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OUTLINE GRAMMAR

OF

THE LHÖTĀ NĀGĀ LANGUAGE;

WITH

A VOCABULARY AND ILLUSTRATIVE SENTENCES.

BY

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## PREFACE.



MY object in preparing this brief work has been to furnish some assistance to any who, either in the interests of good government or of the Christian religion, may wish to acquire the Lhōta Nāgā language.

With the exception of a few words collected by Captain John Butler, B.S.C., the following Outline Grammar, with a vocabulary and illustrative sentences, is the first presentation of the speech of the Lhōta Nāgās.

I gratefully acknowledge the interest taken in my labours by Mr. W. E. Ward, M.A., C.S., Chief Commissioner of Assam, through whose kindness this publication has been made possible; and also the assistance I have derived from the perusal of an article by Mr. John Avery, M.A., on the "Aō Nāgā Language of Southern Assam," reprinted from the American Journal of Philology, Volume VII, No. 3, and an "Outline Grammar of the Angami Nāgā Language" by Mr. R. B. McCabe, C.S.

I am especially indebted to my wife, who has travelled with me through the mazes of this new language and by many helpful suggestions has added much to the accuracy of the following pages.

W. E. WITTER.

WOKHA NAGA HILLS,  
*The 9th September 1887.*



## ALPHABET.

In preparing the following pages for the Government Press, I have followed the suggestions of Mr. C. J. Lyall, C.I.E., employing as an alphabet for the Lhōtā Nāgā language the Roman character with the help of diacritical marks, as follows :—

## VOWELS.

*a*—unmarked, short as in “company,” like the sound of *u* in “but.”

*ā*—long, as in “father.”

*ā̄*—broad, as in “ball.”

*ā̇*—sharp, as in “pan.”

*e*—unmarked, as in “then,” “met,” “bed.”

*é*—for the sound of *ey* in “they” or *ai* in “aim.”

*i*—unmarked, as in “thin.”

*ī*—long, as in “machine,” never for *i* in “shine.”

*o*—unmarked, a medium sound, neither so short as in “not” nor so long as in “naught.”

*ō*—long, as in “bone.”

*ö*—a peculiar sound, somewhat resembling the German *ö* in “schön.”

*u*—like *u* in “pull,” “bull,” never the sound of *u* in “hull,” “skull.”

*ū*—long sound of *oo* in English.

*ü*—a thin, light sound of *u*, about half-way between the sound of *u* in “but” and the sound of *u* in “bull.”

## DIPHTHONGS.

*ai*—as *ie* in “lie.”

*au*—as *ow* in “how.”

*yū*—as *ui* in “suit.”

*oi*—as *oy* in “boy.”

## CONSONANTS.

*b*—as in English.

*c*—is discarded, except in *ch* as in “church,” and *chh* a prolongation of the same sound, and when it follows the letter *s* in order to prolong or slightly aspirate that letter.

*d*—as in English.

*f*—as in English.

Alphabet.

- g*—discarded, except when in combination with *n*, as in “song.”  
*j*—discarded.  
*k*—as in English.  
*l*—as in English.  
*m*—as in English.  
*n*—as in “now.”  
*ṅ*—gives a nasal intonation to a vowel, and corresponds with the *sundrobindu* of Assamese and Bengali. This nasal intonation of vowels is very common in Lhōtā Nāgā.  
*ng*—like *ng* in “song.”  
*p*—as in English.  
*q*—discarded. *kw* = the sound of *qu* in “queer.”  
*r*—as in English.  
*rr*—employed when *r* is strongly trilled.  
*s*—as in “this.”  
*sh*—as in “shall.”  
*t*—as in English.  
*th*—as in “hot-house.”  
*v*—as in English.  
*w*—as in English.  
*x*—discarded.  
*z*—as in English.

Lhōtā Nāgā unlike the *Aō* abounds in aspirate consonants. Besides those above mentioned, the following are more or less frequent :—

*dh, fh, kh, lh, mh, ph, phh, rh* and *sh*.

A peculiar sound is sometimes given to the consonants *d* and *l*. As these sounds are infrequent and can only be learned by ear, I have thought it unnecessary to add any distinguishing mark.

The letters *b, k* and *v* are often mute, as is also *g* following *n*.

The number of letters that are used interchangeably in Lhōtā Nāgā are surprisingly large: some are interchangeable in certain words, and not in others.

A few illustrations will indicate the variety of these mutations.

VOWELS.

- a* and *ā*—lamatero, lamātero = this and that.  
*ā* and *e*—tāro, tero = ten.  
*ā* and *o*—nnā, nno = you.  
*ā* and *o*—rokrā, rōkro = sixty.  
*e* and *i*—theni, thingī = with, toward.  
*e* and *ī*—mepōk, mīpōk = ashes.

*Alphabet.*

- e* and *ai*—yāntse, yāntsai = poor man.  
*i* and *ü*—otsī, otsü = rice.  
*ō* and *ü*—nchōkāpeṇ, nchūkāpeṇ = daily.  
*ō* and *yū*—ōchō, ōchyü = tomorrow.  
*üe* and *wi*—efüe, efwī = thief.

CONSONANTS.

- b* and *p*—ōlab, ōkap = a grave.  
*b* and *v*—ekab, ekav = a bribe.  
*ch* and *kh*—ōkhīā, ōchiā = who.  
*dl* and *dr*—ekō hendlyūwo, ekō hendrūwo = a span.  
*h* and *p*—tāmhō, tāmpō = another.  
*kh* and *th*—khīālā, thīālā = shoots.  
*l* and *n*—n-lī, n-nī = is not.  
*m* and *p*—ōmōmō, ōpōpō = himself.  
*m* and *n*—m-mā, n-vā = is not.  
*m* and *v*—m-mā, n-vā = is not.  
*m* and *w*—m-mo, n-wo = not go.  
*n* and *y*—nī, yī = you.  
*n* and *ṅ*—ōlān, ōlāṇ = road, path.  
*n* and *ng*—thenī, thingī = with, to.  
*p* and *s*—pōkthetā, sokthetā = put on the upper cloth.  
*tsü* and *tsü*—kyōṇtsü, kyōṇtzü = all men.



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# OUTLINE GRAMMAR

OF

## THE LHŌTĀ NĀGĀ LANGUAGE,

WITH

### A VOCABULARY AND ILLUSTRATIVE SENTENCES.

---

Lhōtā Nāgā may be described as a "non-Aryan" language of the Indo-Chinese stock.

It constitutes the speech of about thirty thousand Nāgās who occupy sixty villages, all but four of which are included in the Wokha subdivision of the Nāgā hills.

Their location may be more exactly defined as lying on the southern edge of the Sibsagar district, having as their southern boundary the Doyang river as it enters the hills, and thence following the curve of the hills to about 20° 20' N. Lat., where they are met by the Aō or Hatigōriā tribe of Nāgās.

Like the speech of neighbouring tribes, Lhōtā Nāgā is found to be in the early stages of agglutination.

Its monosyllabic base is quite apparent, but in its present state it is unquestionably rather dissyllabic than monosyllabic. In this it corresponds with Aō Nāgā.

The tendency to dissyllabify the language is seen from the fact that nearly every noun, which would otherwise be a monosyllable, becomes a dissyllable by assuming the prefix *ā*, which prefix is again dropped so soon as a possessive or modifying word can unite with the stem of the noun to form a dissyllable, *e.g.*,—

*Ōyān* = village.

*Niyān* = your village.

*Otchhū* = water.

*Elam* = hot.

*Tchūlam* = hot-water.



## PRONUNCIATION.

The marked varieties of intonation and pronunciation of words and sentences among persons of the same, and more particularly among those of different villages, together with the use of certain root words, which, in the development of the language, have lapsed into so vague and general a signification, that they are now simply used as particles to modify the meaning, and relations of other words constitute the chief difficulties in acquiring the languages of these rude hill tribes.

The chief cause of the difference in the pronunciation of words is clearly traceable to the isolated lives of the natives. As each village occupies a separate hill-top and has little communication with other villages, except for occasional purposes of trade, or when they join the war-path against some common enemy, a dialect is developed, distinguishable at once from that of every other village.

Again, in all Nāgā land there are small groups of villages which, by frequent and friendly intercourse, have produced dialects characteristic of these several groups.

In acquiring the language it is well to employ, as far as possible, individuals representing these several groups, especially if the difference in dialects is not too marked.

Lhōtā Nāgā has been very aptly characterised as a "hilly language." Sentences are sometimes spoken in waves of sound, beautifully balanced, and not unmusical. More often, however, the progress of a sentence is jagged, abrupt and precipitous in its utterance. Slight difference in stress is the only distinguishing feature of many words. Thus, *yiā* means either to go or to come, *ōyān* = a village or another person, *ōsā* = a sitting-place or to wait, *ōnāng* = pith or a stone, &c., &c.

These differences in accent can only be properly learned by ear, and I have made no attempt to mark tones or emphasis except in the single instance of negatives. These are indicated by a dash following the syllable of negation, which is always to be pronounced on a much higher key than the rest of the word.

*M-mā* = is not.

*Mmā* = stomach. (The two ems in the latter case are to be pronounced on nearly the same key.)

*N-li* = is not.

*Nli*, or *nni* = tongue.



It should also be remembered that the voice always falls at the close of a sentence, and in double interrogatives, where the verbal root is reduplicated, the first syllable of the interrogative verb is to be spoken on a much higher key than the rest of the word. These forms of interrogation are fully explained under interrogative forms of the verb.

For remarks on interchangeable and mute letters, see under Alphabet.

In the study of *Lhōtā Nāgā* much care should be taken to ascertain, so far as possible, the precise meaning in each case of those root-words which have ceased to be used as words by themselves, but combine with the roots of other words to modify their meanings and relations.—See under Verbal Modifiers.

## ARTICLE.

*Indefinite Article.*—In *Lhōtā Nāgā* the place of the indefinite article is supplied by the demonstrative particles *nchyūā* = “one,” referring to individuals of the human species, and *matsangā* or *ntsangā* = “one” of any class of objects.

I see a man—

*Ānā Kyōn nchyūā hūngālā.*

” ” *matsangā* ”

*Lit.*—I man one see.

I see a bird—

*Ānā wōro matsangā hūngālā.*

” ” *ntsangā* ”

*Lit.*—I bird one see.

The above particles are employed, however, only when special attention is drawn to the fact that but one object is mentioned.

*Definite Article.*—Strictly speaking, there is no definite article. Its place is supplied by the demonstrative pronouns *shī* = “this” and *chī* = “that,” and by the relative pronoun *chī* or *chū* = “the one.”

Give me the book.

*Kāko shī ā piā.*

*Lit.*—Book this me give.

Give me the walking-stick.

*Chārōng chī ā piā.*

*Lit.*—Walking-stick that (at some distance) me give.

The boy who came yesterday.

*Nchō nūngōr erōwōchī.*

*Lit.*—Yesterday boy coming the one.



The particle *cho* also, a frequent affix of nouns and pronouns, seems often to have the force of the definite article :

This is good, that is bad.

*Shīcho mhōnā, ōchīcho m-mho.*

*Lit.*—This the good, that the bad.

## NOUNS.

### I.—CLASSIFICATION.

Under the classification of nouns I need only refer to the formation of collective, verbal or participial, and diminutive nouns.

I.—Collective nouns are formed by affixes or added words signifying a collection of objects of the same kind :—

The affix *tsü* or *tsü* signifies all, large, whole.

*Kyōntzū* = all men.

*Metātsū* = all places, the whole place.

*Yāntzū* = a large village, — one containing many men and many houses.

*Kyōntzūyān* = all villages.

*Oyan ekāni* = the whole village, — all the inhabitants, all the fighting men.

The affix *yo* from *ōyo* = a group, clump.

*Kyōnyo* = a group of men.

*Ōtōngyo* = a clump of trees.

*Eyo* = we (the group of us).

The affix *ten* from *ōten* = herd, flock, shoal.

*Māngsūten* = a herd of cows.

*Nten* = you (several), (the flock of you).

*Wōroten* = a flock of birds.

*Ongoten* = a shoal of fish.

II.—Verbal or participial nouns are formed by—

(1) Affixing *phen* or *pen* to the verbal root :—

*Kōkthe* = to sit.

*Kōkthephen* = a sitting-place, a chair.

*Erām* = to write.

*Erāmphepen* = an instrument for writing, a pen.

(2) By affixing *ey* to the verbal root :—

*Shisho* = to trade.

*Shishoey* = a trader.

*Ōyōncho* = to work in metals.



*Ōyōnchōen* = a worker in metals, a blacksmith.

*Yōnchōen* = " " " "

(3) By employing both the prefix *e* and the affix *ep* :—

*Ōyōncho* = to work in metals.

*Ōyōn echoen* = a worker in metals.

*Vü* = to sew.

*Evüen* = a tailor.

When the verbal root ends in *ān* or *en*, the derivative noun is formed by simply changing the final *n* to *ṅ* nasal, and prefixing *e* to the verbal root. The prefix *e* is sometimes suppressed for the sake of euphony :—

*Ōngoyen* = to sell fish.

*Erān* = to write.

*Ōngoeyen* = a fish-monger. | *Erāṅ* = a writer.

4. By affixing to the verbal root the participial affix *wō*, sometimes for euphony *mō* or *ō*, one form of the verb "to go" signifying "gone," "become", and the further affix *chī*, the third personal pronoun, which, when thus employed, becomes a relative. Nouns thus formed generally take the prefix *e* :

*Tso* = to eat.

*Vān* = to stay.

*Etsōwōchī* = (he) who eats. | *Evāṅmōchī* = the one who stays.

See again under formation of adjectives.

Diminutive nouns are formed by means of the affixes *ro*, *dro*, *rōro*—

Village = *Ōyān*.

Duck = *Photak*.

Small village = *Yāndro*.

Duckling = *Photakro*.

Leaf = *Lōmo*.

Woman = *Elüé*.

Leaflet = *Lōmōro*.

Girl = *Elüérōro*.

NOTE 1.—The affix *pōe* used with nouns signifies "another" :

*Yāmpōe* = another village.

*Nzūpōe* = another year.

*Tsangpōe* } = another day.

*Engipōe* }

NOTE 2.—The word *thāmpo*, *thāmho*, signifying another, sometimes becomes an affix, and itself takes the affix *thang* denoting "time" :

*Ōyān* = village.

*Yānthamo* = another village.

*Tāmpōthang* } = another time.

*Tāmhōthang* }

NOTE 3.—Nearly every noun which is not a dissyllable becomes such by means of the prefix *ō*, which is again dropped so soon as a possessive or other modifying word can unite with it to form a word of two or more syllables :

*Attributes of Nouns.*

<i>Ōkī</i> = house.	<i>Shenā</i> = hot.
<i>Ākī</i> = my house.	<i>Tchhūshen</i> = hot-water.
<i>Otchhū</i> = water.	<i>Ōtōng</i> = tree.
<i>Elamo</i> = hot.	<i>Etsi</i> = Sahab.
<i>Tchhūlam</i> = hot-water.	<i>Etsitōng</i> = Sahab's tree.

ATTRIBUTES OF NOUNS.

I.—GENDER.

In Lhōtā Nāgā the distinctions of gender apply only to animate objects, which are either male or female, and are indicated in two ways :—

- (1) By the use of different sexual names which are confined to words implying human relationships.
- (2) By added words for male and female.

*I.—Different Sexual Names.*

Masculine.	Feminine.
Bachelor = <i>Khyandrōe</i> .	Maid = <i>Lōrōe</i> .
Boy = <i>Ōngo</i> .	Girl = <i>Ōkā</i> .
Brother (younger) = <i>Ōnyūi</i> (older) = <i>Ōtā</i> .	Sister = <i>Ōyūlüe</i> .
Brother-in-law = <i>Ōnāng</i> .	Sister-in-law = <i>Omi</i> .
Father = <i>Ōpō</i> .	Mother = <i>Ōyo, ōpvu</i> .
Grandfather = <i>Ōmotsū</i> .	Grandmother = <i>Ōtsū</i> .
Husband = <i>Ōrāpvū</i> .	Wife = <i>E-ng</i> .
Husband = <i>Ōkī khamo</i> .	Wife = <i>Ōkī kham</i> .
Uncle (paternal) <i>Ōpōramo</i> , <i>Ōpōrō</i> .	Aunt (paternal) = <i>Ōno</i> .
Uncle (maternal) <i>Ōmo</i> .	Aunt (maternal) = <i>Ōphyo</i> .

*II.—Added words for Male and Female.*

These words differ somewhat according to the class of objects referred to. Thus, the word for male is *epüé*, and the word for female *elüé*, respectively, of human beings, and *ōpōng* = male, and *ōkhō* = female, when applied to the lower animals.

(1) *Added words for Male and Female :—Human Species.*

As in other languages, many names of animate objects convey in themselves no idea of gender:

*Nūngōr* = any young person, not an adult.

*Nūngōr epüé* = boy ; *Nūngōr elüé* = girl.

*Attributes of Nouns.*

*Ōtsōe* = child.

*Ōtsōe epüé* = male child; *Ōtsōe elüé* = female child.

*Ngāro* = infant.

*Ngāro epüé* = male infant.

*Ngāro elüé* = female infant.

*Chenchī engai* = servant.

*Chenchī engai epüé* = man servant. *Chenchī engai elüé* = female servant.

*Kyōn* = a Lhōtā Nāgā.

*Kyōn epüé* = a Lhōtā man. *Kyōn elüé* = a Lhōtā woman, *Nāginī*.

The word *kyōn* seems to be the nearest approach to a general term for man, although in its general application it has reference only to individuals of the Lhōtā tribe.

(2) *Added words for Male and Female:—Lower Animals.*

*Phurro* = dog.

*Masc.*—*Phurro ōpōng*, *phurro pōng*, *phupōng*.

*Fem.*—*Phurro ōkhō*.

*Ziro* = rat.

*Masc.*—*Ziro ōpōng*, *ziro pōng*.

*Fem.*—*Ziro ōkhō*.

*Hōno* = fowl.

*Masc.*—*Hāmpōng* = cock.

*Fem.*—*Hānhō* = hen.

NOTE.—It will be seen from the above that these added words by contraction often become really affixes of the term denoting the species. Sometimes, owing to euphonic changes, quite a different word is produced. Thus, the words for cock and hen noted above.

## II.—NUMBER.

In Lhōtā, as in other Nāgā languages, number is indicated by no special sign when the context renders this unnecessary.

When, however, the context is considered an insufficient guide as to the number of objects referred to, *nchūā* = "one," applied only to individuals of the human species, and *matsangā* or *ntsangā* = "one" of any class of objects, are used to denote the singular number; and either the demonstrative pronouns *shīāng*, *shīāno*, *hiāno* = "these,"



and *chiāng*, *chiāno*, *chiān*, *ōteno* = "those," or one of several nouns of multitude, are used to denote plurality of objects:

Yesterday a man came.  
*Nchö kyōn nchyūā rōcho.*

*Lit.*—Yesterday man one came.

*Nchö nchyūā rōā.*

*Lit.*—Yesterday one (man) came.

I have one horse.  
*A korr matsangā liā.*

*Lit.*—My horse one is.

The men have gone.  
*Kyōn shiāng yichākā.*  
*Kyōn chiāng yichākā.*  
*Kyōn ōtēnā yichākā.*

The more common nouns of multitude are *ōten* = flock, herd, shoal; *ōyo* = a clump, group; *khōlōk* = a pile, a company, a gathering; *enni etham* = two or three; *mezū māngo* = four or five, &c., &c., signify "several."

*Terrāro* = a few, several.

*Elam* = many.

In Lhōtā, as in the Aō and Angāmī Nāgā languages, a rudimentary dual is seen in the use of the numeral adjective two = *ōnī* in Lhōtā (*nā* in Aō and Angāmī) whenever they wish to express duality.

He and my brother have gone to the bazaar.  
*Shihā ātā ōnī shī skopheni iyā.*

*Lit.*—He and my brother two bazaar to have gone.

We (he and I) will come.  
*Shī enī iyū.*

*Lit.*—He we two will come.

NOTE.—Angāmī Nāgā for the same would be *He nā vōrtōwo.*

Andrew and Philip.  
*Andriā Filip ōnī.*

*Lit.*—Andrew Philip two.

NOTE.—Aō Nāgā for the above would be *Andriā āser Filip nā.*

*Lit.*—Andrew and Philip two.



Adjectives.

The red hen is a great layer.  
*Hōno emyammoçhūna elam echiālā.*

NOTE 4.—Nouns, adjectives and verbs are in their root forms indistinguishable from one another: e.g.—

Eatables =  $\left\{ \begin{array}{l} Etsōwo. \\ Tsōpen\ epen. \\ Etsōyū\ (\text{food and drink}). \end{array} \right.$

Eatable = *Etsōwo.*

Not eatable = *N-tsowo.*

Good to eat = *Etsō mhōnā.*

An eater = *Etsōe, tsōe.*

The one who eats = *Etsōwōchi, etsōwōchū.*

Eating = *Tsōna.*

Eats = *Tsoālā, tsōā, tsō.*

To eat = *Tsō, etsōlo, tsōlo.*

NOTE 5.—The particle *e*, which often appears as a prefix to nouns, adjectives and supines, seems like the prefix *te* before consonants and *t* before vowels in Aō Nāgā to have no formative significance, and may be assumed or thrown off at pleasure. It is perhaps slightly intensive in character, but is more likely assumed for the sake of euphony and to avoid the occurrence of monosyllabic words.

ADJECTIVES.

I.—FORMATION.

As noted above, adjectives take the case affixes of the nouns which they qualify, or are followed by the postpositions governing those nouns. In this sense only can they be said to have declension:—

There is fruit on the tall tree = *Ōtōng sapōlo tsangthi mpāpā.*

*Lit.*—Tree tall on fruit is.

My new pony kicked a boy = *Ā korr ethānā nūngōr epācho.*

*Lit.*—My pony new boy kicked.

Adjectives sometimes precede the nouns which they qualify:—

A wise man = *Ntsū kyōn.*

Simple adjectives are made participial or verbal by means of the double affix *wōchi*, explained under verbal or participial nouns. These participial adjectives have a prevaillingly relative sense and stand in situations where in English we ordinarily employ a relative clause:—

Put the "dao" in the large basket = *Ōhān tsapōwōchi nūngi lepōk hi thetā.*



*Lit.*—Basket large the one in “dao” this place.

NOTE 1.—It is interesting to note that in Aō Nāgā the particle *bā* changed from *pā*, the third personal pronoun, becomes the affix of verbal adjectives and nouns, and is used in a relative sense precisely as *chī* or *chū* in Lhōtā.

Thus in Aō—

*Bushī* = sought.

*Bushībā* = (he) who sought.

In Lhōtā—

*Yāna* = seeking, sought.

*Yāmmōchī* = { seeking gone the one.  
(he) who seeks.  
(he) who sought.  
the seeker.

NOTE 2.—Professor John Avery, in his Outline of “The Aō Nāgā in Southern Assam,” says a suffix nearly identical in form and use with the one in Aō quoted above occurs in Lepcha, thus from *rōk* = “to read” is formed *rōbō* = “a reader.”

In Lhōtā—

*Erām* = to write.

*Erāmmōchī* = { writing gone the one  
(he) who writes,  
the writer.

Professor Avery adds, “It is curious also to observe the syllable *bā* is both the relative pronoun and the adjective-forming prefix in Khasi, a language which, though bordering on the Nāgā tongues, is supposed to be quite unrelated to them.”

NOTE 3.—The use of the participial affix *wō* = “gone,” “become” in the formation of verbal or participial adjectives and nouns, may perhaps be more readily understood, if we illustrate some of its uses as a verb and participle :—

How old are you ?

*Ni pōksī nzū kōtā wōlā ?*

*Lit.*—You having been born years how many gone ?

How many days has he been absent ?

*Shi yisī nchōk kōtā wōlā ?*

*Lit.*—He having gone days how many gone ?

He has been absent two days.

*Shi yisī nchōk enni wō.*

*Lit.*—He having gone day's two gone.

You are taller than I.

*Aiyo ni sapō wō.*

*Lit.*—I you tall gone or become.

## 2.—COMPARISON OF ADJECTIVES.

(1) *Comparative.*—When two objects are compared in a declarative sentence, the adjective takes the participial affix *wō* = “gone,”



## Attributes of Nouns.

The Babu sold his pony to my brother.

*Bābūnā ōmō korā ātā thenī yenā.*

The following sentences illustrate the use of the dative or ablative of accompaniment:—

He eats with me.

*Shinā ā thenī ōtsī tsōālā.*

Come with me.

*Ā pānā rōā.*

He went with the Sahab.

*Shīcho etsī sirrā wōcho.*

He stays with me.

*Shinā ā nso vānālā.*

We sleep together

*Enī nso yipālā.*

It will be seen in the last two sentences that *nso* seems to be used in the one case as a postposition governing the pronoun *ā*, and, in the other case, as an adverb of manner qualifying the verb.

## 4.—Accusative Case.

In the accusative case we have the crude form of the noun: *e.g.*—

He eats salt = *Shinā ōmā tsōālā.*

When the verb has two objective complements, one direct and the other indirect, the latter stands nearest the verb: *e.g.*—

He gave me salt = *Shinā ōmā ā pīcho.*

## 5.—Ablative Case.

The affix *nā* is generally the sign of the ablative case. It is, however, sometimes omitted: *e.g.*—

Whence did you come?

*Nno kūnā rōchōlā?*

I came from my house.

*Ā kinā rōcho.*

He has gone from here.

*Shī hellōnā yīchākā.*

I killed him with (by means of) a stone.

*Ānā ōnungnā shī ephīātsangcho.*

You go by boat, I'll go afoot.

*Nno ōhrōngenā wōā, aīyo ōchōenā iyū.*

For postpositions see under Dative and Locative Cases.



## 6.—Locative Case.

In the locative case we have the crude form of the noun, the same with the terminations *i* = "in," *o* or *lo* = "on," and *we* or *wi* = "in the direction of," "on," "upon," or the simple noun with the postpositions:—

*Ōnūngi* = in, among.

*Tāchūngi* = in, inside.

*Ōpōni* = on, upon.

*Ōkapi* = below, under, &c., &c.

Put this in the basket = { *Shicho ōhai thetā.*  
*Shicho ōhā nūngi thetā.*

The book is on the ground = { *Kāko lōko liā.*  
*Kako lōkolo liā.*

The fruit is on the tree = { *Tsangthi ōtōngo liā.*  
*Tsangthi ōtōngwe mpāpā.*

He is in the house = *Shi ōki tāchūngi vānā.*

The orange is on the table = *Kōngken pilang pōni liā.*

Put my shoes under the table = *Ā chōkab pilang kapi vātā.*

You stand at my left hand and let him stand at my right hand = *Nno āmymwe vānā, shi aiyiwe vāntōkā.*

Still other postpositions will be found in the Vocabulary, in the list of Postpositions and in the list of Adverbs, Adverbial Phrases and Affixes.

NOTE 1.—Nouns and adverbs take the affix *tī*, *kī*, signifying "only," "alone," "just," "only."

Only the Sahab came = *Etsitī rōcho.*

He has just gone = *Nthāngātī iyā.*

NOTE 2.—It will be found that the case endings and postpositions mentioned above interchange their meanings to some extent according to the words with which they happen to be used, as is also the case in *Āō Nāgā*,

NOTE 3.—When a noun is modified by a following adjective, the case termination or the postposition follows the latter, or, in other words, the adjective is inflected instead of the noun. This is also the case in *Āō Nāgā*: e.g.—

My white pony eats oranges—

*Ā korr emmhüwochīna kōngke tsōālā.*

There is much fruit on the large tree.

*Ōlōng tsapōlo tsangthi elam liā.*

*Lit.*—Tree large on fruit much is.

*Attributes of Nouns.*

In Lhōtā the word for two is occasionally omitted when two are spoken of:

My brother and his brother went.  
*Atā nā shi ōtā tō wōcho.*

Here the particle *nā* is the conjunction "and," and the particle *tō* following *ōtā* is frequently used when two or more objects are spoken of in succession.

III.—CASE.

In Lhōtā Nāgā case relations are denoted by an incomplete system of declension, and also by the use of postpositions—words used like prepositions but always placed after the word governed.

1.—Nominative Case.

(1) The subject-nominative of an active transitive verb ends in *nā*. When there are two or more nominatives to the same verb, the particle *nā* is affixed only to the one nearest the verb.

The conjunction *nā* = "and" is not to be confounded with the affix *nā* of the subject-nominative.

(2) The subject-nominative of an intransitive verb is generally the crude form of the noun, or the crude form with the affix *cho*. Occasionally, however, the subject of an intransitive verb ends in *nā*.

The horse eats grass.

*Korrnā ōchāk tsōālā.*

Your father is calling you.

*Nipōnā nī tsālā.*

Your brother and my brother killed a tiger.

*Nitā nā ātātōnā mhurr langtātā.*

NOTE.—The *nā* following *nitā* is the conjunction "and," and the *nā* affixed to *ātātō* the sign of the nominative case.

This is good, but that is bad.

*Hicho mhōnā, ōsī ōchīcho m-mhō.*

I am tired.

*Ā mōktātā.*

The cow is hungry.

*Māngsū wōntōntsangā.*

„ *wōntōntātā.*

I will go.

*Ānā wō, aiyo wō.*

He has gone.

*Shi yichakā, shinā yichākā.*



## 2.—Genitive Case.

The genitive case is expressed simply by position before the governing noun :

What is your brother's name ?

*Nītā myangcho ōchōwēlā ?*

*Lit.*—Your brother name what is ?

His name is Ōnhyūwo.

*Shī myang Ōnhyūwo.*

*Shī myangcho Ōnhyūwo.*

## 3.—Dative Case.

Nouns in the dative end in *i* = "to" and *o* = "for," or take the postpositions *etchī*, *etchū*; *etscōnā* = "for," *thenī*, *thingī* = "to," and *pānā*, *nzo*, *sirrā* and *thenī*, *thingī* = "with." These last may be classed as dative or ablative of accompaniment :

I will go to your village.

*Ānā nī yānī wo.*

*Lit.*—I your village to will go.

NOTE.—When the noun ends in *ā*, it unites with the *i*, the sign of the dative, to form the diphthong *ai* : e.g.—

I will go to the jungle.

*Ānā ōrai wō.*

He has gone for wood.

*Shinā ōtsango iyā.*

I came to see your house.

*Ānā nīkī zelo rōcho.*

*Lit.*—I your house for (the purpose of) seeing came.

Sometimes the noun remains unchanged :

Give this to Onhyuwo.

*Shī Ōnhyūwo piā.*

The dative "for" expressed by means of the postposition *etchū*, *etchī* or *etscōnā* :

Buy a cloth for my brother.

*Ā tā etchū ōscū shiā.*

*Lit.*—My brother for cloth buy.

When persons are spoken of in the dative case with "to," this preposition is sometimes indicated by the postposition *thenī* or *thingī* : e.g.—

Go to the Sahab.

*Etsi thenī wōā.*



## Adjectives.

“become”, sometimes for euphony *mō* or *o*, and the subject of the expression is placed after the object with which the comparison is made: *e.g.*—

You are taller than I.

*Aiyō nī sapō wō.*

*Lit.*—I you tall gone or become.

You eat more than I.

*Aiyō nī khyangwō tsōālā.*

*Lit.*—I you hard gone eat.

I am taller than you.

*Nnā ā rāmō.*

*Lit.*—You I old become.

This is better than that.

*Shicho chī mhōmō.*

*Lit.*—This that good gone or become.

In interrogative sentences comparisons are denoted by repeating the adjective, first, with the participial affix *wō*, *mō*, or *o* followed by the interrogative affix *ālo*; and, secondly, with the same participial affix followed by the interrogative affix *ēlā*:—

Which is the better, Kohima or Wokha?

*Kōhīme mhōmōālo Wōkhe mhōmōēlā?*

Which are the better, cows or horses?

*Māngsū mhōmōālo korr mhōmōēlā?*

Cows are better.

*Māngsū mhōmō.*

Are you the taller, or am I the taller?

*Nī sapōālo, ā sapōēlā?*

I am the taller; you are the shorter.

*Ā sapōwō; nī hendrōwō.*

Is this the sweeter or is that the sweeter?

*Shī enangōālo chī enangōēlā?*

This is sweeter.

*Shī enangwō.*

(2) *Superlative.*—The superlative degree is expressed by using the pronominal adjective “all”, or a numeral indicating the whole number of objects under consideration before the name of the



## Numerals.

individual supposed to possess the quality *par excellence*, together with the adjective with the affix *wō, mō, o* :—

This is the largest boy.

*Langā nūngōr shī tsapōwō.*

*Lit.*—All boys this large gone or become.

This is good, this is good, but this is the best of all.

*Shī mhō, shī mhō, tōāhā lāngā shī mhōmō.*

*Lit.*—This good, this good, but all this good gone or become.

## 3.—NUMERALS.

## (I) CARDINALS.

1— <i>Ekhā.</i>	18— <i>Taro sū tizā.</i>
2— <i>Ennī.</i>	19— <i>Taro sū tōkū</i>
3— <i>Etham.</i>	20— <i>Mekwī, or mekwū.</i>
4— <i>Mezū.</i>	21— <i>Mekwū sū ekha.</i>
5— <i>Mūngo.</i>	22— <i>Mekwū sū etham,</i>
6— <i>Tirōk.</i>	<i>&amp;c., &amp;c.</i>
7— <i>Ti-ing, tscang.</i>	30— <i>Thamdro.</i>
8— <i>Tizā.</i>	40— <i>Zūro.</i>
9— <i>Tōkū.</i>	50— <i>Tiingyā.</i>
10— <i>Taro, tarā, tero.</i>	60— <i>Rōkro.</i>
11— <i>Taro sū, or sī ekhā.</i>	70— <i>Ekhā tscang, ekhā</i>
12— <i>Taro sū ennī.</i>	<i>tiing.</i>
13— <i>Taro sū etham.</i>	80— <i>Ekhā tizā.</i>
14— <i>Taro sū mezū.</i>	90— <i>Ekhā tōkū.</i>
15— <i>Taro sū mūngo.</i>	100— <i>Ekhā tāro = nzo, nsū.</i>
16— <i>Taro sū tirōk.</i>	1,000— <i>Thāngā.</i>
17— <i>Taro sū tiing.</i>	

*Notes on the Numerals.*

Among the Lhōtās counting is done on the fingers and toes, and as far as possible, by tens.

Tally is kept by the use of small sticks or on strings of large beans.

*Ekhā* = one, is used only in counting. When single objects are specified, *nchyūā, matsangā* and *ntsangā* = "one," are used instead of *ekhā*; *nchyūā*, being applied only to human beings: e. g.—

One man =  $\left\{ \begin{array}{l} \textit{Kyōn nchyūā.} \\ \textit{Kyōn matsangā.} \\ \textit{Kyōn ntsangā.} \end{array} \right.$



Numerals.

One cow =  $\begin{cases} M\ddot{a}ngs\ddot{u} matsang\ddot{a}. \\ M\ddot{a}ngs\ddot{u} ntsang\ddot{a}. \end{cases}$

Nine = *Tökü* or *ekhānā tāto mpām.*

*Lit.*—By one ten wanting.

The particle *sü* like the word *krö* in *Angāmi Nāgā* means “added to,” “increased,” “more”; *e.g.*—

Eleven = *Tāro sü ekhā.*

*Lit.*—Ten more one.

Give me one more = *Matsangā ā pisā.*

NOTE.—The vowel *ü* is here changed to *ā*, the regular ending of the imperative.

Sixteen = *Tāro sü tirök* = Ten and six, or

*Mezünā mekwü m-pey* = By four twenty incomplete.

This latter method of counting is in general use among the *Aō* and *Angāmi* tribes. When the point between ten and twenty is reached, the mind seems to run forward to the succeeding ten and completes the calculation by mentioning the number of digits there are short of the higher number. The *Lōhtās* generally prefer the former method, although they frequently employ the latter. On reaching twenty-one they often call attention to the fact that thirty is the next ten, by saying *mekwü sü thamdrowe ekhā* = twenty and, toward thirty, one, after which they count on to thirty calling the digits in regular order, thus, *mekü sü enni* = twenty and two, &c. Then again in the same way.

They also sometimes proceed throughout by mentioning each time how many have been counted in the direction of the next ten, or how many their calculation falls short of it.

Thirty = *Thamdro* = “three tens,” from *etham* = three and *tāro* = ten.

Forty = *Züro* = “four tens,” from *mezü* = four and *tāro* = ten.

FRACTIONS.

One-half = *Pōko.*

One and one-half = *Matsangā sü pōko.*

One-third = *Echü etham chüche matsangā.*

*Lit.*—Parts three division one.

(2) ORDINALS.

(A) Ordinal Adjectives.

First = *Ovūngōchü* (the one in front).

Second = „ *silāmo* (the one in front behind).



## Pronouns.

Third = *Ovāngōchū chīto ōnī silāmo* (the one in front that one two behind), &c., &c., or  
*Ennōāchū silāmo* (the again behind).

## (B) Ordinal Adverbs.

Once = *Chōā, echōā, echūngā.*

Twice = *Echōnī, echūng ennī.*

Thrice = *Echōetham, echūng etham.*

## (C) Multiplicatives.

Singly = *Mutsangtsangnā* (one by one).

By twos = *Ennī ninā* (two by two).

By threes = *Etham thamnā* (three by three).

## PRONOUNS.

In Lhōtā Nāgā the case relations of pronouns are indicated by postpositions. The nominative and ablative cases take the affix *nā* under the same circumstances as do nouns. The same words are used for both masculine and feminine genders.

## (1) PERSONAL PRONOUNS.

Singular— { I = *Ā, ai, aiyo, ākhā.*  
You = *Nā, nnā, nō, nnō, ninā, yī.*  
He, she, it = *Hī, shī, chī, chū.*

Plural— { We = *E, etc.*  
You = *Nī, nino, nten, yī.*  
They = *Hiāng, shiāng, shiāno, chiāng chiāno, chūāng, ōtēn, ōnte.*

*Shī ennī* = "we" in the expression "he and I."

*Shī nā ā tō* = he and I.

*Enī* = we (you and I).

*Nī nā ā tō* = you and I.

*Nini* = You two.

*Ōchī tō ōnī* = they two (at some distance).

*Shī tō ōnī* = these two (near at hand).

Pronouns.

We love one another.

*Ete ete lamtālā.*

Why do you steal from each other ?

*Ninī ntsōle nchyuānā nchyūā tsāk efū nchyūānā nchyūā  
tsāke efū.*

They killed one another.

*Ōten ōten nangtācho.*

NOTE.—The verbal particle *tā* affixed to verbal roots indicates that several individuals are engaged in an act.

(7) REFLEXIVE PRONOUNS.

The compound personal or reflexive pronouns are formed by affixing *mōchī* or *mōmō* = "self" to the simple forms of the personal pronoun :—

I broke it myself = *Āmōchinā shī khirapcho.*

You saw it yourself = *Nimochinā shī hūngcho.*

He ate it himself =  $\left\{ \begin{array}{l} \textit{Shimōchinā chī tsōchō.} \\ \textit{Ōmōchinā chī tsōcho.} \end{array} \right.$

I struck myself = *A mōmō tāpcho.*

They killed themselves =  $\left\{ \begin{array}{l} \textit{Ōmōmōnā nangthācho.} \\ \textit{Shiān mōmōnā nangthācho.} \end{array} \right.$

Did you hurt yourself ? = *Nimōmo ōtsako enōmpāpchoke ?*

You yourselves killed the fowl = *Nite mōmōnā hōno sātācho.*

(8) INDEFINITE PRONOUNS AND PRONOMINAL ADJECTIVES.

A, certain = *Nchyūā, ōyān, matsangā, ntsanga.*

All = *Ōmpā, hālāngto, lāngā, hetōpū, hetōpāū.*

Anybody = *Ōyān, ōchihā.*

Anything = *Ntiō, nyūsānā, nyūwōsānā, lāmālamā,  
lamāhangterro.*

How many }  
How much } = *Kōtā, kūtā.*

No one = *Ōchihā* (with negative form of the verb).

Nothing = *Ntihā, nyūhā* (with negative form of the verb).

Many }  
Much } = *Elam, kōshā.*

Of this kind = *Hetuv.*



Of that kind = *Chituv*.

One = *Nchyūā, matsangā, ntsangū*.

Other, another = *Ōyān, thāmp̄ho*.

Somebody } = *Ōyan, ōchōsā*.

Some one

Something = *Ntiōsānā, nyūsānā, nyūwōsānā*.

So much } = *Hetātā, hetā, chītā*.

So many

Such = *Hetuv, chituv*.

This much } = *Hetātā, chītātā*.

That much

## ILLUSTRATIVE SENTENCES.

A certain one said that you were a liar. =  $\left\{ \begin{array}{l} \text{Ōyānā phyōcho nno tācho} \\ \text{ephyōe làto.} \\ \text{Ōyānā phyōcho nno echang,} \\ \text{ephyōe làto.} \end{array} \right.$

Yesterday a certain individual came to your house. = *Nchō nī kī nchyūā rōcho*.

They are all here. . . . =  $\left\{ \begin{array}{l} \text{Lāngā} \\ \text{Ōmpā} \\ \text{Hālāngtō} \end{array} \right\}$  hello vāndrāvā.

Give me another . . . . = *Thāmp̄ho ā piā*.

I did not break it, another person broke it, = *Ānā shī n-khirap ōyānā khi-rapcho*.

Is there anybody there or not? = *Ōchi ōyān vāvānilā?*

Has anybody come or not? = *Ōchihā yiyilā?*

Have you anything to sell or not? =  $\left\{ \begin{array}{l} \text{Ntihā} \\ \text{Ntiōsānā} \\ \text{Nyūsānā} \\ \text{Lāmā lāmā} \\ \text{Lamāthangterro} \end{array} \right\}$  eyem lililā?

Let them both go . . . . = *Heto ōni wōtōkā*.

How many houses are there in your village? = *Ni yāncho ōki kōtālā?*

What (how much) is the price of this? = *Shicho kūtā māṅlā?*

There is no one here . . . . = *Hello ōchihā m-mā*.

- Who came? = *Ōchō rōchōlā?*  
 With whom did he come? = *Shī ōchī pānā rōchōlā?*  
 Whom did you call? = *Nnā ōchō tsāchōlā?*  
 Which boy did you beat? = *Nnō nūngōr ōcho* ("or" *kūwe*).  
*tāpchōlā*  
 Which "dao" will you take? = *Lepōk kūwe khiūla?*  
 Which of the three will you take? = *Nnō ōnthamo kō*  
*khiūlā?*  
 What is your name =  $\begin{cases} Nī myang ōchī wēlā? \\ Nī myang ōchōlā? \end{cases}$   
 What do you want? = *Nnō ntiō chōnālā?*  
 What is the matter? =  $\begin{cases} Nyūwo tscōchōlā? \\ Ntiō chōlā? \\ Nyū chōlā? \end{cases}$   
 What is this? = *Hicho nyūōlā?*  
 What are you searching for? = *Nnō ntiō yānālā?*  
 In whose house did he sleep? = *Hicho ōchōkī yipchōlā?*  
 Whose necklace is this? = *Shicho ōcho yōkōlā?*  
 I don't know which is good nor which is bad = *Mhōm kū m-*  
*mhōm kūsānā ānā n-tsū.*

#### RELATIVE PRONOUNS.

The relative pronoun in Lhōtā Nāgā is expressed either by the particle *chū*, *chī* = "the one" affixed to verbal nouns and adjectives, or by the use of the interrogatives *ōchī*, *ōchō* = "who" and *ku kūwe* = "which," followed by the demonstrative *this* = *shī*, *hī*, or *that* = *hī chī* :  
*e.g.*—

The man who came yesterday.

*Nchō kyōn erōwōchū.*

*Lit.*—Yesterday man coming the one.

The child who died.

*Nūngōr etchhūwōchī.*

This is the horse which I sold.

*Ānā korr eyemmōchū shī.*

This is the cow that I said I would sell.

*Ānā māngsū eyem ephyōwōchū shī.*

Bring the book which is lying on the table.

*Kāko pilang ōpōni evaywōchū hānsi iyā.*



Take the one which you like.  
*Kūwe ni khī hugānā chī khiā.*

*Lit.*—Which you to take desiring that take.

The one who is coming is my brother, perhaps.  
*Ōcho rōānā chī ātā khāche.*

*Lit.*—Who coming he my brother perhaps.

This is what I wanted.  
*Ānā echōmōchū shī.*

*Lit.*—I wanting the one this.

Give me the one I wanted.  
*Ānā kūwe chōnānā chī āpiā.*

*Lit.*—I what wanting that me give.

#### COMPOUND OR INDEFINITE RELATIVES.

Compound relatives are formed by reduplicating the single relatives and employing the particle *sānā*, a sign of indefiniteness. This particle appears as an affix to the verb or participle:—

Whoever wishes to go can go.

*Ōchichinā wō hngāsānā chī wōtōkū.*

*Ōchiānnā wō hngāsānā chī wōtōkū.*

Go by whichever road you wish.

*Ōlāṅ kūe kūwe ni wōhngsānā chī wōā.*

Whatever is bad don't eat.

*Kū kū m-mho nānā chī tī tsōā.*

*Kūwe kūwe m-mho sānā chī tī tsōā.*

*Lit.*—What what bad that not eat.

I will take whatever you give.

*Nnā ntiō ntiō ā piāsānā ānā khiū.*

Whether he will go or or not I do not know.

*Hinā wōsānā n-wōsānā ānā n-tsū.*

#### (6) RECIPROCAL PRONOUNS.

The reciprocal pronouns are formed by reduplicating the personal pronouns, or employing with a single personal pronoun the phrase "one by one" twice repeated:—

We strike each other.

*Eni eni tāptātā.*

*Eni nchyūānā nchyūā tāu, nchyūānā nchyūā tāu.*



## Pronouns.

*Personal Pronouns Illustrated.*

I am calling = *Ānā tsālā.*

I don't go for wood = *Aiyo ōtsango m-mō.*

It is I = *Ākhā, Ākhānyū, Ālālā.*

The expression *Ā khānyū* seems to be about equal to the English expression "I, if you please."

I am hungry = *Ā wōntōntsangālā.*

I am tired = *Ā mōkthātā.*

I am sleepy = *Ai ying hngtātā.*

This is my property = *Shīcho ā tsaki.*

For genitive forms see under Possessive Pronouns:—

My brother is waiting for me in the road = *Ā tācho ā tsconā olāmenā ā hnyākāvānā.*

Come to me = *Ā thingī rōā.*

Did you buy this for me? = *Nno shīcho a tchū shichonūng?*

Did he give it to you? = *Shīna chī nī pīpilā?*

They are keeping this for you = *Ōtēnā nī etscōnā shi vātālā.*

It will be noticed that the dative of "you" always ends in *i*:—

We will beat them = *Enā shiang tapvū.*

Will you go with them or not? = *Ntenā shiang pānā wōwōlā?*

Let those two go = *Hetō ōnī wōtōkā.*

When I was ill they came = *Ā pīrapāthang hīano rōcho.*

They went some time ago = *Ōtēnā ōsī wōcho.*

## (2) POSSESSIVE PRONOUNS.

Possessive pronouns immediately precede the name of the object possessed: *e.g.*—

My house = *Ā kī.*

Your house = *Ni kī.*

His house = *Shī kī, ōmō kī.*

Our house = *Ekī, enkī, etenkī.*

Your house = *Nin kī, nten kī.*

Their house = *Ōten kī, ōnto kī, chuāng kī, shīāng kī.*



The adjective "own," frequently found connected with the possessive case of the personal pronoun, is *ōmō*, *ōmōchī* :—

My own house = *Ā mōchī kī*.

Your own house = *Nī mōchī kī*.

His own house = *Ō mōchī kī*.

Our own house = *E mōchī kī*.

Your own house = *Nī mōmō kī*.

In case of a plurality of objects possessed, the word for "own" becomes *mōmōchī* or *mōmō* :—

Your own houses = *Nī mōmōchī kī*.

Their own houses = *Ō mōmōchī kī*.

### (3) DEMONSTRATIVE PRONOUNS.

The demonstrative pronouns are—

Singular— { *Shī*, *hī* = this.  
                  { *Chī* = that.

Plural— { *Shiāng shiān* = these.  
              { *Ōten ōteno*, *chiāng*, *chyūān* = those.

They are used both adjectively and substantively without change of form, and, as before remarked, *shī* and *chī* are employed for the definite article, and also for the third personal pronoun, singular, the latter being used as a relative in the formation of participial nouns and adjectives, and *shiang* and *chiang* are used for the third personal pronoun plural.

The words *nchyūā* = one, referring to individuals of the human species, and *matsangā* and *ntsangā* = one of any class of objects, often used to represent our indefinite pronoun, or the indefinite expression "a certain," may also be classed among demonstrative pronouns. These words may also be used adjectively or substantively without change of form :—

Yesterday a certain individual came = { *Nchō nchyūā rōcho*.  
  { *Nchō kyōn nchyūā rōcho*.

### (4) INTERROGATIVE PRONOUNS.

Who = *Ōchī*, *ōchō*.

Which = *Ōchō*, *kūwe*, *kō*.

What = *Ōchō*, *ōchī* (referring to persons),  
          *ntiō*, *nyū*, *nyūwo* (referring to things).

The Verb.

He gave me nothing . . . .	= <i>Hinā nyūhā ā n-pī.</i>
There are many bamboos near our village.	= <i>Eyāni yānchōe puhṛū elam liā.</i>
There is much "dhan" this year.	= { <i>Nchikamcho ōtsōk kōshā liā.</i> <i>Nchikamcho ōtsōk elam liā.</i>
Bring me this kind of "dhan"	= <i>Ōtschang hetūv hānsī rōā.</i>
I will not buy that kind . . .	= <i>Chītuv ānā n-shiū.</i>
Give me one . . . . .	= <i>Matsangā ā piā.</i>
There is only one individual here and only one there.	= <i>Hello nchyūā ōchī nchyūā tō, te.</i>
Others who say they will sell fowls can sell them, I will not sell.	= <i>Oyānā hōno eyem ephyō- wōt u v h ā k ā chitūv nā yemkā, aiyo n-yen.</i>
Others can eat dogs, I will not eat them.	= <i>Ōyānā phuro tsōkā, aiyo n- tso.</i>
These oranges are good, but the others there are bad.	= <i>Kōngken hicho mhōnā tōsu thāmpo chīcho m-mho.</i>
Some one is there . . . . .	= <i>Ōchī ōchiosānā vānā.</i>
Give me something for this sore.	= <i>Emhōā shī etscōnā nyuwō- sānā ā piā.</i>
I have a few cattle . . . . .	= <i>A mangsū terrāro liā.</i>
Give me some (a little) . . .	= <i>Etchakāro ā piā.</i>
I can not give so much (price)	= <i>Ōmāp hetācho ānā n-pikōk.</i>
There were so many others here we did not converse.	= <i>Ōyān hetā vāncho enni n- chāntā.</i>
I have no mind to deal with such a man.	= <i>Kyōn hetuv thencho nyūhā ā n-shitā hng.</i>
Bring this kind of cloth . . .	= <i>Ōscū hetuv hānsī iyā. Ōscū shī essā hānsī iyā.</i>

NOTE.—*Essā* = like, resembling.

THE VERB.

In *Lhōtā Nāgā* the verb undergoes no change for the person and number of its subject. Moods, voices and tenses are indicated either by verbal affixes or by the context, and, as in *Ao Nāgā*, the verb freely enters into composition with other root words, which in a variety of ways modify its meaning. As will be seen, the *Lhōtā* verb fairly expresses the relations of time.

We will trace the verb *tsō* = "to eat" through the various moods and tenses. As will be observed, much freedom is allowed in the use of tenses, and, as in other languages of this type, the forms employed are far from being used with absolute consistency.

INDICATIVE MOOD.

*Present Tense.*

*Present Imperfect.*

*Past Imperfect.*

Often no distinction is made in the formation of these three tenses, the context being regarded a sufficient guide as to the time of the action.

The form thus common to these three tenses is the verbal root with the affix *ā* followed by the still further affix *lā*. This latter affix is one form of the verb *līā* = "is":—

*Present Tense*— { I always eat rice.  
 • { *Nchōkāpan ānā ōtsī tsōālā.*  
*Lit.*—Always I rice eating am.

*Present Imperfect*— { I am eating now.  
 • { *Nthāngā ānā tsōālā.*  
*Lit.*—Now I eating am.

*Past Imperfect*— { When the Sahab came yesterday I was  
 • { eating  
*Nchō etsī rōāthang chīthangchō ānā*  
*tsōālā.*  
*Lit.*—Yesterday Sahab coming  
 time, that time I was eating.

The present tense is also indicated by the simple root. This is also the form for the future. This form of the verb is most commonly used when several customary or universal acts are mentioned in succession: *e.g.*—

I eat rice, vegetables and meat.

*Ānā ōtsī tsō, ōhān tsō, ōsō tsō.*

*Lit.*—I rice eat, vegetables eat, meat eat.

In enumerations like this both the above-mentioned forms of the verb are employed, thus—

Ao Nāgās eat dogs, Angāmi Nāgās eat dogs, Lhōtā Nāgās eat dogs, all Nāgās eat dogs.

*Chamhā phūrro tsō, Tsangōhā phūrro tsō, Kyōnha phūrro tsō, lāngānā phūrro tsōālā.*

When the continuity of an act is especially in mind, the verbal root with *ā* is followed by the verb *vān* = "is," in the sense of continuing, in its various tenses: thus—

I am eating = *Ānā tsōā vānālā*.

*Lit.*—I to eat am continuing.

Yesterday I was eating = *Nchō ānā tsōā vānā*.

*Lit.*—Yesterday I to eat was continuing.

When the Sahab came yesterday I was eating = *Nchō etsi roathangcho ānā tsōā vāncho*.

*Lit.*—Yesterday Saheb coming time I to eat was continuing or continued eating.

NOTE.—The verb *vān* signifies "stay" "remain," "continue," "live," "abide," "is" in the sense of continuing, "have": thus—

Is the Sahab in or not? = *Etsi vāvānilā?*

He is not in = *M-mā*, or *n-vān*.

Have you a wife? = *Ni eluō vāvānilā?*

I live there = *Ānā ōchi vānā*.

The present imperfect is also indicated by the verbal root with *ā*, and the still further affix *kamā* = "is" "being." This affix seems to be still another form of the verb *līā* = "is": e.g.—

I am eating rice = *Ānā ōtsi tsōā kamā*.

*Lit.*—I rice eating am.

NOTE.—The affix *kamā* more frequently occurs in participial forms.

*Past Tense.*—The past tense of the verb is indicated either by the verbal root with the affix *ā* or by the verbal root with the affix *cho*—

I ate =  $\begin{cases} \text{Ānā tsōā} \\ \text{Ānā tsōcho.} \end{cases}$

*Present Perfect Tense.*—The present perfect tense is indicated either by the verbal root with the affix *ā* or the verbal root with the affix *chākā*, e.g.—

He has eaten =  $\begin{cases} \text{Shinā tsōā.} \\ \text{Shinā tsōchākā.} \end{cases}$

*Past Perfect Tense.*—The past perfect tense is the same in form with the present perfect tense, the context being relied upon to indicate the completion of the act in past time:—

When the Sahab came I had eaten =  $\begin{cases} \text{Etsi rōathangcho ānā} \\ \text{tsōchākā.} \end{cases}$

This tense is also indicated by a reduplication of the affix *chākā*,



in which case the completion of the act is considered as having taken place in time less remote than that indicated by the simple affix : e.g.—

I had eaten =  $\left\{ \begin{array}{l} \bar{A}n\bar{a} \text{ ts}\bar{o}ch\bar{a}kch\bar{a}k\bar{a}. \\ \bar{A}n\bar{a} \text{ ts}\bar{o}ch\bar{a}k\bar{a}. \end{array} \right.$

More time, however, has elapsed since the latter act.

*Future Tense.*—The future tense is indicated either by the simple verbal root or the verbal root with the affix *kā*. The former is the more common :—

I will eat =  $\left\{ \begin{array}{l} \bar{A}n\bar{a} \text{ ts}\bar{o}. \\ \bar{A}n\bar{a} \text{ ts}\bar{o}k\bar{a}. \end{array} \right.$

A mute *v* or the vowel *u* is sometimes heard at the close of future affirmatives :—

I will eat =  $\bar{A}n\bar{a} \text{ ts}\bar{o}v.$   
I will call =  $\bar{A}n\bar{a} \text{ tsau}.$

Still further the verbal root with the affix *sālā* refers to a near future, and in some connections is hardly distinguishable from the present : thus—

$\bar{A}n\bar{a} \text{ ts}\bar{o}s\bar{a}l\bar{a}$  = I am on the point of eating.

Before passing to the other moods we will illustrate negative and interrogative forms.

#### NEGATIVE FORMS.

Negative forms are indicated by prefixing *n* or *m* to the verb, except in the imperative mood, where the particle *tī* is used.

These negative prefixes must generally be pronounced as separate syllables, and always on a higher key than the rest of the word :—

I do not eat. =  $\left. \begin{array}{l} \bar{A}n\bar{a} \text{ n-ts}\bar{o}. \\ \bar{A}n\bar{a} \text{ ts}\bar{o}\bar{a} \text{ m-m}\bar{a}n. \end{array} \right\}$   
I am not eating =  $\left. \begin{array}{l} \bar{A}n\bar{a} \text{ n-ts}\bar{o}. \\ \bar{A}n\bar{a} \text{ ts}\bar{o}\bar{a} \text{ m-m}\bar{a}n. \end{array} \right\}$   
I was not eating =  $\left. \begin{array}{l} \bar{A}n\bar{a} \text{ n-ts}\bar{o}\bar{a}k\bar{a}. \\ \bar{A}n\bar{a} \text{ n-ts}\bar{o}\bar{a}v\bar{a}n\bar{a}. \\ \bar{A}n\bar{a} \text{ n-ts}\bar{o}\bar{a} \text{ v}\bar{a}ncho. \end{array} \right\}$

Here *m-mān* is only another form for *n-vān*, the letters, *n* and *v* being changed to “*m*” for the sake of euphony—

I was not eating =  $\left\{ \begin{array}{l} \bar{A}n\bar{a} \text{ n-ts}\bar{o}\bar{a}k\bar{a}. \\ \bar{A}n\bar{a} \text{ n-ts}\bar{o}\bar{a}v\bar{a}n\bar{a}. \\ \bar{A}n\bar{a} \text{ n-ts}\bar{o}\bar{a} \text{ v}\bar{a}ncho. \end{array} \right.$

I have not eaten =  $\left. \begin{array}{l} \bar{A}n\bar{a} \text{ n-ts}\bar{o}\bar{a}h\bar{a}. \\ \bar{A}n\bar{a} \text{ n-ts}\bar{o}\bar{a}h\bar{a}. \end{array} \right\}$   
I had not eaten =  $\left. \begin{array}{l} \bar{A}n\bar{a} \text{ n-ts}\bar{o}\bar{a}h\bar{a}. \\ \bar{A}n\bar{a} \text{ n-ts}\bar{o}\bar{a}h\bar{a}. \end{array} \right\}$

I will not eat =  $\bar{A}n\bar{a} \text{ n-ts}\bar{o}.$

Do not eat =  $Ti \text{ ts}\bar{o}\bar{a}.$

INTERROGATIVE FORMS.

Single interrogatives that can be answered by "yes" or "no," are indicated by the particles *ke* or *nung*, while an indirect question is indicated by the particle *lā*. These particles occur as affixes, *ke* occurring more commonly with the present, past and future tenses, and *nung* with the past imperfect, present perfect and past perfect tenses. Double interrogatives reduplicate the verbal root and affix *ālā*, or the verbal root is repeated, first with *ālō*, and secondly in a negative form with the affix *ālā*.

In Lhōtā Nāgā the voice always falls at the close of a question; and in double interrogatives, where the verb is reduplicated, the first syllable of the reduplication is spoken on a much higher key than the rest of the word:—

Do you eat? =  $\left\{ \begin{array}{l} Nnō\ tsōāke? \\ Nnō\ tsōānung? \end{array} \right.$

Do you eat or not? = *Nnō tsō tsōālā?*

Do you eat or do you not eat? = *Nnō tsōālo n-tsōālā?*

Are you eating? =  $\left\{ \begin{array}{l} Nnā\ tsōālā\ nung? \\ \text{or} \\ Nnā\ tsōā\ vānā\ nung? \end{array} \right.$

Did you eat? = *Nnō tsōchōke?*

Did you eat or not? = *Nnō tsō tsōēlā?*

Did you eat or did you not eat? = *Nnō tsō tsōālo, n-tsōchōlā?*

It will be seen that in the past tense the connecting vowel of the double interrogative is *ē* instead of *ā* as in the present tense:—

Have you eaten =  $\left. \begin{array}{l} \\ \\ \end{array} \right\} Nnā\ tsōchākānung?$

Had you eaten? = *Nnā tsōchākchākānung?*

Have you eaten or not? = *Nnā tsōtsōhālā?*

Will you eat? = *Nnō tsōke?*

Will you eat or not = *Nnō tsōtsōālā?*

When permission is asked *ne* is the sign of interrogation, e.g., Can I go? = *Ānā yīāne?* This form of interrogation is equivalent to the English expression "Did you say that I could go" or "Am I permitted to go?"



## IMPERATIVE MOOD.

Like the present tense of the indicative mood, the present and future imperative are formed by affixing *ā* to the verbal root—

Eat = *Tsōā*.

*Ti* is the sign of negation in this mood—

Do not eat = *Ti tsōā*.

## SUBJUNCTIVE MOOD.

In *Lhōtā Nāgā* condition and concession are generally expressed by means of participial phrases followed, in the clause expressing the conclusion, by a verb in its regular form—

If you eat this you will be well = *Nnā shi tsōnā pō*.

Although you eat I will not eat = *Nnā tsōlehā, ānā n-tsō*.

Go and see whether the cow  
eats her "dhan" or not =  $\left\{ \begin{array}{l} Māngsū ōtsōk tsō tsōāsānā \\ wō zētā. \\ Māngsū ōtsōk tsōālo n-tsōā \\ sānā wō zētā. \end{array} \right.$

For further illustrations, see under Participles and Conjunctions.

The potential subjunctive is formed by adding *wō* to the verbal root of the protasis and *kātōlā* to the verbal root of the apodosis—

If rice were here, I would eat =  $\left\{ \begin{array}{l} Ōtsi hello vānwō, ānā \\ tsā kātōlā. \end{array} \right.$

If you had eaten it, you would  
have known whether it was  
good or bad =  $\left\{ \begin{array}{l} Nnā shi tsōwō, mhōm \\ m-mhōm ntsyūkātōlā. \end{array} \right.$

If I had wished I could have eaten =  $\left\{ \begin{array}{l} Ānā tsōhngwo, tsō- \\ chākūkātōlā. \end{array} \right.$

If you had come yesterday  
I would have eaten. } = *Nnā nchō rōwō ānā tsōkātōlā*.

The particles of ambiguity *escā* and *sānyu* signifying "perhaps" are used with the different forms of the verb to indicate the uncertainty of an act—

I may eat = *Ānā tsō escā*.

*Lit.*—I will eat perhaps.

It may rain =  $\left\{ \begin{array}{l} Erū chō escā. \\ Erū chōescūkā. \\ Erū chōsānyū. \end{array} \right.$

*Lit.*—It will rain perhaps.



POTENTIAL MOOD.

Potentials are formed by adding the particles *kōk* and *che* to the verbal root. The particle *che* frequently denotes that the power to perform an act is dependent upon the will of another :—

NOTE.—The final *k* of the particle *kōk* is a mute consonant.

Can you eat or can you not eat? = *Nnā tsō kōkūālo n-tso kōkūālā?*

I cannot eat =  $\begin{cases} \text{Ānā } n\text{-tsōkōk.} \\ \text{Ānā } n\text{-tsōche.} \end{cases}$

I can eat it =  $\begin{cases} \text{Ānā } tsōkōkā. \\ \text{Ānā } tsōcheyū. \end{cases}$

I cannot walk without a cane.  $\begin{cases} = \text{Chārōng } m\text{-pānā } olān } n\text{-tsāche.} \\ = \text{Chāgōng } m\text{-pānā } olān } n\text{-tsākōk.} \end{cases}$

Can I eat this rice? = *Ānā ōtsi hi tsōkūkānūng?*

You can eat it = *Nnā hi tsōkōkā.*

NOTE.—In asking permission *ne* is generally the interrogative particle employed—

May I eat? = *Ānā tsōāne.*

This seems to be a polite way of asking permission, and is something like the English expression "Please may I eat?" or "Did you say that I might eat?" The answer in the same vein would be *Tsōnā-te khānyū* = "Eat if you like."

Compulsion or permission is denoted also by the causal affix *tōk*—

You can eat afterwards, } *i.e.*, you will be allowed to eat  
*Ōkhānāti ni tsōtōkū.* } afterwards.

See Causative Forms.

VOICE.

As in *Āō* and *Angāmī Nagā*, the *Lhōtā* verb has no distinct passive form. The forms of the perfect and past perfect tenses of the indicative mood may be used in either an active or passive sense, according to the construction of the sentence—

Active voice—  $\begin{cases} \text{I have eaten my rice.} \\ \text{Ātsi ānā tsōchākā.} \end{cases}$

The rice which was (in that) there yesterday has been eaten.

*Nchō ōtsi chilo evānwōchī tsōchākā.*

Passive voice— This is broken = *Chi khirapchākā.*

It was broken before I gave it to you.  
*Ānā ni piwōchī vūngina khirapchaka.*

The dog was killed yesterday.

*Nchō phuro sātāchākā.*

The Verb.

The particle *chākā* is also used with intransitive verbs—

He has come = *Hinā yichākā*.

The tree has fallen = *Ōtōng yīachākā*.

PREDICATE ADJECTIVES.

With predicate adjectives signifying bodily or mental states, the copula appears in the affixes *ā*, *tā*, *tātā*, *tsangā*.

I am ill . =  $\left\{ \begin{array}{l} \bar{A} \text{ phiraptātā.} \\ A \text{ phirāpā.} \end{array} \right.$

I was ill . =  $\left\{ \begin{array}{l} \bar{A} \text{ phiraptātā.} \\ A \text{ phirāpā.} \end{array} \right.$

I have been ill =  $\left\{ \begin{array}{l} \bar{A} \text{ phiraptāngā.} \\ A \text{ phirāpā.} \end{array} \right.$

I was ill = *Ā phiraptācho*.

I have been ill. = *Ā phirapte vāncho*.

I am hungry . =  $\left\{ \begin{array}{l} \bar{A} \text{ wōntōnā.} \\ A \text{ wōntōntālā.} \end{array} \right.$

I was hungry . =  $\left\{ \begin{array}{l} \bar{A} \text{ wōntōntālā.} \\ A \text{ wōntōntāngā.} \end{array} \right.$

I have been hungry =  $\left\{ \begin{array}{l} \bar{A} \text{ wōntōntāngā.} \\ A \text{ wōntōntāngā.} \end{array} \right.$

Are you sleepy ? =  $\left\{ \begin{array}{l} N\bar{i} \text{ ying hngtsangchōke ?} \\ N\bar{i} \text{ ying hngtāchoke ?} \\ N\bar{i} \text{ ying hngtātā nūng ?} \end{array} \right.$

Are you sleepy ? =  $\left\{ \begin{array}{l} N\bar{i} \text{ ying hngtāchoke ?} \\ N\bar{i} \text{ ying hngtātā nūng ?} \end{array} \right.$

Are you sleepy ? =  $\left\{ \begin{array}{l} N\bar{i} \text{ ying hngtātā nūng ?} \\ Ho, aiyo ying hngtātā. \\ Ho, aiyo ying tsangā. \end{array} \right.$

Yes, I am sleepy =  $\left\{ \begin{array}{l} Ho, aiyo ying hngtātā. \\ Ho, aiyo ying tsangā. \end{array} \right.$

Yes, I am sleepy =  $\left\{ \begin{array}{l} Ho, aiyo ying hngtātā. \\ Ho, aiyo ying tsangā. \end{array} \right.$

INFINITIVE.

The naked root in the simple verb in *Lhōtā* does not correspond to the infinitive in English, nor is it to be confounded with the participle, since it partakes of the nature neither of a noun nor an adjective. It may be translated either by the present participle or the simple verb followed by the conjunction "and," the same as in Assamese.

The latter form gives the most exact sense : e.g.—

I eating slept } = *Ānā tsō yipcho*.

I ate and slept } = *Ānā tsō yipcho*.

I am eating and drinking = *Ānā tsō yūālā*.

Eating drink } = *Tsō yūā*.

Eat and drink } = *Tsō yūā*.

Going eat } = *Ōyī tsōā*.

Go and eat } = *Ōyī tsōā*.

Coming eat } = *Ōrō tsōā*.

Come and eat } = *Ōrō tsōā*.

NOTE.—Here the words for 'go' and 'come' each assume the prefix *ō*, which is a very common prefix with a large class of nouns; as *ōki* = house, *ōmā* = salt, *ōtsī* = rice, &c., &c. (See Note 3 under Classification of Nouns.)

The Verb.

GERUNDS.

The following forms may perhaps be best classified as gerunds—

(1) The verbal root with the affix *kàttō* or *kiàttō* :

I wish to eat = *Ānā tsō kiàttō tscōālā*.

He came to eat with me = *Hinā ā theni tsō kiàttō yicho*.

(2) The verbal root with the affix *lō*, or with both the affix *lō* and the prefix *e*, or with simply the prefix *e*—

I came to eat =  $\begin{cases} \text{Ānā tsōlō rōcho.} \\ \text{Ānā etsōlō rōcho.} \\ \text{Ānā etsō rōcho.} \end{cases}$

I wish to go to eat, *i.e.*, for the purpose of eating—

*Ānā tsōlō wōkiàttō tscōālā*.

The above forms seem for the most part to be used interchangeably. In expressions of purpose, however, I am inclined to think the latter forms are the more common.

Purpose may also be expressed by the use of the participle *kamā* = "being," followed by a conjunction or even without the conjunction :—

I am going very early in order to reach Wokha to day.

*Nching Wōkhā chām kamā hī etscōnā ānā nyāzanginā wō.*

*Lit.*—To-day Wokha being reached for this I very early will go.

The above sentence with the gerund forms would read—

*Nching Wōkhā echām* or *chānkiàttō nyāzanginā wō*.

PARTICIPLE.

As in other languages of this type, participial expressions are a favourite style of structure. Connectives are little used, and long sentences consist almost wholly of adverbial and postpositional phrases and participial expressions, as will be seen from the following illustrations :—

*Efwina Wōkhā etsi māngsū efwi sōsi yā vānle Wōkhā etsinā korr mānkwinā Kōhime thrōwā vānle, olāminā mhūngi tsanginā thiāpānāhā n-thīhrāk ōre sānte sicho. Kyōnā ōchōte Kangchī yilo ewenā mhūngikhī rhamī hānsiro sepe pile sepenā tapsū ōchōe yōnchāk theyisi vāngālā.*

*Lit.*—A thief Wokha Sahab's cow stealing, having bound, while going along, Wokha Sahab pony's back upon,

*The Verb.*

to Kohima while going over, from the path seeing, with a gun even shooting, did not hit. To the jungle fled. A Naga the next day, Kangchī (name of village) to the cultivation of on going, getting a sight of, catching, bringing to the sepoy's gave. The sepoy's having beaten, on his legs fetters having put, are keeping in confinement.

*Kyōnā rōnā ni māngsū kūlātō āngānā emyamōchi Kūlai sōsi chōwō yenchākā, emhū wōchi hello vānā tō ezōkā.*

*Lit.*—A Naga coming your cows where me asking, the red one to Golaghat being led down has been sold, the white one here is, saying, will tell.

*Aiyō hellōnā Kōhime thrōwosi, chichōro ntsangā vānsi Kūlai chōwōsi chūngchenā Bundār lānīnā chūngyiū.*

*Lit.*—I from here to Kohimā having gone over, there month one after staying, to Golaghat having gone down, from there by the Bundar road will come up.

Having taken this and placed it there, taking a rupee and going quickly down to the bazaar buy your brother a good cloth and bring it up to the house here.

*Shi hānsi ōchi vānsi ōrāng matsangā hānsi bōzare ekhō lākā chōwō nitā etchū oscū mhōm shi hānsi ōki hello chūng yiā.*

It will be seen from the above that the Nagas very often omit the subject of succeeding clauses after they have once been mentioned, and depend largely upon the context to suggest the tense of participial expressions.

The following short sentences will illustrate the more general uses of Lhōtā participles :—

(1) Verbal root with the affix *nā* :

If you eat this you will be ill = *Shi tsōnā ni pīrapthau.*

Eating this causes me pain = *Shi tsōnā ā naptōkālā.*

*Nā* is also added to adjective roots, thus —

This being bad how can I eat? = *Shicho m-mhōnā kōtōlī tsōvlā?*

(2) Verbal root with affix *i* :

He seeing me struck me = *Hinā ā mhūngi ā tāpcho.*



## Verbal Modifiers.

- (3) Verbal root with affix *ā* and postposition *thang* = "at the time of," "while."

While I eating I saw a tiger = *Anā tsōāthang mhorh mhūngā*.

This same postposition is used with a negative verbal form to denote the precedence of an action—

I cannot go before eating = *Anā n-tsoāthang cho n-wōkōk*.

- (4) Verbal root with *ā* and affix *le* or *vanle*—

While I was eating I saw a tiger = *Anā tsoa vānle mhorh mhūngā*.

While going along in the path I saw a tiger = *Anā olāni wōle mhorh mhūngā*.

- (5) Verbal root with affix *sānāti*, sign of futurity—

On having eaten your rice go to the bazaar = *Nī tsi tsōā-sānāti wōā*.

- (6) Verbal root with affix *sī* or *sā*—

The tiger having caught and eaten the man has fled = *Mhorh-nā kyōn rhami tsōsā tsāncho*.

Having eaten }  
After eating } come = *Tsōsi rōā*.

- (7) Verbal root with affix *chāknā* :

After having eaten my rice I will go = *Ā tsi tsōchāknā wō*.

Having eaten this go = *Shī tsōchāknā iyā*.

This having been eaten what shall we do? = *Shī tsōchāknā eninā kūtā lyūlā*.

- (8) Verbal root with affixes *lehā*, *chāklā*, denoting concession :

Although he eats this he cannot get well = *Shī tsōlehā m-pōkōku*.

Although I ate rice yesterday, I'll eat potatoes to-day = *Nchōānā ōtsi tsōchōlehā nchīngo ānā hōrō tsō*.

Since you have eaten why are you hungry? = *Ōtsi tsōchāklā nyūtsōle nī wōntōnālā?*

## VERBAL MODIFIERS.

It has already been remarked that the simple Lhōtā verb freely takes on syllables which modify its meaning in a variety of ways. These modifying syllables or root words, the origin of some of which are clearly traceable, while that of others has become quite obscure,

*Verbal Modifiers.*

appear both as prefixes and affixes to the verbal root. The following are examples:—

*Affixes.*

(1) Causative Verbs—

Causative verbs are indicated by the affix *tōk*—

I am causing him to eat = *Ānā hi tsōtōkālā.*

He caused me to go = *Shinā ā wōtōkcho.*

He has been caused to go = *Hi wōtōkchākā.*

Cause him to come = *Shi rōtōkā.*

(2) Permissives are identical in form with causatives—

Let him go = *Shi wōtōkā.*

Let him eat = *Shi tsōtōkā.*

NOTE.—It should be remembered that the sign of interrogation with permissives is generally *ne*: e.g.—

Did you say that I could eat? = *Ānā tsōāne?*

(3) Desideratives are indicated by the affix *hng* and *tāne*—

I wish to eat = *Ā tsōhngā.*

I do not wish to eat = *Ā n-tsōhng.*

Let us eat = *Eni tsōtāne.*

(4) Frequentatives are indicated by the adverbial prefix *n-sān-* *nsām*, and by the verbal root reduplicated with the affix *pvū*—

He eats frequently =  $\left\{ \begin{array}{l} \textit{Shinā n-sān nsām tsōālā.} \\ \textit{Hinā tsōpvū tsōpvū vānālā.} \end{array} \right.$

(5) The continuity of an action is denoted by the verb *vān*. See under present and imperfect tenses—

He was eating = *Hinā tsōā vāncho.*

He is continuing to eat = *Hinā tsōā vānālā.*

(6) The affix *lān* or *lām* signifies repetition and return—

I will eat again = *Ānā tsōlām.*

Eat again = *Tsōlānā.*

He came again = *Hinā rōlāncho.*

Will you come back again? = *Nnā elānai iyūlā?*

I gave it back to him = *Ānā shi pilāncho.*

(7) The affix *tem* or *ten* indicates the first doing of an act—

I ate first = *Ānā tsotencho.*

The boy who came first got the orange = *Nūngōr rōtemōchī kōngken khīcho*.

- (8) The affix *sālā* indicates the beginning of an act, or that it is about to be accomplished. This affix is added to the future form—

I am about to eat }  
 I am beginning to eat } = *Ānā tsōvsālā*.

I am about to go = *Ānā wōsālā*.

The child is beginning to cry = *Ngāro kiāpvūsālā*.

- (9) The verbal root repeated with the affix *phen* denotes regularity—

I eat regularly = *Ā tsōphen ā tsōpheni tsōālā*.

- (10) The affixes *tā* and *rā* denote that several individuals are engaged in an act—

We love each other = *Eninā eyilōtālā*.

They are eating together = *Ōtenā tsōtālā*.

- (11) The affix *khān* signifies all, and thus to complete—

I have eaten all = *Ānā tsōkhānchākā*.

I have done all the work = *Ānā nsundrū khānchākā*.

Eat it all = *Hī tsōkhānā*.

- (12) The affix *nhyūa* signifies incompleteness—

I have partly eaten the rice = *Ānā ōtsi tsōnhyūa*.

The same is indicated by means of the affix *khan* with a negative; e.g.—

I have not eaten all the rice = *Ānā ōtsi n-tsōkhān*.

- (13) The affix *sā* indicates more—

Give me more = *Ā pisā*.

- (14) The affix *hrāk* signifies to get—

I got some beef to eat = *Ānā māngsū sō tsōhrākā*.

I got a sight of him = *Ānā shī mhūnhrākā*.

- (15) The affixes *kōk* and *che* denote ability—

He being ill cannot eat = *Hīnā pīrāpthākamā n-tsōkōk*.

I can go now = *Nthangā ānā wōcheū*.

See Potential Mood.

- (16) The affix *che* denotes probability—

I may eat = *Ānā tsōcheū*.

Verbal Modifiers.

He may go = *Hinā wōcheū*.

See Subjunctive Mood.

- (17) The affix *lō* signifies "along," "on" in the sense of continuing—

Come along = *Rōālō, rōālo*.

Go along = *Wōālō, wōālō*.

Eat on = *Tsōālō, tsōālō*.

- (18) The affix *khāchi* with the verb *se* = to see, directs the attention upwards, and in like manner the affix *chōchi* directs the attention downwards—

Look up = *Zekāchiā*.

Look down = *Zechōchiā*.

- (19) The affix *hā* is often used to emphasize the action of the verb. An action may also be emphasized by doubling the verb—

He has surely not arrived there = *Shinā ōchi n-chahā*.

- (20) The affixes *tsangā*, *khangā* and *tātā* are very frequently used with verbs, and denote either frequency or intensity of an act—

I am very sleepy =  $\begin{cases} Ai\ yiptsangā. \\ Ai\ yiptātā. \end{cases}$

He keeps beating me = *Hinā ā tāpkhangā*.

He is very cross = *Hi lamm tsōkhangā*.

I am very hungry =  $\begin{cases} Ā\ wōntōntsangā. \\ Ā\ wōntōntātā. \end{cases}$

- (21) The particles *te* and *tai* signify "precisely," "exactly," "enough," "closely," "nearly," neither more nor less than is stated—

There is one here. That is all = *Hello matsangā. Te*.

Is there more there? There is no more = *Chicho ennōāhā lililā? Tai*.

He gave me only two. That is all = *Hinā enni ii āpicho. Te*.

For the affix *ti* signifying "only," see under Nouns, Note 1, after Locative Case.

Prefixes.

- (1) The prefix *chūng* signifies direction upward—

I will go up to Wokha = *Ānā Wōkhe chūngwō*.



## Verbal Modifiers.

Climb the tree = *Ōtōngwe chūngwōā*.

Mount the horse = *Korr māngkwi chūngwōā*.

- (2) The prefix *chō* signifies direction downward—

Go down to the bazaar = *Shishophenī chōwōā*.

Dismount from the pony = *Korr māngkwenā chōyīā*.

He came down from the mountain = *Hicho phūnglāninā chōrōcho*.

- (3) The prefixes *thrō* and *thre* signify direction "in". Direction from the plains is "in"; direction toward the plains is "out," the same as in English—

Come in = *Thre yīā*.

I am going into Kohima = *Ānā Kōhime thre yīālā*.

I will go into Kohima = *Ānā Kōhime thrōwō*.

NOTE.—The prefix *thre* is used with forms in *yīā* of the verb "to go" and *thrō* with forms in *wō* of the same verb.

- (4) The prefix *chī* signifies out—

Go out = *Chīyīā*.

Let us go out to Wokha tomorrow? = *Enī ōchō Wokhe chīyī tāne?*

- (5) The prefixes *chū*, *shung*, *enhyī* signifying "against," are used with the common verbal form *kātā*, signifying contact: e.g.—

The pony ran against the fence = *Korrnā yūngāwō pāhrilo chūkātā*.

I threw this against the door = *Ānā shī hānkānā shūngkātā*.

I accidentally struck my elbow against the chair—*Ānā m-mhūngwō ā khechūken khoktepheno chūkātā*.

Don't lean against me = *Ā ti enhyīkātā*.

## VERBAL SYNONYMS.

The Lhōtā language like the Ao is rich in verbs, which denote variations of the same act: thus—

*Ephyopālā* = wash or cleanse in general.

*Etsiālā* = " (clothes).

*Sūālā* = " (dishes).

*Myūālā* = " (face).

*Phiālā* = " (feet).

*Ntsakālā* = " (hands).



## ETYMOLOGY OF CERTAIN VERBS.

(1) The verb "go" has two roots, *yī* and *wō*.

To ascertain in certain expressions why one of these roots is used, and not the other, is often a difficult task. At times they seem to be used as exact synonyms. *Wō*, however, is nearly always used when the thought of a return, more or less remote, is in mind, except in the present perfect tense, where the root *yī* is employed: e.g.—

I will go to my house (the thought of returning not in mind).

*Ānā ā kī yīū.*

I will go to the Sahab's house (expecting to return).

*Ānā etsi kī wō.*

I will go to my village (not to return) = *Ē yānī wō.*

Where did he go? = *Shicho kūi wōchōlā?*

He went to the Sahab's house = *Etsi kī wōcho.*

He has gone to the Sahab's house = *Etsi kī yichākā.*

He has gone for water = *Hicho ōtchhūlo yīā.*

(2) The verb "come" has three roots, *rō*, *yī*, and *tsā*—

(a) The root *rō* is the simplest form of the verb "to come."

He is coming = *Hi rōālā.*

I came yesterday = *Nchō ānā rōcho.*

He has come = *Hinā rōchākā.*

Don't come this way = *Hepōmwe ti rōā.*

Am I permitted to come in? = *Ānā tāchūngi thro rōāne?*

Don't let him come in now = *Nthāngā hi ti thro rōtōkā*

(b) The root *yī* when signifying to come combines with it also the idea of a previous going, and may, perhaps, be termed preterito present, as it conveys the thought of the action as lying partly in the past and partly in the present: e.g.—

I (having been) am coming = *Ānā yīālā.*

I (having gone) will come = *Ānā yīū.*

When will you (having gone) come? = *Kōthang yīulā.*

The *yī* signifying "to come" is pronounced on a higher key than



## Etymology of Verbs.

the same verb when it signifies to go. As in other words, there is sometimes a transposition of the letters of this root for the sake of euphony, and we have *iyā* instead of *yīā*.

(c) The verb *tsā* signifying "to come" is defective. It is used only of incomplete action. The same root signifies "to call." The verb *tsā* = "to come" is doubtless intimately connected in thought with the idea of calling—

He is coming (on the way) =  $\begin{cases} Hi\ tsātā. \\ Hi\ tsātālā. \end{cases}$

I have come (but not yet fully arrived at the point of destination) = *Ānā tsāchākā*.

(3) The auxiliary verbs "be," "have."—These verbs appear under several forms:

(a) The verb *li* is the simplest form of the verb "to be." When standing alone it generally appears with the affix *ā*, and when used as an auxiliary, the *i* is dropped, and the verb appears as the affix *lā* or *ālā*, *cho* and *chākā*.

In the early stages of the language the *i* of the root was doubtless retained, but for the sake of euphony, or on account of carelessness in pronunciation, was soon dropped: e.g.—

I have two ponies, you have three ponies, together we have five = *Ā korr ennī li nī korr ethām li tō ennī tsōtsī mūngōālā*.

It is there = *Ōchī liā*.

It was there = *Ōchī lichō*.

Have you cloth or not? = *Ni scū lililā?*

I have much cloth = *Aiyo ōscū elam liā*.

Bring my book which is on the table = *Ā kāko pilang liānāchi hānsi yīā*.

The word for "is" is often omitted: e.g.—

He is my brother =  $\begin{cases} Shīcho\ ā\ tā. \\ Ātā\ shi. \\ Ātācho\ shi. \end{cases}$

This is good, that is bad = *Shīcho mhōnā, chīcho m-mho*.

I am eating = *Ānā tsōālā*.

I am sleeping = *Ānā yipālā*.

*Adverbs, Adverbial Phrases, and Affixes.*

Very well = *Nnānyū*.  
 Well = *Mhōna*.  
 Wholly = *Kān* (verbal affix.)

Why = *Ntsōle, nyūwōtsōle*.  
 Yes = *Hō*.

ADVERBS OF PLACE.

Above = *Ōpōni*, affix, *ō* or *lō*,  
*ōyāki, omhauwe*.

Afar (from) = *Ekōninā*.

Afar (off) = *Ekōnī*.

Ahead = *Ōvangwe, ōvangī*.

Anywhere = *Kūwesānā, kūsānā,*  
*kūisānā*.

Around = *Hriphiā, kāfūā*.

At a short distance = *Nhyan-*  
*khang*.

At some distance = *Nkōnkhang*.

At the right hand = *Ānymwe*.

At the left hand = *Aiyiwe*.

Back side =  $\left\{ \begin{array}{l} \textit{Silāmwe, ōchūwe} \\ \text{(of bed).} \\ \textit{Khan tsangwe} \\ \text{(of house).} \end{array} \right.$

Backwards = *Silāmphiwō*.

Behind = *Silāmwe*.

Below = *Ōkhapwe, ndrewe, ōkha-*  
*pi*.

Beside = *Tsātsōkwe*.

Elsewhere = *Thāmphōe*.

Everywhere = *Metā ākūā, metā*  
*ākwai, metātshū, metā meyo*.

From above = *Ōyākinā*.

From below = *Ōkapinā*.

From within = *Ōchūngwenā, tā-*  
*chūngwenā*.

From without = *Hōmphōwenā*.

Hence = *Hellonā, hepīnā*.

Here = *Hello, shilo, hepī*.

High = *Ōyāki*.

Hither = *Ēpi, hepī, hello*.

In front = *Thōnthryūwe*.

Inside = *Tāchūngwe, takuwe*.

In the presence of = *Mhātūngwe*.

In the middle = *Ōnūngo*.

Near = *Enghyāno*.

On this side = *Hepiwe, hepōmwe,*  
*epōmwe*.

On that side = *Ōchiwe, ōpōmwe*.

Somewhere = *Kūsānā, kūlō-*  
*sānā*.

Thence = *Ōchinā*.

There = *Ōchi-ōchilo*.

Whence = *Kūinā, kūnā, kūlonā*.

Whither = *Kūi*.

ILLUSTRATIVE SENTENCES.

Come again =  $\left\{ \begin{array}{l} \textit{Ennōā rōā.} \\ \textit{Ennōā rōkenā.} \\ \textit{Rōlānā.} \end{array} \right.$

Eat before you go = *N-yithanghā tsōā*.

*Lit.*—Not going time eat.

Postpositions.

- He cries constantly = *Hinā kiāpvū kiāpvu vānālā.*  
 He is habitually cross = *Hicho lam tscokhāngā.*  
 I came first =  $\begin{cases} \text{Ānā rōtencho.} \\ \text{Ānā ōvanginā rōcho.} \end{cases}$   
 He comes regularly at noon = *Nshuthangāthang ōmō rōphen rōpheno rōālā.*  
 Stay here until I return = *Ānā n-rōlānthango hello vānā.*  
 I can't go while he is here = *Hi hello vānāthang ānā m-mōkōk.*  
 I saw a tiger while going along the road = *Ānā ōlanī wōle mhorr mhūngcho.*  
 Give me more = *A pisā.*  
 Very well, I'll go if you like = *Nnānyū, ānā wōkhānyū.*  
 He sleeps at the back-side, I sleep at the front-side = *Hinā ōchūwe yip ānā ōmīwe yip.*

POSTPOSITIONS.

In Lhōtā, as in other Nāgā languages, the words identical in power with the English prepositions follow the words which they govern, and hence are called postpositions. The following are some of these words with their ordinary significations. See also case terminations under nouns, where the affixes here mentioned are illustrated :—

- |   |  |
|---|--|
| Above = <i>Ōmhai, ōmhainā, ōm-hauwe.</i>              | By = Affix <i>nā.</i>  |
| After = <i>Silāmī</i> (along with), <i>pānā.</i>      | For = <i>Etsōnā, etchū, etchī,</i> affix <i>lō, ō</i> and <i>kiattō.</i> |
| Among = <i>Ōnūngo.</i>                                | From = <i>Thenī,</i> affix <i>nā.</i>                                    |
| As far as = <i>Te hngā, ntānte.</i>                   | In, into = <i>Tāchūngī, ōchūngwe,</i> affix <i>i.</i>                    |
| At, in = Affix <i>lō, nā, thang.</i>                  | In place of = <i>Nniche.</i>   |
| Before = <i>Ōvangwe, ōvangī.</i>                      | In the direction of = Affix <i>we.</i>                                   |
| „ (to the presence of) = <i>Mhātanginā.</i>           | On, unto, upon— <i>Ōpōnī,</i> affixes <i>ō, lō, ōlō, we.</i>             |
| „ (in the presence of) = <i>Mhātangi, tonthryūwe.</i> | To— <i>Sheni thingī, themwe,</i> affix <i>i, lō.</i>                     |
| Below = <i>Ōkapī, ōkapwe, ōkhapwe.</i>                | Toward, at— <i>Themwe,</i> affix <i>we.</i>                              |
| Beside = <i>Tsātsōkwe.</i>                            | With— <i>Pānā, nso, sirrā, thenī.</i>                                    |
| Between = <i>Yite, ōnūngī.</i>                        |  |
| Beyond = <i>Engamwe.</i>                              |  |

*Adverbs, Adverbial Phrases, and Affixes.*

The form of this verb is generally *cho* in the past tense and *chākā* in the present perfect and pluperfect tenses :—

I ate = *Ānā tsōcho*.

*Lit.*—I eating was.

I have eaten all = *Ānā tsōchākā*.

The affix *lā* is frequently retained in the past tenses.

(b) "Be," "have" in the sense of continuing is expressed by the verb *vānā* = "stay," "remain," "inhabit," &c :—

Have you a wife? = *Ni eng vāvānilā?*

Is the Sahab in? = *Etsi tāchūngi vāvānilā?*

He is not in { *N-vān.*  
*M-mā.*

He was here yesterday = *Nchō hinā hello vāncho*.

ADVERBS, ADVERBIAL PHRASES, AND AFFIXES.

ADVERBS OF TIME.

After a little = *Ōkhaicho esangāro vāsi, terrārovāsi, okhānāti*.

Afternoon = *Nyūlāni*.

Afterwards = *Hisi, thāmpōthang, thāmphōthang*.

After a few days = *Nchōk enni etham vāsu, nchōk meau mūngo vāsu*.

A while ago = *Vangā, nthongnā*.

Again = *Ennōā*.—Verbal affix *lān* (see Illustrative Sentences).

Ago, long since = *Nkōlō*.

Always = *Echūng, nchūnkō*.

Before = *Vangā*, long before = *nkōlō* (see Illustrative Sentences for negative with participles of time).

By day = *Engilo*.

By night = *Zamōlo*.

Cock-crow = *Hōno khūāthang*.

Constantly =  
 Continually = } Verbal affixes  
 Habitually = } *khangā* and *pvū*.  
 Unceasingly = }

Daily = *Nchōnthang nchōnthang, nchōk-nchōkā*.

Dusk (at) = *Mangsāthang*.

Evening (in the) = *Mangchōlo*.

First = verbal affix *ten* (see Illustrative Sentences), *vangā*.

Formerly = *Ōsinā*.

Frequently = *Nsānsām*.

Henceforth = *Hisicho*.

Last night = *Nsamo*.

Last year = *Lānkamo*.

Last month = *Chōro tchichākā*.

Late—*Nshuthangā*.

Month (this) = *Chōro shi*.

Month (next) = *Chōro ōpōmwe*.

Never = <i>Kōthanghā</i> , followed by a negative.	Sometimes = <i>Kōthanghā kōthanghā</i> .
Night (by) = <i>Zamōlo</i> .	Soon = <i>Ōkhānāti, sangāro vāsu</i> .
Night before last = <i>Ōchyū samō</i> .	Suddenly = <i>Ekkiāpā</i> .
Nightly = <i>Zamōthang samōthang, Zamolo samōlo</i> .	Sunrise = <i>Engi chirōpānthang</i> .
Noon (at) = <i>Nshi ethango</i> .	Sunset = <i>Engi threpānthango</i> .
Now = <i>Nthāngā</i> .	The day before yesterday = <i>Zamcho</i> .
Now-a-days = <i>Nchaiyā hīchō</i> .	The day after tomorrow = <i>Rāchō</i> .
Now and then = <i>Kōthanghā kōthanghā</i> .	To-day = <i>Nching</i> .
Often = <i>N-sānnsām</i> .	To-night = <i>Ōsamo</i> .
One day = <i>Tsangōnā, engyā, nchōkā</i> .	Tomorrow = <i>Ōchō</i> .
One night = <i>Zamōā</i> .	Until—(See Illustrative Sentences.)
Quickly = <i>Nthāngā, ekhiolakā, setōā, ndrā</i> .	While—affixes <i>thang</i> and <i>le</i> . (See Illustrative Sentences.)
Regularly—adverbial affix <i>phen-phenochi</i> .	When = <i>Kōthang</i> , and <i>thang</i> , the particle of time, with the verb.

ADVERBS OF MANNER.

Accidentally = <i>N-tsühā, m-mhung</i> .	Loudly = <i>Ekhiotō</i> .
Along (in company with) = <i>Pānā, nzo, süerā</i> .	More = <i>Sā</i> (verbal affix), <i>ennōā</i> .
Alone = <i>Ōmōti</i> .	No = <i>Me, mek</i> .
Also = <i>Hā</i> .	Perhaps = <i>Kānyū</i> .
Badly = <i>M-mhō, yūsōrā</i> .	Probably = <i>Esā, kācho</i> .
Designedly = <i>Ntsiāhā</i> .	Quickly = { <i>Ekkiāpā, ekhiolā</i>
Equally = <i>Khiti khiti, keti keti</i> .	Rapidly = { <i>ndrā, setōā</i> .
Gently = <i>Ennānātō</i> .	Silently = <i>Mphōā, ethak n-tsyū, ennāto</i> .
How = <i>Kōtōli, kōtō</i> .	Slightly = <i>Etchukāro, terrāro</i> .
Immediately = <i>Nthāngā, ndrā</i> .	Slowly = <i>Echamchamūā</i> .
In this way = <i>Hetō</i> .	Tightly = <i>Rōk rōk, rak rak, tā nangā, rārangā</i> .
In that way = <i>Chitō</i> .	Truly = <i>Ōtsōtōcō</i> .
In what way = <i>Kōlūv</i> .	



*Thang* often governs a verb or participle in the sense of while:—  
e.g.—

While staying at Wokha I was ill.

*Wōke vānāthang ā piraphthātā.*

Come in the morning.

*Engiyāthang rōā.*

*Lit.*—Sun coming time come.

The following are a few examples of the use of other postpositions:—

The birds fly above our heads = *Ā kurr mhainā wōro phyai iyā.*

Come after me = *Ā silamī rōā.*

Come along with me = *Ā pānā rōā.*

He lives among us = *Hinā enūngo vānā.*

Go as far as the bazaar = *Bōzārelo n-tānte wōā.*

Come as far as the tree = *Ōtōng he te hngā iyā.*

I bought this of your brother = *Nitā theni shī shichō.*

Go towards the Sahab's house = *Etsi kiwē wōā.*

Throw that toward the tree = *Ōtōngchī themwe shamchiā.*

Go between the houses = *Ōki yltēnā wōā.*

He sleeps between us = *Hinā eni nūngi yipālā.*

### CONJUNCTIONS.

Lhōtā Nāgā, like the other languages of this type, abounds in participial expressions, a structure not favourable to the use of connectives. See under Participles.

The following are the most common connectives:—

And = *Nā, hā, sū, nnā.*

And (more) = *Sū.*

Also = *Hā.*

Both—and = *Hā-hā.*

But = *Tōsū, bā, sū, tōlehā.*

If = *sū.*

If not = *nionā.*

Then } = *Chīshichō.*

Thereupon }

Therefore = *Chīshichōnā, chī etschōnā.*



## ILLUSTRATIVE SENTENCES.

The following sentences will illustrate the use of the conjunctions, and also how their place is supplied by conjunctive participles:—

The Sahab, the Babu, and I will go = *Etsi nā Babu nā ā tō wō.*

*Etsihā Babu hā ānā ha tō ethamātō wō.*

Both he and I will go. =  $\left\{ \begin{array}{l} \textit{Shinā ā tō wō.} \\ \textit{Shi hā ānā hā tō wō.} \end{array} \right.$

The Sahab's pony is dead and mine also = *Etsi korr tchū nā ā korr ha tchū.*

One rupee and two annas = *Piākā sū mōiyā.*

A hundred and more besides = *Nzoā sū enōā chi hā liā.*

Go and eat = *Ōyi tsōā.*

*Lit.*—Going eat.

I went to Wokha and bought fowls = *Ānā Wōkhe wōsi hōno sīcho.*

*Lit.*—I Wokha having gone fowls bought.

Although you go I will not come = *Nnā wōlehā aiyō ndrō.*

*Lit.*—You although going I will not come.

Although I went I did not see any one = *Ānā wōā hā ōyān m-mhūng.*

*Lit.*—I although going another person saw not.

I cannot go because I am sick = *Ā pīraphākamā aiyō m-mōkōk.*

*Lit.*—I ill being I cannot go.

I cannot eat more now for I am full = *Nthāngā ā nhyichā kamā nthāngo n-tsōkōk.*

*Lit.*—Now I full being more cannot eat.

Give me this, but if not, give me that = *Shi ā piā, osū menā, chi ā piā.*

*Lit.*—This me give, but, if not, that me give.

Go, but don't stay long = *Wōā, ōsi enhyākā ti vānā.*

*Lit.*—Go, but long don't stay.

Either you or he come tomorrow = *Ōchō unā n-rōnā hinā rōā.*

*Lit.*—To morrow you not coming he come.

Conjunctions.

Neither you nor he must come = *Nnā hā tī rōā nā shihā tī rōā.*

*Lit.*—You also not come and he also not come.

Except this there is no other = *Shī te kamā thāmphō n-nī.*

*Lit.*—This only being other not.

If you go, don't stay long = *Nnā wōnā enhyākā tī vānā.*

*Lit.*—You if going long don't stay.

I will not go lest it may rain = *Erū chō esā kamā aiyō m-mo.*

*Lit.*—Rain perhaps being I will not go.

I am doing this well in order that the Sahab may give me a present = *Etsinā ōthān ā pitōkūkiattō ānā shi mhōnā lyūālā.*

This is bad, nevertheless I'll eat it = *Shichō m-mhōlā, tolā ānā tsō kānyū.*

You come or else send Nymtsemo = *Nnō rōā, ōsū, menā, Nymtsemō rōtōkā.*

*Lit.*—You come, but, if not, Nymtsemo cause to come.

If you go then I will not go = *Nnā wōnā chinā aiyō m-mō.*

*Lit.*—You if going, on that I will not go.

Having done my work I then went to the bazaar = *Ānā nsūndryūsi chīsicho bāzāre chōwōcho.*

*Lit.*—I work having done then (after that) to the bazaar went.

He has gone therefore I will not go = *Shinā wōcho ānā chītscūkōnā m-mō.*

*Lit.*—He has gone I for this will not go.

We cannot go unless both go = *Nī nā ā tō menā m-mōkōk.*

*Lit.*—You and I if not cannot go.

I cannot go unless you go = *Nnā maknā ānā m-mōkōk.*

*Lit.*—You if not I cannot go.

My father has gone and so I did not go = *Āpōnā ichā kamā ānā chī etscōnā m-mōcho.*

*Lit.*—My father having gone I for this cause did not go.



INTERJECTIONS.

- Admiration = *Āpāpā, aiyo, aiyo.*  
 Annoyance = *Eueṇ, haiyo-o.*  
 Approval—bravo, bravo = *Hāhā, monsonṭo monsonṭo.*  
 Assent—yes = *Hō.*  
 Yes, yes = *Hō, hō.*  
 To attract attention = *Hai, hai, the reply hō, hāṇ.*  
 To attract attention to one's words = *Ntātō.*  
 Disgust = *Eu, eu. Āuhāṇh.* (Violent spitting generally accompanies these exclamations.)  
 Sorrow = *Hāpvo hāpvo, hāpvo-ā.*

TABLES.

MONEY TABLE.

- Rāngmyō terrūwō* = 1 pie.  
*Lit.*—Money red small.  
*Rāngmyō matsangā* = 1 pice.  
*Lit.*—Money red one.  
*Rāngmyō enni* = 2 pice.  
*Lit.*—Money red two.  
*Rāngmyō etham* = 3 pice.  
*Lit.*—Money red three.  
*Rāngmyō mezū* = 4 pice.  
*Lit.*—Money red four., &c.  
*Rāng terru e-hm* = 2 annas.  
*Lit.*—Money small white.  
*Mōiyā* is now a more common term for 2 annas  
*Rāmpiāk pōko or rāngmyō tisā* = 8 annas.  
*Lit.*—Rupee half or money red eight.  
*Rāmpiāk* = 1 rupee.

The Lhōtās now generally use the word *poisā* for pice, counting thus—

- Poisā matsangā, poisā enni, etc.*  
*Moiyā matsangā, moiyā enni, etc.*  
*Ōrāng* } *matsangā,* { *Ōrāng* }  
*Rāmpiāk* } { *Rūmpiāk* } *enni, &c.*



## SPACE MEASUREMENT.

*Ekō* = a span.

*Eko hendlo* = a span with forefinger.

*Eko sappō* = a span with middle finger.

*Khechū* = a cubit.

*Wōnchen* = an arm's length.

*Nkī* = distance covered by both arms extended.

*Mungyā* = distance from breast bone to finger's end.

*Chōhmyekchānchākā* = ankle-high (spoken of water and growing grains).

*Ndrā ekhangchānchākā* = half the height to the knee.

*Nko chānchākā* = knee high.

*Phinang chānchākā* = thigh-high.

*Kangke chānchākā* = leg-high.

*Eryū chānchākā* = waist-high.

*Khōyo chānchākā* = rib-high.

*Ōhiro chanchākā* = breast-high.

Distances are estimated by the time it takes to accomplish them.

*Nchōkā etsā* = one day's journey = 40 to 50 miles.

*Nchōk enni etsā* = two days' journey.

## CAPACITY.

*Myōkū pyangā* } = one handful.  
*Myō esānā* }

*Okhe tsongkōn pyangā* } = two handfuls.  
*Nchamā* }

## BASKET MEASURES.

*Tsangtsirō* } = about 2 chuttacks.  
*Tsangthephen* }

*Lōtāng* } = about 1 powah.  
*Lālōn* }

*Rammā* = about 2 powahs.

*Etakā* = about 1 seer.

*Lekham* = 4 to 5 seers.

Tables.

*Ejū* = a small balance for weighing salt and meat. Will weigh up to 4 or 5 seers.

TIME.

*Divisions of Day and Night.*

A day = *Nchōkā*  
*Tsangngōnā* } = 24 hours.

A day = *Engā* = one sun.

Daytime = *Nchōnthang*.

Before cock-crow = *Hōnō khūsāthang*.

Cock-crow = *Hōnō khūāthang*.

Early morning = { *Nyāsanginā*.  
*Nyāpā*.

Sunrise = *Engiyāthang* = sun-coming time.

Morning = *Eng chiropān thang*.

Forenoon = *Eng langhī chūngrōchākā*.

Mid-day = *Nshiethango* = luncheon time.

Afternoon = *Nyūlāni*.

After lunch follow three drinking-times, which serve to divide the afternoon into the three following parts:—

*Sendro lānghauwō*.

*Sendro ōnnūgo*.

*Sendro lānkupō*.

Late afternoon = { *Engī hrepangō*  
*Engī hrepsāthang*. } = sun descending time.

Dusk = { *Mangsāthang*  
*Mangpanthang* } = dark getting time.

Sunset = { *Engī hrepānthang*.  
*Engī hrechākchōlo*.

Night = *Zamō*.

Midnight = { *Zamō nangten*.  
*Zamō chyūsōe*.

*Divisions of Month.*

The moon }  
 A month } = *Chōro*.

New moon = { *Chōro pānthang*.  
*Chōro chiropānthang*.

Half moon = *Chōro ekavsā*.

Syntax.

- Full moon = *Chōro ekālā*.  
 Time between moons = *Chōram*  
 The moon is waxing = *Chōro rānchetālā*.  
 The moon is waning = *Chōro zākātā iyālā*.  
 The moon is about to die = *Chōro tchyūsālā*.  
 The moon has died } = *Chōro tchichākā*.  
 The month has closed }

MONTHS.

- January = *Etsōn, Echōn*.  
 February = *Ndri*.  
 March = *Emhū* = "to blow," as in lighting a fire and refers to the firing of jungle on the cultivations.  
 April = *Ephī*.  
 May = *Chesu*.  
 June = *Eten*, from *oten* = "Kōni dhan."  
 July = *Nnung*.  
 August = *Chikānikā*.  
 September = *Ndrang*.  
 October = *Chōchāntsu*.  
 November = *Ronqorongyi* referring to the passing and re-passing in carrying the "dhan" from the fields to the village.  
 December = *Puthe hānte* = Crop.

SEASONS.

- Hot weater = *Elamō*.  
 Cold weather = *Etsakō*.  
 Sowing time = *Yichenthang, lichenthang*.  
 Before harvest = *Yirapang, lichenthang*.  
 Harvest time = *Yirāthang, lirāthang*.  
 Rest time = *Mānū thang*.  
 Rains = *Nzūlo*.

SYNTAX.

Owing to the frequent omission of subject nominatives, the preponderance of participial expressions, and an indifferent system of inflections, syntax plays a very important part in the construction of the Lhōtā Nāgā language.

(1) *Order of words in a simple sentence.*

The verb stands last in the sentence, and, as a rule, the subject stands first. Considerable freedom, however, is allowed as regards the position of the latter. It is frequently omitted, and any nouns or pronouns standing in a possessive relation to it always precede it.

Adverbs often take the first place in a sentence.

Interrogative adverbs, however, take this place less often than in English.

He struck me = *Hinā ā tāpcho.*

*Lit.*—He me struck.

My father struck him = *Á pōnā shī tāpcho.*

*Lit.*—My father him struck.

When did he strike you? = *Shinā kōthang nī tāpchōlā?*

*Lit.*—He when you struck?

He struck me yesterday = *Nchō hinā ā tāpcho.*

*Lit.*—Yesterday he me struck.

Adjectives follow the nouns they qualify. In case, however, the relation of the qualifying adjective is so intimate as to form with the noun a compound word it precedes the latter: e.g.—

An Assamese man = *Ōsam kyōn.*

The articles *nchyāā*, *matsangā*, *ntsangā*, *hī*, *shī*, and *chī* follow the nouns which they define—

A (one) horse = *Korr matsangā.*

The (this) dog = *Phūrro shī.*

When both the article and an adjective qualify a noun, the article follows the adjective—

A (one) white horse = *Korr ehem matsangā.*

The (that) beautiful girl = *Lōrōroe mhōm chī.*

Possessive nouns and pronouns precede the name of the object possessed:

My house = *Á ki.*

Nymtsemō's father = *Nymtsemō ōpō.*

Adverbs frequently stand first in a sentence—

He came yesterday = *Nchō hinā rōcho.*

Adverbs qualifying adjectives or other adverbs immediately precede them—

He is very sick =  $\left\{ \begin{array}{l} \textit{Hī tangto pirapthātā,} \\ \textit{Hī elam pirapthātā.} \end{array} \right.$

Syntax.

He came very quickly = *Hi tangtō ekhyangā yīā.*

The verbal affixes *lān, sā, pvū, &c.*, having the force of adverbs follow the verbal root—

Come back again = *Rōlānā.*

Give me more = *Ā pisā.*

He comes frequently = *Hi rōpvū rōpvū vānālā.*

Adverbs qualifying a whole clause precede or follow the subject indifferently :—

I never spoke with him =  $\left\{ \begin{array}{l} \text{Ānā kōthanghā shī n-chā.} \\ \text{Kōthanghā ānā shī n-chā.} \end{array} \right.$

(2) *Position of clauses in a sentence.*

In complex sentences the principal clause stands last, and relative clauses, and constructions taking their place, precede antecedent clauses :—

Go and tell John what you have seen and heard.

*Nnā ntiō ntiō mhūng, ntiō ntio zo, chī wōsi Yōhān ezoā.*

*Lit.*—What you have seen, what heard, that having gone, to John tell.

Where did he tell you that the pony was ?

*Shinā korrocho kū vāncho lāto, nī zōchōlā ?*

*Lit.*—He pony where was saying you told ?

I know that a goat is there.

*Chī nyānyā vānā, ānā ntsū.*

On this principle verbal adjectives precede the nouns they qualify :—

He killed all who were staying in the house here.

*Ōkī chilo evān lāngā henā nangthāta.*

*Lit.*—House here in staying all he killed.

For the construction of participial clauses, see explanations under Participles and Conjunctions.

Interrogative and negative constructions are sufficiently explained under verbs.

(3) *Direct and indirect quotations.*

Direct quotations are immediately followed by the particle *tō* and are generally placed between the subject and predicate of the principal clause :—

He says I will go = *Shinā " ānā wō " tō phyōālā.*

*Lit.*—He "I will go" says.

He said to me I am sick = *Hinā " a pirāpthātā " tō esōchō.*



When thoughts are expressed in any other form than in the original words of the author, the affix *lato* is employed at the close of the indirect discourse which, as a rule, follows the principal clause :—

He says that he would go = *Hinā phyōālā, ōmōnā wōlatō.*

He told me that he was sick = *Hinā ā zōcho, ōmō pīrapthelato.*

If the speaker says “*Ānā wō*” = “I will go,” any one standing near and wishing to inform a third party of the fact, will simply say “*Wōlatō*” = “He says that he will go.”

PHRASES ILLUSTRATING THE USE OF VERBS.

INDICATIVE MOOD.

*Present Tense.*

*Ache*, root = *Nō*.

- |   |  |
|---|--|
| 1. Does your head <i>ache</i> now-a-days? | { <i>Epaiyācho nī kurr nī nōtātā-nūng?</i><br><i>Epaiyācho nī kurr nī nōtāchōke?</i> |
| 2. Yes, it <i>aches</i> . . . . .         |  |
| 3. Does it <i>ache</i> much? . . . . .    | { <i>Ho, ā nōā.</i><br><i>Ho, ā nōtātā.</i><br><i>Ho, ā nōtsāngā.</i>                |
| 4. Yes, it <i>aches</i> hard . . . . .    |  |
| 5. Does it <i>ache</i> much? . . . . .    | { <i>Elam nī nōāke?</i><br><i>Ho, tangto ā nōā.</i><br><i>Ho, mpemo ā nōā.</i>       |
| 4. Yes, it <i>aches</i> hard . . . . .    |  |

*Ask*, root = *Ngā*.

- |   |   |
|---|---|
| 5. Do you <i>ask</i> the Sahab whether you can go or not? | <i>Nnā wōālo m-mōsānā etsi engālānūng?</i>    |
| 6. I do not <i>ask</i> him . . . . .                      | <i>Ānā hī n-gā.</i>                           |
| 7. Do you <i>ask</i> the Sahab or not?                    | <i>Nno etsi ngānglā?</i>                      |
| 8. Yes, I <i>ask</i> him now and then                     | <i>Ho, kōthanghā, kothanghā ānā shī engā.</i> |

*Assemble*, root = *tscō*, with *nō* or *kōlōk*.

- |   |                                       |
|---|---------------------------------------|
| 9. Do you <i>cause</i> the coolies to assemble? | <i>Nno kūli kōlōk tscōyitokānūng?</i> |
| 10. No, they <i>assemble</i> themselves.        | <i>Me, ōmōmō nō tscōyilā.</i>         |





## Phrases.

## Past Tense.

Borrow, root = *No*.

26. Yesterday I borrowed ten rupees of the Babu. *Nchö anā bābū theni orāng tāro nōcho.*
27. I did not borrow anything of him. *Ānā hī theni nyūhā n-no.*  
*Ānā hī theni nyūhā n-nōcho.*

Break, root = *Khirap*.

28. Did you break this dish? . *Nno öpfhū hī khirapchöke ?*
29. I did not break it . . *Anā hī n-khirap.*
30. When I was holding it in my hand my brother, knocking it out of my hand, broke it. *Anā penle ā tānā ewönchöchi khirapcho.*
31. He made me break it . *Hinā shi ā khiraptökcho.*

## Present Perfect.

Break, root = *vāso*.

32. Have you broken the stones? *Nno önūng vāsöchäkänüng ?*
33. I have not broken them all . *Ānā ömpā m-māsöähā.*

Break, root = *rānsö*.

34. Have you broken my spear or not? *Ā tso erānsöchäkchöälo n-rānsöähälā ?*
35. I have made my brother break it. *Ānā hī ātā erānsötökchäkā.*

## Past Perfect.

Burn, root = *rōng*.

36. They themselves had burned their village before we arrived. *Enā wö n-chanthangā ömöchihā öyān rōngchäkā or rōngā.*

Bring, root = *hāp yī*.

37. When you were there, had he brought the fowls? *Nnā öchi vānāthang hinā hönö häpysi yichäkänüng ?*
38. He had not brought the fowls, but he had brought the eggs. *Shinā hönöcho häpysi n-yinā hönö tchhü häpysi yichäkā.*

Phrases.

Future Tense.

Build, root = Tscō.

39. I will build a house . . . *Ānā ōkī tscō.*  
 40. Where will you build it? . . . *Nno kūrwe tscōlā?*  
 41. Will they let you build here? *Ōnō hello nī tscōtōkūla?*  
 42. Yes, they will let me build here. *Ho, hello ā tscōtōku khānyū.*  
 43. I am about to build a house. *Ānā ōkī tsōvsā.*  
*Ānā ōkī tsōvsākhāmā.*  
 44. Will you build a large house or a small one? *Nno ōkī tsapō tscōālo etchukāro tscōāiā?*  
 45. Will you build at once? . . . *Nthāngā tscōānung?*  
*Nthāngā tscōke?*

IMPERATIVE MOOD.

Call, root = Tsā.

46. Call the messenger . . . *Lāmpen tsā.*  
 47. Don't call him now, call him afterwards. *Nthānga tī tsā, ōkhānāti tsā.*  
 48. Don't let him call loudly . . . *Ekhyo tī tsātōkā.*

POTENTIAL MOOD.

Capture, root = Hram.

49. We cannot capture the thief *Enā efūcho n-hramākōk.*  
 50. We can catch him tomorrow *Ōchō enā hī hramākōkū.*  
*Ōchō enā hī hramākōkū kānyū.*

Carry, root = Hān.

51. As I was ill yesterday, I could not carry my burden. *Nchō ā phiraptākhāmā ānā ā hān m-hānkōk.*

Carry, root = Pū.

52. I could not make him carry me. *Ānā shi ā pūtōkletō n-tōkū.*  
 53. Can you make him carry the sick man? *Nnā phiraptāwōchinā shi khi pūtōkōkūnūng?*

Climb = *Chūngwā*.

54. May I *climb* this tree? . . . *Ōtōng shī ānā chūngwāne?*  
 55. Yes, if you wish you may *Ho, nī chungwōhugnā chūng-*  
*climb* it. *nōnā te khānyu.*

## SUBJUNCTIVE MOOD.

56. Catch the cat quickly, she *Ōlyuro ōtōngī chūngyiū escükā*  
 may *climb* the tree. *ekiāpā hramātā.*  
 57. He may *close* the door . . . *Hinā hānkhān khāmū escā.*  
*Lit.—He door will close perhaps.*

*Collect* (revenue), root = *khi*.

58. If you had *collected* the re- *Nnā lōkotsen khiāwō ōrang nsoa*  
 venue, I would have *given* *ni piūkātōlā.*  
 you one hundred rupees.

*Collect*, root = *tscō*.

59. If you will *collect* (assemble) *Nno kuli kōlōk, tscōitōknā chito-*  
 the coolies, I will *pay* *sati ōtsen piyū.*  
 them.

*Cluck*, root = *kōkā*.

60. I do not *know* whether the *Hōnōnā kōkōkākānā ānā n-tsi.*  
 hen *clucks* or not.

*Passive Voice.**Command*, root = *pangnōā*.

61. I have been *commanded* to *Wōleto ā pangnochākā.*  
 go.

*Complete*, root = *metā*.

62. The work has been *comple-* *Nchōk mezū nsundryukāmā*  
*ted* four days. *metākchākā.*

## NEUTER VERBS.

63. I *am* cold . . . .  $\left\{ \begin{array}{l} \bar{A}\text{-tsaktsangā.} \\ \bar{A}\text{-tsakālā.} \\ \bar{A}\text{ tsaktālā.} \\ \bar{A}\text{ tsakā.} \end{array} \right.$   
 64. I *was* cold . . . .  $\left\{ \begin{array}{l} \bar{A}\text{ tsaktsangā.} \\ \bar{A}\text{ tsakā.} \end{array} \right.$   
 65. I *have been* cold . . . .  $\left\{ \begin{array}{l} \bar{A}\text{ tsaktātā.} \end{array} \right.$

Phrases.

66. If it is cold I will not go . *Etsaknā ānā m-mō.*  
 67. Although I am tired I will go *Āmōktsanglehā ānā wō.*

Also see under Predicate Adjectives.

For illustrations of Infinitive, Supine, Participles, and verbal modifiers, see under these respective heads in the discussion of the verbs. See also under Conjunctions.

PHRASES ILLUSTRATING THE USE OF THE DIFFERENT PARTS OF SPEECH.

1. I see *a* man *and* a horse . *Ānā kyōn nā korr tō mhüngālā*  
 (No article expressed.)  
*Ana kyōn nchyūā na korr matsangā tō mhüngālā.*  
*Lit.—I man one and horse one see.*
2. *A* goat's horn . . . . *Nyānyā etchhū.*
3. For carrying burdens for the  
 sepoy's over to Themokudima *Kyōnā sepe hān hānsi Chemāngi*  
 Nāgās get eight annas *a* day. *thrōwōnā engā lōnā ādhōli*  
*piālā.*
4. Yesterday *a* (one) man came *Nchō kyōn nchyūā ēpi rōcho.*  
 here.
5. I will remain here *about* *a*  
 year. *Ānā hēlo nzū mātsāngā hākōno*  
*vām.*
6. What is he *about* ? . . . *Hīcho ntīwo lyūālā ?*
7. I went all *about* your village . *Ānā nī yāni etchiyūā kiācho*  
*eziyūā.*
8. Nāgās stood *about* the Sahib *Kiōnā etsi hāchammī vāncho.*
9. What are you talking *about* ? *Nno nyūnō chāntālā.*
10. We are talking *about* going to *Enā Lūngse chōwō chāntālā.*  
 Lungsaī.
11. The calf appears *about* to die *Māngsū rōchī tchhyū sālā.*
12. Birds fly *above* our heads . *Wōrōnā.e kurrīnā pyā yiālā.*
13. *Above* this sky there is also *Potsōwo shī mhai enūngāhā pot-*  
 another. *sōwo liyelātō.*
14. Wokha is *above* Yikum village *Wōkhaicho yikam yān mhai.*
15. Give me the book which is *Opōni evanwō kākō chī ā piā.*  
*above, i.e.* on top.
16. How many days has Lentic *Lentiōnā yisi nchōk kōtā wōlā ?*  
 been *absent* ?  
*Lit.—Lentic having gone days how many gone.*
17. He has been *absent* two days *Shinā yisi nchōk eni wō.*
18. He *abuses* me . . . . *Shinā ā mākalā.*
19. Keep an accurate *account* . *Ōtscōtscō kai wātā.*



## Phrases.

20. My head *aches* . . . . *Ā kurrinā ā nōālā.*
21. I am a man from *across* the river. *Aio pōfū nā pānkauwe kyōp.*
22. A tree has fallen *across* the road. *Ōtōng eyai olān eyāzā.*
23. Creep *across* on the tree . . . *Ōtōngo yāngkātā yāngkātā iyā.*
24. Cutting a tree and putting it *across* come over. *Ōtōng tāni rōkai ezā iya.*
25. The water being deep I cannot go *across* on foot. *Ōtchhū chungwākammā ānā n'-kHINGKĀKŌK.*
26. If you tell the truth it will be to your *advantage*. *Ninā ōtsōtscō phyōnā ni etchi kākcho.*
27. Seeing an orange tree *afar* off he went to it. *Shinā kōngke tōng ekōni mhung-chi wōcho.*
28. Are you *afraid*? . . . . *Ni khyūāke?*
29. Don't be *afraid* . . . . *Ti khyūā.*
30. I am not *afraid* . . . . *Ā n'khen.*
31. I am *afraid* . . . . *A khenālā, (or) Ā khentsangā.*
32. *After* he had gone I arrived *Shinā yitōnā ānā chhānto.*
33. Don't tell me now, tell me *afterwards*. *Nthāngācho a ti soā, ōkhānāti ā soā.*
34. Come *after* (along with) me . *Ā pānā rōā.*
35. He is coming *after* (behind) me. *Shinā ā silāmwe iyālā.*
36. *Afterwards* the boys will know their books. (By and by, before long.) *Ōkhaicho nūngōrishiangnā kākō ntsiyū.*
37. *After* a long time I shall go . *Ōkhcleti ānā wō.*
38. I'll go *after* a little . . . . *Ānā ōkhānāti wō.*
39. *After* a while the Sahib will go over to Kohima. *Etsinā hisi Kōhime thrōwō.*
40. *After* having presented the Sahib with a fowl, he will decide the matter. *Etsi hōnō kūbsānāti chitōsānāti ōyilo ethiū.*
41. Come *after* you have eaten your rice. *Otsi tsōsi rōā.*
42. *Afterwards* (at another time) I'll buy a cow. *Tāmpōthung ānā māngsū shiyū.*
43. I will come again in the *afternoon*. *Ānā eng ehrelāni yilām.*
44. Don't come *again* . . . . *Enūngo ti rōā, (or) Ti rōlānā.*
45. Listen, he speaks *again* . . . *Shinā eniwōhā phyōyetākā, engā.*

Phrases.

46. He is leaning *against* the tree . . . *Ōtōngī engōke vānālā.*  
 47. Will you come *again* or not? . . . *Nō nthāngo rōrōlā?*  
 48. I will not come *again* . . . *Āio n'rōlām.*  
 49. Don't throw stones *against* the house.  
*Ōnūng ki ōki ti ephiākātā.*  
 50. He ran *against* the fence . . . *Shinā pāhrilo chenkācho.*  
 51. He is leaning *against* the tree . . . *Ōtōngī engōke vānālā.*  
 52. He is speaking *against* you . . . *Shinā ni etchak etchi rālā.*  
 53. He is *against* me . . . *Shi ā yātāpen.*  
 54. What is your *age*? . . . *Nno nzu kōtā wē lā? (or) wō lā?*  
 . . . *Ni pōksi nzu kōtāu lā?*  
 55. I am twelve years of *age* . . . *Āio nzu tārō sī enī wō.*  
 . . . *Āio ā pōksu nzu tārō sī enī pentākā.*  
 56. He is very *aged* . . . *Shicho elum scōntsungā.*  
 57. He died six months *ago* . . . *Shi tchhisi chōro tirōk tsōtākā.*  
 58. This house was built long *ago* . . . *Nkōlōnā ōki shi tsōtākā.*  
 . . . (or)  
 . . . *Ōki shi tsōsi elum sungtākā.*  
 59. Very, very long *ago* tigers married men. . . *Nkōlō mutsinā mhurrnā kiōn sōāvāncho.*  
 60. He went a little while *ago* . . . *Shicho ntōngnā yīcho.*  
 61. He went a few (4 or 5) days *ago*. . . *Nchōk mezu mungālo iyā.*  
 62. He went some time *ago* . . . *Shicho ōsinā yīcho.*  
 63. The boat is *aground* . . . *Ōhrōng chūngte tālā.*  
 64. He has gone on *ahead* . . . *Shi ōvunginā yitākā.*  
 65. Wait I'll go *ahead* of you (before). . . *Ōsā ānā ni vungī wō.*  
 66. I will go *ahead* (in front) of you. . . *Ānā ni mhātūngī wō.*  
 67. *Alas* my dhān is all destroyed . . . *Haiyōn a tsōk hetōpū eshōkāni siā.*  
 68. These two are *alike* (exactly alike). . . *Shi ōni kiti.*  
 69. Are *all* the boys here? . . . *Nāngōr hetōpū hello vānvān-nilā? (or) vānvāndrelā?*  
 70. Has *all* the cloth been brought in? . . . *Ōscū hālāngtō hāpsi threitākchō-ālo?*  
 71. *All* men must die . . . *Kiōntzu tchhikam.*  
 72. *All* Angami land . . . *Tsungōn metātzū.*  
 73. The rice is *all* eaten . . . *Ōtsi tsōkāntōkā.*

Phrases.

74. The dhân is *all* gone . . . *Ôtsçök ezizo kânchākā.*
75. Put *all* the fowls together. . . *Hōnō òtempān ŋo vātā.*
76. Put *all* the books together . . . *Kāko òmpān kōlōk chōi vātā.*  
*Kāko hālāngtō (or) hetōpū*  
*tscōsceni vātā.*
77. *All* vegetables are good . . . *Hān lāntero mhōnā.*
78. Pull *all* together . . . *Hālāngtō nō etchīā.*
79. *All* (the whole) the village  
 chased the tiger. *Ōyān ekānī mhurr pāncho.*
80. I kept working *all* (the en-  
 tire) day. *Ānā eng chhum nsūndrā*  
*vāncho.*
81. Rub this *all* over . . . *Shī hetōpūnā mhetā.*
82. He is *almost* dead . . . *Hīcho tchyūv sālā.*
83. I *almost* caught him . . . *Ānā etsukārōnākā shī rumhau*  
*te.*
84. He lives *alone* . . . { *Shī nchyāāti vānālā.*  
*Shī òmōtī vānālā.*
85. I went *alone* . . . *Ā mōtī wōcho.*
86. Come *along* with me . . . *Ā pānā rōā.*
87. He is running *along* the bank  
 of the river. *Pōfū rānī esānā iyālā.*
88. He has twenty cattle, I *also*  
 have a few (several). *Skinā māngsū mekwū li, ānā hā*  
*terāro liā.*
89. Did you tell me that Nymt-  
 semo had *already* come? *Nymtsemō nthāngā yitākātō*  
*ninā ā zōchōke?*
90. The mail-carriers go over to  
 Themokudima *alternately*. *Kākoā Chemangī nnitā thrōw-*  
*ālā.*
91. Come *alternate* days (every  
 other day), *Engā vānsī, engā rōā. Engā*  
*vānsī engā rōā.*
92. *Although* I am hungry I'll go *Ā wōntōntsūnglehā ānā wō,*
93. *Although* I have been called I  
 won't go. *Ā tsātāklehā m' mō.*
94. He is *altogether* bad . . . *Shīcho echūngānā m-mhō.*
95. I will *always* stay here . . . *Ānā nchōkāpen hello vām.*
96. Why are you *always* late? . . . *No ntsōle nchōkāpen nshichōlā?*
97. Our spirits live *always* (for  
 ever). *Ete lamm nchūnkō vānālā.*
98. *Among* many houses this is  
 the largest. *Okī e lumm nūngo shī tsapōwō.*
99. This is a very *ancient* writing *Shī erāncho e lamm eketākā.*
100. Look at the sun, moon *and*  
 stars. *Eng nā chōro nā shāntiwō zetā.*



## Phrases.

101. Come *and* eat . . . . *Ōrō tsōā.*  
102. *Another* man did it . . . . *Ōyāmnā shī lyūīcho.*  
103. Give me *another* . . . . *Tāmpō ā pia.*  
104. Put it in *another* place . . . . *Shī metā pōe vāta.*  
105. Come *another* (some other) time. *Thāmōthang rōā.*  
106. If you know, why don't you answer. *No nstīnā, ntsōle n'yīchōālā ?*  
107. There is not *any* (no) reason *Ntiha mak.*  
108. Has *any one* come? . . . . *Ōchīha rōchōlā ?*  
109. I don't find *anybody* . . . . *Anā ōchīhā m-mhung.*  
110. I did not say *anything* to him *Anā chī thangī ntihā n-phyō.*  
111. We live *apart* . . . . *Ete champō champō vānālā.*  
112. Keep the ducks and hens *Hōnōnā pōtak tō champō cham-*  
*apart.* *pō vāntōkā.*  
113. Take this *apart* (to pieces) . *Shī ekīlānā*  
114. How many *apartments* in a Naga house? *Kiōn ōkilo nchen kōtālā ?*  
115. I gave the boys an orange *Nungōr khō ānā khōngke pīcho.*  
*apiece.*  
116. The Sahab gave us boys a *Etsinā nungōri e āko pōisā ma-*  
*pice apiece.* *tsang tsangnā e pīcho.*  
117. As he is *apt* to break dishes, *Ōpfū kherūp keyo tsōlānhā, shī*  
don't put anything in his *khelō n-tihā tī teyā.*  
hand.  
118. I am *apt* to break dishes . *Āio ōpfhū kherup tsōlān.*  
119. *Are* you well? . . . . *Nō mhōmhōnā vānālā ?*  
120. Who *are* you? . . . . *Nnō ōchō lā ?*  
121. They *are* here . . . . *Shiang hello liā.*  
122. *As* I was going over to Ko- *Ānā Kōhime wō thang etsi tsapō*  
hima I met the Bor Sahib. *ntōkcho.*  
123. I will do *as much as* I can, *Ānā kōtātā mhōnā nsāndranā*  
and do it well. *chitātā ānā nsūndryū.*  
124. He does *as* I tell him to do . *Ānā kōtō pangnōānā chitō shina*  
*nsūndriālā.*  
125. He has gone *as* he said he *Mpōnā yiu tō phyōsi chitō*  
would. *yikānā.*  
126. He looks *as if* he were ill . *Shī nōchōnerī escā mhungātā.*  
127. Do *as* I do . . . . *Ānā kōtō lyūānā chitō lyūā.*  
128. *As* you wish . . . . *Ni lāmm kānyū.*



129. *As* I do not know whether your conduct is good or bad, I can't keep you. *Ni etsōphyō mhōn chōālo m'mhō chōsānā n'tsi-kamā ni n'vān-tōkū.*
130. *As* you are ill I'll go . . . *Ni rātākamā ānā wō.*
131. He went *as far as* the door and stopped. *Shi kipang nhangō wōsī vāncho.*
132. I'll go and *ask* what is best . . . *Ntiō ntiō mhōnānā ānā ezōlo wō.*
133. He is *asleep*, do not awaken him. He has awaked. *Shi yipāvānkā ti n-tichhiā. Shi yipchangchitākā.*
134. My foot is *asleep* . . . *Ā cho zzūzā.*
135. On hearing these words they will be much *astonished*. *Ōyi shi zōnā shiangnā elamm emhōkū.*
136. There is a beggar *at* the door *Kipang chhōntsōnchōyi nchyūhā vānā.*
137. Look *at* me . . . *Ā zetā.*
138. I came to look *at* the road . . . *Ānā olān zelo rōcho.*
139. He is staying *at* the Sahib's house. *Shi etsi ki vānālā.*
140. Throw this *at* the cow . . . *Shi māngsū ephiqṽā.*
141. He is sitting *at the foot of* the tree *Shicho otōng kappi kōkten vānālā.*
142. I can't do this work *at all* . . . *Ānā shi nsūndryucho n-sūndrikōk.*
143. I cannot see *at all* . . . *Ānā mhūng n-drang.*
144. You have come *at last* . . . *Nō sullāmī yīcho.*
145. They rose *at once* . . . *Shiangnā ramtō pānticho.*
146. Go *at once* . . . *Ndrā wōā.*
147. He died *last autumn* . . . *Lungkhamō tsungkingo etchhicho.*
148. I did not *awake* once . . . *Echūngwātihā ānā n-yipchangcho.*
149. Take this *away* . . . *Shi hānsi wōā.*
150. It is good for nothing, throw it *away*. *Shi ntihā m-mhō, siā (or) shūmte siā.*
151. He has turned *back* . . . *Shicho elānai iyātākā.*
152. The boys are all coming *back* *Nūngōr hetōpūnā elānai iyālā.*
153. He is lying on his *back* . . . *Shicho ntikāro yipālā.*
154. My *back* aches . . . *Ā mānkū ā nōālā.*
155. I sleep at the *back side* . . . *Ānā ōchūwe yippālā.*
156. Come to the *back side* of the house. *Ōki khāntsangwe rōā.*

Phrases.

157. He is walking *backwards* . *Shinā scūlānphiwō esetātsālā.*  
 158. He is writing *backwards* . *Shinā silyūwō erānālā.*  
 159. Why do you cut wood with  
 such a *bad* dao. *Nō ntōtsōle lepōk m-mhōm chi-  
 tyunā ōtschung wōālā ?*  
 160. He wishes *to be* a head man  
 of the village. *Sihnā gāunbūrā tsōkilātto  
 tsōālā.*  
 161. I came *because* I wanted to . *Erō hugcho rōcho.*  
 162. I went *because* you sent me . *Nnā wōtō ā lungōchi ānā wōcho.*  
 163. He came *before* sunrise . *Eng n-chōrōthang shinā rōcho.*  
 164. I came *before* eating my rice . *Ā tsi n-tsōthung ānā rōcho.*  
 165. Don't stand *before* (in front  
 of) me. *Ā mhātūngi ti chungwōā.*  
 166. Where have you *been* ? . *Nō kūwe wōchōlā ?*  
 167. My father has *become* blind . *Ā pō ōmhyek chōtākā.*  
 168. He came *before* me . . *Shī ā vungī rōcho.*  
 169. I'll *begin* to read the book  
 to-morrow. *Ōchyuācho ānā kāko shī kāuki-  
 lātō tscō.*  
 170. His *behaviour* is very bad . *Shi etsōphiyō tungtō m-mhō.*  
 171. There is a tiger *behind* that  
 mountain. *Pānglān chī engammī mhurr  
 vān.*  
 172. Put my shoes *behind* the box . *Ōchen nhkenī ā chōkab vātā.*  
 173. Calves follow close *behind*  
 their mothers. *Māngsū ōrō chinā ōpvū ōscūlo  
 erikātā pānālā.*  
 174. You are *behind* time. . . *Ninā n-shīthangā.*  
 175. I don't *believe* you. . . *Ānā nī yi n-nūngtsū.*  
 176. This spear *belongs* to me . *Shīcho ā tscō.*  
 177. Yikum village is *below* Wokha . *Yikumcho Wōkhai yān kappī.*  
 178. Bring the chair that is *beside*  
 the table. *Kōktepen pīlang nthangī eli-  
 wōchī hānsi iyā.*  
 179. It is lost *beside* the road . *Lāuntsai elūngte mōni siā.*  
 180. There are five or six persons  
 here *besides* me. *Ānā hā kātōlā chihā tāmpō  
 nchyu mūngō tirōk vāyetā.*  
 181. I have another *besides* this . *Shihā kātōlā enungāhā lieto.*  
 182. Have you another cloth *be-  
 sides* this ? *Ni scū shī tiālo ennuāhā lili-  
 yetā ?*  
 183. Which is the *best* road to Mo-  
 rakcho ? *Morākchōe ewō lān kūwe mhō-  
 mōlā ?*  
 184. Among these give me the one  
 which is *best*. *Shiang ōnūngi kūwe mhōmsānā  
 ā piā.*  
 185. His house is *better* than mine . *Ā kicho shī kī mhōmō.*  
 186. Are you *better* to-day ? . *Nchingo nī mīmīlā ?*  
 187. I am a little *better* . . *Āio etchukāro pōā.*

188. Write it a little *better* than that *Chilōnā etchukāro mhōnkātā erānā.*
189. Don't stand *between* us *E nūngi ti vānā.*
190. The river flows *between* the mountains. *Pōfūcho pūnglān yitālōnā iyālā.*
191. I gave *between* four and five hundred rupees. *Anā rāmpiāk nzō mezu mūngālo nsāsā pīcho.*
192. This is very *bitter* *Shīcho elam khōā.*
193. Bring my *black* hat *Ā khīkho enyikkōchī hānai iyā.*
194. The Sahab *blames* me *Etsinā ā phyōphi kātālā.*
195. I am not to *blame* *Ā phyōphi n-nī.*
196. *Blow* the fire *Ōmī mhūā.*
197. The wind is *blowing* *Mpōng vēnālā.*
198. Has the water *boiled*? *Otchhū lālāhāplā?*
199. It has not *boiled* *N-lākhā.*
200. It has *boiled* *Elāktākā.*
201. Bring *boiling* water *Chhillūm hānsī iyā.*
202. My first-born and also my last-born are here *Ā pōktemōchī hā ōkāuwōchī hā hello vān.*
203. *Borrow* two rupees of the shopman. *Nnō shishōe thungī rāmpiāk enni nōā.*
204. Loosen *both* the ponies *Kōrr ōniātā vāchiā.*
205. Clean the *bottom* of this *Shi ndrechī scā.*
206. The *bottom* of the mountain *Phūnglān chente.*
207. *Break* this thread *Ōying shī chākkā.*
208. Don't *break* my walking-stick *Ā chārong ti erānsōā.*
209. *Break* this stone *Ōlung shī phūngsōā.*
210. The mat is *broken* *Ōphak chī phichecho.*
211. The stick is *broken* *Otschang chī kōchākā.*
212. My leg is *broken* *Ā chōke khūchākā.*
213. My tooth is *broken* *Ā hō vākūicho.*
214. This mat is very long and *broad*. *Ōphuk shī elamm suppōā elamm nzōā.*
215. We are *brothers* *Enchenni.*
216. They are *brothers* *Shiang ōnchenni liā.*
217. My older *brother* and your younger *brother* are of equal height. *Ā tātō nā ni nyūito ōni hiti.*
218. We will go *but* you must stay *Eni wō sī nnō ni vāntōkū.*
219. I hear your words, *but* I don't understand what you say. *Ānā ni yi sōālā tōsī nnā utiwō phyōāsānā ānā n-tsi.*
220. *Buy* cloth *Ōscū shiā.*

221. He is sitting *by* the door . . . *Shinā kipungō kōktevānālā.*  
 222. Stand *by* me . . . *Ā escuppō vānā.*  
 223. Shall we go *by* boat or afoot ? *Enī ōhrōnginā yiwālo tchhū-*  
*tscainā yiūlā.*  
 224. I killed him *by means of* a . . . *Ānā ōlūngnā shī ephiātsungcho.*  
 stone.  
 225. He stood *by* (up for) me . . . *Shinā ā yilo techo.*  
 226. I will come *by and by* . . . *Ānā ōkhānātī rō.*  
 227. Go and *call* the hogs . . . *Wōkō tsālō wōā.*  
 228. What is it *called* ? . . . *Shi kūtō (or) ntiō tsālā.*  
 229. *Can* you say so or not ? . . . *Hetyūli phyōphyō cheulā ?*  
 230. I *cannot* go without my cane *Chārong n-sūnā ānā n-wōkōk.*  
 231. He says he *can* come tomor- . . . *Ōchō rō cheiū tō phyōā.*  
 row.  
 232. I don't *care* . . . *Henhen tchumchākā ā tānā te*  
*kānyū.*  
 233. Take good *care* of everything *Lumātungtāro tānungā zetā*  
*vānā.*  
 234. Go *carefully* . . . *Tsungtsāro wōā.*  
 235. Don't do your work *carelessly* *Ti tscōlāp phīlapnā nsundrā.*  
 236. *Catch* him . . . *Shi ramhā.*  
 237. I can't *catch up* with him . . . *Ānā shi n-paiyātālā.*  
 238. I *caught* the small-pox from *Nymtsemōnā pencho ā kācho.*  
*Nymtsemo.*  
 239. *Cause* this to be brought . . . *Shi hānsi yitōkā.*  
 240. The rain has *ceased* . . . *Erū pōchhitākā.*  
 241. *Cease* the noise (don't make *Ti nyāngnyāngā (or) ti pōrāk-*  
 a noise) *tānā, siā.*  
 242. That bird sings *ceaselessly* . . . *Wōro chinā khūpvū vānālā.*  
 243. I will *certainly* go . . . *Ānā ōtscōtscō wō.*  
 244. Can you give me *change* for a *Orāng tsāro e pipikōkūlā ?*  
 rupee, or not ?  
 245. He has *changed* his cloth . . . *Shinā ōscū thōngphīcho.*  
 246. It is a little *chilly* . . . *Echakāro ezū myimālā.*  
 247. Take your *choice* . . . *Kūwe nī lummsānā ethungi*  
*khia.*  
 248. I *choose* this . . . *Shi ā lummālā.*  
 249. Draw a *circle* . . . *Nkōnā erānā.*  
 250. He goes around in a *circle* . . . *Shinā nkōnā hāriphiālā.*  
 251. This dish is *clean* . . . *Ōpfhu shi ntsungdrungā.*  
 252. *Clean* this dish . . . *Ōpfhu shi scā.*  
 253. *Clean* the path nicely . . . *Ōlān mhōnā khechetā.*

Phrases.

254. *Clear* the jungle . . . . *Ōrai chi tsōnī siā.*
255. *Clear* out . . . . *Tsānā, tsānā, (or) wōā, wōā.*
256. This water is *clear* . . . . *Otchhū shī ntsungā.*
257. *Clear* the way (get out of the way). *Ānkā chiā.*
258. *Close* the door . . . . *Hānkhā khāṇnā.*
259. This flower *closes up* at night *Therā shī zamōtung zaptālā.*
260. *Close* your mouth . . . . *Nipang ntsappā.*
261. *Close* your eyes . . . . *Ni ōmhyek chōkkā.*
262. Stand *close* to me . . . . { *Ā nthingō nthōngā vānā.*  
*Ā escappō vānā.*
263. It is very *cloudy* to-day . . . . *Nchīngō mpemō elōk liā.*
264. He *clubbed* the Naga . . . . *Shinā khyōṇ lungtsuncho.*
265. It is *cold* to-day . . . . *Nchīngo etsukkā.*
266. The air is *cold* . . . . *Mpōng myimmā.*
267. Bring *cold* water . . . . { *Otchhū nkōng, (or) Tchhūnkōng,*  
*hānsi iyā, (or)*  
*Tchhūmyim hānsi iyā.*
268. *Come* here . . . . *Hēipi rōā.*
269. I did not *come* . . . . { *Ānā n-yīhā (or) n-yīcho.*  
*Ānā n-drōhā, (or) n-drōcho.*  
*Ānā n-tsācho.*
270. I will *commence* the work now - *Nthāngā ānā nsundryūkīlāttō sākau.*
271. Let us go down to the bazaar. *Bōzāre chōwātaukā vā.* Rōālō,  
*Come, come.* rōālō.
272. They came to make a *com-* *Shiangnā ā echākechi yi erryū-*  
*plaint* against me. *kīlāttō rōcho.*
273. Cloth on being put in water *Ōscū ōtchhūlo thenā enye-*  
*contracts.* *thryūālā.*
274. Everything is in *confusion* . *Hetōpū phīrōe liā.*
275. I have no *confidence* in what *Shinā ntīō ntīwō phyōsānā ānā*  
he says. *n-nungtsū.*
276. There is *always* (or) *con-* *Hello nchūnkōṇ elamm wōnyāng*  
*stantly* a great noise here. *yi nyāngālā.*
277. The dog barks *constantly* . *Phūrro chinā thryūpvu vānālā.*
278. He acts *contrary* to my com- *Ānā ntīō phyōnāchi shinā n-āō*  
mands. *kīālā.*
279. They *could* not catch the hen *Shiangnā hōnō n-ramhākōk.*

GENERAL CONVERSATION.

1. Who are you? Sing. *Nnō ōchīwēlā?*  
 „ *Nnā ōchilā?*



1. Who are you? Pl. *Nīno ōchāiēla?*  
" *Ntēnā ōchāiēla?*
2. I am the dāk-walla . . . *Aio kāko ehān.*
3. What village do you belong to? *Nīnō nyū yanlā?*
4. I am of Wokha . . . *Aiyo Wōkekā.*
5. Where are you going? *Nnō kūi wōlā?*
6. I am going in to Themokudima. *Ānā Chemangi threiyālā.*
7. Whence have you come? *Kūina ichōlā?*
8. Day before yesterday I came up from Yikam, but to-day I came in from Wokha. *Ōrāncho ānā Yikammenā chūng-icho ōsū nchingo Wōkenā threyīcho.*
9. When will you go back again? *Ennōāhā kōthāng wōlāmlā?*
10. I'll go back to Wokha alone to-morrow, and after four or five days will go down to Golaghat. *Ōchō āmoti Woke wōlām, ōsū nchōk mesū, mūngō vāsū Kūlai chōwō.*
11. Why are you going down to Golaghat? *Ntsōle Kūlai chōwōla?*
12. I am going down to trade, if you please. *Shishōā chōwō kānyū.*
13. What are you going to buy? *Ntiō shiūla?*
14. I am going to buy this and that, if you please. *Lamāthangtero shilo chōwō kānyū.*
15. Will you sell me those eggs? *Nnō hōno chī ā shishūtōkūlā?*
16. I will not sell . . . *N-yeṇ.*
17. How many houses in your village? *Ni yāncho ōki kōtāla?*
18. One hundred and fifty or more, perhaps. *Nzōā sū ōki thamdro ādrā kānyū.*
19. Is there much sickness in your village or not? *Ni yāmo phirapmōrōm elam līlīlā?*
20. Not much this year, but there was much last year. *Nuchikam phirap mōrom elam n-nī, ōsū nankamōcho phirap mōrom elam līā.*
21. When you are sick, what do you do? *Phiraptātāthangcho nyūwō lyū-elā?*
22. We call the medicine-man, and if we don't get well, we sacrifice. *Enā rātsen tsāle m-pōkāmā emūlyūā.*
23. Were your crops better this year than last year? *Nchikam ni li mhōmōālo nankamo mhōmōlā?*

Phrases.

24. They were better last year. *Nankamo mhōmo.*
25. What is the price of dhān a maund? *Sirrü zirocho kütā mān lā?*
26. From Rs. 1-8 to Rs. 2. *Piākā sü poko mān ōpiāk enni mān tsō.*
27. What are you doing now-a-days on your cultivations? *Epaiyāhīcho ōlichō ntio lyūtālā?*
28. We are harvesting Konī dhān now, afterwards we will cut the Sālī dhān. *Nthānācho enā ōten ntsānālā hesīcho mātso rū.*
29. How many times do you eat in a day? *Engiālo cho kōtā tsōālā?*
30. We eat in the morning, at noon, and in the evening, three times a day. *Enā engiyāthang chōā tsō, n-shüethango chōā tsō, milān chōā tsō, tō engiānāchō etham tham tsōālā.*
31. Who cooks the rice? *Ōchinā ōtsi rūālā?*
32. The one who stays at home cooks it. *Kilo mūngnā rūālā.*
33. Have you a wife and children? *Ni kikham lililā, ōtsōe lilila?*
34. I have two wives and five children. *A khikham nchü enni ōtsoe o mūngo.*
35. Is the first-born a boy or a girl? *Pöktemmōchü epuālō elüēlā?*
36. The first-born is a boy, ten years old. *Pöktemmōchü epuēkamā nzü tōküo.*
37. Do your women do coolie-work? *Ni khikamcho kuli "kām" n-sündralā nung?*
38. They do not. *Shiāno n-sündrū.*
39. Get out of the way, I am going to bréak the rock with gunpowder. *Ānā kōrr ke ōnāng pōkōkā, ānkā chiā, ānkā chiā.*
40. Now come and go to work. *Nthāngā ōyi nsündrā.*
41. Send two men to bring bamboos. *Nchü eni vepfu hānsi yitōkā.*
42. Let them rest a litte. *Terrāro esāntōkā.*
43. How much pay do you want a day? *Engi engina ōtsen kōtā hngālā?*
44. I want four annas and my boy two. *Aiyo moiya enni ōsü ā nūngōrcho moiya matsangā.*
45. I can't give so small a boy so much. *Nūngōr hetūv hetātā n-pikōh.*

Phrases.

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46. Bring some hot water, I wish to bathe. *Chülam hansī iyā, ānā tsākau-kiatto tscōākā.*
47. Send them away, I'll pay them tomorrow. *Yitōkā, ānā ōchōchi ōtsen piukā.*
48. Go to your village and get ten coolies. *Niyāni yisū kālī nchü tāro sōsī rōā.*
49. Now you may go to get the wormwood. *Nihāngā mhātso hāno wōtōkā.*
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CSL

# ENGLISH-LHOTA VOCABULARY.

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# ENGLISH-LHOTA VOCABULARY.

## A.

A ( <i>lit.</i> —one) . . . . .	<i>Nchühā, matsangā, ntsangā.</i>
Abandon . . . . .	<i>Süsü iyālā.</i>
Abate (as a storm) . . . . .	<i>Pöchaiyālā.</i>
Abate (as disease) . . . . .	<i>Enyipālā.</i>
Abdomen . . . . .	<i>Ōzo, mmā, ōpök.</i>
Abduct . . . . .	<i>Mpōā sōā vānālā.</i>
Abet . . . . .	<i>Themō thetālā.</i>
Abettor . . . . .	<i>Ōthemwe ethewōchü.</i>
	<i>Lit.</i> —The one on his side.
Abhorrent . . . . .	<i>Nkōngā, etsākā.</i>
Able (to be) . . . . .	<i>Che "or" kōk (affixed to verb).</i>
Abide . . . . .	<i>Vānālā.</i>
Abode . . . . .	<i>Evān.</i>
Abortion . . . . .	<i>Ngāro etchü, ngāro enūngā.</i>
About (nearly) . . . . .	<i>Hākōno, ekōno.</i>
About (on the point of) . . . . .	<i>Sālā.</i>
Above . . . . .	<i>Mhāi, ōpōni, ōyāki.</i>
Abreast, <i>adv.</i> . . . . .	<i>Renī.</i>
Abreast, to stand . . . . .	<i>Renālā, renivānālā.</i>
Abscond . . . . .	<i>Mpōā tsānālā.</i>
Absent . . . . .	<i>N-vān, m-mā.</i>
Abundance . . . . .	<i>Kōshā, elam.</i>
Abuse, <i>v.</i> . . . . .	<i>Mākālā, khōnālā.</i>
Accept . . . . .	<i>Khiālā.</i>
Accidentally . . . . .	<i>N-tsühā.</i>
	<i>Lit.</i> —unknowingly.
Accidentally . . . . .	<i>M-mhūngā.</i>
	<i>Lit.</i> —not seeing.
Accompany . . . . .	<i>Pānā, nzō, sirrā, essüdrā (with verbs signifying to come and to go.)</i>
Accumulate . . . . .	<i>Tsōtsi vātālā, shishōe vātālā.</i>
Accurate . . . . .	<i>Ōtscōtscō, khyangā (as a balance).</i>
Accurate . . . . .	<i>Ephēy, khiti.</i>
Accuse . . . . .	<i>Phyō phiālā.</i>
Ache . . . . .	<i>Enōā, nōkhangā.</i>
Acid . . . . .	<i>Thenā, thempūrāngkātā.</i>

English-Lhota Vocabulary.

Acquaintance . . . .	<i>Hngtāphen, ntsütāphen.</i>
Acquire . . . .	<i>Piälā.</i>
Across . . . .	<i>Mphiwō.</i>
Across . . . .	<i>Pānkauwe.</i> <i>Lit.—other side of.</i>
Across, to place . . . .	<i>Rōkai vātālā.</i>
Act . . . .	<i>Lyūālā.</i>
Acute (of pain, joy, &c.) . . . .	<i>Tangto.</i>
Adams-apple . . . .	<i>Ekhī.</i>
Add . . . .	<i>Tsōtsī vātālā.</i>
Admit . . . .	<i>Tāchūngi threyitōkā.</i>
Adult . . . .	<i>Rānchākchākā.</i>
Adulterer . . . .	<i>Lōmō esī, lōngsulōngphūe.</i>
Adultery, to commit . . . .	<i>Lōmō siālā.</i>
Advance . . . .	<i>Ōvangwe wōā, ōvangwe iyā.</i>
Advice . . . .	<i>Ōkiāk.</i>
Advise . . . .	<i>Ōkiāk piälā.</i>
Afar . . . .	<i>Ekōnī.</i>
Affectionate . . . .	<i>Lampamchiā, lamm mhōnā.</i>
Afoot . . . .	<i>Ōchōenā.</i>
Afraid . . . .	<i>Khyūthātā, ekhūtsangā.</i>
After . . . .	<i>Silāmwe, esīlo.</i>
After-birth . . . .	<i>Ōshang.</i>
Afternoon . . . .	<i>Nshūchāchōlo.</i>
Afterwards . . . .	<i>Ōkhānātī, ōkaicho, ōkaitī, hisī, ōkeletī</i> <i>(long time).</i>
Again . . . .	<i>Nthāngo, eniwōhā.</i>
Again . . . .	<i>Lām "or" lān (affixed to verb).</i>
Against . . . .	<i>Engōke.</i>
Age . . . .	<i>Pōksi nzu.</i> <i>Lit.—Years after birth.</i>
Age . . . .	<i>Nzu kōtā?</i> <i>Lit.—Years, how many?</i>
Aged . . . .	<i>Sōntsangā, sōntākā.</i>
Ago, (long since) . . . .	<i>Nkōlō, nkōlō ōmān tsōnā.</i>
Agony . . . .	<i>Ngkak.</i>
Aground . . . .	<i>Chūngthetā.</i>
Ague . . . .	<i>Liōrā, yiōrā.</i>
Ahead . . . .	<i>Ōvangī, mhātūngī.</i>
Aid . . . .	<i>Kyōālā.</i>
Aim . . . .	<i>Echūālā.</i>
Air . . . .	<i>Ezū.</i>

English-Lhota Vocabulary.

Alarm	. . .	<i>Ekhentökälä.</i>
Alas	. . .	<i>Hai yo o, hä-ä, äpāpā.</i>
Alien	. . .	<i>Öyām, yāmpōe.</i> <i>Lit.—Other village.</i>
Alike	. . .	<i>Khitī, myāntaktakā (even).</i>
Alive	. . .	<i>Ekam.</i>
All	. . .	<i>Ömpā, hālāngto, hetöpū, hetöpū, lāngā,</i> <i>and affix tzu.</i>
Almighty	. . .	<i>N-sūndrūkōk ntyūhā n-nī, n-lyūkōk</i> <i>nyūhā n-nī.</i> <i>Lit.—Not able to do, there is no-</i> <i>thing.</i>
Almost	. . .	<i>Echūkāro (with a negative), salā.</i> <i>Lit.—About, on the point of.</i>
Alms	. . .	<i>Öthān.</i>
Alone	. . .	<i>Ömōti, öpōti, nchyūāti.</i>
Along	. . .	<i>Pānā, thōngpānā.</i>
Aloof	. . .	<i>Elōnchōe.</i>
Aloud	. . .	<i>Ekyō.</i>
Already	. . .	<i>Nthāngā.</i>
Also	. . .	<i>Hā.</i>
Altar	. . .	<i>Emū vāmpheṅ, Sūtsangdhrāṅ vāmpheṅ.</i>
Alter	. . .	<i>Ömōckūng lyūälā.</i>
Alternately	. . .	<i>Nnitā, chungtā.</i>
Although	. . .	<i>Hā, āhā, tōlehā, tōāhā (affixes).</i>
Altogether	. . .	<i>Chōālyi.</i>
Altogether (wholly)	. . .	<i>Mpemō.</i>
Always	. . .	<i>N-chūnkō, echōng, ntchuthangō.</i>
Amazed	. . .	<i>Emhōktsangā.</i>
Ambush, to lie in	. . .	<i>Rāvānī vānālā.</i>
Amid	. . .	<i>Önūngo.</i>
Among	. . .	<i>Önūngo.</i>
Amount	. . .	<i>Ömpā.</i>
Ancestors	. . .	<i>Pyamtsa matsi.</i>
Ancient	. . .	<i>Nkōlō, cheṅ, ekeṅchākā.</i>
And	. . .	<i>Nā, sū, hā.</i>
Angami	. . .	<i>Tsangō.</i>
Angel	. . .	<i>Patsōwo lāmpheṅ.</i>
Anger	. . .	<i>Lamm tsökā.</i>
Angle	. . .	<i>Nkeṅ.</i>
Angry	. . .	<i>Lamm tsökā.</i>
Animal (domestic)	. . .	<i>Ekamtsakilo.</i>

English-Lhota Vocabulary.

Animal (wild) . . . . .	Ösöngo.
Ankle . . . . .	Chömhyyek.
Anna (4 pice) . . . . .	Poisä mezü, rängmyo mezü.
Annoyance . . . . .	Ekhetsä.
Annual . . . . .	Nzü nzü.
Anoint . . . . .	Nzälä.
Another (of things) . . . . .	Thämphö, pöe.
Another (of persons) . . . . .	Öyäm.
Answer . . . . .	Yichöälä.
Ant (black) . . . . .	Tscamphiro enyiko.
Ant (red) . . . . .	Tscamphiro emyömö.
Ant (white) . . . . .	Tscamphiro mmiwö.
Ant (winged) . . . . .	Tscamphiro tsiphhä.
Ant-hill . . . . .	Tscamphiro yöcho.
Ant-nest . . . . .	Tscamphiro shab.
Antler . . . . .	Sepvü echü.
Anxious . . . . .	Ekhentsangä.
Anybody . . . . .	Öchiä, öyän.
Anything . . . . .	Nyühä, n-tihä.
Anywhere . . . . .	Kühä, külöhä.
Apart . . . . .	Chüngchüngnä, champö champö.
Apart (take), v. . . . .	Ekilänälä.
Apartment . . . . .	Nchen.
Ape . . . . .	Ötam.
Apiece . . . . .	Matsang tsango.
Appear . . . . .	Chiälä.
Appearance . . . . .	Öphyö.
Appetite . . . . .	Wöntöntsangä.
Applaud . . . . .	Tsaiyälä.
Approve . . . . .	Mhönä zechetä.
Approach . . . . .	Escappö röälä, nthangö röälä.
Approach . . . . .	Escappö wöälä.
Archer . . . . .	Ölö ephen.
Arise . . . . .	Pänthiälä.
Arm (of body) . . . . .	Ewöy.
Armlet . . . . .	Körro.
Armour . . . . .	Phipö sampö.
Around . . . . .	Hripä, nkön.
Arouse . . . . .	Ntechhä.
Arrest . . . . .	Öläy khänyälä, ntälänchiälä.
Arrive . . . . .	Chänälä.
Arrow . . . . .	Lötsü.
Artery . . . . .	Chempvu.

English-Lhota Vocabulary.

Article . . . . .	<i>Thārāpvūro, khikyōnikyō.</i>
As much as . . . . .	<i>Kōtā tātā.</i>
As, so . . . . .	<i>Kōtō chitō.</i>
Ascent . . . . .	<i>Chūngwālā.</i>
Ashamed . . . . .	<i>Yikrālā.</i>
Ashes . . . . .	<i>Mipōk.</i>
Aside . . . . .	<i>Epōmwe.</i>
Aside (stand) . . . . .	<i>Enkāchiā.</i>
Aside (set) . . . . .	<i>Vai yālā.</i>
Ask . . . . .	<i>Engālā.</i>
Aslant . . . . .	<i>Yōphiā.</i>
As much, so much . . . . .	<i>Kōtā hetātā, kōtāsānā tātā.</i>
Assemble . . . . .	<i>Sānthryuālā.</i>
Assembled . . . . .	<i>Etsū thryūchākā.</i>
Assembly . . . . .	<i>Kyōn etsū thrī.</i>
Assist . . . . .	<i>Kyōālā.</i>
Asleep . . . . .	<i>Yipthechākā.</i>
Associate . . . . .	<i>Nzōevān, echauro, nzōeke.</i>
Astonish . . . . .	<i>Emhōktsangā.</i>
At once . . . . .	<i>Nthāngā, ndrā.</i>
Attention, to give . . . . .	<i>Engālā.</i>
Auction . . . . .	<i>Ōyi tsōtā.</i>
Aunt (paternal) . . . . .	<i>Ōnō.</i>
Aunt (maternal) . . . . .	<i>Ōpvurām.</i>
Auspices . . . . .	<i>Tsenphikhāngā.</i>
Await . . . . .	<i>Zetā vānā.</i>
Awake . . . . .	<i>Yipyangchiālā.</i>
Awaken . . . . .	<i>Nthechiālā.</i>
Awe . . . . .	<i>Lamm thōtōkā.</i>
Axe . . . . .	<i>Opuhū.</i>

B

Babe . . . . .	<i>Ngāro.</i>
Babyhood . . . . .	<i>Ngāro thang.</i>
Bachelor . . . . .	<i>Khyang drōe.</i>
Back . . . . .	<i>Mānkū, silāmwe.</i>
Back (side of house) . . . . .	<i>Khāntsang.</i>
Back (side of bed) . . . . .	<i>Ōchūwe.</i>
Backdoor . . . . .	<i>Khāntsang.</i>
Backwards . . . . .	<i>Silāmphiwō.</i>
"Backsheesh" . . . . .	<i>Ōthāp.</i>
Bacon . . . . .	<i>Sōnkōng, sōhep.</i>

English-Lhota Vocabulary.

Bequeath . . . . .	<i>Eyi tchhütai iyälä.</i>
Beside . . . . .	<i>Tsätsökwe.</i>
Besides . . . . .	Affix <i>tiälö</i> followed by <i>chiha</i> .
Best . . . . .	<i>Mhōmo.</i>
Bet . . . . .	<i>Ngāngtälä, ngānsitälä, merāngtälä.</i>
Betel . . . . .	<i>Ōshāngwō.</i>
Betray . . . . .	<i>Ekhap kiälä.</i>
Betrothed . . . . .	<i>Ōkikamo, ōkikhamm.</i>
Betroth . . . . .	<i>Sōāvānälä.</i>
Better . . . . .	<i>Mhōmo.</i>
Between . . . . .	<i>Yitälö, ōnūngo.</i>
Beyond . . . . .	<i>Engami, yākā.</i>
Big . . . . .	<i>Tsäphō, saפו (tall, long).</i>
Bile . . . . .	<i>Lätchicho otchhü.</i>
Bill (of bird) . . . . .	<i>Emen.</i>
Bind . . . . .	<i>Changälä, shepälä, hōkälä.</i>
Bird . . . . .	<i>Wōro.</i>
Bird-cage . . . . .	<i>Wōro vangphen.</i>
Bird-nest . . . . .	<i>Wōro shab.</i>
Birth, to give . . . . .	<i>Pökälä, khiälä, ndrōälä.</i>
Birthplace . . . . .	<i>Epökyāp.</i>
Bisect . . . . .	<i>Pōksōälä, rāsōälä.</i>
Bit . . . . .	<i>Echükāro.</i>
Bitch . . . . .	<i>Fhūro ōkyū.</i>
Bite . . . . .	<i>Engkakälä.</i>
Bite . . . . .	<i>Ōkhū.</i>
Bitter . . . . .	<i>Khōä.</i>
Blabber . . . . .	<i>Ōyi pōnkhangā.</i>
Black . . . . .	<i>Nyikā.</i>
Blacksmith . . . . .	<i>Yōnchōe.</i>
Bladder . . . . .	<i>Tchhicham.</i>
Blade . . . . .	<i>Ōwo, yōwo, yōwe.</i>
Blame, <i>v.</i> . . . . .	<i>Phiö kätälä, ntanälä.</i>
Blame, <i>n.</i> . . . . .	<i>Phiöphi.</i>
Blank (point of a target- at which aim is taken) . . . . .	<i>Echyū kāphen.</i>
Blank (paper) . . . . .	<i>Kāko n-rāncho.</i>
Blanket . . . . .	<i>Mpempen.</i>
Blaze . . . . .	<i>Kiälä.</i>
Bleat . . . . .	<i>Erōnälä.</i>
Bleed . . . . .	<i>Echen chirōälä.</i>

English-Lhota Vocabulary.

Blind	. . .	<i>Ōmhyek echang.</i>
Blister	. . .	<i>Pūchapā.</i>
Blockhead	. . .	<i>Yimsirrä.</i>
Blood	. . .	<i>Echen.</i>
Bloom	. . .	<i>Ekhisō chiälā.</i>
Blossom	. . .	<i>Ekhī.</i>
Blow (wind)	. . .	<i>Vérälā.</i>
Blow (breeze)	. . .	<i>Esāpālā.</i>
Blow (with the mouth)	. . .	<i>Mhūälā.</i>
Blue (indigo)	. . .	<i>Nishakūrkā.</i>
Blue	. . .	<i>Myāk tsetsetā.</i>
Blunt	. . .	<i>Seseto.</i>
Boar	. . .	<i>Wōko ōpōng.</i>
Boar (wild)	. . .	<i>Onī.</i>
Board	. . .	<i>Pilang.</i>
Boaster	. . .	<i>Tsōpōro tsōkhangā.</i>
Boat	. . .	<i>Ōhrōng.</i>
Boatman	. . .	<i>Ōhrōng ekam.</i>
Body	. . .	<i>Ōtsak.</i>
Boil	. . .	<i>Elākālā, shenālā, letālā, rapālā.</i>
Boiling water	. . .	<i>Chhūlam.</i>
Bold	. . .	<i>Lammkhangā.</i>
Bone	. . .	<i>Ōrrü.</i>
Book	. . .	<i>Kāko.</i>
Border	. . .	<i>Scūcham.</i>
Bore	. . .	<i>Nyälā.</i>
Born	. . .	<i>Pōkālā, ndrōälā.</i>
Borrow	. . .	<i>Ōchhi epwālā, nsōala.</i>
Borrowed	. . .	<i>Nsōchākā.</i>
Borrow on credit	. . .	<i>Epwi hänsi yichākā.</i>
Borrower	. . .	<i>Ōchhü epwi, nsōe.</i>
Bosom	. . .	<i>Takkī.</i>
Both	. . .	<i>Ōnī.</i>
Bottle	. . .	<i>Ewōmpvü.</i>
Bottom	. . .	<i>Ndre, chōe.</i>
Bough	. . .	<i>Khero.</i>
Boundary	. . .	<i>Errü.</i>
Bow	. . .	<i>Ōlō.</i>
Bow (salute)	. . .	<i>Khamālā.</i>
Bowels	. . .	<i>Mmä.</i>
Bow-string	. . .	<i>Lōzü.</i>
Bowl	. . .	<i>Ōpfü.</i>

English-Lhota Vocabulary.

Bad	.	.	.	<i>M-mho.</i>
Bad	.	.	.	<i>Verōkā.</i>
Bad	.	.	.	<i>Hārōkhangā.</i>
Bag	.	.	.	<i>Ozü scü.</i>
Bag (money)	.	.	.	<i>Rāngscükhü.</i>
Baggage	.	.	.	<i>Khikhho nyikyō.</i>
Bait (for fish)	.	.	.	<i>Ōrā.</i>
Balance	.	.	.	<i>Efhü.</i>
Bald	.	.	.	<i>Ōtōn phyāngā.</i>
Bale	.	.	.	<i>Otchhü wōchōkchiālā.</i>
Ball	.	.	.	<i>Ekā.</i>
Bamboo	.	.	.	<i>Nkyep, vepfū, puhü.</i>
Band (of music)	.	.	.	<i>Phiyüyückhüe.</i>
Band (waist)	.	.	.	<i>Rōkab.</i>
Bank (of river)	.	.	.	<i>Tchhütseñ.</i>
Banner	.	.	.	<i>Simyō.</i>
Banquet	.	.	.	<i>Ōsho.</i>
Barber	.	.	.	<i>Kurretseñ.</i>
Bare	.	.	.	<i>Khūso mpepscü n-khī.</i>
Barefaced	.	.	.	<i>N-yikrā.</i>
Bark, v.	.	.	.	<i>Thryūālā.</i>
Bark, n.	.	.	.	<i>Tsangfū.</i>
Barn	.	.	.	<i>Ōsōn.</i>
Barrel (of a gun)	.	.	.	<i>Tsangepvu.</i>
Barren	.	.	.	<i>Mpōkōk, nthikōk.</i>
Barter	.	.	.	<i>Thōngtālā.</i>
Base	.	.	.	<i>Chamchākā.</i>
Bashful	.	.	.	<i>Eyikrāthātā.</i>
Basin	.	.	.	<i>Ōpfhü.</i>
Bask	.	.	.	<i>Engi ekhangālā.</i>
Basket	.	.	.	<i>Ōkhyāk.</i>
Basket (of open work)	.	.	.	<i>Ōkhyā.</i>
Basket (for carrying water)	.	.	.	<i>Khangdro.</i>
Bastard	.	.	.	<i>Mōtso.</i>
Bat	.	.	.	<i>Sōsiro.</i>
Bathe	.	.	.	<i>Tsakātālā.</i>
Batten	.	.	.	<i>Tsitam.</i>
Battle	.	.	.	<i>Ōrrü nangthātā.</i>
Bawl	.	.	.	<i>Khyau khangā.</i>
Bazar	.	.	.	<i>Shishōpheñ.</i>
Bead	.	.	.	<i>Yōko.</i>
Beak	.	.	.	<i>Emeñ.</i>

English-Lhotā Vocabulary.

Beam	. . .	<i>Khyūro.</i>
Bean	. . .	<i>Ōhro.</i>
Bear (a burden)	. . .	<i>Hānāla.</i>
Bear (fruit)	. . .	<i>Ekhiālā.</i>
Bear, <i>n.</i>	. . .	<i>Sevā.</i>
Beard	. . .	<i>Khokahm, koshipvā.</i>
Beast (wild)	. . .	<i>Romhōni ōsōngo.</i>
Beast (tame)	. . .	<i>Ekam tsōkilo, ekam sōngo.</i>
Beat	. . .	<i>Tāpālā, taptālā, sātālā.</i>
Beat (a drum)	. . .	<i>Tamphiālā.</i>
Beautiful	. . .	<i>Zenā tangto mhōnā, ese mhōm phirōā.</i>
Because	. . .	Particle <i>kamā</i> affixed to verb.
Beckon	. . .	<i>Eyōpālā, eyiminānthang myenala.</i>
Bed	. . .	<i>Yippheṅ.</i>
Bedding	. . .	<i>Saiyipheṅ.</i>
Bedrid	. . .	<i>Yipvūchiā.</i>
Bee	. . .	<i>Otscāk.</i>
Beef	. . .	<i>Māngsūso.</i>
Before, <i>adv.</i> (time)	. . .	<i>Nthōng, ntōthang, ōvangi.</i>
Before, <i>adv.</i> (place)	. . .	<i>Mhārūngi, ōvangwe.</i>
Beg	. . .	<i>Chōnchōni tsōālā.</i>
Beggar	. . .	<i>Chōng kūchōntse.</i>
Beget	. . .	<i>Ngāro hāntōkālā.</i>
Begin	. . .	<i>Tscōālā, and verbal affix sālā.</i>
Begone	. . .	<i>Īyā iyā, wōā wōā.</i>
Behaviour	. . .	<i>Etsōphyo.</i>
Behead	. . .	<i>Kurr nyākiālā.</i>
Behind	. . .	<i>Silāmwe, ndrewē.</i>
Behold	. . .	<i>Zetā.</i>
Belch	. . .	<i>Nkhichiālā.</i>
Believe	. . .	<i>Nangtsālā.</i>
Bell	. . .	<i>Ōphiang.</i>
Bellow	. . .	<i>Nrōngālā.</i>
Belly	. . .	<i>Ōpōk.</i>
Beloved	. . .	<i>Nzān mōchū.</i>
Below	. . .	<i>Ōkapi, ōkapwe, lōkokwe.</i>
Belt	. . .	<i>Ōscū kāpheṅ.</i>
Bench	. . .	<i>Evān, khōktepheṅ.</i>
Bend	. . .	<i>Kōnphiālā, nkhūthetālā.</i>
Benefit	. . .	<i>Nzānā.</i>
Beneath	. . .	<i>Ōkapi, lōkokwe.</i>
Benevolent	. . .	<i>Nungphiā.</i>

English-Lhota Vocabulary.

Bow-legged . . . . .	<i>Nkökyūā.</i>
Box . . . . .	<i>Ōchen.</i>
Boy . . . . .	<i>Nūngōrr.</i>
Bracelet (men) . . . . .	<i>Khekhap.</i>
Bracelet (women) . . . . .	<i>Rampam.</i>
Brain . . . . .	<i>Pentā.</i>
Branch . . . . .	<i>Khero.</i>
Brass . . . . .	<i>Yōnchāk.</i>
Brave . . . . .	(See "Bold").
Bread . . . . .	<i>Mhurr, hmdrr.</i>
Breadth . . . . .	<i>Nzōā.</i>
Break . . . . .	<i>Khūchākā.</i>
Break . . . . .	<i>Khīrāpālā.</i>
Break (off a small piece) . . . . .	<i>Vāchōālā.</i>
Break (stone) . . . . .	<i>Phangsōālā.</i>
Break (stick) . . . . .	<i>Erānsōālā.</i>
Break (by the foot) . . . . .	<i>Hnyechākā.</i>
Break (by bending over in hands).	<i>Erānchākālā.</i>
Break (by splitting lengthwise).	<i>Kabsōālā, phangsōālā, vasōālā.</i>
Breath . . . . .	<i>Ethak.</i>
Breathe . . . . .	<i>Ethak echenālā.</i>
Breeches . . . . .	<i>Chōpökthe.</i>
Breeze . . . . .	<i>Ziro, ezū.</i>
Brethren . . . . .	<i>Ōchenōnyūi</i>
Bribe, <i>v.</i> . . . . .	<i>Khapālā.</i>
Bribe, <i>v.</i> . . . . .	<i>Ekkhabpiālā.</i>
Bribe, <i>n.</i> . . . . .	<i>Ekhav, ekhab</i>
Bride . . . . .	<i>Ōki khamm.</i>
Bridegroom . . . . .	<i>Ōki khammō.</i>
Bridge . . . . .	<i>Ōpho.</i>
Bridle . . . . .	<i>Korr zū.</i>
Bright . . . . .	<i>Tsanglāpā, tsanglelāpā.</i>
Brim . . . . .	<i>Pvūpang.</i>
Brimful . . . . .	<i>Phyangā.</i>
Bring . . . . .	<i>Hānai iyālā, hānsi iyālā, hānsirōālā.</i>
Brittle . . . . .	<i>Tsak tsakto.</i>
Broad . . . . .	<i>Nzo.</i>
Broken . . . . .	<i>Khīrapchākā, khūchākā.</i>
Brook . . . . .	<i>Tchhūso.</i>
Broom . . . . .	<i>Chakchā.</i>

English-Lhotà Vocabulary.

Brother (younger)	. . .	Ōnyūi.
Brother (older)	. . .	Ōtā.
Brother-in-law	. . .	Ōhrā.
Brow (eye)	. . .	Mhyek kōn.
Brown	. . .	Nyikshōkā.
Bruise	. . .	Chenālā.
Brush	. . .	Khetālā.
Bubble	. . .	Mpen.
Buck	. . .	Kātsōn ōpōng, hōlyū, ōpōng.
Bucket	. . .	Ōtchhū wōphen.
Bud	. . .	Therā pvūpam.
Buffalo	. . .	Zūzū.
Bug	. . .	Ōrrā.
Bugle	. . .	Phiyūkhūphen.
Build	. . .	Tscōālā.
Building	. . .	Ōki.
Bull	. . .	Māngsū ōpōng.
Bullet	. . .	Tsangetsang.
Bull-frog	. . .	Ōvū.
Bullock	. . .	Māngsū nchōtsōncho.
Bunch (of flowers)	. . .	Therā vang.
Bundle (of wood)	. . .	Ōtsang pāmpōng.
Bundle	. . .	Ōchang.
Burden	. . .	Ōhā.
Burn	. . .	Rōngālā, nshükātā (scorch).
Burst	. . .	Ethang hrāpā.
Bury	. . .	Chūthetālā, shōthetālā.
Bush	. . .	Ōzūyo.
Business	. . .	Nsāndryū.
But	. . .	Tōsū, ōsu.
Butt	. . .	Shūngtālā.
Butterfly	. . .	Sūsān phiyūe, sishāpilūe.
Button	. . .	Ōscū khāphen.
Buy	. . .	Shiātā.
Buzz	. . .	Vūvālā.
By (by means of)	. . .	Nā.
By and by	. . .	Ōkhānāti, ōkhaicho.
By-path	. . .	Lāmpōro.

C

Cackle (after laying)	. . .	Selākālā.
Cackle (cluck)	. . .	Kōkālā.

English-Lhota Vocabulary.

Cactus	. . .	<i>Māngyo.</i>
Cage (bird)	. . .	<i>Hōno vangphen.</i>
Calendar	. . .	<i>Tsangō kapheñ kāko.</i>
Calf	. . .	<i>Māngsüro.</i>
Calf (of leg)	. . .	<i>Ndrān.</i>
Call	. . .	<i>Tsālā.</i>
Can	. . .	<i>Che, kok, hrak</i> (verbal affixes).
Candlestick	. . .	<i>Tangrāchōngphen.</i>
Cane (rattan)	. . .	<i>Ōrru.</i>
Cane (walking-stick)	. . .	<i>Chārōng.</i>
Cap	. . .	<i>Khikho.</i>
Captive	. . .	<i>Evang.</i>
Captive (to make)	. . .	<i>Vangālā.</i>
Capture	. . .	<i>Rhamālā.</i>
Carcass	. . .	<i>Etchhütsak, ōmang.</i>
Care for	. . .	<i>Enhyākā vānālā, zetāvānālā.</i>
Careful (be)	. . .	<i>Tsangtsārōā.</i>
Carefully	. . .	<i>Rārangā, enātō, tsangtsārō.</i>
Careless	. . .	<i>Tsōlap phyōlapā.</i>
Carry	. . .	<i>Hānālā.</i>
Carry (a child on the back)	. . .	<i>Pūālā.</i>
Carry (a shield)	. . .	<i>Ōtsōng phūālā.</i>
Cask	. . .	<i>Sōkō chen.</i>
Cast away	. . .	<i>Sīālā, shamthesiālā.</i>
Castrate	. . .	<i>Nchho tshōnālā.</i>
Caste	. . .	<i>Ekūhrr.</i>
Cat	. . .	<i>Ōlyūro.</i>
Cat (wild)	. . .	<i>Tsaphi.</i>
Cataract	. . .	<i>Ngetang.</i>
Catch	. . .	<i>Hramātālā.</i>
Catch (disease)	. . .	<i>Kātalā.</i>
Catch, up, with, overtake	. . .	<i>Pāiyātālā, phānyātālā.</i>
Caterpillar	. . .	<i>Mōmō.</i>
Cattle	. . .	<i>Māngsü.</i>
Causeless	. . .	<i>Ntühā n-ni.</i>
Cave	. . .	<i>Mungkūo.</i>
Cease	. . .	<i>Ōsā.</i>
Cease (raining)	. . .	<i>Pōtchiālā.</i>
Centipede	. . .	<i>Tsütsü nkaktā.</i>
Centre	. . .	<i>Ōnūngo.</i>
Certainly	. . .	<i>Ōtscōtscō.</i>
Chaff	. . .	<i>Mākū.</i>
Chair	. . .	<i>Khōktephen, evāñ.</i>



## English-Lhota Vocabulary.

Chalk	. . . . .	<i>Ōchōn emhū.</i>
Change (exchange)	. . . . .	<i>Tōngtālā.</i>
Change (small money)	. . . . .	<i>Tsāro.</i>
Channel	. . . . .	<i>Zukhū.</i>
Charcoal	. . . . .	<i>Mihā.</i>
Chase	. . . . .	<i>Yūngtālā.</i>
Chaste	. . . . .	<i>Ntsōā.</i>
Cheap	. . . . .	<i>Ōmānlā, ōmān elāro, lālōkwā.</i>
Cheat	. . . . .	<i>Etchū phiālā.</i>
Checked	. . . . .	<i>Sesōā.</i>
Cheek	. . . . .	<i>Eyā.</i>
Chest	. . . . .	<i>Takī (the breast).</i>
Chest (box)	. . . . .	<i>Ōchen.</i>
Chew	. . . . .	<i>Mechā metālā.</i>
Chicken	. . . . .	<i>Hōnoro.</i>
Chief	. . . . .	<i>Ekhāng.</i>
Child	. . . . .	<i>Ōtsōe.</i>
Child (male)	. . . . .	<i>Ōtsōe epuē, āngo.</i>
Child (female)	. . . . .	<i>Tsōelāngo, ōtsōe elūē rōro, ākā.</i>
Child (only)	. . . . .	<i>Epōnthī.</i>
Child (grand)	. . . . .	<i>Ōriwō.</i>
Child (infant)	. . . . .	<i>Ngāro.</i>
Childhood	. . . . .	<i>Ngāro thāng.</i>
Chill (with fever)	. . . . .	<i>Liōrā.</i>
Chilly	. . . . .	<i>Terā etsākā.</i>
Chin	. . . . .	<i>Khōkā, khōkān.</i>
Chirp	. . . . .	<i>Erōnālā.</i>
Choice	. . . . .	<i>Lamm.</i>
Choke	. . . . .	<i>Nhyāngālā.</i>
Cholera	. . . . .	<i>Phyōtātā.</i>
Choose	. . . . .	<i>Lammālā.</i>
Chop	. . . . .	<i>Tānālā.</i>
Cigar	. . . . .	<i>Mekūwō shūcho.</i>
Circle	. . . . .	<i>Nkōnā, ekā.</i>
Circuitous	. . . . .	<i>Nkōn, hāriphiā.</i>
Circular	. . . . .	<i>Hāriphiā, ekālālākā.</i>
Claw (fore), <i>n.</i>	. . . . .	<i>Yinkep, yenkyep.</i>
Claw (hind)	. . . . .	<i>Chōyinkyep.</i>
Claw, <i>v.</i>	. . . . .	<i>Nshākālā.</i>
Clay	. . . . .	<i>Phūyūcho.</i>
Clean	. . . . .	<i>Ntsangā.</i>
Clean, <i>v.</i> (as dishes)	. . . . .	<i>Siālā, nsālā.</i>

English-Lhota Vocabulary.

Continually . . . . .	<i>Nchakāpeɛ, pvu</i> (verbal affix).
Converse . . . . .	<i>Chāntālā, ezōtālā.</i>
Convert . . . . .	<i>Thāmphō nchhamālā.</i>
Convey . . . . .	<i>Hāpsi yiālā.</i>
Cook (rice and curry) . . . . .	<i>Otsihān nsandrālā.</i>
Cook (rice) . . . . .	<i>Otsi rālā.</i>
Cook (curry) . . . . .	<i>Ohān ekhūālā, Ōhān vapālā.</i>
Cook-house . . . . .	<i>Tsōyāmpheni, tsoyānki, tsiraki.</i>
Cool . . . . .	<i>Echakāro nkōngā, echakāro myemā.</i>
Copious . . . . .	<i>Khōshā.</i>
Copper . . . . .	<i>Yōnchāk.</i>
Cord . . . . .	<i>Ōzzū, etho.</i>
Cork (stopper) . . . . .	<i>Ndhren, nthretā.</i>
Corn . . . . .	<i>Tōngpālāk tsütsüng, tsangōnthro.</i>
Corner . . . . .	<i>Nken.</i>
Corpse . . . . .	<i>Ōmang.</i>
Correct . . . . .	<i>Ōtscōtscō.</i>
Cost . . . . .	<i>Ōmān, mān.</i>
Costly . . . . .	<i>Ōmān tsākā, ōmān elam.</i>
Cotton . . . . .	<i>Khōngkhō.</i>
Cotton tree . . . . .	<i>Khōngkhōtōng.</i>
Cough, <i>v.</i> . . . . .	<i>Ekhūālā, hāktsiālā.</i>
Cough, <i>n.</i> . . . . .	<i>Ekhūā.</i>
Counsel (to hold a) . . . . .	<i>Sānthrichāntālā.</i>
Count . . . . .	<i>Khālā.</i>
Countenance . . . . .	<i>Ōphyōn.</i>
Counterfeit (money) . . . . .	<i>Rāngtap, ōrāng ntapō, rāngyimō.</i>
Counterfeit (death) <i>v.</i> . . . . .	<i>Etchira tsōālā.</i>
Counterfeit (sleep) <i>v.</i> . . . . .	<i>Yipthetālā.</i>
Country . . . . .	<i>Metā.</i>
Couple . . . . .	<i>Ōni, ōmpōē</i> (male and female).
Couple . . . . .	<i>Tsōngkō</i> (spoken of the feet and hands).
Courageous . . . . .	<i>Ntyūkhā ekū ntsü, lammkhangā.</i>
Court-house . . . . .	<i>Yānki.</i>
	<i>Lit.—Village house.</i>
Cousin . . . . .	<i>Pōtsōcheni.</i>
Cover, <i>v.</i> . . . . .	<i>Hlāpālā, ventālā.</i>
Cover (the mouth with the hands) . . . . .	<i>Emen efwiālā, emen sammiālā.</i>
Cover (as seed with dirt) . . . . .	<i>Scōzālā.</i>
Cover, <i>n.</i> . . . . .	<i>Hlāphen.</i>
Covet . . . . .	<i>Ekhüyū nchamālā.</i>

English-Lhota Vocabulary.

Cow	. . .	<i>Māngsü ökhyü.</i>
Cowardly	. . .	<i>Kāphyökā, ndre nsapkhangā.</i>
Cowherd	. . .	<i>Māngsü siraphi.</i>
Coy	. . .	<i>Yikrātā.</i>
Crab	. . .	<i>Hāpūro, hāpvūro.</i>
Crack, <i>n</i>	. . .	<i>Ekak.</i>
Crack, <i>v</i>	. . .	<i>Rakālā.</i>
Cracked	. . .	<i>Khūngsöchākā.</i>
Cramp	. . .	<i>Tscāngālā.</i>
Crawling	. . .	<i>Epvā vānā.</i>
Crazy	. . .	<i>Zuvā, zuvālā.</i>
Cream	. . .	<i>Pōshāng, pōshāngā.</i>
Cream (is rising on the milk).	. . .	<i>Shirotzü ömhā pōshāngālā.</i>
Creep	. . .	<i>Epvūchetālā, yāngkātālā.</i>
Creeper	. . .	<i>Ösu eyōwo.</i>
Creek	. . .	<i>Tchhūro.</i>
Crest (of bird)	. . .	<i>Hāntsānh.</i>
Cricket	. . .	<i>Yoro.</i>
Cries	. . .	<i>Kiālā.</i>
Cripple	. . .	<i>Öchö ökhe m-mhō.</i>
Crooked	. . .	<i>Khānhkūā.</i>
Crop	. . .	<i>Öli.</i>
Crops	. . .	<i>Tsöphep ephep.</i>
Cross	. . .	<i>Lamm tsokhangā.</i>
Cross, to look	. . .	<i>Ömhā ekhūālā, emep nkhapālā.</i>
Crosswise	. . .	<i>Mphiwō, evaktāvā.</i>
Crotch	. . .	<i>Esham.</i>
Crow, <i>n.</i>	. . .	<i>Kāshāk.</i>
Crow, <i>v.</i>	. . .	<i>Khūālā.</i>
Crumb, <i>n.</i>	. . .	<i>Māniro.</i>
Crumble	. . .	<i>Emeruālā.</i>
Crush	. . .	<i>Shārūālā, khirapālā, epāhrapālā.</i>
Cry	. . .	<i>Khiāpālā, khiālā.</i>
Cubical	. . .	<i>Kupiāk rakātā.</i>
Cucumber	. . .	<i>Yishākchi.</i>
Cuff, <i>v.</i>	. . .	<i>Tamtālā, tamālā.</i>
Cultivation	. . .	<i>Öli.</i>
Cup	. . .	<i>Opfū, otchhüyüphep.</i>
Cure	. . .	<i>Tānangchetā, süphichetā.</i>
Curl (of hair)	. . .	<i>Ötscāp khānhkūā.</i>
Current (of a stream)	. . .	<i>Otchüerru.</i>

*English-Lhota Vocabulary.*

Clean, <i>v.</i> (with brush or broom)	. . .	<i>Kketālā.</i>
Clear	. . .	<i>Ntsangā.</i>
Climb	. . .	<i>Chūngwālā.</i>
Cling (twine around)	. . .	<i>Yōkātālā.</i>
Cling (as plaster)	. . .	<i>Tsōkātā, zāpkāta.</i>
Clock	. . .	<i>Ōzeṅ.</i>
Close (near)	. . .	<i>Nthangō, essapō, enghyānō.</i>
Close, <i>v.</i> (as the mouth)	. . .	<i>Ntsapālā.</i>
Close, <i>v.</i> (as the eyes)	. . .	<i>Chōkālā.</i>
Close, <i>v.</i> (as a door)	. . .	<i>Khānālā.</i>
Close, <i>v.</i> (as a drawer)	. . .	<i>Techiālā.</i>
Close, <i>v.</i> (up, as a flower)	. . .	<i>Zaptālā.</i>
Closely (to sow)	. . .	<i>Eyīngā yīngālā, renta yīngālā.</i>
Cloth	. . .	<i>Ōscü.</i>
Cloth	. . .	<i>Silam</i> (with wide white stripes and narrow dark ones).
Cloth	. . .	<i>Lūngkiscü</i> (with wide dark stripes and narrow white ones).
Cloth	. . .	<i>Pāndrap</i> (dark blue).
Cloth	. . .	<i>Simyō</i> (red).
Clothe	. . .	<i>Mpenālā.</i>
Clothe (causative)	. . .	<i>Mpentōkālā.</i>
Clothing	. . .	<i>Pipōsampō.</i>
Cloud	. . .	<i>Elök.</i>
Club	. . .	<i>Sātāpheṅ.</i>
Club, <i>v.</i>	. . .	<i>Sālā.</i>
Cluck	. . .	<i>Kōkōkālā.</i>
Cluster	. . .	<i>Vang.</i>
Coal	. . .	<i>Mihā.</i>
Coal (live coal)	. . .	<i>Miron.</i>
Coarse (of cloth)	. . .	<i>Peshīpeshito.</i>
Coat	. . .	<i>Sōkthescü.</i>
Cob (corn)	. . .	<i>Tsangodhrotōng.</i>
Cobweb	. . .	<i>Pōrāktsütsü.</i>
Cock	. . .	<i>Hāmpōng.</i>
Cock-crow	. . .	<i>Hōng khūāthang.</i>
Cocoanut	. . .	<i>Hōkātōng.</i>
Cohabit	. . .	<i>Yūtālā, lyūtāyipālā, ntsangtālā.</i>
Coil	. . .	<i>Shāthruālā, pāthruālā.</i>
Cold	. . .	<i>Myimā, nkōng.</i>
Cold, to be	. . .	<i>Etsakālā, etsaktsangā.</i>

Cold season . . . . .	<i>Etsako.</i>
Collect . . . . .	<i>Khölöktscōi vātālā, tsōtseni vātālā.</i>
Collect (revenue) . . . . .	<i>Lökōtseñ khīālā.</i>
Colt . . . . .	<i>Korrōro.</i>
Comb, <i>n.</i> . . . . .	<i>Eshā, kurr khephen.</i>
Comb, <i>v.</i> . . . . .	<i>Nshākālā, ōtscāñ khetālā.</i>
Comb (of a fowl) . . . . .	<i>Hōno hāntscāk, hōnōscenphīāk.</i>
Come . . . . .	<i>Yīālā, rōālā, tsātālā.</i>
Coming . . . . .	<i>Ōro.</i>
Command . . . . .	<i>Pangnōālā.</i>
Commandment . . . . .	<i>Pangnōcho.</i>
Commerce . . . . .	<i>Shitā.</i>
Companion . . . . .	<i>Nlangō evāñ, essapo evāñ, nzo evāñ.</i>
Compel . . . . .	<i>Tōkālā</i> (causative verbal affix).
Compassion . . . . .	<i>Nzāñ.</i>
Complain . . . . .	<i>Ethochakkālā.</i>
Complete . . . . .	<i>Metākā.</i>
Completed . . . . .	<i>Metakchākā.</i>
Complexion . . . . .	Light as of Europeans— <i>mmiā.</i>
	Dark as of Chota Nagpore— <i>enyik.</i>
	Fairly light as an average Babu or Naga— <i>sōhākū.</i>
	A little darker than the above— <i>sōmyō.</i>
	A little darker still— <i>sōnyek.</i>
Comprehend . . . . .	<i>Ntsiā.</i>
Comrade . . . . .	<i>Nzō evāñ, nzo eke.</i>
Concave . . . . .	<i>Ekōkā.</i>
Conceal . . . . .	<i>Mpōe vātālā.</i>
Concerning . . . . .	<i>Yi.</i>
Couch . . . . .	<i>Yipen, echen, pilang.</i>
Conduct . . . . .	<i>Etsōphyō.</i>
Confide . . . . .	<i>Lammī ntiō nchamānāchi ezōkānālā.</i>
Confine . . . . .	<i>Vāngālā.</i>
Confusion . . . . .	<i>Phyensōrāvā, shamrōshamtsiā.</i>
Conquer, <i>v.</i> . . . . .	<i>Tōā.</i>
Consider . . . . .	<i>Echamī zetālā, nchamī zetālā.</i>
Constantly . . . . .	<i>Pvu</i> (verbal affix).
Contend . . . . .	<i>Pāngtālā.</i>
Content . . . . .	<i>Lammchantangā, lammchangchāngā.</i>
Contain . . . . .	<i>Tsōā, thetālā.</i>
Contemn . . . . .	<i>N-sehngālā.</i>
Continue . . . . .	<i>Vānālā.</i>

English-Lhota Vocabulary.

Curry	.	.	.	Ōhān.
Curse, v.	.	.	.	Yōsōkhānālā.
Curse, v.	.	.	.	Sukyang m-mhōm phiālā, ezaptōkālā.
Cushion	.	.	.	Nkhamphen.
Custom	.	.	.	Eshukū, shikū, shukū, etsōphyo.
Cut	.	.	.	Nangchetālā, sūthechiālā.
Cut	.	.	.	Nangālā, tenālā.

D

Daily	.	.	.	Nchakāpen, nchakānā.
Dainty	.	.	.	Ōpang nkhang.
Dam, v.	.	.	.	Ōphyō zapālā.
Dam, n.	.	.	.	Ōphyō zāphen.
Damaged	.	.	.	Yūsōrāvā.
Dance	.	.	.	Elhālā, ekhiōlākālā, lablātālā.
Dark (color or complexion)	.	.	.	Mangthetāpā, mangthetākā.
Dark	.	.	.	Mangkhāngā.
Dark (to be)	.	.	.	Mangālā.
Darkness	.	.	.	Mangā.
Dash	.	.	.	Siekkhanghrāpā.
Daughter	.	.	.	Ōkā, lāngō.
Daughter-in-law	.	.	.	Ōhrām.
Dawn	.	.	.	Engi chirōsāthang.
Day	.	.	.	Nchōk, tsangō, engyā.
Daybreak	.	.	.	Engichirōpangō.
Day-dawn	.	.	.	Engyāthang.
Day-light	.	.	.	Tāngtāngto.
Day (next, to-morrow)	.	.	.	Ōchyū, ochō.
Day before yesterday	.	.	.	Ōrān.
Day by day	.	.	.	Nchakāpen, nchakānō.
Day (to-day)	.	.	.	Nchūng, nching.
Days (now-a-days)	.	.	.	Tsunḡō ākhūā, epaiyā.
Day's journey	.	.	.	Engāetsā.
Dazzle	.	.	.	Erāthāta, erātsangā.
Dead	.	.	.	Tchhiā.
Deaf	.	.	.	Enōpangā.
Dear	.	.	.	Enānā.
Dear (high-priced)	.	.	.	Tsakā, tsen khekhangā.
Death-bed	.	.	.	Etchhipangō.
Debt	.	.	.	Ōchhi, ōchhi.
Debt (to make)	.	.	.	Nōpālā.

English-Lhota Vocabulary.

Debt (to pay) . . . . .	<i>Ōchhi ſāāla.</i>
Debtor . . . . .	<i>Ōchhi epvū.</i>
Decay . . . . .	<i>Kiōnālā.</i>
Decayed . . . . .	<i>Kiōnchākā.</i>
Deceive . . . . .	<i>Etchūphiālā.</i>
Decked . . . . .	<i>Phipōā.</i>
Decline . . . . .	<i>N-khiā.</i>
Declivity . . . . .	<i>Chenkhū.</i>
Deep . . . . .	<i>Chāngwā.</i>
Deer . . . . .	<i>Sepvū.</i>
Defaced . . . . .	<i>Erā, mpā.</i>
Defeated . . . . .	<i>Tsāntōkchākā.</i>
	<i>Lit.—Caused to flee.</i>
Defend . . . . .	<i>Nkōālā, pyōnālā.</i>
Defender . . . . .	<i>Nkōwōchi, phyōnchōwōchi.</i>
Deficient . . . . .	<i>Zāngkhangā.</i>
Deformed . . . . .	<i>Emū.</i>
Delay . . . . .	<i>Enhyākā.</i>
Delight . . . . .	<i>Emāthōkalā.</i>
Delighted, to be . . . . .	<i>Emātsangā, emāthātālā.</i>
Delirium . . . . .	<i>Zavā.</i>
Deliver up . . . . .	<i>Hramipiā, vāchiālā.</i>
Demon . . . . .	<i>Ōmōn.</i>
Den . . . . .	<i>Kā.</i>
Dense . . . . .	<i>Chāmchākā, nkhangā.</i>
Deny . . . . .	<i>Echang ekhiālā, ekhiālā.</i>
Deride . . . . .	<i>Chālātālā, yikrātōkālā.</i>
Descend . . . . .	<i>Chōwālā, choiyālā.</i>
Descendants . . . . .	<i>Ōtsōereko.</i>
Desire . . . . .	<i>Chōnālā, tscōālā, hngālā.</i>
Despise . . . . .	<i>Engkōngā.</i>
Destroy . . . . .	<i>Yōsōrālā.</i>
Devour . . . . .	<i>Tsōkhānālā.</i>
Dew . . . . .	<i>Yenchū, yentsōn.</i>
Dhan . . . . .	<i>Ōtsōk.</i>
Dhan-house . . . . .	<i>Oshōn.</i>
Dhoby . . . . .	<i>Ōscüetsci.</i>
Diagonal (of cloth) . . . . .	<i>Episcü.</i>
Diarrhoea . . . . .	<i>Phyōtācho.</i>
Die . . . . .	<i>Tchhiālā.</i>
Different . . . . .	<i>Thampho, chāng chūng, yipō yipō, champō champō.</i>

English-Lhota Vocabulary.

Different . . . . .	<i>Pōe</i> (affixed to nouns).
Difficult . . . . .	<i>Khangā.</i>
Dig . . . . .	<i>Chiālā.</i>
Dig-out . . . . .	<i>Khōchetālā.</i>
Diligent . . . . .	<i>Kōntsangā.</i>
Dilute . . . . .	<i>Otchhū sakiā.</i>
Diminish, <i>v. trans.</i> . . . . .	<i>Zānkātōkālā.</i>
Diminish, <i>v. intrans.</i> . . . . .	<i>Zānkātālā.</i>
Dip . . . . .	<i>Rrūthechiālā, thechiālā.</i>
Direction . . . . .	<i>We.</i>
Direction, this . . . . .	<i>Epiwe, hepiwe.</i>
Direction, that . . . . .	<i>Ōchiwe.</i>
Directly (now, at once) . . . . .	<i>Nthāngā.</i>
Directly (after a little) . . . . .	<i>Esangāro vāsu.</i>
Dirty . . . . .	<i>Myenā.</i>
Disappear . . . . .	<i>Engamō iyālā.</i>
Disappear (as clouds) . . . . .	<i>Sākchōchiālā.</i>
Disbelieve . . . . .	<i>N-nangtsālā.</i>
Discharge (dismiss) . . . . .	<i>M-māntōkālā.</i>
Discharge (a debt) . . . . .	<i>Otchū lōālā.</i>
Disclose . . . . .	<i>Chichepiālā.</i>
Disease . . . . .	<i>Pirapthātā.</i>
Dish . . . . .	<i>Ōpfhu.</i>
Dish (a boat-shaped dish) . . . . .	<i>Ōkung, ōkōn.</i>
Dishonest . . . . .	<i>Tāchō elam, ōyi n-tsā.</i>
Dismal (weather) . . . . .	<i>Tsanglā m-mho.</i>
Dismembered . . . . .	<i>Mangtam.</i>
Dismiss . . . . .	<i>Wōtōkālā.</i>
Disobey . . . . .	<i>N-sō, ng-ālā.</i>
Disobedient . . . . .	<i>Ōyi ng-ā, chānchon-so, esōcho n-so.</i>
Displease . . . . .	<i>Esāpālā.</i>
Dispute . . . . .	<i>Pāngtālā, ekhivāntālā.</i>
Distant . . . . .	<i>Ekōni, kōnā.</i>
Distant (very) . . . . .	<i>Elam kōnā, lānkōnā, lankōni.</i>
Distinct (separate) . . . . .	<i>Champō champō.</i>
Distinctly . . . . .	<i>Rārangā.</i>
Distress, <i>n.</i> . . . . .	<i>Ezāpā.</i>
Distress, <i>v.</i> . . . . .	<i>Ezāptōkālā.</i>
Distribute . . . . .	<i>Chitaiyālā.</i>
Distrust . . . . .	<i>N-nangtsālā.</i>
Ditch . . . . .	<i>Zūkūro.</i>
Dive . . . . .	<i>Chūngthetālā.</i>



Divide	. . .	<i>Chütälä</i> (share).
Divide (halve)	. . .	<i>Ōnūngōnā tānsōälä, ōnūngōnā pōksōälä.</i>
Divorce	. . .	<i>Pyōntälä.</i>
Divorced	. . .	<i>Ōyānā sicho.</i>
Dizzy	. . .	<i>Ngārā.</i>
Do	. . .	<i>Lūälä, lyūälä, nsündrälä.</i>
Doctor	. . .	<i>Rätseŋ.</i>
Dog	. . .	<i>Fhürrō.</i>
Domestic	. . .	<i>Ekam, chenchiangai.</i>
Domestic animals	. . .	<i>Ekam tsakilä.</i>
Door	. . .	<i>Hānkhā.</i>
Door-way	. . .	<i>Kipheŋ, kīpaŋ.</i>
Double	. . .	<i>Chapchetä.</i>
Double, v.	. . .	<i>Chapchetälä.</i>
Dove	. . .	<i>Vefū.</i>
Down (birds)	. . .	<i>Mhūro.</i>
Downright (perpendicular).	. . .	<i>Ntōngkächihä.</i>
Down	. . .	<i>Chō.</i>
Dowry	. . .	<i>Engoman, ōkikhamman.</i>
Drag (along on the ground)	. . .	<i>Sūälä.</i>
Drain	. . .	<i>Zkhūro.</i>
Draw (water)	. . .	<i>Rānälä.</i>
Draw (a line)	. . .	<i>Setälä.</i>
Draw (a fire with a stick)	. . .	<i>Hlapälä, hlälä.</i>
Dream, n.	. . .	<i>Ōmang.</i>
Dream, v.	. . .	<i>Ōmang emhälä.</i>
Dregs	. . .	<i>Tsütse.</i>
Dress (put on the upper cloth)	. . .	<i>Sōkthetälä.</i>
Dress (put on the lower cloth)	. . .	<i>Mpenscükätälä.</i>
Dress (one's self)	. . .	<i>Ōscü mpenälä.</i>
Dress (another)	. . .	<i>Ōscü mpentökälä.</i>
Dried up (as a stream)	. . .	<i>Ōtchhü hngächecho.</i>
Drink	. . .	<i>Yūälä.</i>
Drive	. . .	<i>Vamälä.</i>
Drive down (as a stake)	. . .	<i>Eshenälä.</i>
Drive away, off	. . .	<i>Phānisiälä.</i>
Drop	. . .	<i>Enūngälä.</i>
Drop (as water)	. . .	<i>Lenchōälä.</i>
Drove	. . .	<i>Khōlök, tsateŋ, ten.</i>

English-Lhota Vocabulary.

Drown	. . .	<i>Ehratsangā.</i>
Drowsy, to be	. . .	<i>Yingwhālā, engwālā.</i>
Drum	. . .	<i>Sōnkōng.</i>
Drunk	. . .	<i>Khinōā, ekhionā.</i>
Drunkard	. . .	<i>Khinōkhangā.</i>
Dry	. . .	<i>Ekhyang.</i>
Dry (by the fire)	. . .	<i>Ehōālā, khyangtōkalā.</i>
Dry (put out to dry)	. . .	<i>Phikāchīālā.</i>
Dry up (as a stream)	. . .	<i>Hngāchetālā.</i>
Duck	. . .	<i>Pōtāk.</i>
Dull	. . .	<i>Sesetō.</i>
Dumb	. . .	<i>Eyim.</i>
Dung	. . .	<i>Ōchū.</i>
Durable	. . .	<i>Enhyākā vām, enkyākātsūtsān.</i>
Dusk	. . .	<i>Mangsāthang.</i>
Dust	. . .	<i>Khürr.</i>
Dwarf	. . .	<i>Ōmōpvū, rāntāmōchū, lōkōphūtiro, lō- kōnyānhngwo.</i>
Dwell	. . .	<i>Vānālā.</i>
Dwelling-place	. . .	<i>Evāmphep.</i>
Dye	. . .	<i>Ehrū, nūnghe.</i>
Dysentery	. . .	<i>Phyōtsangā, echep, phyōtātā.</i>
Each	. . .	<i>Lāngā.</i>
Each other	. . .	<i>Ōnichī, ōniōni.</i>
Ear	. . .	<i>Ennō.</i>
Ear (auditory canal)	. . .	<i>Ennōkhū.</i>
Ear (lobe)	. . .	<i>Nōmang.</i>
Ear (hole, for ornaments)	. . .	<i>Ennōvecho.</i>
Earring	. . .	<i>Norr, norri</i> (made of fine brass coiled like a watch spring).
Earring	. . .	<i>Mārōngpen, ōrūng</i> (made of coloured goat's hair).
Earring	. . .	<i>Kōngkā, yempeu.</i>
Early	. . .	<i>Hnyāszangenā, nyāpā</i> (4 to 5 o'clock).
Earth (world)	. . .	<i>Līmhātshū.</i>
Earth (ground)	. . .	<i>Ōchōā.</i>
Earthquake	. . .	<i>Nārū enyōkā.</i>
East	. . .	<i>Engīchīrophemwe.</i>
Eastern	. . .	<i>Engīchīropemwe.</i>
Easy	. . .	<i>Elāshāsā, elakā, n-khang ntsākā.</i>
Eat	. . .	<i>Tsōālā.</i>
Eatables	. . .	<i>Etsōyū, tsophep ephen.</i>

English-Lhota Vocabulary.

Eaten	. . .	<i>Tsöchākā.</i>
Eaves	. . .	<i>Shuwo.</i>
Echo	. . .	<i>Ōwōn, zōkātā.</i>
Edifice	. . .	<i>Ōki.</i>
Effulgent	. . .	<i>Etāngrātsangā.</i>
Effigy	. . .	<i>Kyōn shancho, kyōn lyūcho.</i>
Egg	. . .	<i>Hōno etchhū.</i>
Egg-plant	. . .	<i>Khōnchyū.</i>
Eight	. . .	<i>Tisā.</i>
Eighteen	. . .	<i>Tāro sū tisā.</i>
Eighty	. . .	<i>Ekhātisā, zāro.</i>
Elbow	. . .	<i>Khechū, khetzhū.</i>
Eldest	. . .	<i>Erāmō, pōktemōchi.</i>
Elephant	. . .	<i>Sotsū.</i>
Elsewhere	. . .	<i>Thāmphōe.</i>
Embankment	. . .	<i>Epi.</i>
Embrace	. . .	<i>Khānyātālā.</i>
Employment	. . .	<i>Nsūndrū.</i>
Empty	. . .	<i>Echang, nyūhā n-chū.</i>
Encircle	. . .	<i>Haiyātālā.</i>
Enclose	. . .	<i>Epiālā, hālā.</i>
End	. . .	<i>Ōchō, kurr.</i>
Endless	. . .	<i>Ōchō, kurr n-ni. Ōchamm n-ni (limitless).</i>
Enduring	. . .	<i>Enhyākā.</i>
Enemy	. . .	<i>Ōrrū.</i>
Enough, it is	. . .	<i>Tetsōā.</i>
Enquire	. . .	<i>Engālā.</i>
Enslave	. . .	<i>Vangālā.</i>
Enter	. . .	<i>Thri yiālā, tächūngi yiālā.</i>
Enter (put in)	. . .	<i>Thechiālā.</i>
Entire	. . .	<i>Ekāni, sāni, meyo.</i>
Entire (whole)	. . .	<i>Metāmeyo (as the whole village).</i>
Entirely	. . .	<i>Kān (affixed to verbal root).</i>
Entrails	. . .	<i>Errū. mmā.</i>
Entrance	. . .	<i>Kipang.</i>
Envious	. . .	<i>N-zehngtā, n-khyngtā.</i>
Equal	. . .	<i>Khiti, myāntaktakā (even).</i>
Erect	. . .	<i>Saksaktō, ntsā.</i>
Escape	. . .	<i>Tsānālā.</i>
Espouse	. . .	<i>Sōāvāntōkālā.</i>
Eternal	. . .	<i>Etchhūhā n-chū, epōhāmpōk.</i>

Evacuate . . . . .	<i>Pyöälä.</i>
Even (level), <i>adj.</i> . . . . .	<i>Myänä.</i>
Even . . . . .	<i>Hä (also), khiti (exact).</i>
Evening . . . . .	<i>Miläni.</i>
Ever . . . . .	<i>Köthanghä.</i>
Every . . . . .	<i>Längä.</i>
Everyone . . . . .	<i>Tsak tsaknä, nchyü nchyünä.</i>
Everywhere . . . . .	<i>Metä äküä, metätsü.</i>
Every little thing . . . . .	<i>Ntamömpä.</i>
Every other day . . . . .	<i>Nchökä chäsi nchökä.</i>
Everything . . . . .	<i>Thäräpvüro, ömpä, hälängtö, hetöpvü.</i>
Evil . . . . .	<i>M-mho.</i>
Exactly . . . . .	<i>Penä, epen (fully).</i>
Exact . . . . .	<i>Ötscötsco, myanchäkä, khiti.</i>
Exact (as of weight) . . . . .	<i>Ekhyng, khiti.</i>
Examine . . . . .	<i>Ntamho zetälä, mhöm mhönä zetälä.</i>
Excellent . . . . .	<i>Tängto mhönä.</i>
Excess . . . . .	<i>ÿyäkä.</i>
Excessive . . . . .	<i>Yäkä, tächöä.</i>
Exchange . . . . .	<i>Töngtälä, n-nitälä.</i>
Expel . . . . .	<i>Hömphöe phänchökchisiälä.</i>
Expel (banish) . . . . .	<i>Ekami siälä, phänisiälä.</i>
Expel (breath) . . . . .	<i>Ephichiälä, ehächiälä.</i>
Expense . . . . .	<i>Ezän.</i>
Explain . . . . .	<i>Ntsütökälä.</i>
Expose . . . . .	<i>Echiälä.</i>
Extinguish . . . . .	<i>Mhetökälä.</i>
Eye . . . . .	<i>Ömhyek.</i>
Eye-ball . . . . .	<i>Mhyektsang.</i>
Eye-brow . . . . .	<i>Mhyekön, ömhyekmhü.</i>
Eye-lash . . . . .	<i>Mhyek tshän.</i>
Eye-lid . . . . .	<i>Mhyek fhü.</i>
Eye-sore . . . . .	<i>Ese m-mho.</i>

F

Face . . . . .	<i>Ömhä.</i>
Face to face . . . . .	<i>Ömhälo renkätä.</i>
Fade . . . . .	<i>Chöiyälä (with name of the color).</i>
Faint . . . . .	<i>Zänghälä.</i>
Fair (beautiful) . . . . .	<i>Ese hngä, ese mhönä.</i>

Fair (weather)	. . .	<i>Tsanglā mhōna.</i>
Fall down	. . .	<i>Enūngālā, ekhangāla.</i>
Fall down (as a tree)	. . .	<i>Eyālā.</i>
Fall down (as water)	. . .	<i>Zānchōālā, ephyā chōālā.</i>
Fall down (out of bundle)	. . .	<i>Esōkrālā, zānālā.</i>
Fall down (across)	. . .	<i>Mphiwō eyālā, ehraṗsiālā, thronsi-siālā, chūzisiālā.</i>
False	. . .	<i>Echang, n-tsā.</i>
Falsehood	. . .	<i>Echang.</i>
Family	. . .	<i>Wōpān (the people of one house).</i>
Family	. . .	<i>Onthruhru, wōmpā.</i>
Family (generations, descendants)	. . .	<i>Ōtsōeri.</i>
Famine	. . .	<i>Khangā.</i>
Fan, <i>n</i>	. . .	<i>Savendro, vemphen.</i>
Fan, <i>v</i>	. . .	<i>Vemphiālā.</i>
Far	. . .	<i>Ekōni. lānkōnā, elam kōnā.</i>
Far-sighted	. . .	<i>Ōmhyek ntsenā.</i>
Farther	. . .	<i>Ekōmo.</i>
Fast (secure)	. . .	<i>Rārangi, mhōnā, ekhyō.</i>
Fast (rapid)	. . .	<i>Setōā, ekhiolākā, ekhyūngā.</i>
Fasten	. . .	<i>Shenālā, shenkātālā, khānālā.</i>
Fasten (bind to a tree or stake)	. . .	<i>Ōtōng khangkātālā.</i>
Fastener	. . .	<i>Ntsūphen.</i>
Fat	. . .	<i>Peletā.</i>
Father	. . .	<i>Pō, ōpō.</i>
Father-in-law	. . .	<i>Ōmō.</i>
Father (grand)	. . .	<i>Ōmōtzū, ōmōtsū.</i>
Father (great grand)	. . .	<i>Pyamtsi, mōtsi.</i>
Fatigue	. . .	<i>Mōkthātā.</i>
Fault	. . .	<i>Phiōphi.</i>
Faultless	. . .	<i>Phiōphi n-ni.</i>
Favour	. . .	<i>Nsānā.</i>
Favour (in a law-suit)	. . .	<i>Ōyilo theyālā.</i>
Fear	. . .	<i>Khyūtālā.</i>
Fearful	. . .	<i>Ndrensāpkhangā, kāphyōkā.</i>
Fearless	. . .	<i>Ntihā ekyū n-ni.</i>
Feast (to make)	. . .	<i>Khyōālā, ōshō lyūālā.</i>
Feather (long tail feather)	. . .	<i>Eli, eyū.</i>
Feather	. . .	<i>Ōhm.</i>
Feeble	. . .	<i>Etho n-chū.</i>

English-Lhota Vocabulary.

Follow	. . .	<i>Phānālā, etāngālā, silāmi-wālā.</i>
Follow (close on behind)	. . .	<i>Ōscūlo erikātā phānālā.</i>
Fool	. . .	<i>Nyūhā n-tsu kyōn.</i>
Foolish	. . .	<i>Nyūhā n-tsu.</i>
Foot	. . .	<i>Mpo, chōmpo.</i>
Foot (base)	. . .	<i>Nthang, ōchō.</i>
Foot-print	. . .	} <i>Khōsū.</i>
Foot-step	. . .	
For	. . .	<i>Etchī, etchū, etscōnā ; affixes ō, lō.</i>
Forbid	. . .	<i>Siātālā.</i>
Force	. . .	<i>Tōkālā (causative affix).</i>
Forcibly	. . .	<i>Rrechō.</i>
Ford	. . .	<i>Pōfū khyangkōkā.</i>
Forefathers	. . .	<i>Pyamtsūmötsi.</i>
Forefinger	. . .	<i>Yingtsūo.</i>
Forehead	. . .	<i>Ōtōn.</i>
Foreigner	. . .	<i>Yāmpōe, thāmphōe.</i>
Forenoon	. . .	<i>Nshū n-tanghā</i>
Foreskin	. . .	<i>Zung-fhu.</i>
Forest	. . .	<i>Erāni, enūng.</i>
Forge, <i>n.</i>	. . .	<i>Yōnchōki.</i>
Forge, <i>v.</i>	. . .	<i>Ephiātālā.</i>
Forget	. . .	<i>Mhechōālā.</i>
Forgotten	. . .	<i>Mhechākā.</i>
Fork	. . .	<i>Esham.</i>
Former	. . .	<i>Ehemwōchi, ōvūngōchū.</i>
Formerly	. . .	<i>Nūngkōlō, ngkōlō (a long time).</i>
Formerly	. . .	<i>Ōsī (a short time).</i>
Forsake	. . .	<i>Sūsū yialā.</i>
Fort (and fortification)	. . .	<i>Kherāsū.</i>
Forty	. . .	<i>Zūro.</i>
Fortunate	. . .	<i>Mmhā.</i>
Found	. . .	<i>Yānchetā, yānchecho.</i>
Fortune, to tell	. . .	<i>Okhe thenālā.</i>
Fowl	. . .	<i>Hōnō.</i>
Fowler	. . .	<i>Wōro echhi.</i>
Four	. . .	<i>Mezū.</i>
Fourteen	. . .	<i>Tāro sū mezū.</i>
Fragrance	. . .	<i>Ōhram.</i>
Fragrant	. . .	<i>Ōhramerā, ōhrameriā.</i>
Free	. . .	<i>N-vang.</i>
Frequently	. . .	<i>Nsānsam.</i>



## English-Lhota Vocabulary.

Friend . . . .	<i>Ōkamo, ōchenī, ōshōm.</i>
Frighten . . . .	<i>Ekhentōkālā.</i>
Fringe . . . .	<i>Scūcham.</i>
Frog . . . .	<i>Ōvū.</i>
From . . . .	<i>Nā</i> (affixed to nouns).
From that time . . . .	<i>Chisichō.</i>
From, to (from village to village, is a short distance) . . . .	<i>Yānyin enghyānō.</i>
Front . . . .	<i>Mhātūng, mhātūngi, ōvūng.</i>
Front-room . . . .	<i>Sōntōli.</i>
Front-yard . . . .	<i>Hōnkūwe.</i>
Froth . . . .	<i>Otchhū elā, otchhū etsū.</i>
Fruit-stone . . . .	<i>Tsangthitsang.</i>
Fruitless . . . .	<i>Tsangthi m-pā.</i>
Fuel . . . .	<i>Ōtsang.</i>
Full . . . .	<i>Phyangā.</i>
Fun . . . .	<i>Ngangōtā.</i>
Fur . . . .	<i>Ohm, ōtsān.</i>
Future (another time) . . . .	<i>Thāmpōthang.</i>

## G

Gadfly . . . .	<i>Sōpen.</i>
Gain . . . .	<i>Rāngkātā, kāk.</i>
Gall . . . .	<i>Ōtscū, ōmōtscū.</i>
Gallop . . . .	<i>Tsōkā yialā.</i>
Gamble . . . .	<i>Fhufho nrōktālā.</i>
Gambol . . . .	<i>Ekhīōlākālā.</i>
Gape . . . .	<i>Hōmhuālā, hōmhālā.</i>
Garden . . . .	<i>Pāhrr.</i>
Gardener . . . .	<i>Pāhrr echon.</i>
Garlic . . . .	<i>Lāsen.</i>
Gate . . . .	<i>Khāmphēn.</i>
Gate (village) . . . .	<i>Pikhū khāmphēn.</i>
Gather . . . .	<i>Khiōthrōālā, nshātsōi vātālā.</i>
Gather up (as cloth in the hand) . . . .	<i>Sārthrūālā.</i>
Gather (as clouds) . . . .	<i>Rōmālā.</i>
Gaze . . . .	<i>Zetālā, ngāngā pētālā.</i>
Generation (family) . . . .	<i>Ōtsōeri.</i>
Gentle . . . .	<i>M-hārōk.</i>

English-Lhota Vocabulary.

Feed (eat, graze)	. . .	<i>Tsöälä.</i>
Feed (to give food to)	. . .	<i>Tsötökälä.</i>
Feel (badly, sad)	. . .	<i>Nüngrälä, nangrälä.</i>
Feel (to touch)	. . .	<i>Ephiä phiälä.</i>
Feet	. . .	<i>Mpho.</i>
Fell (trees)	. . .	<i>Täni eyälökälä.</i>
Female	. . .	<i>Elülé, ökhö</i>
Fence	. . .	<i>Pährr, pähri.</i>
Fern	. . .	<i>ʼscangōno.</i>
Fertile	. . .	<i>Lökätsö.</i>
Festival	. . .	<i>Öshö, emü.</i>
Festival, to make	. . .	<i>Ösho lyüälä.</i>
Fetch	. . .	<i>Hänai yiälä, pensi yiälä.</i>
Fever	. . .	<i>Liörä, rä.</i>
Fever, to have	. . .	<i>Liörä rälä.</i>
Few	. . .	<i>Etchakāro, terrāro.</i>
Fibula	. . .	<i>Nüng kurr, nüng kurrü.</i>
Fife	. . .	<i>Philüli, phiyüyü.</i>
Fifteen	. . .	<i>Tāro sü mūngo.</i>
Fifty	. . .	<i>Tiingyā.</i>
Fig	. . .	<i>Zöwöchi, tsüpekhî, khyoyökhî.</i>
Fight	. . .	<i>Örrü tsöälä, sätälä, örrüchentalä.</i>
Fight (as cattle)	. . .	<i>Shängtälä.</i>
Fight (as horses)	. . .	<i>Epätälä.</i>
Fight (as dogs)	. . .	<i>Rötälä.</i>
Fight (as birds)	. . .	<i>Ntsütälä.</i>
Fight (as children)	. . .	<i>Khöntälä.</i>
Fight (as fowls)	. . .	<i>Nöktälä, ntsütälä.</i>
Fight (as swine)	. . .	<i>Echamtälä.</i>
Fill	. . .	<i>Phyangälä.</i>
Fin	. . .	<i>Ngotsü, chökü.</i>
Find	. . .	<i>Yänchetälä, mhüngälä.</i>
Fine (as of wood)	. . .	<i>Väröä, tsäröä.</i>
Fine (as of cloth)	. . .	<i>Nnaksankerrä.</i>
Finger	. . .	<i>Yingdro.</i>
Finger (little)	. . .	<i>Yingtamo.</i>
Finger (middle)	. . .	<i>Yingnūngo.</i>
Finger (first)	. . .	<i>Ying tsüwo.</i>
Finger nail	. . .	<i>Yingkyep.</i>
Finish	. . .	<i>Sä, kāpsä (affixed to verbal root).</i>
Fire, <i>n.</i>	. . .	<i>Ömi.</i>
Fire, <i>v.</i>	. . .	<i>Thenälä, rōngälä.</i>



## English-Lhota Vocabulary.

Fire (a gun) . . . . .	<i>Khiälā, thiälā.</i>
Firefly . . . . .	<i>Örru säsāpvü.</i>
Firewood . . . . .	<i>Ötschang.</i>
Fireplace . . . . .	<i>Mitsöphen, nchakūwe.</i>
Firm . . . . .	<i>Chüng chüngtō, renā.</i>
Firmament . . . . .	<i>Öyāki.</i>
First . . . . .	<i>Yitemo, övüngo, tem or ten affixed to verb.</i>
First-born . . . . .	<i>Pöktemöchü.</i>
Fish . . . . .	<i>Öngo.</i>
Fisherman . . . . .	<i>Phyökālo ewe, öngö eye.</i>
Fish-hook . . . . .	<i>Öngo ökhü, ngokhü.</i>
Fish-net . . . . .	<i>Ngotsöphen.</i>
Fishing-rod . . . . .	<i>Ngokhütōng.</i>
Fissure . . . . .	<i>Ekak.</i>
Fist . . . . .	<i>Khezam.</i>
Fix . . . . .	<i>Mhōnā lyüā.</i>
Flag . . . . .	<i>Simyō.</i>
Flame, <i>n.</i> . . . . .	<i>Ömi ekhi.</i>
Flame, <i>v.</i> . . . . .	<i>Ömi ekhiälā.</i>
Flat (of ground) . . . . .	<i>Haiyi.</i>
Flat (of stones) . . . . .	<i>Epyākā.</i>
Flatulent . . . . .	<i>Vechiā.</i>
Flea . . . . .	<i>Tesü.</i>
Flee . . . . .	<i>Tsānālā, tsānai yiälā.</i>
Fleet . . . . .	<i>Lelapā, ekhyangā.</i>
Flesh . . . . .	<i>Ösō.</i>
Float (in water) . . . . .	<i>Phüphiälā, nkhikāro vānālā.</i>
Float (in the air) . . . . .	<i>Vēnai yälā, pūngai yälā.</i>
Flock . . . . .	<i>Öten.</i>
Floor . . . . .	<i>Tāpvwi.</i>
Flour . . . . .	<i>Öhm.</i>
Flow . . . . .	<i>Phyönālā, chöiyälā.</i>
Flower, <i>n.</i> . . . . .	<i>Thorā.</i>
Flute . . . . .	<i>Phiyüyü.</i>
Fly, <i>v.</i> . . . . .	<i>Phyai yälā.</i>
Fly, <i>n.</i> . . . . .	<i>Penō.</i>
Fly, sand . . . . .	<i>Penchakāro.</i>
Foam . . . . .	<i>Ötchhü mpen.</i>
Foe . . . . .	<i>Örrü, öri.</i>
Fog . . . . .	<i>Emhentshü.</i>
Fold . . . . .	<i>Chapälā.</i>



Get	. . .	<i>Hngālā, khiālā.</i>
Get out of the way	. . .	<i>Nkā chiālā.</i>
"Ghat"	. . .	<i>Erū.</i>
Gift	. . .	<i>Ōthān.</i>
Ginger	. . .	<i>Ōsāng.</i>
Girdle	. . .	<i>Erūlōtsenthepen.</i>
Girl	. . .	<i>Elāē roro.</i>
Give	. . .	<i>Piālā.</i>
Gizzard	. . .	<i>Mmā.</i>
Glad	. . .	<i>Emāthātā.</i>
Glass	. . .	<i>Ōmhā chāmphēn.</i>
Gloomy	. . .	<i>Yimā (See Lowery).</i>
Glorify	. . .	<i>Tsūpōtōkālā, ekhūngtokālā.</i>
Glow-worm	. . .	<i>Ōrū sāsāpvū.</i>
Glue	. . .	<i>Onī.</i>
Glutton	. . .	<i>Ōpang tangotsakshiā.</i>
Gnat	. . .	<i>Tsōkhūpencham.</i>
Gnaw	. . .	<i>Nkōkālā.</i>
Go	. . .	<i>Wōālā, yiālā, wālā.</i>
Go around	. . .	<i>Thrrūphyālā.</i>
Go down	. . .	<i>Chōwālā, chōi-iyālā.</i>
Go down (as a swelling)	. . .	<i>Sāpālā.</i>
Go down (as the arm of a balance).	. . .	<i>Eiāngālā.</i>
Go in	. . .	<i>Thrōi yiālā, thre yiālā.</i>
Go up	. . .	<i>Chūngwālā, chūng yiālā.</i>
Go up (as a balance)	. . .	<i>Nkanālā.</i>
Go out	. . .	<i>Chī yiālā.</i>
Go out (as a fire)	. . .	<i>Mhetālā.</i>
Goat	. . .	<i>Nyānyā.</i>
Goat hair (dyed red)	. . .	<i>Ōrūng.</i>
God	. . .	<i>Yihōvā.</i>
God (supreme spirits, one evil and one good).	. . .	<i>Potsōwō.</i>
God (river-god)	. . .	<i>Tsangdhram.</i>
God (forest-god)	. . .	<i>Nungkam, Lunkamo.</i>
Goitre	. . .	<i>Ngūtyū.</i>
Golaghat	. . .	<i>Kūlai.</i>
Gong	. . .	<i>Ōphiang, kāngkāngū.</i>
Good	. . .	<i>Mhōnā, mhōm.</i>
Goods	. . .	{ <i>Kikhio mokhiō, kikhio ni khiyō, ōkī layi.</i>

English-Lhota Vocabulary.

Goose	. . .	<i>Hāngū.</i>
Gore, <i>v.</i>	. . .	<i>Chentālā.</i>
Gourd	. . .	<i>Lefū.</i>
Grab	. . .	<i>Eyā chōi khiālā.</i>
Grace	. . .	<i>Nzāy.</i>
Gradually	. . .	<i>Echamchamnā.</i>
Granary	. . .	<i>Ōscoy.</i>
Grand-daughter	. . .	<i>Ōsūwo.</i>
Grand-father	. . .	<i>Ōmōtsū.</i>
Grand-mother	. . .	<i>Ōtsū, ōtzu.</i>
Grand-son	. . .	<i>Ōtsōerri, ōrūwō.</i>
Grand-parents	. . .	<i>Piamtsū mōtzu.</i>
Grasp	. . .	<i>Hramālā, rhamālā, penālā.</i>
Grass	. . .	<i>Lōmo, ōchāk, erōyō.</i>
Grasshopper	. . .	<i>Hāpvūro.</i>
Gratis	. . .	<i>Tācho.</i>
Grave	. . .	<i>Ōlap, ōkab, ōkhap.</i>
Graze	. . .	<i>Erō rangi tsōālā, ōtsāk tsōālā.</i>
Grease	. . .	<i>Ekhū.</i>
Great	. . .	<i>Tsapō.</i>
Greedy	. . .	{ <i>Ōpang tsakshūkhangā.</i> <i>Ōpang ekhan khangā.</i>
Green (fresh)	. . .	<i>Enīro, eshū.</i>
Green (partly)	. . .	<i>Mhen shūshāk.</i>
Green (colour)	. . .	<i>Thōwōnā.</i>
Grief	. . .	<i>Nūngrāthātā.</i>
Grind (as grain)	. . .	<i>Enhyākālā.</i>
Grind (to sharpen)	. . .	<i>Ehetālā, phyākālā.</i>
Grind-stone	. . .	<i>Mōrāk, lepök phiākphex, lepök ehphex.</i>
Groan	. . .	<i>Drrālā.</i>
Ground	. . .	<i>Ōchhōy, lōko.</i>
Ground-pine	. . .	<i>Lōko samcho.</i>
Grow (in length)	. . .	<i>Rāngkātālā.</i>
Grow (in volume)	. . .	<i>Tsakātālā.</i>
Grow out (as horn or nails).	. . .	<i>Shūngwālā.</i>
Grow up (sprout)	. . .	<i>Shūngwātchi rōālā.</i>
Growl	. . .	<i>Nyepālā.</i>
Grub	. . .	<i>Chōrō.</i>
Grumble	. . .	<i>Ethō chākālā.</i>
Guard	. . .	<i>Rārangi hnyākā vānālā, ōlān samālā.</i>
Guardian	. . .	<i>Suphichecho, ōpōro.</i>



Guest	Öki mungchõwõchì, òki vãn yìawõchì.
Guide, v.	Ölãn echhiälä.
Guide (lead), v.	Edrälä.
Guide, n.	Ölãn echhüwõchü.
Guitar	Khüphen.
Gulp	Tsömälä.
Gum	Tsütse.
Gun	Tsangì, tsange.
Gunpowder	Khorr.
Gutter	Shüwõmyenthe.

## H

Habit (custom)	Shükhü.
Habit	Etsõphyõ.
Habitation	Vãmpheñ.
Hail (stone), n.	Shehrü, sherrü.
Hail, v.	Sehrü chõälä, sherrü chõälä.
Hair (of the head)	Ötsap.
Hair (of the body)	Öhm.
Half	Põko.
Halfway	Ölãn tchüse, ölãn õnũngo, ölãn tälälo.
Halve	Enì nũngsõälä, phangsõälä.
Hand	Ökhe.
Handle	Ntsap, ramhãpheñ, hramhãpheñ.
Hang (intrans.)	Khyãkthe chiälä.
Hang (trans.)	Khyãkthätälä.
Hang up (as a flag)	Tõnälä.
Hang down	Zõnchõälä.
Hang (as fruit on a tree)	Ethiälä.
Hang up (on a hook or nail)	Yikälä.
Hang (over a line)	Yisi vätälä.
Happy	Emãthätä.
Hard	Khangã, rok rok.
Hare-lip	Mefü m-pãn.
Harvest, v.	Öli rätälä, òli rälä.
Harvest time	Yerupũngo, òli rãthang.
Hat	Kivez, khiko, kikho.
Hatch	Hõno khechõälä.
Hate	Nlamälä.
"Hatigoria"	Chhüm.
Have	Vãnä, liã, chhüã.
Hawk	Mangshiro.

English-Lhota Vocabulary.

He	.	.	.	<i>Shī, chī.</i>
Head	.	.	.	<i>Kurr.</i>
Headache	.	.	.	<i>Kūrri nōkhangā, kurriāvāpā.</i>
Heal	.	.	.	<i>Pōālā, tscenchetālā, tānang chetālā.</i>
Healthy	.	.	.	<i>Mhā.</i>
Heap	.	.	.	<i>Khōlōk, nsha.</i>
Hear	.	.	.	<i>Zōālō, engālā, zōthrakātālā, zōhrākā.</i>
Heart	.	.	.	<i>Lampam.</i>
Hearth	.	.	.	<i>Ōmī tsōphey.</i>
Heat	.	.	.	<i>Lammālā.</i>
Heave	.	.	.	<i>Echam kāchīālā.</i>
Heaven	.	.	.	<i>Potsōwō.</i>
Heavy	.	.	.	<i>Khekhe, myangā.</i>
Heel	.	.	.	<i>Nkhōng.</i>
Heifer	.	.	.	<i>Māngsū lammī.</i>
Height	.	.	.	<i>Ntson.</i>
Help	.	.	.	<i>Khyūālā.</i>
Helpless	.	.	.	<i>Ethō n-chhū.</i>
Hem	.	.	.	<i>Ōscu ekham, ōscū evū.</i>
Hen	.	.	.	<i>Hānkhō.</i>
Hence	.	.	.	<i>Hellōnā.</i>
Henceforth	.	.	.	<i>Hisicho.</i>
Hen roost	.	.	.	<i>Hōno hānki, hōno khyingphey.</i>
Her	.	.	.	<i>Shī.</i>
Herd, <i>n.</i>	.	.	.	<i>Tsūtey, tey.</i>
Herd, <i>v.</i>	.	.	.	<i>Ekamālā.</i>
Herdsmen	.	.	.	<i>Māngsū ekam.</i>
Here	.	.	.	<i>Hello.</i>
Hereafter	.	.	.	<i>Hisī, ōkhānāti.</i>
Here and there	.	.	.	<i>Ōlo-ōlo.</i>
Hew	.	.	.	<i>Tanālā, nangālā.</i>
Hiccough	.	.	.	<i>Nkhichi.</i>
Hide, <i>v.</i>	.	.	.	<i>Mphōā yīālā, mpōi vātālā.</i>
Hide, <i>n.</i>	.	.	.	<i>Ōfhū.</i>
High	.	.	.	<i>Ntsōnā, ōyākī.</i>
Highway	.	.	.	<i>Pōkīlāy.</i>
Hill	.	.	.	<i>Yōntōngdro.</i>
Him	.	.	.	<i>Shī.</i>
Himself	.	.	.	<i>Ōmō, ōmōmō, mpōpō.</i>
Hinder	.	.	.	<i>Khetsālā.</i>
Hip	.	.	.	<i>Khāngkhey.</i>
His	.	.	.	<i>Mpō, shī.</i>

English-Lhota Vocabulary.

Hiss	. . .	<i>Shūshīālā.</i>
Hit	. . .	<i>Tamālā, ekhōkātālā, tāpālā.</i>
Hither	. . .	<i>Ēpī, hepī.</i>
Hive	. . .	<i>Ōtsāk vāmpheñ, ōtsāk pho.</i>
Hoe, <i>v.</i>	. . .	<i>Thrōnālā.</i>
Hoe, <i>n</i>	. . .	<i>Chōkchhū, kōperāng.</i>
Hog	. . .	<i>Wōko.</i>
Hog-trough	. . .	<i>Vekhū.</i>
Hoist	. . .	<i>Tōnālā.</i>
Hold	. . .	<i>Hramālā, penālā.</i>
Hold (contain)	. . .	<i>Thetālā.</i>
Hold (in arms)	. . .	<i>Sōālā, echamālā.</i>
Hold out (the arms)	. . .	<i>Ōkhe ntichetālā, ōkhe rūchiālā.</i>
Hole	. . .	<i>Epo, ōkū.</i>
Hollow	. . .	<i>Rāngkū.</i>
Honest	. . .	<i>Ntsen, ntsā.</i>
Honey	. . .	<i>Tsāk etchhū, tsākītzū.</i>
Honey-comb	. . .	<i>Tsākpo.</i>
Hoof	. . .	<i>Nōngkhū, nkhū.</i>
Hook, <i>n.</i>	. . .	<i>Ōyāk.</i>
Hook, <i>v.</i>	. . .	<i>Shūngālā.</i>
Hop	. . .	<i>Tsōkā tsānālā, tsōkālā.</i>
Horn	. . .	<i>Echhū, etzhū.</i>
Hornet	. . .	<i>Rōngwe, nangtchhū. tsāktsū.</i>
Horse	. . .	<i>Korr.</i>
Hot	. . .	<i>Tscōā, tscōshāshāpā.</i>
Hot-water	. . .	<i>Chhūsheñ, chhūlam.</i>
Hot-season	. . .	<i>Yichen, yionthang, elamō.</i>
House	. . .	<i>Ōki.</i>
House (dhan)	. . .	<i>Ōshōñ.</i>
House (very small)	. . .	<i>Kitōkro.</i>
House	. . .	<i>Champā (where persons sleep for a night, who have been bitten by a tiger).</i>
Household	. . .	<i>Ōpwi.</i>
House fly	. . .	<i>Penō.</i>
Hospitable	. . .	<i>Ōyāñtānang.</i>
Hospital	. . .	<i>Pirap morom ki.</i>
Hostile	. . .	<i>Ōrrūtav.</i>
How	. . .	<i>Kōtōlī</i>
Howl	. . .	<i>Thrūkiāpālā.</i>
How many	. . .	<i>Kōtātā.</i>
How much	. . .	<i>Kōtātā.</i>

How often	.	.	.	<i>Kētāhang.</i>
Hundred	.	.	.	<i>Nsoā.</i>
Hunger	.	.	.	<i>Wōntōn.</i>
Hungry	.	.	.	<i>Wōntōntsangā.</i>
Hunt	.	.	.	<i>Ōsōkōpō iyālā, ōsōkhilo iyālā.</i>
Hunter	.	.	.	<i>Ōsōkhilewe, ōsōkōpōewe.</i>
Hurl	.	.	.	<i>Ephīā tsangālā.</i>
Hurricane	.	.	.	<i>Tsangrompen.</i>
Hurry	.	.	.	<i>Ekhiāpā yīā, sūto tsütōnāyīā, ndrā yid seto yīā, ekhyangā iyā.</i>
Hurt	.	.	.	<i>Nōkhangā (with verb).</i>
Husband	.	.	.	<i>Ōrāpvū, ōki khamō.</i>
Husk, <i>n.</i>	.	.	.	<i>Ōfū.</i>
Husk, <i>v.</i>	.	.	.	<i>Ōfū rākī siālā, ōfū rākālā.</i>
Hypocrite	.	.	.	<i>Tāchō ephyōwe.</i>

I

I	.	.	.	<i>Ā, ai, aiyō, ākhā.</i>
Idiot	.	.	.	<i>N-tsu kyōn.</i>
Idle	.	.	.	<i>N-tyūlāhā mpāng.</i>
Idler	.	.	.	<i>Ōlām pangū.</i>
If	.	.	.	<i>Nā (verbal affix).</i>
Ignite	.	.	.	<i>Mpōng kātālā, nchang kātālā.</i>
Ignorant	.	.	.	<i>N-tsu, n-tsi.</i>
Ill	.	.	.	<i>Rāthātā, pīrāphātā, nōchōnōrā ōtsako enōmpāpā.</i>
Ill-fortune	.	.	.	<i>Sakhyang n-nī</i>
Image	.	.	.	<i>Ōmōn.</i>
Immediately	.	.	.	<i>Ndrā, setōā.</i>
Immodest	.	.	.	<i>N-yikrā.</i>
Immerse	.	.	.	<i>Chūngthechiala.</i>
Immortal	.	.	.	<i>Kōthanghā n-tchhū.</i>
Impassable	.	.	.	<i>Menzā, menchākā, n-khyngkōk.</i>
Impatient	.	.	.	<i>Kārang.</i>
Imprison, <i>v.</i>	.	.	.	<i>Vangālā.</i>
In	.	.	.	<i>Tāchūngī, ōnūngī (lō and ī affixed to nouns).</i>
In company with	.	.	.	<i>Pānā, nsō.</i>
Indeed (truly)	.	.	.	<i>Ōtsōōtsōō.</i>
Increase	.	.	.	<i>Khyōngkātā yīālā, khyōngkātālā, khiche- tālā.</i>

Increase (in size, grow)	. . .	<i>Rāngākātālā.</i>
Increase (in length)	. . .	<i>Sakātālā.</i>
Incredible	. . .	<i>N-nangtsü.</i>
Indian-corn	. . .	<i>Tsangöndhro.</i>
Indigent	. . .	<i>Ezaphātā, yāntse.</i>
Indisposed	. . .	<i>Öruchākā.</i>
Industrious	. . .	<i>Köntsangā, lamkhyingā.</i>
Infancy	. . .	<i>Ngārothang.</i>
Infant	. . .	<i>Ngāro.</i>
Infanticide	. . .	<i>Ngāro köcho, ngaro ephiācho.</i>
In front	. . .	<i>Mhātūngī.</i>
Inhabit	. . .	<i>Vānālā.</i>
Inhabitant	. . .	<i>Evāmöchü.</i>
Inhale	. . .	<i>Enghüälā, enghälā.</i>
Ink	. . .	<i>Kākötsü, kākötchhü.</i>
Ink-stand	. . .	<i>Kākötsü thephen.</i>
Innumerable	. . .	<i>N-khākhangkōk.</i>
Inquire	. . .	<i>Engälā.</i>
Insane	. . .	<i>Zeven, zavai.</i>
Insect	. . .	<i>Örā.</i>
Insert	. . .	<i>Thevātālā.</i>
Inside	. . .	<i>Tächüngī, öchüngī.</i>
Instantly	. . .	<i>Nthāngā.</i>
Instead of	. . .	<i>Thōng.</i>
Instruct	. . .	<i>Shikālā.</i>
Insufficient	. . .	<i>Zānkhangā, sāngkhangā.</i>
Interest, <i>n.</i>	. . .	<i>Chākche, rāngke.</i>
Interpret	. . .	<i>Öyi elönyälā, öyi lamphenyälā.</i>
Interpreter	. . .	<i>Lamphen, öyi elon.</i>
Intestines	. . .	<i>Errü.</i>
Into	. . .	<i>Tächüngī, onüngwe.</i>
Intoxicate	. . .	<i>Kinölökälā.</i>
Invest	. . .	<i>Sökthetälā.</i>
Invite	. . .	<i>Tsälā.</i>
Iron	. . .	<i>Yöngchāk, yönchāk.</i>
Is	. . .	<i>Liā, vānā, chiā.</i>
Island	. . .	<i>Otchhü lüngwi öi hön eliwöchü.</i>
Is not	. . .	<i>N-lī, n-nī, m-mā.</i>
Itch, <i>v.</i>	. . .	<i>Enthākälā.</i>
Itch, <i>n.</i>	. . .	<i>Enthākā.</i>
Itself	. . .	<i>Ömömön.</i>
Ivory	. . .	<i>Sötsü hō, sötsü hō.</i>

J

Jabber . . .	Öyi khyōng khangālā, öyi pōrākātā.
Jacket . . .	Sökthescü etchakāro.
Jail . . .	Evangki.
Jaw . . .	Ōkan, ōkandrrü.
Jew's-harp . . .	Khūkhiang, khūchang.
Join . . .	Echüngtälā, wötälā.
Join (as two streams) . . .	Errü hrütälā, phyönsütälā.
Joint (of a plant) . . .	Ōlön.
Joint (of the body) . . .	Chüngkū.
Joy . . .	Emā.
Joyful . . .	Emāthā, emātsāngā.
Judge, n. . . .	Ōnūngo ephyōälā.
Juice . . .	Ōtchhü.
Jump . . .	Tsökälā.
Jungle . . .	Ōrā, rōmhōni.
Jungly . . .	Zangā.
Jungle-fowl . . .	Wōro.

K

Keep . . .	Vätälā.
Keep (tend) . . .	Ekamālā.
Keep (in confinement) . . .	Vangälā.
Kettle . . .	Lampen, shempen.
Key . . .	Chönchephen, nyächephen.
"Khel" . . .	Eyangho, kithāng.
Kick (with the toe of foot) . . .	Nshiälā.
Kick . . .	Epāphiälā, nkānphiälā.
Kick (with the sole of foot) . . .	Echütälā.
Kick (as horses) . . .	Epāthātā.
Kid . . .	Nyānyāro.
Kidneys . . .	Sepyek.
Kill . . .	Sāthātälā, nangthātälā, tchhitökälā.
Kill (by pounding) . . .	Sāthātälā, sātsangälā.
Kill (by cutting off head) . . .	Kurr wōnälā.
Kill (by cutting the throat) . . .	Hōtsangälā.
Kill (by spearing) . . .	Chenälā.
Kilt . . .	Erako, ryūye.
Kilt (Āngāmi) . . .	Sühram.
Kind, n. . . .	Tuv (affix).



Kindle (a fire)	. . .	<i>Ōmi-tsoālā.</i>
Kindness	. . .	<i>Nzān.</i>
Kiss	. . .	<i>Chōnchiālā.</i>
Kitchen	. . .	<i>Ōtsü rūphen.</i>
Kitten	. . .	<i>Ōlyūrōro, ōyūrōro.</i>
Knee	. . .	<i>Nkho.</i>
Kneel	. . .	<i>Khōktsenālā.</i>
Knife (large)	. . .	<i>Yōnthā.</i>
Knife	. . .	<i>Lepōk.</i>
Knife (pocket)	. . .	<i>Lepōkro.</i>
Knock	. . .	<i>Chemphiālā, kōkōkālā.</i>
Knot, <i>n.</i>	. . .	<i>Ntscü.</i>
Knot, <i>v.</i>	. . .	<i>Ntscüälā.</i>
Know	. . .	<i>Ntsiälā.</i>
Knowledge	. . .	<i>Ōkiäk.</i>
Knuckle	. . .	<i>Khemhyek.</i>
"Koni dhán"	. . .	<i>Ōten.</i>

## L

Labour, <i>n.</i>	. . .	<i>Nsündrü, elapā.</i>
Labour, <i>v.</i>	. . .	<i>Nsündrrüelā, elapālā.</i>
Lad	. . .	<i>Nūngōr, erānkam.</i>
Ladder	. . .	<i>Pöpā.</i>
Lady	. . .	<i>Etsielōe.</i>
Lake	. . .	<i>Wüzü.</i>
Lamb	. . .	<i>Kātsōro.</i>
Lame	. . .	<i>Ōchōechāng.</i>
Lamp	. . .	<i>Ōmi tsōphen, ōmikiphen.</i>
Land (country)	. . .	<i>Metā, metāmeyo.</i>
Land (not water)	. . .	<i>Lōko.</i>
Land-mark	. . .	<i>Errü.</i>
Landslip	. . .	<i>Lōko mencho.</i>
Language	. . .	<i>Ōyi.</i>
Lantern	. . .	<i>Thangdrāchōngphen.</i>
Lap (with tongue, <i>v.</i> )	. . .	<i>Myākālā.</i>
Lap, take on	. . .	<i>Ōphilo ekāchiālā.</i>
Lap	. . .	<i>Ōphī.</i>
Lard	. . .	<i>Wōko-so ekhü, wōko so ethü.</i>
Large	. . .	<i>Tsapō, tsakhangā.</i>
Large	. . .	<i>Pvū (kyōnpvū, large man).</i>
Large	. . .	<i>Tsū (ōvāntsü, large village).</i>

English-Lhota Vocabulary.

Larger	. . .	<i>Tsapōwōchū, tsapōwōchī.</i>
Last	. . .	<i>Silāmō.</i>
Late	. . .	<i>Nshutāngā, enhyākā.</i>
Latter	. . .	<i>Silāmōchū. silāmōchū.</i>
Laugh	. . .	<i>Emāthātālā.</i>
Laugh—laughter	. . .	<i>Emāthā.</i>
Lavender	. . .	<i>Tōwōnā.</i>
Law	. . .	<i>Eshakhū.</i>
Lawless	. . .	<i>Eshakhū n-khī.</i>
Lawsuit	. . .	<i>Öyitsōtuwochī</i>
Lay	. . .	<i>Vātālā.</i>
Lay (eggs)	. . .	<i>Etchīālā.</i>
Lay down	. . .	<i>Erakī vānālā.</i>
Layer	. . .	<i>Ören.</i>
Lazy	. . .	<i>Rūchākhāngā, rūchākā, lōthiā, rāksā.</i>
Lead, <i>v.</i>	. . .	<i>Sūsūsātā, sūālā, siālā.</i>
Lead, <i>n.</i>	. . .	<i>Phyōntsū.</i>
Leaf	. . .	<i>Öwō, lōmo.</i>
Leaf (plantain leaf)	. . .	<i>Öyo.</i>
Leak	. . .	<i>Sōālā, echōthetālā.</i>
Lean	. . .	<i>Kūrripsangā, kwūrripsangā.</i>
Lean (flesh)	. . .	<i>Özü.</i>
Lean, <i>v.</i>	. . .	<i>Enhikātālā.</i>
Leap	. . .	<i>Chōkpiālā.</i>
Leap down	. . .	<i>Tsōkchōālā.</i>
Leather	. . .	<i>Sōfū.</i>
Leave	. . .	<i>Sūsi yiālā, siālā.</i>
Leech (land)	. . .	<i>Evān.</i>
Leech (water)	. . .	<i>Nnā, nlā.</i>
Left, <i>v.</i>	. . .	<i>Vāchichākā.</i>
Left-hand	. . .	<i>Ökhē-āyiwe.</i>
Left-side	. . .	<i>Öyiwe.</i>
Leg	. . .	<i>Öchō.</i>
Leg (above knee)	. . .	<i>Öphi, ndrā.</i>
Leg (to a stand, table, &c.)	. . .	<i>Chenkiā.</i>
Lemon	. . .	<i>Tsāmpen.</i>
Length	. . .	<i>Sapō.</i>
Lengthen	. . .	<i>Sapō lyūālā.</i>
Lengthwise	. . .	<i>Thōngāwō.</i>
Lenient	. . .	<i>Ötsākō ose maazu.</i>
Leopard	. . .	<i>Mhorr terrūwō.</i>
Let	. . .	<i>Tōkā (verbal affix).</i>

English-Lhota Vocabulary.

Let go	. . .	<i>Vāchiālā.</i>
Letter	. . .	<i>Kāko.</i>
Level	. . .	<i>Myānā, haiyi.</i>
Liar	. . .	<i>Echang-ephyōe, tācho ephyōe, ōyi n-tsa kyon.</i>
Lick	. . .	<i>Myākālā.</i>
Lid	. . .	<i>Hlapheṇ.</i>
Lie, <i>v.</i>	. . .	<i>Echang phyōālā.</i>
Lie, <i>n.</i>	. . .	<i>Echang.</i>
Lie down	. . .	<i>Eraki vānālā, yipālā.</i>
Lie (in wait)	. . .	<i>Rāvānālā.</i>
Lie (on back)	. . .	<i>Nthikārō yipālā.</i>
Lie (on side)	. . .	<i>Tsātsōkō yipālā.</i>
Lie (on belly)	. . .	<i>Nkhammāwō yipālā.</i>
Life	. . .	<i>Ethak.</i>
Lift	. . .	<i>Echamālā, esekātālā.</i>
Light, <i>n.</i>	. . .	<i>Tāngtāng.</i>
Light, <i>adj.</i>	. . .	<i>Zakhōa (not heavy).</i>
Lightens	. . .	<i>Tsanglapālā, nlapālā.</i>
Like	. . .	<i>Essā (similar), affix tuv, khiti, khiti (equal).</i>
Like, <i>v.</i>	. . .	<i>Lammālā, chōkātālā, tsūpōnālā nsāntālā, chūpōnālā, eyiliālā.</i>
Likely	. . .	<i>Sālā.</i>
Limb (of a tree)	. . .	<i>Esham, choiyang.</i>
Lime	. . .	<i>Phūforōngchō.</i>
Limit	. . .	<i>Errū, ōtse.</i>
Limp	. . .	<i>Esōngālā.</i>
Line, <i>n.</i>	. . .	<i>Sangā, sangcho.</i>
Line (of face or hand)	. . .	<i>Ehrū.</i>
Line (fishing)	. . .	<i>Ngōkhūsū, ōkhūsū.</i>
Line (of houses)	. . .	<i>Kireṇ.</i>
Line, stand in a	. . .	<i>Renī vānālā (side by side).</i>
Line, stand in a	. . .	<i>Zatangi vānālā (one in front of another).</i>
Line, sit in a line side by side.		<i>Rentā vānālā.</i>
Link	. . .	<i>Nkōncho.</i>
Lip	. . .	<i>Menfū.</i>
Liquor	. . .	<i>Sōkō</i>
Liquor (strong)	. . .	<i>Zūтчhū.</i>
Listen	. . .	<i>Engālā.</i>

English-Lhota Vocabulary.

Little	. . .	<i>Etchakāro, teraro, echakchakro.</i>
Little (short)	. . .	<i>Ehngngdro.</i>
Little while	. . .	<i>Esangāro.</i>
Live	. . .	<i>Ekam vānālā, kamā vānālā, kāmālā.</i>
Liver	. . .	<i>Nteṅ.</i>
Living	. . .	<i>Ekam.</i>
Lizzard	. . .	<i>Ōmōndro.</i>
Lo!	. . .	<i>Zetā.</i>
Load	. . .	<i>Ōhā.</i>
Loan, <i>v.</i>	. . .	<i>Nōpālā.</i>
Lock	. . .	<i>Khāmpheṅ.</i>
Locust	. . .	<i>Kōmūng.</i>
Lofty	. . .	<i>Elam sipōā, mpemō ntsōnā, ōyāki.</i>
Log	. . .	<i>Echōā, ōtōng myi.</i>
Loins	. . .	<i>Errū.</i>
Long-lived	. . .	<i>Hārishiā, enhyākā, piphirōngsā.</i>
Long ago.	. . .	<i>Ngkōlō.</i>
Long time	. . .	<i>Enhyākā.</i>
Longer	. . .	<i>Sūkuwō, sāpōwo.</i>
Long	. . .	<i>Sapō, ephiā, ekoni, (distant).</i>
Look at	. . .	<i>Zetālā, zechiālā.</i>
Look up	. . .	<i>Zekāchālā.</i>
Look down	. . .	<i>Zechōchiālā, zetchālā.</i>
Looking-glass	. . .	<i>Ōmhā chāmpheṅ.</i>
Loom	. . .	<i>Ōscū takpheṅ.</i>
Loose	. . .	<i>Tākuā.</i>
Loosen	. . .	<i>Ephe chiālā, lāmphetālā.</i>
Lose	. . .	<i>Mōnā siālā.</i>
Loss	. . .	<i>Epapā, epapvū.</i>
Lost	. . .	<i>Mōnichākā.</i>
Loud	. . .	<i>Ekkhōlō, ekhō.</i>
Louse	. . .	<i>Ōhrak.</i>
Louse (eggs of)	. . .	<i>Hrak tchhū.</i>
Love	. . .	<i>Chipontālā, lammālā, eyilōtālā.</i>
Lovely	. . .	<i>Tangto mhōnā, esehngtsangā.</i>
Low	. . .	<i>Mmhyemā, nkapī, ōkapī, ennāto.</i>
Low, <i>v.</i>	. . .	<i>Nrōngālā.</i>
Lower	. . .	<i>Ōkapō.</i>
Lowery (weather)	. . .	<i>Tsang yimā.</i>
Luck	. . .	<i>Sūkhying.</i>
Luggage	. . .	<i>Ōhā.</i>
Lump	. . .	<i>Pamā, khōnūng.</i>

English-Lhota Vocabulary.

Lump (of dirt)	. . .	<i>Changkhönüng.</i>
Luncheon	. . .	<i>Nshī, nshū.</i>
Lurk	. . .	<i>Mphōā vānālā.</i>
Lust	. . .	<i>Lamm khangā.</i>
Lustrous	. . .	<i>Tsanglapā.</i>
Lye	. . .	<i>Körtchhū.</i>

M

Mad	. . .	<i>Zaven.</i>
Mad, v.	. . .	<i>Khōnālā.</i>
Maggot	. . .	<i>Tepvū, ōrā.</i>
Maid	. . .	<i>Lōrōe, elōe rōro, lōrān.</i>
Maintain	. . .	<i>Esaphichetālā.</i>
Make	. . .	<i>Lyūālā.</i>
Make (fire)	. . .	<i>Tscōālā.</i>
Male (of men)	. . .	<i>Epūe, pānī.</i>
Male (of animals)	. . .	<i>Ōpōng.</i>
Man	. . .	<i>Kyōn.</i>
Man (young married)	. . .	<i>Chālī, chāyī.</i>
Man (young unmarried)	. . .	<i>Khingdrōe.</i>
Mane	. . .	<i>Ōtsān, ōhm.</i>
Mango	. . .	<i>Tsapyūngthī, tsipyūngthī.</i>
Manhood	. . .	<i>Chālithang.</i>
Manipulate (the body)	. . .	<i>Emephiālā, epiāmphialā.</i>
Manure	. . .	<i>Ōchū.</i>
Many	. . .	<i>Elam, kōshā.</i>
Many (so)	. . .	<i>Hetātā.</i>
Many (very)	. . .	<i>Ōtsāntātā (as many as the hairs of the head).</i>
Mare	. . .	<i>Kōrr ōkō.</i>
Marigold	. . .	<i>Yāntān therā.</i>
Mark, v.	. . .	<i>Chethe lūālā, setālā.</i>
Mark (sign), n.	. . .	<i>Chethe.</i>
Mark (line)	. . .	<i>Secho, sangche.</i>
Market	. . .	<i>Shishōphen.</i>
Marriage (to give in)	. . .	<i>Elōe sōāvāntōkālā.</i>
Marriage (to ask in)	. . .	<i>Elōe engālā.</i>
Marry	. . .	<i>Elōe sōāvānālā.</i>
Marsh	. . .	<i>Chonchenyo, chōnpyaiyū.</i>
Master	. . .	<i>Ōpvwī.</i>
Mat	. . .	<i>Ōphak.</i>



## English-Lhota Vocabulary.

Match	. . .	<i>Ōmīsepheṇ, ōmī nkhyopheṇ.</i>
Mate	. . .	<i>Ōshōno.</i>
“Mati Mah”	. . .	<i>Ōsamdhrō.</i>
Matter	. . .	<i>Chencho.</i>
Matter (what is the)?	. . .	<i>Niūō tsōchōlā.</i>
Matting (of bamboo)	. . .	<i>Ōkiam.</i>
Mature	. . .	<i>Emhe.</i>
May	. . .	<i>Che, tōku</i> (verbal affixes).
Me	. . .	<i>Ā.</i>
Meal	. . .	<i>Ōrrang, eyingtse.</i>
Measles	. . .	<i>Nūngsāk.</i>
Measles, to have	. . .	<i>Nūngsāk shenālā.</i>
Measure, <i>v.</i>	. . .	<i>Kōpe zētālā, etsiālā.</i>
Measure, <i>v.</i>	. . .	<i>Fhūālā.</i> (See Tables.)
Meat	. . .	<i>Ōso.</i>
Meat basket	. . .	<i>Sōpap.</i>
Medicine	. . .	<i>Mazū.</i>
Mediate	. . .	<i>Ōyi onūngo ephyōā.</i>
Meet	. . .	<i>Ntōkālā.</i>
Meet (and return with)	. . .	<i>Eyilowō.</i>
Mem sahab	. . .	<i>Etsi elūb, etsi elōb.</i>
Merchant	. . .	<i>Shishōe.</i>
Mew	. . .	<i>Erōnālā.</i>
Middling	. . .	<i>Mhōm phiā.</i>
Middling (as to size)	. . .	<i>Vāntangdrōā.</i>
Midnight	. . .	<i>Zamō nūngwe, tsangchonūngte.</i>
Midst	. . .	<i>Ōnūngi.</i>
Midwife	. . .	<i>Ngāro khilo ewe, ngāropōko ewe.</i>
Mighty	. . .	<i>Epvū khyūngwā.</i>
Mildew	. . .	<i>Phamā.</i>
Milk, <i>v.</i>	. . .	<i>Tshenālā.</i>
Milk, <i>n.</i>	. . .	<i>Shirōtchhū.</i>
Milk (clotted)	. . .	<i>Khōnūng.</i>
Mimic	. . .	<i>Etchu esāntsōālā.</i>
Mind	. . .	<i>Lamm, lampam.</i>
Mind (obey)	. . .	<i>Engālā.</i>
Mine	. . .	<i>Ā.</i>
Mingle	. . .	<i>Nzūtālā, nzūtsiālā.</i>
Mirth	. . .	<i>Emāthā.</i>
Mirror	. . .	<i>Ōmhā chāmphēn.</i>
Miscarriage	. . .	<i>Etchū pōkā.</i>
Miserly	. . .	<i>Chirhrakhāngā.</i>



Mist	. . .	<i>Otchhü etsïro.</i>
Mist (fog)	. . .	<i>Emhentchhü.</i>
Mistake	. . .	<i>Mhechöä.</i>
Mix	. . .	<i>Nzü tsätälä, nzüütälä.</i>
Mixed	. . .	<i>Nzütächäkä.</i>
Moan	. . .	<i>Drälä.</i>
Mock (imitate)	. . .	<i>Etchü sandryü tsöiyälä, etchü esän tsöälä.</i>
“ Mod ”	. . .	<i>Söko.</i>
“ Mod ” (strong)	. . .	<i>Zütsü.</i>
Modest	. . .	<i>Yikräkhangä.</i>
Moist	. . .	<i>Mpönichäkä.</i>
Moisten	. . .	<i>Mpönyälä.</i>
Molasses	. . .	<i>Nchü shäncho.</i>
Mole	. . .	<i>Yisöpvü.</i>
Money	. . .	<i>Ötsceñ, öräng.</i>
Monkey	. . .	<i>Khüsho, yäksö.</i>
Monkey (large)	. . .	<i>Ötham.</i>
Month	. . .	<i>Chöro.</i>
Monthly	. . .	<i>Chöro chöro.</i>
Moon	. . .	<i>Chöro.</i>
Moon (new)	. . .	<i>Chöro chöthän.</i>
Moon (full)	. . .	<i>Chöro ekä.</i>
Moon (waning)	. . .	<i>Chöro chöyilämi.</i>
Moon (time between moons)	. . .	<i>Chöram.</i>
More	. . .	<i>Ntangö, öliwöhä, enöä.</i>
More	. . .	<i>Sä, (affixed to verb).</i>
Morning	. . .	<i>Engyathang.</i>
Morning (time of sun rising)	. . .	<i>Wönchiathang.</i>
Morning (very early)	. . .	<i>Nyöpä, nyäzängenä.</i>
Morrow	. . .	<i>Öchö.</i>
Mortar (for cleaning dhän)	. . .	<i>Tsampo, ötsam.</i>
Mosquito	. . .	<i>Tsokhyü.</i>
Mother	. . .	<i>Öpvü, aiyö.</i>
Mother (grand)	. . .	<i>Öpvü, ötsü.</i>
Mother-in-law	. . .	<i>Öno.</i>
Mould	. . .	<i>Phämälä.</i>
Mouldy	. . .	<i>Phamä.</i>
Mound	. . .	<i>Ephyöng.</i>
Mount	. . .	<i>Chungwälä.</i>
Mountain	. . .	<i>Pänglän.</i>

English-Lhota Vocabulary.

Mountain (range)	. . .	<i>Yentsang.</i>
Mountain (peak)	. . .	<i>Pūnglān kūrre.</i>
Mourn	. . .	<i>Nungrāthātālā.</i>
Mouse	. . .	<i>Zirōro.</i>
Moustache	. . .	<i>Mehm.</i>
Mouth	. . .	<i>Ōpang.</i>
Mouth-piece (of a pipe)	. . .	<i>Ntsapkāphen.</i>
Move (put in another place).		<i>Thamphōe vātālā.</i>
Move (up and down)	. . .	<i>Enhyōkālā.</i>
Move (from one residence to another).		<i>Thamphōe vānai yialā.</i>
Move about (restlessly)	. . .	<i>Nyāphiālā.</i>
Much	. . .	<i>Elam.</i>
Mud	. . .	<i>Chōmpyāyū.</i>
Multitude	. . .	<i>Kyōn elam etsci.</i>
Murder	. . .	<i>Nangthātātālā.</i>
Murderer	. . .	<i>Langthākhangā.</i>
Murmur	. . .	<i>Ethōchākāla.</i>
Murmur (as a stream)	. . .	<i>Ekhūālā.</i>
Musical instrument	. . .	<i>Khūphen.</i>
Muskrat	. . .	<i>Terap.</i>
Mushroom	. . .	<i>Lamphen.</i>
Mustard	. . .	<i>Hāni.</i>
Musty	. . .	<i>Phamā.</i>
Mutter	. . .	<i>Pūnyūālā.</i>
Muzzle	. . .	<i>Emen mānyālā, emen sammiālā.</i>
Myself	. . .	<i>Āmōmō, āpōpō.</i>

N

Nail (finger or toe)	. . .	<i>Yingkyap.</i>
Nail (carpenter's)	. . .	<i>Yōnchāk, eshenkāphen.</i>
Naked	. . .	<i>Khūso, mpenscū n-khī.</i>
Name	. . .	<i>Ōmyang.</i>
Name (call)	. . .	<i>Tsālā.</i>
Nap, <i>v. &amp; n.</i>	. . .	<i>Echakāro yipālā, terrā yip.</i>
Nature	. . .	<i>Shenti.</i>
Narrow	. . .	<i>Kuhrap, zūkhangā.</i>
Naughty	. . .	<i>Ngāngkhangā.</i>
Nay	. . .	<i>Me, mak, mek.</i>
Naval	. . .	<i>Nnā.</i>

English-Lhota Vocabulary.

Near (very)	. . .	<i>Escapō.</i>
Near (not far)	. . .	<i>Enghyāno, nthingō, nkōnkhang.</i>
Nearly (about)	. . .	<i>Hākōnō, ekōno.</i>
Neat	. . .	<i>Ntscangā.</i>
Neck	. . .	<i>Engū.</i>
Neck-cloth	. . .	<i>Engūlo ntsakāphen.</i>
Necklace	. . .	<i>Yōko.</i>
Needle	. . .	<i>Ōpyam.</i>
Needy	. . .	<i>Yāntsaī, yāntse, ezaphāta.</i>
Neighbour	. . .	<i>Ntangō evān, echauōro, phinā kī sham.</i>
Neither, nor	. . .	<i>Ha-ha.</i>
Nephew	. . .	<i>Ōngo.</i>
Nerve	. . .	<i>Etho.</i>
Nerveless	. . .	<i>Etho n-chū.</i>
Nest	. . .	<i>Ōshab.</i>
Net (fish)	. . .	<i>Ngōtsōphen.</i>
Nettle	. . .	<i>Sehrā.</i>
Nettle (large kind)	. . .	<i>Kōkū sehrā.</i>
Never	. . .	<i>Kōthanghā (with negative).</i>
Nevertheless	. . .	<i>Lehā.</i>
New	. . .	<i>Ethan.</i>
Next	. . .	<i>Chyūsilōchū, chisilōchō.</i>
News	. . .	<i>Ōyi</i>
Nibble	. . .	<i>Nkapālā.</i>
Niece	. . .	<i>Ōkā.</i>
Nice	. . .	<i>Tangto mhōnā, elam mhōnā, eze mhōnā.</i>
Nigh	. . .	<i>Enhyāno, escapo.</i>
Night	. . .	<i>Zamōthang, samōlo.</i>
Night (last)	. . .	<i>Nsamō.</i>
Night (to-night)	. . .	<i>Ōsamō.</i>
Night before last	. . .	<i>Nchō zamo.</i>
Nineteen	. . .	<i>Tāro sū-tokū, mekū mentōkū.</i>
Ninety	. . .	<i>Ekhātōkū.</i>
Nip	. . .	<i>Myiro taphrōālā, eyen echaki tsōālā, ntsakālā.</i>
Nipple	. . .	<i>Shiro.</i>
No	. . .	<i>Me, mek, mak.</i>
No, none	. . .	<i>Nyūhā "or" ntyūhā n nī.</i>
Nobody	. . .	<i>Ōchihā, (with negative) "m" or "n".</i>
Nod	. . .	<i>Engwālā, engamphiālā.</i>
Noise (to make)	. . .	<i>Ngāngwālā, pōraktālā.</i>
Noisy	. . .	<i>Ngāng.</i>



## English-Lhota Vocabulary.

Noiseless	. . .	<i>Ethang ntsü.</i>
None (no one)	. . .	<i>Öchihā,</i> (with negative) "m" or "n."
None (not any)	. . .	<i>Ntyühā,</i> (with negative) "mak," "n-ni."
Noon	. . .	<i>Nshü ethango, engi-onüngo.</i>
Noose	. . .	<i>Özü nkön.</i>
North	. . .	<i>Chüchöwe.</i>
Nose	. . .	<i>Kenno.</i>
Nose (snout)	. . .	<i>Meushüng.</i>
Nostril	. . .	<i>Kennökü.</i>
Not	. . .	<i>N, m.</i>
Not that	. . .	<i>Shi mak, shi mek.</i>
Not is	. . .	<i>N-ti, m-mā, n-chü, n-chi.</i>
Nothing	. . .	<i>Nkyühā, ntyühā.</i>
Not any	. . .	<i>Ntyühā mak, ntyühā n-ni.</i>
Notwithstanding	. . .	<i>Lehā.</i>
Now	. . .	<i>Nthāngā.</i>
Now-a-days	. . .	<i>Epaiyā.</i>
Number, <i>v.</i>	. . .	<i>Khälā.</i>
Numberless	. . .	<i>N-khākök, n-khāche.</i>
Nurse (ayah)	. . .	<i>Ngāro epwī.</i>
Nurse, <i>v.</i>	. . .	<i>Shirötchhü yütökälā, shiro yütökälā.</i>

## O

Oar	. . .	<i>Öhröng ehāphen.</i>
Oath	. . .	<i>Echhamā.</i>
Obey	. . .	<i>Öyi engälā, pangnöcho söälā.</i>
Observe (a command)	. . .	<i>Engälā.</i>
Observe	. . .	<i>Zechiā vāmpvü.</i>
Obstinate	. . .	<i>Ryüchākhāngā.</i>
Obstruct	. . .	<i>Khänälā.</i>
Obtain	. . .	<i>Yānchetälā, hngchākälā.</i>
Odour	. . .	<i>Öhram, errā.</i>
Of	. . .	<i>Theni, thangi.</i> <i>Lit.—With.</i>
Offence	. . .	<i>Phyöphi.</i>
Offspring	. . .	<i>Ötsöe, öro, röro.</i>
Offering (religious)	. . .	<i>Emü.</i>
Often	. . .	<i>Nsānsām.</i>
Oil	. . .	<i>Khutchhü, titchhü.</i>
Older	. . .	<i>Erāmō.</i>

English-Lhota Vocabulary.

Old (of man or animals)	. . .	<i>Eshōn, erān, sōnchākā.</i>
Old (of animals or things)	. . .	<i>Ehen, eke.</i>
Old (very) (of men)	. . .	<i>Hārishiā.</i>
Old (very) (of things)	. . .	<i>Enhyākā.</i>
Omnipotent	. . .	<i>N-sündryūkōk nyūhā n-ni.</i>
On	. . .	<i>Ōpōnī, affixes o and lo.</i>
Once	. . .	<i>Echūngā, echōā.</i>
One	. . .	<i>Matsangā, ekhā, ntsangā, nchyūā.</i>
One hundred	. . .	<i>Nzōā, nzō, ekhātāro</i>
One (person)	. . .	<i>Nchühā.</i>
One's self	. . .	<i>Ōmōmō, ōpōpō.</i>
Onion	. . .	<i>Sāngdrāng.</i>
Only	. . .	<i>Suffix mōti, pōti. ti.</i>
Only child	. . .	<i>Ōtsōe eponthī.</i>
Onward (to go)	. . .	<i>Yiā vānālā, wōā vānālā.</i>
Open (as a box)	. . .	<i>Elhichiālā.</i>
Open (as a door)	. . .	<i>Chōnchiālā.</i>
Open (as eyes)	. . .	<i>Kakātālā.</i>
Open (as a flower)	. . .	<i>Ekhiālā, ekisōchiālā.</i>
Open (as the mouth)	. . .	<i>Khūālā.</i>
Openly	. . .	<i>Ōmpāhngwā.</i>
		<i>Lit.—In sight of all.</i>
Openly	. . .	<i>Hālāngtō hngwā.</i>
Or	. . .	<i>Tālo, ālo, osū menā.</i>
Orange	. . .	<i>Kōngken.</i>
Order (command)	. . .	<i>Pangnōālā.</i>
Order, put in	. . .	<i>Nsangi vātālā.</i>
Ornaments	. . .	<i>Phiphō sampō.</i>
Orphan	. . .	<i>Ndrū mpheŋ.</i>
Other	. . .	<i>Thāmphō, ōyām, ōyān, tāmphō, affix pōe.</i>
Our	. . .	<i>E.</i>
Outside	. . .	<i>Hōmpōwe, hōmphōe, hōnkhwi.</i>
Outside (end one)	. . .	<i>Ōtāni.</i>
Overturn	. . .	<i>Khōphiālā, kōpiālā, eyālā.</i>
Over (above)	. . .	<i>Ōyākī, kurre, lāmhuwe, ōmhuwe.</i>
Overcome	. . .	<i>Tōālā.</i>
Overtake	. . .	<i>Pānhyātālā, phānhyarā.</i>
Owe	. . .	<i>Epīyū liā, elō liā.</i>
Owl	. . .	<i>Velangū, venūng.</i>
Own (one's own)	. . .	<i>Ōmōmō, ōmōchī tsakī.</i>
Own (possess)	. . .	<i>Liā, vānā.</i>
Ox	. . .	<i>Māngsū nchotsōncho.</i>

P

Pace	. . .	<i>Khōchiālā.</i>
Pack	. . .	<i>Nkhapcho.</i>
Paddy	. . .	<i>Ōtsōk.</i>
Pain, <i>v.</i>	. . .	<i>Enōālā.</i>
Pain, <i>n.</i>	. . .	<i>Nōā.</i>
Painful	. . .	<i>Nōkhangā.</i>
Paint, <i>v.</i>	. . .	<i>Rrūchū erānkātālā.</i>
Pair, (a male and female,)		<i>Ōmpōe, pānipōni.</i>
Pair (of things)	. . .	<i>Tsongkhōn, tsākai ehān.</i>
Pale	. . .	<i>Mipyangpangā.</i>
Palm (of hand)	. . .	<i>Myōkū.</i>
Pant	. . .	<i>Mhūālā.</i>
Panther	. . .	<i>Tsōngōro.</i>
Paper	. . .	<i>Kāko.</i>
Parallel	. . .	<i>Rentā.</i>
Pardon	. . .	<i>Si yīālā.</i>
Pare	. . .	<i>Ōfū lammālā, ōfū chisiāla.</i>
Parents	. . .	<i>Ōpvū ōpō.</i>
Part	. . .	<i>Echū, echī.</i>
Partition	. . .	<i>Drūlo.</i>
Pass (in road)	. . .	<i>Nkāchitālā.</i>
Pass (to keep passing)	. . .	<i>Wōyitālā.</i>
Pat	. . .	<i>Thamphiālā.</i>
Path	. . .	<i>Ōlān, lāmpōro.</i>
Patient	. . .	<i>Ntsōā.</i>
" <i>Pān</i> "	. . .	<i>Ōshāngo.</i>
Pauper	. . .	<i>Yāntse.</i>
Paw, <i>v.</i>	. . .	<i>Lōko nshākālā.</i>
Paw (fore)	. . .	<i>Ōkke.</i>
Paw (hind)	. . .	<i>Ōchō.</i>
Pay	. . .	<i>Ōtsen piālā.</i>
Pay (a debt)	. . .	<i>Ōtchī lōālā.</i>
Peace	. . .	<i>Mhōntā mhōntsi, nchentā, nkhōntā.</i>
Peaceful	. . .	<i>Mhōntsi changthetā, changtāng, sārang- ā, ōhangchangā,</i>
Peace-maker	. . .	<i>Ōlān elyūe, lānyūe. Lit.—"A road maker," ōyān ephyo.</i>
Peak	. . .	<i>Kūrre, kūrri.</i>
Pebble	. . .	<i>Nungdrā.</i>
Peck	. . .	<i>Enchiālā.</i>

English-Lhota Vocabulary.

Peck	. . .	<i>Mphōā chechiālā, mphōāzetāla.</i>
Peel, <i>v.</i>	. . .	<i>Ōfū lammālā, ōfū chisiālā, shākisiālā, kokisiālā.</i>
Peel, <i>n.</i>	. . .	<i>Sōfū.</i>
Peg	. . .	<i>Eshen thephen.</i>
Pen	. . .	<i>Erāmphēn.</i>
Penis	. . .	<i>Ōsang.</i>
People	. . .	<i>Ōyān, ōyām-</i>
People (of one house)	. . .	<i>Wōpān.</i>
Pepper	. . .	<i>Māchī, mächū.</i>
Peppery	. . .	<i>Tshōā.</i>
Perch	. . .	<i>Eshōnālā.</i>
Perfect	. . .	<i>Texilā, hinācho m-mhōnkā.</i>
Perform	. . .	<i>Lyūālā.</i>
Perfume	. . .	<i>Ōhram.</i>
Perhaps	. . .	<i>Esā, kōntsyū.</i>
Perjure	. . .	<i>Echang echamālā.</i>
Perpendicular	. . .	<i>Ntōng kāchiā.</i>
Persecute	. . .	<i>Ezaptōkālā.</i>
Person	. . .	<i>Nchyūā, ōyān, ōyām.</i>
Person (another)	. . .	<i>Ōyām.</i>
Perspire	. . .	<i>Eshāntsangālā, eshāntālā.</i>
Peruse	. . .	<i>Kālā.</i>
Pestle	. . .	<i>Mānki.</i>
Petty	. . .	<i>Echakāro, terraro.</i>
Phlegm	. . .	<i>Enhā, ehno.</i>
Physic	. . .	<i>Ephyo mazzū.</i>
Physician	. . .	<i>Mazz even, rātsen.</i>
Pice	. . .	<i>Poisā, rāngmyo.</i> <i>Lit.—Money red.</i>
Pick (as flowers)	. . .	<i>Hrōnālā.</i>
Pick (as fruit)	. . .	<i>Hlōālā.</i>
Pick (up)	. . .	<i>Khiōkātālā.</i>
Pick (as vegetables)	. . .	<i>Tenālā.</i>
Picture	. . .	<i>Ōmōn lyūcho (with name of object),</i>
Piece	. . .	<i>Echū, echī.</i>
Pierce	. . .	<i>Chenālā, echūngālā, erōkhrapālā.</i>
Pig	. . .	<i>Wōkōro.</i>
Pig (the call for)	. . .	<i>Lele lele.</i>
Pigeon	. . .	<i>Tehūrr, vefū.</i>
Pile, <i>v.</i>	. . .	<i>Lōlōktscoi vātālā.</i>
File	. . .	<i>Khōlōk.</i>



Pilfer	. . .	<i>Efūālā.</i>
Pillage	. . .	<i>Shūi khiālā.</i>
Pillow	. . .	<i>Nkham.</i>
Pimple	. . .	<i>Shenchecho.</i>
Pin	. . .	<i>Ōkyo.</i>
Pinch	. . .	<i>Myāpālā, nphyaki tsangālā.</i>
Pink, <i>adj.</i>	. . .	<i>Drākātā.</i>
Pipe (tube)	. . .	<i>Yempheṇ.</i>
Platform	. . .	<i>Ōsā.</i>
Play	. . .	<i>Chalātālā, zavātālā, ngāngötālā.</i>
Play (a musical instrument).		<i>Khūālā.</i>
Please	. . .	<i>Emāthātōkālā.</i>
Pleased	. . .	<i>Emātsangā.</i>
Plenty	. . .	<i>Te.</i>
Pliable (slimsy)	. . .	<i>Pilākā, piyūā.</i>
Pluck (as fruit)	. . .	<i>Hlōālā.</i>
Pluck (as leaves)	. . .	<i>Tenālā, ntōnālā, lāpālā.</i>
Plug	. . .	<i>Ndren.</i>
Plume	. . .	<i>Wōro mhe.</i>
Pocket	. . .	<i>Scūkhū, lamā lamāthepheṇ.</i>
Pod	. . .	<i>Ōkyab.</i>
Point	. . .	<i>Myiro.</i>
Point (to sharpen to a point)		<i>Nzenālā.</i>
Point out	. . .	<i>Echūchiālā.</i>
Poison	. . .	<i>Thryūsā.</i>
Poison (for killing fish)	. . .	<i>Ōno.</i>
Pole	. . .	<i>Ōtsāng tsapō.</i>
Polish	. . .	<i>Echōālā, ntsālā.</i>
Pongee	. . .	<i>Ōtscü.</i>
Pony	. . .	<i>Kürr, korrü.</i>
Pool	. . .	<i>Tchhükau.</i>
Poor	. . .	<i>Yāntsai, yāntse, kwürritsangā.</i>
Porcupine	. . .	<i>Liso.</i>
Pork	. . .	<i>Wōrōso.</i>
Post	. . .	<i>Tehrrü (middle post of a house), khim-dra.</i>
Pot	. . .	<i>Ōpfhū.</i>
Potato	. . .	<i>Hōro.</i>
Pound, <i>n.</i>	. . .	<i>Sirratālā.</i>
Pound, <i>v.</i>	. . .	<i>Tāpālā.</i>
Pound (with the fist)	. . .	<i>Ōkhezami echūngālā.</i>

English-Lhota Vocabulary.

Pound (as <i>dhán</i> )	. . .	<i>Tsiälä, pötöngtälä, phönüngtälä</i> (when two pound together.)
Pounder ( <i>dhán</i> )	. . .	<i>Meñki.</i>
Pour (in)	. . .	<i>Esökthechiälä.</i>
Pour (out)	. . .	<i>Eshöki shiälä,</i>
Powerful	. . .	<i>Thöngchiä, ethöchiä.</i>
Practice	. . .	<i>Echütälä.</i>
Praise	. . .	<i>Tsai iyälä.</i>
Pray	. . .	<i>Ekhamälä.</i>
Precede	. . .	<i>Övangi yiälä.</i>
Precipice	. . .	<i>Kötsü.</i>
Pregnant	. . .	<i>Ötsak nchang, ngäro hänä, öro hänä, öro chiä.</i>
Pout, <i>v.</i>	. . .	<i>Emen ethyüälä, emen ephiätälä.</i>
Press together	. . .	<i>Zamiälä, zamälä.</i>
Pretty	. . .	<i>Eze mhönä.</i>
Prevent (hinder)	. . .	<i>Ekhetsiälä, niyängtö[kälä.</i>
Price	. . .	<i>Ömän.</i>
Present (at hand)	. . .	<i>Épi, hepí, hello.</i>
Present, <i>n.</i>	. . .	<i>Öthän.</i>
Present, <i>v.</i>	. . .	<i>Piälä.</i>
Prick	. . .	<i>Erökälä.</i>
Pride	. . .	<i>Ngängwä.</i>
Priest	. . .	<i>Emü eyülo, ewo kyön.</i>
Prison	. . .	<i>Evangki.</i>
Profit	. . .	<i>Käk.</i>
Prohibit	. . .	<i>Ekhetsiälä, eninyängä.</i>
Proud	. . .	<i>Ngängkhängä, ngängwä.</i>
Puff	. . .	<i>Hmtätälä, phüchiälä.</i>
Puke	. . .	<i>Lälä, lätälä.</i>
Pull	. . .	<i>Tsängälä.</i>
Pull (up by the roots)	. . .	<i>Rökälä.</i>
Pumpkin	. . .	<i>Shamö, emyam.</i>
Punch	. . .	<i>Echüngtälä, echünghrapälä.</i>
Punish	. . .	<i>Ezapälä.</i>
Pup	. . .	<i>Fhüröro.</i>
Pupil (of eye)	. . .	<i>Käkäro, mhyektsang.</i>
Purchase	. . .	<i>Shiälä.</i>
Purge	. . .	<i>Phyöthätälä.</i>
"Purdah"	. . .	<i>Öscü ki khän phen.</i>
Pure	. . .	<i>Ntsangä.</i>
Purple	. . .	<i>Enyikü.</i>



Purpose	. . .	<i>Lamm.</i> <i>Lit.—Mind.</i>
Purse	. . .	<i>Ōrāng thephen, rāng scü khū.</i>
Pursue	. . .	<i>Phānālā.</i>
Push	. . .	<i>Senchiālā, khiānivāchiālā.</i>
Push (about, along)	. . .	<i>Ehālā.</i>
Put	. . .	<i>Vātā, thetā,</i>
Put (across)	. . .	<i>Rökātālā.</i>
Put (food in the mouth of another)	. . .	<i>Ekhamālā.</i>
Put in	. . .	<i>Eshōālā.</i>
Put on (as clothes)	. . .	<i>Mpenālā, sōkthetālā, pokthetāla.</i>
Put on (as shoes)	. . .	<i>Shōkhala, hānālā.</i>
Put (wood on fire)	. . .	<i>Nchakālā.</i>
Putrid	. . .	<i>Kyōnā.</i>

## Q

Quag (mire)	. . .	<i>Chōnpyaiyū.</i>
Quake	. . .	<i>Enetālā.</i>
Quarrel	. . .	<i>Pāngtālā, khōntālā.</i>
Quarter, <i>adj.</i>	. . .	<i>Pōko tsensōcho.</i> <i>Lit.—A divided half.</i>
Quench	. . .	<i>Mhetōkālā, hm mhetālā.</i>
Quenched (as thirst)	. . .	<i>Erā ekyamchākā.</i>
Question	. . .	<i>Engālā.</i>
Quick	. . .	<i>Setōā, ekhiāpā, ekhyangā, ndrā.</i>
Quickly	. . .	<i>Ekhiōlākā, zāksāk, elāro.</i>
Quiet (to keep)	. . .	<i>Yingtōvānālā, ntōvānālā.</i>
Quietly	. . .	<i>Ethak ti tsānā.</i> <i>Lit.—Not taking a breath.</i>
Quill	. . .	<i>Hm.</i>
Quite	. . .	<i>Echakāro, (or) terraro</i> with a negative.

## R

Race, <i>v.</i>	. . .	<i>Yōngtālā.</i>
Race, <i>n.</i>	. . .	<i>Ekūhrū, echüpō.</i>
Raft	. . .	<i>Yaiyim.</i>
Rafter	. . .	<i>Khyūro.</i>
Rain, <i>n.</i>	. . .	<i>Erū.</i>

English-Lhota Vocabulary.

Rain, <i>v.</i>	. . .	<i>Erūchōālā.</i>
Rainbow	. . .	<i>Sūndrākā.</i>
Rainy	. . .	<i>Erū chōmūngā.</i>
Rainy season	. . .	<i>Nzūpūngō.</i>
Raise	. . .	<i>Phichetālā.</i>
Rake, <i>v.</i>	. . .	<i>Khetālā.</i>
Rake, <i>n.</i>	. . .	<i>Hōmphō khephen, ōyāk.</i>
Ram, <i>n.</i>	. . .	<i>Kātsō ōpōng, hōlyū ōpōng.</i>
Ram, <i>v.</i>	. . .	<i>Chenālā.</i>
Ramrod	. . .	<i>Tsangī chemphen.</i>
Rap	. . .	<i>Kōkōkālā.</i>
Raspberry	. . .	<i>Lekhūkhī.</i>
Rat	. . .	<i>Ziro.</i>
Rat (musk)	. . .	<i>Yisōpvū.</i>
Rattle	. . .	<i>Zāng zāngālā.</i>
Rattle (in throat)	. . .	<i>Threhretālā.</i>
Ratan	. . .	<i>Rrūpam.</i>
Ratan (split)	. . .	<i>Ōrrū.</i>
Ravine	. . .	<i>Ekōke.</i>
Raw	. . .	<i>M-mhe, eshū.</i>
Razor	. . .	<i>Ketsilō, kūrū tsūphen.</i>
Reach	. . .	<i>Chhānālā.</i>
Read	. . .	<i>Khālā.</i>
Ready	. . .	<i>Sālā.</i>
Real	. . .	<i>Ōtsōtsō.</i>
Reap	. . .	<i>Ōlīdrālā, ntsanālā</i> (reaping of "koni dhān").
Rear	. . .	<i>Silāmwe, ndrewe.</i>
Rear (of house)	. . .	<i>Khāntsangwe.</i>
Rebuke	. . .	<i>Pangnōālā.</i>
Receptacle	. . .	<i>Vāphen, thephen.</i>
Recently	. . .	<i>Ōsi.</i>
Receive	. . .	<i>Hngālā, khiālā.</i>
Reckon	. . .	<i>Khālā.</i>
Recognise	. . .	<i>Chethetālā.</i>
Reconcile	. . .	<i>Ōlān lyūala.</i>
		<i>Lit.—Make a road.</i>
Recover	. . .	<i>Hngtānālā, yānchenālā.</i>
Red	. . .	<i>Rākātā, rākhiā, myōnā, myōnshiā.</i>
Red (colouring matter obtained from the bark of a shrub).		<i>Lūnghī.</i>

English-Lhota Vocabulary.

Red (yarn)	. . .	<i>Lāngñi.</i>
Reed	. . .	<i>Tsōntsang, pempo.</i>
Reel	. . .	<i>Kōkōñ, òying kōñphen.</i>
Reign	. . .	<i>Ōmō yitsōālā.</i>
Reflect	. . .	<i>Nchami zetālā.</i>
Rejoice	. . .	<i>Emāthātālā.</i>
Relative	. . .	<i>Pūtsō pūtsō, ekūhrr, wōpāñ.</i>
Release	. . .	<i>Vāchīālā.</i>
Remain	. . .	<i>Vānālā.</i>
Remember	. . .	<i>Nchamkātālā, nchamā-vānālā.</i>
Remove	. . .	<i>Thāmpō iyālā.</i>
Remove (causative)	. . .	<i>Thāmphō yitōkālā.</i>
Rengma Nāgā	. . .	<i>Mōyi, mōyūe.</i>
Repair	. . .	<i>Ethāñ lyūālā.</i>
Repeat	. . .	<i>Lyūlānālā (do again).</i>
Repeatedly	. . .	<i>Khūki, nsānsām.</i>
Reply	. . .	<i>Yichōālā.</i>
Report	. . .	<i>Ezōālā.</i>
Report (of a gun)	. . .	<i>Ekhīwo.</i>
Reptile	. . .	<i>Ndrrü.</i>
Rescue	. . .	<i>Sānchōālā.</i>
Rescue (from drowning)	. . .	<i>Sachetālā.</i>
Reside	. . .	<i>Vānālā.</i>
Reside (as a spirit in rocks, &c.)	. . .	<i>Mpātālā.</i>
Resemble	. . .	<i>Escā hngā.</i>
Rest	. . .	<i>Mūngālā.</i>
Restore	. . .	<i>Pilānālā.</i>
Retaliate	. . .	<i>Thrālāntālā, thrātālā.</i>
Return	. . .	<i>Elānai iyālā, yilānālā.</i>
Revenue	. . .	<i>Lōkōtsey.</i>
Reward	. . .	<i>Ōthāñ.</i>
Rib	. . .	<i>Kyōñ òrrü.</i>
Rice (paddy)	. . .	<i>Ōtsōk.</i>
Rice (unhulled)	. . .	<i>Ōtschang.</i>
Rice (hulled)	. . .	<i>Ōtsi, òtsü.</i>
Rice ("konī dhān")	. . .	<i>Ōteñ.</i>
Rice ("bora dhān")	. . .	<i>Tsōkpvü.</i>
Rich	. . .	<i>Elī.</i>
Ride	. . .	<i>Māngkwi chūng iyālā.</i>
Ridge	. . .	<i>Hōñki.</i>
Ridge-pole	. . .	<i>Hōñki tsang.</i>

English-Lhota Vocabulary.

Rifle	. . .	<i>Tsangī.</i>
Right	. . .	<i>Ōtsçōtsco.</i>
Righteous	. . .	<i>Ntsōā.</i>
Right hand	. . .	<i>Ānymwe.</i>
Rim	. . .	<i>Ōpang, emen, ötse, ötsai.</i>
Rind	. . .	<i>Ōfhū.</i>
Ring	. . .	<i>Yingdrōlo pōktephen.</i>
Ring (as a bell)	. . .	<i>Ekhūālā.</i>
Ripe	. . .	<i>Emhe.</i>
Ripened	. . .	<i>MhENCHĀKĀ.</i>
Rise	. . .	<i>Pānthiālā.</i>
Rise (from sleep)	. . .	<i>Chang iyālā.</i>
Rise (as a river)	. . .	<i>Tsülālā.</i>
River	. . .	<i>Pōfū.</i>
River (other side of)	. . .	<i>Pōfū pānkauwe.</i>
River (this side of)	. . .	<i>Pōfū-ōyāmwe.</i>
Road	. . .	<i>Ōlān, pōkilān.</i>
Roar	. . .	<i>Ehrūālā.</i>
Roast	. . .	<i>Phamālā, rrālā.</i>
Rob	. . .	<i>Efūālā.</i>
Robber	. . .	<i>Efūe.</i>
Rock, <i>n.</i>	. . .	<i>Nūngpvū.</i>
Rock, <i>v.</i>	. . .	<i>Enhyōk phiālā.</i>
Rod (fishing)	. . .	<i>Ōkhūtōng.</i>
Roll	. . .	<i>Erūchiālā, erūphiālā, erai yiālā.</i>
Roll up	. . .	<i>Shūālā.</i>
Roof	. . .	<i>Shūwo.</i>
Room	. . .	<i>Nchen.</i>
Room (front)	. . .	<i>Sōntōyi.</i>
Room (middle)	. . .	<i>Thryūhi.</i>
Room (inner or back)	. . .	<i>Tāchūngwe.</i>
Roost, <i>v.</i>	. . .	<i>Khyngālā.</i>
Roost, <i>n.</i>	. . .	<i>Hōno khyangphen.</i>
Root	. . .	<i>Ōyang, ðying.</i>
Root (used for poisoning water in order to pro- cure fish).		<i>Ōno.</i>
Rope	. . .	<i>Ōsū.</i>
Rot	. . .	<i>Kyōnālā, mōrōālā.</i>
Rotten	. . .	<i>Mōrōe sūtākā, ekho kyōndrōā.</i>
Round	. . .	<i>Ekā, mpam.</i>
Row	. . .	<i>Rentā.</i>

Row (as a boat)	. . .	<i>Ehākātālā.</i>
Rub	. . .	<i>Mhetālā, mhephiālā.</i>
Rub (between the hands)	. . .	<i>Nnōkālā.</i>
Rubber	. . .	<i>Ōnī.</i>
Rubber (hard lump of)	. . .	<i>Nitšü.</i>
Rubber (tree)	. . .	<i>Ōnītōng.</i>
Rule	. . .	<i>Ōmōyitsōālā, pangnōālā.</i>
Ruler	. . .	<i>Yāntsen etsōe.</i>
Ruler (rod)	. . .	<i>Sephep.</i>
Run	. . .	<i>Escānālā, yūngālā.</i>
Run against	. . .	<i>Chenkātālā, khūkātālā.</i>
Run away	. . .	<i>Tsānālā.</i>
Run out, as tongue	. . .	<i>Tsangchetālā, sechetālā.</i>
Rupee	. . .	<i>Rāmpiāk, ōrāng.</i>
Rust	. . .	<i>Sāsī hyangā.</i>

S

Sabbath	. . .	<i>Emung uchök.</i>
Sack	. . .	<i>Ōssü scü.</i> <i>Lit.—String cloth.</i>
Sacrifice, <i>v.</i>	. . .	<i>Emü lyūālā.</i>
Sacrifice, <i>n.</i>	. . .	<i>Emü.</i>
Sad	. . .	<i>Nūngrā.</i>
Saddle, <i>n.</i>	. . .	<i>Sōfū khöktephen.</i> <i>Lit.—Leather seat.</i>
Saddle, <i>v.</i>	. . .	<i>Sōfū khöktephen erūkātālā.</i>
Safe	. . .	<i>Tānangī, rārangi.</i>
Sahab	. . .	<i>Etsi.</i>
Salary	. . .	<i>Ōtsen.</i>
Saliva	. . .	<i>Nchü.</i>
Salt	. . .	<i>Ōmā.</i>
Saltish	. . .	<i>Ōmātav.</i>
Salute	. . .	<i>Khamālā.</i>
Same	. . .	<i>Khiti (equal), tsaka chuki.</i>
Sand	. . .	<i>Pōpā.</i>
Sand fly	. . .	<i>Penchakāro.</i>
Sap	. . .	<i>Ōmōtchhü.</i>
Satisfied	. . .	<i>Nhichākā, phyangchākā.</i>
Save	. . .	<i>Vātālā, vālā.</i>
Save (from drowning)	. . .	<i>Suchetālā.</i>
Save (from wild beast)	. . .	<i>Sānchōālā.</i>

English-Lhota Vocabulary.

Saw, <i>n.</i>	. . .	Ötschang thrüphen.
Saw, <i>v.</i>	. . .	Thrüälä.
Say	. . .	Phyöälä, ezöälä.
Scab	. . .	Emhokyab, ömöeyo.
Scald	. . .	Leröälä, leshäkälä
Scales	. . .	Efhü.
Scallop	. . .	Ören.
Scalloped	. . .	Öriören.
Scalp	. . .	Kürrü fhü.
Scan	. . .	Zetälä.
Scanty	. . .	Zänkhangä, zängkhängä.
Scar	. . .	Päräk.
Scarce	. . .	Zänkhangä, zängkhängä.
Scatter	. . .	Næsiälä, nrökälä, tsänsöröälä.
Scissors	. . .	Oscü nyäpphen.
Scold	. . .	Khönälä, mäkälä.
Scoop, <i>v.</i>	. . .	Ekhüälä.
Scoop, <i>n.</i>	. . .	Möro.
Scorch	. . .	Tyüng nyikälä.
Scour	. . .	Mhetälä, süälä.
Scowl	. . .	Mhatsang nkapälä.
Scrape	. . .	Säkälä.
Scratch	. . .	Enakälä, nshäkälä.
Scream	. . .	Erönälä.
Screw	. . .	Yönchäk errücho mmyäthe... älä.
Scrotum	. . .	Ncho.
Seam	. . .	Evü, vücho.
Search	. . .	Yänälä.
Seat	. . .	Khöktepphen, evän.
Secretly	. . .	Mphöä.
Securely	. . .	Rärangi.
See	. . .	Mhüngälä, hüngälä; zetälä. Lit.—Look at.
Seed, <i>n.</i>	. . .	Tsangthi.
Seed, <i>v.</i>	. . .	Ethiyälä.
Seek	. . .	Yänälä.
Seize	. . .	Rhamälä, thramätälä.
Seldom	. . .	Köthangnä köthangnä, chöcho.
Select	. . .	Zesü khiälä, ekyöe khiälä.
Self	. . .	Ömömö, öpöpö.
Sell	. . .	Yenälä.
Semen	. . .	Zangtchhü.

Send away	. . .	<i>Wotökälā, yitökälā.</i>
Sentry	. . .	<i>Lāpzām.</i>
Separate	. . .	<i>Chung chung; champō champō.</i>
Separately	. . .	<i>Chung chungnā.</i>
Sepulchre	. . .	<i>Ōlap, ōkhap, ōlab.</i>
Serpent	. . .	<i>Ndrr.</i>
Servant	. . .	<i>Chenchī engai.</i>
Set (place)	. . .	<i>Thetālā, vātālā.</i>
Set (as the sun)	. . .	<i>Hretālā.</i>
Set down	. . .	<i>Vātālā.</i>
Set on fire	. . .	<i>Thyenyala, rongālā.</i>
Settle	. . .	<i>Nchangālā.</i>
Seventy	. . .	<i>Ekhātiing.</i>
Several	. . .	<i>Etham mezza, tārraro.</i>
Sew	. . .	<i>Vüälā.</i>
Shade	. . .	<i>Ōmōn.</i>
Shake	. . .	<i>Ennetālā, enghyokālā, ekhyūphiälā.</i>
Shallow	. . .	<i>Nchōng, pōlā.</i>
Sham	. . .	<i>Echāng echūphiälā.</i>
Shame	. . .	<i>Yikrā.</i>
Share	. . .	<i>Chütālā.</i>
Share (part)	. . .	<i>Echī.</i>
Sharp	. . .	<i>Terrterrto, erōā.</i>
Sharpen	. . .	<i>Ehetālā, phyākālā, nzenālā.</i>
Shave	. . .	<i>Sākālā, tsiälā.</i>
She	. . .	<i>Shi.</i>
Sheath	. . .	<i>Yōndrrü etsānpheñ.</i>
Sheep	. . .	<i>Kātsō, holyü.</i>
Shepherd	. . .	<i>Kātsō thrükiwōchü.</i>
Shelf	. . .	<i>Kātsō ekamwōchü.</i>
Shell, <i>v.</i>	. . .	<i>Lāmāthangtero vāpheñ, thārāpvūro vāpheñ.</i>
Shell	. . .	<i>Mphakālā.</i>
Shell (cowrie)	. . .	<i>Chōkō.</i>
Shield	. . .	<i>Fhufo.</i>
Shine	. . .	<i>Ōtsōng.</i>
Shining	. . .	<i>Wōnālā.</i>
Shiver	. . .	<i>Ewōnā.</i>
Shoe	. . .	<i>Ennetālā.</i>
Shoot	. . .	<i>Chōkhab.</i>
Shop	. . .	<i>Thiälā, khiälā.</i>
	. . .	<i>Shishōeki.</i>

English-Lhota Vocabulary.

Shot	. . .	<i>Tsangī tsang.</i>
Short	. . .	<i>Hendruwo, ehngāro, nghanḡāro, nsū-khang.</i>
Shortly	. . .	<i>Esangāro, ōkhānāti, ōkhaicho.</i>
Shoulder	. . .	<i>Ep̄fhū.</i>
Shoulder, <i>v.</i>	. . .	<i>Ep̄fhūlo ekātālā.</i>
Shout	. . .	<i>Hōrālā.</i>
Shove	. . .	<i>Sentechiālā, senchiālā, scemphiālā.</i>
Show	. . .	<i>Zetōkālā.</i>
Shut	. . .	<i>Khānālā, hlapālā.</i>
Shuttle	. . .	<i>Tsiro.</i>
Sick	. . .	<i>Rāthātā, pirapthātā, ōtsako ennōmpāpā.</i>
Side	. . .	<i>We, tsātsōkwe.</i>
Side (front of house)	. . .	<i>Hōmphōwe.</i>
Side (back of house)	. . .	<i>Khāntsangwe.</i>
Sieve	. . .	<i>Yaiyang, eyingphen.</i>
Sift	. . .	<i>Eyingālā.</i>
Sigh, <i>v.</i>	. . .	<i>Ethak tsapō chenālā, emhenālā.</i>
Sign, <i>n.</i>	. . .	<i>Chetheṇ.</i>
Sign, <i>v.</i>	. . .	<i>Eyōpālā, ōkhe nthanḡ myenālā.</i>
Sign (one's name)	. . .	<i>Ōmyang erānālā.</i>
Silence	. . .	} <i>Tangtang khūā.</i>
Silent	. . .	
Silent, to be	. . .	<i>Ntō vānālā, yingtō vānālā.</i>
Silver	. . .	<i>Ōrāng.</i>
Similar	. . .	<i>Escātāvā, khititab, khetitav.</i>
Sinewy	. . .	<i>Ethōkhyangwā.</i>
Sing	. . .	<i>Nyāntālā, elhālā.</i>
Single	. . .	<i>Ōmōti.</i>
Sink	. . .	<i>Chūngthetālā.</i>
Sip	. . .	<i>Mpākphiālā.</i>
Sister	. . .	<i>Ōyūlē.</i>
Sister-in-law	. . .	<i>Ōmī, ōnshi.</i>
Sit	. . .	<i>Khōkthetālā,</i>
Sit (by the fire)	. . .	<i>Ōmī lhāpālā.</i>
Site	. . .	<i>Vāmphēn.</i>
Sitting-place ( <i>a sang</i> ) in the village	. . .	<i>Ōscā.</i>
Sixty	. . .	<i>Rōkro.</i>
Skin, <i>n.</i>	. . .	<i>Ōfhū.</i>
Skin, <i>v.</i>	. . .	<i>Shākālā, shāki shiālā, chisiālā.</i>
Skull	. . .	<i>Mākōk.</i>

Slack	. . .	<i>Tākhyūtōkālā.</i>
Slanting	. . .	<i>Yōphiā.</i>
Slap	. . .	<i>Tamālā.</i>
Slug	. . .	<i>Zūzyū.</i>
Slave	. . .	<i>Ndri, ezū (one purchased).</i>
Slay	. . .	<i>Sāthātālā, nangthātālā.</i>
Sleep	. . .	<i>Yipālā.</i>
Sleepy	. . .	<i>Yiphngā, yinghngā.</i>
Slender	. . .	<i>Sōlānterrūwo.</i>
Slice	. . .	<i>Ōpiāk.</i>
Slightly	. . .	<i>Etchükāro.</i>
Slip	. . .	<i>Phyetālā.</i>
Slippery	. . .	<i>Phyephyeto.</i>
Slit	. . .	<i>Thrōnālā, thūsālā, khekālā.</i>
Sliver	. . .	<i>Ōkhyo.</i>
Slowly	. . .	<i>Echamnā, echamchamnā.</i>
Smack	. . .	<i>Ntsapālā.</i>
Small	. . .	<i>Etcakāro, terū, ehngāro, echakchakro.</i>
Small (fine)	. . .	<i>Mānisensenā.</i>
Small-pox	. . .	<i>Nangzāk.</i>
Smart	. . .	<i>Entakālā.</i>
Smash	. . .	<i>Temhrāpālā, echōnghrāpālā.</i>
Smell	. . .	<i>Ehngūālā, engwhālā.</i>
Smile	. . .	<i>Mensetālā.</i>
Smite	. . .	<i>Tamālā.</i>
Smith	. . .	<i>Yōnchōe.</i>
Smoke, <i>n.</i>	. . .	<i>Mipōng, ōmi ekhū.</i>
Smoke, <i>v.</i>	. . .	<i>Pūngālā.</i>
Smooth	. . .	<i>Phyephyeto, myānā.</i>
Smother	. . .	<i>Emen zamiālā. emen efūiyālā.</i>
Snail	. . .	<i>Zūzūv.</i>
Snake	. . .	<i>Ndrrū.</i>
Snap (the finger)	. . .	<i>Phyāphyākālā, kāpālā.</i>
Snatch	. . .	<i>Eyāchikhiālā, rechōi khiālā.</i>
Sneeze	. . .	<i>Hātsiālā.</i>
Snore	. . .	<i>Ehretālā, ethōnālā.</i>
Snuff	. . .	<i>Enghūālā.</i>
Soak	. . .	<i>Chamālā, mpōni vātālā.</i>
Soap	. . .	<i>Oscū etsaphen, tasakāphen.</i>
Sob	. . .	<i>Nkiālā.</i>
Soft	. . .	<i>Enyiro, enyipā.</i>
Softly	. . .	<i>Ennāto.</i>

English-Lhota Vocabulary.

Soil, <i>v.</i>	. . .	<i>Nyenālā.</i>
Soil, <i>n</i>	. . .	<i>Lōko.</i>
Sole	. . .	<i>Mpho.</i>
Some	. . .	<i>Terrāro, etchakāro, etham mezza.</i>
Some one, somebody	. . .	<i>Ōyām, ōchiānsānā.</i>
Something	. . .	<i>Nyūsānā.</i>
Some time	. . .	<i>Kōthāngsānā.</i>
Sometimes	. . .	<i>Kōthāngnā kōthāngnā.</i>
Somewhere	. . .	<i>Kūsānā.</i>
So much	. . .	<i>Hetātā.</i>
Son	. . .	<i>Ōtsōe epūe, ōngo.</i>
Son-in-law	. . .	<i>Ōryūwo.</i>
Song	. . .	<i>Ōkhen.</i>
Soon	. . .	<i>Nkōm, ōkhānātī.</i>
Soothe	. . .	<i>Emephiālā.</i>
Sorcerer	. . .	<i>Rātsen.</i>
Sore	. . .	<i>Emho.</i>
Sorrow	. . .	<i>Nūngdrā.</i>
Sorrow, <i>v.</i>	. . .	<i>Nūngrālā, nūngrātā.</i>
Sort, <i>v.</i>	. . .	<i>Ekhyūālā.</i>
Sort, <i>n.</i>	. . .	<i>Tuv (affix).</i>
Soul	. . .	<i>Lampam.</i>
Sound	. . .	<i>Khūā.</i>
Sour	. . .	<i>Thenā, thempvūrāngkātā.</i>
South	. . .	<i>Mphiwe, esānāwe.</i>
Sow, <i>n.</i>	. . .	<i>Wōkō ōkyū.</i>
Sow (seed)	. . .	<i>Yingālā, ndrōkālā.</i>
Span	. . .	(See Table of Measures).
Spark	. . .	<i>Ōmi eki.</i>
Speak	. . .	<i>Phyōlā, nsānālā.</i>
Spear	. . .	<i>Otsō.</i>
Spear (ornamented)	. . .	<i>Tāndro.</i>
Speck	. . .	<i>Ntav, ntūntā.</i>
Spectacles	. . .	<i>Ewōmpvū, ewōmphep.</i>
Spherical	. . .	<i>Mpam.</i>
Spider	. . .	<i>Sānkyō.</i>
Spider-web	. . .	<i>Pōrak tsūtsū.</i>
Spill	. . .	<i>Engamchiālā, enhyōk chiālā.</i>
Spin	. . .	<i>Yenālā.</i>
Spind'e	. . .	<i>Hmtsū.</i>
Spirit	. . .	<i>Ōmōp.</i>
Spit	. . .	<i>Nchōkālā.</i>

Spittle	. . .	<i>Nchā.</i>
Splice	. . .	<i>Wōwtālā.</i>
Split	. . .	<i>Tsciālā, poktsōālā.</i>
Spoil	. . .	<i>Yūsōrāvālā, tsōsōrālā.</i>
Spool	. . .	<i>Ōying ndren.</i>
Spoon	. . .	<i>Yengkōk.</i>
Sport, <i>v.</i>	. . .	<i>Chālātālā, ngāngtālā.</i>
Spout (water)	. . .	<i>Tchhū yencho.</i>
Spray	. . .	<i>Ōtchhū etsero.</i>
Spread out	. . .	<i>Sālā.</i>
Spread out (to dry)	. . .	<i>Phikāchiālā.</i>
Spring, <i>n.</i>	. . .	<i>Tsangkingthang.</i>
Spring, <i>v.</i>	. . .	<i>Enhyōphiyālā.</i>
Spring (of water)	. . .	<i>Tchhūkhū.</i>
Sprout	. . .	<i>Pōkālā.</i>
Spy	. . .	<i>Ōrririche, ōrrüeche.</i>
Square	. . .	<i>Tsātsōka, nken meza.</i>
Squash	. . .	<i>Shamō.</i>
Squeeze	. . .	<i>Zāmālā, yetālā.</i>
Squirrel	. . .	<i>Cherhā, taki.</i>
Stack	. . .	<i>Nshap.</i>
Staff	. . .	<i>Chārōng.</i>
Stag	. . .	<i>Sepvū ōpōng.</i>
Stagger	. . .	<i>Kemphiālā, ngaphiā iyālā, tsātso tsātso yiālā.</i>
Stain, <i>n.</i>	. . .	<i>Tserakhu mpāpā.</i>
Stairs	. . .	<i>Kōkau, phōpā, pōpā.</i>
Stamp, <i>v.</i>	. . .	<i>Echūphyālā.</i>
Stand up	. . .	<i>Pānthiālā.</i>
Stand still	. . .	<i>Mangālā.</i>
Star	. . .	<i>Shāntiwō.</i>
Stare	. . .	<i>Nāng tsāngālā.</i>
Start out of sleep	. . .	<i>Yimchang chiālā, yiphyōng chiālā.</i>
Start (from fear)	. . .	<i>Tscenai yālā, ekhentōkālā.</i>
Startle	. . .	<i>Echūphiālā, ekhentōkālā.</i>
Starve	. . .	<i>Khāngtsāngālā.</i>
Stay	. . .	<i>Vānālā.</i>
Steady	. . .	<i>Nkālā, renchākā, chang-changto.</i>
Steal	. . .	<i>Efüālā.</i>
Steal away	. . .	<i>Mpōā tsānālā, mphōā tsānālā.</i>
Steam	. . .	<i>Etāk.</i>
Steep	. . .	<i>Ekhūā, lānti, chenkhū.</i>

English-Lhota Vocabulary.

Stem . . . . .	Ökhi.
Stem (pipe) . . . . .	Kāpɛɛ, kāpɛɛ, ntsāp kāpɛɛ.
Stench . . . . .	Nānā.
Step . . . . .	Kōchiā.
Step (of a ladder) . . . . .	Khōrā, khōkhān, pōphā.
Sterile . . . . .	Hāchāng.
Stern (of a boat) . . . . .	Emɛɛ.
Stick . . . . .	Ötschang.
Stick in . . . . .	Echong ki vātālā, erōki vātālā.
Stick in (as a spear in the ground) . . . . .	Lenālā.
Stick together . . . . .	Zapkātālā.
Stick, walking . . . . .	Chārōng.
Stiff . . . . .	Khyōngterōkā.
Still . . . . .	Tangtangkhūā, yingtō, ntō.
Sting, <i>n.</i> . . . . .	Khū.
Sting, <i>v.</i> . . . . .	Takālā.
Stink . . . . .	Nānālā, nnā shō shōkālā, nnanchākā, ōhramnā òyi evakā.
Stir . . . . .	Ehāphiālā shüng phiālā, thrōphiālā.
Stitch . . . . .	Evū.
Stone . . . . .	Ölūng, önūng.
Stone, god of . . . . .	Tsangdhrām.
Stoop . . . . .	Nkham thetālā, nkū thetālā.
Stop . . . . .	Ösā, vānālā.
Stopper . . . . .	Ndren.
Storm . . . . .	Tsōngrōmpɛɛ.
Stout . . . . .	Epvū khyūngwā, etho khyūngwā.
Straight . . . . .	Nsā, sāksākto.
Straighten . . . . .	Nsā lyūālā.
Strain . . . . .	Tsangālā.
Strain (filter) . . . . .	Rōnālā.
Stranger . . . . .	Kyōn, ethān. Lit.—New man. Kyōn thāmphō. Lit.—Another man.
Straw . . . . .	Mōthōng, mavū.
Stream . . . . .	Zūkhūrō.
Strength . . . . .	Ethō, epwi.
Stretch . . . . .	Tsangtālā, rangpūsiālā.
Strike . . . . .	Tamālā, tāpālā.
Strike (as a gong) . . . . .	Ekhōphiālā.

English-Lhota Vocabulary.

String . . . . .	<i>Oiyang, ozü.</i>
Stockade . . . . .	<i>Epi.</i>
Stomach . . . . .	<i>Mmä.</i>
Stumble . . . . .	<i>Nshiälä, nshi ekhangälä.</i>
Submerge . . . . .	<i>Changthetälä, changtetälä.</i>
Subside (as a swelling) . . . . .	<i>Supätä.</i>
Subside (as a storm) . . . . .	<i>Pochai yälä.</i>
Substitute . . . . .	<i>Thöng.</i>
Succeed (as one generation succeeds another) . . . . .	<i>Rentälä.</i>
Succession . . . . .	<i>Chüngtä.</i>
Such . . . . .	<i>Hetüv, chitüv.</i>
Suck . . . . .	<i>Ntsapälä.</i>
Suffice . . . . .	<i>Tetsöälä.</i>
Sugar-cane . . . . .	<i>Tsangtchhü nchü.</i>
Suicide . . . . .	<i>Eyey möntsöi chiä.</i>
Summer . . . . .	<i>Nzütsotsölö.</i>
Summon . . . . .	<i>Tsälä.</i>
Sun . . . . .	<i>Eng, engi.</i>
Sunlight . . . . .	<i>Engi tängtängto.</i>
Sunrise . . . . .	<i>Eng chivöäthang.</i>
Sunset . . . . .	<i>Engi thretathang.</i>
Support (hold up) . . . . .	<i>Ekhyönälä, nkhan xiälä.</i>
Support (maintain) . . . . .	<i>Süphiälä, süphi chetälä.</i>
Supreme . . . . .	<i>Tsapöwö, shiyi.</i>
Surely . . . . .	<i>Ötscötscö.</i>
Surround . . . . .	<i>Ekönälä, hälä.</i>
Suspend . . . . .	<i>Höksi väätälä.</i>
Swallow, <i>n.</i> . . . . .	<i>Tsöng ngöro.</i>
Swallow, <i>v.</i> . . . . .	<i>Nzü thetälä, nälä</i>
Swamp . . . . .	<i>Löko ndrāp.</i>
Swear . . . . .	<i>Echamtälä.</i>
Sweat, <i>n.</i> . . . . .	<i>Eshängtchhü.</i>
Sweat, <i>v.</i> . . . . .	<i>Eshäng tsangälä.</i>
Sweep . . . . .	<i>Khetälä.</i>
Sweet . . . . .	<i>Nangä.</i>
Sweetheart . . . . .	<i>Öshamm, eyingä khangdröe.</i>
Swell . . . . .	<i>Pamälä.</i>
Swim . . . . .	<i>Ötchhü hüälä, hökätälä.</i>
Sword . . . . .	<i>Yöndrrü.</i>
Swing . . . . .	<i>Yaiyimälä.</i>

T

Table . . . . .	<i>Pilang.</i>
Tadpole . . . . .	<i>Ngōkhūwo, ngōlāntiwo.</i>
Tail . . . . .	<i>emhi, emheṇ.</i>
Tail feather . . . . .	<i>Eli, eyū, emheṇ.</i>
Tailor . . . . .	<i>Ōscü eve.</i>
Take . . . . .	<i>Khiälā, penälā.</i>
Take and come (bring) . . . . .	<i>Hānsi iyälā, hānsi rōälā.</i>
Take and go (take away) . . . . .	<i>Hānsi iyälā, hanse wōälā, sōsi iyälā, sōsi wōälā.</i>
Take out . . . . .	<i>Khichetälā, chichetälā, hōmphōe chi yi-tōkā.</i>
Take up . . . . .	<i>Khikätälā.</i>
Take (with the finger and thumb) . . . . .	<i>Ntseni khiälā.</i>
Take (between the fingers) . . . . .	<i>Nghen penälā, nghäiyipenāla nghan khiälā.</i>
Take off . . . . .	<i>Elhichōälā, khichōälā.</i>
Take on (as clothing) . . . . .	<i>Ephe chiälä.</i>
Take one's part . . . . .	<i>Themō thetälā.</i>
Take care of . . . . .	<i>Scüphiälā, tānangälā, zetā vānalā.</i>
Talk . . . . .	<i>Chāntälā.</i>
Tall . . . . .	<i>Ephiā, thangchu kerāngā, saphō.</i>
Tally . . . . .	<i>Lekham vātälā.</i>
Tame . . . . .	<i>Ezōā.</i>
Tank . . . . .	<i>Wüzü.</i>
Taste . . . . .	<i>Tsōpi zetälā.</i>
Tax . . . . .	<i>Lōko tseṇ, okitseṇ.</i>
Tax-gatherer . . . . .	<i>Lōko tseṇ ekhi.</i>
Tax-payer . . . . .	<i>Lōko tseṇ ekhe, lōkotsen epī.</i>
Tea . . . . .	<i>Lōmo sōko.</i>
Tear, <i>n.</i> . . . . .	<i>Esütchhü.</i>
Tear, <i>v.</i> . . . . .	<i>Resōälā, rerüälā, phirōälā, nkhü rōälā, nshü rōälā.</i>
Tear up (by roots) . . . . .	<i>Rökälā.</i>
Tear (with teeth) . . . . .	<i>Nkōkälā, nkakälā.</i>
Teat . . . . .	<i>Ntsapheṇ, ntsap kāpheṇ.</i>
Teeth . . . . .	<i>Ōho.</i>
Teeth (front) . . . . .	<i>Ōho tōnthryūlo.</i>
Teeth (back) . . . . .	<i>Hokōng.</i>

English-Lhota Vocabulary.

Teething	. . .	Ōho shūngā.
Tell	. . .	Esōālā.
Tempest	. . .	Tsangrōngphey, rruchangkūnyā.
Ten	. . .	Tāro, terro.
Tend	. . .	Tanangālā, sōsu mungālā.
Tender	. . .	Enyipā.
Tent	. . .	Scūki. Lit.—(Cloth house).
Terrified	. . .	Ekhen tsangā, ekhyū tsangā.
Test	. . .	Mhōmhōnānā zetālā.
Testicle	. . .	Nchotschang.
Than	. . .	Wō.
That	. . .	Ōchī, chī.
Thatch	. . .	Leshū.
“Thebzothu”	. . .	Tuyū enūng, tiyi enūng.
Theft	. . .	Efūā.
Then	. . .	Chithang.
Here	. . .	Ōchī.
Thereafter	. . .	Chūsicho.
Therefore	. . .	Chītsakōnā, chūlōnā, chitōlūi.
Thereupon	. . .	Tōlūisi, chitōlūisi.
They	. . .	Shiāng, shiāno, ōteno, ōnno chiāng, chiāno.
They (all)	. . .	Ōtey, ōnten mpān, ōmpā.
Thick	. . .	Chhia, chilo kāngkāngā, nkhangā.
Thigh	. . .	Kāngken.
Thief	. . .	Efūe, efwī.
Thieve	. . .	Efūālā.
Thin	. . .	Ēpiākā, epōrōā, kūrrotsangā, wōshākā.
Thing	. . .	Thārāphūro, ōlānthāro (everything).
Think	. . .	Nchamālā, nchamī zetālā.
Third	. . .	Ōvangochī tō ōnī silāmo.
Third (day after)	. . .	Zamchō, ōchō nnang.
Thirsty	. . .	Erātsangā, erāthātā.
Thirteen	. . .	Tāro sū etham.
Thirty	. . .	Thamdro.
This	. . .	Shi, hī.
This, that	. . .	Shi, chī.
This and that	. . .	Lāmā lāmā, lāmātero, lāmāthangterro.
Thorn	. . .	Ōkyo.
Thousand	. . .	Thāngā, nō nō tavtero.
Thrash	. . .	Ōli tsenālā.
Thread	. . .	Ōying.



Three . . . . .	<i>Etham.</i>
Thrice . . . . .	<i>Chötham.</i>
Throat . . . . .	<i>Yingkhïro.</i>
Throw away . . . . .	<i>Siälä.</i>
Throw (hurl) . . . . .	<i>Scamchiälä.</i>
Throw into . . . . .	<i>Vätechiälä, shamtechiälä.</i>
Throw over the shoulder . . . . .	<i>Mpenälä.</i>
Throw against . . . . .	<i>Ephiäkätälä, shangkätälä.</i>
Thumb . . . . .	<i>Yingpvü.</i>
Thunder, <i>v</i> . . . . .	<i>Echénälä.</i>
Thus . . . . .	<i>Hetö.</i>
Tick (as a watch) . . . . .	<i>Tsäk tsäk khümöngälä, tsäk tsäkälä.</i>
Tickle . . . . .	<i>Esakälä.</i>
Tie . . . . .	<i>Ntsiälä.</i>
Tie together . . . . .	<i>Ntscütscütälä, chung thryüälä, chung-tsälä.</i>
Tiger . . . . .	<i>Mharr.</i>
Tight . . . . .	<i>Thangthangto.</i>
Tightly . . . . .	<i>Rārangi, rakrak, tānangā.</i>
Tigress . . . . .	<i>Mharr ökhö.</i>
Time . . . . .	<i>Thang.</i>
Timid . . . . .	<i>Küthätä, ekutsangā.</i>
Tin . . . . .	<i>Yönchäk, yöngchäk.</i>
Tipsy . . . . .	<i>Kinöä.</i>
Tired . . . . .	<i>Mökhätä, möktsangā.</i>
Toad . . . . .	<i>Chäkü.</i>
Toad-stool . . . . .	<i>Lamphep.</i>
Tobacco . . . . .	<i>Mekhü.</i>
Tobacco pipe . . . . .	<i>Mekhü kütöng.</i>
To-day . . . . .	<i>Nching.</i>
Toe . . . . .	<i>Chöyingdro.</i>
Toe-nail . . . . .	<i>Chöying kyap.</i>
Together . . . . .	<i>Nzo, nzo ramto.</i>
Together, to place, <i>v</i> . . . . .	<i>Tsötsi vätälä, tsötsenälä, khölök tsöi vätälä, nshätsöälä.</i>
Toil . . . . .	<i>Nsündrü, elapä, ehïä.</i>
To-morrow . . . . .	<i>Öchö.</i>
To-morrow (day after) . . . . .	<i>Rächö.</i>
To-morrow (day after day after).	<i>Zamchö.</i>
Tongue . . . . .	<i>Nni, nli.</i>
To-night . . . . .	<i>Ösammo, nching sammö.</i>

English-Lhota Vocabulary.

Too	. . .	<i>Hā.</i>
Tool	. . .	<i>Nsündrūphen.</i>
Tooth	. . .	<i>Ōho.</i>
Tooth (front)	. . .	<i>Ōhotonhrūlo.</i>
Tooth (double)	. . .	<i>Hokōng.</i>
Top (on)	. . .	<i>Ōpōni.</i>
Top, <i>n.</i>	. . .	<i>Kurre, myiro, phiro.</i>
Top (of head where the hair is uncut).		<i>Chāng chāng.</i>
Torch	. . .	<i>Milōn.</i>
Tortoise	. . .	<i>Shufhū.</i>
Total	. . .	<i>Ōmpā.</i>
Touch	. . .	<i>Epyāmphialā, tsāmphialā, sukātālā.</i>
Towards	. . .	<i>Etheni, ethangi.</i>
Towards	. . .	<i>Affix we.</i>
Track	. . .	<i>Ōsū, khōsū.</i>
Trade (exchange)	. . .	<i>Thōngtālā.</i>
Trade	. . .	<i>Shishōālā, otseṅ tsōālā.</i>
Transfix	. . .	<i>Khāntrā echūngālā.</i>
Transplant	. . .	<i>Chamālā.</i>
Trap, <i>n.</i>	. . .	<i>Vakshub, ōkyō.</i>
Travel	. . .	<i>Khyaiyālā. sāmphiā wōālā.</i>
Tread on	. . .	<i>Hnyetālā.</i>
Tree	. . .	<i>Ōtōng.</i>
Tree (fruit)	. . .	<i>Tsangthi tōng.</i>
Tremble	. . .	<i>Ennetālā, ekhūthātālā.</i>
Trench	. . .	<i>Zūkhūrā.</i>
Tribe	. . .	<i>Kuhrr.</i>
Trip	. . .	<i>Shiye ekhangālā.</i>
Trouble	. . .	<i>Emmōkā.</i>
Trigger	. . .	<i>Kārā, shīphen.</i>
Trunk of tree.	. . .	<i>Tōngpvū.</i>
Truth	. . .	{ <i>Nsāyi.</i> <i>Lit.—Straight words.</i> <i>Ōtseōtscō.</i>
Truthful	. . .	<i>Nsā.</i>
Truly	. . .	<i>Ōtscōtscō.</i>
Tub (for liquor)	. . .	<i>Sōkōchen.</i>
Tub (bath-tub)	. . .	<i>Tsākāphen.</i>
Tube	. . .	<i>Ōtchhū yemphen, tchhūkhi.</i>
Tumble	. . .	<i>Yāngphiālā, nkānūng sōrāvālā.</i>
Turban	. . .	<i>Kūrrilo eyikāphen.</i>

English-Lhota Vocabulary.

Turn out . . . . .	<i>Mmilānālā.</i>
Turn back . . . . .	<i>Elānai iyālā.</i>
Turn over . . . . .	<i>Khōphiālā, edrālā khōā iyālā.</i>
Turn round . . . . .	<i>Nyā phiālā.</i>
Turn round . . . . .	<i>Hāri phiālā.</i>
Turn upside down . . . . .	<i>Chenkhūwo vātālā.</i>
Turns (by) . . . . .	<i>Nnitā, chūngtā.</i>
Tusk . . . . .	<i>Ōho.</i>
Twenty . . . . .	<i>Mekū, mekwī.</i>
Twice . . . . .	<i>Chōnī, echūngenni.</i>
Twin . . . . .	<i>Nsamtso.</i>
Twine . . . . .	<i>Ōzzū.</i>
Twine (around) . . . . .	<i>Yōkātālā.</i>
Twist . . . . .	<i>Nyātālā, erālā.</i>
Two . . . . .	<i>Enī, ōnī.</i>

U

Udder . . . . .	<i>Shuropang.</i>
Ugly . . . . .	<i>Eze m-mhō.</i>
Umbrella . . . . .	<i>Phūchōwō.</i>
Unable . . . . .	<i>Ntō, nkhyō, n-kōk, n-che.</i>
Unarmed . . . . .	<i>Pheshu.</i>
Unbearable . . . . .	<i>Elāntsangā.</i>
Unbenevolent . . . . .	<i>Tchurākhangā.</i>
Unbidden . . . . .	<i>Ntsāhā.</i>
Unbind . . . . .	<i>Ephechiālā, lāmpetālā.</i>
Unbutton . . . . .	<i>Ephe chiālā.</i>
Uncertain . . . . .	<i>Ōtōngōchū ntso.</i>
Uncertain . . . . .	(See perhaps).
Uncle (paternal) . . . . .	<i>Āpōrāmō, ōpōro.</i>
Uncle (maternal) . . . . .	<i>Ōphyo.</i>
Unclean . . . . .	<i>Myenā.</i>
Uncork . . . . .	<i>Tsang chetālā, phechetālā.</i>
Uncooked . . . . .	<i>Eshu.</i>
Unconscious . . . . .	<i>Zanghā.</i>
Uncover . . . . .	<i>Khikātālā.</i>
Under . . . . .	<i>Ōkapi, ōkhapi.</i>
Underneath . . . . .	<i>Ōkapwe, ōkhapwe.</i>
Understand . . . . .	<i>Ntsiālā.</i>
Undress . . . . .	<i>Ōscū pōkchetāla, ephechiālā.</i>
Undulating . . . . .	<i>Kōchu kōrā.</i>

Unequal	.	.	.	<i>Khitī mak, m-myāntā; sapō hendryū</i> <i>Lit—Long and short.</i> <i>Tsapo terū.</i> <i>Lit—Large and small.</i>
Uneven	.	.	.	<i>Kōkhūkōrā, m-myā.</i>
Unfasten	.	.	.	<i>Ephe chiālā, lāmphētālā.</i>
Unfertile	.	.	.	<i>Hāchāng.</i>
Unfold	.	.	.	<i>Ekhī lānālā, ephe chiālā.</i>
Unhappy	.	.	.	<i>Tsang kavhānkab khangā.</i>
Unhealthy	.	.	.	<i>Ōtsako emū mpankhangā.</i>
Uninhabited	.	.	.	<i>M-mān.</i>
Unite	.	.	.	<i>Wōtālā, chūngtālā.</i>
Unkind	.	.	.	<i>N-sān, hārōkhangā, verōkā.</i>
Until	.	.	.	<i>Ephe chiālā, tāmphetālā.</i>
Until	.	.	.	Expressed by negative participial forms in <i>thang</i> , e.g., <i>n-yithang</i> until one comes.
Untrue	.	.	.	<i>Echang, n-tsa, ōtsōtsō mak.</i>
Untwist	.	.	.	<i>Ekhī lānālā.</i>
Unripe	.	.	.	<i>M-mhe.</i>
Unroll	.	.	.	<i>Lānsō chiālā, ephe chiālā, ekhilānālā.</i>
Unsteady	.	.	.	<i>Kālāpā.</i>
Up	.	.	.	<i>Chūng</i> (prefixed to verb "go" or "come.")
Upper	.	.	.	<i>Ōmhai, ōpōmwe.</i>
Upon	.	.	.	<i>Ōpōni.</i>
Upon	.	.	.	<i>Lo</i> (suffixed to nouns).
Upper	.	.	.	<i>Lānghāwōchū.</i>
Upright	.	.	.	<i>Ntōngkātā.</i>
Upset	.	.	.	<i>Kāchō chiālā.</i>
Upward	.	.	.	<i>Ōmhāuwe.</i>
Urinate	.	.	.	<i>Myongālā.</i>
Urine	.	.	.	<i>Myongtchhū.</i>
Use	.	.	.	<i>Ethe lyūālā.</i>
Useful	.	.	.	<i>Ethe yīā, ethe liā.</i>
Useless	.	.	.	<i>Ntūlāhā m-pāng, nyūla m-pāng, ethe</i> <i>n-ni.</i>

V

Vacant	.	.	.	<i>Echang.</i>
Vagina	.	.	.	<i>Oshū.</i>
Vain (useless)	.	.	.	<i>Ntū lihā mpāng.</i>

English-Lhota Vocabulary.

Vain	. . .	<i>Ngäng khangä, öyän chällä khangä.</i>
Valley	. . .	<i>Ekök.</i>
Valuable	. . .	<i>Ömä elam, tangtotsakä.</i>
Vapour	. . .	<i>Ethak.</i>
Variety	. . .	<i>Pyönpo, thämphö.</i>
Veal	. . .	<i>Mängsüröso.</i>
Vegetable	. . .	<i>Öhän.</i>
Vein	. . .	<i>Ethö.</i>
Vend	. . .	<i>Yenälä.</i>
Venom	. . .	<i>Öno, etchhu mazzü.</i>
Verandah	. . .	<i>Kipang.</i>
Verdant	. . .	<i>Nyäk zangä.</i>
Very	. . .	<i>Mpemö, tangto.</i>
Very far	. . .	<i>Ekönä, elam könä, tangto könä.</i>
Vex	. . .	<i>Khäng shiälä.</i>
Victor	. . .	<i>Töä.</i>
Victorious	. . .	<i>Öyän tökhangä.</i>
Victuals	. . .	<i>Etsöyü.</i>
Vigilant	. . .	<i>Chetang mätangä, mhyek-ränä.</i>
Vigorous	. . .	<i>Etho khyüngwä, epvü khyüngwä.</i>
Vehicle	. . .	<i>Zötö.</i>
Village	. . .	<i>Öyän.</i>
Village chief	. . .	<i>Ekhang wöchü.</i>
Vine	. . .	<i>Ösü.</i>
Virgin	. . .	<i>Löröe.</i>
Visage	. . .	<i>Ömhä.</i>
Voice	. . .	<i>Öwö.</i>
Vomit	. . .	<i>Lätälä, lävsälä.</i>
Vulture	. . .	<i>Mangtso.</i>

W

Wag	. . .	<i>Eye phiälä.</i>
Wages	. . .	<i>Ötsep.</i>
Wagon	. . .	<i>Zötö.</i>
Wag tail	. . .	<i>Pötsü sāngsu, rāme siro.</i>
Waist	. . .	<i>Erü.</i>
Waist-band	. . .	<i>Erülo tsäk tephep.</i>
Wait	. . .	<i>Ösä, vānā.</i>
Wait for	. . .	<i>Nhyäkä vānälä.</i>
Wait upon	. . .	<i>Chenchü engälä.</i>

Wake, <i>v.</i>	. . . .	<i>Yiptang chiälā, yimon chiälā.</i>
Wake (another)	. . . .	<i>Ntechiälā.</i>
Walk	. . . .	<i>Sāmphiā iyälā, thōng phiā yiälā, sephiā iyälā, khai iyälā.</i>
Walk (pace)	. . . .	<i>Khōchiälā.</i>
Walking-stick	. . . .	<i>Chārōng.</i>
Wall (stone)	. . . .	<i>Ōnūng ephi.</i>
Wall (of house)	. . . .	<i>Echūng.</i>
Wane (as moon)	. . . .	<i>Zakātā yiälā.</i>
Want	. . . .	<i>Chōnālā, hngālā, tscōālā.</i>
War, <i>v.</i>	. . . .	<i>Ōrrü tsötälā.</i>
Warm	. . . .	<i>Elamā, lamā, emhākā, ephiā, tscōā.</i>
Wash	. . . .	<i>Epyhōpālā.</i>
Wash (clothes)	. . . .	<i>Etsiälā.</i>
Wash (dishes)	. . . .	<i>Süälā.</i>
Wash (face)	. . . .	<i>Myüälā.</i>
Wash (feet)	. . . .	<i>Phiälā.</i>
Wash (hands)	. . . .	<i>Ntsakālā.</i>
Wasp	. . . .	<i>Chenkōkū, tsipuro.</i>
Waste	. . . .	<i>Yūsōrā chākālā.</i>
Watch, <i>v.</i>	. . . .	<i>Hnyākālā, setälā.</i>
Watch, <i>n.</i>	. . . .	<i>Ōzeṅ.</i>
Water	. . . .	<i>Ōtchhü.</i>
Water, to draw	. . . .	<i>Rānālā</i>
Water-fall	. . . .	<i>Netang.</i>
Water-fowl	. . . .	<i>Tchhü wōro.</i>
Water-god	. . . .	<i>Sangdhrāmm.</i>
Wave (as water)	. . . .	<i>Epākātälā, enhyokphiälā.</i>
Wave (as a flag)	. . . .	<i>Ehraphiälā, ehraphitälā.</i>
Waver	. . . .	<i>Ngāphiā tsätälā, tsätsō tsätälā.</i>
Waver (in mind)	. . . .	<i>Wō yi wō lāṅ tsōālā.</i>
Wavering	. . . .	<i>Shamdrō shamtsiā.</i>
Wax (ear-wax)	. . . .	<i>Enno tchhü.</i>
Wax (bees-wax)	. . . .	<i>Erāṅ, erā.</i>
Wax (vegetable)	. . . .	<i>Ōtōng tsütse.</i>
Way (road)	. . . .	<i>Ōlāṅ, pōkilā (high-way).</i>
We	. . . .	<i>E, enā, etc.</i>
Weak	. . . .	<i>Etho n-chü.</i>
Wealthy	. . . .	<i>Eli, eyi.</i>
Wear (earrings)	. . . .	<i>Ennōālā.</i>
Wear (bracelet)	. . . .	<i>Penälā.</i>
Wear (necklace)	. . . .	<i>Eyikālā.</i>

Wear (clothes)	. . .	<i>Mpenālā.</i>
Wear (shoes, kilt)	. . .	<i>Pōkthetālā, hānālā.</i>
Wear (hat)	. . .	<i>Khōālā.</i>
Weary	. . .	<i>Emhōkthātā.</i>
Weather	. . .	<i>Tsanglā.</i>
Weave	. . .	<i>Takālā.</i>
Web, spider	. . .	<i>Pōrāk tsütsü.</i>
Wed	. . .	<i>Sōāvānālā.</i>
Weed	. . .	<i>Lōmō.</i>
Week	. . .	<i>Tsangōtsung, nchōk tsung.</i>
Weep	. . .	<i>Kiāpālā, kiālā.</i>
Weigh	. . .	<i>Fūālā.</i>
Weight	. . .	<i>Efū.</i>
Well (in body)	. . .	<i>Pōā, enyipā.</i>
Well, <i>n.</i>	. . .	<i>Tchhū kau.</i>
Well, <i>adv.</i>	. . .	<i>Mhōnā.</i>
West	. . .	<i>Eng ehrelāmwe.</i> <i>Lit.—Direction of sun's setting.</i> <i>Eng hrephemwe.</i>
Wet	. . .	<i>Nchiā.</i>
What	. . .	<i>Ntiō, ntyū.</i>
Wheel	. . .	<i>Eriphipheṅ.</i>
When	. . .	<i>Kōthang.</i>
When, then	. . .	<i>Kōthang-chithang.</i>
Whence	. . .	<i>Kūinā, kūlōnā.</i>
Where	. . .	<i>Kūlō.</i>
Where, there	. . .	<i>Kūwe-chi.</i>
Whet	. . .	<i>Ehetālā, piākālā.</i>
Whetstone	. . .	<i>Mōrāk, lepōk piākpheṅ, lepōk ehenpheṅ.</i>
Which	. . .	<i>Ōchō.</i>
Which	. . .	<i>Kūwe, kū.</i>
While	. . .	<i>Thang.</i>
Whirl	. . .	<i>Emungālā, hāralā, hārūphiālā.</i>
Whiskers	. . .	<i>Khōkā hm.</i>
Whisper, <i>v.</i>	. . .	<i>Mpōā chāntālā, mphōā chāntālā.</i>
Whisper, <i>v.</i>	. . .	<i>Ōkapinā chāntālā.</i>
Whistle, <i>v.</i>	. . .	<i>Sūkheṅ khūālā.</i>
White	. . .	<i>Emhūā.</i>
White (very)	. . .	<i>Emhūā rōrōā.</i>
White-ant	. . .	<i>Nkhiā.</i>
Whitish	. . .	<i>Etchakāro emhūā, emhūrōā.</i>
Whither	. . .	<i>Kūi, kuwe.</i>

Whittle	. . .	<i>Nsēnālā.</i>
Who	. . .	<i>Ōchō, ōchōnā.</i>
Whoever	. . .	<i>Ōchihā, ōchō-chī, ōchōsānā.</i>
Whole	. . .	<i>Ntsōng, ekāni, sāni.</i>
Whole	. . .	<i>Tsu</i> affixed to nouns.
Whose	. . .	<i>Ōchō.</i>
Why	. . .	<i>Ntsōle, nyūwōtsōle.</i>
Wicked	. . .	<i>Hārōkā, verōkā.</i>
Wide	. . .	<i>Nzōā, kōtsā.</i>
Widen	. . .	<i>Nzōā lyūālā, kōtsā lyūā.</i>
Widow	. . .	<i>Emi.</i>
Widower	. . .	<i>Khyingdran.</i>
Wife	. . .	<i>Ōkī khamm.</i>
Wife	. . .	<i>E-ng, engŭ, ōkī khamm.</i>
Wife (first)	. . .	<i>Lohen.</i>
Wife (new, second)	. . .	<i>Lothān.</i>
Wild	. . .	<i>Ndrākā.</i>
Wild animal	. . .	<i>Ōrā sōngo.</i>
Wild cat	. . .	<i>Tsungōro.</i>
Will	. . .	Affix <i>kā</i> and <i>ke</i> .
Wind (air)	. . .	<i>Zūrro.</i>
Wind	. . .	<i>Mpōng, tsangrōngphhen</i> (strong wind).
Wind	. . .	<i>Rrūchāngkūnyan</i> (very strong wind).
Wind up	. . .	<i>Nyāphiālā.</i>
Wind-pipe	. . .	<i>Ekhing, khīro.</i>
Wing	. . .	<i>Echo.</i>
Wink	. . .	<i>Ekyāpālā.</i>
Winnow	. . .	<i>Zānālā.</i>
Winter	. . .	<i>Etsako.</i>
Wipe	. . .	<i>Mhetālā.</i>
Wise	. . .	<i>Ntsū, ntsiā.</i>
Wish	. . .	<i>Chōnālā, hngālā.</i>
With	. . .	<i>Nā</i> (suffixed to nouns).
With	. . .	<i>Pānā, phānā, nzo, sūrra, sōsi.</i>
Within	. . .	<i>Tāchūngwe, ōchūngwe.</i>
Without	. . .	<i>Hōmpōe, hōmphōwe.</i>
Without	. . .	By negative participle, e.g., Can't go without eating = <i>n-tsonā ānā n-wōkōk.</i>
Witness	. . .	<i>Ehngwi.</i>
Wokha (vicinity of)	. . .	<i>Ndrangi.</i>
Woman	. . .	<i>Elūé, elūe, elōe.</i>
Woman (young)	. . .	<i>Lōrūe, lōrōe.</i>

English-Lhota Vocabulary.

Womb . . . . .	<i>Ngāro hāmpen, ngāro hāmphep.</i>
Wonder . . . . .	<i>Emhōkālā.</i>
Wonderful . . . . .	<i>Emhōktātā, emhōkthātā.</i>
Wood . . . . .	<i>Ōtscang.</i>
Wood, bundle of . . . . .	<i>Tscangpāmpōng.</i>
Wood (fire-wood) . . . . .	<i>Ōtscang nchakū.</i>
Wood (forest) . . . . .	<i>Enūng.</i>
Wood, pile of . . . . .	<i>Tscangpāmpōng, tscammāntang.</i>
Wool . . . . .	<i>Ōtscān, ōhm.</i>
Word . . . . .	<i>Ōyī.</i>
Work, <i>v.</i> . . . . .	<i>Nsündrālā, elapālā.</i>
Work, <i>n.</i> . . . . .	<i>Nsündrū.</i>
Work (house-work) . . . . .	<i>Ōkilo ehīā.</i>
World . . . . .	<i>Limhātsū, limhātshū.</i>
Worm . . . . .	<i>Chālyū, ōrā.</i>
Worship . . . . .	<i>Khamālā.</i>
Wound, <i>v.</i> . . . . .	<i>Nanghrapiālā.</i>
Wound, <i>n.</i> . . . . .	<i>Pārāk.</i>
Wrap, <i>v.</i> . . . . .	<i>Eyōkālā, nkapālā.</i>
Wriggle . . . . .	<i>Nkānphiālā, sūphiālā, nyāphiālā.</i>
Wrist . . . . .	<i>Khemhyek.</i>
Write . . . . .	<i>Erānālā.</i>
Writing . . . . .	<i>Erāmo.</i>
Wrong, to do . . . . .	<i>Yūsōrātālā, m-mhōm lyūālā.</i>
Wrong . . . . .	<i>M-mhō.</i>
Wrongly . . . . .	<i>Silyūwo, m-mhōm.</i>

Y

Yard . . . . .	<i>Kimang.</i>
Yard (in length) . . . . .	<i>Khechū enni.</i>
Yard, <i>v.</i> . . . . .	<i>Kī mango ekam techiālā.</i>
Yarn . . . . .	<i>Nūnghe.</i>
Yawn . . . . .	<i>Hōmhūālā.</i>
Ye . . . . .	(See "You.")
Year . . . . .	<i>Nzūā.</i>
Yearly . . . . .	<i>Nzū nsū.</i>
Yelk . . . . .	<i>Ōngā.</i>
Yell . . . . .	<i>Hōrālā, nsākālā.</i>
Yellow . . . . .	<i>Hākhūā.</i>
Yes . . . . .	<i>Ho, hōkhā, hm.</i>
Yesterday . . . . .	<i>Nchō.</i>



## English-Lhota Vocabulary.

Yesterday (day before)	. . .	<i>Ōrān.</i>
Yet	. . .	<i>Nthāngā.</i>
Yolk	. . .	<i>Ōngā.</i>
Yonder	. . .	<i>Ōchī, ōchiche.</i>
You, <i>sing.</i>	. . .	<i>Nō, nnō, nnā.</i>
You, <i>plur.</i>	. . .	<i>Ninō, nte.</i>
You two, you three	. . .	<i>Ninī, nintham.</i>
Young	. . .	<i>Khyangdrōe.</i>
Younger	. . .	<i>Nungōwo.</i>
Youngest	. . .	<i>Ōkhauwo.</i>
Yours	. . .	<i>Ni.</i>
Yourself	. . .	<i>Nimōmō.</i>
Youth	. . .	<i>Khyangrōthang.</i>

## Z

Zealous	. . .	<i>Lamm khyngā.</i>
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