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XII (2)
OUTLINE GRAMMAR
OF THE
SINGPHO LANGUAGE

ASPIKED BY THE

Singphos, Douannipah, and others residing in the
neighbourhood of Sadia.

WITH ILLUSTRATIVE SENTENCES, PHRASE BOOK,
AND VOCABULARY

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P R E F A C E.

SINGPHO is a language which is somewhat widely spoken in the vicinity of Sadiya, not only by the Singphos proper residing on the Buri Dibing, Noa Dibing, and Tengapani, &c., but by not a few other castes likewise.

As far as I can ascertain, from a cursory examination of a Burmese grammar by A. Judson, it has no very* close affinity to Burmese, which is somewhat surprising, when it is considered what near neighbours the Singphos proper are to the Burmese. The Singphos, however, allege that they are immigrants from a country very far away from where they are now residing, and this fact may account for the difference between the two languages.

Being divided into numerous clans, a few noticeable distinctions in the use and pronunciation of certain words undoubtedly exists among them, but, for all practicable purposes, the Singpho language as spoken in these parts, may be regarded as one dialect.

The Khákhû's† (as the more distant Singphos are termed) dialect is, I am informed, essentially different to the one treated in this work, though it has very many words in it exactly similar to the one spoken by the Hukong and Sadiya Singphos.

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* The Singphos themselves declare that there is no similarity at all between the two languages.

† Khákhû means *lit.* the head of a river. The term is not applied to the Hukong Valley Singphos, but to their kinsmen inhabiting the hills and country to the north-east of them.



OUTLINE SINGPHO GRAMMAR.

PART I.—ORTHOGRAPHY.

1. VOWELS.

a—when not marked always short, as in *company*, or like the *u* in *tub*, *sun*, &c.

â—long, as in *father*, *far*.

Note.—The language contains a *few* monosyllabic words, which are merely distinguishable from one another by variations in this vowel sound, *viz.* :—

Wâ = tooth.

Wâ = father.

Wâ = root of verb meaning *go*, or *move from any place*.

Wâ = pig.

In the 1st the â is very long, the voice resting on it.

" 2nd " like the *a* in *father*.

" 3rd " like the short Italian *a* in such words as *waft*, *staff*.

" 4th " long, but the word is uttered sharply like an exclamation.

Khâ = bitter.

Khâ = debt, borrow.

Khâ = river.

In the first the â is very long, in the second a little shorter, while the third word is pronounced sharply, like an exclamation.

Then we have "ngâ" = buffalo, and "ngâ" root of verb to be. Both "â's" are the same, but the one in the first is longer than that in the second word, which must be uttered sharply.

Also "gâ" = crack, and "gâ" = language; "jâ" = hard, and "jâ" = gold; "nâ" = ear, and "nâ" = taboo; where the same differences in sound exist.

â—like the sound of *a* in *ball*, as *kâ'si* = hunger.

e—unmarked like the *e* in *met*, *bad*, &c.

ô—like the *ey* in *they*, or the *ai* in *aim*.

i—unmarked like the *i* in *pin*, *in*, &c.

î—like the *i* in *machine*.



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Note.—As with *ā*, so with this vowel there are a few words which are only distinguishable from one another by variations in its sound, viz.,—

- { *lā* = heavy.
- { *lā* = boat.
- { *pa'si* = cotton.
- { *pa'si* = comb.
- { *ka'tsi* = cold.
- { *ka'tsi* = small.

We might compare the sound of "*li*" = heavy, to the *le* in *legion*, and that of "*li*" = boat to the French word *lit* = bed. In "*pa'si*" = cotton, and "*ka'tsi*" = cold, chilly, the *i* is longer than in the other two words ("*pa'si*" = comb, and "*katsi*" = small).

o—unmarked like the *o* in *not*.

ō—like the long *o* in *bone*.

*ū**—like the long sound of *oo* in *moon*.

DIPHTHONGS.

au—like *ow* in *how*! as "*grau*" = superlative.

ai—like the *i* in *shine*; "*ai*" = one.

oi—like the *oi* in *boil*.

ui—like *ui* in the French word *appui*; as "*gui*" = about, or the point of, "*ta'gui*" = inside.

2. CONSONANTS.

b—as in English.

c—only used in conjunction with *h* when the *ch* is pronounced like the *ch* in *chair*, as "*chau'sā*" = slowly.

d—like the Sanskrit ढ

g—hard, as in *gun*, as "*ga'gā*" = different, "*gā*" = language.

h—as in English.

j—as in *joy*, "*ga'jā*" = good.

k—as in *king*, or *c* in *cut*.

kh—like Bengali ক, "*khā*" = river.

l—as in English.

m—dito, the suppressed sound of this letter is initial in a few words.

* A few words have *u* pronounced like the *u* in *bull*, but I have not deemed it necessary to mark it. The language, too, contains a few words with *u*, which are only distinguishable by variations in its sound, as "*yū*" = look, "*yū*" = despond, "*yū*" = leave alone, leave off, and "*yū*" = rub!



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- n—ditto, the suppressed sound of this letter is initial in a good many words.
- ng—has the sound of *ng* in *king*. It is initial in a few words; as “ngai” = I, “ngā” = buffalo.
- p—as in English.
- ph—has more the sound of an aspirated *p* than its usual English sound *f*.
- q—as in English; as “qui” = *about, on the point of*.
- r—as in *run*.
- s—like the *s* in *sun* (Bengali স). I believe, however, that all initial *s*'s and a good many others too in Singpho should have a *t* prefixed to them, and be pronounced *ts*. Singphos are often provokingly careless in the pronunciation of this letter, for instance, the word for *cold, chilly*, is pronounced ka'tsi ka'si, or ka'chi. The difference between the pronunciation of *chi* and *tsi* is very marked, if each letter is plainly and properly pronounced, but if the pronunciation of either be defective they appear less unlike one another.
- sh—like the *sh* in *shut*, or *si* in *vision* (Bengali শ).
- t—like the *t* in *teeth* (Bengali ত).
- th—as in *thou, there* (Bengali থ).
- v—like *v* in *voice*.
- w—like *w* in *wet*, but this letter in the mouth of a Singpho often closely resembles sound of long *oo*, thus “wā” = fowl, is often pronounced *oo*.
- y—as in English.

3. ACCENT.

The accented syllable in short words I have marked with the acute (') accent, while in words having two accented syllable I have used the double mark (") for the main, and the single (') for the secondary accent.

In addition to these, I have placed a hyphen between such syllables as have not been marked as above, in order to show where the modulations of the voice are required.

N.B.—Many words have the suppressed sound of *n* or *ñ* before them, viz., “m'phā” = approximately, “n'ā” = a house, “n'khong” = two. I have placed the apostrophe (') between the consonants, but only the smallest stress is required on such initial consonants. For instance, “n'ga-jā'” = bad, not good, the accent is really on the *ja*, although the suppressed sound of *n* can be distinctly heard while the word is being uttered.



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GENERAL RULES RELATING TO ACCENT.

The stress of the voice rests on the penultimate syllable of a word:—

1.—*Nouns*.—Some of these are dissyllabic, as “nûm'shâ” = woman, female, “si'tâ” = moon, “ma'nâp” = dawn, &c., and the accent is generally on the first syllable, even though some of them may have a short vowel in the first and a long vowel in the second syllable, but when their case-endings are added the accent is shifted to the second syllable; as—

nûm-shâ'fê = to a woman.

nûm-shâ'nâ = of a woman.

When the case-ending is a double one, as in the ablative “goi'nan” = from, the main accent rests on the “goi,” and the secondary one on the second syllable of the noun; as—

nûm-shâ'goi'nan = from a woman.

2. *Adjectives*.—Such as begin with *ga*, carry the accent on the second syllable; as “ga-jâ” = good, “ga-bâ” = great, &c.

3.—*Verbs*.—Root verbs of one syllable retain the accent on that syllable throughout the present and past indicative, and the future tenses, that is, so long as the tense suffixes are words of one syllable; but when, as with the perfect indicative a dissyllabic tense suffix is used, the accent is transferred to the first syllable of the tense suffix; as—

sâ-hâ'dai = I have been.

Compound verbs carry the accent on the second root, as—

bai-lû' = recover.

bai-wâ' = return.

dî-ngû' = able to do.

When the tense suffixes are added, the main accent rests on the tense suffix if monosyllabic, and on the first syllable if dissyllabic, as—

bai-wâ'hâ' = (I) returned.

bai-wâ'hâ'dai = has

In the imperative mood the accent rests on the root of the verb; as—

sâ'û = go.

dûp'û = beat.

NOUNS.

and the rule holds good with compound verbs ; as—
 bai-wá'û = return.

When the infinitive of purpose (a'jo*) is added to a verb, the main accent rests on the "jo"; as—

dûp'a-jo'' = to beat.

phûng-lip'ajo'' = to dive.

and in interrogative sentences the main accent rests on the particles denoting interrogation, *vide* page 45 *post*.

On the prohibitive particles "phûng" and "khâm" a slight stress of the voice is required, as on the *not* in the English sentence, do *not* go.

PART II.—ACCIDENCE.

I.—NOUNS.

1. Gender.

1. The genders are two only, masculine and feminine, inanimate nouns having no formal distinction of gender.

2. Gender in the case of individuals of the human family is denoted by (a) different words ; (b) prefixing the word lâ'shâ=male (human being) for the masculine, and "nâm'shâ"=female (human being) for the feminine, to the noun ; (c) the affixes "wâ"†=male, and "jan"=female ; as—

(a)—Examples.

Masculine.	Feminine.
Wâ = father.	Nû = mother.
Châ or tsâ = father-in-law.	Moi = mother-in-law.
Chî = grandfather.	Dui = grandmother.
Wâ'dî = paternal uncle.	Moi = paternal aunt.
Châ = maternal do.	Nûdoi = maternal aunt.
Kri = son-in-law.	Nâm = daughter-in-law.
Ding'la = old man.	Gûm'gai = old woman.
Sa'brâng = young man.	Mû'khon = young woman.

(b)—EXAMPLES.

Lâ'shâ mâng } = son (lâ. male or — shâ. { child).	Nâm'shâ mâng } = daughter (lâ. or — shâ. { female child).
Lâ'shâ mî'yam = slave.	Nâm'shâ mî'yam = slave.
Lâ'shâ phû (a) or nau = brother	Nâm'shâ phû† or nau = sister.

* The a is merely euphonic.

† Wâ is also used (1) as a sort of *expletive* with neuter nouns, (2) as a demonstrative pronoun, equivalent to the English neuter pronoun "it," *vide* page 68 *post*.

‡ "Phû" means oldest brother or sister, "nau" youngest brother or sister. *Vide* vocabulary for explanation.



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(c)—EXAMPLES.

Masculine.

Nâm'dù wâ=master.
 Là'dá wâ=widower.
 Sing'phô wâ=person, male.
 Mi'yam wâ=slave, male.
 La-gù'da'wâ*=thief, male.

Feminine.

Nâmdù jan=mistress.
 Nâmdâ jan=widow.
 Sing'phô jan=person, female.
 Mi'yam jan=slave, female.
 La-gù'da'jan=thief, female.

The question "is it a male or female?" (human being) would be—

lâ'shâ kûn nâm'shâ ?
 male or female ?

3. In the case of the inferior animals, gender is distinguished by the suffix "lâ" for the masculine and "vi"† for the feminine with the reduplication of the noun if monosyllabic, or of the last syllable of it if disyllabic; as—

EXAMPLES.

Masculine.

Gui=doggui gui lâ.
 Woi=monkeywoi woi lâ.
 Wâ=pigwâ wâ lâ.
 Chap=bearchap chap lâ.
 Dûn=rhinoceros ...dûn dûn lâ.
 Ngâ=buffalongâ ngâ lâ.
 Mô'gui=elephant.. mô'gui gui lâ.
 Shî'rông=tiger .. shî'rông rông lâ.
 Ken'sû=cowken'sû sù lâ.

Feminine.

Gui gui vi.
 Woi woi vi.
 Wâ wâ vi.
 Chap chap vi.
 Dûn dûn vi.
 Ngâ ngâ vi.
 Mô'gui gui vi.
 Shî'rông rông vi.
 Ken'sû sù vi.

Is it a male or female (animal)? would be—

lâ kûn vi?
 Male or female?

4. Gender in the case of birds (feathered tribe generally) is distinguished by the suffix "râng," or "lâ" for the masculine, and "vi" or "wî" for the feminine, with the reduplication of the generic term "wû"=bird, or the last syllable of the name of the particular bird referred to; as—

EXAMPLES.

Masculine.

Wû=bird (generally)..wû wû râng or lâ.
 Wû tông=peacock ...wû tông wû râng or lâ.
 Wû gô=parrotwû gô wû râng or lâ.
 Kai'pet=duckkai'pet pet râng or lâ.
 Khô'khâ=crowkhô'khâ or lâ râng.

Feminine.

Wû wû wî.
 Wû tông wû wî.
 Wû gô wû wî.
 Kai'pet pet wî.
 Khô'khâ khâ wî.

* "La'gù"=root of verb "steal" with participial suffix "dai," shortened to "da" for sake of euphony "la'gù dai"=verbal noun, hence "la'gù da'wâ"=stealing man.

† Sometimes pronounced "wî."



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2. Number.

Where no ambiguity is likely to occur, the plural is not specially marked. When it is required to be indicated, the following suffixes are used, viz., "nî,"* "bok," "theng," or "yông," &c., meaning heap, crowd, company.

EXAMPLES.

Khá-màn'nî*	jam'ram	krit'dai.†	} Mishmis are great cowards.
Mishmis	very	afraid are.	
N'dai m'bá'nî	ga'grî‡	káp'dai.	} These cloths are dirty.
These cloths	dirty	are.	
N'dai kú'wá bok	phá mang§	n'khô'á.	} These bamboos are useless
These bamboos	any thing	not worth.	
N'dai sing'pho	theng	lo kún n'lo?	} Will this many persons suffice or not?
These persons	suffice or not	suffice?	
N'tà yông yông.			} All the houses.
Houses	all.		

3. Case.

The nominative, possessive, and dative appear to have genuine case-endings, though they are occasionally omitted, probable owing to carelessness, while the ablative, locative, and instrumental cases are formed by post-positive particles.

2. The nominative affix is *î*. It denotes the agent or subject of the verb, and is consequently often used to mark the *instrumental* case.

EXAMPLES.

Chap'í ngai'tê ma-khri'há.	}	A bear clawed me.
Bear me clawed.		
Gui'í ngai'tê wá'há.	}	A dog bit me.
Dog me bit.		
Sing-pho'í khî-nî'nâ cha'râ gi-ning'di	}	How do Singphos make
Singphos their mod how		their liquor?
tái-jo'dai?		
Ma-ná'í¶ m'bàng'í phân n'khong	}	The wind felled two trees
Last night wind trees two		last night.
ga-dông'há.		
felled.		

* "Nî" is used to form the plural of the personal pronouns.
 † "Krit" is an adjective, meaning, timid, &c., with the substantive verb "dai" attached to it.
 ‡ "Ga'grî káp" is a compound verb, meaning soiled.
 § "N'kho" means useless, unserviceable; "phá"—something so that "phá mang n'khô'á" means, freely translated, utterly useless.
 ¶ This is the locative case post-position.



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3. The possessive is known by the affix "nâ"; as—

EXAMPLES.

N'dai phûn'nâ n'khâ.	}	This is a wooden cup.
This wooden cup.		
N'dai do-mâ'nâ* ken'sû.	}	Whose cow is this?
This whose cow		
Ning-rû'nâ rê.†	}	It is Ningru's.
Ningru's verily.		
Gui'nâ ka'shâ klirû ngâ'dai.	}	The dog has six pups.
Dogs pups six are.		
N'dai ngai'nâ wâ'nâ si'nat.	}	This is my father's gun.
This my father's gun.		
Chap'nâ lî'min ma'dai grau kûn tsi-rông'nâ	}	Which has the sharpest
Bear's claws sharp very or tigers		claws, a bear or a tiger?
lî'min ma'dai grau'dai?		
claws sharp very are?		
Mân mûng Sadiya'nâ pai'jân ma'gâ	}	The Burmese country
Burmese county Sadiya of south direction		lies to the south of
ang'dai.		Sadiya.
lies.		

Occasionally, where the genitive is as much a genitive of *quality* as of possession, the "nâ" is omitted; as—

EXAMPLES.

Ning'nau mûn.	}	
Cat hair,		Cat's hair.
Shî'rông lî'min ma'dai.	}	
Tiger claws sharp.		Tiger's claws are sharp.

Possessive nouns, too, when used as adjectives, drop the "nâ"; as—

EXAMPLES.

Mo'gui kông pa'si dô'dai rê.	}	The ivory comb is
Elephant tusk comb broken verily.		broken.
Bâ'zâr Sing'pho bok.	}	The bazar people.
Bazar people.		

4. The dative affix is "fê," which answers to the Hindustani "kô," and, like it, is used for the accusative case also, as—

EXAMPLES.

Ngai'fê yâ'u.	}	Give to me.
Me to give.		
Mang'fê phûn lap shî'râ mo-gâp'â.	}	Cover the dead body with
Dead body leaves with cover.		leaves.
N'dai'fê ma-khai'mâ ngû'dai?	}	What (do you) call this?
This what call?		
N'dai sâng-phô'fê nâng chôi'â khâ?	}	Do you know this man?
This man you know will?		

* No interrogative particle required, as "da-mâ'nâ" sufficiently implies interrogation. *Vide* page 47 *post*.

† "Rê" is the affirmative particle, or verb. *Vide* page 21 *post*.

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5. The ablative post-position is "nan" = *from*, to which the locative particle "goi" is often prefixed, apparently to express the sense *forth, from, &c.*, as—

EXAMPLES.

Ngoi nam goi nan* lú'há.	}	I got it from the jungle.
I jungle out from got.		
Khi phún goi nan* krathá.	}	He fell from the tree.
He tree off from fell.		

6. The locative case postpositions are "goi" and "i," and they appear to be interchangeable; as—

EXAMPLES.

Khi n'tà'goi (or n'tà'i) ngá'dai.	}	He is in the house.
He house at in is.		
Ma-náp'i wú goi'dai.	}	Cocks crow in the early morning (at dawn).
Dawn at cocks crow.		
Ning-rim'i shan nam nan prú'dai.	}	Deer emerge from the jungle at dusk.
Dusk at deer jungle from emerge.		
Sing'pho ai'má khá'i krat'há.	}	A man has fallen into the water.
Man one river into fallen has		
N'gá goi (or n'gá'i) dau'ú.	}	Put (it) on the ground.
Ground on place.		

The locative case may likewise be made by adding the particle "dê"† = *in the direction of* (Hindustani "tā'ra") to the noun; as—

EXAMPLE.

Ma'rêng dê nâng sâ-há'khá'?	}	Have you been to the village?
Village locality you been have?		

The instrumental case postpositions are "sî'râ" (or "tsî'râ") or "da'pham"‡ = *with, by means of*, but, as already remarked (page 7 ante), the particle "i" is often used to mark this case; as—

EXAMPLES.

Shan phi ning'shi tsî'râ gô'ú.	}	Skin the deer with a knife.
Deer skin knife with strip of.		
Ngai ning'ri sî'râ lú'pú' rathá.	}	I killed the snake with a spear.
I spear with snake killed.		
Khi ma'rêng wan'i khát'há.	}	He destroyed the village by fire.
He village fire by burnt.		
M'búng'i phún n'khong ga-dang'há.	}	Two trees were felled by the wind.
Wind by trees two fell.		

* In both examples "nan" might be used alone.

† "Dê" also means *locality, place*.

‡ "Da'pham" requires the particle "i," denoting the agent attached to it.



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7. When a numeral, or an adjective is added to a noun to form one word, the inflective particles of the noun are put after the numeral, or adjective; as—

EXAMPLES.

Nûm'shâ mî-pai'fê da'lâ ai'mâ yâ'û.	}	Give the blind woman one rupee.
Woman blind to rupee one give.		
N'dai nûm-shâ'mâng* yon'na† ga-dê'na"	}	Which of these two girls (is) your sister?
These girls both of which		
wa'nâ †n'nan?		
your sister?		

Abstract nouns cannot be formed in Singpho.

II.—ADJECTIVES.

1. The Singpho language has no terminations to mark the degrees of comparison. The comparative degree is expressed (a) by the positive with the ablative postposition "nan" tacked on to the noun expressing the thing with which comparison is made; (b) by the positive with a noun (or pronoun) followed by the conjunction "n'lo" = *than*; (c) by repeating the positive and inserting "mang" = *and, also*, between the two words; as—

(a) EXAMPLE.

Gûm'râng nan ga'bâ.	}	Larger than a horse.
Horse from large.		

(b) EXAMPLES.

Gûm'râng n'lo ga'bâ.	}	Larger than a horse.
Horse than large.		
Kûm'phûng n'lo jâ ga-jâ'dai.	}	Gold is better than silver.
Silver than gold good is.		

(c) EXAMPLES.

Gûm'râng n'lo m'gui, ga'bâ mang ga'bâ.	}	An elephant is larger than a horse.
Horse than elephant large and large.		
O'ra m'bâ n'lo n'dai m'bâ ning'nân	}	This cloth is certainly newer than that (one).
That cloth than this cloth new mang ning'nân rê.		
and new verily.		

* "Nûm'shâ mâng," *lû*, female child.

† "Yon" means *both*, so that "n'dai yon'na" would mean "of these two."

‡ The "n" is a sort of reflective particle.

§ This method of expressing the comparative degree is also used by the Assamese.



"Grau" meaning *very, exceedingly*, is also used to form the comparative degree; as—

EXAMPLES.

Bai'nam	n'lo	gâm'râng	ga'ba	} A horse is larger than a goat.
Goat	than	horse	large	
			grau'dai. exceedingly is	

I am not quite sure that the above does not mean that a horse is *very much* larger than a goat.

2. The superlative degree is made by adding "yông'a n'lo" = all than, followed by "grau," to the noun expressing the thing with which comparison is made; as—

EXAMPLES.

Ná'ná	m'ba	yông'a	n'lo	ga'ja	} Your cloth is the best of all.
Your	cloth	all	than	good	
			grau'dai. exceedingly is		
Gui ka'shâ	n'dai	yông'a	n'lo	ka'tsi	} This puppy is the smallest of all.
Puppy	this	all	than	small	
			grau'dai. exceedingly is		
Yông'a	n'lo	la pân'i	khî	dîng'la	} He is the oldest among (them) all.
all	than	amongst	he	old	
			grau'dai. exceedingly is		

3. The following are irregular in the formation of the comparative and superlative degrees; as—

EXAMPLES.

Ka'shâ = young.	Yut = Younger, or youngest.
Dîng'la = old.	Lât = older, or eldest.

4. The adjective, as a rule, follows the noun it qualifies; as—

EXAMPLES.

Khâ shâng'â†	= river deep.
Phun châ'â†	= tree high.
Nâm'shâ phrâ-phrâ'â	= woman pretty.
Kû'wâ-ga-luâ†	= bamboo long.
Sin'pho n'ga-jâ'â†	= person bad.
Sî'tâ ning'nân	= moon new.

* This a is merely euphonic.

† This is the future tense suffix, apparently used adjectively as well. The fact is there is no formal distinction between adjectives and verbs, each in its root form is indistinguishable from the others, the "â" may, therefore, be intended for the future tense, and "khâ shâng'â" meaning the river *will be* deep.



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It may, however, *precede the noun it qualifies*; as—

Nùm'shâ miyam	Female slave.
Lâ'shâ mi'yam	Male
Nùm'shâ mâng	Female child.
Lâ'shâ mâng	Male
Ga-jâ'dai sing'phô*	Good man.
That'dai* m'ba	Thick cloth.
Ga-lû'dai* chang'wai	Long stick.
Phrâ-phrû'dai mâng*	Pretty child.

When predicated of the noun or used absolutely, the adjective invariably *follows the noun it qualifies*; as—

EXAMPLES.

Gin phrông'dai rê†	Snow white is verily	} Snow is white.
Pa'lâng ai'mâ phrông'dai ga'lêng châng'dai.	Coat one* white is other black is.	} One coat is white, the other black.
N'dai m'ba ô'râ m'ba n'lo phâ grau'â†.	This cloth that cloth than thin very.	} This cloth (is) thinner than that.
N'dai shan yet'â.	This meat rotten.	} This meat (is) rotten.

5. *Contrariety* in adjectives is occasionally expressed by the negative *prefix* particle “n;” as—

EXAMPLES.

Ngai'nâ mâng n'ma-chi'â.†	My child not ill.	} My child (is) well.
Mûng'nân gâ n'la-jâ'â.	Assamese language not difficult.	} The Assamese language (is) easy.

5.—NUMERAL ADJECTIVES.

1. The numerals from 1 to 10 are—

Al	... 1	Khrû	... 6
N'khong	... 2	Sin'it	... 7
Ma'sum	... 3	Ma'sat	... 8
Ma'li	... 4	Cha'khû	... 9
Ma'ngâ	... 5	Si or tsj	... 10

* These are participial constructions, the “dai” being equivalent to the relative pronouns in English, and other languages, and their correct rendering being—

The man *who* is good.
The cloth *that* is thick.
The stick “ long.
The child “ pretty.

† “Rê” is the affirmative particle, *vide* page 27, post.

‡ “Gau” means in a very great or high degree, and is the superlative suffix of the language.

§ Some Singphos pronounce it “chi.”



After which the cardinals are repeated and compounded;
as—

Tsi ai	...	11	Ma'li tsi	...	40
Tsi n'khong	...	12	Ma'ngá tsi	...	50
Tsi ma'sum	...	13	Khrú tsi	...	60
&c. &c.			&c. &c.		
Khún	...	20	La'chá*	...	100
Khún ai	...	21	N'khong chá	...	200
Khún n'khong	...	22	Ma'sum chá	...	300
&c. &c.			&c. &c.		
Dúm tsi	...	30	Hing	...	1,000
Dúm tsi ai	...	31	Hing tsi	...	10,000
Dúm tsi n'khong.	...	32			
&c. &c.					

2. To the numeral 1 the suffix "má" is usually added to denote a *single* one, but where in English the indefinite article would serve as well, the suffix "má" is often used alone;
as—

EXAMPLES.

Sing'pho ai má	One person.
Da'la aimá.....	One rupee.
La'tsá† má	One (single) hundred.
Hing má	One (ditto) thousand.
Li-ní' má	One (ditto) day.
Li-níng má.....	One (ditto) year.

This "má," may be, and often is, used with the remaining numerals, apparently to denote an *approximate* number; as—

EXAMPLES.

Kú'wá khrú'má rá'dai	}	(I) want about six bamboos.
Bamboos six about require		
Ngai shan ma'sum má má'há	}	I saw about three deer.
I deer three about saw		

These two sentences might be construed with "m'phú" which means approximately; as—

Kú'wá khrú m'phú rá'dai	}	(I) want about six bamboos.
Bamboos six about require		
Ngai shan ma'sum m'phú má'há	}	I saw about three deer.
I deer three about saw		

* Often pronounced "tsá."

† "La-tsá' má" does not mean 100 *only*, but merely 100. Singphos have a separate word for *only*, viz., "chá" and 100 *only* would be "la-tsá chá" or "la-tsá' má chá."



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3. Subtraction is effected by using the verb "râ" = *require*, and "dû" = *reach, arrive*, in conjunction with the infinitive of purpose "ajo"; as—

EXAMPLES.

N'khong râ tsi dû-a'ajo	} Two less than ten.
Two necessary ten reach to	
Ma'ngâ râ dûm'tsi dû-a'ajo	} Five less than thirty.
Five necessary thirty reach to	

4. Numeral particles are not found in Singpho.

5. The numeral generally *follows*, though it occasionally *precedes*, the noun it qualifies; as—

EXAMPLES.

Wâ khru	} Fowls six.
Fowls six	
N'ta tsi mâ'sum	} Houses thirteen.
Houses thirteen	
Sing'pho ma'li	} Persons four.
Persons four	
Si'nat n'khong	} Guns two.
Guns two	
Li-ning' mâ	} One year.
Year one	
N'khong ning	} Two years.
Two years	
Ma'sum nâ	} Three nights.
Three nights	
Cha'khû yâ	} Nine days.
Nine days	
Khi li-ni' mâ ngâ' dai†	} He stayed a day.
He day a stayed	
Ngai n'ta khru mâ'hâ	} I saw six houses.
I houses six saw	
Wû tsi mâ'ngâ lû'hâ	} I got fifteen fowls.
Fowls fifteen got	
Khi nâ prât tsi ma'ngâ ming.	} She (is) fifteen years of age.
Her age fifteen years.	
Si'dai phun ma'li tsidong ch'â.	} That tree (is) forty cubits high.
That tree forty cubits high.	

6. A few words in combination with *numerals* lose their first syllables; as—

EXAMPLES.

Li-ning==year	} ...	li-ning'mâ==a year.
		n'khong ning==two years.
		ma'sum ning==three years.
		ma'li ning==four years.
		&c. &c.

* This "a" is merely euphonic.

† Present tense used to denote past time *vide* page 31 post.



NUMERAL ADJECTIVES.

La'lâm=fathom ...	{	la-lâm'mâ=a fathom.
		n'khong lâm=two fathoms.
		ma'sûm lâm=three fathoms.
		ma'li lâm=four fathoms.
		&c. &c.
La'dông=cubit ...	{	la-dông'mâ=a cubit.
		n'khong dông=two cubits.
		ma'sûm dông=three cubits.
		ma'li dông=four cubit.
		&c. &c.
La'khâm=span ...	{	la-khâm'mâ=one span.
		n'khong khâm=two spans.
		ma'sûm khâm=three spans.
		ma'likhâm=four spans.

The following examples will illustrate how these words are used in conversation in their abbreviated form:—

EXAMPLES.

Nyê mâng prât ma'li ning dâ'ba.	{	Mỹ child is four years old.
Mỹ child age four years reached.		
N'dai li ma-li'lâm ngâ'dai.	{	This boat is four fathom
This boat four fathoms is.		(long).
Ngai fê m'ba ma'ngâ dong mo-dûn'â.	{	Show me a five cubit cloth.
Me cloth five cubit show.		
Ô'râ chong'wai tsi'khâm ngâ'dai.	{	That stick is ten spans.
That stick ten spans is.		

7. The adverbial numeral once is "ga'lâng" to which the (numeral) suffix "mâ" alluded to at page 13 *ante*, is added, and the remainder are made by cutting off the first syllable ("ga") and prefixing the numerals "n'khong," "ma'sûm," &c., &c., to the last syllable, "lâng"; as—

Ga-lâng mâ==once.	
N'khong lâng==twice.	
Ma sôm lâng==thrice.	
Ma'li lâng==four times.	
Nâ'nâ si'nat ga-dê'lâng gâp'hâ?*	} How many times did you fire
Your gun how many times fired?		} your gun?
Ngai ma-li lâng gâp'hâ.	} I fired four times.
I four times fired.	

* No interrogative particle is used, because interrogation is implied by "ga-dê'lâng," *cide* page 47, *post*.



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Ordinals.

There are no ordinals in Singpho. Their place is usually supplied by a participle.

EXAMPLES.

Dai'nî ma-nâp'i ngai shan n'khong'lang
To-day morning in I deer twice

gâp'hâ sing-oi'i gâp'dai (or gâp-da'wâ*)
fired first at shot

shan n'krâ'hâ n'thom'nâ gâp-da'wâ shan
deer not hit next shot deer

krâ'di si'hâ.
hitting died.

Ngai sâ'dai si-nî'i nâp'shûr ma-rêng'i
I going day on Napshur village at

dâ'hâ n'thom'i si-nî'i ma'râng thû'hâ
arrived next to day on rain fell

dai n'thom'i n'khong yâ mang
subsequently on two days also

ma'râng thû'hâ.
rain fell.

I fired two shots at a deer this morning. The first shot I missed (but) the second hit (it and) killed (it).

On the first day I reached Napshur village, (and) on the second day it rained, on the third and fourth days also it rained.

III.—PRONOUNS.

1. There are three kinds of pronouns in Singpho, *viz.*, personal, interrogative, and adjective.

There are no relative pronouns, but their place is supplied by a participle.

6.—PERSONAL PRONOUNS.

Singular.

Nom.	Ngai = I.	Nâng = You.	Khi = He.
Dat. & Acct.	Ngai'fê = to me me.	Nâng'fê = to you you.	Khi'fê = to him him.
Poss.	Ngai'nâ† of me nye'nâ, = mine or nyê.	Nâ'nâ† = of you. Nâ = Your.	Khi'nâ* = of him, his.
Abi.	Ngai'nan = from or goi'nan. me.	Nâng'nan, = from or goi'nan. you.	Khi'nan, from or goi'nan. him.

* "Gâp" = root of verb to shoot, "da" = past participle "dai," shortened for sake of euphony, "wâ" used as a demonstrative particle, so that "gâp-da'wâ" = shot that.

† "Nâ" is often pronounced "na" Occasionally the "n" is dropped altogether, as "khi à mâng" = his child, instead of "khi'na mâng."

N.B.—There being no passive voice in Singpho, the case of the agent cannot be expressed.



PERSONAL PRONOUNS.

Plural.

Nom.	I We.	Ni = You.	Khi'ni = They.
Dat. & Acct.	I'fê = to us, us.	Ni'fê = to you, you.	Khi-ni'fê = to them, them.
Poss.	I'nâ* = of us, ours.	Ni'nâ* = of you, your.	Khi-ni'fê* of = them.
Abl.	I'nan = from us. goi'nan.	Ni'nan = from you. goi'nan.	Khi-ni'nan = from them. goi'nan.

2. For the plural of these pronouns "yông" = all, is used: as—

EXAMPLES.

N'dai là'hô ni yông a' jo.	} This liquor (is) for you all.
This liquor you all for.	
I yông mû'hâ.	} We all saw (it).
We all saw.	
Ni yông rû-bâ'i?†	} Did you all go?
You all go did?	
Khi'ni yông'fê là'hô jô'û.	} Give them all liquor.
They all to liquor give.	
Ni yông khun'khun rê.	} You are all lazy.
You all lazy verily.	

3. The reflective pronoun is "ting'nâng," and is thus declined; as—

SINGULAR AND PLURAL.

Nom.	Ting'nâng.....	self, selves.
Dat. & Acct.	Ting'nâng'fê.....	to do.
Poss.	Ting-nâ'nâ	of do.
Abl.	Ting-nân'nan goi'nan	from do.

EXAMPLES.

Illustrating how used.

Ngai ting'nâng di'gâ.	} I will do it myself.
I self do will.	
Khi ting'nâng sê'hâ.	} He went himself.
He self went.	
Ngai ting-nâ'nâ nan'fê yâ'hâ.	} I gave it to my own brother.
I my own brother to gave.	
Khi ting-nâ'nâ nan-goi'nan lû'hâ.	} He got it from his own brother.
He his own brother from got.	

* "Nâ" is often pronounced "na." Occasionally the "n" is dropped together, as "khi â mâng" = his child, instead of "khi'nâ mâng."
N.B.—There being no passive voice in Singpho, the case of the agent cannot be expressed.

† "I" interrogate particle.

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The last sentence aptly exemplifies the use of this pronoun. If the possessive of the personal pronoun "khí" were used, it might give another sense, as "khí khí'ná nau-goi'nán lú'hà" might mean "he got it *not* from his *own* brother, but from the brother of another person."

4. There is no neuter pronoun, answering to the English third person neuter pronoun *it* in Singpho. Occasionally, however, the third person singular of the personal pronouns is used to express it, as—

Khí'ná tsí'râ ga-dô'goi?

Its place where?

} Where is its place?

7.—RELATIVE PRONOUNS.

1. As already stated, there are no relative pronouns in Singpho. The following examples will illustrate how relative clauses are constructed:—

EXAMPLES.

Ngai kum'phrông yá'dai Sing'pho.	}	The man <i>to whom</i> I gave money.
I money given person.		
Ngai sí'nat lá-da'wá* nan.	}	The man <i>from whom</i> I took the gun.
I gun took man from.		
or Ngai sí'nat lá'dai* Sing-pho'wá nan		
I gun or took person from		
Sing-dim'i sá'dai* Sing'pho.	}	The man <i>who</i> came last.
Last came man.		
Ma-ná'i khát'dai* n'tá'wá.	}	The house <i>that</i> was burnt.
Last evening burnt house.		
Ken'sú sí'dai* nám-dú'wá.	}	The man <i>whose</i> cow died.
Cow died owner.		

2. Sometimes a verbal noun is used to form a relative clause; as—

EXAMPLES.

Ná'ná shong-phai'i ngá'dai yông yá'á.	}	Give (me) <i>what</i> is in your basket.
Your basket in existing all give.		

3. Or two simple predications are made, though this latter construction is rarely used; as—

EXAMPLES.

Ngai Sing'pho sí'má mú'há n'dai khi	}	I saw a man, this is he verily.
I man one saw this he		
rê (or n'dai rê).		
verily.		(This is the man whom I saw).

* This participle ("dai") connects the verb with the noun, and is equivalent to our relative pronoun.

4. Relative clauses may likewise be construed by using the *interrogative* and *indefinite* pronouns in conjunction with the participle in "di" and "mang"=even; as—

EXAMPLES.

Ga'dai* mǎng'it ma-sú'di mang sǐ-dai'	} The boy <i>that</i> has told a lie must be beaten (<i>whatever</i> boy).
What boy lying even that (boy fē dúp rá. understood) beat necessary,	
Bā-zār'goi ma'khai ma'khai wú ga'já ga'já	} Bring from the bazar what good fowls there may be.
Bazar in what what fowls good good ngá'di mang lá'ú. being even bring.	

Relative clauses of time, places, and manner.

The following illustrations will illustrate how these are turned in Singpho:—

EXAMPLES.

Nāng thō'goi sǎ-yāng'it khǐ'fē sǎ	} When you go there, tell him to come.
You there going on him come ngá'di sǎ'ú. tell.	
Ná'ná ma'rēng ga-dē'goi ngá ngai'fē	} Show me <i>where</i> your village is.
Your village where is me mo-dún'ú. show.	
Ga'loi' ga'loi yāng shan mǎ-yāng ngai	} Whenever (I) see a deer, I shoot it.
Whenever deer seeing I gáp'dai. shoot.	
Ma'rāng thū'yāng wat ngá'dai.	} When it rains, leeches appear.
Rain falls when leeches exist.	
Nāng ga-dē'goi sǎ'di mang khá	} You will find water <i>wherever</i> you go.
You where going even water lá'ú. find will.	
Nāng gi-ning'di** dǐ'di mang	} However you do it, it will not be well.
You how doing even n'ga-já'á. not good will be.	

* Ga'dai mang = whatever.

† "I" Nominative particle denoting agent.

‡ Sǎ-yāng' = root verb sǎ = "go with" adverbial particles "yāng" and locative postposition "i".

§ Ngá'di sǎ'ú = compound verb, the first with participial "di" and the second with imperative proper affix "ú".

¶ Ga'loi ga'loi yāng = *hū*, when when being.

|| Ga-di goi mang = wherever.

** Gi-ning'di mang = however.

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8.—INTERROGATIVE PRONOUNS.

Da'mâ ? = who ? It is thus declined :—

Singular and Plural.

Nom.	Da'mâ ? da-mâ'î?*	Who ?
Dat. & Acct.	{ Da-mâ'fê ?	to whom ? whom ?
Poss.	Da-mâ'nâ ?	of whom ? whose ?
Abl.	{ Da-mâ'nan ?	} from whom ?
	{ Goi'nan ?	

EXAMPLES.

(*Illustrating how used.*)

Nâng da'mâ ?	}	Who (are) you ?
You who ?		
Nâng'fê da-mâ'î† dâp'hâ ?	}	Who struck you ?
You who struck ?		
Nâng da-mâ'fê mû'hâ ?	}	Whom did you see ?
You whom saw ?		
Nâng da-mâ'nâ gû sù'dai ?	}	Of whom do you speak ?
You whose words speak (of) ?		
Khî da-mâ'goi'nan lû'hâ ?	}	From whom did you get it.
He whom from got ?		
Ma'khai ? = what ?	}	Not declined.
Ga-dê'na'wâ ? = which ?		

To the first (ma'khai ?) the particle "mâ," denoting *uncertainty*, is often attached ; as—

EXAMPLES.

Nâng'fê ma-khai'mâ râ? †	}	What do you want ?
You to what necessary ?		
Ga-dê'na'wâ nâng lâ-a'î ?	}	Which will you take ?
Which you take will ?		

* "î" indicating agent.

† Nominative "î" denoting agent.

Baro root of verb used, vide page 31 post.



"Gi'ning," in conjunction with the substantive verb "rai," is also used, apparently as an adjective pronoun, in the sense of *what sort, or kind of?* as :—

EXAMPLES.

N'dai gi'ning* rai'dai n'gú?	} What sort of rice is this?
This what sort of rice?	
Nâng gi'ning* rai'dai mung'li di ngút'a?	} What kind of work can you do?
You what kind of work doable will be?	

"Ga'dê," to which the particle "mâ," alluded to at page 20 *ante*, is usually attached = *how much? how many?* It is not declined.

EXAMPLES.—Illustrating how used.

Mô'gui ga'dê ngá'dai?	} How many elephants are there?
Elephants how many are?	
Nâng ga'dê ning nâng'goi ngá'dai?	} How many years have you dwelt here?
You how many years here dwelling?	
Nâng-goi'nan nâ† m'rêng ga-dê'mâ	} How far is your village from this?
Hence your village how	
chân'dai? far is?	
Sì-tâ'mâ'goi n'gú ga-dê'mâ shâ'mâ†?	} How much rice do you eat in a month?
Montha in rice how much eat?	
Nâng s'an da-dê'mâ mû'hâ?	} How many deer did you see?
You deer how many saw?	

Although "ga'dê" is not regularly declined, case-endings are occasionally tacked on to it; as—

EXAMPLE.

Phan ga-dê'mâ'nâ n'gú ngá'dai?	} How many kinds of rice are there?
Kinds how many of rice exist?	

"Kûn,§" a particle (answering to the Assamese "bâ" or the Miri "di"), expressing *ambiguity*, is often tacked on to these pronouns; as—

EXAMPLES.

Da mã'kûn sô'dai.	} Some one said (it).
Some one says.	
Ma-khai mã'kûn di rá?	} Something must be done?
Something do necessary?	

Ga-loi'mê? = *when?* ga-loi'nan? = *from what time or date?*

* O'ning rai dai = (*lit.*) *what being?*

† "Nâ" used for possessive case of personal pronoun, *vide* page 16, *ante*.

‡ This is the "mâ" alluded to at pages 13 and 20, *ante*; here we find it tacked on to a root verb as a sort of interrogative particle; "ga dê'mâ shâ'mâ" means, of course, *about, how much can you eat?*

§ This is the same "kûn" alluded to at page 46 *post*.



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EXAMPLES.

Illustrating how used.

Nâng ga-loi'mê bai'wá?	}	When will you return?
You when return?		
Nâng n'dai m'bâ ga-loi'nan phên'dai?	}	Since when are you wear-
You this cloth when from wearing?		ing this cloth?

ADJECTIVE PRONOUNS.

The adjective pronouns are of three kinds, *viz.*, possessive, demonstrative, and indefinite.

POSSESSIVE.

The place of a regular *possessive* pronoun is usually supplied by the *possessive case* of the *personal* pronouns; as—

EXAMPLES.

Nyô mâng ma-chí'dai.	}	My child is ill.
My child ill is.		
I ná nùm'shá n'ma-nau'dai.	}	Our women don't dance.
Our women not dance.		
Khi'nâ n'tâ gi-yûn'dai.	}	His house leaks.
His house leaks.		
Khi-ní'nâ á'gí nâng'goi ngá'dai.	}	Their headman is here.
Their headman here is.		

My father, mother, sister, &c., are formed by simply placing the word father, mother, &c., after the genitive case of the pronoun; but for *your* father, mother, &c., the reflective particle "ning," and for *his* father, mother, the reflective particle *ga* must be prefixed to the noun; as—

Nyô (or ngai' nâ) wâ.	}	My father.
My father.		
Ngai' nâ nû	}	My mother.
My mother		
Nâ (or nâ' nâ) ning' wâ.	}	Your father.
Your father.		
Nâ (or nâ' nâ) ning' nau.	}	Your brother.
Your brother.		
Khi' nâ ga' nû.	}	His mother.
His mother.		
Khi' nâ ga' nau.	}	His brother.
His brother.		

The *suppressed sound* of the letter "n" *prefixed* to the noun sometimes takes the place of "ning;" as—

Ga-dé'na'wâ	nâ n'nau?	} Which is your sister?
Which	your sister?	



INDEFINITE PRONOUNS.

9.—DEMONSTRATIVE PRONOUNS.

The *demonstrative pronouns* are—

N'dai = *this* person, or thing, *near*.

Sí'dai = *that* person, or thing, *close by* or *in or out of sight*.

Ô-râ or ô-râ'wâ* = *that* person, or thing, *some distance off*, or *nearly out of sight*.

The plural is formed by suffixing the third person plural of the personal pronouns, as—

Sing'pho n'dai'nî. } Those people.

People these.

Sing'pho sí-dai'nî. } Those people.

People those.

EXAMPLES.

Illustrating how Demonstrative Pronouns are used.

N'dai mî'yam kha'mân rê.† } This slave is a Mishmi.

This slave Mishmi verily.

Sí'dai m'bâ'wâ‡ noi'di§ dau'û. } Hang up that cloth.

That cloth hang up.

N'dai ngâ n'dai sing-pho'nâ? } Is this buffalo this man's.

This buffalo this man?

Ô-râ sing-pho'fê ngai n'yâ|| } I did not give it to that man.

That person to I not give.

The particle "gâ" is sometimes added to these pronouns, for the sake of *emphasis* and *recognition*, as—

EXAMPLES.

Sing'pho n'dai'gâ n'ga-jâ'â. } This is a bad man.

Man this bad.

M'bâ sí-dai'gâ jam'ram jê'dai rê. } That cloth is much torn.

Cloth that much torn verily.

Phân ô-râ'gâ ga-dâng'â. } That tree will fall.

Tree that fall will.

10.—INDEFINITE PRONOUNS.

Da-mâ ma'kân or ga-dai'mâ¶ kân. ... Anyone or some one.

Da-mâ' mang n'ngâ or ga-dai' mang n'ngâ. No body (*lit.*) who even exists, not, *viz.*, "da'mâ" = who, "mang" = even, "n'ngâ" = exists not).

Phâ mang n'ngâ... ... Nothing.

* More emphatic.

† "Rê" = affirmative particle.

‡ "Wâ" is merely emphatic.

§ "Noi'di dau'û" = compound verb, first "noi" root verb = hang up, with participial "di" attached, second root verb "dau" = put, place with imperative proper suffix "û" attached.

|| "N'yâ bâ" would be more correct here.

¶ "Mâ" = numeral particle one.



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Ai ai or kau kau	Some. This is the only way that this word can be expressed in Singpho. "Ai ai" means <i>lit.</i> one one and "kau" = half. These words are generally used in conjunction with the emphatic particle "gá."
Jat, or yá mang ...	...	...	More.
Lo lo ...	...	...	Many.
Made by using the interrogative pronoun "ga'dé" = how many? in conjunction with "má," the particle of ambiguity, and the participle in "di" followed by "mang."	} As much as, as many as.		
<i>Vide examples given post.</i>			
Yong yong ...	...	...	All.
Made by attaching distributive particle "mé" to the noun	} Each.		
Made by using interrogative pronouns in conjunction with participle in "di" and "mang," <i>vide examples given post.</i>	} Whatever, whoever, &c.		

EXAMPLES.

Illustrating how Indefinite Pronouns are used.

Da-má/má'kún	ning-tsin'dai.	} Some one is singing.
Some one	singing	
Ga-dai/má'kún	prú-há'khá'?	} Has any one come?
Anyone	come?	
Ga-dai/má'kún	n'dai m'ba jé'há.	} Somebody has torn this cloth.
Somebody	this cloth torn.	

Here is another method of construing *someone* :—

Ga-dai' fê' rai'di mang ai má tsi-gá'u	} Call someone.
Whom being even one call.	
N'tá'fí da'má ngá'dai?	} Who is in the house?
House in who is?	
Ga-dai mang n'ngá.	} Nobody.
Nobody.	
Ngai da-má'fê mang n'yá.	} I will give it to no one.
I anyone to even not give.	
Ga'dai mang n'choi'a.	} No one understands.
No one even not understand.	
Ngai phá 'mang n'ngó'há.	} I did not say anything.
I something even not said.	
Ngai phá 'mang n'rá.	} I require nothing.
I anything not require even.	

* "Fá" accusative case, inflection.

† "Í" locative case, postposition.



OUTLINE SINGPHO GRAMMAR.

The past tense is made by the suffix "hâ," and a perfect tense is formed by conjoining this particle ("hâ") with "dai," as—

EXAMPLES.

Khi nâng'gôi ngâ'dai.	
He here is.	} He is here.
Nyê khâ ngâ'dai.	
Lit. My debts exist.	} I am in debt. (Assamese
Là'gôi dà'mâ ngâ'dai?	} môr dhêr â'sê).
Boat in who is?	
Khâ'i ngâ shan ngâ'dai.	} Who is in the boat?
River in fish are.	
Ngai'nâ nan ngâ'dai.	} There are fish in the river.
My brother is.	
Nâ'nâ ma-reng'i sin'pho ga-dê'mâ ngâ'dai?	} I have a brother.
Your village in persons how many are?	} How many souls are there
N'dai ning'gûn ngâ'dai sing'pho.	} in your village?
This strength possessing man,	} This is a strong man
Ngai nâng'gôi n'không ning ngâ-hâ'dai.	} (possessed of strength).
I here two years lived have.	} I have lived here for two
	} years.

A past tense is sometimes formed by adding "ng" to "ngâ=ngâng" in lieu of "hâ," but "ngâng" is only used in the first person; as—

EXAMPLE.

Ngai ô-râ'gôi ngâng'dai.	
I there was.	} I was there.

"Ngâ" is sometimes compounded with a root verb to form a compound one, expressing a present act *not yet completed*; as—

EXAMPLE.

Khi yûp (or yûpdi) ngâ'dai.	
He sleeping is.	} He is sleeping.

"Rai" also means *to be, to become, &c.* It appears to be used like the Assamese "hoi." The past and perfect tense suffixes are the same as those used with "ngâ."

EXAMPLE.

N'dai ken'sâ rai'dai.	
This cow is.	} This is a cow.
Khi moi* m'yam rai'dai.†	
He formerly slave was.	} He was formerly a slave.

* "Moi" means a long while ago.

† Present tense used to denote past time. *Vide* note under perfect tense, page 31 *post.* Here the word *formerly* sufficiently explains that past time is meant, and so Singpho usage prefers the present tense.

VERBS.

Ts'i'phû rai'di ngai n'la.* } Being rotten, I will not
 Rotten being I not take. } take.

As with "nga," the first person singular of the past tense of this verb ("rai") may be made by adding "ng," but for the sake of euphony, the whole becomes "rêng"; as—

EXAMPLE.

Moi ngai mâng rêng'dai† yâ dîng'la } I was once young, (but)
 Formerly I child was now old } now have become old.
 tai'hâ, }
 become (man). }

Sometimes "ngâ" and "rai" are compounded; as—

EXAMPLE.

N'dai n'tâ'i wan khû† phrin rai'di† }
 This house in smoke full, lit. being } This house is full of smoke.
 ngâ'dai. }
 is. }

Singphos have a separate verb for become, viz., "tai" as—

EXAMPLE.

Illustrating how used.

Pa'gâ gâ'di khi chí'thê tai'hâ'dai. } He has become rich by
 Trading he rich become has. } trading.
 Lam kûm'pâ tai'â. } The road will become
 Road muddy become will. } muddy.

Nâ'nâ â-phî'âng tai'â. } It will be for your advan-
 Your benefit become will. } tage (advantage will
 accrue).

Yâ khi'nâ tai'hâ. } It is now his.
 Now his become has. }
 Ngai dîng'la tai'hâ. } I am become an old man.
 I old man become have. }

"Rê," meaning *indeed verily*, is used as a verb of *certainty* or *affirmation*, something like the Bengali *৳*.

With the *suppressed* sound of "n" prefixed, it becomes a verb of *negation*, as—

EXAMPLES.

Khi Hâkong'nâ sing'pho rê. } He is a Hukong man.
 He Hukong of man verily. }
 N'dai ken'sû rê. } This is a cow.
 This cow verily. }

* Here we have the bare root of the verb in its negative form, the future tense suffix being omitted.

† "Rai'hâ" would be quite as correct.

† "Rai'di ngâ'dai," compound verb, the first with participial "di" attached.



OUTLINE SINGPHO GRAMMAR.

Khi ma'nà phà rê.	
He fool like verily.	{ He resembles a fool verily.
Dai'ni ma'râng thû'â rê.	
This day rain fall will verily.	{ It will indeed rain to-day.
Kú'wá khràng'dai rê.	
Bamboos hollow are verily.	{ Bamboos are hollow.
M'bà n'dai ning'nân rê.	
Cloth this new verily.	{ This cloth (is) new.
Ngá shan n'dai ka'shing n'rê.	
Fish this fresh not.	{ This fish (is) not fresh.
Khi ché'thê sing'pho n'rê.	
He rich man not.	{ He (is) not a rich man.
Tong'dai n'rê.	
True is not.	{ It (is) not true.
Ning'shin n'rê.	
Dark not.	{ It (is) not dark.
Dai'ni n'rê.	
This day not.	{ Not to-day.
Ma'ning n'rê.	
Last year not.	{ Not last year.
Rau n'rê.	
Together not.	{ Not together.
N'dai sat n'rê.	
This manner not.	{ Not in this manner.

Negation with the last five examples can only be made in the manner shown.

Sometimes "rê" is used interrogatively; as—

EXAMPLE.

N'dai	sí'nat	da-ma'nà	rê ?	
This	gun	whose	verily?	{ Whose gun is this?

This sentence might be equally correctly rendered thus—

EXAMPLES.

N'dai	da-má'nà	sí'nat ?	
This	whose	gun ?	
or sí'nat	n'dai	dá má'nà	
Gun	this	whose ?	{ Whose gun is this ?

"Dai" in addition to being used as an auxiliary to "ngá" and "rai," and to other root verbs, serves as a connective between the nominative and its qualifying adjective; as—

EXAMPLES.

Ó'rá	sing'phó	ga-lú'dai.	
That	man	tall is.	{ That man is tall.
N'kúng	hà'dai.		
Stone	hard is.		{ Stone is hard.
P'wá	kyá'dai.		
Cotton	soft is		{ Cotton is soft.
Ná'ná	lên	sau'dai.	
Your	belly	fat is.	{ Your belly is fat.

VERBS.

In *affirmative* sentences in the *present* tense "dai" is usually omitted after a noun, or adjective; as—

EXAMPLES.

Sí'dai	sing'pho	ngai'ná	gun'jāng.	} That person (is) my enemy.
That	person	my	enemy.	
N'dai	nūm'shā	mú'khon.		} This woman (is) young.
This	woman	young.		
Ngai	ma'chí.			} I (am) ill.
I	ill.			
Khí	dīng'lā.			} He (is) old.
He	old.			

Negation, with the substantive verbs "ngā" and "rai" is expressed by the *suppressed* sound of the letter "n" put *before* the verb, "n'ngā" means *does not exist*, or *is not to be found*, or *obtained*, whilst "n'rai" simply means *is not*.

EXAMPLES.

Khí	nang'goi	n'ngā.	} He is not here.
He	here	not.	
Khá'i*	ngā shan	n'ngā.	} There are no fish in the river.
River in	fish	none.	
N'dai	ná'ná	ken'sū n'rē or n'rai'dai.	} This is not your cow.
This	your	cow not is.	
Ngai	dīng'lā	n'rai'dai (or n'rē).	} I am not an old man.
I	old man	not am.	
Nyē	khā	n'ngā.	} I have no debts.
My	debts	exists.	
Nyē	nau	n'ngā.	} I have no brother.
My	brother	exist.	
Khí	mí'yam	n'rai'dai.	} He is not a slave.
He	slave	not is.	

Sometimes "ka'tā," meaning without, destitute of, is used in lieu of the negative substantive verb to denote negation,

EXAMPLE.

Nyē'nā	yām	ka'tā.	} I have no power.
My	powder	none.	

Root verbs are quite regular in their conjugation.

* "I" locative case postposition.



OUTLINE SINGPHO GRAMMAR.

CONJUGATIONAL EXAMPLES.

Verb "sa"*=to pass from one place to another (go).

INDICATIVE MOOD.

PRESENT TENSE.

The present tense is formed by adding "dai" to the root, but the mere root of the verb is often alone used to denote this tense.

Singular.

Ngai sá'dai = I go.
Nang sá'dai = Thou goest.
Khí sá'dai = He goes.

Plural.

Í sá'dai = We go.
Ní sá'dai = You go.
Khí'ni sá'dai = They go.

Present Definite.

The present definite is used to express a present act, or event which is not yet completed. It is made by compounding a (root verb) participle with the substantive verb "ngá;" as—

EXAMPLES.

Khí shat shá'di ngá'dai.	} He is (now) eating.
He rice eating is.	
Ma'rang thú'di ngá'dai.	} It is still raining.
Rain falling is.	

Sometimes the participial suffix "di" is omitted; as—

EXAMPLES.

Khí yú† ngá'dai.	} He is sleeping.
He sleeping.	
Khí ma'nau yú ngá'dai.	} He is looking at the
He dance looking at.		dancing.

PAST TENSE.

The past tense is made by adding "há" to the root; as—

Singular.

Ngai sá'há—I went.
Nang sá'há—Thou went.
Khí sá'há—He or she went.

Plural.

Í sá'há—We went.
Ní sá'há—You went.
Khí'ni sá'há—They went.

EXAMPLE.

Ma'ní ngai khá'man ma'sum ka-tút'há.	} Yesterday I met three
Yesterday I Mishmis three met.		Mishmis.

* "Sa" is used to denote motion to or from a person or place, so that it may mean *come* as well as *go*; as "ná sa"—*come here*; "dó'goi sa"—*go there*.

† "Yúp ngá'dai" is used instead of "yúp'di ngá'dai."

PERFECT TENSE.

This tense is formed by combining the suffix "hâ," with the auxiliary "dai;" as—

Singular.

Ngai sâ-hâ'dai—I have been
 Nâng sâ-hâ'dai—Thou hast been
 Khi sâ-hâ'dai—He or she has been

Plural.

Î sâ-hâ'dai—We have been.
 Nî sâ-hâ'dai—You have been.
 Khi'nî sâ-hâ'dai—They have been.

EXAMPLE.

N'gâ gui wû ma'ngâ lâ-hâ'dai. } (The) jackals have taken
 Jackals fowls five taken have. } five fowls.

N.B.—Singphos are wont to make but little distinction between *past* and *present* time. They constantly use the *present* tense when alluding to *past* time, especially when the time signified may be determined by some word in the sentence ; as—

EXAMPLES.

Khi ma'nî ba-zâr'goi sâ'dai. } He went to the bazar yes-
 He yesterday bazar to goes. } terday.
 Mòi ngai mâng raî'dai. } I was once a child.
 Formerly I child am.

Again, the mere root of the verb is, often used, without any tense suffixes, to denote *present*, *past*, and *future* time ; as—

EXAMPLES.

Nâng'tê ma-khai mâ rà ? } What do you want ?
 You what require ?
 Ngai ma'khai di ? } What shall I do ?
 I what do ?
 Lâi-châ' má ngâ. } There are a hundred.
 Hundred are
 Ga-loi' mô nâng khi'tê mû ? } When did you see him ?
 When you him see ?
 Nâ'nâ mû mûng ga-dê' má ngâ ? } How many mangoes have
 Your mangoes how many are ? } you ?
 Khi ma-khai' má sâ ? } What did he say ?
 He what say ?
 Nâng phá mâng n'di. } You do nothing
 You nothing do.
 Dâ'nî ngai n'sâ. } I will not go to-day.
 To-day I not go.

It will be observed that no interrogative particles are used in any of the above sentences, as each contains some word implying interrogation, *vide* page 47 *post*.



OUTLINE SINGPHO GRAMMAR.

FUTURE TENSE.

The future tense is formed by the suffix "â," which may be used definitely or indefinitely as to future time; as—

Singular.

Ngai sâ'â—I will go.
Nâng sâ'â—You will go.
Khî sâ'â—He or she will go.

Plural.

Î sâ'â—We will go.
Nî sâ'â—You will go.
Khî'nî sâ'â—They will go.

EXAMPLES.

Khî nâng'goi sâ'â	}	He will come hither.
He hîher come will.		
Jan m'pho'nî prâ'â.	}	The sun will rise tomorrow.
Sun tomorrow rise will.		
Ngai khî'fê lêp'â	}	I will overtake him.
I him overtake will.		

The first person *singular* and *plural* of this tense may likewise be made by the suffix "gâ."

It (gâ) generally refers to a *near** future, and in some connections is hardly distinguishable from the present, thus "sâ'gâ" = I am going, the mind of the speaker having been made up, and he on the point of fulfilling his determination.

"Gâ" is used with the second and third persons of the imperative mood, apparently to express a *command*.

POTENTIAL MOOD.

When *power* or *capacity* is intended to be implied, the word "ngût" = *able*, is added to the root. As in Assamese, the future tense only is used, which, as already stated, is made by adding "â" to the root; as—

EXAMPLES.

Ngai pôn ngût'â.	}	I can lift it.
I lift able will.		
Ngai phông'yet ngût'â.	}	I can swim.
I swim able will.		
Nâng phông'yet ngût'â t?	}	Can you swim?
You swim able will?		
Sing-pho'î yâm tsi'jô ngût'â khâ?	}	Can Singphos make powder?
Singphos powder make able will?		

* Vide ninth sentence, page 50 *post*, where "gâ" is used to denote a distant future.

† "t" and "khâ" interrogative particles.

Negation is made by the *suppressed* sound of "n" before the "ngút;" as—

EXAMPLES.

Ngai	pon	n'ngút'a	}	I cannot lift it.
I	lift	unable will.		
Ngai	phâng'yot	n'ngút'a	}	I cannot swim.
I	swim	unable will.		

CONDITIONAL MOOD.

Conditional sentences are constructed by participial forms of the verb; as—

EXAMPLES.

Mâng	dúp	yâng'gá	krap'a.	}	If (I) beat the child, it will cry.		
Child	beating	shall	cry will.				
Khi	sá	mí'yú	yâng'gá	sá	ngú'ù	}	If he wishes to go, let him.
He	go	wishing	shall	go	let.		
Ngai	shí'rông	mú-yâng'gá	krit'gá	}	If I see a tiger, I will be afraid.		
I	tiger	seeing	shall			fear shall.	

"Yáng gá" is used *indiscriminately* for the *present, past, and future* tenses.

N.B.—A past tense is occasionally made by using the past participle with "gá"; as—

Ngai	khí'fè	mú-dí'gá	sú-á'má	}	Had I seen him, I would have told him.
I	him	having seen	tell will.		

Sometimes an interrogative pronoun, or an adverb in conjunction with the indefinite past participle in "dì" of some root verb or of the substantive verb "rai," and the conjunction "mang" is used to construct a conditional clause; especially where in English the sentence begins with *whoever, whatever, wherever*, &c.; as—

EXAMPLES.

Ga-dai'má*	rai'di	mang	}	Whoever it may be.		
Whoever	being	even.				
Ga-dé'má	chán'di	mang	}	However far it may be.		
How	far	being even.				
Ga-dé ga-dé'gói	sá'di	mang	ngai	wat	}	Wherever I go, I see leeches.
Wherever	going	even	I	leeches		
			mú'dai.	see.		

* "di" nominative "i" denoting agent of verb.

† Particle of ambiguity.



OUTLINE SINGPHO GRAMMAR.

IMPERATIVE MOOD.

Sá'û*	Go thou	(Imperative proper.)
Sá sâ'gâ	Let us go	(Assamese "bol'ami jann.")
Sâ-û'gâ	Let him go	(ditto "hî jo'ûk.")

EXAMPLES.

Gî-vin'û	Turn round.
Nâ na'gâ yâ'û.	} Look in this direction,
This direction look.	
Khî sâ-û'gâ.	} Let him come.
He come let.	

The first person singular and plural of the imperative is made by suffixing "î" for "û" to the root; as—

EXAMPLES.

Ngai'fê yâ'î.	} Give me.
Me give.	
Î'fê mo-dân'î.	} Show us.
Us show.	

The prohibitive form is made by placing "khûm", or "phûng"=*don't, before*, the verb, in the imperative mood; as—

EXAMPLES.

Phûng sâ'û.	} Don't go.
Don't go.	
Phûng yâp'û.	} Don't sleep.
Don't sleep.	
Khî'fê khûm dâp'û.	} Don't beat him.
Him don't beat.	

INFINITIVE MOOD.

The mere root of the verb is usually used for the infinitive; as—

EXAMPLES.

Ma'nâhî nan a'îdai.	} It is good to dance.
Dance good is.	
La'gû n'â'îdai.	} It is bad to steal.
Steal bad is.	
Dî la-jâ'dai	} It is easy to do.
Do easy is.	
Ngai mûng'î dî n'ngô'â	} I am unable to do the work.
I work do unable.	
Nûng nu'nân yû sâ-dai'î?	} Are you going to see the dancing?
You dance see going are?	

* "Sâ'sû" is a common form of the imperative proper used possibly when it is intended to soften the command.

† "Ma'nân"=*dance*, noun, "ma'nau nan"=*dance*, verb. Here the noun is repeated in the verb.

VERBS.

Sá-heb'í ^a	gáp'dai	shí'rong	náng	} Have you been to see the tiger which the Saheb shot?
Saheb	shot	tiger	you	
		yú	sá'há-khá?	
		see	been?	
Ngai	khí'fê	ga'lau	ga'lau	} I told him to go quickly.
I	him	quickly	sá'û	
		go	ngá'há.	
		told.		

In the latter sentence the Hindustani idiom is followed "main' nê ús'sê ká'há kí jal-dí jau," I said to him go quickly.

The infinitive of purpose is "a'jot" added to the root of the verb; as—

EXAMPLES.

Khí lí yú-a'jô sá'há	... He has gone to see the boat.
N'dai n'khá n'chin lú-a'jô	... This cup is for the purpose of drinking.
Náng mo dân'a'joi lá'há.	} He took it to show you.
You show for to took.	

Participles.

Sâyâng.....	Going (adverbial and indefinite).
Sá'di	Having gone (perfect participle indefinite).
Sá'dai	Gone (past passive).
Sá-da'† wá jan.....	Goes, one who goes.

EXAMPLES.

Illustrating how participles are used.

Dihong khá rap'yáng Abor	} The Abors were drowned while crossing the Dihong.
Dihong river crossing while Abor	
n'không sí'há.	
two died.	
Khí dâ-yáng í§ ngai sá'gá.	} When he comes I will go.
He arriving on I go shall.	
Náng yúp-di|| ngá'yáng má'ràng	} Much rain fell while you were sleeping.
You sleeping while rain	
shí'lá kral'há.	
much fell.	

^a "I" nominative, denoting agent.

† The "a" is merely euphonic.

|| "Da" = "dai", and shortened for sake of euphony.

§ "i" locative case postposition.

|| "Yúp-di ngá'yáng" = compound verb, vide page 30 ante.

OUTLINE SINGPHO GRAMMAR.

"Yâng" is used in *all* cases in which *if* and *when* are used in English. When it is put *before* the nominative case, it indicates a *contingency*; as—

EXAMPLES.

Shan mû-yâng'gâ nâng'fê sù'gâ. } If, or when I see a deer, I will tell
Deer seeing shall you say shall. } you.
Shat* shâ-yâng'ngai sâ'gâ. } I will go after I have eaten.
Food eating I go shall. }

"I will tell you when I see a deer" and "I will eat and go" would be rendered—

Ngai shan mû'di nâng'fê sù'gâ. } I will tell you when I see a deer
I deer seeing you say shall. } (i.e., having seen a deer will tell
you).
Ngai fshat* shâ'di sâ'gâ. } I will eat and go.
I food eating go shall. }

Past Participle Indefinite in "di."

Khi sâ'di yû'hâ. } He went and saw.
He gone having saw. }
Ngai shat* shâ'di bai-wâ'gâ. } I will eat and return.
I food eaten having return shall. }
Shan ngai'fê mû'di phrông'hâ. } The deer ran off on seeing me.
Deer me seen having fled. }
N'dai sat ngû'di khi bai-wâ'hâ. } Having thus spoken, he departed.
This wise said having he returned. }
Ma'mông tât lo lo shâ'di } Having eaten many mangoes, he
Mangoes many eaten having } became ill.
ma'chi tât'hâ. }
ill became. }

If the conjunction "mang" = *even*, be added to this participle, it gives the idea of *although*, and is equivalent to having *though* at the beginning of the sentence, followed by *yet* in the latter part; as—

EXAMPLES.

Ngai shan krâ'di mang phrông'hâ. } Though I hit the deer, (yet) it ran
I deer hit having even fled. } away.
Ngai m'hâ lo-i' mû phûn'di mang }
I clothes few worn having even } Though I wear little clothes, (yet)
n'ka' shông'dai. } I am not cold.
not cold is. }

* "Shat" means, *tât*, cooked rice, but appears to resemble our English word *food*.

† "Tol" means fruit, Assamese "gû'ti."



The *continuance* of an act is expressed by *repeating* the participle. Sometimes "krai" is used for the first, and "di" for the second participial suffix, as—

EXAMPLES.

Khí tam'krai	tam'di	} Continuing to search, he at last found.
He search having	search having	
	ning-dim'i lûhâ.	
	at last found.	
Khí khân'di	khân'di	} He continuing to track the deer at last found (it).
He tracked having	tracked having	
	ning-dim'i shan lû'hâ.	
	at last deer found.	
N'khong yâ	ma'râng thú'krai	} (The) rain continuing for two days, (the) river rose.
Two days	rain fallen having	
	thú'di khâ tâng'hâ.	
	fallen having river rose.	

Continuous progressive action is denoted by "mo'gâng" = continuously; as—

Ma'râng thú	mo-gâng'dai.	} It is continually raining.
Raining	continually is.	

Past Participle in "dai."

This participle is used in both a passive and active sense. Its use in a passive sense has already been illustrated at page 18 *ante*.

It is likewise used as a verbal noun, though as often as not the bare root of the verb does as well. When used as a verbal noun, it does not take the case-endings—

EXAMPLES.

Nâ'nâ kâ'dai n'ga'jâ'a,*	} or, nâ'nâ kâ n'ga'jâ'a.*	} Your writing is bad.
Your writing bad		
Nyê nâng ga-jâ'a.*	} My hearing is good.	
My hearing good.		

It is used in an active sense to denote the *agent* or *doer* of the action expressed by the verb; as—

EXAMPLES.

La-gâ'dai	Sing'pho bok'ni†	} The thieves fled in the dark.
Thieves (lit., stealing) persons	shin'yâng phrông'hâ	
	dark while fled.	
Ma-nau'dai	jan bâ'dai.	} The dancers are tired.
Dancers	tired are.	

* Adjectival "a," *vide* foot-note, page 11 *ante*.

† This "ni" appears to be redundant, as "bok" alone is sufficient to denote plurality.

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The agent may be made more emphatic by adding "wá" to the participle, but the participial suffix "dai" is shortened to "da" for the sake of euphony; as—

La-gú'da'wá * =thief (one who steals, stealing man).
Ma-nau'da'jan* =dancer, female.

RELATION OF CAUSE AND EFFECT.

Cause is expressed by the word "ning'khân" to which the locative particle "i" is added. It means *because*; as—

EXAMPLES.

Sí'dai ning-khân'i ngai sá'há.	}	On that account I went.
That account on I went.		
Măng ká-sí'dai ning-khân'i krap'dai.	}	The child is crying, because it
Child hungering because crying is		is hungry.
Nam ma-dí'dai ning khân'i n'khat'-	}	The jungle will not burn; be-
Jungle wetting because not burn		cause it is wet.
á.		
will.		
N'dai ken'súsú'dôn dīng'lá ngá'dai	}	This bullock is thin, because it
This bullock old being		is old.
ning-khân'i lasí'dai.		
because thin is.		

Effect is expressed by using the demonstrative pronoun "sí'dai" with the participial suffix "di" attached.

"Sí-dai'di" = *that being*; that is, *for that reason*; as—

EXAMPLES.

Ngai măng dúp'di sí-dai'-	}	I beat the child, therefore it is
I child beaten having on that		crying.
di krap'dai.		
account crying is.		
Lam ma-nen'di sí-dai-di ngai	}	The road was slippery, there-
Road slippery being therefore I		fore I fell.
ka-tong há.		
fell.		

* Vide page 5 ante for use of "wá" and "jan."

VERBS.

The following illustrations will show the construction used in Singpho after verbs of asking, entreating, commanding, seeing, hearing, and feeling.

EXAMPLES.

Ngai kum'phrông da-lá'mâ khi'goi I silver rupee a he from phi'hâ. solicited.	ngai'fê me	I asked him for a rupee.
Khi shí'rá sâ * nâng-a'jo He with go accompany to san'hâ. asked.	ngai'fê me	He asked me to accompany him.
Khi'fê ma-nau-â'jo san-i' ?† Her dance to ask ?		Shall I ask her to dance ?
Ngai sâ-a'jo á'khâng phi'hâ. I go to order solicited.		I begged him to let me go.
Khi ngai'fê dúng ‡ ngú'hâ. Ho me sit bado.		He bado me sit down.
Khi'fê di'dai§ ngai mû'hâ or khi Him doing I saw or ho di'yâng ngai mû'hâ. doing when I saw.		I saw him do it.
Khi mâng'fê dúp'yâng He you striking when mû'hâ. saw.	ngai I	I saw him strike you.
Ngai khi'fê ngú'dai§ nâng'hâ. I him saying heard.		I heard him say it.
De-bru'goi sí'nat gáp'dai§ ngai Debrughur at gun firing I nâng'hâ. heard.		I heard the Debrughur firing.
Mû tsí-gá'dai§ nâng ngút kún. Thundering hear able.		Can you hear the thunder ?
Dúm-shún'dai§ ngai dùm'hâ. Earthquaking I felt.		I felt the earthquake.
Ná'ná la-gôn gi ma-shop'dai§ nâng Your leg on touching you dúm-hâ'khâ'. felt.		Did you feel him touch your leg ?

* "Nâng" means to accompany.

† Interrogative "I."

‡ "Dúng," this is the root of the verb used for the infinitive.

§ These are all verbal nouns.



OUTLINE SINGPHO GRAMMAR.

12. PASSIVE VOICE.

There is no passive voice in Singpho.

Desire, in the sense of require, *physical necessity*, and *obligation*, are all expressed by the verb "rà," in its negative form "n'rá," as—

EXAMPLES.

Ngai'fê yâm lô-í'má rá'dai.	} I want a little powder.
Me to powder little necessary is.	
Ngai shí'rá gâ ma'tâng* rá-dai'í.	} Do (you) desire to speak to me?
I with converse require.	
Khrúng'dì ngá a'jo shá rá'dai	} A man must eat to live.
Náng sâ rá.	} You must go.
You go must.	
Dêng'gá ngai sâ rá.	} Then I must go.
Then I go must.	
Náng kú'lí yá rá.	} You must give coolies.
You coolies give must.	
Sing'pho yóng yóng sí rá'dai.	} All men must die.
Men all die must.	

Moral necessity (duty, right, wrong) is expressed by the adjective "ai" = *good, right, proper* in its negative form "ng'ai" = *wrong (opposite of right)* or by the verb "àng" in its negative form "n'ang," as—

EXAMPLES.

Ma'sû gâ tsí'gâ† ng'ai'dai.	} It is wrong to tell a lie.
False word speak wrong is.	
Ngai sâ áng'dai.	} I ought to go.
I go ought.	

Inclination, wish, &c., are expressed by the verbs "mit" and "mí'yû," in their negative forms "n'mit, n'miyû," as—

EXAMPLES.

Shá mí-yû'dai.	} I wish to eat.
Eat wish.	
Ngai ngá n'mit'dai.	} I do not wish to remain.
I remain not wish.	
Ngai yûp n'mí'yû'á (or n'mí'yû'dai)	} I am not inclined to sleep.
I sleep not wish.	
Náng ma'nau mí-yû'dai'í?	} Do you wish to dance?
You dance wish?	

* "Gâ ma'tâng" means to converse.

† "Gâ tsí'gâ" to utter words, speak.



13. CAUSATIVE VERBS.

These are formed by *attaching* the verb "sî'nûn*" in the imperative mood, to other root verbs ; as—

EXAMPLES.

Ma'nan	dance (root).	Ma'nan sî-nûn'û	... cause to dance.
Lá	take or bring.	Lá .....	... bring.
Sâ	go.	Sâ .....	... go.
Dûp	beat.	Dûp .....	... beat.
Ma rî	buy.	Ma rî .....	... buy.

"Sî-nûn'û" appears to mean *to cause*, or *effect by agency*.

2. The conjugation of the verb "sî'nûn" is quite regular. The following illustrations show it with the tense suffixes attached ; as—

EXAMPLES.

Ngai mû'khôn	bok'fê	nâng'goi	ma'nan	} I made the girls dance here.
I young	women	here	dance	
			sî-nûn'hâ.	} here.
			caused.	
La gû'da'wâ†	sing'pho	ga'rim	sî-nûn'gâ.	} I will have the thief seized.
Stealing	man	seize	cause will.	
Mâng'fê	pot	khâm	sî-nûn'û.	} Do not make the child angry.
Child	angry	don't	make.	
Nam that'dai	yâp	sî-nûn'û.		} The jungle is thick, have it cut.
Jungle	thick	is	cut	
Mû-khon'ni'fê	ma'nan	sî-nûn'yâng	ni'fê	} If (I) make the young women dance, will (you) give them liquor ?
Young	women	dance	cause if them	
			lâ'hû jô-â'î ‡	} give them liquor ?
			liquor give will.	
La-gû'da'wâ†	ga'rim	sî-nûn'di	ngai	} Having caused the thief to be seized, I will depart.
Thief	seize	caused	having	
			wâ'gâ.	} be seized, I will depart.
			quit will.	

3. Transitive verbs are formed by prefixing "sî" or "tsî" to the root, some verbs therefore may be said to acquire a *causative form* when "sî" or "tsî" is prefixed to them ; as—

EXAMPLES.

Krâ = dry (neuter).	Sî'krâ = to dry (active).
Khât = burn (do.).	Sî'khât = burn.
	Sî'gau = call (invite, or command to come or be present).

* Often pronounced "(sî'nûn." It means to empower, authorise, &c., as much as to cause.

† "La-gû'da'wa sing'pho" = The man *that* stole. The construction is participial, the "dai" (shortened to "da" for sake of euphony) being equivalent to the relative pronoun in English.

‡ Interrogative "i"



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Sí'krit = frighten.
 Sí'mát = lose.
 Sí'lún = boil (make hot).
 &c. &c.,

EXAMPLES.

M'ba krá'dai.	
Cloth dry is.	{ The cloth is dry.
M'ba sí-krá'ù.	
Cloth dry.	{ Dry the cloth.
Màng phung sí-krit'ù.	
Child don't frighten.	{ Do not frighten the child.
Wan n'ta khát'á.	
Fire house burn will.	{ The fire will burn the house.
N'ta sí-khát-ù.	
House burn.	{ Burn the house.
N'chin lúm'í°?	
Water hot?	{ Is the water hot.
N'chin sí-lúm'ù	
Water heat	{ Heat the water.

14. COMPOUND VERBS.

Compound verbs are extensively used in Singpho. They are formed by (a) compounding one verbal root with another, (b) combining a noun with a verb; (c) combining a participle with a verb; (d) combining a noun or adjective with the auxiliary verb "ngá" and the verb "tai" = *to become*, or "quí" = *about, on the point of*. When thus formed, the compound verb is conjugated as a simple one; as—

(a) EXAMPLES.

Sat ma'gan	kill outright (lú. sat = kill, ma'gan = throw away).
Bai'wá	return } "Bai" is equivalent to the
Bai'yá	restore } English prefix "re."
Dí'ngút	do able (dí† do, ngút-able).
Sá ngút	go do (sá = go).
Shá mi'yá	eat inclined (shá = eat).
Yúp'gok	snore (yúp = sleep).
&c. &c.,	

(b) EXAMPLES.

Ga'gá káp	dirty (ga'gá = dirt).
Ning'gún dat	use force (ning'gún = force, &c).
Sui'krat	bleed (sai=bleed, krat = fall).
Ching'bo	weed (ching = weed, bó = pull up).
Mí'gúp	wink (mí = eye).
Máng'li dí	work (máng'li = work, dí = do)

* Interrogative "1"



COMPOUND VERBS.

Pa gâ gâ..... trade (pa'gâ=trade, barter).
 Gâ tsî'gâ..... talk (utter words).

(c) EXAMPLES.

Ga-lûn'di sat pierce to death (ga'lûn=pierce, sat=kill).
 Ga-rim'di rêm seize (and) hold or keep (ga'rim=seize, rêm=keep).
 Sâ'di san go (and) ask (sâ=go, san=ask).
 Dat'di ngû..... send (and) tell (dat=send, ngû=tell).
 Lâ'di wâ..... take (and) return (lâ=take, wâ=quit).
 Tam'di lû search (and) find (tâm=search, lû=obtain).
 Thâ'di lû find accidentally (thâ=pick up).
 Noi'di dau hang up (noi=hang up, dau=place, put).
 &c., &c.

Ngâ'i* khi fê ga-lûn'di sat'hâ. } The buffalo horned him
 Buffalo him piercing killed. } to death.
 Ngai mû'yâng khùng'di ngâ dai.† } When I saw (it), (it) was
 I seeing when living is. } was alive.

(d) EXAMPLES.

Ning'gûn ngâ..... possessing strength.
 Ning'gûn tai becoming strong.
 Ding'lâ tai old.
 Thû qui falling, about to.
 Sî qu dying, do.
 &c., &c.

2. As in Miri and Kachari, verbal tense suffixes may be put directly to nouns, adjectives, or adverbs; as—

EXAMPLES.

Ning'thoi = light (not dark).
 Ning'thoi thoi'dai..... is light.
 " hâ was light.
 " â will be light.
 " yâng if, when light.
 " di being light.

Ku'chî = cold.

Ka-chî'dai is cold.
 " hâ was cold.
 " â will be cold.
 &c., &c.

Mû'khûp = cloudy.

Mû'khûp'dai is cloudy.
 " hâ was cloudy.
 " â will be cloudy.
 &c., &c.

* Nominative "I," denoting agent.

† Present tense used to express past time, vide page 31 ante.



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Ngút'dai	is able.
" hâ	was able.
" â	will be able.
&c., &c.		

Qui=about, on the point of.

Qui'dai—
&c., &c.

and numerous others.

A few sentences containing nouns, adjectives, and adverbs with verbal tense suffixes attached :—

Dai'ni ka-chí'dai.		
To-day cold is.		} It is cold to-day.
Khi'á* mâng'á* prát'i phrá-phrú'dai.		
His childhood pretty is.		} He was a pretty child.
Ga-já á (or ga'já tai á).		
Good will be (good become will).		} It will be (become) good.
Khi mi-pai'yang mi n'mú'á.		
He blind being eyes not see will.		} If he is blind, he cannot see.
Núm'shá n'ná-pháng'dai.		
Woman not deaf is.		} The woman is not deaf.
M'búng búng'di phún ka páng tóng'há.		
Lit. wind blown having tree uproot fell.		} Being windy, the tree was uprooted and fell.
N'dai sat† ngá'di gá-tsí'gá ng'ni'dai.		
Such words utter wrong is.		} It is wrong to utter such words.
Rain rain di'di man n'khong di'á.		
Equal doing shares two do (or make).		} Divide (it) equally into two shares.

3. Again (as in Miri and Kachári) the noun is occasionally repeated in the verb, expressing, as it were, the kindred action; as—

EXAMPLES.

Dún'vé	= broom.
Dún'vé vé'dai	= is sweeping.
hâ	= was sweeping.
â	= will sweep.
û	= sweep (imperative).
yang	= sweeping, if, when do.
di	= having swept.
Pa'nêp	= mat.
Pa'nêp nêp'dai	= mat is spreading.
hâ	= mat was spreading.
â	= mat will spread.
&c., &c.	

* "A" used instead of "ná," the full possessive sign, vide footnote on page 17 ante.

† "N'dai sat" = this like.



The same with—

Pan'rang=raised platform ("chang.")

Dum'shun=earthquake.

Ning'shin=night, dark.

M'bung=wind.

La'dong=cubit.

Phun'si=fruit (*lit.*, tree seed).

and a few others.

Ning'thoi=light, not dark.

La'lâm=fathom.

La'khâm=span.

Bom bâm="pagri."

La khon=bracelet,

Pa'gâ=trade.

15. INTENSIVE PARTICLES.

There are no intensive particles in Singpho.

16. INTERROGATIVE FORM OF VERBS.

The interrogative particles are "i" and "khâ." They appear to be interchangeable, though "khâ" is apparently more often used with the past indicative tense than "i." These particles are often tacked on to adjectives, adverbs, &c.

EXAMPLES.

Ma' rang thu-dai'i?

Raining is?

N'dai khâ shung-â'i? (or shung ngâ'i?)

This river deep will be?

N'dai nî'nâ lai'i?

This your custom?

Khi'ni Sing-pho 'i?

They Singphos?

Ma'gui gui-lâ'i?

Elephant male?

Nang kâ-si-dai'i?

You hungry are?

Nang sâ* mit-dai'i?

You go wish?

N'dai i'ua lî'i?

This our boat?

Ngai'te tsi-gâ'hâ'khâ?

Me call have?

Mû† tsi-gâ'dai nang-hâ'khâ?

Thundering heard did?

Sâ-heb'te mû-hâ'khâ?

Sahob see did?

Ngai jû'i?

I burn?

Ngai ning shin-gâ'i?

I sing shall?

Nang ning shin ngût-â'i?

You sing able will?

Nang Sing-pho gâ sh ngût-â'i?

You Singpho language speak able will?

{ Is it raining?

{ Is this water deep?

{ Is this your custom?

{ Are they Singphos?

{ Is (it) a male elephant?

{ Are you hungry?

{ Do you wish to go?

{ Is this our boat?

{ Did (you) call me?

{ Did (you) hear the thun-

{ der?

{ Have (you) seen the

{ Sahob?

{ Shall I burn it?

{ Shall I sing?

{ Can you sing?

{ Can you speak Singpho?

* Root of verb used for infinitive. † Mû tsi-gâ=*lit.*, heavens or sky call. "Mû tsi-gâ'dai" is a verbal noun, *vide* page 37 ante.



2. Negative interrogatives are formed by the suppressed sound of the letter "n" before the verb, and the interrogative particle "kha" or "i" tacked on to the root or tense suffix, as—

EXAMPLES.

Nang n'ma-chi-dai'i'?	{ Are you not ill?
You not ill are?	
Sing'di n'rai'i'?	{ Is it not true?
True not is?	
Nang n'mu-dai'i'?	{ Do you not see it?
You not seeing?	
Ni'na li'sham n'nga dai'i'?	{ Have you no paddles?
Your paddles not possess?	
Nang shi'rong n'mu-ha'kha'?	{ Have you not seen the
You tiger not saw?	tiger?
Nang n'sa-ai'i'?	{ Will you not go?
You not go will?	
Nang phung'yet n'ngut-ai'i'?	{ Can you not swim?
You swim not able will?	

3. Interrogative *alternatives*, or alternatives *expressive of doubt* are formed by using the conjunction "kûn," = *or*.

This "kûn" may be termed the future interrogative auxiliary, although occasionally it is used with other tenses; as—

EXAMPLES.

Si'dai li phung'di* nga kûn gû'man nga?	{ Is that boat full or empty?
That boat full or empty is?	
Nang khi'fê dâp kûn n'dûp?	{ Did you strike him or not?
You him, beat or not beat?	
Thin* nga kûn?	{ Will it sink? (doubtful).
Sink will?	
Nâ'ng la'khon ngai'nâ la tû'i shâng kûn?	{ Will your bracelet go on
Your bracelet my hand on go on will?	my arm?

4. The interrogative particle "i" is sometimes tacked on to "kûn;" as—

EXAMPLES.

Ma'rang thi kûn i?	{ Will it rain?
Rain fall?	
Khi nang'goi dū kûn i?	{ Has he arrived here?
He here arrived?	

* These are compound verbs, *vide* page 42 *ante*.

† Here the speaker seeks a reply, being himself uncertain on the point.

‡ Bare root of verb used to denote past time, *vide* page 31 *ante*.

6. As a rule, the interrogative particles are *dispensed with* when any word (such as an interrogative pronoun, or an adverb) in the sentence *implies* interrogation; as—

EXAMPLES.

Da-má'í* tsi-gá'doi?	{	Who is calling?
Who calling?		
Nâng da-má'nan lú'há?	{	From whom did you get
You who from got?		(it)?
Nâng'fê ma-khai'na rá'dai?	{	What do you want?
You what require?		
Lí ga'dê ga-lú'dai?	{	What is the length of the
Boat how long is?		boat?
Ngai'na lí ga-dê-na'wá?	{	Which is my boat?
My boat which?		
Nâng khi'fê ga-loi'mê má'dai?	{	When did you see him?
You him when seeing?		
Ma'khai rá'dai?	{	What is the matter?
What being?		
Nâng wú ga'dê ma-rí'há?	{	How many fowls did you
You fowls how many bought?		purchase?

17. NEGATIVE FORM OF VERBS.

As with substantive so with root verbs *negation* is expressed by the *suppressed sound* of the letter "n" put *before* the verb; as—

EXAMPLES.

Khi n'ga n'thai dai.		} He is not ploughing.
He earth not ploughing.		
N'dai la'khon n'shang dai.		} This bracelet won't go
This bracelet not go on.		on.
Ngai n'sa'a		} I will not go.
I not go will.		
Ngai na'na ga n'nang dai.†		} I did not hear you.
I your words not hearing.		
Ngai phung yot n'ngut a.		} I cannot swim.
I swim not able.		
N'ka-chi yang ngai pa long		} Not being cold, I will not wear a coat.
Not cold being I coat		
n'phung a.		
not wear will.		
KM'e n'mu dai† ning-khan'i bai-wa ba		} Not having seen him, I returned.
Him not seeing because returned.		

* Nominative "I."

† Present tense used to denote past time, *vide* page 31 *ante*.

† Verbal noun.



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2. The negative particle may be attached directly to adjectives; as—

EXAMPLES.

Ngai n'ma-chi'á*.	I not ill.	} I (am) not ill.
Khi n'le-bé'á*.	He not lame.	} He (is) not lame.
Lam'it n'ma-nên'á*.	Road not slippery.	} The road (is) not slippery.
N'ni'á*.	Not near.	} Not near.
N'lo'á*.	Not sufficient.	} Not sufficient.

N.B.—In lieu of the adjectival "á," the auxiliary "dai" might be used with all the above examples; as—

Ngai n'ma-chi'dai	I not ill am.	} I am not ill.
&c.	&c.	

3. The prohibitive negative has already been noticed at page 34 *ante*.

18. ADVERBS.

These may be classified as follows—

OF TIME.

Dai'ni	to-day.	Sing-oi'is	before.
M'phó'ni	to-morrow.	Ning-dim'is	after.
Phraí'né	day after that.	Dai'ning	this year.
Má'né	yesterday.	Dé'ning	next year.
Má'ni	day before ditto.	Ma'ning	last year.
Máng'ni	Ditto.	Ga-loi'mang	again.
Lá-ní'mé	daily.	Yá'dú, galai	yet (up to present time).
Tóng'kré	all day.		
Ma-náp'is	dawn, early morning.	Made by using "ga-loi'mang" with a negative verb, vide examples given post.	} never.
Yá	now.	Ga-noi'hé or gui	n e a r l y, almost
Ning shin'is	at night.	Chi-ná'ng	always.
Yá ga-láng'má	once more.	Lo'há	ago, past.
Ga-loi'nau phrat	since when.	Made by participle "yáng."	} whilst.
Yat	soon, presently.		
Ga-loi ga-loi'mé	sometimes.		

* *Filed foot-note, page 11 ante.* The use of this "á" has puzzled me a good deal.

† Nominative "I."

‡ "Pra'ni" or "Phang'ni."

§ "I" and "goi" locative case postpositions.



ADVERBS.

OF PLACE.

Nàng'goi* here.	Ní'goi* near.
Dai'goi* there (near and in sight).	Shí'rá yòng'goi* ... everywhere (lit., all places in).
Ô'rá'goi* there (some distance off).	Dai'goi*/nan thence.
Thô'goi* there (far away, or out of sight).	Sing-gan'i* outside.
Sing-oi'i* or man'i* in front.	Ta-qui'i* inside.
Rau together.	Khá'nam down stream.
Khá'khú up stream.	Ning-shàng'i* above.
	Ka-tai'i* or m'pú'i* below.

OF QUALITY.

Song song wholly, entirely.	Kún probably, perhaps.
N'dai sot thus, in this manner.	Sing'di certainly.
Ai'rai'di carefully.	Ning-khân'i* ... therefore.
N'aidi badly.	Ga'lau ga'lau ... quickly.
Ai'di well.	Dai'di therefore.
Chú alone.	Sot like (in a like manner).
	Dêng'gá then.

OF QUANTITY.

Jat more.	M'phú about, approximately.
Shí'ba or jam'ram much (in a great degree).	No word, made by numeral "ai" = one, repeated, or by using "kau" = part, with numeral suffix "má."
Made by interrogative pronoun "ga-dé'má" and participle in "di" with "maug" added.	Chú only.
Dai'thêng this much.	Mang also.
Sí'dai thêng that.	

INTERROGATIVE.

Ma-khai'di = why?	Ga-dé'goi' nan = whence?
Ga-dé'goi or dé'goi = where?	Gi-níng'di = how (in what manner)?
Ga-loi'mé = when?	
Ga-dé'má = how many, much, often, &c.	

* "i" and "goi" locative case postpositions.



OUTLINE SINGPHO GRAMMAR.

2. Adverbs are placed *before* verbs and adjectives ; sometimes they begin a sentence.

EXAMPLES.

Illustrating how Adverbs are used.

Daí'ni ka-thet'á. To-day warm.	}	To-day it is warm.
Ma'ni ka chí'á. Yesterday cold.		Yesterday (it was) cold:
Khi m'phó'ni Sadiya goi'nán sá'á. He to-morrow Sadiya from go will.	}	He will leave Sadiya to-mor- row.
Ma'ni ngai shan ai'má Day before yesterday I deer one gáp'há, shot.		The day before yesterday I shot a deer.
Ngai li-ni'mé khá-shin'dai. I daily bathe.	}	I bathe <i>da ly</i> .
Sí'dai sí-tá'i li-ni'mé ma'ràng Died moon in daily rain thú'dai. falling.		It rained <i>daily</i> last month.
Sí-dai si-ni'ná m'prat n'mú'há That days since not seen	}	I have not seen (him) since <i>that day</i> .
Dai-ning'í mung'wá pá'dai.* This year in child born.		The child was born <i>this year</i> .
Dé-ning'í ngai Hákong'goi Next year in I Hukong to sá'gá. go will.	}	I shall visit Hukong <i>next year</i> .
Ma-ning'í mám n'ga-já'á. Last year in paddy not good.		Last year's dhan (crop) (was) bad.
Ma-páp'í nóm-shá'í † mám thú'dai. Dawn at women paddy husk.	}	In the <i>early morning</i> the women pound out rice.
Yá'ga nǎ'dai. Now tabooing.		(The village) is <i>now</i> tabooing.
Yá ngai fò yá'í. ‡ Now me give.	}	Give (it) to me <i>now</i> .
Sí-ná'í sá k'rit'dai. Night in go afraid am.		I am afraid to go <i>at night</i> .
Yá'mang ga-láng'ná dí'á. Lit., now also once do.	}	Do it <i>once again</i> .
Náng ga-ló'nan ma-shí'di ngá'dai. § You when from ailed have.		Since <i>when</i> have you been ill?

* Present tense used to denote past time, *vide* page 31 *ante*.

† Nominative "I."

‡ Imperative suffix.

§ This is a compound verb, *vide* page 42 *ante*.

ADVERBS.

Ga'lâng ga'lâng ngai'fê Sometimes (<i>lit.</i> , once, once) me ngan'dai. scolds.	}	(He) scolds me <i>sometimes</i> .
Ga'lâng ga'lâng ngai lá'hù lù'dai. Sometimes I liquor drink.		
Ngai ga'loi ga'loi* mang shan I whenever deer mù-yang'gà gap'dai. seeing shall shoot.	}	Whenever I see a deer I shoot (it).
Mang'wà ga'loi ga'loi mang ngan yâng Child whenever scolding gà kráp'dai. shall cries.		
Khi dù'dai sing-oi'i ngai sà'gà. He arriving before I go shall.	}	I will go <i>before</i> he arrives.
Ma'ràng thú'dai sing-oi'i sà'ù. Rain falling before go.		
Ngai sà'dai ning-dim'i nàng ma'khai I going subsequently you what dì'dai. do.	}	What did you do <i>after</i> my departure?
Nàng mù'dai† ning-dim'i ngai shan You seeing subsequently I deer n'khong gáp'hà. two shot.		
Ga-lai mang dì'ù. Again do.	}	Do it <i>again</i> .
Khi yá'dù mang n'prùhà. He yet even not come has.		
Yá'dù mang ján n'shànghà. Yet even sun not set has.	}	It is not <i>yet</i> sunset.
Khi yá dù mang n'lù'á. He yet even not drunk has.		
Khi yá dù n'wà'hà'dai. He yet not gone has.	}	He has not <i>yet</i> drunk.
Ngai ga-lai mang n'ngù'hà. I never not said.		
Ngai ga lai mang n'sà'á. I never not go will.	}	He has not <i>yet</i> gone.
Shan ga-nói hê sà'dai. Deer almost dead is.		
Or shan si-qui dai. Deer dying about is.	}	I never said (so).
	}	I will <i>never</i> go.
	}	The deer is <i>almost</i> dead.
	}	The deer is <i>about</i> dying.

* "Ga-lai ga'loi mang" means, *lit.*, when, when, even.

† "Mù'dai" is a verbal noun.



OUTLINE SINGPHO GRAMMAR.

N'khong ning lô'hâ ngai Ka-li-ka-tâ/- Two years ago I Calcutta gôi' ngàng'dai. in was.	}	Two years ago I was in Calcutta.
Khrû yâ lô'hâ si'dai sing'pho nang'gôi Six days ago that man here ngâ'dai.* is.		Six days ago that man was here.
Nyê †ma-son'i prû'û. My near to come.	}	Come near me.
Khâ ma-son'i dau'û. River near to place.		Put (it) near the river.
Shi'rá yòng gôi dâ'bông mû'dai. Places all in goitre see.	}	(I) see goitre everywhere.
N'ta sing-gan'i ka-chi'dai ta-qui'i House outside cold is inside ka-thet dai. warm is.		Outside the house (it) is cold, inside (it) is warm.
Sing-oi'i sâ'û. Front in go.	}	Go in front.
Sâ-hâ'pâ mon'i chap'û. Saheb front of stand.		Stand in front of the Saheb.
Sing'pho n'dai yon rau mûng'li Men these two together work rai'dai.* doing.	}	These two men were working together.
Lî rau tsi-jûp'di dá'û. Boats together tie.		Tie the (two) boats together.
N'dai khâ jam'ram shung'â. This river very deep.	}	This river (is) very deep.
Gên jam'ram ka-chi'dai. Snow very cold is.		Snow is very cold.
M'ba n'dai tsi bâ jê'â. Cloth this much torn.	}	This cloth is much torn.
Ngai nang'gôi li-ning'mâ m'phû I here year a about ngâ'gâ. remain shall.		I shall remain here about a year.
N'dai ma-rêng'i sing'pho ma-sâm'tsâ This village in persons three hundred m'phû ngâ'dai. about are.	}	There are about 300 people in this village
Ken'sû ai ai' sáu dai ai ai' lai'dai. Cows some fat are some lean are.		Some cows are fat, some thin.
Phun kau kau gâ' wâ'dai kan kau gâ' Woods some float some thin'dai. sink.	}	Some woods float, some sink.

* Present tense used to denote past time.

† This is the same as Assamese "môr úsôrôté."

‡ "Ai ai" means, lit., one, one, and "kau kau gâ" a part.

Wù ga-dè'má mû-di' mang ma-rí'û.	} Buy as many fowls as you
Fowls as many seeing even buy.	} see.
N'gù ga-dè'má lù ngút'di mang lâu.	} Bring as much rice as you
Rice as much get able being even bring.	} can get.
Ngai wâ mang mûhâ.	} I saw pigs also.
I pigs also saw.	
Nâng mang sâ-á'í' ?	} Will you also go ?
You also go will ?	
Ngai'nâ mâng prât li-ning'mâ chû rê.	} My child is only one year
My child age year one only verily.	} old.
Ngai'nâ mâng ai'mâ chû rê.	} I have only one child.
My child one only verily.	
Ga-dè'mâ chûn'di mang.	} However far it may be.
How much far being even.	
Sí'dai mâng má'û song-song'í' ?	} Is that child quite dumb ?
That child dumb entirely ?	
Shan sí song song rai'dai.	} The deer is quite dead.
Deer dead quite is.	
Ai rai'dí sâ'û lam jam'ram ma-nen'dai.	} Go carefully, the road is
Carefully go road very slippery is.	} very slippery.
Ngai chû sâ n'ngút'á.	} I cannot go alone.
I alone go not able.	
Mâng'tê chû khûm tsi-kram'û.	} Don't leave the child alone.
Child alone don't	
Khâ tâng kau'á.	} The river will probably
River rise probably will.	} rise.
Ngai m'pho'ni sîng'di sâ'gâ'.	} I will certainly go to-mor-
I morrow truly go shall.	} row.
Ga'lau ga'lau sâ'û.	} Go quickly.
Quickly go.	
Khi sí'quí'dai or khi lo-i-mâ'gô'í-	
He die about is he little (time) in	} He is about to die.
sí'á.	
die will.	
N'dai sôt dĩ'û.	} Do it like this.
This wise do.	
Khi kai'pet sôt rai'di phùng-yol'dai.	} He swims like a duck.
He duck resembling swims.	
Khi chàn'phâ sôt rai'di gâ tsi-gâ dai.	} He talks like (as if he
He king resembling talks.	} were) a king.
Nâng ngai'tê mē-khai'di chū-gô'dai ?	} Why did you call me ?
You me why calling ?	

* Interrogative particle tacked on to an adverb, vide page 45 ante.

† "Ai" = well, properly "rai'di" participle past of substantive verb "rai," so that "ai rai di" freely translated, means carefully.

‡ Here again we have the future tense suffix "gâ" used to denote distant future time, vide foot-note page 32 ante.

§ Present tense used to denote past time, vide page 31 ante.



OUTLINE SINGPHO GRAMMAR.

Nàng khi'fê ga-dê'goi mû'hâ ?		
You him where seen ?	}	Where did you see him ?
Khi'nî ga-loi'mê di'hâ ?		
They when did ?	}	When did they do it ?
Khi gadê'goi di'kûn** ngai sù n'ngû't'â.		
He where do I say unable.	}	I don't know where he did (it).
Khi gi'ning di-hâ-dai'kûn**		
He how (in what manner) done has	}	I don't know how he did (it).
ngai n'choi'â.		
I not known.		
Nàng ga dê'goi di' ?		
You where do ?	}	Where will you do it ?
Khi ga-dê'goi di-dai'kûn* ngai d'choi'â.		
He where doing I not know.	}	I don't know where he did (it).
Nàng ga dê'goi'nau sâ'dai ?		
You whence coming ?	}	Whence do you come ?

3. The participial suffix "di" seems to be used as an adverbial particle answering to the English "ly;" as—

Ai'di = well, properly.	|	N'ai'di = badly.
Sing'di = certainly.	|	Têng'di = truly.
Ram-ram'di = equally.		
Lâ ai'di git'â.	}	Tie the boat well (properly).
Boat well tie.		

4. A few of the adjectives and adverbs are repeated, apparently for the sake of *emphasis*; as—

Ga'lan ga'lan = quickly.
Chau'sû chau'sû = slowly.
Ram'ram = equal, adequate.
Song song = entirely.
Nong nong = always.
Jam'ram = very.
Yong yong = all.
&c., &c.

PREPOSITIONS.

(In Singpho terminals or postpositions.)

Ma-son'goi†	}	= adjacent to.	}	Nan† = from.
Ni'goi†			}	† or goi† = in, at, by, &c.

* "Kûn" used as an interrogative particle expressive of doubt.

† "Di" is the root of the verb used to denote the future tense, vide page 31 ante.

‡ Locative case postpositions.

ADVERBS.

Ta-gui'í* Within inside.	Khá-áng'í* In the middle.
Sing-gan'í* ... Without, outside.	La-pân'í* Among, between
Ka-tá'í* or Not with, destitute	A'jo For.
†n'ngá yang. of, &c.	Sing-oi'í* Before.
Da'pham, or tsi With.	Ning-tsáng'í* ... Upon, at the top
rá.	of, &c.
M'pú'í* down, beneath.	

EXAMPLES.

(Illustrating how used.)

Nyé ma-son'goi sá'ú.	} Some near (to) me.
My side to move.	
Wan ni-da'goi dau'ú.	} Put (it) near (to) the fire.
Fire near to place.	
Yú ning'krú ka-tá'í ngá dai.	} The mouse is inside the hole.
Mouse hole inside is.	
Sing-gau'í ka-thet'dai.	} It is warm outside.
Outside warm is.	
Ma'gui ning-tsáng'í jau'ú.	} Get upon the elephant.
Elephant upon mount.	
Ma'gui'goi jau'ú.	
Elephant on mount.	} There is a bird on the top of the house.
N'tá ning-tsáng'í wá ai'má	
House on top of bird one ngá'dai.	
is.	} Tie it with cane.
Rí tsí'rá tsi-júp'ú.	
Cane with tie (fasten).	} Sit in the middle of the boat.
Lá khá-áng'í dāng'ú.	
Boat middle of sit.	} Do not stand between me and the fire.
Wan you ngai la-pân'í khâm	
Fire both I between don't chap'ú.	
stand.	} The river flows between the two mountains.
Khá hām n'khong la-pân'í	
River mountains two between.	
yōng'dai.	} He cannot go without a spear.
flows.	
Ning'ri n'ngá'yāng khú sâ\$	
Spear not possessing if he go	} Without a spear cannot go.
n'ngút'ú.	
unable.	
Ning'ri ka'tâ\$ sâ\$ n'ngút'ú.	} Without a spear cannot go.
Spear without go unable.	

* í=locative case postposition.

† "N'ngá yāng"—substantive verb "ngá," in its negative form, with participial suffix "yāng" added.

§ Mere root of verb used to denote the infinitive mood, vide page 84 ante.



OUTLINE SINGPHO GRAMMAR.

CONJUNCTIONS.

Mang = and, also too, even.

Made by demonstrative pronoun "sǐ'dai" = *therefore*.
that, with participle in "di" tacked on to it.

Made by participle in "yâng." { if, when, &c.

Kún = or, either.

Made by participle = *whether*.Made by participle in "di" with "mang" = *although*.N'lo = *than*.

EXAMPLES.

(Illustrating how used.)

Nâng mang ngai mang khi mang	} You and I and he will go.
You and I and he and	
sá'á. go will.	

This conjunction "mang" connects *words* only. In sentences where in English the conjunction *and* would be used, Singphos use a participle, as—

EXAMPLES.

Ching bok* bô'di mo-gau'û.	} Pull up the weeds, and throw them away.
Weeds uprooting throw away.	
Khi nyê n'tâ'i (or n'tâ ta-gui'i)	} He went into my house and stole my gun.
He my house in inside	
shâng'di nyê si'nat la-gû'dai.† entering my gun stealing.	

When put *after* a noun or pronoun, "mang" means *also*, *likewise*; as—

EXAMPLES.

Dai'gai ngai mang ngá'dai.	} I also was there (i.e., besides others).
There I also am.	
Ngai shan mang gáp'há.	} I shot a deer also.
I deer also shot.	
Ngai mang shan gáp'há.	} I also shot a deer.
I also deer shot.*	

The English conjunctions *neither*, *nor*, are likewise made by using "mang;" as—

EXAMPLE.

Lâm mang n'lâm ka'chi mang	} It is <i>neither</i> hot <i>nor</i> cold.
Warm and not warm cold and	
n'ka'chi † not cold.	

* "Ching"—weed, "bok" particle denoting plurality, *vide* page 7 ante.

† This is the present tense of the verb used to denote past time, *vide* page 31 ante.

‡ These are the more roots of the verb, *vide* page 31 ante.



CONJUNCTIONS.

Khi đing'la mang n're sha'brang }
He old (man) and not young man } He is neither old nor young.
mang n'rê.
and not.

EXAMPLES.

Illustrating how sentences containing "until" are construed.

Khi n'du* ting'sang ngă'û. } Remain until he comes.
He not arrived until remain.
Ma'rang n'phrong ting'sang } I shall remain until the rain
Rain not stop lit. runaway until } stops.
ngai kring'ga.
I stay shall.

Sometimes "la-pă'n'i" = *between*, but which can, apparently, likewise be used to express *in the interval* (of time), is used instead of "ting'să;" as—

EXAMPLE.

Ngai sing'ri n'la† la-pă'n'i } Hold the cow until I bring a
I rope not bringing interval in } rope.
ken-să'fê ga-rim'di'rêm'û.
cow hold.

EXAMPLES.

(with either ... or.)

Nang kûn khi la-gû'dai. } Either you or he are lying.
You or he lying are

This sentence might also be construed by using a participle; as—

Nang n'ma-sû-yang'ga khi ma-sû'û. § } Either you or he are lying.
You not false being he false.

In sentences where in English the conjunction *either* is alone used (its correlative *or* being understood) "kûn" is not used in Singpho; as—

EXAMPLES.

Ga-dê-na-wâ' rai'di mang ai'mû } I will take either (one or the
Lit., which being even one } other, understood).
laga.
take will.

* These are the mere roots of the verb, vide page 51 ante.

† "N'la" = root of la = *take*, in its negative form, that is suppressed sound of "n" prefixed to it. "N'la" is used in lieu of "n'la'di" the participle.

‡ Compound verb first "ga-rim" = *seize*, with past participle "di" suffixed and "rêm" = *keep*, with imperative suffix proper "û."

§ Adjectival "û."



OUTLINE SINGPHO GRAMMAR.

"Kûn" is used (as in English) with *numerals*; as—

EXAMPLE.

Ma'gui	ga'dê	ngá'dai?	ma'li	} How many elephants are there? There are four or five.
Elephants	how many	are?	four	
	kûn	ma'ngá	ngá'dai.	
	or	five	are.	

EXAMPLES with *although ... yet*.

Khi'fê	sú'di	mang	ngai'fê	} Although I told him, yet he would not believe me.
Him	saying	even	me	
			n'yum'há. not believe did.	
Ma'râng	thú'di	mang	lam kûm'pá	} Though it rained, yet the road is not slippery.
Raining	even	road	muddy	
	n'tai'dai	(or kûm'pá	n'rê).	
			not become is.	
Khi	phún	chá*	grau-da-goi'nan"	} Though he fell from off a very high tree, yet he was not killed.
He	tree	high	exceedingly from	
krat'dai		dai'dimang		
falling	lit,	being even (even so)	n'si'á. not die will.	

As far as (as much as, as many, &c.) is made as follows—

EXAMPLES.

Ngai	ga'dê	m'phú	sá-da'kûn"	} The river was deep as far as I went.
I	as far as	going		
	si'dai	dû	kha táng'dai.	
	that	far	river deep is.	

PART III.--SYNTAX.

There is little to be said under this head with my present limited knowledge of the language.

The examples and explanatory remarks of the preceding pages have already given some insight into the structure of Singpho sentences, and, in order, if possible, further to elucidate the subject, I purpose now giving some additional typical and illustrative sentences arranged in groups, following the order of the different parts of speech, and numbered with reference to the sections bearing the same numbers in the *Accidence*.

1. The order of words in a predicative sentence are (1) subject, (2) direct object, (3) indirect object, (4) verb. Occasionally the direct follows the indirect object.

* "Chá grau'da" is a verbal adjective. The "da" is the participial suffix "dai" shortened to "da" for sake of euphony. "Phún chá da goi'nan" means from off a tree which is tall.



2. In an interrogative sentence the order is (1) subject, (2) indirect object, (3) direct object, (4) verb. *Occasionally* the direct object *precedes* the indirect one.

3. The adjective *generally* follows, though it *sometimes precedes* the noun it qualifies ("Sing'pho ga'já"=man bad, "nûm'shâ mî'yâm"=female slave.)

4. Relative clauses, and all constructions taking their place stand before antecedent clauses.

5. Interrogative pronouns stand *first* less often than in English.

6. Adverbs are placed *before* adjectives and verbs, and they occasionally *commence* a sentence.

In ordinary conversation Singbhos are very fond of tacking the particle "nâ" or "lô" on to the end of every sentence.

The first ("nâ") is apparently a sort of *persuasive* particle (equivalent to the Assamese "dê," as "já'bi dê"=go, won't you, or mind you, go), though often a mere expletive, and the second is apparently an emphatic, pure and simple.

EXAMPLES.

Nâng lá'û nâ.	}	You take (do or won't you).
You take.		
Ngai sâ'gâ nâ.	}	I shall go.
I go shall.		
Khi dâp'da lô.	}	He is striking.
He striking,		

I.—NOUNS.

1. Gender.

Ngai lô wá'ráng n'khong wuvi má'ngâ	}	I want two cocks (and) five hens.
Me cocks two hens five rá dai. necessary.		
Nyô'nâ kon'sâ só'dôn* má'li ngâ'dai.	}	I have four bullocks.
My bullocks four are.		
Kon'sû n'dai nâ'thâm rái'dai.	}	This cow is barren.
Cow this barren is.		
Khi'nâ sí'vi máng n'khong lá'sha	}	He has two girls (children) and only one boy.
His female children two male máng ai'mâ chú ngâ'dai. children one only is.		

* "Dôn" is the root of a verb meaning to impair animals' testicles by pounding them.

OUTLINE SINGPHO GRAMMAR.

N'gá * gui n'dai gui-lá'í' † ? Jackal this male ?	} Is this a male jackal ?
Ngai khai'khê ngá'lá ai'má I wild buffalo male one gáp'dai. ‡ shot.	} I shot a wild bull buffalo.
Ngá'pho n'dai ngá ví. Mithan this female.	} This is a cow mithan.
Ngai'fê woi woi'lá ai'má rá'dai. Me to monkey male one necessary.	} I want a male monkey.
Wá ví gâ§ lí'ning gôí n'khong'làng Sows year in twice yá'dai. breed.	} Sows breed twice a year.
Gûm'rang || ngá ví sídai lá'gông Mare that leg le-bê'dai. lame is.	} That mare is lame.
Khí'ná lá'shâ mí'yam má'li His male slaves four Nâmshâ mí'yam má'sûm ngá'dai. Female slaves three are.	} He has four male and three female slaves.
Gûm'gai mí-pai'í' ? Old woman blind?	} Is the old woman blind ?

2.—Number.

Pa'lá n'dai bok ma-gô'dai. Arrows these bent are.	} These arrows are bent.
N'dai sí-pá'li da-pham'í sá sá.* These sipabis with go.	} Accompany these sepoy.
N'dai ní sing-pho'í' ? † † These Singphos ?	} Are these (people) Singphos ?
Má'khon bok ma-nau-á'kha' ? † † Young women dance will ?	} Will the young women dance ?
Kai'pét ní (or bok) khá'í dat'á. Ducks water in let loose.	} Put the ducks into the water.

* "N'gá" = earth, "gui" = dog, so that "n'gá gui" means, *lit.*, earth dog.

† Interrogative "í".

‡ Present tense used to denote past time, *vide* page 31 *ante*.

§ "Gâ" here is merely emphatic.

|| This is apparently an irregular method of forming the feminine, *vide* page 6 *ante*.

** Imperative proper of root verb "sá" go, *vide* foot-note page 31 *ante*.

†† "Í" and "Khá" interrogative particles.

Wu' di bok ga-jä-ä'khä'*	} Are the eggs fresh ?
Eggs good ?	
3.—Case.	
Chü khri'dai.	} The milk is sour.
Milk sour is.	
Jân jä'dai.	} The sun is hot.
Sun strong is.	
Ngè pa'lông jé'dai.	} My coat is torn.
My coat torn is.	
Ngä'†† khi'fè ga'lún† sat'dai.	} The buffalo horned him to death.
Buffalo him horning killed.	
Ken'sü sù vi'nä lä gông dô'hä.	} The cow's leg is broken.
Cow female leg broken.	
N'dai da'mä § ning'ri ?	} Whose spear is this ?
This whose spear ?	
Wü pi-yen hä.	} The bird has flown.
Bird flown.	
N'dai nä§ gui chäng'nä|| ka-shä'††¶ ?	} Is this your black dog's pup ?
This your dog black pup¶	
Mäng'fè khüm tsi-krit'ü.	} Do not frighten the child.
Child don't frighten.	
Ngäi fè n'gü lä'pai n'khong jo'ü.	} Give me two handfuls of rice.
Me rice handful two give.	
Lä'shä mâng** bok'fè lik'kä†† mang	} Teach the boys (to) read and write.
Boys male write and	
phat|| mang tsi-rin'ü.	
read and teach.	
La'pü khüi ngä'dai.	} The snake is in the hole.
Snake hole in is.	
Nä'nä mung'goi ma-khai'mä ngä dai ?	} What is in your basket ?
Your basket in what is ?	
Nyè mung'goi ma-khai'mä†† n'ngä.	} I have nothing in my basket.
My basket in what not is.	
Jun'i dä'ü.	} Put it in the sun.
Sun in put.	
Bäm ning-tsäng'goi gën ngä'dai.	} There is snow on top of the hill.
Hill top on snow is.	

* "Khä" interrogative particle.

† Nominative "i" denoting agent.

†† "Gälün" means to pierce with any sharp instrument. Here the root of the verb is used instead of the p.p. "Sat'dai" is the present tense used to denote past time, *vide* page 31 *ante*.

§ "Da'mä" should be "da-mä'nä" and "nä'nä'nä," but possessive case suffix is occasionally omitted, *vide* page 16 *ante*.

|| Here we have possessive case suffix tacked on to an adjective.

¶ Interrogative "i."

** "Bok"=particle of plurality with accusative case suffix.

†† Base root of verbs "write," "read," used for infinitive, *vide* page 34 *ante*.

‡‡ "Ma-khai'mä" something, "n'ngä"=exists not.

OUTLINE SINGPHO GRAMMAR.

Ngai khá'i ma-gau'i'??	
I river in throw?	} Shall I throw it into the river?
Máng-goi'nan níng'shi lá'û.	
Child from knife take.	} Take the knife from the child.
Náng da-má-goi'nan lá'há?	
You who from got?	} From whom did you get it?

4.—ADJECTIVES.

Ma'gui ga'bá.	
Elephant large.	} A large elephant.
Má'khon n'khong.	
Young woman two.	} Two young girls.
Ngá shan chá'phú.	
Fish rotten.	} A rotten fish.
Chá dai† phún.	
High tree.	} A high tree.
Lisam n'dai mo-gô'dai	
Paddle this crooked is.	} This paddle is crooked.
Phún n'dai ga-já'i'†?	
Tree or wood this good?	} Is this wood good?
Shan chá'phú ngai shá n'ngút'û.	
Meat rotten I eat unable.	} I cannot eat high meat.

Comparison.

Lá n'dai ó'râ lígoi nau ga'já.	
Boat this that boat from good.	} This is a better boat.
Sí dai n'lo'êş m'bá ga'já yá'û.	
That than cloth larger give.	} Give me a larger cloth.
Sí dai n'lo'êş n'chin ka'chi rá'dai.	
That than water cold want.	} I want cooler water.
Sí lui n'prik n'lo kám'chai sí'lui dai	
Limes than oranges sweet	
grau' dai.	
very are.	} Oranges are sweeter than limes.
N'dai wú n'lo ga'lá† wú ga'bá	
These fowls than Bengal fowls large	
grau' dai.	
very are.	} English fowls are larger than these.

* "Ma'gau" is the mere root of the verb, but used here for the future tense, *vide* page 31 *ante*; the "i" tacked on is the interrogative particle.

† "Chá dai phún," this is a participial construction, the "dai" being used to connect the noun "phún," and is equivalent to our relative pronoun.

‡ Interrogative "i."

§ This "ô" is merely euphonic.

|| "Ga'la" means Bengal. Singphos, in common with all the other tribes on this frontier, speak of Bengal as if it was the *only* other country after Assam.

Ná'ná	nâm'shâ	mâng	n'lo	n'dai	} Is this girl taller than your daughter.
Your	female	child	than	this	
	nâm'shâ	mâng	châ	gran'i'	} female child tall very?
Yong'â	n'lo	n'gû	ga'jâ	grau	} I want the best rice.
All	than	rice	good	very	
				require.	} This is the largest horn.
Rûng	n'dai	yong'â	n'lo	ga'bâ	
Horn	this	all	than	large	
				very	
				dai.	} is.
Yong'â	n'lo	n'thû	ga'jâ	grau'dai	} Where do the best <i>daos</i> come from?
All	than	daos	good	very	
		ga-dê'	gôi'	nan	
		where	from	procure?	

5.—NUMERAL ADJECTIVES.

N'tâ	khû	wan'it	khât'hâ.	} Six houses were burnt.	
Houses	six	fire	by burnt.		
Gui	ma'sûm	rau	khat'dai†.	} Three dogs were fighting together.	
Dogs	three	together	fighting.		
Chap	si'dai	yong	mû-ha' khâ'?	} Did you see those two bears?	
Bears	those	two	seen have?		
Ngai	fê	kû	wâ	khûn	} Bring me twenty bamboos.
Me	bamboos	twenty	bring.		
Ngai	shan	ma'chat	wâ	ma'ngâ	} I shot eight deer and five pig.
I	deer	eight	pigs	five	
				shot.	
Da'la	n'khong'	wâ	tsi.	} Can you buy ten fowls for two rupees?	
Rupees	two	with	fowls		ten.
	ma'ri	ngut-â'	i'?		††
	buy	able	will?		

PRONOUNS.

6.—PERSONAL PRONOUNS.

Ngai	kâsi'dai.	} I am hungry.
I	hungry	
Ngai	khî fê mûdai††.	} I saw him.
I	him	
	seeing.	

- * This is the nominative "I."
† Instrumental case postposition.
‡ Present tense used to denote past time, vide page 81 ante.
§ "Iâ yâ u" is a compound verb. The first "iâ" is the root, and means *take*, and the second "yâ," with imperative suffix proper attached, means *give*.
|| "Khâ" is one of the interrogative particles.
¶ "Da'la" is a numeral auxiliary denoting rupees, thus "kâm'phong da'la n'khong" = silver two rupees.
** Nominative "I" denoting agent.
†† Interrogative "i."
‡‡ "Mû'dai" present tense of root verb "mû" used to denote past time, vide page 81 ante.

OUTLINE SINGPHO GRAMMAR.

Nàng chủ sâ'û.	You alone go.
Khi dâm-shûn'dai* dâm'hâ.	He felt the earthquake.
Khi li khúp'hâ.	He upset the boat.
Nàng cha'ru lù i?†	Do you drink mod?
Yô mod drink?	We are Singphos.
† sing'pho rai'dai.	Shall we fight?
We Singphos are.	They are fishing.
(Sínang or) I phen khat-i'†?	Show it to them.
We we fight?	Their spears are long.
Khi-ni nga qui'dai.	We all saw it.
They fishing.	We don't want to fight.
Khi-ni'fê mo-dûn'û.	
Them to show.	
Khi-ni'nâ ning'ri ga-lû'dai.	
Their spears long are.	
I yong mû'dai.‡	
We all saw.	
I phen khat n'mi-yû'û'.	
We fight undesirous.	

7.—RELATIVE PRONOUNS.

Sô'nat gáp-da'wa thô ra'wâ.	He is the man that fired the gun.
Gun firer that man.	The woman that told a lie (lie spoken woman).
Ma-sû'dai§ nûm'shâ.	Show me the man who saw the tiger.
Lyng woman.	
Tsi'rong mû'dai§ sing'pho ngai'fê	
Tiger seen man me	
mo-dûn'û.	
show.	
Ngai non'dai§ li n'dai.	This is the boat which I took.
I took boat this.	The man that abused me.
Ngai'fê thâ'dai§ sing'pho.	The boat that grounded.
Me threatened man.	
Châ'dai|| li.	
Grounded boat.	
Ny'nâ la-gong'goi jû'dai§	The "panji" that pierced my foot (was) poisoned.
My leg in pierced	
ma'son la'bû káp'hâ.	
"panji" poisoned.	

* "Dâm-shûn'dai" is a verbal noun.

† "Lû" "and" "khat" are the bare roots of verb, but are used to express the present and future tenses, *vide* page 81 *ante*.

‡ The participial "dai" connects the verb with the noun, and is equivalent to our relative pronoun.

§ Participial construction. The particle in "dai" connects the verb with the noun, and is equivalent to our relative pronoun.

INTERROGATIVE PRONOUNS.

Lam	da'mā'	choi *	} Who knows the road?
Road	who	knows?	
Da'mā	wā	gūp'dai ? †	} Who shot the pig?
Who	pig	shot?	
Ngai	da-mā'fē	sū ? ‡	} To whom shall I speak?
I	who to	speak?	
Nāng'fē	ga-dē'na-wā'	thā'dai ? †	} Which (man) abused you?
You	which (man)	abused?	
Nāng	gi'ning	dī'hā ?	} How did you do it?
You	what manner	did?	
Khi	nāng'fē	gining'dī dūp ? *	} How did he strike you?
He	you	what manner strike?	
Nāng	gi'ning	sot san'dai § li	} What kind of a boat do you want?
You	what	sort	
		boat rā'dai ? require ?	
Lī	ga'dē	sā'dai ?	} How many boats came.
Boat	how many	came?	
Nā'nā	n'gā	ga'dē ngā'dai ?	} How much land have you?
Your	land	now much is?	
Nāng	ga-dē'lāng	khi'fē mū ? ||	} How often have you seen him?
You	how many times	him see?	
Nā||	ming	ma-khai mā ?	} What (is) your name?
Your	name	what?	
N'dai	ma-khai' mā ?		} What (is) this ?
This	what?		
Nāng	ga-dē'goi	sā'dai ?	} Where are you going to?
You	where to	going?	
Nāng	ga-loi'mē	khi'fē mū'dai ? **	} When did you see him?
You	when	him seeing?	

DEMONSTRATIVE PRONOUNS.

Sing'pho	n'dai	nā'phāng.	} This man (is) deaf.
Man	this	deaf.	
Ngā'shan	n'dai	ga'jā	} This fish (is) good.
Fish	this	good.	
N'dai	nā||	ning-nau'i' ? ††	} Is this your sister?
This	your	sister?	

* "Choi" and "dūp" are the mere roots of the verb; the first is used to denote present, and the second past time, vide page 31 ante.

† "Gūp'dai" and "thā'dai" are in the present tense used to denote past time, vide page 31 ante.

‡ "Sū," root of verb used to express future tense, vide page 31 ante.

§ "Sot san'dai," or "sotrai dai," *lit.*, what being kind.

|| "Mū" mere root of verb, used to denote past time, vide page 31 ante.

** "Nā" is often used in lieu of "nā'nā" the full form of the possessive.

†† Present tense used to denote past time.

Interrogative "i" tacked directly on to the noun.

OUTLINE SINGPHO GRAMMAR.

M'ba n'dai ô'râ phá n'rê. Cloth this that like not.	}	This cloth is not like that one.
N'dai bok nâ ning-shá'í'?'*			}	Are these your children?
These your children?		
Sing'phô sî'dai bok'fê cha'rú jo'û. Men those to liquor give.	}	Give those men liquor.
M'ba sî'dai ga'gri káp'dai. Cloth that dirty is.		
Lî sî'dai gû'man. Boat that empty.	}	That boat (is) empty.
Sing'pho sî'dai mî pai'í'†?		
Man that blind?	}	Is that man blind?
Bai'nam sî'dai bok nâ-nâ'í'†?		
Goats those yours?	}	Are those goats yours?
Sing'pho sî'dai bok da'lâ tsî jo'û. Men those rupees ten give.		
	}	Give those men ten rupees.

11, 12, 13, 14, 16, 17.—VERBS.

Ngai shan mû'dai. I deer see.	}	I see a deer.
Ngai dîng'lâ tai'dai. I old (man) become am.		
Dai'ni shî'ba ka-thet dai. To-day very hot is.	}	It is very hot to-day.
Khâ n'dai jân'prû ma'ga yông'dai. River this east direction flows.		
Ma'râng thú'dai. Raining is.	}	It is raining.
Dai'ni m'búng† n'bung'dai. To-day wind not blowing.		
Nam that'dai. Jungle thick is.	}	The jungle is thick.
Khî shat-sî-dû'dai. She rice cooking is.		
Khî shat sî-dû'î'§ ? She rice cooking ?	}	Is she cooking rice ?
Gui ai nong há.¶ Dog died quite has.		
Nang sing'phô'î'§ ? You Singpho ?	}	Are you a Singpho ?
Ngai ô-râ'gôl khû yâ ngâ há. I there six days remained.		

* Interrogative "î" tacked directly on to the noun.

† Interrogative "î," the first tacked on to an adjective, the second on to a pronoun, *vide* page 45 *ante*.

‡ "M'búng búng" = blow. This sentence might be turned thus:—"dai'ni m'búng n'ngâ" = there is no wind to day.

§ Interrogative "î."

¶ Past tense suffix tacked on to an adverb, *vide* page 45 *ante*.



Ma'ni ngai ma-chi'dai.*	
Yesterday I ill am.	} Yesterday I was ill.
Sing'pho bok phrong'hà.	
(The) men ran away.	} The men ran away.
Mi-ling'goi shan khàng mât'hà.	
Forest in deer tracks lost.	} I lost the deer's tracks in the forest.
Khi hát'goi sâ'dai.*	
He "hát" to gone.	} He has gone to the "hát."
Ngai shan krâ'hà	
I deer hit.	} I hit the deer.
Khi khi'fê n'khong'làng yû sâ'dai *	
He him twice see (to) went.	} He went twice to see him.
Da-lâ'mâ wû ma'sâm ma-rí'hà.	
Rupee one fowls three bought.	} I bought three fowls for one rupee.
Ngai la'khon ai'mâ thâ lû'hà.	
I bracelet one found.	} I have found a bracelet.
Nyô'nâ si'nat ma-lí'làng gáp'hà.	
My gun four times fired.	} I fired my gun four times.
Ngai khi'fê n'dúp'dai.	
I him not beat.	} I did not beat him.
Ngai m'pho'ni bai'wâ.	
I to-morrow return.	} I (will) return to-morrow.
Khi nâng'fê da'lâ n'khong jô'â.	
He you rupees two give will.	} He will give you two rupees.
Gâm-râng'it nâng'fê la-khât'â.	
Horse you kick will.	} The horse will kick you.
Yû jûng khâ nan n'prû'â.	
Rat hole from not emerge will.	} The rat will not come out of the hole.
Khâ'it nîng'gâm gi'â.	
River bank break will.	} The river will break the bank.
Ngai dè'ning Hû-kong'goi sâ'â.	
I next year Hukong to go will.	} I will go to Hukong next year.
Nâng wû n'dai bok ma-rí'i'†?	
You fowls these buy?	} Will you buy these fowls?
Ngai phûn lûng ngút'â.	
I tree climb able.	} I can climb a tree.
Ngai phûn lûng n'ngút'â.	
I tree climb unable.	} I cannot climb a tree.
Nâng phûn lûng ngút'â' khâ'.	
You tree climb able?	} Can you climb a tree.
Shan mû-hâ khâ' khi'fê san'â.	
Deer seen have? him ask.	} Ask him if he saw any deer.
Dai'ni sâ-yâng'gâ phrâng'ni	
To-day going if day after tomorrow	} If I start to-day, I will arrive the day after to-morrow.
dâ'â.	
arrive will.	

* Present tense used to denote past time.

† Nominative "i," denoting agent.

‡ Interrogative "i."

Nâng phún'goi n'la-gan' yâng'gá	
You tree in not hiding if	
shan'í* mû'á.	
deer see will.	
Shan'wát mû-dí'gá gáp dī gá ai'há.	
Deer seeing shooting well.	
Ga'lau la-gat'á.	
Quickly run.	
N'dai pôn'á.	
This lift.	
Shí'yá kring'it sá'á.	
Ten days staying go.	
Sing-pho wá lup'á.	
Man bury.	
Ngai chú sás krit'á.	
I alone go fear will.	
Nâng kú'wá lă ma'láp yâng gá	
You bamboos bring forget if	
ngai pot'á.	
I angry will.	
Khí n'gá má'ri sá'dai.	
He rice buy going.	
Khôm ma sá'á.	
Don't lie.	
Ngai nâng'té jô-n'jo lá'dai||.	
I you to give to brought.	
Sí'loi dē yâng nyē k'ung	
Lime picking while my finger	
já'í' já'há.	
thorn by pricked.	
Khá rap-da'goi** (or rap-yâng'í)	
River crossing on	
k' kháp'há.	
boat upset.	
Ngai ma-chí dī ngá'yâng†† shān'ngútá.	
I ill being when eat unable.	

If you don't get up the tree, the deer will see (you).

Had he seen the deer, he would have shot it.

Run quickly.

Lift this.

Come here ten days hence.

Bury the man.

I am afraid to go alone.

If you forget to bring the bamboos, I will be angry.

He is going to buy rice.

Don't tell a lie.

I brought it to give you.

While picking the lime, I pricked my finger.

While crossing the river, the boat upset.

When I am ill, I cannot eat.

* Nominative "i" denoting agent.

† This is the "wá" alluded to at page 5 ante.

‡ The participial suffix "dī" is occasionally shortened to "i" thus "kring'í" = "kring'dī."

§ "Sá," "lá," and "ma'ri" are the mere roots of the verbs used for the infinitive.

|| Present tense used to denote past time, vide page 31 ante.

** "I" instrumental postposition.

"Rap-da'goi" is a verbal noun, with the locative case postposition tucked on. The "dai" is contracted to "da" for sake of euphony.

†† "Ma-chí dī ngá'yâng" = compound verb, "ma-chí" is an adjective = ill, with the participial suffix "dī" attached, and "ngá" is the substantive verb, vide page 40 ante.



Phun la'khung dan-da'goi* khi krat'ha.	While cutting the branch, he
Bough cutting in he fell.	} fell.
Tsi'rong mu'di ngai phrong'ha.	} Seeing the tiger I ran away.
Tiger seeing I fled.	
Li-go'i na† n'chin got'di nyè'na rai	} Bail out the boat, and put my
Boat water bailing my things	
bang'ù.	} things in it.
load up.	
Nang sing-oi'i ma-sù'di ngai	} You spoke falsely before, I will
You before lying I	
n'yum'ù.	} not believe you.
not believe will.	
Wa kra-da'goi‡ gi-vin'ha.	} The pig, being hit, turned round.
Pig hitting on turned round.	
Shan phi wà§ gá'di ká-shin'ù.	} Having skinned the deer, wash
Deer skin strip wash.	
Phun wà§ ga-nón'ù.	} Shake the tree.
Tree shake.	
Khi'i|| ngai fè tsi-mai'ba.	} He has cured me.
He me cured.	
Nyè'na ken'sù wà§ khi'i|| tsi-mát'ba.	} He has lost my cow.
My cow he lost.	
Ngai nang fè Sing'pho gá tsi-rin'gá.	} I will teach you Singpho.
I you Singpho language teach will.	
Shan wà§ khán-a'jo sá tsi-nún'ù.	} Tell him to track the deer.
Deer track to go cause.	
M'ba wà§ bai-là'ù.	} Take back the cloth.
Cloth take back.	
Sing'pho ô-rá'wá shan mu kún n'mú há	} Go and ask that man if he
khi'fè sá'di san'ù.	
has seen a deer.	} I am now strong again.
Ngai yá ga-lai'mang níng'gún tai'ba.	
I now again strong become.	} I cannot reach the fruit.
Ngai nam tai wá dep¶ n'ngút'ù	
I fruit reach unable.	

18. ADVERBS.

Sing'pho bok rau pru'dai.**	} The Singphos came together.
Singphos together appearing.	

* "Dan-da'goi" is a verbal noun with the locative case post-position tucked on. The "dai" is contracted to "da" for sake of euphony.

† One would suppose that "li'na n'chin" explains the meaning as well as "li-go'i na."

‡ "Kra-da'goi" is a verbal noun, with "goi" added.

§ The "wá" is either used as an expletive, or it takes the place of the English demonstrative pronoun *it*, for instance "phun wá ga-nón'ù" I take to mean "tree *it* shake."

|| These "i" denote the agent.

¶ More root of verb used for infinitive, *vide* page 34, *ante*.

** Present tense used to denote past time, *vide* page 31 *ante*.

OUTLINE SINGPHO GRAMMAR.

Ngai'fê n'dai thông yâ* kûn sî'dai Me this much give or that thông yâ*? much give?	{	Will you give me this much or that much?
Chau'sû sâ'ù nyê la'gông ma-chi dai. † Slowly go my leg sore.		
Mi phrâp ka'prip yâng phân ka-tâ'i Lightning while tree beneath phânng dâng'û. don't sit.	{	Go slowly, my foot is sore. Don't sit under a tree while it is lightning.
Dai-ning'it i'na mâm ga'jâ mang ga'jâ This year in our dhan good and good n'ga'jâ mang n'ga'jâ. not good and not good.		
Khi'nâ n'tâ ma'rêng khâ-âng'it. His house village middle in.	{	Our dhan (crop) is neither good nor bad this year. His house is in the middle of the village.
Nyê'nâ nûm'shâ§ ma-chi'di dai'di My wife ill being therefore ngai sâ n'ngât hà. I go unable.		
Nâng ni rai'di ning'kin chôi â'i'¶? You well sing know?	{	My wife is ill, therefore I cannot go. Can you sing well?
N'dai sot di'di mûng'li diu, This wise doing work do.		
Ma'rêng wâ bûm ka-tâ'it ngâ. Village hill below is.	{	Do the work in this way. The village is below the hill.
Ma'rêng wâ la-thâ'it ngâ. Village upstream is.		
	{	The village is upstream.

MISCELLANEOUS PHRASES.

TRAVEL.

Ma'ning ngai Tel'pung¶§ goi'nau sâ'di Last year I Margherita from going Ning-râng'nonng goi dâ'ha Ningrângnonng to reached sî'dai goi nan Patkoi bûm thence Patkoi mountain lau rai'di Nâm'yung** gâ dâ'ha. crossing Namyung reached.	{	Last year I marched from Margherita to Ningrang-nong; thence to Namyung across the Patkoi.

* "Yâ," root of verb give, used to denote present tense, vide page 31 ante.

† "Ma-chi" means any bodily ailment.

‡ "I" locative case postposition.

§ "Nyê'nâ nûm'shâ" means, lit., my woman. Singphos have no word for wife.

|| "I" interrogative particle.

¶ Margherita is almost always spoken of as Tel'pung, owing to the oil springs in its neighbourhood.

** "Gâ," probably derived from "ma'gâ" = place, spot, &c., means neighbourhood.



Sá'héb	n'khong	ngai	da'pham	} Two Sahebs accompanied me.
Sahebs	two	I	with	
	năng'dai*.		accompanied.	
Năm'yung	ma'rêng	ka-chi'dai	} Namyung is a small village (it has) only eight houses.	
Namyung	village	small is		
thìng'gong (or n'tá)	ma'chat chú.	eight only.		
	houses			
Â-ghí'nà	mìng'gâ†	Pú'sajauwan.	} The headman's name is Pusa-jauwan.	
Headman's name		Pusajauwan.		
Khi'gâ†	Pú'sà phau.		} He is of the Pusa clan.	
He	Pusa clan.			
Sí'dai	ma-rêng'nà	sing'pho	yong	} The people of that village are all poor.
That	village of	people	all	
	ma-chân dai.		poor are.	
N'dung	ma'gá ngá'dai‡	Kha'khángbok	} The Nágas on the south side of the Patkoi are human beings sacrificing spirits give.	
South side dwelling		Nágas		
sing'pho	thau'di§	nat		
human beings	sacrificing	spirits		
jô'dai.				
give.				
Thùng n'dai	li-níng'mê	n'rai'¶	} The custom is not a yearly one.	
Custom this	yearly	not be will		
Khi'ni	nat	jô'yáng	Kha'kháng	} When the ceremony takes place, all the Nágas collect, and sometimes the victims are purchased from a distance, sometimes they are seized in battle.
They spirits	giving when	Nágas		
yong khâm'di	lú shá pi-ô'dai¶			
all collecting drink food feast				
ga'láng**	ga'láng	gá	thau'dai	} When the ceremony takes place, all the Nágas collect, and sometimes the victims are purchased from a distance, sometimes they are seized in battle.
sometimes			sacrificed	
sing'pho	nám'chân	goi'nan		
person	distance	from		
ma'ri††	lú'dai	ga'láng		} When the ceremony takes place, all the Nágas collect, and sometimes the victims are purchased from a distance, sometimes they are seized in battle.
purchasing	obtained are	some-		
ga'láng gá	phen khât'di	lú'dai.		
times	battling	obtained are.		

* Present tense used to denote past time, vide page 31 of grammar.

† "Ming" = name, "gá" is merely an expletive, with "ming" and "khi."

‡ "Ngá'dai" is a verbal noun.

§ "Thau" means *it*, to cut in two.

¶ "N'rai" = substantive verb "rai" with negative particle "n'" prefixed. The "â" is the future tense suffix.

¶ "Lú shá pi-ô'dai" means to *feast*, i.e., enjoy eating and drinking.

** "Ga'láng" is the adverbial numeral *once*, vide page 15 of grammar.

†† "Ma'ri" = purchase, "lú" = obtain.



OUTLINE SINGPHO GRAMMAR.

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Kháng n'dai bok i* wá lô lô rêm'dai Nágas these pigs many keep ken'sú mang ngá mang wú cows also buffaloes also fowls mang rêm'dai. also keep.	} These Nágas keep numerous pigs, also cows, buffaloes, and fowls.
Khi-ní'ná n'tá kú'wá da'pham gáp'dai Their houses bamboos with built ma'chat† shi'bat ngá'dai. untidy are.	} Their houses are made of bam- boo, and are very dirty.
Sing'pho gá n'ka'gā† chôi Singpho language some know n'kau'gá n'chôi. some not know.	} Some know Singpho, some don't.
Khi-ní'ná nùm'shâ bok n'phrá-phrú'dai. Their women not comely are.	} Their women are not pretty.
Khi-ní' ví mûng'li yông di'dai. They field work all do.	} They do all the field work.
Nùm'shâ lá'shâ râm-râm'di gûn§ Women men equally load carry ngút'dai. able are.	} They can carry as heavy a load as the men.
Lá'shâ bok ká'ní|| lû'dai nùm'shâ bok Males opium smoke females n'lû'dai||. not smoke.	} The males smoke opium (but) the females do not.
Ning'theu ning'khâ thû'dai nùm'shâ Lip chin tattooed woman á'mâ chú ngai mû'dai¶. one only I saw.	} I saw only one woman tattooed; on the lip and chin.
Ngai bâm'gôi ngá'yâng khún I hills in staying while twenty ma'chat yá ma'râng thû'hâ. eight days rain fell.	} It rained for 28 days while I was in the hills.

* Nominative "i" denoting the agent.

† "Ma'chat shi'bat" is a colloquial saying, meaning untidy.

‡ "Kau" or "n'kau" means literally half, one portion, &c.

§ "Ma'gûn" = a load; "ma'gûn gûn" = carry a load, "Ma'gûn" is here understood.

|| "Lû" is the root of the verb to drink. Singphos have no single word for smoke in the English sense, so to express the meaning properly, one would have to say "lû'di" (pipe), "pham'i" (or "phu'pham'i") (by means of), "wan khút" (smoke), "lû" (draw into lungs).

¶ Present tense used to express past time, vide page 31 of grammar.



Ma'ràng thú'dai* ning-khan'i lam Rain fallen on account of road shí'ba ma-nen'dai† lúng‡ lá'jǎ†. very slippery is climb difficult.	}	The rain made the roads very slippery and the climbing difficult.
Khán n'dai bok'is Hú'kong ma'són Nágas these Hukong near goi'nan ko'noi lô lô thú'dai. from rubber much cut.		}
Khi'ni chán-da'goi sǎ'di ko'noi They far away going rubber thú'dai. cut.	}	
Khi'ni nat¶ jô'dai. They spirits offer.		}
Nat yóng'goi ngá'dai** ngú'di Spirits everywhere dwelling saying khi'ni wát†† yú'dai. they oracles consult.	}	
Khi-ní'ná ma'ràng ai ai gǎ†† ga-bá'- Their villages some large dai. are.		}
Khi-ní'ná lú'dai§§ n'ehin n'ga-já'- Their drinking water not good di¶ mang ngái dù bong'dai¶¶ being even I goitred sing'pho n'mu'há. persons not saw.	}	

* "Ma'ràng thú'dai" = past participial passive of "ma'ràng thú" = to rain.

† "Ma'nen" is an adverb, with present tense suffix attached to it.

‡ "Lúng" is the bare root of the verb to climb, used for the verbal noun, and "lá'jǎ" is an adjective without any tense suffix.

§ "Bok" is one of the particles denoting plurality, with the nominative "i" attached to denote the agent.

|| This is the participial suffix "dai" tacked on to an adverb and shortened to "da" for sake of euphony.

¶ "Nat" is apparently used here for the dative case.

** "Ngá'dai" is here used as a verbal noun, meaning dwelling, or existing, *vide* page 37 of grammar.

†† "Wát yú" means to consult the oracle by means of a bamboo heated in the fire.

‡‡ "Ai ai" means, literally, one one.

§§ "Lú'dai" = verbal noun.

||| "Ga-já" = good, "n'ga-já" = not good. The "di" is the participial suffix tacked on to the adjective, "n'ga-já di" = therefore "not being good."

¶¶ "Dú" = neck, "bong" = swell.



OUTLINE SINGPHO GRAMMAR.

Phên prâ'yâng gâ lam/i* ma'sôn War starting when road on panjis jûn-â† ? fix will ?	{	When at war, do they "panji" their paths ?
Ma'rêng prâ† sâ-yâng'gâ gin'ing Village attack going when what rai'dai lai prâ† sâ'dai§ ? kind custom attack go ?		What is their custom when attacking a village ?
Khi'ni gûm'di sâ . kûn ga-rû'di|| They stooping go or yelling sâ¶ ? go ?	{	Do they creep up or rush at it yelling ?
Daffa-nong'nâ ma'rêng bûm'goi kûn Daffanong's village hills in or li'yang i** ? plains ?		Is Daffanong's village in the hills or in the plains ?
Hû'kong mûng'i yong'a n'la Hukong country in all than ga-bâ' grau'dai khi-i'†† ? greatest he ?	{	Is he the biggest (man) in the Hukong country ?
Hû'kong mûng'i ngâ'dai Sing'pho Hukong country in dwelling Singphos Khê mûng'i sâ kûn ? China country to go or (not) ?		Do the Hukong Singphos visit China ?
Khê bok Hû-kong'i ma'khai†† ma'khai Chinese Hukong to what what nou'dai ? carry ?	{	What do the Chinese bring into Hukong ?
Hû'kong goi'nân ma'khai ma'khai Hukong from what lâ'dai ? take ?		What do they take from it ?

* "i" = locative case postposition.

† "†" = interrogative particle.

‡ Here "prâ," the bare root of the verb, is used for the infinitive
vide page 34 of grammar.

§ No interrogative particle used, because "gin'ing rai'dai",
sufficiently denotes interrogation.

|| "Ga-rû" is the peculiar diabolical row made by Singphos when
rushing to attack.

¶ "Sâ" is the bare root of the verb used here for the present tense,
vide page 31 grammar.

** This may be either the locative case postposition, or the interro-
gative particle. I think it is the former.

† Interrogative "i."

†† Interrogative pronouns and adverbs are sometimes repeated for
the sake of emphasis.



MISCELLANEOUS PHRASES.

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Khí ní li-níng' mé Hú-kong' í sá kún*?	Do they visit Hukong yearly?
They yearly Hukong to visit?	
Â-ghí' ná' á' kháng lú kún*?	By permission of the chiefs?
Headmen's orders get?	
Hú' kong singpho' † khi-ní' fê rá†	Do the Hukong people desire
Hukong people them desire	them?
kún n' rá†?	
or not desire?	
Khí' ní khi-ní' fê krit† kún n' krit†?	Do they fear them?
They them fear or not fear?	
Khê sing pho Sing' pho gá' choi†	Do the Chinese know Singpho?
Chinese Singpho language know	
kún n' choi†?	
or not know?	
Khê sing' pho sí' nat yon yám† dút	Do the Chinese sell powder and
Chinese guns both powder sell	guns to the Singphos?
kún n' dút†?	
or not sell?	
Sing' pho á' ghí' khô' chau-phá' fê	Do the Hukong chiefs pay
Singpho headmen Chinese king	tribute to China?
lák' shong yá kún n' yá?	
tribute give or not give?	
Mung' khóm gá' gá' Mán gá.	Is Mainkhwom Singpho coun-
Mainkhwom Burmese territory	try or Burmese?
kún Sing' pho gá?	
or Singpho territory?	
Sâm-bôi' ya' nong do' má?	Who is Samboianong?
Samboianong who?	
Phen khát-yàng' í lúk' shúk.	How many fighting men can
Fighting in followers	he collect?
(armed followers)	
ga-dé má tsí' khâm* ngú†?	
how many collect able will be?	

COMPLAINT.

Năng ma-khai' má rá?	What do you want?
You what require?	

* "Kún" is an interrogative particle, expressing uncertainty or doubt.

† Nominative "í" denoting agent.

‡ These are the bare roots of the verbs used for the present tense, vide page 70 of grammar.

§ Vide foot-note, page 31, where meaning of "gá" is explained; "gá" is merely an expletive, or it takes the place of the English demonstrative pronoun it.

|| "Phen khát" means to wage or carry on.



OUTLINE SINGPHO GRAMMAR.

Jau'wê* nyê mí/yam aí'má phrong- Sir my slave one run away há'dai tsí-bai'yá'dí' ní'yá. has returning well.	Sir! one of my slaves has run away, I wish you to have (him) returned (to me).
Khi nyê ná sí'nat mang lá'gú,† rai He my gun also stolen things ga'lang mang shí'bá la-gú'há. other also many stolen.	He has stolen my gun and many other things.
Mung§núm-dú'í mí'yam rêm || Empress slaves keep n'ngú'dai níng-khán'í ná-ná not allowing because your phrong'dai mí'yamwá ga-rim'dí fled slave seizing bai'yá n'ngút'á. return unable.	(1) cannot compel the man the man to return to you, as our Empress does not countenance slavery.
Bai'yá n'ngút'dí mang ¶ ngai Return unable being even I khi'fê tsí gá** lá'dí san'gá. him calling ask will.	(But) although I cannot return him, I will have him fetched and interrogate him.
Ná† mí-am'í†† sí'nat mang rai Your slave gun and things ga'lang mang lá'há sú ngút-yáng'gá others also taken speakable being ngai sí'dai bai-yá'á. I them return will.	If you can prove that he has stolen your gun and other goods, I will return them.
Mí'yam n'dai'ná§§ manú kum'phrong Slave this price rupees *lá'cha bau n'khong sí'nat ní'má hundred gongs two gun one dai'thông khi'fê bai'yá|| n'ngút this much him return unable yáng'gá khi ná ma'nú bai'yá|| rá. being his price return necessary.	This man cost me Rs. 100, two gongs, and one gun. If therefore you cannot return him, you must make good his cost.

* "Jau" or "jau'wê" is always used by an inferior when addressing a superior.

† "Bai'yá" means to return, give back, and the "tsí" prefixed to it means to cause (to be given back) vide page 41 of grammar.

‡ "Lá'gú" is the bare root used to denote past time, vide page 31 of grammar.

§ "Mung núm'dú" means *lú*, owner of the country. The "í" suffixed is the nominative particle denoting the agent.

|| "Rêm" is the root of the verb used for the infinitive, vide page 34 of grammar.

¶ "Bai'yá n'ngút dí mang" means *although unable to return*.

** "Tsí gá lá'dí" is a compound verb, meaning to cause to be present, call and bring.

†† "Ná" is here used for the possessive, vide page 16 of grammar.

‡‡ Nominative "í" denoting agent.

§§ "Ná" is the possessive suffix attached to the demonstrative pronoun. "ní yam n'dai ná" = this slave.

|| "Bai'yá" is the root, used here for the infinitive.



Ngai n'ngút'á ngai khi'tê n'tsi' I unable will be I him not made phrong há* si-dai'di khi'ná má'nú (him) fly therefore his price nâng tê bai'yá thung n'ngá'dai. you to return custom not exist.	I cannot do so. I did not induce the man to bolt, and therefore it is not our custom to pay ransom.
N'dai ná mi'yam rai-á'i" ?† This your slave is ?	Is this your slave ?
Khi mung'nún gá' choi-á'khá" ? He Assamese language understands ?	Does he understand Assamese ?
N'choi'á. Not understand.	No.
Ngai khi'tê Sing'pho gá'it‡ I him to Singpho language in st'á. speak will.	I will speak to him in Singpho.
Ná ming ma-khai'má? Your name what ?	What (is) your name ?
Nyé ming Nong. My name Nong.	My name (is) Nong.
Sing'pho n'dai sú'dai nang khi'ná Man this says you his mi'yám rai'dai nâng khi'ná si'nat slave are you his gun mang§ la'gú rai gá'eng mang also stole things other also la-gú'há. stole.	This man says you are his slave, and have stolen his gun and other things.
Ngai khi'na mi'yam rai'dai khi nong I his slave am he al- nong dúp'dai ning-khân'i ngai ways beating because I phong'há khi'ná si'nat mang rai fled his gun and things ga gá mang n'la-gú'há. other also not stole.	I am his slave. I ran away because he was always beating (me). (I) did not steal his gun and other goods.
Ná|| la-tá'it‡ si'nat ngá'dai da'má Your hand in gun being whose si'nat ? gun ?	Whose gun have you in your hand ?

* "Phrong" means to flee, run away, "tsi'phrong" to cause to flee, induce to flee, and "n'tsi'phrong" = not cause to flee.

† "Rai'á" = will be. The "i" tacked on to it is the interrogative particle.

‡ "It" locative case postpositions.

§ "La'gú" is the root, used here to denote past time, *vide* page 31 of grammar.

|| "Ná" is here used for the possessive case.

OUTLINE SINGPHO GRAMMAR.

Nyé nâ rai'dai ngai ma-rí'hâ. Mine is I purchased (it).	} It is mine. (I) purchased it.
Kûm'phrong ga-dê'gôi lû'hâ? Money where obtained?	} Where did (you) get the money from?
N'khong ning lo'hâ ngai'ken'sû ai'ma Two years ago I cow one dât'hâ kûm'phrong khûn sold money (rupee) twenty lû'hâ n'dai si'nat ma-rí'hâ si'nat obtained this gun purchased gun n'dai khí'nâ rai-yâng'gâ dâ'ma dâ'ma this his being if who who choi'dai tsí'gâ* si-nûn'û. knows call cause (him to).	} Two years ago I sold a cow for Rs. 20, and purchased this gun (with the money). If this is his gun, let him call people to prove it.
Si'nat n'dai sing-gan'it rai gâ'leŋ Gun this besides things other mang non hâ'khâ"? also brought?	} Did (you) bring anything else besides this gun?
Nâng lam'í gi-ning'di shâ You road on how food lû-hâ'dai? obtained?	} How did you obtain food on the road?
Ngai n'gû non'dai† shâ§ n'lo'hâ I rice brought eat not sufficed si-dai'di phi'di shâ'hâ. therefore begging fed.	} I brought rice (with me), (but it) did not suffice, therefore I begged food.
Nâng ga-dê'gôi yup hâ'dai? You where slept?	} Where did you sleep.
Ngai sing-oi'í n'khong yâ ching-ní'í I first on two days day time in phún'í lûng'di la-gan'di|| ngâ'hâ tree in climbing hid si-nâ'í sâ'hâ. night to travelled.	} The first two days I hid in a tree, (and) travelled at night.
Nâng si-nâ'í sâ-yâng'í You night in travelling on n'krit-hâ'khâ"? not frightened?	} Were you not afraid to travel at night?
Ngai si'rá si'nat ngâ'hâ. I with gun possessed.	} I had a gun with me.
Nâng shat ga-loi'mê si-dû'hâ? You food when cooked?	} When did you cook food?

* "Tsí'gâ" = root, here used for infinitive.

† "Si-gan'it" means *lit.* on the outside.

‡ Present tense used to denote past time.

§ "Shâ" = root used for infinitive.

|| "La-gan'di ngâ'hâ" is a compound verb, meaning *lit.* "hiding stayed," vide page 42 of grammar.

Ngai'fê khân-da'wâ bok'i* wan khút Me trackers smoke mû'di nyê ngâ'dai shirâ choi'â seeing my hiding place know will krit'di ngai shat n'si-dû'hâ. fearing I food not cooked.	}	I did not cook lest my fire should discover my whereabouts to my pursuers.
Nâng'fê khân'dai ngû'di nâng gi- You tracking saying you ning'di choi'hâ? how knew?		
Yong yong phrong'dai mî'yam* All runaway slaves khân'dai. tracked are.	}	All runaway slaves are pursued.
Khân'dai sing-pho'i† nâng'fê ga-rim'- Trackers you caught- di gâ nâng gin'ing di?§ had you what do?		
Ngai si-nat'i¶ gâp'â. I gun by shoot would.	}	I would have shot them.
Nâng ga-dê'gô'i ngâ|| mît'dai ? You where stay wish?		
Nâng jau'wê â'khâng yâ'dai ma-gâ'i You sir order giving place in ngâ-â'mâ. stay will.	}	If your pursuers had caught you, what would you have done?
Khâ ô'râ kran'i ngâ rá'dai. River that side on dwell must.		
Ái'yâ nâng jau'wê mît rô. Very well you sir wish (it) verily.	}	Where do you wish to live?
Messâki gâ'i** Dwan'yâ át'â. Messaki at Dwanyas many.		
	}	I will stay wherever it pleases your honour to order me to.
	}	You must live on the other side of the river.
	}	Very well. It is your honour's wish.
	}	There are numerous Dwanyas at Messaki.

* "Khân-da'wâ bok'i" = "khân," root of verb "to track," with participial "dai" shortened to "da" for sake of euphony, and expletive "wâ" attached, meaning "trackers." "Bok" is simply a particle of plurality, and the "i" is the nominative "i" denoting the agent.

† "Phrong'dai mî'yam." This is a participial construction. The "dai" connects the verb with the noun, and is equivalent to our relative pronoun.

‡ "Khân'dai sing-pho'i" = the same; properly translated, this would mean by the tracking persons, or trackers.

§ "Di" is the bare root of the verb.

¶ Instrumental "i."

|| "Ngâ" root used for infinitive.

** "Gâ" from "mâ'gâ" = place, spot, is used as a kind of locative suffix.



OUTLINE SINGPHO GRAMMAR.

Nà * n'á gáp† n'ngút ting-sáng'í†	} Stay with the Dwanyas until you can erect a house.
Your house erect not able until Dwan'yá sí'rá ngá'á. Dwanyas with remain.	
Khí'ná mí yam ngá-yáng'í (or tai'dí§	} What work did you perform while his slave?
His slave being while becoming ngá-yáng'í) ma'khai mung'li¶ when what work rai'dai? performed?	
Ngai mung'li ga'gá ga'gá lo lo di'há.	} I performed many different works.
I work different many performed.	
Nàng lí sí'gá† choi-á/khá"?	} Can you paddle a boat?
You boat paddle understand?	
Nyé shat sí-dú'dai n'dí n'ngá'dai.	} I have no pot for cooking.
My food cooking pot not exists.	
Nyai ai'má yá'gá.	} I will give you one.
I one give will.	
Nyé'ná m'bá mang n'ngá.	} I have no cloth either.
My cloth also not exists.	
Ngai náng'fē rai ga'leng yá	} I cannot give you anything more.
I you things other give n'ngút'á. unable.	
Nàng n'gú n'jó'yang'gá ngai ká'si||	} If you don't give me rice, I shall starve.
You rice not giving if I starving sí á. die will.	

* "Nà" is used here for the possessive case.

† "Gáp" and "sí'gá" are roots, used for the infinitive, *vide* page 34 of grammar.

‡ "Ting-sáng'í" may be construed "interval in," the "í" is the locative case postposition.

§ "Tai'dí ngá" is a compound verb, *vide* page 42 of grammar.

¶ Present tense used to denote past time, *vide* page 31 of grammar.

|| "Ká'si" is an adjective meaning *hungry*. It is used here in its root form, as a past participle, namely, instead of "ká'sí'dí," *vide* page 31 of grammar.



CSL

VOCABULARY.



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VOCABULARY.

In the following Vocabulary I have given the roots only of verbs. There is no complete formal distinction between nouns, adjectives, and verbs. Each in its root is indistinguishable from the others, for instance, "khân," a noun, means a mark left by something passing; "khân" with the imperative particle suffixed means, track, follow by traces, or footsteps; "lûp" is used as a noun, meaning a grave, and likewise as a root verb, meaning to bury; "pûp" is a kiss, and also to kiss; "yêt" is an adjective, meaning decomposed, rotten, and is likewise used as a verb, "ning'shin," dark, night, is either a noun or adjective, &c., &c.

English.	Singpho.	Remarks.
Accompany, attend, escort, go with, v. Abduct, v.	Nâng. Sing'yên.	"Sin'yên" means more to <i>snatch</i> , "ning-gân'î lâ" = by force take, also expresses the meaning.
About (on the point of) adv. Able (also means accom- plish, finish) a. Above (in a higher place) adv.	Qui. Ngût. Ning-sâng'î (ning- tsâng'î.)	The "i" is the locative case postposition. Above, in addition to, is "la thá'î."
Abuse, v. Acid, a. Adze, n. Afterwards, subsequent- ly, adv.	Ma'châ. Khri. Ning'wâ. Ning-dim'î.	Same as axe. "Yet" which means soon, just now, &c., and is equi- valent to the Assamese word "â-tho'ni kôô" is also used to define in- definite future time, so is "m'phol," though the the latter is used for a somewhat remoter fu- ture.
Again, once more, adv. Ago, past, gone, adv. or a.	Yâ mang, ga'lai mang. Lô.	

OUTLINE SINGPHO GRAMMAR.

English.	Singpho.	Remarks.
Alike, equal in quantity, quality, or degree, <i>adv.</i>	Ai'má sot.	One kind, sort.
Alive	Khrûng.	
Almost, nearly, well nigh, <i>adv.</i>	Ga noi'hê.	"Qui" = about, &c., also used. In fact, the two words appear to be interchangeable.
Alone, only, singly, <i>a.</i>	Chû.	
Also, likewise, even, <i>conj.</i>	Mang.	
Ali, <i>a.</i>	Yông.	Generally repeated for emphasis.
All right (very well)	Ai'yâ.	Used elliptically.
Alligator	Gui'gai.	
Always, <i>adv.</i>	Nong.	
Amber, <i>n.</i>	Pat.	
Among, between, amidst, <i>prep.</i>	La-pân'i.	Also means in the interval, between such a time.
And, also, even, <i>conj.</i>	Mang.	
Anger, <i>n.</i>	Mi'sin pô.	
Another, not the same, <i>a.</i>	Ga'gâ or ga'lai mang.	"Ga'gâ" means different.
Ant, <i>n.</i>	Gi'gin or gû'gin.	
Anus, <i>n.</i>	Chi'tin khû.	"Khû" = hole.
Approximately, <i>adv.</i>	M'phû or mâ.	"Mâ" is a particle expressing ambiguity.
Arm, hand, <i>n.</i>	La'tâ.	
Forearm, <i>n.</i>	La tâ la'phûm.	
Armpit, <i>n.</i>	Ka'phâ khû.	
Arrive at, reach, come, get to, &c., <i>v.</i>	Dâ.	
Arrow, <i>n.</i>	Pa'lâ.	
Ask, inquire of, interrogative, <i>v.</i>	San.	
Assamese (native of Assam), <i>n.</i>	Mûng nân sing'pho.	
At, <i>prep.</i>	Made by goi or l.	
Awaken, <i>v.</i>	Yûp si rât or tai rât.	
Bad, not good, evil, ill, wicked, <i>a.</i>	N'ga-jâ.	"Ga-jâ'n'rô" = good is not.
Bachelor, <i>n.</i>	Sing'krâ.	
Back, <i>n.</i>	Sing'mûng.	
Bag, <i>n.</i>	M'phêng.	



VOCABULARY.

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English.	Singpho.	Remarks.
Bald, <i>a.</i>	Bông khân.	<i>Assamese names of Singpho names of</i> Tà'pũ = Wà'rà Jà'ti = Mai'sang. Kà'kô = Wà'pho. Bâ-lô'kâ = Mai'sang năm. Bôjâl = Ka'thân.
Bamboo, <i>n.</i>	Kâ'wâ.	
Bamboo "chungâ" <i>n.</i>	Kû'wâ n'dâm.	
Bamboo strips for tying thatch with, called ton-gâl by Assamese, <i>n.</i>	Pa'li.	
Bank, of river, <i>n.</i>	Khâning'gâm.	
Bark, <i>v.</i>	Wau.	"Khâ" = river.
Bark of tree, <i>n.</i>	Phân phi.	The wooden yoke in use is not unlike those used in England. It is called "ning'kau". It has a plaited strap fastened at each end which goes over the carrier's head, so that it is carried partially by the yoke and partially by the head strap.
Basket (carried on shoulder by means of a yoke) by men, <i>n.</i>	Shong'phai.	
Basket, carried by means of a strap, on head, by women, <i>n.</i>	Shingnoi.	
Basket (small round one) <i>n.</i>	Mung.	
Bat, <i>n.</i>	Pa'chip.	
Bathe, <i>v.</i>	Khâ'sin.	"I" shorter than one in word for small, chilly. "Ning'khâ" = chin. They appear to be inter-changeable, though the first is applied often to animals than the other. Shông ga-dô'goi { Where you where were born. } { m'ha } { born. }
Be, exist, &c., <i>v.</i>	Ngâ.	
Bead, <i>n.</i>	Ka'chi	
Beard, hair on chin, <i>n.</i>	Ning'khâ mûn.	
Bear, <i>n.</i>	Chap.	
Bear, give birth to, produce, <i>v.</i>	Yû or Pâ.	



OUTLINE SINGPHO GRAMMAR.

CSL

English.	Singpho.	Remarks.
Beat, strike, hit, <i>v.</i>	Dúp.	
Because, for this or that reason, on this account, <i>conj.</i>	Sí dai ning-khán'í.	
Beckon, <i>v.</i>	Wak.	
Become, progress and transition into some other state, <i>v.</i>	Tai.	Nàng sing'pho { Where You humanbeing { were tai'dai ga-dê'goi? { y o u became where? { born? Generic term.
Bee, <i>n.</i>	La'gât.	
Before, in front of, <i>prep.</i>	Sing-oi'í.	
Before, in time, previous, <i>adv.</i>	Sing oi'í.	"Mi" = just now, or some time previous, like the Assamese "á-thóni." and "Ma'lo" and "moi" are also used to denote previous indefinite time. "Ma'lo" means some days, and "moi" a long while previous.
Beg, request, supplicate for, <i>v.</i>	Phi.	
Behind, afterwards, subsequent to, later than, <i>prep. and adv.</i>	Ning-dím'í.	
Belch, <i>v.</i>	Ka'ok.	
Believe, <i>v.</i>	Yâm.	
Belly, stomach, <i>n.</i>	Kan.	
Below, in a lower place.	Ka-tá'í.	
Bend, crook, <i>v.</i>	Ma'gô di.	
Bend, in river, road, &c., &c., <i>n.</i>	Phúng'gâ.	"Di" = do.
Besides, over and above, in addition, further- more, <i>adv.</i>	Dai n'thom'í.	
Be quiet.	Tem'di ngâ.	Compound verb, <i>vide</i> page 42 of grammar.
Bhat (cooked rice), <i>n.</i>	Sbat.	
Bheel, <i>n.</i>	Ká'nông nông'khâ.	or
Bind, tie, fasten, &c., <i>v.</i>	Kháng or s'jup (s'í'já).	
Bird, <i>n.</i>	Wâ.	
Bite, <i>v.</i>	Wâ.	
Bitter, <i>g.</i>	Khâ.	Very long "â."



English.	Singpho.	Remarks.
Black, <i>a</i> .	Cháng.	
Bladder (urinary), <i>n</i> .	Shí'bông.	
Blight, wither, shrivel, <i>n</i> .	N'san.	Assamese "pa'thân."
Blind, <i>a</i> .	Mi'pai.	
Blood, <i>n</i> .	Sai.	
Blow, fire, <i>v</i> .	Wan müt.	Also means to light fire.
Board, <i>n</i> .	Phún pen.	
Beat, <i>n</i> .	Lí.	"Í" shorter than one in word for heavy.
" bow of	Lí'bông.	"Bông"=head.
" stern of	Lí'mai.	"Mai"=tail.
" side of	Lá-ma'kûm.	
" bottom of	Lí'nêp.	
Body, <i>n</i> ,	Khûm.	No perceptible difference in the sound of this word and the prohibitive particle "khûm."
Boil (make warm) <i>v</i> .	Si'lâm or tsí'lâm.	
Bone, <i>n</i> .	N'râng.	
Bore, perforate, <i>v</i> .	Wá.	
Borrow, take or receive as a loan, <i>v</i> .	Khá.	
Both, the two, <i>a</i> . and <i>pron</i> .	Yon.	
Bough, <i>n</i> .	Phún la'kûng.	"La'kûng"=largish, and "lá'kin" small branches.
Bow, <i>n</i> .	Ká'li n'dan.	
Cross-bow, <i>n</i> .	N'dan.	
Bowels, <i>n</i> .	Pû kan.	
Boy, <i>n</i> .	Lá shámáng.	Lít. male child.
Box, <i>n</i> .	Dék.	
Bracelet, <i>n</i> .	Lá khon.	
Brain, <i>n</i> .	Nû.	
Brass, <i>n</i> .	Ma'gi.	
Break.	No general word.	"Dât" (I can detect no difference in the pronunciation of this word, and the one for self) means to divide, cane, string, &c. By violence "dô" means to break, or fracture.
Break wind, <i>v</i> .	Phet bú.	
Breast, also milk, <i>n</i> .	Chú.	
Bridge.	Ma'krai.	
Bring, convey, <i>v</i> .	Nôn.	See "Take."



OUTLINE SINGPHO GRAMMAR.

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English.	Singpho.	Remarks.
Broad, spacious, roomy, &c., <i>a</i> .	Ga-ba'.	
Broom, <i>n</i> .	Dùn'rê.	The verb is made by repeating the "rê," as "dùn rê ve'ú = sweep.
Brother, elder, <i>n</i> .	Phù.	
Brother, younger, <i>n</i> .	Nau.	
Brother-in-law, <i>n</i> .	Khau.	
Buffalo, tame, <i>n</i> .	Ngá.	Very long "á."
Buffalo, wild, <i>n</i> .	Ngá kai'khê.	"Kai'khê" is only used for a wild buffalo.
Build, or erect, house, <i>v</i> .	N'tá gáp.	
Bullet, <i>n</i> .	Jé or uk chà.	
Bull, <i>n</i> .	Kin'sù'ngân.	
Bullock (castrated bull), <i>n</i> .	Kin'sù sù'dôn.	"Dôn" = root of verb, meaning to injure testicles by crushing them.
Burn, injure by fire, <i>v</i> .	Wan'i jû or tsí'khât.	
Burn, destroy by fire, <i>v</i> .	Nat or tsí'khât.	
Burn, as a fire, <i>v</i> .	Wan'tú.	
Bury, cover up, inter, <i>v</i> .	Lúp.	
Busy, occupied, <i>a</i> .	N'rau.	
Buttock, hip, haunch, <i>n</i> .	Ma'gi.	
Butterfly, <i>n</i> .	Lá'têp.	
Buy, <i>v</i> .	Ma'ri.	
By and by, before long, presently, <i>adv</i> . and <i>prep</i> .	Yet.	"Yet" usually indicates a near future time, though quite indefinite.
Calf, of leg, <i>n</i> .	La'bop.	
Call, bid, summon, invite, <i>v</i> .	Si'gá or tsí'gá.	
Cane, <i>n</i> .	Hí.	
Caoutchouc (rubber), <i>n</i> .	Ko'noi.	
Capable, quick, useful, <i>a</i> .	Thap.	Only applicable to human beings.
Carry, in arms, <i>v</i> .	Pôn lá.	Compound verb "pôn" = lift, "lá" = take.
Carry, on shoulder, <i>n</i> .	Phí.	
Castrate, <i>v</i> .	Dôn or dân.	"Dôn" means to deprive of testicles by crushing process.
Cat, <i>n</i> .	Ning'iau.	
Catarrh, <i>n</i> .	Wa'lú.	



VOCABULARY.

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English.	Singpho.	Remarks.
Caste, tribesman, race, <i>n.</i>	Phan.	$\left\{ \begin{array}{l} \text{Khi ma'khai} \\ \text{He what} \\ \text{phan} \\ \text{tribesman?} \end{array} \right\} \left\{ \begin{array}{l} \text{W h a t} \\ \text{tribes-} \\ \text{man is} \\ \text{he?} \end{array} \right.$
Catch, lay hold of, grasp, seize, capture, <i>v.</i>	Ga'rim.	
Catch fish, <i>v.</i>	Ngá'gui.	
Cause, <i>i.e.</i> , effect by agency, power, or influence.	Si'nún or tsí'nún.	It also means <i>empower, authorise, give authority to, &c., &c.</i>
Centipede, <i>n.</i>	Dâm'brá.	$\left\{ \begin{array}{l} \text{Dâm-brá?} \\ \text{Centipede} \\ \text{nâng'há} \\ \text{stung.} \end{array} \right\} \left\{ \begin{array}{l} \text{A centi-} \\ \text{pede has} \\ \text{stung me.} \end{array} \right.$
Certainly, assuredly, <i>adv.</i>	Sing'di.	
Change, alter, vary, <i>v.</i>	Ga'lai.	Substitute another thing for,
Charge, as a wounded animal, <i>v.</i>	Drú or thim.	
"Chang," raised platform, <i>n.</i>	Pan'rang.	
Cheek, <i>n.</i>	Si'bi.	
"Chapuri" (open grassy plain).	Dap.	
Chest, <i>n.</i>	Sin'dá.	
Chew, <i>n.</i>	M'á.	
Child, <i>n.</i>	Mang	"Ka'shú" is likewise used, though usually applied to the young of an animal.
Chillie, <i>n.</i>	N'prik.	
Chín, <i>n.</i>	Ning'khá.	
"Chudder," cloth worn by women <i>n.</i>	M'ba pái.	
Cinder (wood), <i>n.</i>	Wan gá.	
Clean (cooking pots), &c., <i>v.</i>	Ka'shín.	
Cleft, of wood, <i>n.</i>	Chen.	
Climb, mount, ascend, <i>v.</i>	Láng.	
Cloth, <i>n.</i>	M'ba.	
Cloud, <i>n.</i>	Má.	
Cloudy, <i>n.</i>	Má'kháp.	
Coal, <i>n.</i>	Gá ka'chang.	
Coat, <i>n.</i>	Fu'long.	

* Nominative "i," denoting agent.



OUTLINE SINGPHO GRAMMAR.

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English.	Singpho.	Remarks.
Coarse, thick, dense, close, crowded, &c., &c., <i>a</i> .	That.	
Cobweb, <i>n</i> .	Kàng'ba chip.	
Cockroach, <i>n</i> .	Sí'lip.	
Cold, not warm, <i>a</i> .	Ka'shúng.	
Cold season, <i>n</i> .	Ning-shúng'tâ, or ma'ún sí.	"Ning"=year, "tâ" from "sí'tâ"=moon.
Collect, scrape together, muster, &c., <i>v</i> .	Shúm'pùm, or tsi-khúm.	
Comb, <i>n</i> .	Pa'si.	"í" shorter than in word for cotton.
Comb, hair, <i>v</i> .	Bong ma'sit.	
Come, proceed, &c., <i>v</i> .	Sâ.	"Sâ" means to move from one place to another, hence it is used to express both come and go.
Companion, associate, comrade, <i>n</i> .	Núm-náng'wa.	
Complainant, <i>n</i> .	Drá'dai sing'pho.	Participial construction, meaning man <i>who</i> complains. The "dai" is equivalent to our relative pronoun.
Consume, use up, finish (food), <i>v</i> .	Mâ	
Converse, talk with, <i>v</i> .	Ma'táng.	
Cook food, <i>v</i> .	Sí'dú or tsi'dú.	
Cooking pot (earthen) <i>n</i> .	N'di.	
Cool, moderately cold, <i>a</i>	Ka'sí or ka'tsi.	Very long "i," whereas the one in the word for <i>small</i> is shorter.
Copulate, <i>v</i> .	Krám.	
Corpse, dead body generally, <i>n</i> .	Mang.	The word "si"=die, dead, is usually prefixed to it.
Correct, precise, <i>a</i> .	Krak.	
Cotton (cultivated), <i>n</i> .	Pa'si.	"í" longer than in word for comb.
Cotton (from cotton-tree), <i>n</i> .	Ga'dung pa'si.	"Ga'dung"=cotton (sí-mol) tree.
Count, enumerate, <i>v</i> .	Tak or rû.	
Country, <i>n</i> .	Mung.	
Cover, overspread, <i>v</i> .	Mo gáp.	
Cousin, <i>n</i>	Same as brother.



VOCABULARY.

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English.	Singpho.	Remarks.
Cow, cattle, <i>n.</i> Coward, <i>n.</i>	Kin'sû or ken'sû. Krit-da wâ.	<i>Lit.</i> one who fears, <i>vide</i> note opposite "complainant." The "dai" has been shortened to "da" here for the sake of euphony.
Crank, used in a nautical sense, <i>a.</i>	Ka'prau.	
Crack, split, burst, &c., <i>v.</i>	Gâ.	Uttered sharply.
Crest, <i>n.</i>	(Wû) ning'ti.	
Cross, river, <i>v.</i>	(Khâ) rap.	
Crooked, bent, winding; not straight, <i>p. a.</i>	Ma gô.	"Gô" uttered sharply.
Crow, <i>n.</i>	Kho'khâ.	
Crow, as a cock, <i>v.</i>	Wû goi.	
Cry, <i>v.</i>	Krap.	
Cubit, <i>n.</i>	La'dông.	
Cucumber, <i>n.</i>	Gâm gin.	
Cultivate, <i>i.e.</i> , prepare land for crop, <i>v.</i>	No general word.	"Oui khen" = clear field of jungle, "phân zat" = strip or cut off branches of such trees as have been felled, "oui nat" = burn (set fire to) jungle, &c.
Cunning, wily, <i>a.</i>	Zai.	
Cup (wooden), <i>n.</i>	N'khâ.	
Cure, restore to health, <i>v.</i>	Sí'mai or tsí'mai.	
Current, <i>n.</i>	(Khâ) phùng'ren.	
Custom, habit, usage, <i>n.</i>	Thùng or lai.	
Cut, with axe, knife, &c., <i>v.</i>	Ka tham.	"Phùng lạng" = fell tree with axe.
Cut, hair, <i>v.</i>	Thon or ga'doi.	The Singphos don't cut their hair, but "thon," which means <i>lit.</i> to ring a tree, is used to describe the sort of hair cutting in vogue in these parts.
Cut, jungle, thatching-grass, &c., <i>v.</i>	Dan or dat.	Cut with sickle = "mô."
Court-house, <i>n.</i>	Râng n'tâ.	
Cymbal, <i>n.</i>	Shóp theng.	"Dâm" = play samo.
Dance, <i>v.</i>	Ma'nau.	

English.	Singpho.	Remarks.
Dark, not light, want of light, <i>a.</i>	Ning'shin or ning'tsin.	"Ning'shin shin'hâ," It is dark.
Daughter, <i>n.</i>	Nûm'shâ mâng.	<i>Lit.</i> female child.
Daughter-in-law, <i>n.</i>	Nâm.	
Dawn (early morning), <i>n.</i>	Ma nâp.	
Day, period from dawn to darkness, <i>n.</i>	Ching nî.	
To-day.	Dai'ni.	
Daylight, <i>n.</i>	Ning'thoi.	"Ning'thoi thoi'hâ," It is daylight.
Daily, <i>adv.</i>	Li-ni'mê.	
"Dao," <i>n.</i>	N'thû.	
Deaf, <i>a.</i>	Nâ phâng.	"Nâ" = ear.
Dear, bearing high price, <i>a.</i>	Ma'nû jâ.	"Ma'nû" = price, "jâ" (uttered sharply) = hard, here excessive.
Debt, <i>n.</i>	Khâ.	"â" very long.
Debtor, <i>n.</i>	Khâ ngâ'dai sing'pho.	<i>Vile</i> note opposite "Complainant."
Decay, rot, <i>v.</i>	Châm.	
Deceive, hoodwink; impose upon, <i>v.</i>	Lau.	
Deep, water, <i>a.</i>	Shûng.	
Deer, flesh, <i>n.</i>	Shan or tsan.	
Descend, go down, come down, dismount, <i>v.</i>	Yû.	
Desire, crave, want, express wish for, <i>v.</i>	Mî or mi'yû.	
Dew, <i>n.</i>	Nûm'ri.	
Dhan (paddy) <i>n.</i>	Mâm.	"Mâm sâ'kong" = ear of ditto.
Dho'ti, loin-cloth, <i>n.</i>	M'ba bû	
Die, perish, lose life, <i>v.</i>	Sî.	
Dig, turn over earth, excavate, <i>v.</i>	Thû.	
Different, distinct, unlike, dissimilar, <i>a.</i>	Ga-gû'.	
Difficult, <i>a.</i>	La-jâ'.	
Direction, of motion or progress, <i>n.</i>	Ma'gû.	
Dirty, foul, nasty, soiled, <i>a.</i>	"Ga'gri or gû'gri."	Ga'gri kâp = soiled, &c.
Dismiss, turn off, send away, <i>v.</i>	Sî'dên.	
Disbelieve, <i>v.</i>	N'yâm.	
Distribute, divide, <i>v.</i>	Gam.	



English.	Singpho.	Remarks.
Ditch, hole, <i>n.</i>	Ga'dô.	"Dô" uttered sharply.
Dive, <i>v.</i>	Phung'lip	<i>Vide</i> note opposite "Coward."
Diver, <i>n.</i>	Phung-lip'da'wâ.	
Do, perform as an action, effect, &c., <i>v.</i>	Di or dô.	
Dog, <i>n.</i>	Gui.	
Door, <i>n.</i>	Ching'khâ.	
Down stream, <i>n.</i>	Khâ'nam.	{ Usually used with "mo" -gâ'==place, toward, in direction of, &c.
Up ditto <i>n.</i>	Khâ'khû.	
Dove, <i>n.</i>	Kû'krû.	
Dowry, reward paid for a wife, <i>n.</i>	Khûm'phû.	Assamese "gâ'dhon."
Dream, <i>v.</i>	Yûp mâng mû.	"Yûp"==sleep, "mû"== see.
Drift, be floated away by current, <i>v.</i>	Chot.	
Drink, <i>v.</i>	Lû.	
Drinkable, suitable for drink, <i>a.</i>	Lû phâ rô.	"Phâ"==fit, "rô" affirma- tive particle.
Drive away, cattle, <i>v.</i>	Gau.	
Drown, <i>v.</i>	No word.	{ Sing'pho n'dai } This man Man this } w a s khâ'i sî'hâ } drowned water in died. } (died in the water).
Drum, <i>n.</i>	Thong.	
Drunk, <i>a.</i>	Cha-rû'i nâng.	"Cha-rû'i"==liquor, "mod," with nominative "i," denoting agent, attached.
Dry, <i>v.</i>	Sî'krâ or tsî' krâ.	
Duck, <i>n.</i>	Kai'pet.	Khampî word, "kai" means a fowl in Khamp- ti.
Dumb, <i>a.</i>	Mâ'a.	
Dung, excrement, <i>n.</i>	Khû.	Uttered sharply. The "i" in "khû"==he is longer.
Dust, <i>n.</i>	Sû'mût or kûm'- pân.	
Dwarf, <i>n.</i>	Chî'tât.	
Dwell, reside, <i>v.</i>	Ngâ.	
Each, every, <i>a.</i>	made by suffix "mô."	



OUTLINE SINGPHO GRAMMAR.

English.	Singpho.	Remarks.
Ear, <i>n.</i>	Nà.	"Á" very long.
Ear (to form ears), <i>v.</i>	Ga'jot.	
Earring, <i>n.</i>	La'kan.	
Earth, <i>n.</i>	N'gá.	
Earthquake, <i>n.</i>	Dúm'shúm.	
East, <i>n.</i>	Jân prû ma'gû.	Lít. spot, or direction, where sun rises.
Easy (not difficult), <i>a.</i>	N'la'já.	See note opposite "Drinkable."
Eat, <i>v.</i>	Shá.	
Eatable, fit to be eaten, <i>a.</i>	Shá phá rê.	Gá.
Eave of house, <i>n.</i>	Boi'múng.	
Echo, <i>n.</i>	Gá phùng táng.	
Edge, any sharp terminating border, <i>n.</i>	Ning'shan.	
Egg, <i>n.</i>	Wu'di.	
Eight, <i>a.</i>	Ma'sat.	Made by a participle or by the conj. "kún."
Either, <i>conj.</i>		
Elbow, <i>n.</i>	Lát.	
Elder, or eldest, <i>n.</i>	Mo'gui.	
Elephant, <i>n.</i>	Prû.	
Emerge, come or go forth, set out, appear, <i>v.</i>	Gû'man.	{ Only applied to human beings. Ken'sû n'dai } This cow Cow this } is with nâ-si'hâ. } calf. pregnant. }
Empty, void, unfilled, <i>a.</i>		
Enciente (with child).	Mâng gông.	
Enemy, foe, adversary, <i>n.</i>	Gân'jan.	
Enter, go into, on, fit, set, decline, &c., <i>v.</i>	Sháng.	
Entirely, wholly, <i>adv.</i>	Song.	Also of the same extent, measure, or degree.
Equal, equivalent, proportionate, adequate, <i>a.</i>	Itam.	
Even, level, <i>a.</i>	Rá.	
Evening, <i>n.</i>	Jân'dû.	
Everyday, <i>adv.</i>	Lâ-ní'mô.	
Everywhere, <i>adv.</i>	Shi'râ yong goi.	Lít. places all in.
Explain, give explanation, <i>v.</i>	Sû yâ.	"Sû" = speak, "yâ" = give.



English.	Singpho.	Remarks.
Extinguish, <i>v.</i>	Wan sat, or sít'mit, or tsí'mit.	"Wan sat" = <i>lit.</i> kill fire.
Eye, <i>n.</i>	Mi	Uttered sharply.
Eyebrow, <i>n.</i>	Mi kôm mún.	"Mún" = hair.
Eye-lash, <i>n.</i>	Mi shú mún.	
Eye-lid, <i>n.</i>	Mi kôm phi.	"Phi" = skin.
Face, <i>n.</i>	Man.	
Fall, drop, &c., <i>v.</i>	Krat.	
Fall from upright position, <i>v.</i>	Ga'dàng.	
Fall, slip accidentally, <i>v.</i>	Ka'tông or tông.	Màng } Child } The child ka-tông'hà. } fell. fell.
False, untrue, mendacious, <i>a.</i>	Ma'sû.	
Far, remote, distant, &c., <i>a.</i>	Sân or chân.	
Fasten, <i>v.</i>	Git.	
Fat, not lean, <i>a.</i>	Phâm or sau.	"Phâm" = fleshy, plump. "sau" = oily, &c.
Father, <i>n.</i>	Wá.	
Father-in-law, <i>n.</i>	Chá.	
Fathom, <i>n.</i>	La'lám.	
Fear, fright, <i>n.</i>	Krit.	
Feasible, practicable, &c., <i>a.</i>	Mai.	
Feather, <i>n.</i>	(Wu) mún.	"Wu" = bird.
Feel, have a sense of, <i>v.</i>	Dám.	
Female, human being, <i>n.</i>	Nâm'sbá.	
Female organ, <i>n.</i>	Chá'khú.	No perceptible difference in pronunciation of this word and one for nine.
Fence, or bamboo enclosure, <i>n.</i>	Wá krêng.	From "kú wá" = bamboo, "m'phân" = "Sá" = go, "lá" = take, &c.
Fetch, go and bring, <i>v.</i>	Sá'lá.	
Few, small in number, <i>a.</i>	Lo-i má.	
Field, tilled land, <i>n.</i>	Qui or vi.	
Fig, <i>n.</i>	Ma-lá'si.	
Fight, fistieuffs, <i>v.</i>	Gá dáp.	
Fill up, make full, <i>v.</i>	Táp dī.	Compound verb "dī" = do.
Fill in, load, <i>v.</i>	Bàng.	
Fill up or close a hole, <i>v.</i>	Ph.	
Find, come upon by seeking, <i>v.</i>	Ngá sing'không. Tam lú.	Lá, fish wing. Compound verb "tam" = seek, "lú" = got.

OUTLINE SINGPHO GRAMMAR.

English.	Singpho.	Remarks.
Find, light upon, come upon accidentally.	Thá'lú.	"Thá" uttered sharply.
Finger, <i>n</i> .	Lí'ùng.	"Lí'ùng la'mí" = finger joints.
Finish, accomplish, complete, perform, <i>v</i> .	Thám <i>or</i> ngút.	
Fire, <i>n</i> .	Wan.	
Fire-place, <i>n</i> .	Wan mâng.	
Fire gun, &c., <i>v</i> .	Gáp.	
Firefly, <i>n</i> .	Ken'thi thâng <i>or</i> n'thi thâng.	
Fish, <i>n</i> .	Ngá shan.	"Shêp" = scale of ditto.
Fish-hook, <i>n</i> .	Mêk.	
Fishing-line, <i>v</i> .	Mêk sing'ri.	
Five, <i>a</i> .	Ma'ngá.	
Fifteen, <i>a</i> .	Tsi ma'ngá.	
Flame, <i>n</i> .	Wan lí.	
Flat, having an even and horizontal surface, <i>a</i> .	Chí'pôn.	
Flea, <i>n</i> .	Wá si'lâng.	
Flesh, meat, animal food, <i>n</i> .	Shan <i>or</i> tsan.	
Flint, <i>n</i> .	Lung já.	Lít. hard stone.
Do. stricker, <i>n</i> .	Wanpai.	
Float, <i>v</i> .	Wá.	
Floor, bamboo, of house, <i>n</i> .	Pan'râng.	"Chang."
Flow, as a river, <i>v</i> .	Yóng.	
Flower, <i>n</i> .	Si'ban.	
Fly, <i>n</i> .	Chí'krá.	
Fly, <i>v</i> .	Pên.	
Foam, froth, <i>n</i> .	Bóp.	
Fog, <i>n</i> .	Sá mui.	
Follow, go in pursuit of, pursue, chase, track, <i>v</i> .	Khán.	
Food, eatables, <i>n</i> .	Shá pharai.	
Fool, <i>n</i> .	Ma'ná.	
Foot, <i>n</i> .	La'gông la'phân.	
For, <i>prep</i> .	A jo.	
Forbid, prohibit, <i>v</i> .	Khúm <i>or</i> phung.	First most emphatic.
Forget, negligence, inattention, <i>v</i> .	Ma'láp.	
Force, exert or use do. <i>v</i> .	Ning'gôn dat.	"Ning'gôn" = force, strength.



English.	Singpho.	Remarks.
Forehead, <i>n.</i>	Ka'than.	
Foreigner, guest, stranger, <i>n.</i>	Ma'nam.	
Forest, <i>n.</i>	Ma'ling.	"Nam'ta" = small wood.
Four, <i>a.</i>	Ma'li.	
Fourteen, <i>a.</i>	Tsi-ma'li.	
Fowl, <i>n.</i>	Same as "bird."	
Fresh, good, not stale, unseasoned, <i>a.</i>	Ka'shing.	
Friend.	Ching'khù or tsing'khù.	
Frighten, <i>v.</i>	Sì'krit, tsì'krit.	
Frog.	Shù.	Uttered sharply.
Front of house, <i>n.</i>	M'pan or n'dong.	
From, <i>prep.</i>	Nan.	
Fruit, seed, <i>n.</i>	Phùn'si or nam'si.	Phùn = tree, Nam = jungle, bush.
Full, filled up, <i>a.</i>	Phing or phin.	
Get up, rise, <i>v.</i>	Rât.	
Get upon, mount, <i>v.</i>	Jau or lûng.	
Get, procure, obtain, <i>v.</i>	Lû.	
Ginger, <i>n.</i>	Sì'nam.	
Girl, <i>n.</i>	Nâm shâ mâng.	Lit., female child, "sì'ri" or "sì'wî," "mâng" also means a female child.
Give, bestow, furnish, supply, <i>v.</i>	Yâ or jô.	"Jô" means to bestow without receiving any return.
Give back, return, <i>v.</i>	Baiyâ.	
Glad, pleased, <i>a.</i>	Ông.	
Go, travel, journey, <i>v.</i>	Sâ.	See note opposite "Come."
Go away (begone), <i>v.</i>	Vîên.	
Goat, <i>n.</i>	Bai'nam.	
God, <i>n.</i>	Phrâ.	"Phrâ" really means an idol, "sî'gyâ" or "jausig'yâ" is the word for God.
Goutre, <i>n.</i>	Dû'bông.	"Dû" = neck, "bông" = root of verb to swell.
Gold, <i>n.</i>	Jâ.	Uttered sharply, "jâ" = hard, strong, has longer "â."
Gong, <i>n.</i>	Bau or pau.	
Good, <i>a.</i>	Ga-jâ.	
Goose, <i>n.</i>	Kai'hân.	

OUTLINE SINGPHO GRAMMAR.

English.	Singpho.	Remarks.
Granary, <i>n.</i>	Mâm'dûm.	
Grandchild, <i>n.</i>	Shû.	
Grandfather, <i>n.</i>	Chî.	
Granddaughter, <i>n.</i>	Sí'vî shû.	
Grandmother, <i>n.</i>	Dui.	
Grandson, <i>n.</i>	Sí'dang shû.	
Grasshopper, <i>n.</i>	Khâm kû.	
Grave, <i>n.</i>	Lúp wâ.	
Grow, increase in size by a natural and organic process, <i>v.</i>	Prâ.	
Guide, <i>n.</i>	Lam mo-dûn'da" wâ.	"Lam = road, "modûn da" wâ = shower (one who shows), <i>vide note</i> opposite "Coward."
Gum, <i>n.</i>	Wâ'nin.	
Gun, <i>n.</i>	Sí'nat.	
Gunpowder, <i>n.</i>	Yâm.	
Hail, <i>n.</i>	Ma'sin ma'râng.	
Hair of head, <i>n.</i>	Ka'râ.	
Hair of body, <i>n.</i>	Mân.	
Half, portion, part, <i>n.</i>	Kau'mâ.	
Hand, palm of, <i>n.</i>	La'tâ la'phân.	"La'tâ sing'dû" = back of hand.
Handful, <i>n.</i>	La-pai'mâ.	A handful.
Handle, of knife, &c., <i>n.</i>	Ning'khû.	
Hang up, suspend, <i>v.</i>	Noi.	
Hard, strong, difficult to accomplish, &c., <i>a.</i>	Jâ.	Uttered sharply.
Harlot, <i>n.</i>	Mê'phrê.	
Harrow, <i>n.</i>	Phû.	
Hat, <i>n.</i>	Kû'gûp gû'gûp.	
Have, possess, own, remain, &c., <i>v.</i>	Ngâ.	Khampti word "mô" means "a woman" in Khampti.
Hawk, <i>n.</i>	Ga'lâng.	
He, <i>pron.</i>	Khí.	
Head, <i>n.</i>	Bông.	
Headman of village, <i>n.</i>	A'ghî.	
Headache, <i>n.</i>	Bông ma'chî.	
Hear, give ear, <i>v.</i>	Nâng.	
Heart, <i>n.</i>	Sí'lâm.	
Heavy (not light), <i>a.</i>	Lâ.	"Â" longer than one in "nâng" to accompany.
Heel, <i>n.</i>	La'thin.	
Help, aid, &c., <i>v.</i>	Gû'râm.	
Hen, <i>n.</i>	Wû wî.	
Hence, <i>adv.</i>	Dai'nan.	

English.	Singpho.	Remarks.
Here, in this place or spot, &c., <i>adv.</i>	Nâng'goi.	
Hide, keep, or put out of sight, <i>v.</i>	La'gau.	
Hide, keep oneself out of sight behind something, <i>v.</i>	Sing'bin.	
High, <i>a.</i>	Châ.	
Hill, mountain, <i>n.</i>	Bâm.	"Û" like "u" in bull while the "u" in "bâm" = swell, is like the oo in boom.
Him, <i>pron.</i>	Khi'fê.	
Hip, <i>n.</i>		
Hire, for a time, <i>v.</i>	Shâp.	
Hit, strike, object aimed at, <i>v.</i>	Krâ.	
Hoe, <i>n.</i>	Lî'khâ or kho'jak.	
Hoe, <i>v.</i>	Lî'khâ chi.	
Hold, have capacity for, <i>v.</i>	Tâng.	
Hole, excavation, <i>n.</i>	Khû.	
Hollow, vacant, <i>a.</i>	Krâng.	
Honey, <i>n.</i>	La'gât khû.	
Honeycomb, <i>n.</i>	La'gât chip.	
Hoof, <i>n.</i>	La'krû.	
Horn, <i>n.</i>	Rûng or n'râng.	
Horn, <i>toss, v.</i>	Rûng khot.	
Hornet, <i>n.</i>	Gât'shâng.	
Horse, <i>n.</i>	Gûm'râng.	
Hot, <i>v.</i>	Ka'thet or lûm.	"Ka'thet" means heat from sun or fire.
Hot season, <i>n.</i>	Ning-lâm'tâ.	
House, <i>n.</i>	N'tâ.	
How (in what manner), <i>adv.</i>	Gi-ning'di.	
How many?	Ga-dê?	Sometimes carelessly pronounced "la'châ."
Hundred, <i>a.</i>	La'tsâ.	
Hunger, <i>v.</i>	Kâ'si.	Lit. male.
Husband, <i>n.</i>	Lâ.	
Husk of paddy, <i>n.</i>	Mâm pâng'khâ.	
Husk paddy, <i>v.</i>	Mâm thû.	
I, <i>pron.</i>	Ngai.	
Idle, indolent, <i>a.</i>	La'gôn.	"Khôn'khân," a Khampti word, also used.
Ill, bodily ailment generally, <i>a.</i>	Ma'chî.	
Immature, unseasoned, <i>a.</i>	Gông lûng or ga'lûng.	
In, <i>prep.</i>	Made by particles "goi" and "q'".	

OUTLINE SINGPHO GRAMMAR.

English.	Singpho.	Remarks.
Incompetent, useless, <i>a</i> .	N'thap.	
Incubate, <i>v</i> .	Wú'di phâm.	"Wú'di" = egg.
Indian-corn, <i>n</i> .	Ká'phá.	
Indigo, blue, <i>n</i> .	Khâm.	
Injury, that which wrongs, <i>n</i> .	Khá.	"Â," very long.
Insect	La'tung.	
Inside, <i>prep.</i> or <i>adv</i> .	Ta'gui.	
Ink, <i>n</i> .	Mak.	
Insufficient, inadequate, <i>a</i> .	N'lô.	Lô, uttered sharply.
Iron, <i>n</i> .	M'phri.	
Itch, eruption, <i>n</i> .	Súm'bram.	
Itch, <i>v</i> .	Gi'yá.	
Ivory, <i>n</i> .	Mó'gui kông.	Lit., elephant tusk.
Jackal, <i>n</i> .	N'gá gui.	Lit., earth dog.
Jack-fruit, <i>n</i> .	Ma'làng si.	
Jealous, <i>a</i> .	Mit'i jang.	
Juice, sap, <i>n</i> .	Khú.	
Jump, <i>v</i> .	Gân or la'gân.	
Jungle, vegetation, <i>n</i> .	Nam.	
Keep, detain, retain, <i>v</i> .	Rêm.	
Keep quiet, <i>v</i> .	Tem'di ngá.	
Kick, <i>v</i> .	Kin'dit or la'phrê.	
Do. as a horse, cow, &c., <i>v</i> .	La'khat.	
Kill, destroy, <i>v</i> .	Sat.	
King, <i>n</i> .	No word.	"Chau'phá" means head of a clan and "jau" is equal to our sir.
Kiss, <i>v</i> .	Páp.	
Knee, <i>n</i> .	La'phât.	
Kneel, <i>v</i> .	Phât di.	
Knife-blade, <i>n</i> .	Ning'shi.	{ Ning'shi ning'kháng = handle. Ning'shi ning'shan = edge. Ning'kráng = point.
Knot, <i>n</i> .	La'khit or ma'kit.	
Knot, <i>v</i> .	La'khit.	To which tense suffixes may be attached.
Know, recognise, <i>v</i> .	Chêng or choi.	"Má chêng" = who knows, Assamese "kí ja'no"!
Kuuklo	No word.	
Ladder of bamboo, <i>n</i> .	La'káng.	



English.	Singpho.	Remarks.
Labour, toil, work, <i>v.</i>	Mung'li di or rai.	"Rai" is one of the substantive verbs.
Lame, <i>a.</i>	La'bê.	
Land (in contradistinction to water), <i>n.</i>	Kông.	Ngai kong'î sâ'hâ { I came by land.
Land, low, <i>n.</i>	Khâ'rô n'gâ.	Hollows.
Large, big, great, bulky, <i>a.</i>	Ga-bâ'.	Also spacious, broad, wide, &c.
Language, <i>n.</i>	Gâ.	
Last, after all the rest, <i>a., adv.</i>	Ning-dim'î.	Also means later in time, afterwards.
Last year, <i>n.</i>	Ma'ning.	Sing-oi'î ning, also used.
Last month, <i>n.</i>	Sî'dai sî'tâ wâ or sî'tâ sida'wâ.	Vide note opposite "Coward."
Laugh, <i>v.</i>	Ma'ni.	
Lay egg, <i>v.</i>	Wâ'di di.	
Leach, <i>n.</i>	Wat.	
Leaf, <i>n.</i>	Lap.	
Leak, <i>v.</i>	Gî'yâm.	
Learn, give or receive instruction, <i>v.</i>	Sî'rin.	
Leave, quit, relinquish, desist, stop work, &c., <i>v.</i>	Yû.	Uttered sharply.
Leave, quit, depart, <i>v.</i>	Wâ.	"Wâ" has the sense of returning, or leaving a person or place.
Leg, <i>n.</i>	La'gông.	
Foreleg, of animal, <i>n.</i>	Ka'phâ la'gông.	Shoulder, or forequarter.
Hind ditto, <i>n.</i>	Ma'ghî ditto.	
Leisure, <i>n.</i>	Rau.	I can detect no difference in sound between this word, and the one for together.
Lemon, lime, <i>n.</i>	Sî'tui m'prik.	"M prik" means a chillie.
Leopard, <i>n.</i>	Rong'teng.	
Let, allow, permit, <i>v.</i>	Sû or ngu.	
Let go, suffer to go free, release, <i>v.</i>	Dat.	
Lick, <i>v.</i>	Ma'tâ.	
Lie down, <i>v.</i>	Tôn.	{ Khi tông'di ngâ } He is lying down. { He is lying down } { in }
Lift, raise, <i>v.</i>	Pôn.	
Light, not heavy, <i>a.</i>	Châng.	



OUTLINE SINGPHO GRAMMAR.

CSL

English.	Singpho.	Remarks.
Light, not dark, <i>a</i> .	Ning'thoi.	Shi-rong' nâ } Tiger's } ning'gúp phá. } Like a ti- face like. } ger's face.
Lightning, <i>n</i> .	Má'phráp.	
Like, similar, resembling, <i>a</i> .	Phá or sot.	
Lip, <i>a</i> .	Ning'then.	Our liquor is called "lá' hù."
Liquor (local), <i>n</i> .	Cha' rû.	
Listen, <i>v</i> .	Ma'dát.	"Yâm" = powder.
Lime, for eating, <i>n</i> .	Ning'thûn.	
Load, burden, <i>v</i> .	Ma'gûn.	
Load gun, <i>v</i> .	Yâm bâng.	
Load boat, elephant, cart, &c., <i>v</i> .	Tâng.	<i>Vide</i> note opposite "Com- plainant."
Loaded gun.	Yâm bâng'dai	
Loin-cloth, <i>n</i> .	sí'nat. Sing'júp.	Really small flap of cloth worn over private parts by males.
Long, in length, extended, <i>a</i> .	Ga'lû.	
Look, direct attention to, examine, &c., <i>v</i> .	Yû.	
Lose, <i>v</i> .	Mát.	
Loom, <i>n</i> .	Da' lêng.	
Loose, not tight, <i>a</i> .	Ko'rô.	
Louse (head louse), <i>n</i> .	Bông chí.	
Louse, <i>v</i> .	Chí yû.	"Yû" = look for, "chí deu" = kill, do, between two thumb-nails.
Low, near the ground.	Nêm.	"Ka'than" (= forehead) "gajû'" is equivalent to the Assamese "kô pâl bá' rô."
Luck, <i>n</i> .	No words.	
Maggot, <i>n</i> .	Bet.	
Make, execute, produce, &c., <i>v</i> .	Si'jó or tai'jó.	
Male, human being, <i>n</i> .	Lá'shâ.	
Man, person, <i>n</i> .	Sing'pho or tsin'- pho.	
Male organ, <i>n</i> .	Ma'nê.	
Mango, <i>n</i> .	Má'mûng.	
Many, numerous, <i>a</i> .	Tô or át.	"Lô," uttered sharply.

English.	Singpho.	Remarks.
Mask, <i>n.</i>	Phí'phai.	<i>Lit.</i> , ghost, monster.
Master, <i>n.</i>	Nâm-dá'wá.	
Mat, <i>n.</i>	Pa'nêp.	
Matter, that with regard to, or about which anything takes place.	Rê or rai.	"Ma' k h a i } What } What has rai'há"? } happened? happened?
Mature, as applied to crops, &c., seasoned, <i>a.</i>	Kúng'sâ.	
Measure, <i>v.</i>	Si'don.	
Medicine, <i>n.</i>	Chi or tsi.	Pronounced sharply.
Meet, fall in with one another, <i>v.</i>	Ka'tút or khrâm.	
Micturate, <i>v.</i>	Jit'ji.	
Midday, <i>n.</i>	Jân bâng dîng.	
Middle, midst, <i>adv.</i>	Khâ-âng'i.	
Midnight, <i>n.</i>	Yúp'tàng.	Ning'shin } Night } Also used. khâ-âng. } middle. }
Milk, <i>n.</i>	Chû.	Uttered sharply.
Mithon, tame, <i>n.</i>	Ngá'pho.	"Pho," uttered sharply.
"Ditto, wild, <i>n.</i>	Pho'lâm.	
Mine, <i>pro.</i> and <i>a.</i>	Ngai'nâ or nyô'nâ.	
Mistake, blunder, error, fault.	N'chât.	
Miss, fail to hit, <i>v.</i>	N'krâ.	
Mistress, <i>n.</i>	Nâm'shá nâm'dâ or nâm-dâ'jan.	
Mix, <i>v.</i>	Gi'yô or ga'jam.	
Money, <i>n.</i>	Kâm'phrông.	Really means silver.
Monkey, <i>n.</i>	Woi.	
Month, moon, <i>n.</i>	Si'tâ.	
Moon, full, <i>n.</i>	Si'tâ phung'âng.	
Moon, new, <i>n.</i>	Si'tâ nung'nâm.	
Moonlight, <i>n.</i>	Si'tâ ning'thoi.	
More, other besides, <i>a.</i>	Jat or yâ mang.	
Mosquito, <i>n.</i>	Chi'krong.	
Morrow, <i>n.</i>	M'phô'ni.	
Day after to, <i>n.</i>	Phrâng'ni.	
Mother, <i>n.</i>	Nâ.	
Mother-in-law, <i>n.</i>	Ni.	
Motherless, orphan, <i>n.</i>	Chi'krai.	<i>Lit.</i> orphan, "nû ka'tâ" = motherless.
Mouse, <i>n.</i>	Yô.	

OUTLINE SINGPHO GRAMMAR.

English.	Singpho.	Remarks.
Moustache, <i>n.</i>	Nyeng mûn.	
Mouth, <i>n.</i>	Ning'gáp.	
Mouth of river, <i>n.</i>	(K há) ma'júp.	
Much, great in quantity or amount, <i>adj.</i> , <i>adv.</i>	Shí'ba or tsí'ba.	Also means in a great or high degree.
Mud, <i>n.</i>	Kûm'pá.	
Musk pod, <i>n.</i>	Hom'ching.	
Must, physical, and moral necessity, <i>v.</i>	Râ.	"Râ," also means need, require.
Myself, <i>pron.</i>	Ngai } I. } ting'nang.	
My, <i>pron.</i>	Nyê or ngai'nâ	
Nága (tribe on north- eastern frontier), <i>n.</i>	Kha'khâng. or khâng.	
Nail, finger, <i>n.</i>	Lí'min.	
Nail, toe, <i>n.</i>	La'gông lí'min.	La'gông = foot.
Naked, nude, <i>a.</i>	Lá'kân.	
Name, <i>n.</i>	Ming.	
Narrow, not wide, <i>a.</i>	Káp.	
Navel, <i>n.</i>	Chû'dai.	
Near (not remote), <i>adv.</i>	Ni or ma'son.	
Neck, <i>n.</i>	Dû.	Uttered sharply.
Necklace, <i>n.</i>	Mo'hâ ka'chí.	"Mo'hâ" = four-anna bit, "ka'chí" = bead.
Needle, <i>n.</i>	Sa'mit.	
Neither, <i>comp. pron.</i>	Made by using "mang" = and, the substan- tive verb "ngá" in its negative form.	Vide grammar for ex- amples.
Nest, <i>n.</i>	(Wû) chip, or tsip.	
Net, hand net, <i>n.</i>	Sim gon.	
Never, at no time, <i>adv.</i>	Made by using "ga'loi mang" with a negative verb.	{ Ngai ga'loi mang } I will I never } n'sá } never not go. } go.
Now, not old, <i>a.</i>	Ning'nân.	
Night, dark, darkness, <i>n.</i>	Sí'nâ.	
To-night, <i>n.</i>	Dai'nâ.	
Morrow night, <i>n.</i>	M'phô'nâ.	
Last night, <i>n.</i>	Ma'nâ.	
Nine, <i>a.</i>	Cha'khû.	
Nineteen, <i>a.</i>	Tai'cha'khû.	



English.	Singpho.	Remarks.
Ninety, <i>a.</i>	Cha'khû tsî.	
Nipple, breast, <i>n.</i>	Chû'sî.	
No, not so.	N'rê.	
Noise, generally, <i>n.</i>	Shî'râ.	
Noise, of voices, wrangling, <i>n.</i>	Ma'rû.	
Nobody, <i>n.</i>	Da'mâ ma n g n'ngâ.	<i>Lit.</i> , who even exists not.
North, <i>n.</i>	N'dûng ma'gâ nâ'hong.	Khampti word also used.
Nose, <i>n.</i>	Nâ'dî.	
Nostril, <i>n.</i>	Nâ'dî khû.	"Khû" = hole.
Not.	Formed by prefixing negative particle "n" before verbs, adjectives, &c	"N,sâ'hâ" = I did not go, "N'ga-jâ" = not good.
Nothing	Phâ mang n'ngâ.	
Now, <i>adv.</i>	Yâ.	
Nowhere, <i>adv.</i>	Ga-dê'goi mang n'ngâ.	Uttered sharply.
Oath, <i>n.</i>	Dûm'lû.	"Dûm'lû kham." = take oath.
Oil, for eating, <i>n.</i>	Nâ'man.	
Oil, for lighting, <i>n.</i>	Nâ'min.	
Old, not new, <i>a.</i>	Ning'sâ.	
Old man, <i>n.</i>	Dûng'lâ.	
Old woman, <i>n.</i>	Gâm'gai.	
On, <i>prep.</i>	Ning-shângl.	<i>See above.</i>
One, <i>num. a.</i>	Âi.	
Once, <i>adv.</i>	Ga-lûng'mâ.	
Only, <i>a.</i>	Chû.	
Open, unclosed door, box, &c., <i>v.</i>	Phâ.	
Open (unconfined), space	Shî'râ chí'kan.	
Or, <i>conj.</i>	Kiûn.	
Orange, <i>n.</i>	No name.	
Order, command, <i>n.</i>	Â khâng.	
Other, <i>pron. and c.</i>	Ga-gâ'.	"Yâ mang" also used.
Otter, <i>n.</i>	Sî'ram.	
Orphan, <i>n.</i>	Chî'kral.	Like the Assamese word, it means without either or both parents.
Our, <i>pron.</i>	Ï nâ.	
Outside, exterior, <i>n.</i>	Sing-gan'î.	Also means in addition to, besides.

English.	Singpho.	Remarks.
Overtake, came up with, &c., v.	Láp.	
Own, <i>poss. pron.</i>	Ting-nâng'nâ.	
Owl, <i>n.</i>	Wú khú kâm'bau.	
Paddle, <i>n.</i>	Lí'sham.	
Paddle boat, <i>v.</i>	Lí sí'gâ, <i>or</i> tsí'gâ.	
Pair, two of a kind, <i>n.</i>	Pâng'mâ.	
Palatable, to drink.	Lú mû.	
Ditto, to eat.	Shâ mû.	
Pân.	Bû lap.	
Pânji.	Ma'sôn.	
Paper	Jí lap.	
Parrot	Wú'gê.	
Party, batch, assembly, <i>n.</i>	Bok'mâ.	
Peacock, <i>n.</i>	Wú'tông.	
Peel, rind, skin, <i>n.</i>	Phî.	
Peel, strip off skin, <i>v.</i>	Phigâ <i>or</i> é'en.	
Permit, allow, let, <i>v.</i>	Ngá <i>or</i> tsí'nûn.	
Perspiration, <i>n.</i>	Sí'lat.	Ngai sí'lat } I perspired. phá'hâ. }
Pestle	Thú mûn.	"Thú" uttered sharply.
Petticoat.	M'bâ la'bu.	{ The word being used for both a male and female nether garment "núm'shá" <i>or</i> "lá'shá" must be prefixed to specify which is meant.
Picture	Ma'ká.	
Pick, pluck, pull off, <i>v.</i>	Lap'dí.	
Pick up a thing, <i>v.</i>	Thá.	
Piece, portion of any thing, <i>n.</i>	Dông.	
Pierce, with spear, arrow, bullet, &c., <i>v.</i>	Ga'lân.	"La'phrang" = pass through, as a spear, bul- let, &c.
Pig, tame, <i>n.</i>	Wâ.	
Pig, wild, <i>n.</i>	Nam wâ.	"Nam" = jungle.
Pigeon, <i>n.</i>	Kâ'gê <i>or</i> gâ'gê.	
Pillow, <i>n.</i>	Bông khâm.	
Pinch, <i>v.</i>	Ma'thî.	
Pine-apple,	Wâ sing'nâ.	
Pipe, <i>n.</i>	Lú'di.	
Pity, affection, kindness.	N'gâ.	"N'gâ" is nearer our word "kind" than any other.
Place, spot, site, locality, &c., <i>n.</i>	Shí'rá <i>or</i> tsí'rá.	

English.	Singpho.	Remarks.
Place, set, deposit, <i>v.</i>	Dâ.	
Plain, level, even flat, as applied to land, <i>a.</i>	Lî'yâng.	
Plank, <i>n.</i>	Phûn pen.	
Plant, <i>v.</i>	Khai.	
Plantain, <i>n.</i>	Lûng'û.	"Lang'û" = stem of do.
Plate, <i>n.</i>	Bân.	
Play (amusement), frolic as children, <i>v.</i>	Chai.	
Pocket, <i>n.</i>	M'phêng.	
Poison, <i>n.</i>	La'bû.	
Pole, used in boat, <i>n.</i>	Mai'thu and spam-thû.	
Plough, <i>n.</i>	Thai.	
Plough, <i>v.</i>	(Ngâ) thû.	"Ngâ" = buffalo.
Poon, salt lick, <i>n.</i>	Chi'it.	
Poor, indigent, <i>a.</i>	Ma'chan.	
Post, <i>n.</i>	Sî'dâ.	
Potato, <i>n.</i>	Nai.	
Pour out water, <i>v.</i>	N'chin jô.	} "N'chin" = water.
Pour in ditto	" dat.	
Pour away ditto	" khô.	
Powder, <i>n.</i>	Yâm.	
Pretty, comely, fair (applied to human beings), <i>a.</i>	Phrá'phrû.	"Shôp" = nice pleasing to the senses; as, that is a nice cloth.
Pull, draw, tug, drag, <i>v.</i>	Gâng.	
Puppy, <i>n.</i>	Gui ka'shâ.	
Pumpkin, <i>n.</i>	Kan'tau si.	
Punkah, <i>n.</i>	La'wit or La'vit.	
Pull down, demolish house, <i>v.</i>	Rûn.	
Presently, by and by, <i>a &c.</i>	Yet.	"Yet" means soon, by and by, but it is often used to mean any subsequent period from five minutes to several hours.
Push, <i>v.</i>	Ga'nông.	
Putrid, decomposed, <i>a.</i>	Yét.	No difference in sound between this word and the one for soon, except that here the "e" should be long.

OUTLINE SINGPHO GRAMMAR.

English.	Singpho.	Remarks.
Put on coat, <i>v.</i>	Phûn.	"Pa'lông phûn'û"*=put on coat.
"pagri," <i>v.</i>	Bâm.	"Bâm'bam bâm'û"*=put on "pagri."
bracelet, <i>v.</i>	Khon.	"La'khon khon'û"*=put on bracelet.
earrings, <i>v.</i>	Kam	"La'kan kan'û."
Prick with thorn, <i>v.</i>	Jû.	
Quarrel, <i>v.</i>	Ning'get.	
Quickly, <i>adv.</i>	Ga'lau.	
Quiver, <i>n.</i>	Pa'lâ n'dûm.	
Raft, <i>n.</i>	Wân.	
Rage, anger, passion, <i>n.</i>	Mi'sin pô.	
Rain, <i>n.</i>	Ha'râng.	
Rainbow, <i>n.</i>	Tûn'gâ lá'tûm.	
Rapid, <i>v.</i>	Lûng'rai.	"Lûng"=stone.
Rat, <i>n.</i>	Yû jûng.	
Raven, <i>n.</i>	Kô'khâ.	
Raw, green, unseasoned, <i>a.</i>	Ka'ching.	"N'khût"=uncooked, <i>see</i> "Fresh."
Read, <i>v.</i>	Phat.	
Really, in truth, <i>adv.</i>	Sing'di.	
Reach (to touch by extending hand or by anything held in it) <i>v.</i>	Dêp.	
Reap grain, <i>v.</i>	Mû or rêp	
Rear, bring up young, <i>v.</i>	Rêm.	"Rêm" merely means to keep, take care of.
Resolve, obtain, accept, take, <i>v.</i>	Lâ or lô.	
Recover, get or obtain again, <i>v.</i>	Bai'lû.	"Bai" appears to be equal to the English prefix <i>re</i> ; as "bai'lâ"=retake, "bai'lû"=recover, bai'yâ=restore, &c.
Red, <i>a.</i>	Khêng.	
Repair, renew, mend, <i>v.</i>	Ga'brâ.	
Reprisal, <i>v.</i>	Ning-gûn'î lâ.	<i>Lit.</i> , force by take.
Remain, stay, wait, tarry <i>v.</i>	Krîng.	
Remainder, balance, rest, <i>n.</i>	N'chen.	

* "û" Imperative suffix.



English.	Singpho.	Remarks.
Rescue, retake, recapture by force, <i>v.</i>	Ning-gûn'î bai'lâ.	<i>Lit.</i> , force by recover.
Resemble, to be like to, <i>v.</i>	Sot san.	
Reside, dwell, live, <i>v.</i>	Ngâ.	
Return, turn back (go or come again to same place), <i>v.</i>	Bai'wâ.	
Return, give back, carry or send back, <i>v.</i>	Bai'yâ bai dat.	
Revenue, <i>n.</i>	Pan'dâ.	
Rhinoceros, <i>n.</i>	Dûn.	
Rib, <i>n.</i>	Ga' rêp n'râng.	
Rice (husked paddy), <i>n.</i>	N'gû.	
Rice (unhusked) paddy, <i>n.</i>	Mâm.	
Rice, cooked, <i>n.</i>	Shat.	Also means victuals.
Rich, affluent, possessing property, <i>a.</i>	Chi'thê or sù.	
Ring, <i>v.</i>	Lâk' chop.	
Ring tree, <i>v.</i>	Thon.	
Ripe, <i>a.</i>	Min.	Same as Miri and Abor.
Rise, get up, <i>v.</i>	Rôt or rát.	
Rise, in river.	Tung.	
Fall in do.	Khêt.	
River, <i>n.</i>	Khâ.	
Road, <i>n.</i>	Lam.	
Rod, <i>n.</i>	Mêk phung'gûn.	
Roll, cause to revolve by turning over and over, <i>v.</i>	Ga' leng.	
Roof, thatch, <i>n.</i>	Sâng' â.	
Room, <i>n.</i>	N'dun.	
Root of tree, &c., <i>n.</i>	Phân rû.	
Rope, <i>n.</i>	Sing'ri.	
Rotten, <i>a.</i>	Phû, yêt.	The two words appear to be interchangeable.
Rough, not smooth, <i>a.</i>	Mô'zút.	
Round, <i>a.</i>	Gûm'din.	
Rub, <i>v.</i>	Ga'nûn.	
Rubber, <i>n.</i>	Ko'noi.	
Run, <i>v.</i>	La'gat.	
Run away, escape, <i>v.</i>	Phrong.	
Rust, <i>n.</i>	Lung'khân.	
Rupee, <i>n.</i>	Da'lâ.	
Saddle, <i>n.</i>	Ân'mâ.	
Salt, <i>n.</i>	Jâm.	

English.	Singpho.	Remarks.
Saltpetre, <i>n.</i>	Yâm ka'ching.	
Salute, greet, <i>v.</i>	Nâ.	
Same, of like kind, identical, <i>n.</i>	Ai'mâ sot <i>or</i> ai'mâ rê.	
Sand, <i>n.</i>	Kûm'sai.	
Sap, gum, <i>n.</i>	Phûn bê.	
Say, speak, affirm, <i>v.</i>	Sû.	
Scar, cicatrix, <i>n.</i>	Wan'ping.	"Wan'ping" scar from a burn.
Scold, chide, <i>v.</i>	Ning'sam.	"Ning'sam" ditto cut.
Scratch, as a cat, tiger, &c., <i>n.</i>	Ngan.	
Scratch, as a human being for itch, &c., <i>v.</i>	Ma'khri.	
Seduce, lead astray, <i>v.</i>	Si'kroi <i>or</i> tsî'kroi.	
Seat, wooden, <i>n.</i>	Ma-tâng'dî tsî' phrong.	<i>Lit.</i> , conversing with, cause to run away.
See, perceive by the eye, <i>v.</i>	La'khûm.	
Seed, <i>n.</i>	Mû.	"Dông" meaning distinguish, perceive, also used.
Seek, search for, <i>v.</i>	Tâm.	
Seer, one who sees, <i>n.</i>	Tam.	
Seer, 2-lb. weight, <i>n.</i>	Mû-da'wâ.	See note opposite "Coward."
Seize, <i>v.</i>	Dok.	
Self, <i>n.</i>	See "Catch."	
Sell, <i>v.</i>	Ting'nâng.	
Send, messenger, &c., <i>v.</i>	Dât.	
Servicable, useful, <i>a.</i>	Dat.	Also means release, let go.
Seven, <i>a.</i>	Khô.	
Seventeen, <i>a.</i>	Sin'it.	
Seventy, <i>a.</i>	Tsî sin'it.	
Sew, <i>v.</i>	Sin'it tsî.	
Shade, shadow, <i>n.</i>	Chui.	
Shake, tree, <i>v.</i>	Sing'nip.	
Shallow, not deep, <i>a.</i>	Gang'ât <i>or</i> ga' nôn.	
Shame, <i>a.</i>	Tâng.	
Share, <i>n.</i>	Gí'yâ.	
Sharp, having thin edge, or sharp point, <i>a.</i>	Man.	
Sharpen, <i>v.</i>	Ma'dai.	
Shield, <i>n.</i>	Ga'rang.	
Shoot, <i>v.</i>	Ning'gâng.	
Shop, <i>n.</i>	See "Fire gun."	
	Jê.	



English.	Singpho.	Remarks.
Short, not long, <i>a</i> .	Ka'tân.	
Show, exhibit, <i>v</i> .	Mo'dân.	
Shut door, &c., <i>v</i> .	Lâ.	
Shoulder, <i>n</i> .	Ka'phâ.	
Sick, <i>a</i> .	See "Ill."	
Silk, <i>n</i> .	Nai.	
Silk-worm, <i>n</i> .	Nai'ri la'tûng.	"Nai'ri" = silk thread, "la'tûng" = worm (silk).
Silver, <i>n</i> .	Kâm'phrong.	
Since, <i>adv.</i> and <i>prep</i> .	M'phrat.	
Sing, <i>v</i> .	Ning'kin or ning'- tsin.	
Singe, <i>v</i> .	Sî'khât or tsî khât.	
Sink, <i>v</i> .	Thin.	
Sister, <i>n</i> .	Nau*, same as bro- ther.	
Sister-in-law, <i>n</i> .	Nam.	
Sit, <i>v</i> .	Dûng.	
Six, <i>a</i> .	Khrû.	
Sixteen, <i>a</i> .	Tai khrû.	
Sixty, <i>a</i> .	Khrû tsî.	
Skin, <i>n</i> .	Phi.	Uttered sharply.
Skin, flay, <i>v</i> .	Phi gâ.	
Sky, <i>n</i> .	Mû.	
Slack water,	Kyâ.	
Slap, <i>v</i> .	Tim'phok.	
Slave, <i>n</i> .	Mi'yam.	

* "Nâm'shâ" or "lâ'shâ" = female or male, is prefixed to deter-
mine whether brother or sister is meant.

"Phu" means eldest brother only (Assamese "kekai") and so is not
used for sister.

In every Singpho family the boys and girls are named according to
seniority by a fixed rule, which is never altered or broken through,
thus—

Boys.				Girls.			
1st boy is called	...	Gâm.		1st girl	...	Ka.	
2nd " "	...	Nông.		2nd " "	...	Lâ.	
3rd " "	...	Lâ.		3rd " "	...	Rei.	
4th " "	...	Dû.		4th " "	...	Thô.	
5th " "	...	Tang.		5th " "	...	Kai.	
6th " "	...	Yông.		6th " "	...	Khâ.	
7th " "	...	Khâ.		7th " "	...	M'pî.	
&c.	&c.		&c.		&c.		

OUTLINE SINGPHO GRAMMAR.

English.	Singpho.	Remarks.
Sleep, <i>v.</i>	Yúp.	Same in Miri and Abor.
Slippery, <i>a.</i>	Ma'nên.	
Slowly, <i>adv.</i>	Chan'sù.	
Small, not large, <i>a.</i>	Ka'chì or ka'tsi.	
Small-pox, <i>n.</i>	Mak.	
Smell, <i>v.</i>	Ma'nam.	Often pronounced as if there was an "r" between the "a" and "k".
Smoke, <i>n.</i>	(Wan) khút.	
Smoke pipe, <i>v.</i>	N'lút là.	
Snag, <i>n.</i>	Khon.	
Snake, <i>n.</i>	La'pú.	
Sneeze, <i>v.</i>	Cha'thí or ka'thí.	Uttered sharply.
Snore, <i>v.</i>	Yúp'gok.	
Snot, <i>n.</i>	Nêp.	
Snow, <i>n.</i>	Gên.	
Soak, <i>v.</i>	Ching dá.	
Soft (not hard), <i>a.</i>	Ki'yá or kyá.	
Sole of foot, <i>n.</i>	La'gông la'phân.	
Some, indefinite quantity, <i>a.</i>	Ai ai or kau kau.	
Somebody, <i>n.</i>	Da-má'má.	
Somehow (in some way), <i>adv.</i>	Gi'ning rai'dí mang.	
Something, <i>n.</i>	La'go là.	Lit., male child.
Sometimes, <i>adv.</i>	Ga-loi ga-loi'mé.	
Somewhere, <i>adv.</i>	Ga-dê'goi kún.	
Son, <i>n.</i>	Lá'shá mâng.	
Sort, class, order, caste, <i>n.</i>	Phan.	
Sour, <i>a.</i>	Khri.	Pai'ján.
South, <i>n.</i>	N'dá má'gá.	
Sow, <i>n.</i>	Wá'wí or wá'vì	
Sow (plant by strewing), <i>v.</i>	Gát.	
Span, <i>n.</i>	La'khám.	
Span, <i>v.</i>	La'khám khám.	Lit., fish-egg.
Spark, <i>n.</i>	Wan yám.	
Sparrow, <i>n.</i>	Wú chá.	
Spawn, <i>n.</i>	Ngá'dí.	
Speak, talk, utter words, <i>n.</i>	Gá sígá or tsí'gá.	
Spear, <i>n.</i>	Ning rí.	Sing'kin = throw ditto.
Spear <i>v.</i> (pierce), <i>v.</i>	Gálún.	
Spectacles, <i>n.</i>	Mí'jet.	
Spider, <i>n.</i>	Káng bá.	
" web, <i>n.</i>	Káng bá chip or taip.	



English.	Singpho.	Remarks.
Spin, <i>v.</i>	Rì rì.	
Spindle, <i>n.</i>	Khùng.	
Spine, <i>n.</i>	Mù' rùng n' rãng.	
Spirit, sprite, <i>n.</i>	Nat.	
Spit, eject from mouth, <i>v.</i>	Mi'ên ma' thô.	
Spittle.	Mi'ên.	
Spleen, <i>n.</i>	Sâm'pai.	
Split, wood, <i>v.</i>	Gà.	
Spoon (wooden), <i>n.</i>	La' kung.	
Spread, mat, <i>v.</i>	Nêp.	
Sprout, germinate, <i>v.</i>	Tù.	
Squirrel, <i>n.</i>	Tà' khà.	
Stand up, <i>v.</i>	Cháp.	
Star, <i>n.</i>	Tsi' gan.	
Start (move suddenly from surprise).	Ga' jông.	
Stay, remain, tarry	Sì' lùng.	"Khring" also used.
Steal, <i>v.</i>	La' gù.	
Steel <i>n.</i>	Dân, or ning' jà phri.	Hard iron.
Steep, <i>a.</i>	Ding' dưng.	
Step upon, <i>v.</i>	Ga' bô.	
Stepfather, <i>n.</i>	Wà' doi.	
Stepmother, <i>n.</i>	Nà' doi.	
Stern, of boat, <i>n.</i>	Lí mai.	
Stick (cane) <i>n.</i>	Chong' wai	"Sing' doi," stick used by old people for support.
Stick, ground as a boat, <i>v.</i>	Chà.	
Sting, <i>n.</i>	Ma' len.	"Nâng," <i>v.</i> sting.
Stone, <i>n.</i>	N' lùng.	
Limestone, <i>n.</i>	N' lùng ning' thàn.	
Stool, <i>v.</i>	Khí ê.	
Stoop, <i>v.</i>	Gàm.	
Straight, not crooked, <i>a.</i>	Prêng or ding.	
Straw, paddy stubble, <i>n.</i>	(Mamoni) khù.	
Strangle, by hand, <i>v.</i>	Dà ma' nat.	"Dà" = neck.
Strangle, by rope, <i>v.</i>	Dà git.	Lit., fasten neck.
Strike, <i>v.</i>	Dáp.	
Strong, spirit, liquor, <i>a.</i>	Hêng or jà.	
Strong, possessed of strength, <i>a.</i>	Ning' gún jà.	
Stroll about, saunter, <i>v.</i>	Dám.	
Substitute, <i>n.</i>	Ma' lai.	
Suck, <i>v.</i>	Cháp.	
Suffice, <i>v.</i>	Lô.	Uttered sharply, "ram" = equal, also used.



OUTLINE SINGPHO GRAMMAR.

CSL

English.	Singpho.	Remarks.
Summer, hot season, <i>n.</i> Sun, <i>n.</i> Sunrise, <i>n.</i> Sunset, <i>n.</i> Sunshine, <i>n.</i>	Ning-lung'tā. Jân. Jân prû. Jân shâng. Jân mai.	
Swallow, <i>v.</i>	Mû'ât.	<div> <div> Mû-ât' û, swallow, phûn g d o n' t m i-â' û chew. </div> <div> Swallow, d o n' t chew. </div> </div>
Swell, <i>v.</i>	Bâm.	The "u" in this word is much longer than the one in the word for hill."
Sweet, not sour, <i>a.</i> Swift water, <i>a.</i> Swim, Sword, <i>n.</i> Taboo, <i>n.</i>	Dui. Khâ jâ. Phûng yot. Nâp. Nâ.	<p>Lit., river strong.</p> <p>Uttered sharply, while the voice rests on the "â" in "nâ" = ear, to lengthen it.</p>
Tail, <i>n.</i> Take, receive, <i>v.</i>	Mai'shan. Lâ.	<p>"Lâ" means to convey, move, so that it is used for bring as well as take, "nâ lâ'û" = bring it here, "thô'gôi lâ'û" = take it there.</p>
Take away, <i>v.</i> Take out, remove, <i>v.</i> Take off, clothes, bracelets, &c., &c., <i>v.</i>	Lâ'wâ. Shâ. Yân	<p>Uttered sharply.</p> <p>"Rô," uttered sharply, also used; yân means more to untie.</p>
Talk, converse, <i>v.</i> Taste food, <i>v.</i> Taste liquids, <i>v.</i> Tattoo, <i>v.</i> Ten, <i>n.</i> Teach, <i>v.</i> Tear, <i>n.</i> Tear (separate by violence), <i>v.</i> Tell, acquaint, bid, <i>v.</i>	Gâ mǎ'tâng. Shâ mǎ'dât. Lâ mǎ'dât. Thû. Pha'láp. See Learn. Mǐ prui shǐ. Jô. Ngû.	<p>Long û.</p>



English.	Singpho.	Remarks.
Ten, <i>a</i> .	Shi or tsi.	
Tendon, <i>n</i> .	La'sa.	
Testicle, <i>n</i> .	Ni'di.	
That, <i>dem. pron.</i>	Si'dai.	
Thatching-grass, <i>n</i> .	Khun'du.	
Them, <i>pron.</i>	Khi-ni'fê.	
Then, in that case, <i>conj.</i>	Deng, or si'deng.	
Thence, from that place, <i>adv.</i>	Si-dai'nan.	
There, <i>adv.</i>	Si-dai'goi.	Little way off.
There, <i>adv.</i>	Ô-ra'goi.	Further off.
There, <i>adv.</i>	Thô'goi.	Some distance off. This latter word may be made to mean a very long way off by putting stress on the "hô."
Therefore, <i>adv.</i>	Dai'di.	This is a participle, meaning, <i>lit.</i> , that being.
They, <i>pron.</i>	Khi'ni.	
Thick, close, crowded in space, <i>a</i> .	That.	
Thief, <i>n</i> .	La-gu'da'wâ.	<i>Vide</i> note opposite "Cow-ard."
Thigh, <i>n</i> .	Ma'gi.	
Thin, not thick, <i>a</i> .	Phâ.	
Thin, not fat, <i>a</i> .	La'si.	
Things, <i>n</i> .	Rai.	
Thirst, <i>n</i> .	Phang ga'ra.	
Thirteen, <i>a</i> .	Shi ma'sum.	
Thirty, <i>a</i> .	Dum'shi.	
This, <i>dem. pron.</i>	N'dai.	
This much	N'dai theng.	
That much	Si'dai theng.	
Thorn, <i>n</i> .	Jû.	
Thousand, <i>a</i> .	Hing'ma.	
Thread, for weaving, <i>n</i> .	Ri.	
Threaten, menace, <i>v</i> .	Si'krit, or tai'krit.	
Throat, <i>n</i> .	Yû krô.	"Krô" uttered sharply.
Throw, <i>v</i> .	Ga'meng.	
Throw away, <i>v</i> .	Ma'gau.	
Thumb, <i>n</i> .	La'ta la'nû.	
Thunder, <i>n</i> .	Mô si'gâ, or tai'gâ.	
Thus, in this, that manner, <i>adv.</i>	N'dai sot, si'dai sot.	
Tick, <i>n</i> .	Wâ ma'grâ.	

English.	Singpho.	Remarks.
Tickle, <i>v.</i>	Gi'jok.	
Tie up, fasten to a stake a cow, boat, &c.	Gi'dún.	
Tie, by twisting process, such as cane, <i>v.</i>	Sí'júp, or tsí'júp.	
Tie (fasten generally), <i>v.</i>	Git.	
Tiger, <i>n.</i>	Sí'rông, or tsí' rông.	
Tighten, <i>v.</i>	Sí'jà (or tsí'jà) di.	
Tight, not loose, <i>a.</i>	Chat.	
Tire, jade, &c., <i>v.</i>	Bà.	Long "a", but word ut- tered sharply.
To, <i>prep.</i>	Made by particle "goi."	
Tobacco, for eating, <i>n.</i>	Yá ùm.	
Toe, large, <i>n.</i>	La'gông la'nũ.	
Toe, others, <i>n.</i>	La'gông lí'àng.	"Lí'àng" = finger.
Together, in company, <i>adv.</i>	Rau.	
Tongue, <i>n.</i>	Sing'let.	
Tooth, <i>n.</i>	Wá.	Long "a." Mouth must be opened when pro- nouncing word.
Toothache, <i>n.</i>	Wá ma'chí.	"Ma'chí" means any and all bodily ailment.
To-morrow, <i>adv.</i>	See "Morrow."	
Top, <i>n.</i>	Ka-lông'gông.	
Torch, <i>n.</i>	Wan sí'nan.	
Touch, <i>v.</i>	Ma'grá.	
Touch-wood, <i>n.</i>	Wau'mui.	
Town, <i>n.</i>	Táp.	
Track, <i>v.</i>	Khán.	
Trade, <i>v.</i>	Pa'gá'gá.	
Trader, <i>n.</i>	Pa'gá'da'wá.	Vide note opposite "Coward."
Transplant, <i>v.</i>	Thot'di khai.	Lít, pulling up plant.
Tree, <i>n.</i>	Phún.	
Trouble, annoyance, <i>a.</i>	Jam'jan.	
Trunk of tree, <i>n.</i>	Ning'pot.	
Turn, make upper side lower, <i>v.</i>	Ga'lau.	
Turn over, upset over- turn, <i>v.</i>	Khúp.	"Gí'vin" = turn round.
Turban, <i>n.</i>	Bông'bám.	
Turtle, <i>n.</i>	Tau'lin.	
Task, <i>n.</i>	Kóng.	
Twelve, <i>a.</i>	Shi'p'khóng.	
Twenty, <i>a.</i>	Khán.	

English.	Singpho.	Remarks.
Twice, <i>adv.</i>	N'khong lăng <i>or</i> yâng.	
Twins, <i>n.</i>	Ma'rûn mâng.	
Two, <i>a.</i>	N'không.	
Ugly, not comely, <i>a.</i>	Phrâ n'phrâ.	
Umbrella, <i>n.</i>	Chong.	
Unable, <i>v.</i>	N'ngút.	
Uncle, paternal, <i>n.</i>	{ Wá'di Wá'doi.	Father's eldest brother. ——— youngest do.
Uncle, maternal, <i>n.</i>	{ Châ. Châ yât.	Mother's eldest brother. ——— youngest do.
Understand, <i>v.</i>	Chat.	"yut"=youngest.
Unfinished, <i>v.</i>	N'ngút.	Unperformed.
Unripe, <i>a.</i>	N'min.	
Unfasten, bundle, rope, cane, &c., <i>v.</i>	Yân <i>or</i> rô.	
Uproot, <i>v.</i>	Pê <i>or</i> bô.	
Unserviceable, <i>a.</i>	N'khô.	"Khô" uttered sharply.
Upstream, <i>adv.</i>	{ Khâ'khû. la'thâ.	Locative particle "i" usu- ally attached.
Urine, <i>n.</i>	Jit.	
Vegetable, <i>n.</i>	Sî.	
Voin, <i>n.</i>	Sai'lam.	Lit., blood road.
Very well (used elipti- cally).	Ai yâm.	
Village, <i>n.</i>	Ma'rêng.	
Vomit, <i>v.</i>	M'phat.	
Vulture, <i>n.</i>	Láng'dâng.	
Walk, <i>v.</i>	Lam sâ ngút.	Lit., road go able.
Wall, of house, <i>n.</i>	Si'gâm.	
Want, require, <i>v.</i>	Râ.	
War, <i>n.</i>	Phên.	"Phên khat"=make war.
Warm, <i>a.</i>	Lâm.	
Warm (make hot) <i>v.</i>	Si'lâm <i>or</i> tsî'lâm.	
Wasp, <i>n.</i>	La'gât gâtjân.	
Wash, clothes, <i>v.</i>	Krút.	
Wash, face, <i>v.</i>	Ka'shin.	
Wash, hands, <i>v.</i>	Ka'shin <i>or</i> la'mit.	
Water, <i>n.</i>	N'chin.	
Wax, <i>n.</i>	Kông rêp.	
Weak, <i>a.</i>	Ning gûn ka'tâ.	Lit., without strength.
Wood, <i>n.</i>	Ching.	
Weed, <i>v.</i>	Ching bô <i>or</i> kên.	"Bô" means to uproot.
Weave, <i>v.</i>	Dâ dâ.	
Weigh, <i>v.</i>	Chên.	

OUTLINE SINGPHO GRAMMAR.

English.	Singpho.	Remarks.
West, <i>n.</i>	Jân shâng.	
Wet, containing water, <i>a.</i>	Ma'dit.	
Wet, moisten with water, <i>v.</i>	Si'phek or tsí'phet.	
Wet season, <i>n.</i>	Yú'nam.	
What? <i>Interrog.</i> and <i>rel. pron.</i>	Ma-khai'má.	
Whatever, <i>pron.</i>	Ma'khai rai'di mang.	
When, at the time that, <i>adv.</i>	Made by participle yâng.	
When? (at what time), <i>adv.</i>	Ga-loi'mê.	
What sort or kind	Gi'ning rai'dai.	
Whence? <i>adv.</i>	Ga-dê goi nan.	
Where? <i>adv.</i>	Ga-dê'goi.	
Which? <i>interrog. pron.</i>	Ga-dê'na' wâ.	
Whistle, <i>v.</i>	U'gui or ka'phû.	
White, <i>a.</i>	Phrông.	
White ant, <i>n.</i>	Kú'khún or gú'- gún.	
Who? <i>Interrog. pron.</i>	Da'mâ.	
Whose?	Da-ma'nâ.	
Why?	Ma-khai'di?	
Wide, <i>a.</i>	No word, ga-bâ' =large, used.	
Widow, <i>n.</i>	Nâm'dû.	
Widower, <i>n.</i>	Lá'dû.	
Wife, <i>n.</i>	No word, nâm'shâ =female, woman, used.	
Wind, <i>n.</i>	M'bûng.	
Wink, eye	Mi grip.	
Winter, cold season, <i>n.</i>	Ning-shûng'tâ.	
Wing, <i>n.</i>	Sing'không.	
Wipe, <i>v.</i>	Ka'chât.	
Wish, long for, <i>v.</i>	Mit or mi'yô.	
With, means, instrument, association, <i>prep.</i>	Si'rá (or tsí'rá) or da'phom.	
Without, destitute of, want- ing, <i>prep.</i>	Ka'tâ.	
Woman, female, <i>n.</i>	Nâm'shâ.	
Womb, <i>n.</i>	Mâng rông'dai- m'phông.	"M'phông," pocket, bag, &c, <i>vide</i> note opposite.
Work, labour, <i>n.</i>	Mâng'li.	
" " "	Mâng'li di or rai.	

English.	Singpho.	Remarks.
Worm, earth, <i>n.</i>	Chû'kai.	
„ intestinal, <i>n.</i>	Tûk.	
Wring, clothes, <i>v.</i>	Shûp.	
Wrist, <i>n.</i>	La'tà la'mì.	Hand joint.
Write, <i>v.</i>	Ka.	
Yam, <i>n.</i>	Nai'pho.	
Yawn, <i>v.</i>	Sì'khâm, or tsì'- khâm.	
Yes, <i>n.</i>	Lí'ning.	
Yellow, <i>a.</i>	Chit.	
Yes, affirmation and con- sent, <i>adv.</i>	Rò.	
Yesterday, <i>n.</i>	Ma'ni.	
Day before yesterday, <i>n.</i>	Màng'ni.	
Yet, up to present time, <i>adv.</i>	Yá'mang.	<i>Lit.</i> , now even: "ga'lai" is likewise used.
Yoke, <i>n.</i>	Ning'krau.	
Yolk, <i>n.</i>	Dí'tum.	
Young, of animal, <i>n.</i>	Ka'shâ.	Also used to denote a child.
Young man, <i>n.</i>	Sha'brâng.	
Young woman, <i>n.</i>	Ma'khon.	"Sì'ri" is likewise used. It means a virgin, young woman.
Youngest, <i>a.</i>	Yât.	

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