	...	...	lá ⁶ -tsj ³
Elder, village	...	...	htsaw ⁴ -wu ⁵
Elephant	...	...	h'a ⁴ -ma ³
Elope, to	...	...	hpaw ⁴ -jye ⁴ (to abduct = haw ⁵ , hpaw ⁴)
Else (<i>adv.</i>)	...	...	yi ¹ -tē ³ -yi ¹
" otherwise	...	...	ma ⁵ nga ⁴ nya ³
Emancipate	...	...	hu ³ -krgh ³
Embrace	...	...	saw ¹
Emetic	...	...	hpē ⁶ (a) ma ³ ná ¹ -htsi ⁶
Employ	...	...	rze ⁵
Empty	...	...	a ¹ -shī ⁵ ma ⁵ dá ²
" to	...	...	lr' ¹
Encircle	...	...	chaw ¹

End ; extremity	...	prgh ¹ -du ³
Endless	...	yi ¹ prgh ¹ ma ³ htsye ⁴
Endure	...	rē ⁵ ; dzi ⁵
Enemy (= soldier)	...	má ⁶
Enough, be	...	law ⁶
Entangle	...	hkrgh ⁴ -lrg ⁵
Enter	...	dū ⁵ -lye ³ ; (go in) dū ⁵ jye ⁴ ; (come in) dū ⁵ -la ⁴
Entertainment ; feast	...	poi ⁵ (Burmese)
Entice	...	krgh ¹ ; na ¹ (ru ⁴)
Entrails	...	wu ⁴
Entrap	...	htu ⁴
Entreat	...	hchyu ⁵ (Ch.) ; shang ² -fu ⁴ (Ch.) ; dye ⁴
Equal, to be	...	hti ⁵ -lye ³
Erase, to	...	hta ² -hu ³ -krgh ⁵
Erect, to (a house)	...	tsi ¹
Err, to	...	hchyá ⁴ -krgh ⁵
Escape, to	...	li ² -krgh ⁵
Escort, to	...	haw ⁵ -h'a ⁴
Esteem, to	...	hpū ⁵ ; nū ⁴
Eternal	...	hti ⁵ htsi ⁶ hti ⁵ pa ³
Even ; level	...	hping ⁵ (Ch.) '6s
Evening	...	mrgh ⁵ -hkrgh ⁵
Ever (<i>adv.</i>)	...	a ¹ -htá ⁴ (a) mi ⁴
Every	...	a ¹ shī ⁵ . . . (a) mi ⁴
Exactly	...	trghe ⁶ -bye ³
Exceed, to	...	myá ⁵ -lye ³
•Except ; unless	...	expressed by "if not"
Exchange	...	pa ³
Excrement	...	hchi ⁵
Exhibit, to	...	maw ¹
Exist, to	...	tya ¹
Expand, to	...	wu ⁵ -la ⁴
Expel, to	...	ga ⁶
Expense	...	(yi ¹) hpū ⁵
Expensive	...	hka ²
Explode, to	...	paw ³
Extinguish, to	...	sye ⁶ krgh ³
Extol, to	...	shē ¹ grgh ⁵
Extort, to	...	tsi ³ (<i>lit.</i> collect)
Extract, to	...	ru ⁴ daw ³ la ⁴
Extremity	...	prgh ¹ -du ³
Exude, to	...	dzi ⁵ -daw ³
Eye	...	myá ³ -si ⁵
" ball	...	myá ³ ni ² -ma ³
" lid	...	myá ³ kaw ³ -ji ⁴
" lash	...	myá ³ kaw ³ -mū ³

F

Face (<i>n.</i>)	...	hpi ⁵ myá ³
Fail, to	...	ma ⁵ hwa ¹ lye ³ ; shu ³ -lye ³

Faint, to	...	...	ma ⁵ hwa ¹ -hchi ⁵
Fall, to	...	...	htsyet ⁴ -lye ³
„ „ (of water decreasing in river)	...	...	si ⁶ -lye ³
False	...	...	ma ⁵ chwen ⁵
Fan, to	...	...	mē ²
„ a	...	...	htsa ⁴ -mē ² -du ³
Far, to be	...	...	rgh ⁵
Fast	...	...	tsrghe ⁶
Fasten, to	...	...	htsaw ² ; hrgh ² ; hchē ²
Fat, to be	...	...	htsi ⁴
Fate	...	...	syá ⁶ myá ³
Father	...	...	a ⁵ -ba ⁵ ; ba ² -ba ⁵ ; hpa ⁵
Fatigued, to be	...	...	rgh ⁵ -hrgh ⁴
Fault	...	...	hchya ⁴ (a) ma ³
Fear, to	...	...	jaw ³
Feast	...	...	poi ⁵ (Burmese)
Feather	...	...	du ³
Fee	...	...	hpū ⁵
Feeble, to be	...	...	syá ⁶ ma ⁵ jaw ⁴
Feed (cattle, pigs, etc.)	...	...	cha ¹
„ (to babies, and persons generally)	...	...	grgh ⁵ dza ⁵
„ (to take food)	...	...	dza ⁵
Feign, to	...	...	(yi ¹) hpye ⁶ hpye ⁶
Fell, to (trees)	...	..	hkrghē ²
Female	...	...	ma ³
Fence, to	...	...	htu ⁵
Ferry, a	...	...	li ³ -ku ³ -hkrgh ⁵
Fetch, to	...	...	ru ⁴ ye ³
Fever, to have	...	...	gaw ³ -dē ⁵ hchu ⁴ ; jya ³ -ni ² -wu ⁴ -nyi ⁵ da ⁴ law ³
Few (<i>adj.</i>)	...	...	ni ¹
Fiddle, a	...	...	san ³ -hsien ⁵ (Ch.)
Field (irrigated)	...	...	dye ³ -mi ⁴ (in some districts <i>hchaw⁴-mū⁵-hpu⁴</i>)
„ (dry, hillside)	...	...	h'a ⁴ -mi ⁴
„ (dry, fallow)	...	...	brgh ⁴ -jya ³ -mi ⁴
Fig	...	...	hchya ² -htsa ² -si ⁵
„ tree	...	...	hchya ² -htsa ² -dzi ³
Fight	...	...	paw ³ lá ⁵ -hkaw ⁴ ; ti ¹ -lá ⁵ -hkaw ⁴
Fill (put in)	...	...	haw ⁵ ; krgh ³
Filth	...	...	la ² -pa ³ -hchi ⁵ ; hchi ⁵ (excrement)
Find	...	...	hwa ³ -mrgh ³
Finger	...	...	lá ⁶ -nyi ³
Finish, to (complete)	...	...	daw ³ -lye ³
„ „ (use all of)	...	...	ye ³ gu ³ -lye ³
Fire	...	...	a ¹ -taw ¹
Fireplace	...	...	hku ⁴ -tsu ¹ -bē ⁶
First	...	...	yi ¹ wu ¹
Fish	...	...	ngwa ¹
„ (salted and dried)	...	...	ngwa ¹ -ju ³

Fish (rotten, Burmese <i>ngapí</i>)	...	ngwa ¹ -hchí ⁵
Fist	...	lá ⁶ -pū ²
Five	...	ngwa ⁵
Flash, to	...	bye ⁶ -lye ⁶ -mu ³
Flat, to be	...	pyá ³
Flea	...	krgh ⁵ -trghe ²
Flee	...	hchye ² -jye ⁴
Fleece (sheep's wool)	...	a ³ -raw ³ mū ³
Flesh	...	hwa ⁵
Float away, to	...	bu ⁴ -jye ⁴
Floor	...	jaw ⁴ -ma ³
Flow	...	yi ⁴
Flour (wheaten)	...	rzu ³ -hrgh ⁵
Flower	...	si ³ -vé ³
Flute	...	jī ⁵ -lū ⁵
Fly, to	...	bye ⁴ (jye ⁴)
Fly, a	...	i ⁴ -mū ⁵
" green	...	shī ³ -ma ³
Foam	...	yi ⁴ h'ū ¹
Fog	...	wu ² -lu ² (Ch.)
Fold	...	li ¹
Follow	...	hchaw ⁴ -jye ⁴
Follower	...	hchaw ⁴ -jye ⁴ su ³ ;
" (servant)	...	rē ⁵ -ja ³ -su ³
" (retainer)	...	hchi ³ -hpá ² -ra ⁵
Fond of, to be	...	nū ⁴ (a) law ³ ; ni ² -shī ³ (a) law ³
Food	...	dza ⁵ du ³
Fool ; idiot	...	htsaw ⁴ -mrgh ⁴
Foolish ; idiotic	...	mrgh ⁴
Foot	...	hchi ³ -hpá ²
For (<i>prep.</i>)	...	bē ⁴ -rghe ³
Forcibly	...	ma ⁵ da ⁴ ma ⁵ sa ⁵
Forehead	...	nga ⁶ -hchi ³
Foreigner	...	yang ⁵ -ren ⁵ (Ch.)
Forget	...	mi ³ -lye ³
Forgive	...	ra ¹ -grgh ⁵
Formerly	...	hrgh ¹ htá ⁴ ; a ⁴ -ni ² -shī ⁵ ni ² ; a ⁴ -nē ¹ - htá ⁴
Forsake	...	law ³ -krgh ⁵
Fort	...	yings ⁵ -hpan ⁵ (Ch.)
Four	...	li ³
Fowl	...	a ¹ -rgha ¹
Fox	...	hu ⁵ -li ² (Ch.)
Fragrant	...	hchē ⁵ -nē ³ mi ⁴ (a) law ³
Friend	...	hchaw ⁵ -hpá ²
Frighten, to	...	chaw ²
Frog	...	wu ¹ -pa ¹
From	...	kwa ⁵ -bye ³ (or kwa ³ bá ³)
Front	...	hrgh ¹ -htá ⁴
Frost	...	ni ³
Froth	...	yi ⁴ -h'ū ¹
Fruit	...	si ² -sí ⁵

Fry (still, as egg)	...	ngaw ⁵
„ (as vegetables)	...	lē ³
Fuel (firewood)	...	si ² -chaw ¹
„ (charcoal)	...	hku ⁴ -mū ³ -tsi ³
Full, to be	...	bi ³
Funny	...	ka ⁵ -ji ⁴

G

Gay; merry	...	syá ³
Gain; profit (n.)	...	li ² (Ch.)
Gale; hurricane	...	htaw ⁵ -ngaw ⁵ -htaw ⁵ -krgh ⁵
Gall	...	ji ⁴
Gamble	...	yi ¹ ma ³ daw ⁵ ; tu ⁵ htsyen ⁶ (Ch.)
Gaol	...	bē ³ -du ⁵
Garden	...	bē ³
Garlic (kind of)	...	hkwa ⁵ -sye ⁴
Garment	...	bū ⁴ htsi ⁵
Gate	...	ka ³ -hkrgh ⁵
Gaze	...	nyi ³
Geld	...	na ¹
Gently	...	a ⁵ -ra ⁴ -a ⁵ -ra ⁴ (a) bye ³
Get, to (obtain)	...	mrgh ¹³
Ghost, a	...	ni ⁵
Ginger	...	chyang ³ (Ch.)
Girdle; waistband	...	ji ⁵ -hrghē ⁴
Girl	...	a ¹ -mi ⁵ ; ra ⁵ -mrgh ¹⁵ -lá ¹
Girth (for saddle)	...	tu ² -tai ² (Ch.)
Give	...	grgh ⁵
Glad, to be	...	ni ² hpu ⁴ ; hsi ⁵ -hwei ³ (Ch.)
Glass	...	paw ³ -li ⁵ (Ch.)
„ bottle	...	shao ³ -lyá ¹³ -hu ⁵ (Ch.)
Glittering	...	bye ⁶ -lye ⁶ -mu ³
Go	...	ije ⁴ ; ye ⁴
Goat	...	a ¹ -hchi ⁶
God, the Creator	...	Wu ⁴ -Sa ⁴
Gold	...	shī ³
Gong	...	chaw ³ -law ⁵
Good	...	ji ⁴ ; ha ¹
Goods (things)	...	gu ⁵ -ju ⁵ ; chya ³ -si ³ (Ch.)
Goose	...	aw ¹³
Gourd (bottle)	...	hu ⁵ -lu ⁴ (Ch.)
Govern	...	kwan ⁵ (Ch.)
Grain	...	ma ⁴ -si ⁵
Grandfather	...	a ³ -pa ³
Grandson	...	li ³ -pa ³
Grand-daughter	...	li ³ -ma ³
Grass	...	shī ¹ ; maw ⁶
Grave, a	...	lē ⁵ -dzu ³
Gravy	...	wu ⁵ -yi ⁴
Gray	...	ku ¹ -htu ⁵

Graze, to	...	...	shí ¹ dza ⁵
Great	...	...	wu ⁵ ; da ⁵ -ma ⁵
Greedy	...	...	kwa ³
Green (colour)	...	...	ni ² -hchí ⁶
Grind, to	...	...	jē ³ ; maw ⁵ (Ch.)
Groan, to	...	...	na ⁴ wu ⁵
Ground	...	...	mi ³ -ná ³
Ground-nut	...	...	mi ³ -ná ³ -sí ⁵ ; law ⁵ -ti ² -song ³ (Ch.)
Grow, to	...	...	wu ⁵ -la ⁴
Guard, to	...	...	ra ³ -mu ³
Guess	...	...	htsai ³ (Ch.)
Guest	...	...	nrgh ⁵ -hwa ³ ; vé ³ -ra ⁵
Guide; lead (to)	...	...	haw ⁵ (jye ⁴)
Gun	...	...	paw ³ ; (cap gun) htong ⁵ -hpao ⁴ - htsyang ³ (Ch.)
Gunpowder	...	...	haw ⁵ -yaw ² (Ch.)
Guts; bowels	...	...	wu ⁴

H

Hack; hew	...	...	hchi ³
Hail	...	...	wa ⁵ -sí ⁵ ; wa ⁵ -ma ⁴ -sí ⁵ ; wa ⁵ -hpu ⁴ -lu ⁶
Hair, of head, long	...	...	wu ¹ -ku ³ -ma ³
" " " short, in front	...	...	wu ¹ -htsyé ⁴
" " " on body	...	...	mū ³
• Half, one	...	...	(hti ⁶) brgh ⁵
Halt; rest	...	...	rg ^h ⁵ -hrgh ⁴ -na ⁵
Hand	...	...	lá ⁶ -hpá ²
Handle	...	...	lá ⁶ -wū ⁶
Handsome, to be	...	...	bi ⁴
Hang up, to	...	...	ngaw ³ ; tyao ² (Ch.)
Hang, to (kill oneself by hanging)	...	...	hrgh ⁵ -hchí ⁵ -shí ⁴
Happy, to be	...	...	ni ² -hpu ⁴ ; hsi ⁵ -hwei ³ (Ch.)
Hard (of substance)	...	...	hu ³
" (difficult)	...	...	sha ¹
Hare	...	...	htaw ⁵ -la ⁴
Hat	...	...	na ⁵ -h'aw ² or na ⁵ -hkaw ²
Hatch, to	...	...	mū ⁴
Hate, to	...	...	hrghé ² ; ni ² dzaw ⁴
Haul, to	...	...	chí ²
Have, to	...	...	jaw ⁴
Hawk; eagle	...	...	dzyē ⁴
He; she; it	...	...	yi ¹
Head	...	...	wu ¹ -dū ³
Headache	...	...	wu ¹ -dū ³ na ⁴
Head-cloth; turban	...	...	wu ¹ -htrghe ²
Headman (village)	...	...	si ⁵ -hpa ⁵ ; htsaw ⁴ -wu ⁵
Heap (see Classifying Particles)	...	...	pē ³ , etc.
Hear, to	...	...	pa ³ -ja ⁵
Heart	...	...	ni ² -ma ³
Heaven; sky	...	...	mu ⁵ -kwa ³

Heavy	...	...	li ⁵
Hell	...	...	hchya ⁶ -mū ⁵
Help, to	...	...	ja ³
Hen	...	...	a ¹ -rgha ¹ -ma ⁵
Here	...	...	hta ⁴ ; htē ⁴ -kwa ⁵
Hew, to	...	...	hchi ³
Hide (v.t.)	...	...	chi ³
„ (v.i.)	...	...	pyá ³ -nyá ²
„ (skin of animal)	...	...	ji ⁴
High	...	...	mu ³ ; a ⁴ -mu ¹ -mu ³
Hill	...	...	(level ridge) wa ⁴ -dzi ³ ; (high hill or mountain) wa ⁴ -chi ³ ; (dome-shaped peak) wa ⁴ -lu ¹
Himself; herself, etc.	...	...	chi ¹ -hchya ⁵
Hinder, to	...	...	tang ⁵ (Ch.)
Hire, to	...	...	ku ¹ (Ch.)
Hit, to (with hand or fist)	...	...	drgh ⁵
„ „ (as bullet)	...	...	rá ⁶ ; (yá ⁶)
Hither; here	...	...	hta ⁴ ; htē ⁴ -hwa ⁵
Hive (bee)	...	...	(byá ⁵)-si ² -htu ⁵
Hoarse, to be	...	...	syá ⁶ mū ³
Hoe, a	...	...	a ⁵ -gaw ⁴
Hog; pig	...	...	a ¹ -vá ⁶
Hold, to	...	...	ru ⁴
Hole, a	...	...	hku ⁴
Hollow	...	...	yi ¹ -hku ⁴ -du ³ (a) law ³
Home	...	...	h'i ⁴
Honest	...	...	ni ² -ma ³ ji ⁴
Honey	...	...	byá ⁵ -wu ⁵ -yi ⁴
Hoof (horse's)	...	...	(a ¹ -mu ⁵) hchi ³ -hpá ²
Hook	...	...	a ¹ -gaw ⁶
Hooked; crooked	...	...	gaw ⁶ -lyaw ³
Honour, to	...	...	hpū ⁵
Horn (buffalo's, etc.)	...	...	wu ¹ -hchi ³
Horse, a	...	...	a ¹ -mu ⁵
Hot	...	...	htsa ⁴
Hour	...	...	shi ⁵ -shi ³
House	...	...	h'i ⁴
How (see Grammar)	...	...	a ³ -li ³ (-bye ³), etc.
Hug, to	...	...	saw ¹
Hungry, to be	...	...	h'i ⁶ -mrghe ⁶
Hunt, to	...	...	hwa ⁵ ga ⁶
Hurt, to (pain)	...	...	na ⁴
Husband	...	...	ra ⁵ -gu ⁴
Husk (of paddy, etc.)	...	...	cha ³ -hprgh ⁵
Hut, a	...	...	h'i ⁴ -bye ⁴

I

I; me; my	...	...	ngwa ⁴
Ice	...	...	ni ³ hpyá ¹
Idiot	...	...	htsaw ⁴ -mrg ^h ⁴

Idle	...	...	hsien ⁵ (Ch.); (lazy) bu ⁴
Idol	...	...	fu ² -ra ⁵ ; ni ⁵ -bye ⁵
If	...	...	nya ³
Ignorant, to be	...	...	a ¹ -shī ⁵ ma ⁵ srghe ¹
Ill, to be	...	...	na ⁴ (tya ¹)
Illness	...	...	na ⁴
Imitate	...	...	saw ³
Immediately	...	...	yi ² -htē ⁴ -lē ³
Immerse, to	...	...	ti ²
Immodest, to be	...	...	sha ¹ ma ⁵ taw ³
Impede, to	...	...	tang ⁵ (Ch.)
Implore, to	...	...	dye ⁵ ; shang ² -fu ² (Ch.)
Impossible, to be	...	...	ma ⁵ hpye ⁵ la ⁴
Imprison, to	...	...	bē ³
Improper	...	...	yi ¹ li ⁵ ma ⁵ jaw ⁴
In (at, etc., of persons)	...	...	tya ¹
„ (inside)	...	...	ná ¹ (kwa ³)
Increase, to (<i>v.t.</i>)	...	...	chya ³ (Ch.)
„ „ (<i>v.i.</i>)	...	...	myá ⁵ la ⁴
India-rubber (eraser)	...	...	htaw ⁵ -rghe ⁵ hta ² du ⁵
Indigo	...	...	tyen ² (Ch.)
Indolent	...	...	bu ⁴
Ineffectual; in vain	...	...	a ⁵ -taw ³ -lye ⁵ ; pē ² -pē ² (Ch.)
Infant	...	...	htsaw ⁴ -shī ⁶ -ra ⁵
Infect, to (of disease)	...	...	ji ³ la ⁴
Infirm, to be	...	...	syá ⁶ ma ⁵ jaw ⁴
Inform, to	...	...	bá ³ -grgh ⁵
Inhabit	...	...	tya ¹
Injured, to be	...	...	shang ³ (Ch.)-lyaw ³
Ink (liquid)	...	...	mrghe ² (Ch.) wu ⁵ -yi ⁴
Insane; mad	...	...	wu ¹
Insect	...	...	bi ⁵ -di ⁴
Inside	...	...	ná ¹ (kwa ³)
Instantly	...	...	... ma ⁵ htē ⁵
Instruct; teach	...	...	ma ¹
Insufficient	...	...	ma ⁵ law ⁶
Intelligent	...	...	ming ⁵ -pē ² (Ch.); htong ³ -htsye ⁵ (Ch.)
Intercept	...	...	ka ⁵
Interest (on money)	...	...	li ² or li ² -htsye ⁵ (Ch.); yi ¹ ra ⁵
Intermingle, to	...	...	chya ⁶ lá ⁵ -hkaw ⁴
Interpose; screen (to)	...	...	hcha ¹
Interpret, to	...	...	mrgh ⁵ -lrghe ² tsa ¹
Interpreter	...	...	mrgh ⁵ -lrghe ² tsa ¹ su ³
Interrogate; enquire	...	...	na ³ -nyj ³
Interrupt	...	...	waw ²
Intimate, to be	...	...	ji ⁴ lá ³ -hkaw ⁴
Intimidate, to	...	...	chaw ²
Into	...	...	ná ¹ kwa ³
Intoxicated, to be	...	...	yi ⁶ (a) law ³
Invert, to	...	...	hpaw ²
Invisible, to be	...	...	ma ⁵ maw ⁴
Invite, to	...	...	hku ⁴

Invoke, to	...	...	hku ⁴
Iron	...	...	haw ⁴
Is	...	...	nga ⁴
Island	...	...	hai ⁵ -tao ⁵ (Ch.)
It; its	...	...	yi ¹
Itch, to	...	...	ni ² -mū ³
Itch-sores	...	...	grgh ⁵ -lrg ⁵
Ivory	...	...	h'a ⁴ -ma ³ ji ⁴

J

Jacket	...	...	bū ⁴ -htsi ⁵
Jack-fruit	...	...	a ² -nga ⁶ -h'i ⁶ -ma ⁴ -si ⁵
Jade	...	...	yi ² -shī ² (Ch.)
Jaggery	...	...	sha ³ -htang ⁵ (Ch.)
Jail	...	...	bē ³ -du ⁵
Jar	...	...	byá ⁴ ; yi ⁴ -wu ⁴
Join, to (<i>v.t.</i>)	...	...	(as string) tsa ¹ ; (as two pieces of wood) nrghe ⁶
„ „ (<i>v.i.</i>)	...	...	law ⁵ (as two streams, Ch.)
Joke, a	...	...	wa ⁵ -sye ⁴ -ngaw ⁵
„ to	...	...	wa ⁵ -sye ⁴ -ngaw ⁵ drghe ⁶
Journey, to go on	...	...	du ⁴ -daw ³
Joyful	...	...	ni ² -hpu ⁴ ; hsi ⁵ -hwei ³
Judge, a	...	...	bá ³ -ngaw ⁴ chyá ⁵ su ³ ; bá ³ ngaw ⁴ si ⁵ -hpa ⁵
Jug, a	...	...	hchyá ⁵ -kaw ³ ; htong ⁵ -kwan ² (Ch.)
Juice	...	...	wu ⁵ -yi ⁴
Jump, to	...	...	trghe ²
Junction (of rivers)	...	...	law ⁴ -dzyē ⁴
Jungle	...	...	si ² -pye ³
Just	...	...	hping ⁵ (Ch.)

K

Karen	...	...	Ke ³ -Yi ³
Keep, to (maintain, support)	...	...	kawng ³ (Ch.); grgh ⁵ dza ⁵
„ „ (put by, as grain for seed)	...	...	dzye ³
Kerchief (hand); towel	...	...	sheo ⁵ -chin ³ (Ch.)
Key	...	...	yaw ⁵ -hchī ³ (Ch.)
Kick, to	...	...	htī ²
Kid	...	...	a ¹ -hchī ⁶ -ra ⁵
Kill, to	...	...	sye ⁶
Kind (race, sort)	...	...	shī ⁵
„ (sort, variety)	...	...	chu ⁵ (Ch.)
„ to be	...	...	(ni ² -ma ³) ji ⁴
Kindle	...	...	myá ³ (to kindle— <i>lit.</i> put together—a fire) = (a ¹ -taw ¹) tsi ¹
King, a	...	...	wa ⁴ -ti ¹
Kingdom; country	...	...	mū ⁵
Kiss, to	...	...	baw ⁶
Kite, a (bird)	...	...	dzyē ⁴ -h'á ² -lá ²

Kitten, a	...	...	a ³ -myao ³ -ra ⁵
Knead, to	...	...	nū ²
Knee, the	...	...	hchi ³ -tsi ³
Kneel, to	...	...	hchi ³ -tsi ³ grgh ⁵
Knife, a (small, pointed)	...	...	a ¹ -hta ⁴ -hchē ²
„ a (bent, long-handled)	...	...	a ² -hta ⁴ -lye ³
Knock, to (rap)	...	...	i ⁶
„ „ (strike hard)	...	...	drgh ⁵ ; ti ³
Knot, a (in string)	...	...	htē ⁴ -lē ¹ -bē ³
Know, to	...	...	srghe ¹
Knuckles, the	...	...	lá ⁶ -tsi ³

L

Labour (#.)	...	...	wa ⁵
Labour, to (work)	...	...	mi ⁵ ye ³
Lac	...	...	tsi ⁵ -keng ⁵ (Ch.)
Ladder	...	...	hti ³ -tsi ⁵
Ladle	...	...	hpyá ¹ -hkrgh ⁵
Lamb	...	..	a ³ -raw ³ -ra ⁵
Lame, to be	...	...	hchi ³ -hpá ² -shaw ¹
Lament; wail (to)	...	...	a ³ -hchya ³ -jē ⁴
Lamp; lantern	...	...	a ¹ -taw ¹ myá ³ -du ³ ; (yang ⁴ -) teng ³ (Ch.)
Lance; spear (a)	...	...	la ³ -mū ³ -hta ³
Lance (pierce), to	...	...	ka ¹
Land	...	...	mū ⁵
Language	...	...	ngaw ⁵
Lard	...	...	a ¹ -vá ⁶ -htsi ⁴
Large	...	...	wu ⁵ ; da ⁵ -ma ³
Last, the	...	...	ká ¹ -ná ¹ -si ¹ (ma ³)
Late, to be	...	...	myá ³ -ye ⁴
Laugh, to	...	..	wa ⁵ -syē ⁴
Law (#.)	...	...	li ⁵
Lay, to (as egg)	...	...	hu ³
„ down, to	...	...	krgh ³ (ta ¹)
„ „ „ (a child)	...	...	shī ¹
i azy	...	...	bu ⁴
Lead, to	...	...	haw ⁵ (jye ⁴) ja ³ -gu ³ haw ⁴ -ma ¹ -grgh ⁵
„ (metal)	...	...	htsrge ⁶
Leaf	...	..	si ² -hpyá ⁵
Leak, to	...	...	yi ⁴
Lean, to	...	...	kaw ³
„ thin	...	...	chē ³
Leap, to	...	...	trghe ²
Learn, to	...	...	saw ³
Leather	...	...	hwa ⁴ -ji ⁴
Leave; go (to)	...	...	jye ⁴
Leech	...	...	vē ⁶
Left (hand)	...	...	lá ⁶ -rgh ¹
Leg	...	...	hpi ⁵ -sye ⁴

Leggings	...	...	hchi ³ -ju ³
Leisure, to be at	...	...	hsyen ⁵ (Ch.)
Lend, to (money or anything where an equivalent only is to be returned)	...	...	hchi ⁵
Lend, to (where the identical object has to be returned)	...	...	ngwa ¹
Leopard	...	...	la ⁵ -wu ¹ -du ⁵
Leper	...	...	tai ² -ma ⁵ -feng ³ (Ch.)
Less	...	...	ni ¹
Lessen	...	...	ni ¹ -lye ³
Liberate, to	...	...	hu ³ -krgh ³
Lick, to	...	...	lrghe ⁶
Lie, to tell a	...	...	krgh ¹
Lie down, to	...	...	yi ⁶ -ta ¹
Life (n.)	...	...	syá ⁶ -myá ³
Lifetime	...	...	hti ⁵ -rzi ⁴
Light (opp. of dark)	...	...	lyá ^{1,2} (Ch.)
„ (opp. of heavy)	...	...	law ³
Lightning, to flash	...	...	mi ⁶ -bye ⁶ -rze ⁶
Like, to be	...	...	rghe ⁴ ; sui ⁵ (Ch.)
Like, to (love)	...	...	nū ⁴
Lime (CaO)	...	...	shī ⁴ -hwei ³ (Ch.)
Lip	...	...	mrgh ⁵ -lrgē ² kaw ³ jī ⁴
Liquor (brewed, solid)	...	...	jī ⁴ -hpu ⁴
„ („ liquid)	...	...	jī ⁴ -hprgh ⁵
„ (distilled)	...	...	li ⁵ -chi ³
Listen, to	...	...	na ³ -na ²
Little (small)	...	...	raw ³ ; a ⁴ -ti ¹ (u)
„ a	...	...	a ⁴ -ti ¹ (a); a ⁴ -ti ¹ -ra ⁵
Live; to be alive	...	...	syá ¹ (tya ¹)
Live; to dwell	...	...	tya ¹
Liver	...	...	si ⁵ -hpyá ¹
Load, a	...	...	rghe ⁴ ; taw ² (Ch. = pack-animal's load)
„ to	...	...	chye ²
Log, a	...	...	si ² -wu ⁵
Long (length)	...	...	shī ³
„ (time)	...	...	mrgh ³ -ra ³ ; mrgh ³ -shī ³
„ after, to	...	...	si ⁵ -jyá ⁵
Look	...	...	law ¹ ; nyi ³ ; hpi ² -nyi ³ or tē ² -nyi ³
Looking-glass	...	...	hpi ⁵ -nyi ³ -du ³
Loom	...	...	ya ⁶ (to weave on loom = ya ⁶ hchi ⁵)
Loose, to	...	...	hprgh ⁴ ; brgh ⁴
„ (opp. of tight)	...	...	byá ⁵
Lord (owner)	...	...	si ³ -hpa ⁵
Lose, to (an article)	...	...	hpi ⁶ -ye ⁴
„ „ (in battle, etc.)	...	...	shu ³ -lye ³ (Ch.)
Loudly	...	...	syá ⁶ a ⁴ -wu ¹ -wu ¹ -bye ³
Louse	...	...	hrgh ⁴
Love, to	...	...	nū ⁴ ; ni ² -shī ³

Low, to be ...	...	ē ³
„ to (of cattle) ...	...	mrgh ⁴
Lower, to ...	...	ru ⁴ rá ⁶ hu ³ -krgh ³
Lower (opp. of higher) ...	...	wu ⁵ -si ¹ -mu ³
Lowland (<i>lit.</i> hot country) ...	...	lē ⁴ -mū ⁵
Lucky, to be (see § 5) ...	...	chye ⁶
Lunatic, to be ...	...	wu ⁴

M

Machine, a ...	...	hchyá ⁶ -lá ⁶
Mad, to be ...	...	wu ¹
Maid, a ...	...	ra ⁵ -mrgh ⁵ -lá ¹ -ra ⁵
Maize ; corn ...	...	hkrgh ⁵ -sha ³
Make, to ...	...	ye ³ ; hsyá ² (usually to re-make, repair)
Male ...	...	pa ³ ; hpa ⁵
Man (human being) ...	...	la ⁵ -htsaw ⁴ ; (male) htsaw ⁴ -pa ³ -(ra ⁵)
Mane ...	...	ma ⁵ -tsong ³ (Ch.)
Many ...	...	myá ⁵ ; a ⁵ -myá ²
Market ...	...	ji ³ ; kai ³ -tsi ⁵ (Ch.)
Marrow (vegetable) ...	...	a ¹ -hpū ⁵
Marry, to ...	...	ra ⁵ -mrgh ⁴ hwa ³
Marshy ...	...	la ³ -pa ³ h'ē ⁴
Marvel, to ...	...	dū ⁵ -ja ⁵ mrgh ⁴
Master ...	...	si ³ -hpa ⁵
Mat, a ...	...	si ⁵ -tī ³ (Ch.)
Mate ; companion ...	...	hchaw ⁵ -hpá ²
Mattress ...	...	hkaw ⁵ -du ³
Matter (pus) ...	...	bi ⁵ -hchi ⁴
„ (event) ...	...	ja ³ -gu ³ ; men ⁵ hteo ⁵ (Ch.) ; si ² - htsyē ⁵ (Ch.)
Mean (parsimonious) ...	...	htsū ⁵
Measures (see Appendix)		
Meat ...	...	hwa ⁵
Meddle, to ...	...	chya ⁵ (Ch.)
Medicine ...	...	ná ¹ -htsi ⁶
Meet, to ...	...	dzi ⁴ (ji ⁴) ; taw ² -dzaw ⁵
Melt, to ...	...	ji ³ (la ⁴)
Mend, to (clothes) ...	...	pē ³
„ „ (as broken article)		hsyá ²
Merchandise ...	...	gu ⁵ -ju ⁵ ; haw ² (Ch.)
Merchant, a ...	...	rghe ⁴ -lá ⁵ mu ⁴ su ³
Merciful, to be ...	...	shē ¹ -ra ⁵
Merely ; only ...	...	lyē ⁵
Messenger ...	...	tsi ³ -du ³ ; hchai ³ (Ch.)
Midday ; noon ...	...	maw ⁶ -law ³
Midnight ...	...	pan ² -ye ² (Ch.)
Mildewed ; mouldy (to be)		bū ⁶ ye ⁴
Milk ...	...	a ⁵ -chi ²
Millet (two varieties) ...	...	shī ¹ -si ⁵ ; htsyē ⁶

Mimic, to	...	...	saw ³
Mind	...	...	ni ² -ma ³
Mine (belonging to me)	...	...	ngwa ⁴ -tá ¹ -ma ³ ; ngwa ⁴ -rgh ⁵
„ (silver), a	...	...	(hpu ⁴)-du ⁵
Mingle	...	...	chyá ⁶ -lá ⁵ -hkaw ⁴
Miss, to (not to hit)	...	...	ma ⁵ rá ⁶
Mist	...	...	wu ² -lu ² (Ch.)
Mistake	...	...	hchya ⁴ (a)-ma ³
Mistrust	...	...	ma ⁵ h ¹ a ⁴ -lě ³
Mix	...	...	chyá ⁶ ; pan ² (Ch.)
Moan	...	...	na ² -wu ⁵
Mock; deride (to)	...	...	wa ⁵ -syē ⁴
Modest (<i>lit.</i> ashamed)	...	...	sha ¹ -taw ³
Moist, to be	...	...	hchao ⁵
Moment, a	...	...	hti ⁵ htrghe ² -ra ⁵
Monastery (Chinese)	...	...	myao ² -tsi ⁵
Money (silver)	...	...	hpu ⁴
„ (brass)	...	...	htaw ⁴ -htsye ⁴
Monkey	...	...	chya ² -mye ⁶
Month (moon)	...	...	h ¹ a ⁴ -ba ⁴
Moon	...	...	h ¹ a ⁴ -ba ⁴
Moonlight	...	...	h ¹ a ⁴ -ba ⁴ -hchi ³
More (<i>adv.</i>)	...	...	. . . . sye ⁵
Morning	...	...	ná ⁶
Morrow	...	...	sa ¹ -grgh ³
Mosquito	...	...	yi ⁴ -pū ¹
Moth; butterfly	...	...	bu ⁵ -lu ⁴
Mother	...	...	a ³ -ma ³ ; ma ² ma ³
Mount (an animal)	...	...	dzi ⁵
Mountain	...	...	wa ⁴ -chi ³
Mourn; wail (to)	...	...	a ³ -hchya ³ -jě ⁴ ; ma ² ma ³
Moustache; beard	...	...	mū ⁵ -tsi ³
Mouth	...	...	mrgh ⁵ -lrghe ²
Move, to (<i>v.t.</i>) (a thing bodily)	...	...	chi ³
„ „ (<i>v.t.</i>) (move house)	...	...	wu ⁵ hchi ⁵ chi ³
„ „ (<i>v.t.</i>) (as hands and feet)	...	...	dū ³
Much	...	...	a ⁵ -myá ² ; myá ⁵
Mud	...	...	la ³ -pa ³ -hchi ⁵
Muddy (turbid)	...	...	wu ⁵ -nrgh ⁴ nrgh ⁴
Mule	...	...	(a ¹ -mu ⁵) law ⁶ -tsi ³ (Ch.)
Murder; kill (to)	...	...	sye ⁶
Mushroom, a	...	...	chi ³ -tsong ³ (Ch.); mi ³ -hchi ⁵
Musk	...	...	la ³ -haw ⁴
Mustard plant	...	...	waw ⁵ -hpi ⁴
Mute	...	...	mrgh ⁴
Mutual; reciprocal	...	...	. . . lá ⁶ -hkaw ⁴
(My)self	...	...	(ngwa ⁴) chi ¹ -hchya ⁵

N

Nail, a	...	...	ting ³ tsi ⁵ (Ch.)
„ to	...	...	htá ⁶

Naked, to be	...	...	jyá ⁵ -lá ⁵ -mu ³
Name, a	...	...	mye ³
Narrate	...	...	(ma ¹ -mi ⁵) cha ³
Narrow	...	...	tsrghe ² (Ch.)
Navel, the	...	...	hchya ⁴ -du ⁵
Near, to be	...	...	nrgh ⁵ ; hpa ⁴ -hti ³
Necessary, to be	...	...	nū ⁴
Neck	...	...	krgh ¹ -tsi ³
Necklace	...	...	li ¹ -waw ⁵
Needle	...	...	waw ²
Neigh, to	...	...	h ¹ i ⁴ -h ¹ i ⁴ -h ¹ i ⁴ bye ³ mrgh ⁴
Neighbour	...	...	hti ⁵ -hka ² -ma ³ la ⁵ -htsaw ⁴
Neither (see Grammar)			
Nephew	...	...	ra ⁵ -du ⁴
Nest (bird's)	...	...	nyá ² -hkrgh ⁵
Net (fishing)	...	...	ngwa ¹ -pē ¹
Nettle	...	...	nē ¹ -hpē ⁵
Nevertheless	...	...	gaw ⁴ -lē ³ -nga ⁴ (a) mi ⁴
New	...	...	(yi ¹) shi ⁶
Niece	...	...	mrgh ⁵ -du ⁴
Night, a	...	...	h'yá ⁶
" time, in the	...	...	sa ¹ -hkwa ³
Nine	...	...	ku ¹
Nip, to	...	...	hti ⁶
No	...	...	ma ⁵ ; ma ⁵ nga ⁴
No one ; nobody	...	...	a ⁵ -ma ⁴ (a) ma ⁵ . . .
Nod, to (dozing)	...	...	wu ¹ -htaw ⁵ -tsu ¹
" " (in assent)	...	...	wu ¹ -nge ⁶
Noon	...	...	mi ⁵ -mi ⁴ maw ⁶ -law ³
North	...	...	law ⁴ -wu ¹ -tá ¹ -si ³
Nose	...	...	na ³ -bē ⁴
Not	...	...	ma ⁵
Now	...	...	a ³ -mrgh ³
Nothing	...	...	a ¹ -shi ⁵ ma ⁵ . . .
Numb	...	...	hsi ³ (a) law ³
Nut (walnut)	...	...	wo ⁴ -daw ⁵

O

Obey	...	...	na ³ -na ²
Oblique, to be	...	...	hpyá ¹
Obtain, to	...	...	mrgh ³
Occasionally	...	...	hti ⁵ -hwa ² -hti ⁵ -hwa ²
Occupation	...	...	mi ⁵
Ocean	...	...	hpyao ³ -yang ⁵ -ta ³ -hai ⁵ (Ch.) ; ná ³ -yi ⁴ shi ⁵ du ⁵
Odorous, to be	...	...	hchē ⁵ -nē ³
Offended, to be	...	..	ni ² -ma ³ na ⁴
Offer to (to nats)	...	...	ti ³ ; gu ³
Officer	...	...	si ³ hpa ⁵

Often	...	...	yi ² -lao ⁵ (Ch.); hti ⁵ htsi ⁶
Oil	...	...	hwa ⁵ -htsi ⁴
Old (persons)	...	...	maw ⁵
„ (things)	...	...	bē ⁵
On	...	...	htá ⁵ -si ¹ kwa ³
Once	...	...	hti ⁵ hwa ²
One	...	...	hti ⁵ (-ma ³)
Oneself	...	...	chi ¹ -hchya ⁵
Only	...	...	lye ⁵
Open, to	...	...	hpu ³
Opinion; mind	...	...	ni ² -ma ³
Opium	...	...	ya ³ -hpye ⁴ (Ch.)
Oppose, to	...	...	tang ⁵ (Ch.)
Oppress, to	...	...	nyi ¹ ; ya ² (Ch.); tsi ³ -dza ⁵
Order, anyone, to	...	...	tsi ³
Origin	...	...	(yi ¹)-chye ³
Orphan	...	...	ra ⁵ -hchi ⁵
Other	...	...	nē ¹ (or ni ¹) bá ⁶ ; yi ¹ -tē ³ -yi ¹ (see Appendix)
Our	...	...	raw ⁵ ; ngwa ⁴ -nu ⁵
Outlet	...	...	daw ³ jye ⁴ gu ³
Outside (of house)	...	...	ni ² -shi ³ -ma ³
„ (of box, jug, etc.)	...	...	htá ⁵ -si ¹
Over (<i>prep.</i>)	...	...	htá ⁵ -si ¹ -mu ³ , etc.
„ (past and gone)	...	...	gu ³ -lyaw ³
Overcast (of sky)	...	...	mū ⁵ -ti ³ -ti ³
Overcome, to	...	...	hwa ¹ -lye ³
Overhear, to	...	...	na ³ -na ² -mrgh ³
Overtake, to (catch up)	...	...	ga ⁶ -mrgh ³
Owe, to (a debt)	...	...	bū ³
Owner	...	...	si ³ -hpa ⁵
Ox	...	...	a ¹ -nyi ⁵

P

Pack, to	...	...	krgh ³
Pad, saddle	...	...	hti ² (Ch.)
Paddy	...	...	dza ⁴ -ma ⁴ -si ⁵
Pagoda	...	...	kong ⁵ -mu ⁵ (Shan); mū ⁵ taw ² rzi ⁴
Pain	...	...	na ⁴
Paint (<i>n.</i>)	...	...	chi ¹
Pair of, a	...	...	(hti ⁵) dzyē ⁴
Palace	...	...	chin ³ -tyen ² (Ch.)
Palm (of hand)	...	...	lá ⁶ -kwa ³
„ (tree)	...	...	tsong ³ -pao ³ (Ch.)
Palisade	...	...	lan ⁵ -kan ³ (Ch.)
Pan, frying	...	...	a ¹ -lu ⁵
Pants	...	...	mi ³ -hchi ³
Paper	...	...	htaw ⁵ -rghe ⁵
Parcel, a, of	...	...	(hti ⁵) htē ²
Pardon, to	...	...	ra ¹ (grgh ⁵) (Ch.)

Parents	...	...	a ⁵ -ba ⁵ -a ³ -ma ³
Part, a, of	...	...	(hti ⁴) bē ⁴
„ to (take leave of each other)	...	...	hha ² -lá ⁵ -hkaw ⁴
Pass, to (as on road)	...	...	kaw ³ jye ⁴
Passion, to be in a	...	...	ni ² -ma ³ -h'rg ⁴
Past; gone by	..	...	kaw ³ jyaw ⁴
Patient, to be	...	...	ni ² -ma ³ shi ³
Path	...	..	ja ³ -gu ³
Pause; stop (to)	...	...	na ⁵
Pay, to (money)	..	...	brgh ⁴
Pay; wages	...	...	wa ⁵ -hpū ⁵
Peas	...	...	a ¹ -naw ³ -waw ³ ; (a ¹ -naw ³) wan ³ .teo ² (Ch.)
Peck, to	...	...	htaw ²
Peel, to	...	...	shi ¹ ; htū ⁵
Peep, to	...	...	hku ⁵ nyi ³
Peg, a	...	...	a ¹ -gaw ⁵
Pen or pencil, a	...	...	pi ² (Ch.)
Penalty	...	...	tswi ² (Ch.)
Penis	...	...	h'aw ⁵
People	...	...	la ⁵ -htsaw ⁴
Perceive, to	...	...	maw ⁴
Perish, to (die)	...	...	shi ⁴
Permission, to ask	...	...	chyá ⁵ -hkrgh ⁵ dye ⁵
Permit; allow (to)	...	...	tsi ³
Perplexed, to be	...	...	dū ⁵ -ja ⁵ myá ⁵
Persecute, to	...	...	ya ² (Ch.); nyi ¹ ; hkaw ⁴ -dza ⁵ or tsi ³ - htsaw ² (= to fine)
Person, a	...	...	la ⁵ -htsaw ⁴
Perspire, to	...	...	chi ³ daw ³
Peruse, to	...	...	ū ³ (<i>lit.</i> count, <i>i.e.</i> read out loud); nyi ³ (read)
Pheasant, a	...	...	a ¹ -rg ⁴ -kaw ¹
Physician	...	...	ná ¹ -htsi ⁶ si ⁵ -hpa ⁵ ; htai ² -yi ³ (Ch.)
Pick, to (fruit, etc.)	...	...	hha ⁶
„ up, to (off ground)	...	...	gaw ³
Pig	...	...	á ² -vá ⁶
„ wild	...	...	á ¹ -vá ⁶ -ti ¹
Pidgeon	...	...	a ¹ -gu ⁵
Pillow	...	...	wu ¹ -gaw ⁶ -law ³
Pinch, to	...	..	htsi ⁶
Pineapple	...	...	ma ³ -h'a ³ -la ³ (Shan)
Pine (two kinds)	...	...	htaw ⁵ -dzi ³ and syē ³ -dzi ³
„ torch	...	...	shaw ⁴ -baw ⁴
Pipe (tobacco)	...	...	ye ³ -kaw ³ (Ch.)
Pity, to	...	...	shē ¹ -ra ⁵
Place, a	...	...	mū ⁵
Plain, a	...	...	wa ⁴ -dye ³ ; pa ² (Ch.)
Plank, a	...	...	si ² -hpyá ¹
Plant, to	...	...	trgh ³
Plantain	...	...	nga ³ -si ⁵
Plate, a	...	...	bá ⁴

Play, to	...	...	ká ⁵ -ná ²
Plead, to	...	...	dye ⁵
Pleasant, to be	...	...	ni ² -hpu ⁴ ; hsy ⁵ -hwei ² (Ch.)
Plentiful, to be	...	...	a ¹ -shí ⁵ gu ³ ma ⁵ da ⁴
Plough, a	...	..	la ⁵ -hkrgh ⁵
" to	...	...	ma ⁵
Pluck, to (fruit)	...	...	hha ⁶
Plump; fat	...	...	htsi ⁴
Point, to (with finger)	...	...	lá ⁶ -nyi ³ gu ³
Poisonous	...	...	taw ¹
Pond	...	...	long ⁵ -htang ⁵
Pony	...	...	a ¹ -mu ⁵
Poor (destitute)	...	...	sha ¹
Porcupine	...	...	pu ³
Pork	...	...	a ¹ -vá ⁶ -hwa ⁵
Possess; have (to)	...	...	jaw ⁴
Pot (copper, Chinese)	...	...	ji ⁵ -bē ⁴
Potato	...	...	lá ² -bē ³ ; yang ⁵ -yi ² (Ch.)
" sweet	...	...	mrgh ⁵
" (a glutinous variety of tuber)	...	...	bi ⁶
Pound, to (as paddy)	...	...	ti ¹
Pour, to	...	...	haw ⁵
Powder	...	...	(yi ¹) hrgh ⁵
Power; strength	...	...	syá ⁶
Powerful; strong (to be)	...	...	syá ⁶ jaw ⁴
Pox, small	...	...	bi ⁴ -bi ⁴
Praise, to	...	...	shē ¹ -grgh ⁵
Pray, to	...	..	rghe ⁵ dye ⁵ ; wa ⁵ -kaw ² ; wa ⁵ -hku ⁴
Preach, to	...	...	ma ¹ -mi ⁵ cha ³
Precious, to be	...	...	hpū ⁵
Precipice, a	...	...	rgha ¹ -byá ⁶
Precise; exact; true	...	...	chwen ⁵ (Ch.)
Pregnant, to be	...	...	ra ⁵ -nē ³ jaw ⁴ ; h'i ⁵ -hchi ⁵ wu ⁵ (vulgar); gaw ³ dē ⁵ ma ⁵ shya ⁴ (polite).
Prepare, to (as food)	...	...	hsya ²
Present, to be	...	...	tya ¹
Present, time (at the)	...	...	á ³ -mrgh ³ hti ⁵ chi ³
Press, to	...	...	nyi ¹
" " (as a crowd)	...	...	tsi ⁵ (Ch.)
" " (bear down on)	...	...	taw ²
Pretend, to . . . .	..	..	. . . . hpye ⁶ hpye ⁶
Pretty, to be	...	...	bi ⁴
Prevaricate, to	...	...	krgh ¹
Prevent, to	...	...	tang ⁵ (Ch.)
Price	...	...	hpū ⁵
Priest; wizard	...	...	ni ⁵ -hpa ⁵
Prison	...	...	bē ³ -du ⁵
Prisoner	...	...	bē ³ -ta ¹ -su ⁵
Profit (n.)	...	...	li ² (Ch.)
Prop, to	...	...	taw ²
Property (n.)	...	...	gu ⁵ -ju ⁵

Proprietor; owner	...	...	si ³ -hpa ⁵
Protect, to	...	...	pao ⁵ (Ch.)-ja ³ ; nyi ³ -ja ³ ; hu ¹ (Ch.)-ja ³
Proud	...	..	hk wang ⁵ (Ch.); (boastful =) hkrgh ⁵ -hka ²
Provisions (<i>n.</i>)	...	...	dza ⁵ -du ³ ; dza ⁵ -shī ⁵
Pull, to	...	...	chī ²
Pumpkin	...	...	tong ³ -kwa ³ (Ch.); a ¹ -hpū ⁵
Punish, to	...	...	tswi ² grgh ⁵
Punishment	...	...	tswi ²
Pup; puppy (a)	...	...	a ¹ -na ⁵ -ra ⁵
Purchase, to	...	...	wu ⁴
Pure, to be	...	...	hsya ⁴ ; si ⁵ hsyā ⁴
Purpose, to (make up mind)	...	...	chu ⁵ -yi ² drgh ⁵
Pursue, to	...	...	ga ⁶
Pus	...	...	bi ⁵ -hchī ⁵
Push, to	...	...	dē ⁵
Put	...	...	krgh ³ ; ta ¹ ; chye ²
Putrid, to go	...	...	hchī ⁵ ye ⁴
Puzzled, to be	...	...	dū ⁵ -ja ⁵ mrgh ⁴

Q

Quake (as earth)	...	...	dū ³
Quarrel, to	...	...	syā ⁶ -lá ⁵ -hkaw ⁴
Queen, a	...	...	wa ⁴ -ti ¹ -ma ³
Quench; extinguish (fire), to	...	...	syē ⁶ -krgh ³
Question, to	...	...	na ³ -nyi ³
Quick, to be	...	...	tsrghe ⁶
Quickly	...	...	á ¹ -mi ¹ ; á ¹ -mi ¹ -mi ¹
Quietly	...	...	si ⁵ -li ³ -bye ³ ; a ⁴ -ra ³ -a ⁴ -ra ³ -bye ³ ; ma ⁵ tū ² -tū ² ; ma ⁵ -lū ² -lū ²
Quit; go (to)	...	...	jye ⁴

R

Rabbit	...	...	htaw ⁵ -la ⁴
Race; run (to)	...	...	rg ⁵
Ragged	...	...	chi ³ -li ³ -haw ² -hchī ⁵
Railway	...	...	kan ³ -hchwān ⁵ (Ch.)-ja ³ -gu ³ .
Rain (<i>n.</i>)	...	...	mrgh ⁵ -h'a ⁴
" to	...	...	mrgh ⁵ -h'a ⁴ -h'a ⁴
Rainbow	...	...	a ¹ -mu ⁵ -yi ³ -shī ³
Raise, to	...	...	ru ⁴ -tu ³
Rake, a	...	...	ting ¹ -hpa ⁵ (Ch.)
Ransom, to	...	...	shu ² (Ch.)-ru ⁴
Rap, to	...	...	i ⁶
Rapid	...	...	tsrghe ⁶
Rapidly	...	...	á ¹ -mi ¹ -mi ¹ ; rgh ⁵ lrgh ⁵ lrgh ⁵
Rat	...	...	h'a ²
Ravine, a	...	...	law ⁴ -hku ⁵
Raw (unripe)	...	...	(yi ¹) dzī ⁵
Reach, to (arrive)	...	...	hchi ³ ; (cannot reach—with hand) lá ⁶ ma ⁵ hchi ³

Read, to	...	...	htaw ⁵ rghe ⁵ nyi ³ (or law ¹); htaw ⁵ rghe ⁵ ū ³ (to count—the letters)
Ready, to make	...	...	hsya ²
Really	...	...	a ⁴ -chi ¹ (hchi ⁵); ma ⁵ krgh ¹
Reap, to	...	...	rg ⁶ ; sha ³
Rear, in the	...	...	ká ¹ -ná ¹ -si ¹
Reason; right	...	...	li ⁵
Rebuke	...	...	hta ⁶
Receive, to	...	...	ru ⁴ ; sha ³
Recently	...	...	a ⁵ -nyi ⁴ -shi ⁴
Reciprocal	...	...	lá ⁶ -hkaw ⁴
Reckon	...	...	swan ² (Ch.); ū ³ (count)
Recollect, to	...	...	dū ⁵ -ja ⁵ -hchi ³ .la ⁴
Recompense, to	...	...	dzyē ⁴ -grgh ⁵
Recover, to (find)	...	...	hwa ³ mrgh ¹ ³
Red	...	...	ni ³
Redeem	...	...	shu ² -ru ⁴
Reflect, to	...	...	dū ⁵ -ja ⁵ -nyi ³
Regret, to	...	...	dū ⁵ ja ⁵ hpaw ² -lye ⁶ .la ⁴
Rejoice, to	...	...	ni ² -hpu ⁴ ; hsi ⁵ -hwan ³
Relate, to (tell)	...	...	(ma ¹ mi ⁵) cha ³
Relations	...	...	yi ⁶ ra ⁵ -nyi ³ -ra ⁵
Release, to	...	...	hu ³ -krgh ³
Rely on, to	...	...	h'a ⁴ -lē ³
Remand; stay (to)	...	...	tva ¹
Remainder, the	...	...	dzye ³ ly ⁵ -ma ³
Remember, to	...	...	chi ¹ (Ch.) ta ¹
Remote; distant	...	...	rg ⁵
Remove, to (<i>v.t.</i>)	...	...	chi ³ (krgh ³)
" (house), to	...	...	wu ⁵ -hchi ⁵ -chi ³
Rent, to	...	...	ngwa ¹
Repair, to	...	...	hsya ²
Repay, to	...	...	dzyē ⁴ (grgh ⁵)
Reply, to	...	...	ta ⁵ -taw ² ; taw ⁵ -taw ² ; waw ² grgh ⁵ la ⁴
Report, to	...	...	bá ³ grgh ⁵ la ⁴
Reputation	...	...	mye ³ -du ⁵
Request; ask (to)	...	...	dye ⁵
Rescue, to	...	...	chyu ² (Ch.); syá ⁶ -myá ³ tsa ¹
Resin (<i>n.</i>)	...	...	shaw ¹ -baw ³
Resist, to	...	...	ti ⁵ (Ch.)
Respect, to	...	...	hpū ⁵ ; htsaw ⁴ hpū ⁵
Rest; stop (to)	...	...	rg ⁵ -hrgh ⁴ -na ⁵
" on, to	...	...	taw ²
Restore; return (to)	...	...	li ¹ grgh ⁵
Retch, to	...	...	hpē ⁶
Retire; go back (to)	...	...	lye ⁵ -jye ⁴
Return; restore (to)	...	...	li ¹ grgh ⁴
" go back (to)	...	...	lye ⁶ -jye ⁴
Rib, a	...	...	nē ¹ gu ⁵
Rice (uncooked)	...	...	dza ⁴ -hpu ⁴
" (cooked)	...	...	dza ⁴
Rich, to be	...	...	baw ¹ ; hpu ⁴ jaw ⁴

Riches	...	...	hpu ⁴ -ra ⁵ -shi ³ -ra ⁵
Ride, to	...	...	dzi ⁶
Ridicule, to	...	...	wa ⁵ -syē ⁴
Right (hand side)	...	..	(lá ⁶)-ja ³
" (not wrong)	...	...	ma ³ hchya ⁴
Ring, a	...	...	lá ⁶ -nyi ³ -krghē ²
Rinse, to	...	...	lá ²
Ripe, to be	...	...	mi ³
Rise, to	...	...	tu ³ ; (tu ³ -krgh ³ -lye ³)
River (small)	...	...	yi ⁴ jya ³ -law ⁴
" (large)	...	...	ná ³ -yi ⁴
" (very small stream)	...	...	keo ³ (Ch.)
Road	...	...	ja ³ -gu ³
Roar, to	...	...	inrgh ⁴
Roast, to	...	...	hchu ⁴
Rob; snatch (to)	...	...	h'aw ³ ; hpyá ² dza ⁵
Robber, a	...	...	hchyang ⁵ -tao ² (Ch.); hpyá ² dza ⁵ su
Rock	...	...	rgha ¹ hchi ³ ; rgha ¹ -hchi ³ -pa ¹
Roll, to	...	...	lē ¹ (jye ⁴)
Roof, a	...	...	h'i ⁴ -wu ¹ -hkaw ⁴
Room, a	...	...	h'i ⁴ -hti ⁵ -kaw ²
Root, a	...	...	(yi ¹) chye ³
Rope	...	...	hchi ³ ra ⁵
Rot, to	...	...	hchi ⁵ -ye ⁴
Rough, to be (not smooth)	...	...	syá ²
Round (shaped)	...	...	lu ¹ ; lu ¹ -lu ¹ -mu ³
Rub, to	...	...	nū ²
Rule; govern (to)	...	...	kwan ⁵
Rump, the	...	...	hchi ⁵ -du ⁵
Run, to	...	...	rg ⁵ ; hchye ²
Rupee, a	...	..	hpu ⁴ (htaw ⁴ -htsyē ⁴) hti ⁵ hpá ⁵

S

Sack, a	...	...	mu ³ -nu ³
Sad, to be	...	...	ni ² -ma ³ sha ¹
Saddle (pack), a	...	...	htaw ⁵ an ³ (Ch.)
" (riding), a	...	...	hchi ⁵ -an ³ (Ch.)
Safe, to be or feel	...	...	h'a ⁴ lē ³ -baw ⁴ (a) law ³
Saliva; spittle	...	...	mrg ⁵ -rghe ⁴
Salt	...	...	htsa ⁵ -baw ³
Saltpetre	...	...	syao ³ (Ch.)
Same, the	...	...	hti ⁵ -lye ³
Sand	...	...	hrgh ⁵ -ji ⁴
Sandal (bamboo bark)	...	...	(ma ⁴ -ju ⁵) hchi ³ -ni ³
Save, to	...	...	chyu ² (Ch.); syá ⁶ -myá ³ tsa ¹
Saviour, a	...	...	chyu ² -si ³ -hpa ⁵ ; syá ⁶ -myá ³ -tsa ¹ -su ³
Say, to	...	...	bá ³
Scabbard	...	...	a ¹ -hta ⁵ -byá ⁶ -gu ³
Scales or steelyard	...	...	htsyē ⁴ -du ⁵
Scar, a	...	...	na ⁴ -du ³

Scatter (seed), to	...	shī ¹
" (all go away), to	...	san ² (Ch.) jye ⁴
Scent, to have a	...	lichē ⁵ -nē ³
Scissors	...	htsi ⁶ -tá ¹
" to cut with	...	htsi ⁶
Scold, to	...	hta ⁶
Scoop, to	...	kaw ³
Scratch, to	...	chwa ² (Ch.)
Scrape, to	...	kwa ² (Ch.)
Screen, to	...	lcha ¹
Scrub, to	...	htsa ² (Ch.)
" (jungle)	...	si ² -pye ³
Scythe	...	pa ⁵ -lye ³
Sea, the	...	hpyao ³ -yang ² -ta ² -hai ⁵ (Ch.); ná ⁵ - yi ⁴ -shī ⁵ -du ⁵
Search, to	...	hwa ³
Season, rainy	...	mū ⁵ -shē ³ (htá ⁴)
" dry	...	mū ⁵ -htsu ⁴ (htá ⁴)
Seat, stool	...	pa ⁵ -trgh ¹
See, to	...	maw ⁴
Seed (<i>n.</i>)	...	(yi ¹) shī ¹
Seek, to	...	hwa ³
Seize, to	...	ru ⁴
Select, to	...	si ³
Self	...	chi ¹ -lchya ⁵
Sell, to	...	wu ⁵
Send, to	...	hu ³ -krgh ³
Separate, to (<i>v.t.</i>)	...	bē ⁴ lá ⁶ -hkaw ⁴
" " (<i>v.t.</i>) (of persons)	...	hha ² lá ⁵ -hkaw ⁴
Serpent, a	...	hu ³
Servant, a	...	rē ⁵ -ja ³ -su ³
Seven	...	shī ⁵
Sever; cut (to)	...	rglh ³
Sew, to	...	ji ⁶
Shady	...	mi ⁴ -waw ⁵
Shake, to	...	rghe ²
Shallow, to be	...	htá ⁶
Shameful	...	sha ¹ -taw ³ -sha ¹ -hpá ⁶
Shan, a	...	Brgh ³ -Yi ³
Shape, the (of anything)	...	yi ¹ hpye ⁵
Share; divide (to)	...	bē ⁴
Sharp, to be	...	l.tsyá ²
Sharpen (knife), to	...	si ¹
She (= he, it)	...	yi ¹
Sheath (sword)	...	a ¹ -hta ⁵ byá ⁶ -gu ³
Shed, a	...	h'i ⁴ ra ⁵
" spill (to)	...	haw ¹ -lye ³
Sheep	...	a ³ -raw ³
Shelter (from rain)	...	taw ² -nyá ²
Shield, a	...	chya ³ -ni ³
Shirt, a	...	bū ⁴ -htsī ⁵
Shoe, a	...	hchi ³ -ni ³

Shoot, to	...	...	paw ³
Shore, the	...	...	byá ³ -ma ³ -hkrgh ⁵
Short (<i>adj.</i>)	...	...	nyē ¹
Shoulder	...	...	lá ⁶ -hprgh ⁴
Shout ; call (to)	...	...	hku ⁴
Shove ; push (to)	...	...	dē ⁵
Show, to	...	...	maw ¹ (grgh ⁵)
Shun, to	...	...	chi ¹ (Ch.)
Shut, to	...	...	tsi ¹
Sick, to be	...	...	na ⁴ (tya ¹)
Sickle, a	...	...	pa ⁵ -lye ⁵
Side, a	...	...	hchē ¹ ; hpaw ²
Sieve	...	...	wa ⁴ -chi ¹
Sift, to	...	...	ngaw ⁵
Silent, to be	...	...	ma ⁵ waw ² ; ma ⁵ -tu ² -ta ¹
Silently	...	...	si ⁵ -li ³ -bye ³
Silk	...	...	bū ⁵
Silver	...	...	hpu ⁴
Similar	...	...	rghe ⁴ ; sui ⁵ (Ch.)
Since ; because	...	...	. . . nyi ³ , etc., see Grammar
Since ; after	...	...	ká ¹ -ná ¹
Sing (songs), to	...	...	(mu ⁵ -gwa ⁵) bū ⁴ or mu ⁵ -gwa ⁵ -gwa ⁵
Single	...	...	hti ⁵ -ma ³ -lye ⁵
Sink, to (in water)	...	...	htsye ⁴ dū ⁵ lye ³
Sister, elder	...	...	a ¹ -tsi ³
" younger	...	...	nyi ³ -ma ³
Sit, to	...	...	nyi ² -ta ¹ ; nyi ² -na ¹
Six	...	...	hchaw ⁶
Skin	...	...	ji ⁴ ; kaw ³ -ji ⁴ ; hwa ⁵ -ji ⁴
Skirt	...	...	du ⁴ -trgh ¹
" to wear	...	...	du ⁴ -trgh ¹ trgh ¹
Skull	...	...	wu ¹ -hkaw ⁴
Sky	...	...	mu ⁵ -kwa ³
Slap, to	...	...	drgh ⁵
Slave, a	...	...	chaw ³ -pa ³
Sleep, to	...	...	(to go to bed ; lie down) yi ⁶ -ta ¹ ; (to be asleep) yi ⁶ -mrgh ³
Slice, to	...	...	waw ⁶
Slip ; stumble (to)	...	...	brgh ⁵ -ja ³ -lē ¹
Slippery, to be	...	...	yi ² -lū ⁵
Slow, to be	...	...	hpi ⁵ (Ch.)
Slowly	...	...	a ⁴ -ra ³ -a ⁴ -ra ³ (a) bye ³ ; shi ³ shi ³ (a) bye ⁵
Small	...	...	raw ³ ; a ⁴ -ti ¹ (u) ; ra ⁵
Small-pox	...	...	bi ⁴ -bi ⁴
Smash, to	...	...	lū ² byá ³ -lye ³
Smear, to	...	...	mē ³
Smell, to	...	...	hchē ⁵ -nē ³
Smile, to	...	...	wa ⁵ -hrgh ⁵
Smoke, to	...	...	(yi ¹ -hpyá ⁵) hchī ⁶
Smoke (#.)	...	...	mu ⁵ -hku ⁵
Smooth	...	...	yi ² -lū ⁵
Snake	...	...	hu ⁵

Snare	...	wa ⁴ -htu ⁴
„ to take in	...	htu ⁴
Snatch, to	...	h ¹ aw ³
Snow	...	wa ⁵
So; and so	...	gaw ⁴ -lē ³ -nya ³ . . .
Soak, to	...	ti ²
Soft, to be	...	nu ⁵
Soldier, a	...	(lao ⁴ -lyen ² , Ch.) ; má ⁶
Sole (of foot)	...	(hchi ³) kwa ³
„ solitary	...	hti ⁵ -ma ³ -tū ¹
Some ; any	...	a ⁴ ti ¹ (a)
Sometimes	...	hti ⁵ -hwa ² hti ⁵ -hwa ²
Son	...	a ³ -bi ³ ; ra ⁵
Song	...	mu ⁵ -gwa ⁵
Soon	...	a ⁵ -hwa ²
Soothe, to	...	ni ² -ma ³ ku ¹ grgh ⁵
Sorrowful, to be	...	ni ² -ma ³ sha ¹
Sore ; boil ; ulcer (a)	...	brgh ⁴ -na ⁴ -ji ³
Sort ; kind	...	shī ⁵ ; jye ⁶ ; chu ⁵
Sound (n.)	...	syá ⁶
Sour	...	chē ³
South	...	law ⁴ hchi ⁵ -du ⁴ (<i>lit.</i> river bottom) ;
Sow, to	...	shī ¹
„ (female pig)	...	a ¹ -vá ⁶ -ma ³
Spade ; native hoe	...	a ⁵ -gaw ⁴
Span, a	...	(hti ⁵) cha ³
Spawn (of fish)	...	ngwa ¹ -hu ³
Speak to	...	sha ¹ -hte ⁴ ; chyá ⁴ (Ch.)
Spear (n.)	...	la ³ -mū ³ -hta ³
Spectacles	...	hpi ⁵ -nyi ³ du ³
Speech ; words	...	ngaw ⁵
Spew ; vomit (to)	...	hpē ⁶
Spider, a	...	a ¹ -ga ⁵ -ma ³
Spike (bamboo)	...	dzī ⁵ -ma ³
Spill, to (<i>v.t.</i>)	...	haw ¹ -lye ³
Spin (thread), to	...	(hchi ³ -ra ⁵) waw ⁶
Spindle, a	...	hchyá ⁶ -lá ⁶
Spirit ; apparition	...	ni ⁵
Spirits ; liquor (brewed)	...	ji ⁴ -hprgh ⁵
„ „ (distilled)	...	li ⁵ -chi ³
Spit, to	...	(mrgh ⁵ -rghe ⁴) ti ¹
Spittle (n.)	...	mrgh ⁵ -rghe ⁴
Spleen	...	lyen ⁵ -htye ⁶ (Ch.)
Split, to (<i>v.t.</i>)	...	hkrgh ⁵
„ „ (<i>v.á.</i>)	...	brgh ⁵ -lye ³
Spoil, to	...	lū ² byá ³ -lye ³
Spoon (n.)	...	yi ⁴ -gu ³
Spread, to	...	chī ³
Spring, to	...	trghe ²
Sprinkle, to	...	hrghe ³
Stairs ; steps	...	hke ² (Ch.)
Stalk, a	...	(yi ¹) cha ⁴

Stallion, a	...	...	a ¹ -mu ⁵ htsye ²
Stammer, to	...	...	bá ³ rzye ⁵
Stand, to	...	...	h'i ⁶ ta ¹ (or htsa ²)
Star, a	...	...	ku ³ -ra ⁵
Startled, to be	...	...	h'i ⁶ -mrghe ⁶ -shí ⁴
Starve to death, to	...	...	h'i ¹ lye ³
Stray, to	...	...	tya ¹
Steal, to	...	...	hku ⁵
Steep, to be	...	...	tsaw ²
Stick, a	...	...	si ² -da ³
Stiff, to be	...	...	kaw ³
Stinking	...	...	hchē ⁵ -nē ³
Stir, to	...	...	dū ³
Stomach, the	...	...	h'i ⁶ hchi ⁶
Stone, a	...	...	rgha ¹ -hchi ³
Stoop, to	...	...	gaw ³ -dē ⁵ -ku ⁵
Stop, to	...	...	na ⁵
Storm (wind), a	...	...	htaw ⁵ ngaw ⁵ -htaw ⁵ -krgh ³
Story, a	...	...	ma ¹ -mi ⁵
Straight	...	...	tē ²
Strangle, by hanging oneself, to	...	...	hrgh ⁵ -hchi ⁵ -shí ⁴
Stream	...	...	yi ⁴ -jya ³ -law ³
Streamlet	...	...	yi ⁴ -jya ³ -keo ³
Stray, to	...	...	ja ³ -gu ³ -wu ¹ -jye ⁴
Street (n.)	...	...	kai ³ -tsí ⁵ (Ch.); ji ³
Strength	...	...	syá ⁶
Strike, to (with hand)	...	...	drgh ⁵
String	...	...	hchi ³ -ra ⁵
Strong (muscular, etc.)	...	...	syá ⁶ jaw ⁴
„ (of material)	...	...	rzye ⁴
Study; learn (to)	...	...	saw ³
Stumpy	...	...	wu ¹ -du ⁵ -mu ³
Submit; obey (to)	...	...	na ³ na ²
Subtract, to	...	...	ru ⁴ -krgh ³
Succeed, to	...	...	hpye ⁶ -la ⁴
Succour, to	...	...	ye ³ ja ³
Such	...	...	gaw ⁴ . . .
Suck, to	...	...	hchí ⁶
Suddenly	...	...	htsa ⁶ -bye ³
Sufficient	...	...	law ⁶ ; da ⁴ ngu ³
Sugar	...	...	byá ⁵ ; htang ⁵ (Ch.)
Sulphur	...	...	haw ⁵ -yaw ³ -hwang ⁵ (Ch.)
Summit; head	...	...	wu ¹ -dū ³
Sun, the	...	...	mi ⁵ -mi ⁴
Sunny; sunshine	...	...	mi ⁴ -hprgh ⁴
Sunbeam, a	...	...	mi ⁵ -mi ⁴ -hchi ³
Support, to (prop up)	...	...	taw ²
„ „ (bear, endure)	...	...	dzi ⁵
Surround, to	...	...	chaw ¹
Swallow, to	...	...	gu ⁵ dū ⁵ -lye ³
Swamp, a	...	...	nē ¹ -hchí ⁵ -hpa ⁴
Swear; take oath (to)	...	...	jē ⁵

Sweat (<i>n.</i>)	...	...	chī ¹
" to	...	...	chī ¹ daw ³
Sweep, to	...	...	si ²
Sweet (<i>adj.</i>)	..	...	hchī ⁴
Swell, to	...	...	wu ⁵ -la ⁴
Swift, to be	...	...	tsrghe ⁶
Swiftly	...	...	á ¹ -mi ¹ -mi ¹ ; rgh ⁵ lrgh ⁶ lrgh ⁵
Swim, to	...	...	yi ⁴ -lá ⁶ -hchye ²
Sword; dah	...	...	á ¹ -hta ⁵

T

Table	...	...	chaw ² -tsī (Ch.)
Tail, a	...	...	mrgh ¹¹
Take, to	...	...	ru ⁴
Talk, to	...	...	sha ¹ -htē ⁴
Tall, to be	...	...	mu ³
Tame, to be	...	...	mrgh ⁵ ; hku ⁵ -mrgh ⁵
Taste, to	...	...	dza ⁵ shī ⁵ -nyi ³
Tasty, to be	...	...	mi ⁴
Tax, a	...	...	men ⁵ -hu ⁵ (Ch.)
Tea	...	...	lá ⁵ -chyá ³ ; hcha ⁵ -ye ³ (Ch.)
Teach, to	...	...	ma ¹ (grgh ⁵)
Te. rs	...	...	myá ³ -bye ³
Tear, to	...	...	chī ² -hha ⁶ -lye ³
Tease, to	...	...	ni ⁴
Tell, to	...	...	bá ³ grgh ⁵
Temper	...	...	ni ² -ma ³ ; hpi ⁵ -hchi ² (Ch.)
Temple; village	...	...	myao ² -h'i ⁴
Tempt, to	..	...	shī ⁵ -nyi ³
Ten	...	...	htsi ⁴
Tender; young	...	...	lá ¹
Tent	...	...	chang ² -hpong ⁵ (Ch.)
Territory	...	...	mū ⁵
That	...	...	gaw ⁴ ; nē ⁴ , jē ⁴
Thatch, to	...	...	(b'i ⁴) ū ¹³
Thatching grass	...	...	shī ¹ ; la ⁵ si ¹
Their; they	...	...	yi ¹ wa ⁵
Thence	...	...	gaw ⁴ kwa ³ bye ³
There	...	...	gaw ⁴ -kwa ³
These	...	...	htē ⁴ . ma ³
They	...	...	yi ¹ -wa ⁵
Thick	...	...	htu ⁴
Thief	...	...	htsaw ⁴ -hkn ⁵
Thin	...	...	ba ⁵
Think, to	...	...	dū ⁵ -ja ⁵
Thirsty, to be	...	...	si ⁶
This	...	...	htē ⁴
Though; although	...	...	(a) mi ⁴
Thought	...	...	dū ⁵ -ja ⁵ (a) ma ³
Thorn	...	...	hchu ⁴
Thread	...	...	hchī ³ -ra ⁶

Three ³	...	...	sa ³
Throat	...	...	hchaw ⁴ -gu ⁴ -dē ⁴
Throw, to	...	...	law ³
" away, to	...	...	law ³ -krgh ³
Thrust, to	...	...	dē ⁵ h'a ⁴ krgh ³
Thumb, the	...	...	lá ⁶ -ma ³
Thunder, to	...	...	mu ⁵ -gu ⁵ -pē ²
Tickle; feel tickling sensation (to)	...	...	sē ⁶ -lē ⁶
Tie (as animal to stake), to	...	...	htsaw ²
" round (as bundle of anything)	...	...	hrgh ²
" (a knot), to	...	...	(htē ⁵ lē ³ bē ³) htē ⁴
Tiger, a	...	...	la ⁴ -ma ³
Tight, to be	...	...	dī ⁵ ; dī ⁵ -dī ⁵ mu ³
Till; cultivate (to)	...	...	hkwa ³ (<i>lit.</i> dig)
Time; when	...	...	htá ⁴
Tin	...	...	si ² (Ch.)
Tip (as of tree), the	...	...	wu ¹ -nu ¹
Tired, to be	...	...	rgħ ⁵ -hrgh ⁴ ; wu ⁵ -hrgh ⁴
To (<i>prep.</i>)	...	...	kwa ³
Tobacco	...	...	ye ³ -hpyá ⁵ (Ch.?)
To-day	...	...	nyi ¹ -nyi ⁴
Toe	...	...	hchi ³ -nyi ³
Together	...	...	hti ⁵ lye ³ (a) bye ³
Tomb	...	...	lē ⁵ -dzu ³
To-morrow	...	...	sa ¹ -grgh ³
Tongue	...	...	la ³ -hchē ³
To-night	...	...	nyi ¹ -nyi ⁴ -mrgh ⁵ -hkrge ⁵ or a ⁵ hwa ² mrgh ⁵ -hkrgh ⁵
Too	...	...	kaw ² -yi ⁵ (Ch.)
Tooth	...	...	si ⁵ -hchi ³
Top, the, of	...	...	(yi) wu ¹ -dū ³
Torch (pine)	...	...	shaw ⁵ -baw ³
Torn, to be	...	...	hha ⁶ -lyaw ³
Totally	...	...	gu ³ (a) law ³
Touch	...	...	shē ²
Track (road)	...	...	ja ³ -gu ³
" to follow a	...	...	ja ³ -gu ³ cha ³
Trade, to	...	...	rghe ⁴ -lá ⁶ -mu ³
Trap (for game)	...	...	wa ³ -htu ⁴
Travel, to	...	...	du ⁴ daw ³
Tread, to	...	...	htaw ⁶
Tree, a ^c	...	...	si ² -dzi ³
Tremble, to	...	...	hchē ⁵
Tribe, a	...	...	shī ⁴
Tribute	...	...	men ⁵ -hu ² (Ch.)
Trigger, a	...	...	hkrgh ⁵
Trousers	...	...	mī ³ -hchi ³
True, to be	...	...	ma ⁵ krgh ¹
Trunk (of tree)	...	...	(yi ¹)-dzi ³
Trust, to	...	...	h'a ⁴ -lē ³
Try, to	...	...	shī ⁵ -nyi ³

Tube, bamboo ...	...	ma ⁴ -da ⁴
Turban, a ...	...	wu ¹ -htrghe ²
Turbid, to be ...	...	wu ⁵ -nrgh ⁴ -nrgh ⁴
Turn (as screw), to ...	...	shī ¹
Turn (as wheel), to ...	...	chaw ³
„ over, to ...	...	hpaw ²
„ up (as window blind), to ...	...	nga ¹
Tusk (elephant's) ...	...	(h ¹ a ⁴ -ma ³) si ⁵ -hchi ³
Twilight ...	...	mrgh ⁵ -bkrgh ⁵ tsiá ¹
Twinkling (as stars) ...	...	bye ⁶ -lye ⁶ -mu ³
Twist (as rope) ...	...	shī ¹
Two ...	...	nyi ⁵

U

Udder (cow's) ...	...	(a ¹ -nyi ⁵) a ⁵ -chi ²
Ugly, to be ..	...	ma ⁵ bi ⁴
Umbrella ...	...	sa ⁵ (Ch.)
Unable to, to be ...	...	ma ⁵ ku ¹
Unacquainted with ...	...	ma ⁵ srghe ¹
Unaware, to be ...	...	ma ⁵ srghe ¹
Unbind ; unloose (to) ...	...	hprgh ⁴ ; brgh ⁴
Uncle ...	...	a ¹ -waw ⁴
Unclean, to be ...	...	ma ⁵ shya ⁴
Unclothe ; disrobe (to) ...	...	(bū ⁴ -htsi ⁵) lū ¹
Underneath ...	...	ná ¹ -hkwa ³ -si ¹
Understand, to ..	...	srghe ¹ ; ming ⁵ -prghe ² (Ch.)
Undeserving, to be ...	...	ma ⁵ hpū ⁵
Undress, to ...	...	lū ¹
Unequal ; different ...	...	ma ⁵ htaw ⁵ ; hti ⁵ lye ³ ma ⁵ ta ³
Uneven ...	...	ma ⁵ hping ⁵ (Ch.)
Unite ; stick to, to (<i>v.t.</i>) ...	...	nrgh ⁶
Unless ...	...	ma ⁵ nya ³
Unripe, to be ...	...	dzi ⁵
Untie, to ...	..	hprgh ⁴ ; brgh ⁴
Until ...	...	. . . . hchi ³
Upon ...	...	htá ⁵ -si ¹ kwa ³
Upper ...	...	htá ⁵ si ¹ ma ³
Uproot, to ...	...	mē ²
Urine ...	...	rzi ⁵
Urinate ...	...	rzi ⁵ -htu ⁴ or rzi ⁵ -shī ³
Use ...	...	rze ⁵ ; rē ⁵
Usually ...	...	a ¹ htá ⁵ -hta ⁵

V

Vacant ; empty ...	...	a ¹ -shī ⁵ ma ⁵ dá ¹
Vagina ...	...	tu ¹ -bi ⁶
Vain ; conceited ...	...	hkwa ³ (Ch.)
Vain, in ; useless ...	...	a ⁴ -taw ³ -lye ⁵
Valley ...	...	law ⁴ -hku ⁵
Value ...	...	(yi ¹) hpū ⁵

Vapour	...	...	yi ⁴ -syá ⁶
Vein	...	...	si ⁵ -ju ⁵
Very	...	...	a ⁴ -hkrgh ¹
Vexed ; annoyed (to be)	...	...	ni ² -dzi ³
Vigilant, to be	...	...	ra ³ -mu ³
Village	...	...	hka ²
Villager-fellow	...	...	hti ⁵ -hka ² -su ³
Virgin	...	...	ra ⁵ -mrgh ¹ ⁵ -lá ¹ (ra ⁵)
Visible, to be	...	...	maw ⁴ (a) law ³
Visit ; to go gadding	...	...	hka ² chaw ³
Viss	...	...	htē ²
Voice	...	...	syá ⁶
Vomit, to	...	...	hpē ⁶
Vulture	...	...	dzyē ⁴

W

Wages	...	...	wa ⁵ -hpū ⁵
Waist	...	...	ju ⁵ -tsi ³
Wait for, to	...	...	h ¹ u ³ -nyá ²
Wake ; be awake or conscious	...	...	hwa ¹ -hchi ⁵
Walk	...	...	ja ³ -gu ³ sye ⁵
Walnut	...	...	waw ⁴ -daw ⁵
Wall, a	...	...	htsyang ⁵ (Ch.)
Wander, to	...	...	wu ¹ -jye ⁴
Want, to	...	...	nū ⁴ (=love) ; ni ² -shī ³ or mū ³ sī (to want to do a thing)
Warm, to be	...	...	lē ⁴
Wash, to	...	...	htsi ⁵
Wasp	...	...	byá ⁵ -tu ³
Watch, to	...	...	h ¹ u ³ -nyá ²
Watch or clock, a	...	...	shī ⁵ shī ³
Water	...	...	yi ³ -jya ³
Wax (bees')	...	...	byá ⁵ -shaw ¹
Way ; road	...	...	ja ³ -gu ³
We ; us	...	...	raw ⁵ ; ngwa ⁴ -nu ⁵ (see Grammar)
Weak, to be	...	...	syá ⁶ ma ⁵ jaw ⁴
Wealthy ; rich	...	...	baw ³
Wear, to (coat)	...	...	gwa ⁵
" " (trousers)	...	...	rg ⁶
" " (hat)	...	...	h ¹ aw ² ; hkaw ²
" " (sandals or shoes)	...	...	dē ⁴ ; ni ³
" " (leggings)	...	...	ju ³
" " (belt or waistband)	...	...	hrghe ²
" " (sword, spectacles, satchel, ornaments of any kind)	...	...	dē ⁵
Weary, to be	...	...	wu ⁵ (or rg ⁶) hrg ⁴
Weave, cloth, to	...	...	(ya ⁶) hchi ⁵
Wed ; take wife (to)	...	...	ra ⁵ -mrgh ¹ ⁴ hwa ³
Weed, to	...	...	maw ⁶
Weep ; cry (to)	...	...	ngu ⁴

Weigh, to	...	...	htsye ⁴
Well (water), a	...	...	(yi ³ -jya ³) du ³
„ (done well)	...	...	ji ⁴
West	...	...	mi ⁵ mi ⁴ dū ⁵ -hkrgh ⁵
Wet	...	...	hpa ⁶ -lye ³
What	...	...	a ¹ -shī ⁵
Whatever	...	...	a ¹ -shī ⁵ (a) mi ⁴
Wheat	...	...	rzu ³
When	...	...	a ¹ -htá ⁴
Whenever	...	...	a ¹ -htá ⁴ (a) mi ⁴
Where	...	...	a ³ -li ³ -kwa ³
Which	...	...	a ³ -li ³ -ma ³
While	...	...	htá ⁴
Whiskers	...	...	mū ⁵ -tsī ³
Whisky	...	...	li ⁵ -chī ³
Whispering	...	...	hchu ⁵ -hchu ⁵ -ka ³ -hchu ⁵ -hchu ⁵
Whistle, to	...	...	sī ³
White	...	...	hpu ⁴
Who	...	...	a ⁵ -ma ⁴
Whoever	...	...	a ⁵ -ma ⁴ (a) mi ⁴
Whole	...	...	(yi ¹)-lē ¹ -lē ⁵
Why	...	...	a ¹ -shī ⁵ -wu ¹
Wicked ; bad	...	...	ma ⁵ -ji ⁴ ; waw ³ (Ch.)
Wide ; broad	...	...	h'i ³
Widow	...	...	mū ⁵ -hchī ⁵ -ma ³
Widower	...	...	mū ⁵ -hchī ⁵ -hpa ⁵
Wife	...	...	ra ⁵ -mrgh ⁴
Wild ; untamed	...	...	kaw ¹
Willing, to be	...	...	shaw ¹ ; na ³ na ²
Win, to	...	...	hwa ¹ -lye ³
Wind, to blow	...	...	mi ⁵ -h'i ⁴ jē ⁶
„ around (to)	...	...	li ¹
Wing	...	...	du ⁴ -lá ⁶
Winter (<i>lit.</i> cold time)	...	...	jya ³ -tsi ¹
Wipe, to	...	...	si ²
Wisdom	...	...	chu ⁵ -yi ²
Wise, to be	...	...	chu ⁵ -yi ² jaw ⁴
Wish ; want (to)	...	...	ni ² -shī ³ ; mū ³ -si ³
With, instrumental	...	...	lye ³
Wither ; dry up (to)	...	...	ju ³ ye ⁴
Within	...	...	ná ¹ kwa ³
Without	...	...	ni ² -shī ³ -ma ³
„ (destitute of)	...	...	ma ¹ jaw ⁴
Woman	...	...	ra ⁵ -mrgh ⁵ -ra ⁵
Womb	...	...	h'i ⁶ -hchī ⁶ ; ra ⁵ hkrgh ⁵
Wonder, to	...	...	dū ⁵ -ja ⁵ -mrgh ⁴
Wood (forest)	...	...	si ² -ná ³
„ (timber)	...	...	si ² -da ⁴
„ (firewood)	...	...	si ² -chaw ³
Wool (cotton)	...	...	sa ³ -la ⁵
„ (sheep's)	...	...	a ¹ -raw ³ mū ³
Work. to do ; cultivation	...	...	mi ⁵ ye ⁵

World ; earth	...	...	mi ³ -ná ³
Worm, a	...	...	ngwa ¹ -na ¹ -bi ⁴ -di ⁴
Worship, to	...	...	wu ¹ -dū ³ -htē ⁶
Wound, a	...	...	na ⁴ -du ³
Wrap, to	...	...	htē ²
Wrestle, to	...	...	rg ^h ¹ -lá ⁶ -hkaw ⁴
Wrist, the	...	...	lá ⁶ -tsi ³
Write, to	...	...	baw ³
Writing, a piece of	...	...	htaw ⁵ -rghe ⁵
Wrong, to be	...	...	hchya ⁴ -krgh ³ ; hchya ⁴ -lye ³

Y

Yam	...	...	mrgh ⁵
Yarn (cotton)	...	...	hchi ³ -ra ⁵
Yawn (to)	...	...	hkrgh ⁵ -hu ³
Year	...	...	hkaw ⁶ ; ni ²
Yearly	...	...	hti ⁵ hkaw ⁶ lye ³ hti ⁵ hkaw ⁶
Yell, to	...	...	a ⁴ -hkrgh ¹ -hku ⁴
Yellow	...	...	shī ³ ; shī ³ -myá ³ -mu ³ -ta ²
Yes	...	...	nga ⁴ law ³ ; ngaw ⁴
Yesterday	...	...	a ⁵ -nyi ⁴
Yesterday night	...	...	a ⁵ -mē ⁴
Yoke (used by some Lisu when carrying loads)	...	...	baw ³ -hpi ³
Yonder	...	...	gwa ⁴ ; gaw ⁴ kwa ⁵
You ; your	(sing.) nu ⁴ ; (pl.) nu ⁴ -wa ⁶
Young	lá ¹
Youth, a	ra ¹ -gu ⁴ -lá ¹ (ra ⁵)

Z

Zealous, to be	ni ² -ma ¹ lē ⁴
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