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A GRAMMAR



OF THE

KACHIN LANGUAGE.

OF THE

BY

REV. O. HANSON.



RANGOON.

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PREFACE.

This attempt to explain the laws of the Kachin language does not pretend to be exhaustive in all its details. Neither do we wish to be dogmatical upon any of the numerous points, where further investigation no doubt will throw new light. All the help at present available has been utilized, but owing to the great uncertainty that everywhere confronts any one attempting a work like this must to a great extent rely solely upon his own judgment.

The system of writing employed is that adopted by the Government of India, to which has been added a few explanatory notes. No ~~alphabet~~ adapted to the needs of an alien tongue will ever do full justice to the same, until it has grown into and become one with the language itself.

In spelling and pronunciation we have mostly relied upon the opinions of such Kachins as have been able for some time to use the system employed. Some of the Kachin sounds are extremely difficult for a European ear to get correctly. Where a number of educated Kachins agree upon a given point, their judgment can as a rule be relied upon and followed.

The Southern Kachin, or Chinghpaw, as spoken in the Bhamo district has been taken as our basis. Still we have everywhere attempted to call attention to the differences, both in pronunciation and idiomatic usages, found in different localities. All we hope is that this work may prove a guide to further study of this difficult but interesting dialect.

O. H.

Bhamo, May, 1896.



KACHIN GRAMMAR.

INTRODUCTION.

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

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

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

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

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

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

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

would say *ninghtoï*, where the S. Ching. use *nhtoï*.

(c) Different use of aspirates and labials :

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

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

(d) Different use of final letters and syllables :

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

(e) Use of Chinese words introduced into Cowrie :

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

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

S. Chinghpaw.

N. Chinghpaw.

(a) Use of different words :

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

Hpa, what ?	Hkai.
Gāde, how many ?	Gālaw.

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

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

(c) Different usage of the same word :

Ngawn, to rejoice, considered indecent by many of the N. Chinghpaws.

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

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

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

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

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

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

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

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

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

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

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

Shälung mähtan yin nga ga ;

Shäla mähtan hpyin sa wa ga ;

Akawng ginngai ya du ga ;

Märavn gindai ya pru ga ;

"Let us pass the Shälung tree ;

Let us go by the Shäla tree ;

We will arrive at the low hill ;

Let us go forth to the high hill."

Hkauka ningshan mänau n rat,

Si myan ari hta gau n hkrat.

"Dancing on the sword's edge he is not hurt,

Walking on a cotton thread, he does not fall."

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

Wāwri hpe māngawp; wawren hpe mākawp;
Lāmun lam wunli lan; lātsa lam wungau hpan.

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

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

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

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

Tsingdu: "ngai nau nem,
Tsingman: ngai nau gyem,
Htaw Mātsaw ga n dap,
Ntsang ga n hkap."

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

ABBREVIATIONS.

The following are some of the abbreviations used:—

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

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

PART I.

ORTHOGRAPHY.

THE ALPHABET.

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

§ 2. Powers of the Kachin vowels.

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

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

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

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

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

§ 3. Powers of Kachin consonants.

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

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

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

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

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

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

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

§ 4. CLASSIFICATION OF THE CONSONANTS.

The consonants may be divided into seven classes viz:—

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

§ 5. THE TONES IN KACHIN.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

§ 6. FORMATION OF SYLLABLES.

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

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

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

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

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

Ning and *shing* have a telic significance.

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

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

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

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

§ 7. ACCENTUATION.

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

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

Kāba'; *kāba' hpe*; *kāba' ai gaw*.

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

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

Gum'ra hpe; *gumra' kaw na*; *gunra kaw' una*.

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

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

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

Sa'; sa'ai; sa' sai; sa ngut' mǎ'sai.
Gǎlaw'; gǎlaw' sai; gǎlaw ngut' sai; gǎlaw ngut'
mǎ sai.

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

Bai wa'; bai wa' u; la kau'; la kau' ya e;
Ru bang'; ru bang' rit; shat sha'; shat sha'
myit dai.

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

La' u; sa' mu; sa' mǎ rit
Hkum' gǎlaw; shum' sa myit'
Hkum gǎlaw ēt'; hkum' mǎni myit'
Hkum sa wa myit'.

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

N' gǎlaw lu; n' kǎja; n mu lu.

§ 8. PUNCTUATION.

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

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



PART II.

ETYMOLOGY.

§ 9. The words in the Kachin language may be divided into eight classes, viz: Nouns, Adjectives, Pronouns, Verbs, Adverbs, Postpositions, Conjunctions, and Interjections.

NOUNS.

§ 10 The Nouns in Kachin, as in other languages, may be divided into *Proper* and *Common nouns*.

§ 11. A proper noun is the name of some particular people, person, place or thing. Ex. *Jinghpaw*, a Kachin; *Ma Gam* the first born son; *Shingra bum*, the Eden in Kachin tradition.

REM. When the names *N Gam*, *N Naw*, *N La*, *N Kaw*, *N Roi*, etc. (Comp. app. I) with their performative *Ma* for children, are used with the whole class of first, second or third born etc., as is common among the Kachins, these names may also be regarded as common nouns, but being at the same time names for individuals, when so used they come under the head of proper nouns.

§ 12. *Common nouns* are such as apply to all the members of any one class, family or kind of objects. They may be divided into four classes; viz:

1. *Primitives*, or such as can be applied to each individual of a class or group of objects. Ex. *nta*, a house, *du*, a chief, *gumra*, a pony.

2. *Compounds*, these are formed by uniting:

(a) Two nouns; Ex. *ridawng*, a pole, from *ri*, a rattan, and *dawng*, a log, or something long and

round; *shu laika*, a newspaper, from *shi*, news, and *laika*, a book or letter; *hkādaung hkālung*, a young cricket, from *hkādaung* a cricket and *hkālung*, the young of animals; *dumsu kāsha*, a calf, from *dumsu*, a cow, and *kāsha*, a young one, *lit.* a child.

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

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

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

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

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

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

(b) By the use of the performatives *gā*, *kā*, *lā*, *mā*, *n*, etc., with simple verbs; Ex. *gāsāt*, a fight, from *sat*, to fight; *mānep*, a pavement, from *nep*, to pave; *mākam*, a support, from *kam*, to believe or trust in. This way of forming nouns is especially common in the religious or Nat language.

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

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

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

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

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

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

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

GENDER.

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

1. By the use of different words, as:

kāwa, a father; *kānu*, a mother.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NUMBER.

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

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

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

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

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

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

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

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

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

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

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

hpyen māsha malakra n sa na mā sai, all the soldiers have gone.

CASE.

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

THE NOMINATIVE.

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

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

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

THE GENITIVE.

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

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

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

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

THE DATIVE.

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

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

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

THE ACCUSATIVE.

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

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

THE LOCATIVE

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

THE ABLATIVE.

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

THE INSTRUMENTAL.

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

THE VOCATIVE.

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

jection *O* precedes, but more commonly the particle *ē* is affixed, *O māsha ! lasha ē, man !*

REM. (a) The nominative, genitive and objective particles when united to the definitive adjectives *ngai mi, nkau mi*, etc., the plural ending *ni* and the conditional postpositions *yang* and *jang*, always follow these parts, and not the noun to which they belong; *gwi ngai mi gaw*, one dog; *wora māsha ni hpe*, those persons; *anhtē sa yang gaw*, if we go, *shanhtē ni a gumā hkum la myit*, don't take their pony.

(b) It should be borne in mind that none of these particles are applied with grammatical strictness in common speech. Great freedom is exercised among the different tribes in all the peculiarities of their unsettled dialects.

§ 26. The most common particles indicating the cases may be illustrated in the following paradigm :—

	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	$\left\{ \begin{array}{l} māsha\ gaw, \\ māsha\ chyawm \\ \quad \cdot\ gaw, \end{array} \right.$	$\left\{ \begin{array}{l} māsha\ yan \\ \quad gaw, \end{array} \right.$	$\left\{ \begin{array}{l} māsha\ ni\ gaw, \\ māsha\ ni\ chyawm \\ \quad \quad \quad gaw, \end{array} \right.$
Gen.	<i>māsha a,</i>	<i>māsha yan a,</i>	<i>māsha ni a,</i>
Dat.	<i>māsha hpe, or kaw,</i>	<i>māsha yan hpe,</i>	<i>māsha ni hpe or kaw,</i>
Acc.	<i>māsha hpe,</i>	<i>māsha yan hpe,</i>	<i>māsha ni hpe,</i>
Loc.	$\left\{ \begin{array}{l} māsha\ na, \\ nta\ ē, \\ māsha\ de, \end{array} \right.$	$\left\{ \begin{array}{l} hpe, \\ māsha\ yan\ na, \end{array} \right.$	$\left\{ \begin{array}{l} māsha\ ni\ nna, \\ nta\ ni\ ē, \end{array} \right.$
Abl.	<i>māsha na, or kaw nna,</i>	<i>māsha yan na, or kaw nna,</i>	<i>nta ni de (rare), māsha ni kaw nna,</i>
Instr.	<i>māsha hte,</i>	<i>māsha yan hte,</i>	<i>māsha ni hte,</i>
Voc.	<i>māsha ē,</i>	<i>māsha yan ē,</i>	<i>māsha ni ē.</i>

PECULIARITIES OF THE NOUNS.

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

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

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

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

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

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

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

nounced *git gung*), large yellow bee, instead of *lagat gung*; *pu hkram*, the cobra, instead of *lapu hkram*; *kāwa*, bamboo, *wa gat*, the *gigantochlea abbreviata*.

ADJECTIVES.

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

CLASSES OF ADJECTIVES.

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

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

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

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

(a) By the use of the performatives *gā, kā, lā, n*, etc., *kāman*, useless, from *man*, to be empty; *kāhta*, upper, from *hta*, upon; *kāba*, big, great, from *ba*, to be first. To this class belong a great number of *adjectives* the derivation of which can not now be traced with certainty, *kāji*, small; *gālu*, long; *lāwā*, lower; *kāta*, inside; *nhku*, inside; *nnan* or *ningnan*, new; *dingsa* or *ningsa*, old; *gādun*, short

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Shăgu, every; used mostly with nouns indicating division of tribes, time or places; *amyu bau shăgu*, every kind and race; *shăni shăgu shăna shăgu*, every day, every night; *shăra shăgu hkan ē*, at or in every place.

Măgup, the whole, every; used only with nouns indicating place; *nung măgup na*, from every country; *nung măgup hta*, in the whole of (that) country.

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

Kădai, *kădai nung* or *kădai rai ti nung*, often abbreviated to, *kădai rai ti m'*, whoever, any one, no one, according to its position; *kădai n chyē*, no one knows; *kădai nung chyē ai*, any one knows; *kădai rai ti nung sa măyu ai sa lu ai*, whoever desires to go, may go.

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

A form *găde ai nung* or *găde ai muk*, is freely used instead of *kădai* etc.; *găde ai nung n chyē*, no one knows; *găde ai muk gălaw lu ai*, any one can do it.

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

Shăda da, each other, one another;

Lăngai hte lăngai, one another, one by one; one after another.

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

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

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

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

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

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

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

Gum gum, *hkum hkum*, and sometimes *num*, all, complete; *arai gum gum ka ja nga ai*, all the things are good; *masha hkum hkum galaw ma ai*, all persons do it.

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

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

3. *Numeral adjectives* are written as follows:

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

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

used for first, and *hpang na* or *hpang de* for second; *shawng na māsha*, the first person; *hpang de sa ai māsha*, the person coming second. After this the order is expressed by repeating the cardinals after the nouns, *dai māsha māsum sa tsun u!* go and speak to the third person; *wora, gumra māli hpe sa la su*; bring the fourth pony.

§ 37. In ordinary usage the *lă*, of *lăngai*, is often dropped and the form *mi*, is added to the *ngai*; *māsha ngai mi*, instead of *māsha lăngai mi*, which however would be correct.

§ 38. Instead of *lăngai*, or its second form *ngai mi*, the simple forms *mi* or *ma*, are often used with familiar words; sometimes *lă*, is prefixed and *mi*, or *ma*, affixed to the noun; *lap ma* or, *lap mi*, one rupee instead of *lap lăngai mi*; *lăning mi*, one year instead of *shăning lăngai mi*.

§ 39. The form *ni*, is in certain instances used for *lăhkawng*; *ni ni*, two days; *ni ning*, two years; *ni tsa*, two hundred.

§ 40. (a) In a few cases something like the Numeral Auxiliaries in Burmese are also found in Kachin. (Comp. Jud. Gram. § 98.) *Kāwa yan mi*, one bamboo; *yan* describing the thing as long and straight; *ntung tawng mi*, one stone; *tawng* pointing out the thing as round or cubical, or as approaching these forms; *gāra singkawng*, one single hair.

(b) A dual is here often found: *dumsu gap mi*, two (or a pair) of cows; *wa dwi mi*, two (or a pair) of hogs; *u n-gup mi*, two fowls; *māsha tsum mi*, two human beings; *pat man mi*, a pair of tumblers; *kyepdin man mi*, a pair of shoes

REM. Here ought also to be mentioned the peculiar auxiliaries, out of superstitious fear, used by the Kachins when attempting to count the

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

COMPARISON OF ADJECTIVES.

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

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

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

NOUNS USED ADJECTIVELY.

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

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

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

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

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

PRONOUNS.

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

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

§ 47. PERSONAL PRONOUNS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

VERBS.

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

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

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

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

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

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

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

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

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

CAUSATIVE VERBS.

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

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

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

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

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

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

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

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

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

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

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

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

Nanhtē a kābu gāga law wa ma līt ga, may your happiness increase.

REM. (a) The *n*, in § 55. c. may be exchanged for *u*, when special emphasis is placed upon the object; *nang laika hti u ga*, *ngu de ai*, I told you, that you may read *the book*.

(b) The form *li ga*, may also be used as a pure causative; *nyē sut law li ga*, *ngai hpāga ga nngai*, I trade, that my possessions may increase.

CLASSES OF VERBS

§ 56. All verbs whether transitive or intransitive, may be divided into two classes, viz: Simple and Compound.

1 *Simple* verbs express a single idea of state or action, and are to a large extent represented by monosyllabic roots. *Sa*, to go; *wa*, to return; *mu*, to see; *gālaw*, to do.

2. *Compound* verbs are formed as follows:

(a) By prefixing *shā*, *jā*, *sā*, or *tsā*, to a simple verb or noun root; *jāhtum*, to finish, from *htum*, an end; *jāhkrat*, to drop, from *hkrat*, to fall; *tsā-sang*, to lighten, from *sang*, to be light, not heavy.

(b) By combining two verbal roots; *kālung taw*, to recline; *tsun chyai*, to converse.

(c) By the combination of a verb and a noun; *sai pru*, to bleed, from *sai*, blood and *pru*, to proceed from.

(d) By combining an adjective and a verb; *kāba wa*, to grow, from *kāba*, big and *wa*, to move.

(e) By combining an adverb and a verb; *bai wa*, to return, from *bai*, again and *wa*, to return.

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

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

THE ACCIDENTS OF VERBS.

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

MODES.

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

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

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

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

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

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

§ 59. THE INFINITIVE MODE.

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

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

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

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

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

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

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

§ 60. THE AFFIRMATIVE MODE.

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

1. PRESENT.

(a.) PRESENT ABSOLUTE.

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

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

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

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

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

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

(b) PRESENT CONJECTURAL.

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

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

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

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

2. PAST.

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

Ex. *Dai laiika nyē laiika rai sā li ai*, that book became mine.

Wora nta kāba ma ning anhtē a nta rai wa mā sā li ai, that large house became ours year before last.

Ndai amu garw ngut mat sā li ai, the (my) work is completed.

Anhtē a ntsa ē, dai nhtoi gingdawn garw htoi pru mā sā li ai law, the morning star shone over us.

3. THE FUTURE.

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

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

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

§ 61. THE INDICATIVE MODE.

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

PRESENT.

(a) PRESENT INDEFINITE.

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

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

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

Nang nta gälaw ndai, you are building a house.

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

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

Nanhtē yup nga myit dai, you are sleeping.

Shanhtē lam hkawm ma ai, they are walking.

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

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

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

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

Nang du rin dai, you are arriving.

Shi yu ra ai, he is descending.

Anhtē bai wa ră ga ai, we are returning.

(c) DESCRIPTIVE PRESENT.

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

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

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

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

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

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

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

Ex. *Ngai gālau sa*, I did it.

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

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

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

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

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

4. (a) PAST PERFECT.

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

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

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

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

Ex. *Ngai laiika gāai n shārin yang, jāru ngai lu ga ngai*, I drank whisky before I had learned to read; lit. before I learned books.

Māsum ning kaw ma shi dai amu gālaw ga ai, he had done the work three years ago; lit. from three years.

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

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

Māsum ning me, ngai dai amu gālaw ngut se ai, I had finished this work even three years ago.

5. THE FUTURE.

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

Ex *Ngai dai māre de sa na ngai*, I will go to the village.

Shi gālaw na re, he will do it.

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

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

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

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

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

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

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

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

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

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

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

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

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

Ex. *Ngai gālaw rǎ na*, I will do it.

Shanhtē gālaw rǎ na, they will do it.

6. FUTURE PERFECT.

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

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

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

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

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

§ 62. THE POTENTIAL MODE.

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

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

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

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

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

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

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

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

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

§ 63. THE SUBJUNCTIVE MODE.

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

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

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

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

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

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

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

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

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

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

§ 64. THE IMPERATIVE MODE.

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

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

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

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

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

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

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

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

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

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

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

4. When more emphasis or urgency is required, the above particles are strengthened by *law*, or *yaw*, and the verb itself may take the auxiliary *dat*, to hand over, set free, let go.

Ex. *Dai arai shi hpe jaw dat u law*, give that thing to him; *anhtē hpe jaw dat mi yaw*, give to us.

5. The *Exhortative*; this is formed by affixing *ga*, or *gaw*, to the simple verb.

Ex. *Anhtē gālaw gaw*, let us do it.

Rawt mu, nang na sa wa ga, arise let us leave; *lit.* return from here; *anhtē hpun sa hta ga*, let us go and pick wood.

6. A Command of necessity is formed by adding *lu na*, to the simple verb.

Ex. *Nang dai amu gālaw lu na ndai*, you must do the work; *nanhtē laika shārin lu na myit dai*, you must learn books, which is equal to, learn books.

7. THE PROHIBITIVE.

(a). The prohibitive particle is *hkum*, by some pronounced *shum*, (Cowrie *hpung*, or *pfung*,) and may be used with the simple form of the verb. The prohibitive always precedes the verb, *hkum gālaw*, don't do it; *hkum tsun*, don't speak.

As auxiliary particles, always following the verb, are often added for the sake of emphasis, *ēt*, or *nit*, for the sing. and *myit*, for the plur.

Ex. *Hkum gālaw ēt*, don't do it.

Hpang de hkum gālaw nit, don't do it afterwards.

Wora de hkum sa myit, don't go over there.

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

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

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

Gārai hkum sa, don't go yet.

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

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

§ 65. INTERROGATIVES.

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

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

(a) PRESENT.

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

(b) PAST.

1st Per. Plur. sǎ ga;

2nd Per. Sing. wu, rin, nit,	2nd „ „ mǎ rin, mǎ nu,
lit;	mǎ nit;
3rd „ „ wu, ra;	3rd „ „ mǎ ru .

(c) FUTURE.

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

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

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

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

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

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

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

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

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

Shi kǎnang nga a ta? where is he?

Nanhtē gǎde nga myit ta? how many are you?

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

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

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

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

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

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

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

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

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

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

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

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

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

§ 66. QUOTATIONS.

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

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

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

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

§ 67. THE NEGATIVE.

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

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

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

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

§ 68. PARTICIPLES.

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

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

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

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

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

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

§ 69. AUXILIARY VERBS.

The following verbs may be designated as auxiliaries :

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

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

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

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

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

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

§ 70. OTHER VERBAL PARTICLES.

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

1. TEMPORAL.

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

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

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

2. DECLARATIVE.

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

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

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

3. EMPHATIC ASSERTATIVE.

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

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

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

Le, and in the N. L. its couplet *e*, are often used in the same way as *law*; *gālu māhkaung hkan nit le*, *kāba mādung gaw hkan sit e*, follow the long road, follow the big path.

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

§ 71. VERBAL COUPLETS.

1. Two synonyms are often combined for the sake of additional force or perspicuity; *kābu gāra*, to be happy; *tsaw ra*, to love; *gālu kāba*, to be great; *Kārai Kāsang gābu kāba nga ai*, God is great. These combinations are often used as substantives with the verbal auxiliaries.

2. From this class of words the pure verbal couplets must be distinguished. These are formed by uniting two symphonious words, identical in meaning and usage, either for the sake of emphasis or simple redundancy; *kăji kăjan*, to be small; *gumle gumlan*, to overthrow; *kăsul kăsak*, topsy turvey; *mădat măra*, to obey; *kăjam gălam*, to disturb.

3. Couplets may be parsed either separately or as combined verbs according to their relation to each other, or to their position in the sentence.

ADVERBS.

§ 72. CLASSES OF ADVERBS.

Kachin Adverbs are of two kinds, viz.: Proper and Compound.

1. *Proper Adverbs*, are primitive and underived, such as, *lila*, in vain; *nachying*, very; *chyang*, quickly.

2. *Compound Adverbs*, being very numerous, are formed as follows:

(a) By the reduplication of a simple verb; *dan dan*, plainly, from *dan*, to show; *leng leng*, brightly, from *leng*, to be bright.

(b) By prefixing *a*, to a verbal stem; *alăwan*, quickly, from *lăwan*, to be quick.

(c) By prefixing *a*, and affixing *sha*, to a simple verb; *aloi sha*, easily, from, *loi*, to be easy; *atsarom sha*, well, properly, from *tsarom*, to be beautiful.

(d) By the use of the negative *n*, before a verb; *n kăja*, badly, from *kăja*, to be good.

(e) Adverbs of time are formed from nouns or other adverbs by prefixing the demonstrative ad-

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

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

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

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

Alăwan gat ai gumra, a fast running horse.

Hpaot de jau jau sa nu, go early to-morrow morning.

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

§ 74 ADVERBS OF TIME.

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

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

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

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

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

Htăning, next year.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

§ 75. ADVERBS OF PLACE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

§ 76. ADVERBS OF MANNER.

The most common are the following :

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

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

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

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

Lāgarw de, afoot; *shī lāgarw de sa sa*, he went a-foot.

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

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

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

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

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

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

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

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

§ 77. ADVERBS OF CAUSE.

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

Kāning rai nme law, because, for this reason.

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

§ 78. ADVERBS OF COMPARISON.

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

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

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

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

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

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

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

§ 79. ADVERBS OF DEGREE.

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

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

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

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

La, very, much; *ba la ai law*, I am very tired.

Ndai hte wa, so much, to this degree; *ndai hte wa shi jaw ai*, he gave so much.

Nau, much, very much, too much, too; *nau ru ai wa*, a very difficult person; *shi shat nau sha ai*, he eats too much rice.

Ja ja, very, very much; *ngai shi hpe ja ja tsaw nngai*, I love him very much; instead of *ja ja*, *gǎ-rai*, or, *grai*, is used in some localities.

Sha, only; *loi loi sha jaw u*, give only a little; *ngai mam sha lu nngai*, I have only paddy.

Jan, more than; *nta sum shi jan ai*, more than thirty houses.

N-ga, more than, over and above; *gumra lātsa hte n-ga nga ai*, there are over and above a hundred ponies.

Nde law, *nde de*, or, *shāde*, this much, to this degree; *nde law shi shārang ai*, this much he persisted.

Pyi, even; *ngai pyi n gǎlaw lu*, even I cannot do it.

§ 80. INTERROGATIVE ADVERBS. (Comp. § 50. b.)

1. Of time:

Gǎloi, when? *ndai amu gǎloi byin a ta?* when did this thing happen? *gǎloi bai wa na n ta?* when will you return? *gǎloi ngai shi hpe mu lu na i?* when can I see him? *gǎloi me sa n ta?* when did you come?

Gāten, how long? until when? *gāten du hēra nanhtē hte ngai nga na myit ni?* how long shall I be with you?

2. Of place:

Gāde, where? whither? *ndai lam gāde du n ni?* where does this road lead? *ya shi gāde nga?* where is he now?

Gǎde na, or, *gǎde nna*? from where? whence?
nanhtē gǎde nna rai myit ta? where are you from?

Kǎnang, where? whither? *shi kǎnang nga*? where is he?

Kǎnang, *kǎnang na*, or, *kǎnang nna*, whence?
ya kǎnang na rai wa sǎ ta? where do you come from now?

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

3. Of manner:

Kǎning, *kǎning rai*, *kǎning rai nme*, *kǎning di*, the last often changed to *gin di*? how? in what way? *ngai kǎning rai gǎlaw lu na i*? how can I do it? *kǎning rai nme byin lu a hka i*? how can it happen? *n shǎrin taw*, *gin di chye lu na a kun*? not having learned how can I know it?

4. Of cause:

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

5. Of quantity:

Gǎde, *gǎde me*, or, *gǎde mi*, how much? how many? *gǎde jaw n ta*? how much shall I give you? *mǎsha gǎde nga ma ta*? how many persons are there? *nang gǎde mi jaw mǎyu n ni*? how much do you wish to give?

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

§ 81. NUMERAL ADVERBS.

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

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

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

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

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

§ 82. CORRELATIVE ADVERBS.

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

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

§ 83. MODAL ADVERBS. (Comp. § 72. 2.)

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

Găja shi mai wa ai, truly he is recovering.

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

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

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

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

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

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

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

POSTPOSITIONS.

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

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

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

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

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

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

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

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

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

Lăpran, or, *kăpran* between; *ndai māre wora bum lăpran ē nga ai*, this village is situated between the mountains.

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

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

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

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

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

CONJUNCTIONS.

The conjunctions may be classified as follows:

§ 85. COPULATIVE.

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

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

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

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

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

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

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

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

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

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

§ 86. ADVERSATIVE.

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

§ 87. CAUSAL.

These are all expressive of reason or cause:

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

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

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

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

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

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

§ 88. CONDITIONAL.

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

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

INTERJECTIONS.

§ 89. The following are the most common:

Aw, expressive of surprise or satisfaction.

Ak, expressive of pain.

A, or, *ǎ*, responsive, expressive of assent.

Ala, expressive of earnestness.

Adaw, expressive of attention.

Gai, *kai*, or *hkai*, be ready, now do it! enough! so.

O, many and various usages.

Goi, *goi e*, wonderful! really!

We, expressive of haste.

He, threatening, rather disrespectful.

Ashe, what? how is it! ah!

Maw, here! take it!

Rai taw? what then? eh?

Ataw? what? hay? now then!

Htaw, or *taw*, look up.

APPENDIX I.

KACHIN NAMES.

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

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

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

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

Ma Kaw; may also be called: Ma Shawng, Hkin Nau,
Ohyem.

„ Lu,	„	„	„	„	Ma Baw, Baw, Baw Tawng.
„ Roi,	„	„	„	„	Ji, Roi Ji, Nau, Roi Nau.
„ Htu,	„	„	„	„	Ma Lum, Htu Lum.
„ Kai,	„	„	„	„	Htarg, Ma Htang.
„ Hka,	„	„	„	„	Tawm, Hka Tawm.
„ Pri,	„	„	„	„	Pri Lum, Ma Ti.
„	„	„	„	„	

APPENDIX. II.

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

1. Words most likely derived from the Burmese.

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

<i>Ap</i> , to hand over.	အပ်။
<i>Aya</i> , an office.	အရာ။
<i>Up</i> , to rule.	အုပ်။
<i>Utarung</i> , a peacock.	ဥဒေါင်း။
<i>Del</i> , a treasury.	ထိုက်။
<i>Dǎmya</i> , a robber.	ထားမြ။
<i>Duhka</i> , misery.	ဒုက္ခ။
<i>Dāsik</i> , a seal.	တံဆိပ်။
<i>Dāgu</i> , power.	တန်ခိုး။
<i>Gawng-larung</i> , a large bell.	ခေါင်းလောင်း။
<i>Haw</i> , or <i>Hkarv</i> , to preach.	ဟောသည့်။
<i>Jarung</i> , a school.	ကျောင်း။
<i>Jārit</i> , food, provision.	စရိတ်။
<i>Kinyit</i> , an iron style.	ကညစ်။
<i>Kyēju</i> , or <i>chyēju</i> , grace.	ကျေးဇူး။
<i>Hkauling</i> , a sheaf of rice.	ကောက်လှိုင်။
<i>Lam</i> , a road.	လမ်း။
<i>Mandan</i> , a charm.	မုတုန်။
<i>Ngārari</i> , punishment, hell.	ငရဲ။
<i>Sakse</i> , a witness, testimony.	သက်သေ။
<i>Seng</i> , a shop.	ဆိုင်။
<i>Sāma</i> , a master.	သမား။
<i>Sānat</i> , a gun.	သေနတ်။
<i>Tawng ban</i> , to beseech.	တောင်းပန်။

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

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

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

<i>Nat</i> , a ² nat.	နတ်။
<i>Ni</i> , to be near.	နီး။
<i>Nga</i> , fish.	ငါး။
<i>Nem</i> , to be low.	နိမ့်။
<i>Ngam</i> , to be saltish.	ငန့်။
<i>Poi</i> , a feast.	ပွဲ။
<i>Pyen</i> , to fly.	ပျံ။
<i>Hta</i> , to arise as billows.	ထ။

(3) Aspirates changed into sibilants:

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

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

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

Shan word.

Kachin
equivalent.

(1) General words:

Byē jau, to resolve,
Dakhpai, a paddle,

Myit da.
Lāsham.

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

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

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

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

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

APPENDIX III.

KACHIN TIME.

1. SEASONS. (Du hkra lădaw.)

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

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

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

1. Ginhawng ta:

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

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

2. Lănam ta:

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

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

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

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

2. MONTHS. (Shăta.)

Kachin Names: Shan Names:

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

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

from one new moon to the other. Any division of weeks, is not found. Educated Kachins, however, are beginning to name the week days beginning with Sunday, as the first, second, and third, etc.

• 3. HOURS OF THE DAY. (Shāni ahkying.)

Yuptung,	about	12 o'clock	midnight.
Hpung tsin se,	• „	1—2	„ A. M.
U-goi, . .	„	3	„ „
Gintawng pru,	„	4	„ „
Mānap,	„	5	„ „
Jan pru,	„	6	„ „
Jan da hkaw mi lung,	„	7	„ „
Jan tsing law tsan,	„	8—11	„ „
Jan pung ding ga,	„	12	„ M.
Jan kāyau,	„	1—2	„ P. M.
Jan kādang,	„	3—4	„ „
Jan nmaŵ mi rawng,	„	5	„ „
Jan shang mādu,	„	6	„ „
Nrim,	„	7	„ „
Shang tawm,	„	8—9	„ „
Pran tawm,	„	10—11	„ „

The meaning of the terms used to indicate the divisions of the day may also be given:

Yuptung, time of deep sleep; *hpung tsin se*, the morning breeze; *u-goi*, the cock-crowing; *gintawng pru*, the rise of the morning star; *jan da hkaw mi lung*, the sun having ascended the length of one weaving board; *jan tsing law tsan*, the time when everybody is out; *jan pungding ga*, the sun straight above the top of the head; *jan kāyau*, the sun on the descent; *jan kādang*, the sun rapidly descending; *jan nmaŵ mi rawng*, the sun at the height of

one *nman*, a festal pole; *jan shang mādū*, the sun about to enter; *nrim*, the evening; *shang tarum*, the time when all enter their houses; *pran tarum*, the time when the young people are enjoying themselves.

APPENDIX IV.

KACHIN WEIGHTS, MEASURES, AND MONEY.

1. WEIGHTS. (Shen ai baw.)

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

2. MEASURES OF LENGTH.

(Shǎdawn ai baw.)

Lǎmyin chyang,	the breadth of a finger-nail.
Lǎyung tsen,	one finger's breadth.
Lǎhkawng pren,	two „ „
Mǎsum pren,	three „ „
Mǎli pren,	four „ „
Lǎhpa mi,	the breadth of the hand.
Gumdum,	from the end of the thumb to the end of the first finger.
Gumchyan, or lǎhkam,	from the end of the thumb to the end of the second finger.
Lǎtup dawng,	from the elbow to knuckles on the fingers.

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

3. MEASURES OF CAPACITY.

(Shădang ai baw.)

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

4. MONEY. (Gumhpraw.)

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

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CORRIGENDA.

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

- „ 15—Line 7, for *kk*, read *kh*.
 „ „ —Line 9, for *mädchen* read *madchen*.
 „ 39—Line 15, for *femenine*, read *feminine*.