OUTLINES
OF
Lalung Grammar

By
M. BALAWAN, M.Sc., S.D.B.
Foreword

The rules of grammar contained in this small book are generally observed by the Lalung people when they speak, although the majority of them are still illiterate, and haven’t learnt them at school.

This goes a long way to show that the Lalung tongue is more than a dialect. It is, in fact, a distinct language, one of the large Tibeto Burmese group, akin to Garo, but in some respects only.

The plethora of languages spoken in North East India by the diverse tribes inhabiting this remote area, along with the great variety in customs, culture, dress, and folklore, make of it one of the most colourful and picturesque regions in the country.

The Author,
Umswai, August 6, 1974.

Acknowledgement

My thanks to Mr. PHINAL MASLAI, of Shikda Makha Village, for his useful suggestions during my preparation of this first Lalung Grammar.

The Author.
Contents

First Part

1. Case-endings
2. Plural
3. The Personal Pronouns

Second Part

4. Groups of Verbs
5. Indicative Mood: Main Tenses
6. Other Tenses of the Indicative Mood
7. The Gerund
8. The Participle
9. Subjunctive Mood
10. Imperative Mood
11. Negative Sentences
12. The first person singular
13. Auxiliary Verbs

Third Part

14. Lahuang equivalent of some English Prepositions and Conjunctions
15. The Adjective
16. Demonstrative, Interrogative & Relative Pronouns, Miscellanea
17. The Adverb
18. The Interjections
19. The Conjunctions
20. Noun Clauses, Adverb Clauses, Adjective Clauses
21. Imitative Words
FIRST PART

1. Case-Endings

Unlike English, but like many Indian languages, and like Latin and Greek, the Lalung language has case-endings, depending on how the noun or adjective appears in the sentence either as the subject, or the object, direct or indirect. The various case endings play the part of the prepositions of, by, with, to, ... in English.

I. "e" or "ne", after a word, conveys the idea of possession (Possessive case) that is: "e," or "ne" = of

| korkhia, child | munus, man |
| tap, knife | sa, son |
| korkhia ne, tap, the child’s knife | munuse sa, the man’s son |

Similarly,

ai pha ne no, my father’s house
Rona ne bol, Rona’s ball
ai atonge mahai, my uncle’s field
krai ne mung, the name of the village
abi ne tu, grand mother’s hen.

It is easily understood from the above examples that the suffix indicating possession is "e" when the word ends with a consonant, and "ne" when the word ends with a vowel, for reasons of euphony.

II. "go", after a noun or adjective is used when the word is a direct object in the sentence, (accusative case),

| masu, cow | sajo, daughter |
| mareboh, kill (imperative) | shangboh, call (imp.) |
| masugo, mareboh, kill the cow | ai sajogo shangboh, call my daughter |
Similarly,

kinugrio takhe haiboh, chase the dog
korkhtiago rap osboh, help the child
ne mago tahaiboh, protect your mother,

N.B. "go" is often omitted in the case of inanimate beings, as for instance:

phuisa khonjeboh, gather the money
pe ha chuga, he dug the ground,
ang ti khuna lido, I go to draw water.

III. O, or ow, or aw, after a noun or adjective expresses the place where the action is done, or where somebody is, (or something) (Locative case).

krai, village
thaido, is.
pe krai kho thaido, he is in the village

Similarly,

hano honga, to have in the body, to conceive,
pe now thaido, he is at home,
nunai lurigo haw khejong os, make the baby sit on the ground
ne pai Ansaipho thaido, your elder sister is at Umswai.

From the above examples, it is easily understood that the ending of this case is "o" in general, but if the word ends with a then aw is written in place of ao, (e.g. haw on the ground) if the word ends with o, then ow is written in place of oo (e.g. now, in the house)

Similarly, aw is written in place of io, uw in place of uo, and eu in place of eo.

IV. "a" or "na" after a noun or an adjective expresses direction or destination, and is indicative of the Dative case. As for "e" or "ne" in previous para I, a or na is found according as the word ends with a consonant or a vowel. It expresses also the place where one goes.

"a" or "na" = to

krai, village
ang lido, I go
ang krana lido, I go to my village.

phadar, paddy field
pe liga, he went
pe phadar ligo, he went to the paddy field.

pauthai, youngman
phuisa osboh, give money
panthaina phuisa osboh,
give money to the youngman.

kora, horse
khablang, grass
korana khablang osboh,
give grass to the horse.

Similarly,

ai ma nala lido, my mother went to the market,
pene sama kusoboh, tell his son
Saheba kusiw, I shall tell the Sahib
ne sajona pathra os, inform your daughter.

V. jing. The ending jing expresses the place where one goes, like "na" above. "jing" = to, towards,

tholjing ling, I shall go to the plains,
Pajing lina? Where are you going?
ai ma ne thajing luhaina lido, I go to hide near my mother.
VI. *re* The suffix "re" expresses the object by which the action is performed. (Ablative of instrument). *re* = with

thokani, stick
chubu, snake
thangleboh, hit (imp.)
chubuko *thokanire* thangleboh, hit the snake with the stick
pakhu, hoe
khrom nangdong, I till
*pakhure* khrom nangdong, I till with the hoe.

VII. "re" again indicates accompaniment, togetherness.
korkhia Masterre Liga, the child went with the Master.
mesamgo pescarrshongboh, cook the meat together with salt
ang nagare ling, I will go together with you.

The plural in Lahun is indicated by the suffix raw, or man, in general. Raw is generally used for men or animals, and man for inanimate objects or things, but the distinction is not strictly kept.

The other way around is sometimes found. After the suffix of plural, the case-endings are used as with the singular.

korkhiaraw, the children,
musurawgo sharena li, go and tend the cows,
khorlarawgo misawa, a young girls' dance
Mindel phondraman-go taga, God created the stars.
choria kuthiman khup thawe, the oranges are very tasty.
korkhia kiriawrawgo sandi oso, bad children will be punished.
pibur pangai lo kit khonathawaman-go rojaga, they sang many beautiful songs.

The plural of some collective nouns is formed with the suffixes *wali, or wari, Juwali, the Jews; prewari, the weeds.*

The plural of pronouns is formed with the suffix *bur* for men and animals, and *mun* for things (or *man* also) but, as for the plural of nouns, the distinction is not strictly made.

pe = he, she, it
hebe = this
pe = that
pibur = they (men, animals)
hir = these (men, animals)
himun, himan = these (things)
pibur = those (men, animals)
pimun, piman = these (things)

But the plural of *na* = you (singular) is always *nabur* = you (plur.) (Namun and naman do not exist.)

Ang krai-ne-rawgo lak man-ga, pibur sailing hido.
I met the villagers, they going to the market.
Kuthiman-go nibob, himun krowa hongdo, piman kirawa.
Look at the fruits, these are good, those are bad.
3. The personal pronouns.

The personal pronouns are as follows:

\[
\begin{align*}
\text{ang} &= \text{I} & \text{ching} &= \text{we} \\
\text{na} &= \text{you} & \text{nabur} &= \text{you} \\
\text{pe} &= \text{he, she, it} & \text{pibur} &= \text{they}
\end{align*}
\]

Like nouns and adjectives, they have case-endings, as follows:

\[
\begin{align*}
\text{Ang} &= \text{I} & \text{Na} &= \text{You} & \text{Pe} &= \text{He, she, it} \\
\text{Anggo} &= \text{me} & \text{Nago} &= \text{me} & \text{Pego} &= \text{him, her, it} \\
\text{Ai} &= \text{of me} & \text{Ne} &= \text{of you} & \text{Pene} &= \text{of him, of her} \\
\text{Anga} &= \text{to me} & \text{Naga} &= \text{to you} & \text{Pena} &= \text{to him, her} \\
\text{Angare} &= \text{with me} & \text{Nagare} &= \text{with you} & \text{Penare} &= \text{with him, her, it}
\end{align*}
\]

\[
\begin{align*}
\text{Ching} &= \text{we} & \text{Nabur} &= \text{you} & \text{Pibur} &= \text{they} \\
\text{Chinggo} &= \text{us} & \text{Naburgo} &= \text{you} & \text{Piburgo} &= \text{them} \\
\text{Chinge} &= \text{of us} & \text{Nabure} &= \text{of you} & \text{Pibure} &= \text{of them} \\
\text{Chinga} &= \text{to us} & \text{Nabura} &= \text{with you} & \text{Pibura} &= \text{with them} \\
\text{Chingare} &= \text{with us} & \text{Naburare} &= \text{with you} & \text{Piburare, with them}
\end{align*}
\]

The above possessive cases of the personal pronouns, are as in possessive adjectives in Lalung, like in English, viz,

\[
\begin{align*}
\text{Ai} &= \text{my} & \text{Chinge} &= \text{our} \\
\text{Ne} &= \text{your} & \text{Nabure} &= \text{your} \\
\text{Pene} &= \text{his, her, its} & \text{Pibure} &= \text{their}
\end{align*}
\]

\[
\begin{align*}
\text{angare phoi, come with me} & & \text{penare li, go with him} \\
\text{ai nogo niboh, see my house} & & \text{chinga kusi, tell us} \\
\text{naga osong, I will give you} & & \text{pego ilango, I will lead him} \\
\text{nabure majo, in your midst} & & \text{piburgo shang, call them}
\end{align*}
\]


The Lalung verbs can be divided into two groups, as follows,

A. First Group of verbs.

The verbs whose infinitive ends in “na”. The stem of the verb, that is, the part of word which never changes, and is found at all the tenses, before the special ending of that tense, is then obtained by dropping this “na” as shown here below,

\[
\begin{align*}
\text{Infinitive of verbs} & & \text{Meaning} & & \text{stem} & & \text{Past Tense} \\
\text{rojana} & & \text{to sing} & & \text{roja-} & & \text{rojaga} \\
\text{lamera} & & \text{to go down} & & \text{lame-} & & \text{lamega} \\
\text{phina} & & \text{to come} & & \text{phi-} & & \text{phiga} \\
\text{t to break} & & \text{li-} & & \text{liga} \\
\text{phona} & & \text{to bury} & & \text{pho-} & & \text{phoga} \\
\text{phonna} & & \text{to be able} & & \text{phon-} & & \text{phon-ga} \\
\text{chona} & & \text{to wrap} & & \text{cho-} & & \text{choga} \\
\text{chonna} & & \text{to be ended,} & & \text{chon-} & & \text{chon-ga} \\
\end{align*}
\]

When an infinitive ends in “na”, then following the above rule, one “n” only is dropped, and one “n” is kept with the stem as in the following,
### Outlines of Lalung Grammar

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Meaning</th>
<th>Stem</th>
<th>Past Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>phrinna</td>
<td>to spread</td>
<td>phrin-</td>
<td>phrin-ga</td>
</tr>
<tr>
<td></td>
<td>in the sun</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phonna</td>
<td>to be able</td>
<td>phon</td>
<td>phon-ga</td>
</tr>
<tr>
<td>Chonna,</td>
<td>{ to be ended</td>
<td>chon</td>
<td>chon-ga</td>
</tr>
<tr>
<td></td>
<td>{ to be cold</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chunna,</td>
<td>to put on (clothes), chun</td>
<td>chon</td>
<td>chon-ga</td>
</tr>
</tbody>
</table>

When there exist two verbs having almost the same spelling, except that one ends in "-na", and the other in "-ma", then, although the infinitives are almost similar, the other tenses will be quite different, e.g.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Meaning</th>
<th>Past Tense</th>
<th>Future</th>
<th>Present Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phona</td>
<td>to bury</td>
<td>phoga</td>
<td>phow</td>
<td>phoido</td>
</tr>
<tr>
<td>Phonna</td>
<td>to be able</td>
<td>phon-ga</td>
<td>phono</td>
<td></td>
</tr>
<tr>
<td>Chuna</td>
<td>to dig</td>
<td>chuga</td>
<td>chuw</td>
<td>chuido</td>
</tr>
<tr>
<td>Chunna</td>
<td>to put on</td>
<td>chun-ga</td>
<td>chuno</td>
<td>chundo</td>
</tr>
<tr>
<td>Honna</td>
<td>to remove</td>
<td>hoga</td>
<td>how</td>
<td>hoido</td>
</tr>
<tr>
<td>Honna</td>
<td>to say</td>
<td>hon-ga</td>
<td>hono</td>
<td>hondo</td>
</tr>
<tr>
<td>Krana</td>
<td>to cry</td>
<td>kraga</td>
<td>kraw</td>
<td>kaido</td>
</tr>
<tr>
<td>Kranna</td>
<td>to comb (hair)</td>
<td>kran-ga</td>
<td>krano</td>
<td>kando</td>
</tr>
</tbody>
</table>

**B. Second Group of verbs.**

The verbs whose infinitives end in ba, da, nga, la, ma, pa, sa, wa, etc., that is the verbs where the final "a" is preceded by a consonant, excepting "n". The stem of the verb is then obtained by dropping the final "a" only, as illustrated below,

<table>
<thead>
<tr>
<th>Infinitive of the verb</th>
<th>Meaning</th>
<th>Stem</th>
<th>Past Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>Roma</td>
<td>to catch</td>
<td>rom-</td>
<td>romga</td>
</tr>
<tr>
<td>Khejonga</td>
<td>to sit</td>
<td>khejong-</td>
<td>khejong-ga</td>
</tr>
<tr>
<td>Khela</td>
<td>to play</td>
<td>khel-</td>
<td>khel-ga</td>
</tr>
<tr>
<td>Khadupa</td>
<td>to grasp</td>
<td>khadup-</td>
<td>khadupa-ga</td>
</tr>
<tr>
<td>Phila</td>
<td>to become</td>
<td>phil-</td>
<td>philga</td>
</tr>
<tr>
<td>Plawa</td>
<td>to forget</td>
<td>plaw-</td>
<td>plawga</td>
</tr>
<tr>
<td>Khrom nanga</td>
<td>to cultivate</td>
<td>khrom nang-</td>
<td>khrom nang-ga</td>
</tr>
</tbody>
</table>

Once this distinction between the two groups is made, the conjugation of verbs is the same for both groups.

Moreover, at the same tense, the verb is the same for all the persons, e.g. the verb lina, to go, at the present tense is

| Ang lido, I go       | Ching lido, we go |
| Na lido, You go      | Nabur lido, you go, |
| Pe lido, He goes, (she, it) | Pibur lido, they go |

Unlike in English which adds a final "s" to the 3rd person singular, in Lalung the verb remains unchanged for all the six persons, it is so with all the tenses.
5. Indicative Mood – Main Tenses.

The main tenses in Lalung, most commonly used, are the Present Indefinite, Past Indefinite, and Future Indefinite.

The verb khejongha, to sit down, is given here below as an example, but any other verb could have been selected in its place.

A. Present Indefinite. Stem & do (or: ido if the stem ends in a vowel)

Ang khejongdo, I sit
Na khejongdo, you sit
Pe khejongdo, he sits (she, it)
Nabur khejongdo, you sit
Pibur khejongdo, they sit.

Similarly,

From the verb lamena, the present indef. is: ang lamedo, I go down

" hama      ang hamo, I ask for
" nina      ang nido, I look
" cholona   ang cholo, I run
" nuna      ang nudo, I see
" khonana   ang kholno, I hear

in the last three verbs, the i before the ending do is there because the stems of those verbs end in a vowel: cholo, nu, khona.

B. Past Indefinite. Stem & ga (whether the stem ends in a consonant or a vowel)

Ang khejongga, I sat
Na khejongga, you sat, etc ... (the verb is khejongga at all the six persons)

Similarly,

from lamena, the past indef. is ang lamega, I went down

" nuna      ang nuga, I saw

C. Future Indefinite. Stem & o

Ang khejongo, I shall sit
Na khejongo, you will sit, etc. ... (The verb is khejongo at all the persons)

Similarly,

From the v. hama, the future ind. is: ang hamo, I shall ask

" khadupa, ang khadupo, I shall grasp
" phila, ang philo, I shall become
" plawa, ang plavo, I shall forget
" khrom-nanga, ang khrom-nango, I shall dig
" thola, ang tholo, I shall roll

... etc,

When the stem of the verb ends in a vowel, a, e, i, o, u, then, by contraction, o becomes w, e.g.

from the v. krana, the future ind. is: ang kraw, I shall cry

" lamena, : angPWM,
" lina, : ang wliw,
" shona, : ang wshow,
" khaduna, : ang khaduw,
" chuna, : ang wchuw,
" phina, : ang phiw,
" rojana, : ang wrojaw,
... etc.
Outlines of Lalung Grammar

6. Other Tenses of the Indicative Mood.

A. Second form of Past indefinite, that is used in narrating events long past, or in quoting phrases said long ago.

This is a kind of Historic Past. The action evoked by it does not continue now. Stem & dom, ang khejongdom, I sat (long ago) na khejongdom, You sat, (long ago) (The verb is khejongdom at all the persons) etc.

Similarly,

Historic Past

fina, to go, gives pe lidom, he went (long ago) joyana, to sing " pe rojaidom, he sang plawa, to forget " pe plawdom, he forgot (completely) yina, to do " pe ridom, he did (long ago) sarjena, to make " pe sarjedom, he made phana, to cry " pe kroidom, he cried eha, to be (in a place) " pe thaidom, he was, he stayed trona, to be good " pe kroidom, he was good thuna, to see " pe nuidom, he saw phununa, to show " pe phunuidom, he showed phukhaina, to hide " pe lukhaidom, he hid hiona, to reach, to wash etc. pe shoidom, he reached, he washed

In the above, kroidom, thaidom, nuidom, shoidom, etc... the before dom is there because the stem ends in a vowel: kra, tha, u, sho,

B. Continuous Present, Future, and Past Tenses.

The verb thana, ( = to be in a place, to stay) is used as an auxiliary verb, after the stem of the main verb, for that purpose.

Continuous Present stem & thaido
Ang khejong thaido, I am sitting
Na/khejong thaido, You are sitting.
Pe khejong thaido, He, (She, it) is sitting
Ching khejong thaido, we are sitting
Nabur khejong thaido, you are sitting.
Fibur khejong thaido, they are sitting

Similarly any other verb has its continuous present formed in this way, e.g.

ang pase thaido, I am talking,
pe choloi thaido, he is running, etc...

Continuous Future Stem & thaw
Ang khejong thaw, I shall be sitting,
Na khejong thaw, You will be sitting, etc...

Continuous Past stem & thaidom
Ang khejong thaidom, I was sitting,
Na khejong thaidom, You were sitting, etc...

Note that the Historic Past of thana (thaidom) is used instead of the ordinary Past Indefinite (thaga) that would be more logical, but this is a peculiarity of the language.
7. **The Gerund.**

In Lalung as in English, the Gerund is the form of the Verb used as a noun, that is to say, it is a verbal noun.

*Example*: krana, to cry (infinitive) krawa, the crying (Gerund)
tama, to play (music) tama, the playing (Gerund)
thruna, to sow thruwa, the sowing

The Gerund is formed in one way or another, according to the division of the verbs into two Groups given earlier (no. 4).

**A. First Group of verbs: those ending with na.**

The Gerund is obtained by changing the final na into wa.

krana, to cry gives: krawa, the crying (Gerund)
lamena, to descend : lamewa, the descent
phina, to come : phiwá, the coming

**B. Second Group of verbs: those ending with ba, da, nga, la, pa, sa, wa, etc... (any consonant except “n”), and also with nna.**

The Gerund is exactly the same as the Infinitive.

shanga, to call gives: shanga, the calling (Gerund)
khejonga, to sit : khejonga, the sitting
honna, to say : honna, the saying

**Case-endings** As the Gerund is a noun, it has case-endings exactly as any other nouns, e.g.

Possessive Case: Hebe hongdo ai khejongoane thai, this is my seat. (litt: my place of sitting).

**POST POSITIONS and GERUND.** There are no prepositions in Lalung; the English prepositions have their corresponding meaning in Lalung, but as a postposition used after the Gerund, or after any ordinary noun, e.g.

in the middle of the meeting, khoujewa ne majo
after his going away, pe liwa duri
do as I do, ai riwa maha riboh (litt: like my doing)
before the minister's arrival, minister ne phujuwa ne ago
at the time of my childhood, ai korkha honge ne phoro
according to his words, peke honna maha,
etc...

The above are only a few examples, there are still many other English prepositions which are rendered in Lalung by a postposition, (see later no. 14).
8. The Participle

A. The Present Participle. stem & -mande

It represents an action still going on, or just done. Taking a hoe, he went to work, pakhru laimande, pe khrom-
manga liga.
Answering, she said, mat phuualmande, pe hon-ga, giving ten Rupees, I paid for the cloth, dos thaka osmande, ang re ne tamgo surija.

B. The Perfect Participle. Same form as the Gerund & duri

The Perfect Participle represents an action done some time ago.

Having stopped a little while, we reached the village in the dark, rangha chireia duri, ching kraiing showana andhar mung 
hongga.

Having seen me, he got angry, anggo nuwua duri, pe rang hongga. After drinking water, we sat down, ti nunga duri, ching khe-
longdom.

C. The Participle-adjective (or Verbal Adjective). Same form as the Gerund

Verb
Nithawa, to be nice,
Krana, to weep
Lenga, to be tired

Verbal-Adjective
nithawa (khum) a nice (flower)
krara, the crying (ones)
lenga korkhiarawgo khejong os = make the tired children sit down

An extensive use of this Participle-adjective is made in Lalung, in phrases where the English use the Relative Pronoun, (which does not exist in Lalung), e.g.

Those who have a basket will carry the soil, those who have a hoe will dig the ground,

kho-sedar tongara hago hora mano, pakhru tongara hago chuw. (litt. those having...) I shall give money to those who have done their work, ang khrom noca sibingrawa phuisa oso.

D. The Past Participle (Passive meaning) Stem & gara

The Past Participle has a Passive meaning, e.g.
The ball kicked by me, went very far. = ai lathegara bol khup 
chalai lo liga.
Ai chuigara mahai ne ha khup raw, the field dug by me has a soil very hard.

Similarly,
The people called by the Headman came all, Kangburane 
shanggara libingraw sokol lo phiga.
The work done by you was very nice, ne cholgara kam khup 
nithawga.

It is sufficiently clear from the above examples that the Past 
Participle is immediately preceded by the name of the doer of the 
action (noun or pronoun), in the possessive Case,
Kangbura ne shanggara libingraw, the people called by the Headman.
Ne cholgara kam, the work done by you,
... etc.
Like the Verbal Adjective, the Past Participle is used extensively in Lalung, in order to replace the non-existing Relative Pronoun in phrases of passive meaning, for actions done some time ago. e.g.

They buried the man who was killed by the tiger, mishane maregara libinggo phoga.

Only those who were called by the Committee will receive money, Komiti ne shanggaraw side phuisago mano.

N.B. When the action is still going on, or was done just a short time ago, the Verbal Adjective (para C. above) is used in place of the Past Participle, but its meaning is now passive. The passive meaning is clear from the fact that the verbal adjective is preceded, in every case, by the name of the doer of the action (noun or pronoun) in the possessive case.

Pe to ektale ai honna matman-go khonaido, (in place of: ai hon-gara)
he always listens to my words (litt. the words spoken by me)

Hebe to ai pasheva khangra. (in place of: ai pashegara)
This is the chopper chosen by me.

9. Subjunctive Mood

A. Subjunctive of wish  stem & thong

The wish may be a good one, or a curse. It may be in a Direct Speech, or Indirect Speech, e.g.

Direct Speech
Mindei nago por osthong! God bless you! (good wish)
Misha re chongkadi naburgo shithong!
Let the tiger and leopard devour you! (curse)

Indirect Speech
Ang mon hongdo na kumun hongthong.
I wish that you keep good health.

B. Subjunctive of condition.

<table>
<thead>
<tr>
<th>Condition about present or future</th>
<th>Condition about the past, that is: contrary to fact</th>
</tr>
</thead>
<tbody>
<tr>
<td>stem &amp; gai, or gai do, or gai bo</td>
<td>stem &amp; gaidom</td>
</tr>
</tbody>
</table>

verb expressing the condition

In case (1) the verb is in the Indicative present or future e.g. lido or liw
In case (2) the verb is in the Subjunctive Future Perfect

the other verb, expressing the result of the condition

stem & gam or stem & iam

if negative, e.g. ligam e.g. liyam
In the case (1) the condition is about something that still may happen or may not happen, e.g. "Ai pha now thagaido, pego rapong.”
If my father is at home, I'll help him (he may or may not be at home).

Khonana phrungo nokha kogai bo, ang liu.
Even if it rains tomorrow morning, I will go. (it may rain or not).

In the case (2), as it refers to something past and presently known, the condition is a mere supposition, contrary to fact: the things have happened differently, but suppose that they had happened like this. This case is sometimes called the Irreal case, e.g.

ai ma anga phuisa osgaidom, ang hado re pregam,
If my mother had given me money, (but she has not)
I would have bought cloth at the market.

ang Raja honggaidom, na Raini honggam,
If I were a King, (but I am not), you would be the Queen.

O Korakhi, na chidi hew tonggaidom, ai khai thigam be.
O Lord, if you had been here, my brother would not have died.

For that reason, the verb expressing the condition is always in the Subjunctive Mood in Lalung, whereas, in English it is generally in the Indicative Mood, preceded by "if”.

C. Stem & ombe or mbe. (negative: iambe)
Subjunctive special ending to express the idea of the English conjunction: lest.

hebego chideioboh, na plawombe, write this, lest you forget it
Atkhal laboh lamo, na koi lambe = Be careful on the way, lest you fall. (by fear of falling)

kiriawa chawa ne tropgo kaw halbob, na pimun-go chaimande thimbe,
Throw away bad food, lest by eating it you should die.
(= by fear of dying)

Be careful, lest they catch you!
Atkhal la, pibur nago romombe! (by fear of being caught)

This special subjunctive may be called: subj. of fear. The ending is ombe when the stem ends in a consonant, mbe when it ends in a vowel. In negative sentences, it becomes iambe.

Go quickly lest you should not reach, salang liboh na shotambe!

D. Subjunctive of Purpose. stem & thong (as the subjunctive of wish)

Thong is followed by bida, at times, as a stressing suffix. it conveys the meaning of the English conjunctions, in order that, so that.

Pibur kisha purago singjiga Tibaro phar pala phonthong.
They made a raft so that they could cross the Umiam river.

Pe khup khrom nangga tawe tino moshona phonthong bida.
He laboured hard in order to finish (the work) today.

Ching tinphudi lo tisham thinsham mai chaido, raithong bida.
We eat rice two or three times a day in order to be strong.

"Torgago awboh ang nana raithong!"
"Open the door so that I may come in."
10 Imperative Mood

A. Verbs of the first group, that is, those ending in "na".

The imperative is obtained by dropping that "na" and keeping the stem, that is to stay, the stem itself is the imperative. e.g.
from al ri, to look after Imperative: al ri, look after
" tahaina, to protect, " : tahai, protect

Often boh or thoḥ is added, for the sake of stress or emphasis,
e.g. from chireiba, to rest Imperative: chirei boh, rest
" khonana, to listen " : khonathoḥ, listen
" khaduna, to rejoice " : khadu, or khadu-boh, rejoice

B. Verbs of the Second Groups, that is those ending in ba, da, nga, etc.

The imperative is obtained by dropping "a" only. What remains is the stem, so, as in the First Group, the imperative is the stem of the verb, with an additional boh, or thoḥ many times, e.g.
from khola, to pick up, the Imperative is khol, pick up, take
" khejonga, to sit, " " khejongboh, sit down
" anthu phara, to kneel " " anthu phar, kneel down

N.B. As for the verbs ending in - na, na only is dropped, and one "n" is kept with the stem.
from tonna, to put, the imperative is ton, put
" phrimsa, to spread (in the sun), " phrimsboh, spread.
" honna, to say, " honboh, say
" chuanna, to put on " chun, put on!

Strictly speaking, the Imperative Mood can be used in the second person only, as it is used to give an order, that is in speaking to somebody. Thus the above examples all refer to the second person. Whether singular or plural, the imperative form is the same.

speaking to one person, khejongboh = sit down, you!
speaking to a group of people, khejongboh = sit down, all of you!

Yet, there is, in English, a kind of Imperative 3rd person, formed with the auxiliary verb: let,
let him go, let them go!

In Lalung the subjunctive of wish serves the same purpose, and therefore, can be considered as the Imperative 3rd Person, pe lithong boh! let him go!
pibur chireithong! let them rest!

In this case, not only boh is added to thong for emphasis, but also thil, or the, at times.
kraithongthil! let them cry!
lithongthei! let him go!

C. Unlike English, there is in Lalung a continuous imperative, formed with the stem of the verb, & tha, the imperative of the verb thana, e.g.
pegal ri la! take a constant care of him!
pego rahai la! keep on holding him!
skula li thahai! go to school regularly,
chinggo tahai la! protect us, (continuously)!

N.B. 1) The above rules for the formation of the imperative are slightly changed, at times, for reasons of euphony, e.g.
from phima, to come, the imperative is phei (not phi), pheiboḥ, from khonana, to listen, the ordinary imperative is regular, khona, but the continuous imperative is not regular, khonai tha!

2) Sometimes the imperative Mood "hai" of the verb hala is used as an Auxiliary of Stress, as in:
" beihai! look well!!
" phanje hala! send!!
11. NEGATIVE SENTENCES

At all the moods and, in each mood, at all the tenses, there is, in Lalung as in English, a way of writing the verb in the negative. Generally speaking, the negation in Lalung is "ia" or "cha", but, according to the tenses, it takes different forms, as follows, (the example is given with the verb krana, to cry)

<table>
<thead>
<tr>
<th>Mood and Tense</th>
<th>English verb</th>
<th>Lalung verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ind. Present Indefinite</td>
<td>he doesn’t cry</td>
<td>pe krawa ne cha</td>
</tr>
<tr>
<td>&quot; Future Indefinite</td>
<td>he will not cry</td>
<td>pe kraia</td>
</tr>
<tr>
<td>&quot; Past Indefinite</td>
<td>he did not cry</td>
<td>pe kraiam</td>
</tr>
<tr>
<td>&quot; Historic Past</td>
<td>he did not cry (long ago)</td>
<td>pe kraiam</td>
</tr>
<tr>
<td>&quot; Present</td>
<td>he is not crying</td>
<td>pe krawa ne chaido</td>
</tr>
<tr>
<td>Continuous</td>
<td>he won’t be crying</td>
<td>pe kraia hong thaw</td>
</tr>
<tr>
<td>&quot; Past Continuous</td>
<td>he was’t crying</td>
<td>pe krawa ne chaidom</td>
</tr>
<tr>
<td>Gerund or verbal n.</td>
<td>the non-crying</td>
<td>kraiawa</td>
</tr>
<tr>
<td>Present Participle</td>
<td>by nong-crying</td>
<td>kraiamaide</td>
</tr>
<tr>
<td>Perfect Participle</td>
<td>having not cried</td>
<td>kraiawa duri</td>
</tr>
<tr>
<td>Verbal adjective</td>
<td>non-crying (people)</td>
<td>kraiawa (raw)</td>
</tr>
<tr>
<td>Sub. of wish</td>
<td>let him not cry!</td>
<td>pe kraiatong</td>
</tr>
<tr>
<td>&quot; of condition</td>
<td>if he does not cry</td>
<td>pe kraigaaido,</td>
</tr>
<tr>
<td>&quot; contrary to fact</td>
<td>if he had not cried</td>
<td>pe kraigaaidom</td>
</tr>
<tr>
<td>&quot; Future Perfect</td>
<td>I would not have cried</td>
<td>ang kraiam</td>
</tr>
<tr>
<td>&quot; of fear</td>
<td>lest he should not cry</td>
<td>pe kraiambri</td>
</tr>
<tr>
<td>Imp. Mood 2nd P.</td>
<td>do not cry</td>
<td>ta kraboi!</td>
</tr>
<tr>
<td>&quot; 3rd P.</td>
<td>let him not cry!</td>
<td>pe kraiatong</td>
</tr>
</tbody>
</table>

Note that when the stem of a verb ends with i, the negative suffix ia becomes ya, e.g.

ang liya = I shall not go (in place of: ang lia)  
pe phiham = he did not come (in place of: pe phiham)

12. THE FIRST PERSON SINGULAR.
A special feature of the Lalung language.

As in English, the third person singular has a peculiarity of its own in the present tense, so, in Lalung, it is the first person singular which is sometimes different from the others, and this occurs, not only in the Present Tense, but in all the Tenses. The peculiarity is this:

The personal pronoun ang is repeated after the verb, and united to it by contraction, e.g.

In place of: ang liw, they say: ang ling (liw & ang)  
I will go

" : ang phanjew, " : ang phanjew (phanjew & ang)  
I will send

" : ang phido ," : ang phido (phido & ang)  
I come

" : ang rindon ," : ang rindon (rindon & ang)  
I come

" : ang miniga ," : ang miniga (miniga & ang)  
I come

As the personal pronoun is included in the contracted form of the verb, it is often omitted before it, e.g.

In place of saying: ang phing, they say only: phing. I’ll come


This contraction is also found with the negative forms,

In place of ang liya, they say: liya, I shall not go

" : ang siwa ne cha ," : siwa ne chang, I do not know,

In place of: pekha maha ang riya khah, they say,

peka maha riya khang, I shall not do it any more.
The negative form of the verb mojong, to be willing

The negative of mojong should be: mojong, yet in speech it is: mojia; I am not willing: ang mojia or mojiang

pe mojia khah, he is not willing any more.
ang mojia khah, or mojia khang, I am not willing any more.

This is probably the only irregularity in the conjugation of the verbs in Lalung. Mojia seems to be a contracted form of mojongia.

pangai lo musi tonga now, ang thona mojiang,
in a house infested with rats, I am unwilling to sleep.


A. Must, should, ought to, = infinitive & mano
(Negative form: infinitive & nangi)
You must go, na lina mano
You ought to give me twenty Rupees, na anga ikhuri thaka osa mano
I should help this old man, ang pe bureigo rap osa mano.
They must not begin now, pibur etha choren nangi
The buffaloes must not eat the paddy, misraw maigo chana nangi.

B. May, might, indicative mood & mano
(Negative form: negative of indicative mood & mano).
The Head Master may be at home, Head Master now thaido mano,
Perhaps will my father come today, tawe tino ai pha phiw mano.
The B.D.O. may not be in the Office, B.D.O. opich ningo cha mano.
May be the children did not eat, korkhiaraw mai chiaam mano.

C. Can. infinitive & phono, or raw, or siw.
(Negative form: infinitive & phonia, raia, siya)
I can carry one maund, ang monshago hora raw,
We can cut this paddy today, ching hebe maigo taw rana phono.
He cannot remain quiet even ten minutes, pe dos minit bo slonge thana siya.

We cannot weed all this field in one day, ching hebe phadargo tinshaw haphanna phonia.
Provided that you do not make my horse run fast, you can take it, Na chidi ai korago choloi osiagaido, pego tuna phono.
D. It is allowed to...
   subjunctive & thango (neg. thangia)
   It is allowed to go this way, not that way. - Hebe lamo ligaido.
   thango, pe lamo se thangia.

E. Dare
   infinitive & asong manna
   (Negative form: inf. & asong mania)

   Dare you go into the jungle at night?
   Na horo lo krom ninga lina asong mano na?
   He dared not answer me, pe anggo mat phuwalas asong maniam.

F. Need
   kam tonga, kam nanga, iaw nanga.
   (Negative form: kam cha, kam nangia, iaw nangia)

   The subject, which is at the Nominative Case in English is in
   Lalung at the Dative Case instead. This is a special construction
   in Lalung.

   I need your help = ne rapago anga kam tango
   (litt. there is need of your help to me)

   He still needs his father and mother = pene ma-phago pena aro
   kam nango. (litt. there is still need for him of his
   father and mother)

   I need this sickle = hebe khaji (go) anga iaw nango.
   I do not need him. = anga pego kam cha.

G. Make
   stem & osa
   Imperative: stem & os
   (Negative form: stem & osa Imperative: stem & ta os)
   (or: ta & stem & os)

   Show me your house (litt. make me see) = ne nogo anga phumui os
   Make him run = pego choloi osboh
   Do not make the baby cry = nunai lurigo ta krai os (or: krai ta os)
   Do not make the old man angry: bureigo rang hong ta os.
   My friend did not make me get money: ai chor anggo phuisago
   man osiam.

   Do not make the horse run: korago choloi ta os.

H. Verbs re-inforcing the meaning of the main verb. They
   are the auxiliary verbs hala, tonna, lina, (motion), thana (continuity)
   e.g. kaw hala = throw away ; phew tonna = put to sleep (a baby)
   khal lina = run away ; khejong thana = to be sitting, etc...

   The use of the verb “thana” for expressing the continuity of
   the action has already been expounded in Lesson no. 6 para B about
   the continuous Present, Past, and Future of the Indicative Mood.

   When the main verb is Thana itself, then the continuity of the
   action is expressed, either by repeating Thana; or by using lana
   in place of thana, (which avoids the repetition of thana)

   pe puh thai thaga,
   or: pe puh thai laga, he is staying there (for good).
14. Lalung equivalent of some English prepositions and conjunctions.

A. While... Perfect Participle & mana
This is found in both affirmative and negative clauses, e.g.
Pe liwa mana, koga, while he was going, he fell
Pibur thoia mana rojaga, while they were not asleep yet, they sang.

The auxiliary verb thana is also used in these sentences, to express continuity,
Laigo lekhe thawa mana, kumthi kogang, while I was reading the book, I fell asleep.
Pibur phi thawa mana, lengan khejongga. While they were coming, they got tired and sat down.

B. No more. stem & ia kah
Pe miniya kah, He will not laugh any more.
Ching hebe kuthigo chaia kah.
We shall not eat this fruit any longer.

N.B. The contraction of the First Person singular, as said in No. 12, is also done after “ia kah,” e.g.
I will not go there any more. Ang pujing liya khang.

C. Not yet. Gerund & ne cha.
He has not gone yet. Pe liwa ne cha.
They have not forgotten. Pibur plawa ne cha.
Outlines of Lalung Grammar

At the First Person singular, as above; there may be contraction:
I have not understood yet. Ang khonana siwa ne chang.

D. Because, since, on account of,
Gerund & ne
I thank you because you have helped me,
Na anggo rap osa ne, ang nago khrumdo.
Since he came here, I paid my debt to him
Pe hejing phitwa ne, ang pena ai tahargo sufigang.
On account of the wintry cold, I fell sick,
Segana ne, Agon maso, tuk khak koidom.

E. For the sake of, for, Noun, pronoun or Gerund & ne panthaw,
" " " & na mushi
For my brother's sake, I have ploughed this field,
Ai kojale panthaw, hebe phadargo halwaigang.
I did this for you. Nabura mushi hebego rigang.

F. Until, up to,
Gerund, (or noun) & na thuke
Until I die ai thiwa na thuke
Until tomorrow khonana thuke
We shall work up to sunset, sal kowa na thuke ching khrom cholo.

N.B. If the word ends already with na, then they do not repeat
the na before thuke, as in the above example: khonana thuke,
(khonana = tomorrow), they do not say: khonana na thuke, but
only: khonana thuke.

G. Completely, — khun,
Suffix expressing completeness or perfection of the action.
chreiyakhun lo, without any rest at all, (adv)
ang plawkhun-ga. I completely forgot (past Tense)

H. As, like
Gerund (or noun) & maha.
ne pha riwa maha riboh, do as your father does.
hadi maha pe raw, he is as strong as an elephant.
siyawa maha pe riga, He did as if he knew nothing.

I. By virtue of, the merit of,
ne shoso
Pene thiwa ne shoso, ching sokol erega.
By virtue of his death, we all escaped,

J. Except, excepting
does not exist in Lalung. They express it differently, e.g.
All must go, except those who are sick,
sokol lina mano, tuk hongraw side liya.

K. Without
chagai bo
I can do this work without him.
Pe chagai bo, hebe kamgo rina phonong.

L. Against
go mushunge lo.
They spoke against him
pego mushunge lo pibur pashega
Do not stand witness against your father
Ne phago mushunge lo sakhi ta ting

M. In front of
ne mokhango. (mokhangjing, if motion)
They sat in front of the youngmen's house.
Pibur shami ne mokhango khejngdom.

N. In the middle of
ne majo. (maja if motion)
In the middle of the village, krai ne majo.
The boat went into the middle of the river,
naw tonga ne majo liga.
Outlines of Lalung Grammar

O. Behind
   ...ne andalo, ...ne khelango
   (ne andaljing, ne khelangiing, if motion)
   Behind the forest, krome khelango
   Behind the hill the sun set, makha ne andaljing sal koga.

P. Above, on top of, on, upon,
   chaw, chajing.
On the branch of the tree, phangtali chaw
Above the mountain, makha chaw

Q. Below, at the foot of,
   ...kuriw.
   Prostrate at your feet, ne iathong kuriw khrupe koimande,
   Below the shelf I put my box, shang kuriw ai phakosgo ton-gang.

R. Inside, outside
   ningo, ne paiaro
   Inside the house, no ningo
   outside the village, krai ne paiaro

S. Before, ahead of (in time and in space)
   ne & ago, age, aging.
   We went ahead of them, ching pibure aging liga.
   Before leaving I shall eat rice, liwa ne ago mai chang

T. After (in time and in space)
   ...ne khelango, (khelangiing if motion)
   I reached after you, ne khelango phijugang
   After taking my bath, I rested, hanshowa ne khelango, chireigang.

U. From
   ...ne phana
   From the beginning, chorewa ne phana
   I am coming from the market, hade phana phidong

V. Beside, on the side of,
   ...ne khandaw, or: khandaw
   (if motion, khandana, jing)
   Sit down beside him, Pene khandaw khejong boh!
   He went outside the village, pe krai khandana liga.

W. With, to.
   ...ne thao, ne thaina, ne thajing
   Go and speak with him, (or: to him), Pene thao pasena liboh!
   Going to his father, he asked pardon.
   Pene pha ne thajing liwa duri, pe map hamga.

X. Towards, about.
   ...ne shumu.
   Go towards that house (= in the direction of that house)
   Pe no ne shumu liboh!
   He spoke to me about that matter.
   Pe to pe-mate shumu angare pasega.

Y. Throughout, during.
   ...ne murukgo.
   During thirty years, ikhuri dos poshide murukgo,

Z. Without
   ...chawa
   a man without sin, phap chawa libing (see also K. above).
15. THE ADJECTIVE.

A. Many adjectives are formed from the participle of the verb, e.g. krowa = good, comes from the verb: krowa, to be good nithawa = nice (to see), comes from the verb: nithawa, to be nice, etc...

Others are genuine, there is no verb similar to them, e.g. takhat = bad mannered, etc...

Most of the adjectives are the same in both genders, a few only have the masculine in a, and the feminine in i, e.g. paphra, unfortunate (man) paphri, unfortunate (woman) penga, mad (man) pengi, mad (woman) pawal, stupid (man) pawli, stupid (woman)

B. Degrees of comparison.

Comparative: more, (or—er) = arsih than = na khuli

I am heavier than you. Ang naga khuli arsih erlew. This work is more difficult than that one. Hebe kam to pe kama khuli arsih sandi hongdo.

Superlative: They use: sokola khuli = than all. e.g. This boy is the heaviest. = Pe korkhia to sokola khuli erlew She is the best woman in the village, Pe margi to krai ne majo sokola khuli krow. (or = sokol margi rawa khuli krow.)

C. Numeral adjectives.

Cardinals The cardinals (or numbers) are as follows,

<table>
<thead>
<tr>
<th>Cardinal</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 kisha (*)</td>
<td>8 attha</td>
</tr>
<tr>
<td>2 kining (*)</td>
<td>9 nutha</td>
</tr>
<tr>
<td>3 thinha (*)</td>
<td>10 dotha</td>
</tr>
<tr>
<td>4 chartha</td>
<td>11 egarotha</td>
</tr>
<tr>
<td>5 phasta</td>
<td>12 barothe</td>
</tr>
<tr>
<td>6 chuitha</td>
<td>13 terothe</td>
</tr>
<tr>
<td>7 sattha</td>
<td>14 chuidhtha</td>
</tr>
<tr>
<td>21 ikhuri kisha</td>
<td>41 tikhuri kisha</td>
</tr>
<tr>
<td>22 ikhuri kining</td>
<td>60 thinkhuri</td>
</tr>
<tr>
<td>30 ikhuri dotha</td>
<td>61 thinkhuri kisha</td>
</tr>
<tr>
<td>31 ikhuri egarotha</td>
<td>79 thinkhuri unnistha</td>
</tr>
<tr>
<td>38 ikhuri atharotha</td>
<td>80 charkhuri</td>
</tr>
<tr>
<td>39 ikhuri unnistha</td>
<td>81 charkhuri kisha</td>
</tr>
<tr>
<td>40 ti khuri</td>
<td>100 phashkuri or: sosha</td>
</tr>
</tbody>
</table>

The ordinals.

Apart from "ag siwanta" = the first, the ordinals in Lalung do not exist. They use the cardinals in place, and the meaning is

(*) for men, women, children:

1 = saja
2 = saning
3 = thinjona
4 = charjona, etc...
understood from the context, or they use the cardinal together with the word: nombre e.g.

I am the second in my class, ang class ningo kining korkhia that fourth house is where I live, pe chartha nombre now ang thaido.

When it is an ordinal referring to time, (days, months, years) then they say like this:
Thin tine tino = the third day (litt. the day of 3 days).
Phas rape rapo = the fifth time,
Sat poshore poshoro = the seventh year, ... etc.

Indefinite
Any, indakhi indakhi; indapha indapha.
All, sokol
A few, kisha kining, (or: saja saning) (litt. one or two)
A little, sai, sai sai, shothra,
Many, panga, pangai lo,
A group, some, prangsha, bahaksha, chahaksha,
Much, khup, pangai lo,

Distributive
The adjectives each, every, do not exist; they use the suffixes phudi and muri, in their stead, e.g.
Everyday, tinphudi
Every morning, phrungphudi
Every evening, piyalphudi
Every market day, hadphudi
Each house, no muri.
no muri lo saja libing phina mano, one man from each house must come,
lbing phudi pakhu kaitha laba mano, each man must bring a hoe.

Numerical suffixes jona, tha, khon, khona, dal, etc...

It was said above that the Lalungs use:
Saja, saning, thin jona, charjona, phasjona, ... for counting men, and they use:
Kisha, kining, thintha, chartha, phastha, ... for counting things

This is a very general way of putting it, because there exist for things other suffixes than “tha”, according to the shape of the things counted, or their species, etc...

Khon, khona for flat things like books, clothes, ...
Khonsha, khonnung, thinkhon, charkhon, phaskhon, ...
or: "thinkhona, charkhona, phaskhona, ...
Mean: one, two, three, four, five,
e.g. mathi khonsha = all the surface of the earth

Dal, for round and long things like bamboos, pencils, pens,
Dalsha, tidal, thindal, chardal, phasdal,
Mean: one, two, three, four, five,
Kaw, for counting the parts of a solid 3-dimensional object, like the various spare parts of an engine, of a blasted rock,
Kawsha, tikaw, thinkaw, ... = one, two, three, ...
Mon for expressing the weight (monsha = 40 kilograms)
Monsha, timon, thinmon, ... = one maund, two mds, three mds.
Khop for counting words, beatings (on drum, etc).
Khopsha, tikhop, one word, two words,
e.g. khopsha tikhop pasew, I will say a few words

Konta, for counting the time: kontasha, tikonta, 1 hour; 2 hours.
Sham, or rap, for counting the number of times a thing is done
Shamsha, tisham, or: rapsha, tirap = once, twice ...
Phas, for counting the sides.
Phassha, tiphas, one side, two sides
  e.g. phassha, ikhurijona tongo, phassha, phondrojona side, on
      one side there are twenty people, on the other, fifteen only.
Chariphaso, or chariphase, on all sides (litt. on the four sides).

Phal, for counting sides of a divided element
  e.g. Khoja Litsagor ne ti tiphal hongga, the water of the Red Sea
      was divided into two parts.

The fraction $\frac{1}{2}$ (one half) can be expressed in a number of ways,
  e.g. charkonta arasha, four hours and a half.
  thinnon dangsha, three maunds and a half.
  lam shosha, half way
  titin sal phung sha, two days and a half.

Demonstrative Adjective:
  Singular: Hebe = This  pe = that
  Plural: Himun, himin, = these; pimun, piman = those

Hebe korkha rawa hongdo, pe korkha raiawa.
This child is strong, that child is not.

Himun masuraw ai hongdo, pimun masuraw se ne masuraw
hongdo. These cows are mine, those are yours.

Interrogative Adjective:
  Inda? = Which?
  e.g. inda libinga osong? To which man shall I give?
  Pakha? = Which?
  e.g. pakha no? Which house?
      pakha kraina ling? To which village shall I go?
  Inda phot? For which reason? Why?
  e.g. Inda phot na pekha rige? Why did you act like that?

16. DEMONSTRATIVE, INTERROGATIVE, AND RELATIVE PRONOUNS.
   MISCELLANEA.

A. Demonstrative: Hebe, pe, hibur, pibur, this, that, these, those.

B. Interrogative: Char = Who? Chare = Whose? Chara = to whom?
    Chargo = Whom? Indago = What? (acc.)

C. Relative Pronouns.

The Relative Pronouns who, whose, whom, which, that, do not
exist in Lalung, but, as already said in Lesson no. 8. para C, the
Lalungs make up by using extensively the verbal adjectives, e.g.

the man who came this morning is my uncle,
tawe phrungo phiwa libing ai asa.

dirty children whose hands are dirty must wash them immediately,
ka kharbara honga korkhia rawa shona mano.

give this book to the boy whom you see over there,
poi ne nuwa mewa korkhiana hebe laigo os

dirty rats fear to come to the house where there is a cat,
miaw tonga nona musiraw phina kheno.
D. Miscellanea

Reflexive Pronouns and Adjectives.

Othong (pron.) = himself, herself, itself, myself, yourself, ourselves, yourselves, themselves.

He cut himself with a knife, pe othonggo rai laga tapre.

She worries much about herself, pe othonge panthaw khup mon khosoido.

They hid themselves in the forest, pibur othonggo lukhaiga krom ningjing.

Othe’ (adj.) = my own, your own, his own, her own, its own, our own, your own, their own.

Cain killed his own brother Abel, Cain othe kojal Abelgo marega.

He saw his own buffalo from far away and recognized it.

Pe othe misgo chala ne phana nuimande chini man-ga.

Peter told his mother to go, Peter othe mago lina hon-ga.

Indefinite Pronouns

Ko, konong, (pron.) = the people, they, the others.

Konong pekha maha pasew, the people speak like that.

Kononggo chakhemia ta pase, do not speak ill of others

Kone malgo shor ta khel, do not steal the things of others

Kone so-hajargo as ta hong, do not covet the wealth of others.

Reciprocal Pronouns

Kuthi, othong kuthi, = each other, one another.

Pibur othong kuthi pasega, they spoke among themselves.

Nabur othong kuthi thadok tari, do not cheat one another.

N.B. libing kuthi = among men.

Korkhiaraw kuthi = among children.

Use of ga, numbe, se, in Lalung.

ga. It is a euphonic particle found oftener in interrogative sentences, but also in others, e.g.

pe libing ga char hongdo? Who is that man?

numbe. Similarly it is a euphonic particle used to lengthen short sentences, in poetry or public speeches to make them more balanced. It has the meaning of: “is not it?” in English, or “don’t you think so?” e.g.

but lawago athkal laboh, sot lo padi numbe?

think of the judgement, really how will that be?

se is a suffix which has the meaning of instead, it marks an opposition between two phrases, e.g.

hebe phuisago ne khaina ta os, thebo ne phana se os boh.

do not give this money to your elder brother, but to your father.
17. THE ADVERB.

They are either derived from a verb, or a noun by changing the last vowel into "e" (or adding "e" if noun ends in a consonant).

E.g. nithawa, v. to be nice, gives nithawe, adv. nice (to see)
khanathawa, " " khanathawe, nice (to hear)

Or words of their own
E.g. krip krip = slowly, gradually.

Lo" is often added as a re-inforcing particle, e.g. nithawe lo.

A. Adverb of Time.
Ago, before
Kheblanga, afterwards
Etha, now
Ekpare lo, suddenly
Parpahudi, every week
Hadpahudi, every market day
Chomaipahudi, monthly
Phrungo, in the morning

Sallo, by day,
Taw, tutiino, today

Khangsha ne khelango, after a while
Khona, yesterday
Sone, the day before yesterday

Thamne, three days ago
Porme, four days ago
Nurme, five days ago
Surme, six days ago

Age, age duri, long ago
Khanana sonena, in future
Etha etha, immediately
Akhana, later on
Phrunepahudi, every morning
Piyalpahudi, every evening
Poshorpahudi, yearly
Piyalo, pialinge, in the evening

Horo salo, day and night
Nineha lo, the whole day
Horsha lo, the whole night

B. Adverb of number, or quantity.
Shamsha, rapsha, once
aro-shamsha, again
shampahudi, every time
shothra, a little
shothra chalai, a little far,
(verb) & ia khah, no more

Tisham, tirap, twice, etc...
Khuri bo sham, often
(lit. 20 times)
Ektabe, always
Shothra, honga duri, after a little while
Chakakhah, there is no more

C. Adverb of Place.
Hewa, hewa, hejinge, here
Agio, aging, ahead, forward,
Khelango, jing, behind
Chaw, chana, chainge, up
Kurio, down below,
Lanthe, lineewise,

Puh, pahjinge, there
(puhe = of there)
Poi, there (far away)
Hejinge pahjinge, everywhere
Charpha lo, on all sides,
everywhere
Raphe lo, sorre lo, all around,
inside
Ningo, ningo, nginge, in,
Pataro, pafarge, outside.

D. Adverb of manner.
Kumun lo, krowa lo, well,
Leve lo, straight,
soman, together
Rumme lo, "successively
Bo, also
Salang, rapidly
Hajai, lo, loud, strenuously,
Pekha leve, and so on,

Kriawa lo, badly
Enetha, gratuitously, free,
Pekha, pekha maha, so, thus,
like this
Pekha maha hongia, not like this,
Monkoware, with pleasure,
please, most willingly.
Boh, definitely, resolutely
Krip krip, slowly, gradually,
softly,
Slonge, noiselessly
De, side, only.
E. Adverb of Degree.

arsih, more
khup, pangai lo, very.
sai, sai sai, a little,

khom, less.
tsih, pisih, so, so much,
slake lo, completely.

F. Adverb of Reasoning.

pekha lo, pekhane lo, hence.
peschna, pe duri, then.
pene panthaw, therefore.

G. Adverb of Interrogation.

Patho? = Where? (no motion)
Pajing? = Where? (motion)
Pajinge phana? = Where from?
Pakhala? = When (future)?
Pakhal? = When (past)?

Patho ne no? Where is your house?
Pajing lina? Where are you going?
Pajinge phana phido? Where do you come from?
Na phakhala lio? When will you go?
Na pakhal phiga? When did you come?

Padi? = How?
Khuitona? How many? (men, children)
Khuitha? How many? (things, animals)
Khuidal? = "
Khuitona thiga? How many died? (men)
Khuhkhon? = "
Na khuitha haldo? How many do you want? (things)

H. Adverb of Answer.

Oidi! Yes!
Cha! No! (= there is none)
Hyngia! No! (= it is not like this)

The English adverbs expressing various degrees of certainty, e.g. surely, probably, perhaps, do not exist in Lalung, but Lalungs express the idea conveyed by them in their own way, e.g.

Surely
Ang kumon lo sado, I know it well (= Surely, certainly)

Probably, perhaps.
Pe phio mano, he may come (see Auxiliary Verb may no. 13)
(= he will probably come).
Pe phiya mano = he may not come (= he will probably not come)

I. Adverbial Expressions.

chadi with verb & gai bo, whatever
chadi honggaibo, whatever may happen, at any rate,
chatho honggaibo, anywhere, wherever,
char honggaibo, whosoever,
chakhala honggaibo, at any time (future)
pakhalpha pakhalpha, at any time (past)
jolom joloma lo, jolomsha, without end
chakhala & negative verb, never more (chakhalbo, never in the past)

Chadi honggaibo, khonana ne nona ling. – Whatever may happen, I will call at your place tomorrow.
Char honggaibo angare ligaido, ang mon plengo. – If anybody will come along with me, I shall be very pleased.
Ang nago pakhalpha pakhalpha bo (or: chakhal bo) lak maniam.
– I have not met you at any time, yet.
Ang nago chakhalabo mon kira riya khang, I shall not grieve you any more.
Pe chadi hon-gaibo, whatever he will say.
18. THE INTERJECTIONS

The Interjections are not many in Lalung. Here are a few:

Aiau! = Aye! (surprise)
Bai! (when feeling hot)
Ush! (when feeling pain)
Te, ish, ade, (when seeing something nice)
Hey, (when calling) = Hello!

19. THE CONJUNCTIONS.

A. There are some Conjunctions, in Lalung, yet they are not as many as in English, because, the verb-ending, in some cases, carries in itself the weight of the Conjunction, as already stated in Chapter 9, para B and D, about the Subjunctive Mood.

Here are the Conjunctions in Lalung,
aro, re, = and, as well as.
thebo, = but
na, = or (in some kinds of phrases only)
indana, = because, since
chasih lo ... isih = as much as, the more ... the more ...
side hongia, thebo = not only, ... but
thango ... thango = either ... or
pekha hongmande bo = yet, however

B. The following English Conjunctions do not exist in Lalung, but the Lalungs make up the idea expressed by them in their own way, as shown,

in order that, so that, — verb & thong (Subj. of purpose)
on condition that, provided that, — verb & gaido (Subj. of condition)
even if, — verb & gai bo (Subj. of condition)
as though, as if, — gerund & maha rina
as soon as, — gerund & duri lo,
lest, — verb & ombe (Subj. of fear, see no. 9C).
that, — there are various ways of expressing, according to the type of sentence (see Noun Phrases later)
if, — chadi, chidi (often omitted as the Subj. of condition conveys the idea of “if”.)
Examples on para A.

The snake bit you because you tramped on it. — Chubu nago chuga indana na pego kashewa ne.

Whether tomorrow my father will come or not, I do not know.
— Khonana ai pha phiw na phiya, ang siwa ne cha.

As much as I can give, I will give you. — Chasii osa phonong, isth naga osong.

He got drunk not only once but two-three times. — Pe chunga shamsha side hongia, thebo tisham thinsham.

Either give me money or rice, that will do. — Na phuisago osgaido anga, thango, ronggo osgaido thango.

He is poor, but not stingy. — Pe tukhia hongdo, thebo pe khustia hongia.

He ran fast, yet he did not catch the Bus. — Pe salang chologa, pekha hongmende bo Bus ga rigo maniam.

Sing either a song or a Psalm. — Kisha kit hongiagaido kisha salm rojaboh.

Examples on para B

Even if it rains tomorrow, I will go to work, — Khonana nokha kogai bo, khrom nanga ling.

He walks as if he were tired. — Pe lenga maha rimande kodardo.

He pretends to be sick. (= He does as if he is sick) — Pe tuk kwaa maha rido.

As soon as the rain stopped, he went away — Nokha khala duri lo, pe liga boh.

Hurry up, lest you should not reach this evening. — Khor os, nabur piyalo shoiambbe.

Tell him that he must come. — Pego hejing phina honboh!


A. Noun Clauses.

The questions: What do you want? What did you say? Did you forget anything?
can be answered

either by a Noun: I want my hat, I said a harsh word, I forgot my umbrella.

or by a Clause: I want to see my mother, I said that he is a fool, I forgot to pay my house-rent.

For that reason these Clauses, which substitute for nouns are called Noun Clauses. In Lalung the verb of such Clauses will be generally at the infinitive, e.g.

the child wants to go home, korkhia nona lina haldo,
I told my small sister to go, ang nanawgo lina kusigang.
Rona’s aunt wanted to beat her, Rona ne asi pego khop osa hamga.
I like to walk in the forest, ang krom ningo kodara mon krow.

Do not be afraid of not getting, maniana ta khen.
Ramsing does not like hunting, Ramsing sikara lina mojia
I forgot to tell him, ang pena kusina plawdom
I told him that he is stupid, Ang pego penga hon-ga.

B. Adverb Clauses. The questions: When will you go? Where do you stay? Why did you go away? How will you pay? etc... can be answered by an adverb or adverbal expression: I will go tonight, I stay outside the village, I went away out of anger, I shall pay in cash.

or by a Clause: I shall go when I am ready, I stay there where you see the big tree, I went away because I was angry, I shall pay as soon as I can.
For that reason these Clauses— which substitute for an adverb or adverbial expression—are called Adverb Clauses. The verb involved in them takes in Lalung different forms, according to the kind of Clause. The following examples will give ample illustration:

Clause of:  
Sentence:  
Translation:

**Time:** I will go home when I want = Ai mon honga ne phoro nonaling.

**Place:** You can stay where you are = Ne thai lawa ne thaio na thana phono.

**Purpose:** He took his lance that he might defend himself against the bears = pe othe shathigo langga othonggo phalukrawe phana tahaina phonthong.

**Cause, Reason:** Because I love you, I shall help you = ang nago khakod hongane rapong.

**Condition:** Come here, if you like = na chidi mon krogaido, hewa phoi.

**Result, Consequence:** He worked so hard that he ploughed the whole paddy field in one day = Pe khup sandi rimande khrom nangane phadar kishago tinshaw chuga.

**Concession:** Although I forbade you, you danced the whole night = ang nago horshalo misana solagai bo, na misaga.

**Comparison:** He is stronger than you think = ne atkhala khuli, pe arsh raw. (see also no. 15, para. B.)

He is as good as you say = ne honna maha lo pe krow.

C. Adjective Clauses. Similarly, in a sentence, a clause may substitute for an adjective. e.g.

This is a most beautiful flower (adjective)
This is a flower whose beauty is greatest (clause).
The curved knife is mine (adjective)
The knife the blade of which is curved is mine. (clause).

Such clauses are called adjective clauses. They are generally expressed in Lalung by the gerund or verbal adjective. e.g.

The dogs that bark do not bite, shunga khugriraw chiya
The house where I live belongs to my mother, ai thawa ne no ai mane no hongdo.
He was buried on the spot where he died, pene thiwa ne thaio pego phoga.
Mary had a little lamb with fleece as white as snow, Meri ne kisha nihorkhumul maha pholowa khumul tonga metprun tongo.
21. **Imitative Words.**

There are pairs of words, in English, that go together, the second serving to re-assess and round off the meaning of the first, thus making the expression more forceful, as, for example,

this is *part and parcel* of our inheritance  
he could not stand the *stench and filth* of the environment.  
Do not *dilly-dally*!  
He had to reckon with the *hue and cry*.

These second words, which follow the main words are called imitative words or doublets. There are also a good number of them in Lalung, even more than in English.

Here are listed some

The second word has often a meaning of its own which is complementary to, and completes, the meaning of the first word, e.g.

no ha, the house, the household (no = house, ha = land).  
chana nunga, to eat (chana = to eat, nunga = to drink).

Sometimes it has no meaning of its own, it is only a kind of echo, so to say, a way a little different of repeating the first word, e.g.

mindu maidu, the pot (mindu = pot, maidu has no meaning).  
rong rusi, merry making (rong = merry making; rusi has no meaning).

Here are some of the imitative words in Lalung: (the list is not exhaustive)

*ta tathong*, the hands  
(*tathong = foot*)

*muk mukor*, things

*mis masu*, buffaloes  
(*masu = cow*)

masu kora, cows, (animals in general)  
prun mahar, goats  
luk porda, people  
khul pangos, relatives  
sandi pilei, suffering  
sasti pilei, punishment  
kut nad, songs  
tuk khak, sick  
por pista, blessing  
chor pahai, friends  
tora chuwa, big people  
siwa ronga, learned people  
tama shupa, play (instruments)  
pol pudi, strength  
mahi shong, the earth  
sal chonai, the sun  
cheng chabor, vegetables  
kha mon, heart  
khaduwa monduwa, joy  
krom jom, work  
hangkor singgor, trouble  
so hajar, wealth  
kra burei, old  
buri buror, old people  
chuia chuithu, animals  
khinfuri khrumudi, insects  
chuitiki chuiphas, everywhere  
no chaw no kuri, thawa raw, neighbours  

(kora = horse)  
(mahar = fox)  
(chuwa = tall)  
(shupa = to blow)  
(pudi = device)  
(chonai = moon)