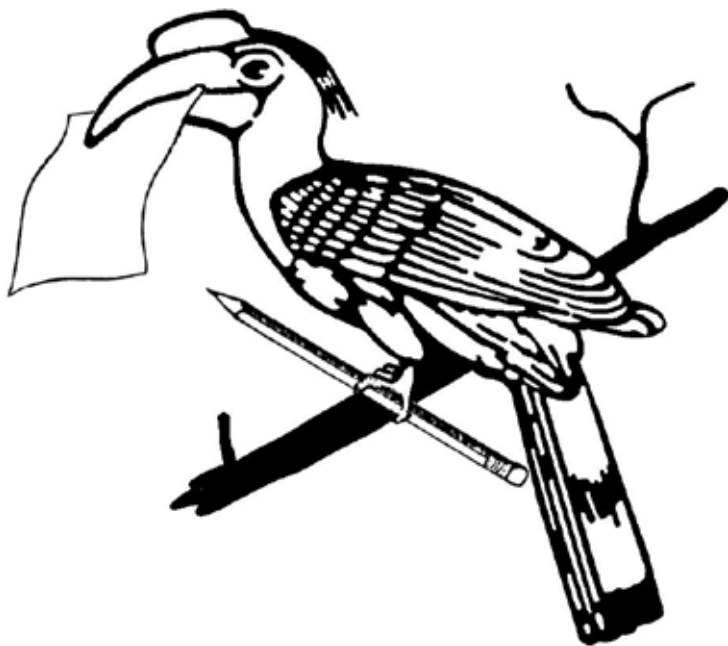


Chin Writers' Handbook



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Preface

In 2003 I met with a number of Falam speakers who were interested in promoting literacy and writing among the Falam Chin people. We began to work together to write a primer, but it quickly became evident that there were many issues that needed to be resolved before we could write such a book. We set the primer aside and began working on a Writers' Handbook that would guide not only our own work but the work that had begun on a new Falam Bible translation. We were blessed because there were already organizations and groups among the Falam people with the goal of promoting writing and literacy. In 2005 for the first time I met with representatives from groups who were interested in promoting writing. Ever since we have met regularly in large groups and small to work on guidelines for writing.

I earned my Ph.D. in socio-linguistics and reading education from the University of Texas, Arlington, in 1998. Since 1995 I have worked in the area of literacy and linguistics in Africa, South America, and Asia, but my primary focus has been the Chin languages of Myanmar and Northeast India. When we began working together, I did not think this would be such an arduous task. I thought we would follow the guidelines for practical grammars laid out by others more experienced than myself, but to this



Connie Champeon, Ph.D.

day, I have found nothing like what we have set out do in preparing the Falam Writers' Handbook. To my knowledge it is the only handbook of its kind for a language that does not have established schools for its study and development.

This is a practical book. It is not theoretical or prescriptive. It is not for the purpose of teaching foreigners to speak Falam or for publication in linguistics journals. Its purpose is to enable Falam speakers to write their language well. By helping Falam speakers write consistently and clearly, we hope Falam writers will enjoy reading their language more and understand better what they are reading.

This is the product of hundreds of hours of labor, not just my own but of dozens of people. If I were to try to name them all I would fail miserably and slight many people. I could not name all who contributed, edited, proof read and discussed the contents for hours at a time. When we had completed the draft, we began applying it to the New Testament that was being prepared for printing. We found that many things that worked well with limited, simple sentences, did not work with the complex sentence structures of the New Testament. Once again we had to revise and edit. The translator and editors of the New Testament also had to do much revision and editing because of our work. In the end what we produced is much better than it would have been because it was tested on such a large text. The New Testament is also better because it was made consistent with the guidelines in the Falam Writers' Handbook. I want to thank each of those who have participated in producing this Handbook and those who continue to work to improve, revise, and translate it.

I should make mention of two particular people whose research has been invaluable to this process: Debbie

King, who is doing a Grammar of Falam as her doctoral thesis at the University of Texas, Arlington, and Dr. Danny Smith, professor at Clemson University, South Carolina. Debbie King has contributed significant scholarly research as well as helped with editing. Dr. Danny Smith, contributed specialized research and did additional editing.



Deborah King

I hope each person that reads this book finds it helpful and that it encourages them to want to write and produce literature in Falam.

Connie Champeon, Ph.D.

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Introduction

This handbook contains all the basic information a person needs to write the Falam language consistently and correctly. The *Chin Writers' Handbook* is an ideal companion to a dictionary for people who desire to be good writers of their language. This *Chin Writers' Handbook* is based on the Falam language.

The first chapter describes the phonology of Falam Chin. It describes the sounds, where they can occur in words, how they can combine with other sounds and how they are written

The second chapter addresses the morphology of Falam Chin. It describes the guidelines of how to write words. It addresses in detail how to determine what is a suffix or prefix and what is a separate word. It takes a functional approach to deciding what is attached and what is not attached. This means the specific function of a morpheme in the context of a sentence determines whether it is attached or not attached. The chapter describes in detail what kinds of functions a morpheme might serve which would cause it to be attached.

The third chapter discusses the grammar of Falam Chin. It describes the basic parts of speech, how phrases and clauses are put together and the different types of sentences.

The fourth chapter deals with rules for punctuation and capitalization. Chin languages have very different sentence, phrase and clause structures than Romance languages. For this reasons many guidelines for punctuations in Roman script languages do not work for Chin languages. This chapter describes the different kinds of punctuation and their function and how they apply to Falam Chin. The

general rules for capitalization are also explained and examples in Falam Chin of how to apply each rule are given.

The Appendixes may be of greatest value to the reader. Appendix A demonstrates how to write numbers in Falam Chin. Appendix B is a summary of all the bound morphemes in Falam Chin, including their function and meaning when they are bound as a suffix or prefix and their meaning(s) when they are separate words.

I. Phonology of Falam

A. *The Distinctive Sounds of the Falam Language and How to Write Them*

The sounds of Falam can be divided into consonants and vowels.

1. Falam Consonants

Falam includes 21 consonants. The complete range of these are described in the chart on the next page. The Falam spellings of IPA¹ symbols are given in parentheses to the right of the symbol. The chart shows how sounds are made and where they are made in your mouth. The sounds in the front (left side) of the chart are made in the front of your mouth and the sounds at the end (right side) are made in the back of your mouth. For example “p” is made with your lips at the front of your mouth. The sound “t” is made by your tongue against the middle of your mouth and “ng” is made by pressing the back of your tongue against the back of your mouth. The rows show the different ways sounds are made. Stops are made by completely stopping the air in your mouth. Fricatives are made by almost stopping the sound but allowing it to go through just enough that there is friction. Affricates are made by stopping and then releasing the air that produces the sound. Nasals stop the air in your mouth but allow it to come out your nose. Liquids stop part of the air with your tongue but allow some of it to flow freely.

In addition, the consonants /g/ (g), /dʒ/ (j), /x/ (x), /w/

¹ IPA is an abbreviation for the International Phonetic Alphabet. It is a system of symbols developed by linguists for representing all the sounds of the world’s languages based on how sounds are produced and where they are produced in a speaker’s mouth.

Falam Consonants

	Bilabial	Labiodental	Dental- alveolar	Alveolar	Palatal	Velar	Glottal
Stops	/p ^h /		/t ^h /	/t ^h /		/k ^h /	
	/p/		/t/	/t/		/k/	/ʔ/
	/b/			/d/			/-h/
Fricatives		/f/		/s/			/h/
		/v/		/z/			/-h/
Affricates					/tʃ/		
Nasals	/m/			/n/		/ŋ/	
Flaps				/r/			
Laterals				/l/			

The Falam spellings of IPA symbols are given in parentheses to the right of the symbol.

(w), and /j/ (y), which do not occur naturally in Falam, have been introduced through the influence of foreign words. These are treated as foreign letters and are not listed in the official alphabet.

Jesu ‘Jesus’

a. Consonant Variations

There are several types of variations of the consonants listed above: **preaspiration**, **lateral release**, and **glottalization**.

Nasals and liquids may be **preaspirated** at the beginning of syllables and words: *hm*, *hn*, *hng*, *hl*, and *hr* are written with an “h” before the nasal or liquid.

hmang ‘to use’

hna ‘ear’

hngak ‘to wait’

hlang ‘to borrow’

hrang ‘to blow (wind)’

Laterally released voiceless alveolar stops also occur at the beginning of syllables and words: *thl*, *tl*.

thlah ‘to send away’

tla ‘also’

When they occur at the end of syllables, liquids (*l*, *r*) may be **glottalized**. They are written with an “h” after the liquid.

alh ‘to flame’

karh ‘to increase’

b. Consonants of Note

Several Falam consonants need special attention.

ng /ŋ/

The nasal *ng* /ŋ/ is included in the Falam alphabet for several reasons.

1. A phoneme is a single sound. According to the IPA, the *ng* sound is a single phoneme, not a combination of two phonemes (it does not sound like an “n” followed by a “g”). People often think that *ng* is a combination of the letters *n* and *g*. In fact, it is a nasal sound like an *n*, but made near the same place as a *g*. It is its own distinct sound, not a combination of the sounds of other letters.
2. In Falam, *ng* acts in the same way as *m* and *n*, its close cousins. It can appear in the same places in words, both at the beginning and end of syllables.
3. *Ng* is a very frequently occurring sound. It occurs as frequently as both *m* and *n*.
4. There is no *g* in Falam. (Words using *g* by themselves are borrowed and not native to the Falam language) There should be, therefore, no confusion for new readers.
5. It is one of the most used sounds in Falam, but if it is not included in the alphabet, teachers will not teach it like the other letters.

nga ‘fish’ *bang* ‘tired’

c /tʃ/

The affricate *c /tʃ/* is included in the Falam orthography. Only *c* is present in real Falam words. Although *ch* occurs, it is only present in foreign words. Only *c* will be taught as a Falam letter; *ch* will be taught as a “foreign letter combination used by the Falam people.”

cangai ‘crab’

t /t/

The stop *t* is included in the Falam orthography for the following reasons:

1. The difference between the sounds made by *t* and *t*

change the meaning of words such as *to* “seedling” and *to* “to sit down.”

2. The letter *t* is said in the mouth between the sounds *t* and *p*. It is a sound that is contrastive in many of the Chin languages. If a Chin language does not have the *t*, they typically have a θ instead. The sound is made in the same place in the mouth but air is allowed to continue instead of being stopped as it is with the Falam *t*. It is often difficult for foreigners to hear this difference. It is easier to hear the contrast between the aspirated forms *th* and *th* because the sound is carried longer. This can help foreigners hear the contrast more clearly. In the IPA, the Falam *t* is a “dental-alveolar stop.”

to ‘seedling’ *to* ‘to sit down’

c. Consonant Distribution

All of the consonants occur at the beginning of syllables or words, but only the consonants *k*, *p*, *t*, *l*, *r*, *ng*, *n*, *m* and *h* occur at the end of syllables or words. This means that *f*, *v*, *s*, *z*, *b*, *d*, *ph*, *th*, *th*, and *kh* do not occur at the end of syllables or words except in borrowed words, e.g., *kross* “cross.” The combinations *hm*, *hn*, *hng*, *hl*, *hr* and *thl*, *tl* do not occur at the end of syllables or words either. On the other hand, the glottal consonant *h* and glottalized consonants *lh*, and *rh* can only occur at the end of syllables or words.

The table on the next page shows where each consonant can occur in a word. If the column is empty it means that the sound can not occur in that location in a word.

Consonant	Beginning of Words	End of Words
ph	phuang	
p	puan	cip
b	buang	
ṭh	ṭhang	
ṭ	ṭo	
th	thang	
t	tang	it
d	dang	
kh	khang	
k	kang	cak
f	fang	
v	van	
s	sang	
z	zang	
h	hai	bih
c	cang	
m	mang	kam
n	nang	kan
ng	ngai	bang
r	rang	kawr
l	lang	kel
hm	hmang	
hn	hna	
hng	hngak	
hr	hrang	

Consonant	Beginning of Words	End of Words
hl	hlang	
thl	thla	
tl	tla	
rh		karh
lh		alh

d. The Five Uses of Written “h”

The letter “h” is used to represent five different sounds in Falam. This does not create difficulty because the context is different for each sound. You can determine which sound it represents from where it is located in a word or syllable or which letters it comes before or after.

1. Voiceless Glottal Fricative

Voiceless Glottal Fricatives are written with an “h.” This is the common English “h” sound. When an “h” occurs at the beginning of a syllable or word and is not combined with another consonant, it is to be read as a Voiceless Glottal Fricative. (*hai* ‘mango’)

2. Voiceless Glottal Stop

Voiceless Glottal Stops are written with an “h.” This is the sound made by completely cutting off the flow of air at the back of the throat. When an “h” occurs at the end of a syllable and is not combined with another consonant, it is to be read as a Voiceless Glottal Stop. (*bih* ‘to peep’)

3. Glottalization

The consonants *l* and *r* may also be glottalized. This means that the sounds are quickly and completely cut off at the back of the throat. They are written by placing an

“h” after the liquid. When an “h” occurs at the end of a syllable and is following a liquid (*l, r*), it is to be read as Glottalization. (*ilh* ‘to sprain’ or *irh* ‘to eructate’)

4. Aspirated Stops

Aspirated stops include *ph, th, th,* and *kh*. An aspirated stop involves a larger puff of air than a regular stop. If an “h” occurs at the beginning of a syllable and follows a voiceless stop (*p, t, t, k*), it is to be read as Aspiration. (*phuang* ‘to proclaim’ *thang* ‘to grow’ *thang* ‘to spread news’ *khang* ‘to lay down horizontally’)

5. Preaspiration

The consonants *m, n, ng, l,* and *r* may be preaspirated and are written by placing an “h” before the *m, n, ng, l,* or *r*. Preaspiration means putting a puff of air released from the back of the throat just before pronouncing the *m, n, ng, l,* or *r*. Preaspirated consonants can only occur at the beginning of words. If an “h” occurs at the beginning of a word and is followed by a nasal or liquid (*m, n, ng, l, r*), it is to be read as preaspiration. (*hmang* ‘to use’, *hlawk* ‘to profit’, *hna* ‘ear’, *hngak* ‘to wait for’, *hring* ‘green’)

2. Falam Vowels

Falam has six written vowels but only five spoken. In Falam “o” is written as a single vowel but it is a vowel glide [ou] (see the next section). The five spoken Falam vowels are described in the following chart. The Falam spellings of IPA symbols are given in parentheses to the right of the symbol. The chart below shows where they are made in your mouth.

	Front		Back	
High	/i/	(i)	/u/	(u)
Mid	/e/	(e)	/ɔ/	(aw)
Low			/a/	(a)

The sounds labeled “high” are made at the top of your mouth, the ones labeled low are made at the bottom of your mouth, and the ones labeled “mid” are made in the middle of your mouth. The ones labeled “front” are made at the front of your mouth and the sounds labeled “back” are made at the back of your mouth.

There is no confusion that /u/, /i/, /e/, and /a/ are represented by their corresponding symbol in the alphabet: *u*, *i*, *e*, and *a*. There is some variation in representing the /ɔ/ and the glide /ou/. One system represents the /ɔ/ with the letters “aw” when it is the final sound in the word or is followed by “h.” In other places in the word, it is represented by “o.” The letter “aw” is used to represent /ɔ/ regardless of where it occurs in the word, its length, or its tone.

a. Glides

In addition to these five vowels, each of the low vowels (*e*, *aw* and *a*) may combine with the high vowels *i* and *u*

to make the following six glides: *ei*, *ai*, *awi*, *eu*, *au*, and *o* (what is written as *o* is said as a glide from *o* to *u*, though *o* never is said as a vowel by itself in Falam). The two high vowels also form two glides: *ui* and *iu*. Glides can only occur at the end of syllables. The only sound that will follow a glide at the end of a syllable is “h” (glottal stop). In all instances, the *ou* glide is written in Falam as *o*.²

Glides from low vowels to *i*:

dawhhlei ‘citrus’

neih ‘to marry’ (stem 2)

mawi ‘pretty’

dimdawih ‘to take care of’

ai ‘crab,’ contracted

form of ‘cangai’

aih ‘to make a feast’

Glides from low vowels to *u*:

beu ‘to take refuge’

beuh ‘broken (tooth)’

cau ‘to be weary’ (stem 1)

cauh ‘to be weary’ (stem 2)

ko ‘to call’

khoh ‘firm, solid’

Glides between high vowels *i* and *u*:

kiu ‘elbow’

siu ‘to point to’ someone

with anger and scorn (*Siu seh!*)

khuitawk ‘where’

hruih ‘threshing ground’

² Some systems use “o” to represent both the /ɔ/ “aw” and the /ou/ “o” sound. Using this kind of system, words will be written with an “o” followed by consonants other than “h.” The reader needs to understand that if reading something written following the other systems, “o” is actually representing the /ɔ/ “aw.” So although a word may be written “vok” it is actually said as “vawk” /vɔk/. The rule that the only sound that will follow a glide at the end of a syllable is *h* (glottal stop) still applies, but the writing may lead to confusion regarding this.

b. Diacritical Marks: Tone & Vowel Lengthening

Much of the beauty of spoken Falam comes from two little known but extremely important aspects of the language: vowel length and tone. Both factors combine to give a musical quality to Falam. They have created a need to distinguish between words whose only difference is tone or vowel length.

The place where there is the greatest need to show the difference between words whose only difference is tone or vowel length is in a dictionary. Those who have been working to compile one have struggled because there are so many entries that look exactly the same. Even though the way they are said and their meanings are very different, they still look very much the same. By using a simplified system of only three or four diacritic symbols, nearly all the confusion over the identity of words can be eliminated. The system is described below. In Falam dictionaries, the diacritic marks will be used so that the reader can easily find the word he is searching for. In all literacy primers both tone and vowel length will be taught to new readers using this system of diacritic marks. It will be left to the individual writer, however, to determine whether or not to use the marks in his own writing.

The diacritic marks, titles, meanings and examples are given below.

^ Circumflex Accent - High and Long Vowel Sound

Hla câng khat ka sak.

‘I sing one verse of the song.’

Sângkâ awng aw.

‘Open the door.’

Na thlâm ah ka dîng.

‘I stand on your shadow.’

Lâng an zâwn.

‘They carry a pallet.’

I tân hlah.

‘Do not abandon me.’

Ruah a cên.

‘It rains continuously.’

Lô ka thlô.

‘I cultivate the farm.’

´ Acute Accent - High but Short Vowel Sound

Ka máng a bang.

‘I wonder’ (lit. just like a dream)

Lúng parah a pet káwngko.

‘He hops on the stones briskly.’

Thing ka tán.

‘I cut the tree.’

Na ruh a cáng tuk.

‘Your bone is hard’

Arcáng ka nei.

‘I have a cock’

Thil dáng ruat hlah aw.

‘Do not consider other things’

ˉ **Macron - Long Vowel Sound**

Ka bāng tuk, ka cāwl dīng.

‘I’m so tired, I will take a rest.’

Ihkhun parah a lāwng.

‘He rolls on the bed.’

I bēng hlah.

‘Do not slap me.’

Cāng hlah.

‘Don’t move.’

Lo tān ka tum lo.

I have no intention to abandon you. (tān= tān)

˘ **Breve - Short Vowel Sound**³

Dip sungah sǎn aw.

‘Put it into the bag.’

Nun ih tǎwng a thupi.

‘Personal experience is important.’

Na tin sǎn aw.

‘Polish your nail.’

Kan tǐn thlang ke.

‘Let us go home.’

³ Although words with short vowels have been marked, it seems that marking long and high vowels may be sufficient to distinguish words. Marking short vowels may not be necessary. This system is being used for the first time in a beginning reading primer. If it is found that only marking three tones is enough to avoid confusion, the short vowel breve may be dropped in the future.

3. Orthography: Rules of Writing

The above considerations yield the following alphabet.

	Falam Letters	Falam Sounds	
Character	Name	Character	Name
Aa	aa	Aa	aa
Aw aw	aw	Aw aw	aw
Bb	bi	Bb	bi
Cc	ci	Cc	ci
Dd	di	Dd	di
Ee	ee	Ee	ee
Ff	ef	Ff	ef
Hh	eihci	Hh	eihci
Ii	ii	Ii	ii
Kk	ke	Kk	ke
Ll	el	Kh kh	khe
Mm	em	Ll	el
Nn	en	Mm	em
Ng ng	nga	Nn	en
Pp	pi	Ng ng	nga
Ph ph	phi	Pp	pi
Rr	ar	Ph ph	phi
Ss	es	Rr	ar
Tt	ti	Ss	es
Ṭṭ	ṭi	Tt	ti
Uu	oo	Th th	thi
Vv	vi	Ṭṭ	ṭi
Zz	zet	Tḥ tḥ	ṭhi

		Uu	oo
		Vv	vi
		Zz	zet

Gg*	ji
Jj*	je
Ww*	'double' yu
Xx*	eks
Yy*	wi

*Introduced; used only in foreign words

B. Phonological Changes

The sounds that make up Falam words are seldom change by the sounds around them. A few changes must be learned, however. There are two types: grammatically-motivated changes, and phonologically-motivated changes.

1. Grammatically-Motivated Changes: Predicate⁴ Stems

A large number of Falam predicates have two distinct forms which are used in different grammatical contexts. These predicate forms are known as Stem 1 and Stem 2. Stem 1 is typically used for independent and indicative clauses, while Stem 2 is used in most dependent clauses. Relative clauses and questions, however can take either

⁴ "Predicate" is used to describe words that give information about the subject. In English the terms "adjective" and "verb" are used because the grammatical forms act in completely separate ways. Falam does not break its grammar apart in this way, so "predicate" is used to describe the kinds of words that may function as the verb of a sentence or clause and maybe divided into "adjective" and "verb" in English.

stem form (See Grammar Section for more information). Nominalized predicates may take Stem 1 or Stem 2. When the nominalized predicate is the agent or doer of an action the Stem 1 form is used. When the nominalized predicate is the object of a sentence or clause the Stem 2 form is used (See Grammar Section for more information).

These predicates generally follow one of three patterns. These are referred to as Class 1, Class 2, and Class 3 verbs. All predicates in these first three classes follow clear rules in the change made to them. Either a consonant is added or changed. The new form (Stem 2) of Class 1 and Class 3 verbs can be predicted. There is also a Class 4 which is highly irregular. The verbs in Class 4 have a change or addition of a consonants identical to the change in Class 1, 2, or 3 but they also have a vowel change.

a. Class 1: stop → h; vowel/liquid + h

Class 1 predicates add a final glottal stop to their stem 1 form in order to produce their Stem 2 form. If the predicate ends in a consonant stop (*p*, *t*, or *k*), the consonant stop is dropped and the glottal stop “h” replaces it.

Stem 1: *Naute a tap*

‘The baby cries.’

Stem 2: *Naute a tah le awi aw.*

‘If the baby cries, lull him.’

Stem 1: *Ui ka that.*

‘I kill a dog.’

Stem 2: *Ui thah ka duh.*

‘I want to kill a dog.’

Stem 1: *Ka kut a thak*

‘My hand is itching.’

Stem 2: *Na kut a thah le kheuh aw.*

‘If your hand is itching, scratch it.’

If the predicate ends in a vowel or liquid (*l, r*), the glottal stop “h” is simply added to the end of the word.

Stem 1: *Ti a so.*

‘Water boils.’

Stem 2: *Ti soh aw.*

‘Boil water.’

Stem 2: *Ti soh ka thiam lo.*

‘I don’t know how to boil the water.’

Stem 1: *Leiba ka rul.*

‘I pay back.’

Stem 2: *Leiba rulh ka duh.*

‘I want to pay back.’

Stem 1: *Ui ter hlah.*

‘Do not tease the dog.’

Stem 2: *Ui na terh le a lo keu ding.*

‘If you tease the dog it will bite you.’

b. Class 2: vowel + stop (*t, k*)

Class 2 predicates always end in a vowel. Class 2 predicates add a voiceless stop (*t* or *k*) to the Stem 1 forms to produce their Stem 2 forms.

Stem 1: *Arsa hang ka ngaina.*

‘I like chicken soup.’

Stem 2: *Arsa hang ngainat a tha.*

‘It is good to like chicken soup.’

Stem 1: *Inn parin ka tla.*

‘I fall from the house.’

Stem 2: *Inn par ihsi tlak cu a na zet.*

‘It is painful to fall off the house.’

Stem 1: *Ka hnenah ra aw.*

‘Come to me.’

Stem 2: *Na rat a tul.*

‘You have to come.’

c. Class 3: ng → n

Class 3 predicates always end in the velar nasal “ng.” They change the final “ng” to “n” to produce their Stem 2 form.

Stem 1: *Lungto ka deng.*

‘I threw a stone.’

Stem 2: *Lungto den ka thiam.*

‘I know how to throw a stone.’

Stem 1: *Nauhakpa in a deng thiam zet.*

‘The boy can throw very well.’

Stem 1: *Lungto deng mi a si.*

‘He is a stone thrower.’

Stem 2: *Den mi lungto a si.*

‘This is the stone that is thrown.’

d. Class 4: Vowel Changing Predicates

Class 4 predicates always have an “ia,” “ua” or “o” /ou/ vowel combination. The “ia” becomes “e,” “ua” becomes “aw,” and “o” becomes “aw” when producing either Stem 2 or Stem 3.

In addition to the vowel change, there is often a consonant change (adding *h*, *t* or *k*, or changing *ng* to *n*)

rian → *ren* ‘to serve’

nuam → *nawm* ‘to enjoy, be joyful’

hua → *huat* ‘to hate’

ru → *ruk* ‘to steal’

ko → *kawh* ‘to summon’

tuar → *tawrh* ‘to suffer’

Class 4 Predicates with Two Stems

If a Class 4 predicate has two stems, it combines the two vowels in Stem 1 into a single vowel said between the two in order to produce Stem 2. It also does a Class 1, 2, or 3 stem change where appropriate in addition to the vowel change.

If a Class 4 predicate has only two stems, it follows the same general usage rules as Class 1, 2, or 3 predicates. The general rules are: Stem 1 is typically used for independent clauses and indicatives, and Stem 2 is typically used in dependent clauses. Stem 2 is used when a predicate is nominalized.

Class 4 Predicates with Three Stems

If a Class 4 predicate has three stems, it is very irregular. Often the vowels change to produce Stem 2. Typically, only the appropriate Class 1, 2, or 3 stem change occurs to produce Stem 3. The vowels usually do not change from Stem 1 to Stem 3.

However, the Class 4 predicates with a third stem are highly irregular. Any combination of changes may take place to produce Stem 2 and 3.

- Typical: Stem 1 + vowel change = Stem 2
Stem 1 + Class 1, 2, or 3 stem change = Stem 3
- Possibility 2: Stem 1 + vowel change
+ Class 1, 2, or 3 stem change = Stem 2
Stem 1 + Class 1, 2, or 3 stem change = Stem 3
- Possibility 3: Stem 1 + Class 1, 2, or 3 stem change = Stem 2
Stem 1 + vowel change
+ Class 1, 2, or 3 stem change = Stem 3

If a predicate has three stems, the general rule is that Stem 1 is for main verbal predicates and indicatives, Stem 2 is for subordinate clauses that are indicatives, and Stem 3 is for subjunctives, and imperatives. These are just generalities and almost as many of the class 4 predicates violate it as follow it.

The following presents the principles behind the three predicate stems of Falam predicates. There are some exceptions, but the great majority of verb stems follow the rules below.

Stem #1 forms of predicates are typically used in independent clauses where the aspect is indicative, that is, where it is clear whether or not the action does or does not take place.

Ka pa in kawr i leih siang lo.

‘My father does not want to buy a shirt for me.’

Rawl ka suang.

‘I cook food.’

Bawipa ka rian.

‘I serve the Lord.’

Ka tuar thei lo.

‘I cannot bear (it)’

Ui ka vua.

‘I beat the dog.’

Stem #2 forms of predicates are typically used in subordinate clauses where the aspect is indicative.

Ka pa in tlawng kai i sen lonak san cu ka nat ruangah a si.

‘The reason that my father doesn’t let me go to school is that I am sick.’

Rawl ka suan laiah ruah a sur.

‘While I cook food, the rain comes down.’

Ka ren mi cu Bawipa a si.
'This is the Lord whom I serve.'

Tawrhci a si lo.
'It is not bearable.'

Stem #3 predicates are typically used for non-indicative verbs such as subjunctive or imperative. If a predicate has a Stem 3, then the Stem 3 will be the nominalized form.

Na sian tawkin i pe aw.
'Give me as much as you want to give.'

Na sian le i pe aw.
'If you want to, give to me.'

Ka pa in i sian le tlawng ka kai ding.
'If my father allows me, I will go to school.'

Na feng lole i sut aw
'If you are not clear, ask me.'

Rawl i sawn aw.
'Please cook food for me.'

It appears that some forms have blended until there are either only two stems or that Stems 1 and 2 can be interchanged. Falam speakers will say, "Some people use the other stem; they say it sounds nice." The usage of any stem by a speaker of Falam, therefore, cannot be predicted with certainty. Dialectical choices may also play a part.

e. Summary Table of Classed Predicates

Class	Stem 1	Stem 2	Stem 3
Class 1 p,t,k → -h vowel/liquid + h	<i>suak</i> <i>so</i> <i>rul</i>	<i>suah</i> <i>soh</i> <i>rulh</i>	

Class	Stem 1	Stem 2	Stem 3
Class 2 ends in vowels vowel+ t/k	<i>tla</i> <i>ngaina</i> <i>hua</i>	<i>tlak</i> <i>ngainat</i> <i>huat</i>	
Class 3 syllable or word ends in “ng” ng→ n	<i>deng</i> <i>kiang</i> <i>luang</i> <i>thluang</i> <i>thianghlim</i>	<i>den</i> <i>kian</i> <i>luan</i> <i>thluan</i> <i>thianhlim</i>	
Class 4 has “ia,” “ua” or “o” /ou/ Stem 2 ia→e ua→aw o→aw Plus possible class 1, 2, or 3 change	<i>bia</i> <i>cô</i> <i>fiang</i> <i>hua</i> <i>kian</i> <i>ko</i> <i>kua</i> <i>lian</i> <i>lô</i> <i>nuam</i> <i>rian</i> <i>sia</i> <i>sia</i> <i>siang</i> <i>suang</i> <i>thiang</i> <i>thlo</i> <i>tho</i> <i>tuar</i> <i>vua</i> <i>zuar</i>	<i>be</i> <i>cawh</i> <i>fiah/feng</i> <i>haw</i> <i>ken</i> <i>kawh</i> <i>kaw</i> <i>len</i> <i>lawh</i> <i>nawm</i> <i>ren</i> <i>se</i> <i>se</i> <i>sen</i> <i>suan</i> <i>then</i> <i>thlawh</i> <i>thawh</i> <i>tawrh</i> <i>vaw</i> <i>zawrh</i>	<i>biak</i> <i>feng</i> <i>huat</i> <i>siat</i> <i>sian</i> <i>săwn</i> <i>vuak</i>

2. Phonologically-Motivated Changes

Phonologically-motivated changes result solely from considerations based on sound.

a. Vowel Alterations in Order to Maintain Syllable Structure

This alteration only affects nouns which are affixed. The diphthongs *ia* and *ua* combine into a single vowel syllable peak *e* and *aw* when followed by a consonant initial affix or word. If the affix or word begins with a nasal, however, the alteration does not take place.

ia → **e**

ua → **aw**

sia mython

sia → *se* ‘mython,’

sia+pi → *sepi* ‘adult female mython’

sia+la → *sela* ‘youth female mython’

sia+te → *sete* ‘youth mython’

sia+cang → *secang* ‘adult male mython’

rua ‘bamboo’

rua+pi → *rawpi* ‘large species of bamboo’

kua → *kaw* ‘pit, burrow, kennel’

khua ‘village’

khaw tapi ‘many villages’

khaw te ‘small village’

b. Contractions

The suffix *-ih* and postposition word *in* combine in special ways when affixed to a word ending in a vowel. When *-ih* is affixed to a word ending in a vowel, it loses its glottal stop *h*. When *in* is affixed to a word ending in an *i*, the two combine into one. At this time the word is written phonetically and there is nothing written to indicate that a letter has been dropped. Two systems have been proposed as a way of avoiding the confusion between the contracted words and the others that are written the same. The first possible solution is to put an apostrophe in the place of the missing letter.

The second possible solution is to write the letter for the sound even though the sound is not spoken. Falam speakers would still say the words correctly because it would be unnatural for them to say it otherwise. Writing the letter even though it is not said would avoid confusion for the reader.

1. The apostrophe is not used because of the difficulty it creates when adding other morphemes and because it is easily confused with closing quotation marks. In formal writing it is recommended that contractions not be used so that the meaning is clear and so that it reflects more formal speaking rather than speaking quickly.

Morphemes	Formal Form	Contracted Form
<i>pa + ih</i>	<i>paih</i>	<i>pai</i> ‘father’s’
<i>nu + ih</i>	<i>nuih</i>	<i>nui</i> ‘mother’s’
<i>keimah + ih</i>	<i>keimahih</i>	<i>keimai</i>
<i>Bawipa + ih</i>	<i>Bawipaih</i>	<i>Bawipai</i>
<i>ti + in</i>	<i>tiin</i>	<i>tin</i>

2. Many postpositions compound with *ihsin*. When they compound they contract but apostrophe is not used.

lam + *ihsin* → *lamin* ‘from’

par + *ihsin* → *parin* ‘from above’

hnen + *ihsin* → *hnenin* ‘from’

II. Falam Morphology

This section discusses morphemes and the rules for combining them. A morpheme is the smallest unit in a language that has meaning. Some words consist of a single morpheme. But not every morpheme is a word. There are many things that have meaning but do not function as a word. Non-word morphemes must be combined with one or more other morphemes in order to express their meaning. Morphemes which must combine with another morpheme to have meaning are called **bound morphemes**. Some bound morphemes give the word a new meaning. Others, when they are attached to the word, simply provide additional meaning about the word or give it a new function. Morphemes that do not need to attach to other morphemes but can stand alone as a word are called **free morphemes**.

When a morpheme changes how a word can function in a sentence, it is called **derivational**. The morpheme may allow a verb to be used as a noun or as an adjective. For example, *-nak* is added to a predicate so that it can function as the subject of a sentence.

When a morpheme provides additional meaning about a word, it is called **inflectional**. For example, *-pawl* is added to a noun to show plurality. The noun still means the same thing, but it now carries the additional meaning *more than one*. For another example, *-ter* is added to a predicate to show that the subject is not doing the action, but is causing the action to be done by someone or something else.

Neither derivational morphemes nor inflectional morphemes carry meaning on their own; rather, they alter the meaning or usage of another word in some way. They

should be written attached to the word as one word so the different meaning or usage is clearly communicated.

There is one other primary reason why morphemes are attached. Sometimes when two free morphemes come together, the meaning they have together is different than when they are used by themselves. If both morphemes have their own meaning independently, but when they are joined together the meaning is different from their separate meanings, they form what are called **compound words**. An example of a compound word is *khualbuk*. By itself, *khual* means “guest.” By itself, *buk* means ‘tent.’ Together they mean ‘inn’ or ‘the place where guests stay.’ Another example is *thlacam*. By itself *thla* is a ‘ghost’ and *cam* is ‘to curse’. When combined they mean *thlacam* ‘to pray’.

A word of caution needs to be given about combining morphemes. Many morphemes have more than one possible meaning. Often they have a meaning on their own. When they are being used for an independent meaning, they should not be attached to another word except in the case of compound words. When they provide additional meaning or change the meaning of another word, they need to be attached. When morphemes are described in the *Writers’ Handbook* the differences between the meaning when they are not attached and the meanings when they are attached will be described.

A. Derivational Affixes

When a morpheme is attached or bound to a word, it is affixed. When it affixes to the beginning of the word, it is called a prefix, and when it affixes to the end of the word, it is called a suffix. Prefixes and suffixes are both kinds of affixes. Derivational affixes change the function of a word.

Some derivational affixes make a predicate into a noun; these are called **nominalizers**. Some make a predicate, noun, or pronoun into an adjective; these are called **adjectivalizers**. Some make a predicate into an adverb; these are called **adverbializers**.

1. Nominalizers

Nominalizer morphemes allow predicates to function as nouns in the sentence. When the nominalized predicate is the agent or doer of an action the morphemes *mi-* or *-tu* are attached. They attach to the Stem 1 form of the predicate. When the nominalized predicate is the object of a sentence or clause *-nak*, *-dan*, *-pi* or *-zia* are attached. They attach to the Stem 2 form of the predicate (See Grammar Section for more information).

Examples of the agent or doer of an action. The morphemes *mi-* or *-tu* attached to the Stem 1 form of the predicate:

milian ‘rich people’ *lian/len* ‘rich’
cingtu ‘sower, planter’ *cing/cin* ‘sow’

Examples of the object of a sentence or clause *-nak*, *-dan*, *-pi* or *-zia* attached to the Stem 2 form of the predicate:

suang/suan ‘cook’

A suandan a thiam lo.
‘His cooking is not skillful.’

lehpi ‘fellow player’ *lek/leh* ‘to play’
atnak ‘insanity, craziness’ *a/at* ‘crazy’
siatzia ‘ugliness’ *sia/siat* ‘ugly’

mi- ‘one who (is or has the qualities of)’

Mi- allows the predicate to become the doer of the action or possessor of the attribute. When *mi-* attaches to the front of a predicate, it forms a noun meaning “the person who is or has the qualities of” the predicate. There are general rules that apply to whether *mi* should attach:

1. **It can attach to adjectival predicates.** When “mi” comes just before an adjectival predicate, it should usually be attached to the predicate.

Luke 1:51 An thinlung khawruahnak ih mihngalpawl cu a tekdarhter zo.

‘He has scattered the proud in the imagination of their hearts.’

2. **If the adjective is an adjective of number it is not attached.**

Mathai 5:15b . . . inn sungih minung um mi hmuahhmuah a tlet thluh.

‘It gives light to all who are in the house.’

3. **When *mi* comes after an adjective it is never attached. In these cases it is usually acting as a relative clause marker.**

Mathai 7:6a “A thianghlim mi thil cu uicopawl pe hlah uh.
‘Do not give the dogs what is holy.’

4. **When *mi* comes after a verbal predicate it is never attached.**

1 Peter 1:2a . . . Pa Pathian ih theih cianak bangtukih hril mi nan si ih, . . .

‘(who are) elect according to the foreknowledge of God the Father.’

Ka zum mi ka thei.

‘I know whom I believe.’

5. Usually *-mi* does not attach to the end of a noun but

when *-mi* comes after a race or tribe it is attached.

Laimi ‘Chin people’

Kawlmi ‘Burmese people’

Tulukmi ‘Chinese people’

This rule is extended to words like *lomi* meaning the ‘field workers’ or ‘field working people.’

Lomi thun a cu thlang.

‘It is time to go home for the people who are working in the field.’

6. It never attaches to nouns or predicates nominalized with *-nak* or *-tu*.

Mark 7:21-22 Ziangahatile, hi thilpawl cu milai thinlung sung ihsin a suak mi an si, ruahnak tha lo, uiretnak, nu le pa sualnak, lai thahnak, rukruknak, duhhamnak, sualralnak, mi bumnak, tenumza hursual tuahnak, iksiknak, tawngkam tha lo hmang ih mi thangsiatnak, hngalnak le atthlak zetih umnak.

‘For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness.’

When *-nak* attaches to a predicate it allows the predicate to function as a noun. In the example above in Mark 7:22, because *-nak* is attached to *thangsiat*, *thangsiat* becomes a noun so *mi* does not attach.

2 Tim 3:2 Ziangahatile mah le mah ngainaawtu, tangka ngainatu, pawrhawk hmang, mihngal, mithangsiat hmang, nu le pai thulung lo, lungawihna thiam lo, thianghlim lo,
‘For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,’

In 2 Timothy 3:2 *thangsiat* is still a predicate. It is not nominalized so it is still functioning as a predicate. Because it is a predicate, *mi-* should be attached.

A good way to determine if “mi” is a prefix or a separate word meaning “person” is to see if you can fill in one of these blanks “One who _____” or “One who is _____.” If you did this for the example in Luke 1:51 you could say “One who is proud.” But *mi tampi* does not work. You can not say “one who many.” For *mi hmuahhmuah*, you cannot say “One who all.”

By itself *mi* can mean ‘person.’ As a separate word, *mi* also marks the end of a relative clause. This function is discussed in (Section A - Parts of Speech, Point 6 - Case Markers pp 92-94).

Example of *mi* meaning ‘person:’

Mathai 5:21a “ ‘*Mi that hlah, zokhal mi a thattu cu thuthennak a tawng ding.*’ . . .

You have heard that it was said to those of old, ‘You shall not murder,’

Example of relative clause marker:

Biakinn kiangah a mawi mi papar a to.

‘The flower that is beautiful grows by the church.’

Amah hi kan mithiam neih mi a si.

‘He is a learned man who we have.’

-tu ‘one who’

The morpheme *-tu* means one who does the action of the predicate. It allows the predicate to become the doer of the action. When *-tu* attaches to a predicate, it allows the predicate to function as a noun meaning “person who does” the action of the predicate. It normally attaches to both transitive and intransitive predicates that describe an action. It functions as the object of a sentence or the subject of a subject noun phrase.

Jesuh kan duh.

‘We love Jesus.’

compared to:

Anih cu Jesuh duhtu a si.

‘He is the one who loves Jesus (lover of Jesus).’

Mah zangfahtu hua hlah.

‘Do not hate the one who loves you (your lover).’

Jesuh cu i bawmtu a si.

‘Jesus is my helper.’

Elisha cu Eliza bawmtu a si.

‘Elisha was Elijah’s helper.’

As a separate word, *tu* means “grandchild.”

-nak ‘action of,’ ‘quality of’

1.-*Nak* attaches to predicates to make them the object of a clause or phrase. When *-nak* attaches to an adjectival predicate⁵, it allows the predicate to function as a noun meaning “the quality of” the predicate. When it attaches to a verbal predicate⁶, it means “the action of” or “the place of” the action.

Na bǎwmnak ka tul.

‘I need your help.’

Na dinnak kha hmun thianghlim a si.

‘The place where you stand is a holy place.’

Vainim ka cinnak hmun cu lei tha a si.

‘The soil where I grow maize is good.’

Luke 15:7 *Nan hnenah ka lo sim, cuti vekin sual sir a tul lo*

⁵ If a predicate acts like an adjective which describes a noun it is called an **adjectival predicate** (*tha, mawi*).

⁶ If a predicate acts like a verb which describes an action or experience (*ei, duh*) it is called a **verbal predicate**.

mi midingfel sawmkua le pakua hnakin sual a sir mi misual pakhat parah vancung ah lungawinnak a tamsawn ding a si..
'Then He spoke a parable to them, that men always ought to pray and not lose heart.'

2. *-Nak* is attached to a number that is written out to show ordinal number. When *-nak* is written attached to numeral, however, it is attached using a hyphen

pa khatnak, veik hatnak, tum khatnak

1-nak 2-nak 3-nak

3. If *nak* is used in place of a reason that was already referred to previously it can stand alone.

Na tuah nak he!

'That's the reason why you do it!'

A ziang nak ah maw?

'For what purpose or reason?'

-dan 'way of, manner of'

When *-dan* attaches to a predicate as a suffix, it allows the predicate to function as a noun meaning "the way" or "the way of" the predicate action. It is similar to the attaching of the morpheme '-ing' in English to make a gerund. It can attach to transitive or intransitive predicates.

Nominalized verbal predicates '-ing'

A tawngdan ka ngaih lo. 'I don't like his speaking.'

A lamdan ka ngaih lo. 'I don't like his dancing.'

A hlasakdan ngai a nuam. 'His singing is nice to hear.'

A tawngdan a mawi lo. 'His speaking is not polite.'

Nominalized adjectival predicates '-ness' (similar to *-zia* below)

A mawidan ‘beautifulness’

A thatdan ‘goodness’

A siatdan ‘ugliness’

Percy cu nun zuva in a nung.

‘Percy lives an evil life.’

compared to:

Percy-ih nundan cu a zuva zet.

‘Percy’s lifestyle (way of living) is very evil.’

Mary cu mawi zetin a lam.

‘Mary dances very beautifully.’

compared to:

Mary-ih lamdan cu a mawi zet.

‘Mary’s way of dancing is beautiful.’

Mary cu a tawkfang tein a ceiaw.

‘Mary dresses modestly.’

compared to:

Mary-ih ceiawkdan cu ka duh zet.

‘I like Mary’s modest way of dressing.’

As a separate word, *dan* means ‘law,’ ‘code,’ ‘rules,’ and ‘regulations’

Gal 4:23 Salnu cun milai dan in fapa a hring ih, asinan miluatnu cun thutiamkam thawngin fapa a hring.

‘But he who was of the bondwoman was born according to the flesh and he of the freewoman through promise.’

-zia ‘way of’ or ‘manner of’ ‘-ness’ ‘-ance’

The morpheme *-zia* attaches to adjectival and verbal predicates.

mawizia ‘beautifulness’

tihazhia ‘obeisance’

thatzia ‘goodness’

siatzia ‘ugliness’

2 Cor 7:15 Cun, nan zateih thu nan lunzia, tih le khur phah cingih amah nan cohlanzia pawl tla Tita in a hngilh lo ih, nanmah a lo ngainatnak cu a nasa sinsin.

‘And his affections are greater for you as he remembers the obedience of you all, how with fear and trembling you received(accepted) him.’

As a separate word *zia* means ‘character’ or ‘temperament.’

A *zia* a *tha* o.

His temperament is not good.

-pi ‘one who does along with’

When *pi* attaches to a verbal predicate it means “one who does along with.”

tuampi ‘fellow worker’

lehpi ‘fellow player’

1 Peter 4:3 Ziangatile, hi hlanih kan nunpi mi, Zentelpawlih duhzawng: tenumza hursual tuahnak, cakhia zekzeknak, zu ritnak, zu hmun nawmcennak, zu intlangnak, tenumza milem nan biaknak pawl kha a liam zo.

‘For we have spent enough of our past lifetime in doing the will of the Gentiles.’

2. Adjectivalizer

Adjectivalizer morphemes attach to nouns, pronouns, or predicates to allow them to function as an adjective or verbal predicates to change its meaning to that of an adjectival predicate.

-nung

By itself *nung* means ‘alive’ but as an adjectivalizer it allows nouns, pronouns, or predicates to function as an

adjective.

Anih cu miduhnung a si.

‘He/She is a lovely person.’

Apostolpawli 2:20 Bawipai ni ropi le ni tihnung a thlen hlanah ni khi thim ah le thla khi thisen ah a cang ding.

‘The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD.’

-um

By itself *um* means ‘live’ or ‘exist’ but as an adjectivalizer it allows nouns, pronouns, or predicates to function as an adjective or verbal predicates to change its meaning to that of an adjectival predicate.

Ziang na tuah? Ka um men

What are you doing? I am relaxed

Kan Sazapa cu mizahum a si.

My teacher is venerable.

1 Tim 2:2 Pathian ngaihsaknak hmuahhmuah le thil zahum hmuahhmuah tuah in, daite le remawtei kan nunkhawm theinak dingah siangpahrangpawl le thuneitupawl hmuahhmuah hrang khalah thlacam uh.

‘Pray for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.’

Example of allowing a verbal predicates to change its meaning to that of an adjectival predicate:

Mary-ih nungcang cu a duhum zet.

‘Mary’s character is very lovely.’

-za

By itself *za* means ‘100’ but as an adjectivalizer it allows

nouns, pronouns, or predicates to function as an adjective.

Paisa za lawng ka nei.

I have only 100 kyats.

Annih cu unau an si.

‘They are siblings.’

compared to:

Nan unauza in ra uh.

‘All you siblings please come.’

Mathai 7:22 “Cui thuthennak ni ah mi tampi in, ‘Bawipa, Bawipa, na hmin in thu kan sim, na hmin in khawsiapawl tla kan dawisuak ih; huham ih tuah mi mangbangza tampi na hmin in kan rak tuah a si lo maw?’ tiah in ti ding.”

‘Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’”

-umza, -nungza

The morphemes *-nung* and *-um* may compound with *-za*. Neither the meaning or function changes when two adjectivalizers are combined. They still attach to nouns, pronouns, or predicates to allow them to function as an adjective or verbal predicates to change its meaning to that of an adjectival predicate.

duhumza ‘lovely’

duhnungza ‘lovely’ or ‘loveable’

tihnungza ‘fearsome’

huatumza ‘hateful’

tenumza ‘filthy’

fihnungza ‘filthy’

Anih cu duhnungza a si.

‘He/She is loveable.’

Luke 8:23b . . . Tili parah thli sia a rung hrang ih, an lawng cu ti in a khah ruangah an dinhmun cu tihnungza a si.
'And a windstorm came down on the lake, and they were filling with water, and were in jeopardy.'

1 Cor 15:19 Hi nun sung hrang lawngah Khrih ah ruahsannak kan neih asile midang hmuahhmuah hnakih zangfahumzabik kan si ding.
'If in this life only we have hope in Christ, we are of all men the most pitiable.'

3. Adverbializers

Adverbializer morphemes allow an adjectival predicate to function as an adverb. They never attach to nouns or pronouns.

-in

Uico cu cak zetin a tlan.
'The dog runs very quickly.'

Cakin tlan aw.
'Run quickly.'

Here are some of the most common adverbialized adjectival predicates:

<i>athupathliin</i>	<i>athuptein</i>
<i>cutivekin</i>	<i>cuvekin</i>
<i>hivekin</i>	<i>khalin</i>
<i>khativekin</i>	<i>lailanin</i>
<i>laklawhin</i>	<i>langhnganin</i>
<i>lawmamin</i>	<i>lutukin</i>
<i>muangcangin</i>	<i>nasain</i>
<i>phahin (tap phahin)</i>	<i>sinin</i>
<i>tahratin</i>	<i>takin</i>

(ni) tinin	tukin
zawngin (hi tizawngin)	zawnzawnin
zetin	ziangvekin
zuanzangin	

Some adjectival predicates when combined with *-in* become dependent adverbial clause markers. Examples of this are *cingin*, *bangin* and *vekin*.

As a separate word, *in* means ‘to drink;’ marks who is doing the action of the sentence; is a postposition meaning ‘by’ or ‘with’ or is a shortened form of the postposition *ihsin*.

-tein, -ten

The morpheme *-ten* is a contracted form of the morpheme *-tein*.

1. When *-ten* follows an adverb it is always attached.

... *fiangten a thei*.

‘He knew clearly ...’

1 Peter 1:17b . . . hi leitlun ih nan um sung hmuah amah tihzahtein nan can liamter uh.

‘Conduct yourselves throughout the time of your stay *here* in fear (fearfully).’

1 Thessalonika 5:13b . . . Cule, nanmah lakah remawten um uh.

‘Be at peace (peacefully) among yourselves.’

2. When *-ten* follows an adjective it is always attached.

Nitin na nunnak ah ralringten feh aw.

‘Walk carefully in your daily life’

Zangfahten rawl i suansak aw.

‘Kindly cook food for me’

3. When *ten* follows a noun it is not attached. As a separate word *ten* means ‘only,’ or ‘by oneself’

Judas 1:20 . . . nannih cu nan zumnak thianghlimbik parah nanmah ten sak thaaw vivo uhla, . . .

‘Build yourselves up on your most holy faith.’

B. Inflectional Predicate Affixes

Inflectional predicate affixes attach to predicates to provide additional meaning about the predicate. They do not change the predicate into another part of speech. There are six different meanings that inflectional predicate affixes may have in Falam.

1. Some inflectional predicate affixes show that the subject is doing the action to themselves and not to another thing or person⁷ (*-aw, -awk, -awaw*).

2. Some inflectional predicate affixes show the repetition of the action or the way the action was performed⁸ (*-sal, -kir*).

3. Some inflectional predicate affixes show that the subject is causing someone else to do the action and not doing it himself⁹ (*-ter*).

4. By using the inflectional predicate affix (*-sak*), the writer shows the action was done to help or hurt.¹⁰

5. Another group of inflectional predicate affixes show that the action was done by the subject along with others.¹¹ These are *-kăwp, -khawm, -tăwn, -tlang, and -pi*.

6. The final group of inflectional predicate affixes

7 Reflexive/reciprocal affixes

8 Aspectual affixes

9 Applicative affixes – causative

10 Applicative affixes – benefactives/malefactive

11 Applicative affixes – comitatives

make adjectives or nominalized predicates stronger.¹² They increase or decrease intensity by attaching *-bik*, *-deuh*, *-sawn*, *-sin*, *-sũn*, *-pi* or *-te*. They may seem similar to the free morphemes that show number. The general principle is that free morphemes can be counted and bound morphemes cannot be counted.

1. Reflexive/Reciprocal Morphemes

Reflexive morphemes and reciprocal morphemes are very similar so we put them in the same category. **Reflexive morphemes** show that the subject is doing the action to themselves and not to another thing or person.

Ka ataw. ‘I cut myself.’

Ka atawaw. ‘I cut myself.’

A khaiawaw. ‘He hangs himself.’

Ka thataw men ding. ‘I may kill myself.’

A duhaw tuk. ‘He loves himself a lot.’

Reciprocal morphemes show that the action of the predicate is being done by the subjects to each other.

-aw, -awk -awaw

When *-aw* and *-awk* attach to a predicate, they show that the action of the predicate is being done by the subject to the subject. When you make a predicate a noun (nominalized predicates), *-awk* must be used. When *-awaw* attaches to a predicate, it makes it reciprocal and shows that the action is done by the subjects to each other. In Falam reflection and reciprocity is made on the verb rather than using pronouns as languages like English do.

12 Intensifier affixes

Kan neiaw. ‘We marry each other.’

Kan duhaw.

‘We love each other.’

Kan duhawaw.

‘We love each other.’ (stronger)

Kan ceiawkdan a tha.

‘The way we dress (ourselves) is good.’

An duhaw.

‘They love each other.’

Thing an zawnaw.

‘They carry wood together.’

duhawknak ‘mutual love’

tawhawknak ‘quarrelling’

As separate words *aw* and *awk* mean the following:

aw ‘voice’, ‘yes’ or imperative

awk ‘to trap’

Examples of “aw” as imperative:

Feh aw.

‘Go’

Examples of “aw” as “yes!”:

Aw! ka lungkim.

‘Yes! I agree.’

Examples of “aw” and “awk” as verbs and nouns:

Na aw a tha. ‘Your voice is good.’

Thang in i awk. ‘I was trapped (in the trap).’

Vate ka awk. ‘I trapped a bird.’

2. Aspect Morphemes

Aspect morphemes show the repetition of the action.

The affixes *-sal*, *-kir* and *-nawn* provide grammatical information associated with predicates to indicate that the

action is repeated.

-sal, -kir, -nawn

When *-sal* attaches to a predicate, it shows that the action is done repeatedly or ‘again.’ When *-kir* attaches to a predicate, it shows that the action is repeated or that there is a return to the beginning. When *-nawn* attaches to a predicate, it shows that the action is repeated or that there is a return to the beginning.

Ka ngansal. ‘I rewrite.’

Kan tuansal pei maw? ‘Shall we work again?’

Ka fehkir. ‘I return.’

Ka fehkirsal. ‘I return again.’

Ka fehsal. ‘I return.’ (again and again)

Tuahnawn aw. ‘Do it again.’

Mark 14:40a A rakirsal tikah an ihthah theh kha a hmu lala, ziangah tile, an ihmuh a suak tuk. . .

‘And when He returned, He found them asleep again, for their eyes were heavy...’

All three morphemes (*-sal, -kir* and *-nawn*) can also function as the verb of a sentence or clause. As a separate word, *sal* means ‘to utter,’ not a repetition of the action. By itself as a separate word, *kir* means ‘to come back or return’

A thawhnak ah kir aw.

‘Repeat from the beginning.’

Thlaici kan nawn.

‘We sow the seeds again.’

Hla kan nawn.

‘We repeat the song.’

Ka hmin sal hlah.

‘Do not mention my name.’

3. Causative Morphemes

Causative morphemes show that the subject is causing someone else to do the action and is not doing it himself.

-ter/tir causative, ‘make’

The affix *-ter/tir* shows that the subject is not doing the action of the predicate but is causing the action to be done by someone or something else.

Ka cak lo. ‘I am not strong’ (intransitive verb)

Bawipan i ticak.

‘The Lord makes me strong’ (transitive verb)

Amah ka fehter.

‘I make him go.’

Amah ka eiter.

‘I make him eat.’

Ka inn ka kauhter.

‘I cause someone to enlarge my house.’

In some cases the verb form of a causative is retained but the unnecessary wordage is dropped. This means the causative is no longer stated but assumed because of the verb form. In this case the second verb is optional.

Ka ihnak khan ka kauter.

‘I make my bedroom wide.’

I cause my bedroom to be wide

Jesu in tisuar a daiter.

‘Jesus made the waves calm.’

Jesus caused the waves to be calm

Cumci in kan thuamhnawpawl a hnawngter.

‘The fog causes our clothes damp.’

The fog causes our clothes to be damp.

***ti-* causative**

The prefix *ti-* means ‘cause to be’, ‘to cause’ or ‘to make.’ It is used to convert adjectives and intransitive verbs into transitive verbs.

Ka cak lo. ‘I am not strong.’

Bawipan i ticak

‘The Lord makes me strong.’ or ‘The Lord strengthens me.’

By itself as a separate word *ti* can represent any action of the verb, like ‘do’ in English, if the action of the verb is already known or previously mentioned.

Ti aw. ‘Do it.’ (action to be done is already known)

Na ti zo maw?

‘Did you do?’ (action to be done is already known)

4. Benefactive or Malefactive Morphemes

Benefactive or malefactive morphemes show the action was done to help or hurt.

-sak

The affix *-sak* may show that the action was done for someone’s benefit or that the action was meant to hurt someone.

Zangfahten tingtang in tumsak aw.

‘Please play the guitar for us.’

Ka inn i balsak.

‘He destroys my house.’

2 Cor 5:19a Cu mi cu, Khrih ah Pathian in leitlun hi amah thawn a remawkter ih, an thil tisuawpawl tla cu anmai thil tisuaw ah a siarsak lo.

‘That is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them.’

Sometimes when *-sak* is attached to a verb, it is part of a compound verbal predicate. When it compounds with other verbs, it describes things for which you use your voice such as singing and naming. To read more about compound verbal predicates look in the Grammar section.

As a separate word it means ‘to build,’ ‘to sing,’ or “to name.”

Inn ka sak.

‘I build a house.’

Hla ka sak.

‘I sing a song.’

A paih hmin la in nau hmin an sak.

‘The baby was named after his father.’

Efesa 1:21 Anih cu Pathian in uktu hmuahhmuah le thuneitu hmuahhmuah si seh, huham hmuahhmuah le lalnak hmuahhmuah le tui san lawng si loin a ra thleng lai ding mi san khalih hminsak mi hmuahhmuah ih hmin tlun sangpi ah a toter.

‘Far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.’

Efesa 5:19 Sam hlapawl, thangthatnak hlapawl le thlarau lam hlapawl tlain beaw tawn uhla, Bawipai hnenah hlasak le nan thinlung sungten hlaseh in um uh.

‘Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.’

By itself *sak* also shows the north direction.

Thuphuan 21:13 Ni suahnak lamah kawtka pathum, sak lamah kawtka pathum, thlang lamah kawtka pathum, ni tlaknak lamah kawtka pathum a um.

‘(The city has) three gates on the east, three gates on the north, three gates on the south, and three gates on the west.’

5. Accompaniment Morphemes

Accompaniment morphemes show that the action was done by the subject along with others.

-kǎwp, -khawm, -pi, -tǎwn, -tlang

The affix *-kǎwp* shows that subject did two actions by himself at one time or simultaneously. The affixes *-khawm*, *-pi*, *-tǎwn*, and *-tlang* show that the action was done by the subject along with others.

-kǎwp ‘together,’ ‘both together - pair’ (usually two)

-khawm ‘together’ (more than two)

-pi more than one person or animal doing action together

-tǎwn ‘together,’ ‘face-to-face,’ ‘each other’

-tlang ‘together’ (two or more)

Example of *-kǎwp*:

James 3: 12 Ka u le ka nau tla, theipi kung in olif rah a rah thei maw, asilole sabit hri in teh theipi rah a rah thei maw si? Curuangah ziang cirhti hmanin ti al le ti thiang a suakkǎwp thei lo.

‘Can a fig tree, my brethren, bear olives, or a grapevine bear figs? Thus no spring yields both salt water and fresh.’

By itself *-kǎwp* means ‘pair.’

Ngalzel kǎwp khat ka nei.

‘I have a pair of socks.’

Examples of *-khawm*:

Mathai 10:1 Cule Jesu in a dungthluntu hleihnih pawl a hnenah a kokhawm ih, thlarau bawrhhlawhpawl parih thuneihnak a pek hai. Cule annih in khawse bawrhhlawhpawl dawisuah theinak le nathrik phun zakip le natnak phun zakip damter theinak thuneihnak an nei.

‘And when He had called (together) His twelve disciples to *Him*, He gave them power *over* unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease.’

Mathai 27:1 Zingpit teah puithiam sangpawl hmuahhmuah le miupapawl cu Jesu dokalh in amah that dingah thu an ruatkhawm.

‘When morning came, all the chief priests and elders of the people plotted (together) against Jesus to put Him to death.’

By itself *-khawm* means ‘to collect together.’

Hnawm rak khawm aw.

‘Gather the rubbish.’

Example of *-pi*:

Rawl ka eipi.

‘I eat with him.’ or ‘I provide him food’

By itself ‘*pi*’ means ‘grandmother’ or ‘mother-in-law.’

Example of *-tawn*:

Efesa 5:19 Sam hlapawl, thangthatnak hlapawl le thlarau lam hlapawl tlain beawtawn uhla, Bawipai hnenah hlasak le nan thinthung sungten hlaseh in um uh.

‘Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.’

By itself *tawn* means ‘to put or wear.’

A lu ah papar a tawn.

‘She wears a flower on her head.’

Examples of *-tlang*:

Luke 22:15 Cule anih in an hnenah, “Ka tuar hlanah hi Lantarawl hi nanmah thawn eitlang ding hi ka rak duh zet.
‘Then He said to them, “With fervent desire I have desired to eat this
Passover with you before I suffer.’

An fehtlang.

‘They go/walk together.’

By itself *tlang* can mean ‘mountain’ or ‘to shine.’

Ni a tlang.

‘The sun shines.’

Everest Tlang

‘Mount Everest’

6. Intensifier Morphemes: superlatives, diminutives and comparatives

The inflectional predicate affixes *-bik*, *-deuh*, *-sawn*, *-sin*, *-sūn*, *-pi* or *-te* make a noun, adjective, adverb, or nominalized adjectival predicate stronger. Intensifiers indicate superlative, diminutive or comparative degree. Bound intensifiers are used to increase or decrease the intensity of a noun, adjective, adverb or nominalized adjectival predicate. Free morphemes (*tum*, *zet*, *tam*) show number or degree rather than intensity. These are adjectives or adverbs.

a. Intensifiers are attached to adjectives, adverbs or adjectival predicates.

Example attached to adjective:

mawideuh ‘prettier’

mawisawn ‘prettier’

mawibik ‘prettiest’

Example attached to adverb:
zamrangdeuh ‘quicker,’ ‘faster’
zamrangsawn ‘quicker,’ ‘faster’
zamrangbik ‘quickest,’ ‘fastest’

Example attached to adjectival predicate:

Luke 7:26 Ziang zoh ding bikah saw nan feh? Profet zoh dingah maw? Nan hnenah ka lo sim, a dik a si. John cu profet hnakin a ropisawn.

‘But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.’

b. Intensifiers never attach to nouns, pronouns or the verbal predicates of clauses or sentences.

Example following a noun:

Mathai 19:18a Cu pa cun Jesui hnenah, “Ziang thupek bik saw?” tiah a ti.

‘He said to Him, “Which one (commandment)?”’

Example following a pronoun:

Zo pa bik maw?

Khui bik maw?

John 13:25b . . . “Bawipa, cu pa cu zo bik saw a si?” tiah a ti.

‘He said to Him, “Lord, who is it?”’

Example following a verbal predicate:

Zo so feh deuh ding? ‘Who will go?’

Nangmah feh sawn aw he. ‘Can you please go.’

c. Reduplications always attach to each other, not the adjective, adverb or adjectival predicate.

A mawi sinsin ‘it becomes prettier and prettier’

A tha deuhdeuh ‘better and better’

A tha sawnsawn ‘better and better’

Intensifiers such as *deuh*, *sawn*, or *bik* are sometimes directly attached to the modifier they strengthen. When this is used as a comparative, the reduplication occurs as a free morpheme.

A thadeuh deuh kha hril aw ‘choose the better ones’

The only exceptions to this are *-pi* and *-te*. The first morpheme *-pi* or *-te* attaches to the adj, adv, or adj pred, and the second one is free.

fate te, tumpi pi

-bik

The intensifier morpheme *-bik* is a superlative which carries the idea of ‘most’ or ‘-est.’ In the following example, *hmaisa*, meaning ‘earlier than’ combines with the intensifier morpheme *-bik* to mean “beginning” or “first.”

Mathai 1:25a A fapa hmaisabik a hrin hlan tiang Joseph in a ihpi lo. . .

‘And did not know her till she had brought forth her firstborn Son.’

In the next example, *lu* combines with *-bik* to mean “highest” priest referring to the title of “High Priest.” This is not referring to many priests, but to the highest priest of all the priests.

Mathai 26:57 Cule Jesu a rak kaitupawl in Danzirhtupawl le miupapawl an rak pumkhawmawknak hmun puithiam

lubik Kaiafas hnenah an hei hruai.

‘And those who had laid hold of Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled.’

In the next example *-bik* is attached to *tum* to show he caught the biggest fish rather than many fish.

Nauhakpa in nga tumbik a kai.

‘The boy caught the biggest fish.’

In Luke 20:46 below, it is referring to a specific seat to the right of the host which was the best seat or the seat of honor. The same is true of the best place. It is referring to a specific room in a rich man’s house where only the most important guests and the host would eat.

Luke 20:46b . . . Sinakok sungah tonak pawimawhbik ah to an duh ih, puai hmunah hmun sangbik an duh.

‘They love greetings in the marketplaces, the best seats in the synagogues, and the best places at feasts.’

-deuh

The intensifier morpheme *-deuh* is a comparative which carries the idea of ‘more’ or ‘-er.’ In the next example, *dam*, an adjectival predicate meaning ‘healthy,’ combines with the intensifier morpheme *-deuh* to mean ‘well,’ ‘healed’ or ‘better.’

John 4:52 Curuangah anih in a fapa ziang tikcucanah a damdeuh ti thu a sut hai. Cule annih in a hnenah, “Mizan sunhnu nazi pakhat ah a khawsik nat a reh,” tiah an ti..

Then he inquired of them the hour when he got better. And they said to him, “Yesterday at the seventh hour the fever left him.”

An example of combining with another adjective to increase intensity:

Mathai 20:10a A hmaisabikih a phalh mipawl an rat tikah

tamdeuh ngah dingah an ruataw.

‘But when the first came, they supposed that they would receive more.’

In the example in Matthew 20:10 and the next example, *tam*, which means ‘many,’ and *-deuh*, which means ‘more,’ combine to mean ‘greater.’ In the above example (Matthew 20:10) it is a compound adverb of number. In the next example, it is functioning as a predicate.

An khua ah ar a tamdeuh.

‘There are more chickens at their village.’

Mark 1:19 and 1 Timothy 5:1 are both examples of *-deuh* being used to mean ‘-er.’

Mark 1:19 Malte hladeuh an feh hnuah Zebedi ih fapa James le a naupa John kha lawng sungah an surpawl an thawlh rero lai cu a hei hmu.

‘When He had gone a little farther from there, He saw James the *son* of Zebedee, and John his brother, who also *were* in the boat mending their nets.’

1 Tim 5:1 Kum upadeuh cu na zetin kawh hlah awla, Pa vekin tha pe sawn aw. Cule, minodeuhpawl cu unau vekin tha pe hai aw.

‘Do not rebuke an older man, but exhort *him* as a father, younger men as brothers.’

Mathai 9:5 Ziangahtile, ‘Na sualpawl tla ngaidam theh a si zo,’ ti maw, ‘Tho awla, feh aw ti a awldeuh?’ tiah a ti.

‘For which is easier, to say, ‘*Your* sins are forgiven you,’ or to say, ‘Arise and walk?’

In the next example from Luke 5:3 the first *deuh* is not attached because it follows a noun. The second *-deuh* is a comparative attached to the adjective *hla* ‘far.’

Luke 5:3 Jesu cu lawng pakhat deuh sungah a lut. Cui lawng cu Simon-ih ta a si. Cule tili kap ihsin lawng cu

malte hladeuhih thawn dingin Jesu in Simon cu a dil. Cule a to ih lawng sung ihsin mi burpi cu thu a zirh hai.

‘Then He got into one of the boats, which was Simon’s, and asked him to put out a little(farther) from the land. And He sat down and taught the multitudes from the boat.’

-sawn

The intensifier morpheme *-sawn* is a comparative. It is used when comparing one thing with another to show that one is more, greater, worse, etc. than another. In the following example *sawn* is attached to an adjective of number (*tam*) which is acting as the predicate of the clause. It is used to show comparison, ‘there is more joy over one sinner.’

Luke 15:7 Nan hnenah ka lo sim, cuti vekin sual sir a tul lo mi midingfel sawmkua le pakua hnakin sual a sir mi misual pakhat parah vancung ah lungawinak a tamsawn ding a si..

‘I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.’

More examples of *sawn* showing comparison:

Luke 11:26 Cule a feh ih, amah hnakih sualralsawn a dang khawsia pasarih tla a va hruai ih, cui hmunah cun an lut ih, an um. Cu pai cemnetnak cu a thawk hnakin a sesawn, ” tiah a ti.

‘Then he goes and takes with *him* seven other spirits more wicked (wickeder) than himself, and they enter and dwell there; and the last *state* of that man is worse than the first.’”

John 1:27 Ka hnuah ra ih, keimah hnakih mithupisawnpa cu amah hi a si. A kedam hri phawihsaktu ding hmanah ka tlak lo, ” tiah a sawn hai.

‘It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose.’”

Luke 7:26 Ziang zoh ding bikah saw nan feh? Profet zoh dingah maw? Nan hnenah ka lo sim, a dik a si. John cu profet hnakin a ropisawn.

‘But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.’

As a separate word by itself, *sawn* means ‘to respond.’

I ko awla, lo sawn lang.

‘Call me and I will answer.’

Chutivekin i sawn tohto hlah.

Do not respond to me so bluntly.

-sin

The intensifier morpheme *-sin* is a comparative which means ‘more,’ but often it has the idea of progression.

Hebru 13:19 Nan hnenah ka rat cing theinak dingah, cu mi cu tuah dingin ka lo ngen nasasin a si.

‘But I especially urge you to do this, that I may be restored to you the sooner.’

Luke 1:5b . . . A nupi cu Aaron-ih tesinfa a si ih, . . .

‘His wife was of the daughters of Aaron’

In this passage above from Luke 1:5, *sin* adds the idea of progression to ‘child or offspring’ to give the meaning of ‘descendants.’

Example of reduplication to increase intensity:

Luke 23:5a Sihmansehla annih cun tan an la sinsin ih, . . .

‘But they were the more fierce, saying, . . .’

People often jokingly ask, “*Sangbik maw, sangsin a sangdeuh?*” ‘Which is higher, the highest or the more higher?’ Actually, there is nothing higher than the highest (*sangbik*).

As a separate word by itself, *sin* means ‘lid’ or ‘to cover

with lid.’

Thirbel sin ka lei ding.

‘I will buy a pan lid.’

Buhbel kha sin aw.

‘Cover the rice pot with the lid.’

-sŭn

The intensifier morpheme *-sŭn* is a specifier which combines with adjectives or nouns to identify the only person, thing or quantity. It means that there is only one or only one with this quality.

1 John 4:9 Pathian in in duhdawtzia a rak langterdan cu hitin a si. A Fapa zarin kan nun theinak ding hrangah Pathian in a Fapa neihsŭn cu hi leitlun ah a thlah.

‘In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him.’

Romans 11:5 Cuvek thothoin tulai khalah hin Pathian in zangfahnak ih a hril mi a tangsŭn an um a si

‘Even so then, at this present time there is a remnant according to the election of grace.’

-pi

The intensifier morpheme *-pi* means ‘very’ and is used with large amounts or sizes. The intensifier morpheme *-te* is a diminutive which means ‘very’ and is used with small amounts or sizes. Some adjectival predicates require an intensifier.

Nauhakpa in nga tum a kai. ‘The boy caught a big fish.’

Nauhakpa in nga tumpi a kai.

‘The boy caught a very big fish.’

Nauhakpa in nga tampi a kai.

‘The boy caught many fish.’

-te

The morpheme *te* literally means ‘small in size.’ It is the contracted form of *fate*. As a separate word by itself *fa* means ‘offspring’ and *te* means ‘small in size.’ Even when combined (*fate*), they still mean small in size. For this reason, *fa* and *te* should always be combined.

1. When *te* is used as an adjective it is never attached.

Inn te kan sak.

‘We built a small house.’

Paul cu pa te a si.

‘Paul is a small man.’

Sarah cu nu te a si.

‘Sarah is a small woman.’

Hai fate ‘small mango’

Thlek te tuk hlah.

‘Do not split it into too small (a piece).’

Na va duh te ve!

‘How you like such a little!’

2. The morpheme *te* is also used to indicate a small quantity. When used in this sense it is combined with *mal*.

Malte lawng ka ngah.

‘I received only a little.’

Paise malte ka nei.

‘I have a little money.’

3. Sometimes *-te* also has the idea of an exact or precise small one:

Na duh mite kha la aw.

Take the particular one you like.

John 4:53 Curuangah, cui can cu Jesu in, “Na fapa a nung a si,” tiih a rak ti cante kha a si ti a pa cun a thei. Cule amah rori le a insungsang zatein Jesu cu an zum.

‘So the father knew that *it was* at the same hour in which Jesus said to him, “Your son lives.” And he himself believed, and his whole household.’

When *-pi* and *-te* are reduplicated, the first one attaches to the noun, adjective, adverb, or nominalized adjectival predicate, and the second one is free:

tumpi pi, sangpi pi

Mark 8:7 Nga fate te khal malte an nei. Lungawithu a sim hnuaah zem vivo dingin thu a pe.

‘They also had a few small fish; and having blessed them, He said to set them also before them.’

Adjectives/Adverbs of Degree: *zet, lutuk/tuk, rori, lawlaw, ngaingai, riai & nasa*

There are a number of adjectives of degree, for example: *zet, tuk, rori, riai, lawlaw, ngaingai, nasa, lawmam,* and *lutuk*. These all mean ‘very’ except *lawlaw* which carries the additional meaning of ‘completely.’ They may be reduplicated like superlatives, or they may have superlatives bound to them like other adjectives.

1. They may attach to each other as compound adjectives of degree, but they do not attach to other adjectives

John 21:11 Simon Peter cu a feh ih, nga tum zetzet za le sawmnga le pathum thawi a khat mi sur cu lei parah a dirsuaak. Nga a tam zet ko nan sur cu a tlek lo.

‘Simon Peter went up and dragged the net to land, full of large fish, one

hundred and fifty-three; and although there were so many, the net was not broken.’

Mathai 4:16a khawthim sungih a rak um mipawl in tleunak nasazet an rak hmu zo.

‘The people who sat in darkness have seen a great light.’

Thuphuan 16:21b . . . Cule, hremnak cu a nasatuk ih, cui rial hremnak ruangah milaipawl in Pathian cu an thangsiat.

‘Men blasphemed God because of the plague of the hail, since that plague was exceedingly great.’

2. When *nasa* and *zet* are side by side they are always combined. This is true even when *zet* is made into an adverb by attaching the morpheme *in*. They are combined and the *in* then makes them act together as an adverb.

Example:

3 John 1:3 Kan unau hrekhatpawl an ra ih thutak ih na um vekin nangmah ih thutak thuhla an theihter tikah nasazetin ka lung a awi.

‘For I rejoiced greatly when brethren came and testified of the truth *that is* in you, just as you walk in the truth.’

3. There is one exception to the rule that they do not bind to anything other than other adjectives of degree. This occurs when they are included as part of a word that is being nominalized, adverbialized, or adjectivalized. In these cases they will always be followed by a bound morpheme which changes the part of speech of a predicate (derivational affix).

Apostolpawli 22:3b . . . Tuisun ih nanmah vek hin Pathian hrangih thahnemngaizettu ka rak si ve dah.

‘. . . was zealous toward God as you all are today.’

C. Inflectional Noun Affixes

Some affixes attach to nouns to provide additional meaning about the noun. They do not change the noun into another part of speech.

1. Gender and Relationship

Gender or relationship morphemes attach to nouns, pronouns, or predicates nominalized by *mi* to show clearly the gender of the person or the close relationship of the speaker to the person.

-pa ‘male’

When *-pa* attaches to a noun or predicates nominalized by *mi-*, it shows that it is a male person.

Mathai 5:37 Asinan na tawngkam cu, ‘a si’ cu ‘a si,’ ‘a si lo’ cu ‘a si lo,’ tin si seh. Ziangahtile, cui thun lam cu mitalopa hnen ihsin a si

‘But let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No.’ For whatever is more than these is from the evil one.’

Mathai 14 :31b . . . Cule a hnenah, “Maw nang zumnak malpa, ziangahsaw na rak rinhlelh?” tiah a ti.

‘. . .and said to him, “O you of little faith, why did you doubt?”’

These morphemes never attach to predicates nominalized by *-nak* or *-tu*. Example of not attaching *pa* to a predicate nominalized by *-nak*:

Luke 19:16 “A pakhatnak pa cu a hnenah a ra ih, ‘Bawipa, mina khat i pek mi in a dang mina hra a hlep ka ngah,’ tiah a ti.

‘Then came the first, saying, ‘Master, your mina has earned ten minas.’”

As a separate word, *pa* means ‘man’ or ‘father.’

Kha pa kha ka hmu duh.

‘I want to see that man.’

Ka rual, na pa a dam maw?

‘My friend, is your father fine?’

-nu ‘female’

When *-nu* attaches to a noun or predicates nominalized by *mi-*, it shows that it is a female person.

Peter in nupinu a hmu. ‘Peter saw a woman.’

Peter in mimawinu a hmu.

‘Peter saw a (one who is) beautiful (female).’

Luke 21:3 Cule Jesu in, “Thungai thu ka lo sim, hi nuhmei retheinu hin midang hmuahhmuah hnakin a thla tamsawn a si.”

‘So He said, “Truly I say to you that this poor widow has put in more than all.”’

As a separate word, *nu* means ‘mother’ or ‘woman.’

Ka rual, na nu a dam maw?

‘My friend, is your mother fine?’

Kha nu kha ra seh.

‘Let that woman come.’

Thuphuan 2:20a Cuti sihmansehla, khaih nunau, Jezebel, profet tiaw nu kha na sian ruangah lo demnak malte ka nei.

‘Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess.’

fate

Usually *fate* is contracted to *fa*, meaning ‘offspring.’ The word *fate* is used to indicate any age of offspring whether they are a baby or an adult. For this reason *fa* and *te* should always be combined.

Pathian fate kan si. ‘We are God’s children.’

Kan caw in fate a nei. ‘Our cow gives birth to a calf.’

Fate paziat na nei?/Fa paziat na nei?

‘How many children do you have?’

It is important to note that the tone of *fate* ‘offspring’ is different from *fate* ‘small in size.’

2. Negation

-lo

The morpheme *-lo* shows negation. When *lo* acts as a simple negative, it is treated as an independent word.

However, many times its function is not this simple. It may join with a nominalized predicate to create a word which is the opposite of its original meaning. In these cases, it should be attached to the nominalized predicate. How can you know which is this case? In most situations it is obvious because there are other suffixes which need to be attached. A nominalizing suffix like *-nak* or *-tu* or another bound morpheme such as *-pawl* must attach to nominalized predicates. These suffixes will come after *-lo*. In this case both *-lo* and *-nak* or *-tu* and *-pawl* would be attached to the root.

Na duhlonak san rel aw.

‘Tell me (mention) the reason why you don’t like it.’

Zumlotupawl hnenah Thuthangtha ka sim.

‘I preach the Gospel to the unbelievers.’

A nungcang cu a hmin mawilotertu a si.

‘His character makes his name notorious.’

John 6:64b . . . Jesu in a tir ihsin a zumlotu cu zo an si tile

zo in a phiarsawm ding ti a theih ruangah cutiith a tinak a si.

‘For Jesus knew from the beginning who they were who did not believe, and who would betray Him.’

If the predicate is not nominalized, the *lo* is not attached.

Ka rakirsal nawn lo ding.

‘I will not return back anymore.’

By itself *zum* means ‘believe,’ but in John 6:64 it combines with *-lo* to mean ‘do not’ and *tu* to mean ‘those.’ So the full meaning changes to be ‘nonbelievers’ or ‘those who do not believe.’

In the following example *-lo* should also be attached because *duh* is nominalized with *tu*:

A in duhlotu siapawl cu inter hlah uh.

‘The mythons that do not want to drink, let them not drink.’

Rat a duhlotupawl cu ra hlah hai seh.

‘Those who do not want to come, let them not come.’

In the above example the first *lo* is not attached because it is modifying the verb of the sentence *rakirsal*. The second *-lo* is attached because it is modifying the nominalized predicate *duhtupawl* but showing that it is the negative form.

Sometimes if there is the plural suffix *pawl* (which only attaches to nouns and nominalized predicates), the *tu* nominalizer may be dropped as in this example:

Rawl eihrihlopawl ra uh.

‘The people who have not yet eaten the meal come.’

If *lo* comes after the verbal predicate of a sentence or clause, it is never attached. An exception is the compound *siarlo* (*siar* ‘to count’) which means ‘except.’ If it appears

elsewhere in the sentence, it is often attached to a noun or nominalized predicate.

Na rel mi cu ka thei lo thla a si.

‘What you tell is (what) I do not know completely/fully.’

John-ih thuanthu ka zum lo.

‘I do not believe John’s story.’

KEIMAH siarlo pathian dang be hlah.

Do not worship any god accept I AM.

3. Plurality

-pawl

1. When *-pawl* attaches to a noun, pronoun, or nominalized predicate, it **shows that there are more than one of that person or object.**

Uicopawl in ruh an ei.

‘The dogs eat bones.’

Miriam in nunaupawl cu lam a rak hruai.

‘Miriam led the women in dancing.’

Luke 1:79 Thim lakih to mi le thihnak phenthlam hnuaiih to mipawl parih tle dingah le hnangamdaihnak lamzin sungih kan ke hruai dingah in rak vehvai zo,” tiah a ti.

‘To give light to those who sit in darkness and the shadow of death, To guide our feet into the way of peace.’”

Luke 23:38 A lu thunah, “HI PA HI JEW-PAWLIH SIANGPAHRANG A SI,” tiah Grik tawng, Latin tawng le Hebru tawng pawl ih ngan mi ca cu an tar.

‘And an inscription also was written over Him in letters of Greek, Latin, and Hebrew (languages) THIS IS THE KING OF THE JEWS.’

2. When there is a list of different things and some or all

of the things are plural, **each item that is plural in the list should have the plural marker.**

Ka nu tla, kan sazapa tla, nauhakpawl tla, tlawngtappawl tla an tel.

‘My mother, our teacher, children, (and) students, they all participate.’

1 Peter 3:22 Vancungmippawl, thuneihnakpawl le huhamppawl cu Jesu in amai thuthu ih um dingin a tuah hnuah, van ah a feh ih, Pathian kut vawrh lamah a um.

‘Who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.’

3. When *pawl* is a separate word after a list of different kinds of persons or things, it is referring to the list as a group. In this use it is functioning as a plural marker indicating the group of items as a whole.

In the following example each item may be singular or plural, the sentence does not say. *Pawl* refers to the four different items that he bought, not to whether each item is singular or plural.

Paul in dawr ah thil phunli a lei ih, cuppawl cu cafung, cabu, khedan le pidan pawl an si.

‘Paul bought four different things at the store, they are pen, book, pencil and ruler.’

4. When the subject or object is expressed as a numeral, *pawl* is not attached. The plural is referring to the group not the numeral. In the following example if *pawl* were attached it would mean ‘the fives.’ But the meaning is ‘the five boys’ not ‘the fives boy’ so *pawl* is not attached. The function is similar to when *pawl* comes after a list, it is referring to the group.

Nauhak panga pawl kha khuiah ha an si?

‘Where are the five boys?’

Mathai 18:13 Cule, a va hmuh asile, thungai thu ka lo sim, anih cu a lung a awi. A pial hlo lo mi sawmkua le pakua pawl hnakin a hmuhsal mi tuu hlo pakhat parah a lung a awi sawn a si.

‘And if he should find it, assuredly, I say to you, he rejoices more over that *sheep* than over the ninety-nine that did not go astray.’

5. When *pawl* is used as a noun it is a separate word. It can mean ‘straw,’ ‘denomination’ or ‘organization.’

Cawpawl in pawl an ei. ‘The cows eat straw.’

Kan Pawl cu a tum. ‘Our Denomination is big.’

-tla

1. Generally, *tla* is not used as a plural marker. However, **when *-tla* does attach to person nouns or pronouns, it shows that there are more than one of that person and that they are in personal or affectionate relationship to the speaker.**

2 Cor 12:19b . . . Sikhalsehla, duhdawt mitla, kan tuah mi hmuahhmuah hi nan thatnak ding hrangah a si

‘But we do all things, beloved, for your edification.’

2. The most common use of *tla* is to refer to each item in a list. Each item in the list may be singular or plural, the sentence does not say. *Tla* refers to the different items, not to whether each item is singular or plural.

Paul in dawr ah thil phunli a lei ih, cupawl cu cafung, cabu, khedan le pidan tla an si.

‘Paul bought four different things at the store, they are pen, book, pencil and ruler.’

Ka nu tla, kan sazapa tla, nauhakpawl tla, tlawngtapawl tla

an tel.

‘My mother, our teacher, children, (and) students, they all participate.’

Mark 1:32 Ni a tla ih, zan lam a thlen tikah mina hmuahhmuah le khawsia pawlh mipawl tla cu a hnenah an run hruai.

‘At evening, when the sun had set, they brought to Him all who were sick and those who were demon-possessed.’

In the next example from 2 Corinthians 1:12, *tla* is referring to each thing Paul listed. The list occurs earlier in the verse but *tla* is referring to each of the things Paul listed earlier (simplicity, godly sincerity, grace of God, etc) being done more abundantly.

2 Cor 1:12 Kan tluangkhawndan cu hitin a si, milai fimnak si loin, Pathian zangfahnak ruang sawn ih nundan tluangtlamte le Pathian tihnak nun dik zetih hi leitlun ih kan nun theu kha, kan sia le tha theihnak in in theihpi ih, nannih lak sinsin tla ah cun cutivekin kan um sinsin a si kha.

‘For our boasting is this: the testimony of our conscience that we conducted ourselves in the world in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, and more abundantly (these things) toward you.’

3. When *tla* follows *dangdang* it **shows that other people or items which are not specified are also included in the list.**

Ka nu tla, ka pa tla, mi dangdang tla an tel.

‘My mother, my father and others they all participate.’

4. By itself *tla* can mean ‘also.’ Its meaning is the same as *khal*. It shows inclusion of a person or thing.

Kei tla ka tel ding.

‘I will also join the group.’

Kei khal ka tel ding.

‘I will also join the group.’

2 Cor 10:10 Ziangahtile mi hrek in, “A cakuatpawl cu an khohkhah zet ih, hmual an nei zet. Asinan, amah ngaingai a um tikah cun a taksa cu a tawntai ih, a thusim tla zianghman a si lo,” tiah an ti ruangah a si
“For his letters,” they say, “are weighty and powerful, but his bodily presence is weak, and(also) his speech contemptible.”

-lenuh, -le, -lepawl, -letla

Generally, the suffix *-lenuh* can only attach to person nouns and pronouns. It carries not only the meaning of plurality but also affection. It shows that there is more than one of that person and that those people are held in affection or close relationship. *-Lenuh* is only used in direct address. It can be used in personification of an animal but it implies that the animal is loved like part of the family.

To show affection for people like you would your own close relatives:

Naulenuh ‘youngsters’

Naule ‘youngsters’

Nauletla, nan dam maw?

‘Youngsters, are you(pl) fine?’

Paletla ‘fathers’

To show respect and affection to older men

Nulenuh ‘mothers’

To show respect and affection to older women

John-ih fale cu an fim zet

‘John’s children are so intelligent.’

1 John 2:13 Palenuh, a tir ihsin a um mi pa cu nan rak theih zo ruangah, nan hnenah ca ka ngan a si. Minopawl, miṭhalopa cu nan rak neh zo ruangah nan hnenah ca ka

ngan a si. Falenuh, Pa cu nan rak theih zo ruangah nan hnenah ca ka ngan a si.

‘I write to you, fathers, Because you have known Him *who is* from the beginning. I write to you, young men, Because you have overcome the wicked one. I write to you, little children, Because you have known the Father.’

When referring to a person and their group then *lepawl* is not attached because it is referring to a group separate from the person.

Mo lepawl an rung lut thlang ding.

‘The bride and her party are marching in procession.’

rual, run

When indicating a group of people or animals, *rual* or *run* are never bound morphemes. For emphasis *run* and *rual* may both be used. If they are both used then, they are compounded like the adjectives of degree.

Mathai 26:31b . . . ‘Tuukhaltu ka vaw ding ih tuu runrual an tlandarh ðeh ding,’ a ti.

‘And the sheep of the flock will be scattered.’

When referring to one group after another the group is reduplicated, and the clitic *a* and *in* are affixed. This form is emphatic meaning many one after the other.

Ngal arual arualin an suak.

‘The wild boars appear herd after herd.’

Vaca arun arunin an zuang.

‘The herons fly flight after flight.’

Lomi arun arunin an tlung.

‘The people who work in the field come back home group after group.’

4. Possession

Possession morphemes attach to nouns to show that the person or thing owns or possesses a person or thing.

-ih or -i

When *-ih* or *-i* attaches to a noun it shows that the person or thing owns or possesses a person or thing. Usually the person or thing that is owned or possessed is the noun that immediately follows the noun with the possessive marker. In some cases the possessive morpheme *-ih* can be said as *-i*. In informal writing it is acceptable to write the contracted form “i.” In formal writing, to avoid confusion, the full form *-ih* should be used. Both *-ih* and *-i* are attached to the one who is possessing. The only exception to this occurs when *-ih* attaches to a proper name. In this case it is attached with a hyphen.

Percy-ih nundan cu a zuva zet.
'Percy's way of living is very wicked'

Hi inn cu John-ih ta a si.
'It is John's house.'

Isaac-ih nu cu a tar.
'Isaac's mother is old.'

Thuphuan 1:1 Hihhi Jesu Khrih-ih Thuphuan a si. . .
'(This is) The Revelation of Jesus Christ'

Ka paih kawr ka hruh.
'I wear my father's shirt.'

Kan rángih hmin cu Pa Et a si.
'Our horse's name is Mr. Ed.'

Example of the contracted form of *-ih* (see Phonology)

section 2.b. for more details on contractions pp 26-27):

Ka pai ta a si.

‘It is my father’s.’

By itself as a separate word, *ih* is a verb meaning ‘sleep’ (Stem 2 form of *it*), a postposition meaning ‘in,’ ‘at’ or ‘of,’ or a conjunction meaning ‘and.’

Example of conjunction:

Tuah kan to ding ih, thla kan cam ding.

‘Now we will sit and we will pray.’

Example of postposition:

Paul in Yangon ih um Mary ca a kuat.

‘Paul mailed the letter to Mary in Yangon.’

D. Borrowed Words and Bound Morphemes

There are some English words which have become part of common usage in Falam. These words now follow the same morphemic rules as other Falam words.

1. When writing borrowed words, attach the bound morphemes to the words using a hyphen.

sermon-tu *sermon-ter*

record-tu *record-ter*

copy-tu *copy-ter*

support-tu *support-ter*

minute-tu *minute-ter*

audit-tu *audit-ter*

2. When borrowed words are transliterated into Falam bound morphemes are attached to the transliterated words without a hyphen.

‘Prophet-pawl’ → *profetpawl*

‘Synagogue-pawl’ → *sinakawkpawl*

‘Gentile-pawl’	→	<i>Zentelpawl</i>
‘Pharisee-pawl’	→	<i>Farasipawl</i>
‘Sadducee-pawl’	→	<i>Sadusipawl</i>
‘Email-tu’	→	<i>imeltu</i>
‘Email-nak’	→	<i>imelnak</i>
‘Magazine-pawl’	→	<i>mekazinpawl</i>

E. Compound Words

If the meaning of the two words together is different than each word separately they should be joined.

The words “*thuthang tha*” mean ‘good news.’ They should be written separately when what is being communicated is ‘good news.’ When they come together, however, they have a slightly different meaning which is ‘the gospel.’ Although ‘gospel’ does mean ‘good news’ the meaning for Christians of ‘gospel’ is quite different. It speaks specifically of the good news of the salvation of Jesus Christ, not good news in general.

thuthang tha ‘good news’ (as secular news)

thuthangtha ‘gospel’

Usually *mi* is attached to an adjective. Here are some examples:

Mirang ‘Englishman’

minung ‘human’

mithi ‘corpse’

mithianghlim ‘saint,’ or ‘holy man’

In the following example the nouns *taksa* and *ruangpi* are compounded to mean an entire person, the whole physical body:

Romans 12:4 Ziangah tile, taksaruangpi pakhat ah peng tampi kan nei. Asinan, cui taksa thenpawl hmuahhmuah in hnaṭuan bangrep an nei lo.

‘For as we have many members in one body, but all the members do not have the same function.’

Another noun that is frequently compounded is *sūn*. It combines with pronouns to mean ‘today,’ ‘yesterday’ or ‘tomorrow.’

Mathai 6:11 Tuisūn ih kan ṭul mi rawl tuisun ah in pe aw.
‘Give us this day(today) our daily bread.’

Mathai 6:34 Curuangah, thaisūn hrangah dāwnhar hlah uh. Ziangah tile, thaisūn cun amah tein a dāwn a har leh ding. Ni khat hrangih ni khat harsat cu a tawk a si,” tiah a ti.

‘Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble.’

There are many similar compound nouns, for examples: *tuihlan* and *mizansun*.

1. Compound Verbal Predicates

Sometimes two words work together to create a whole predicative idea. These are called compound predicates (e.g. *hmuasuk*, *hawlsuak*). Compound predicates are discussed in much greater detail in the Grammar Section.

Suak is a verbal predicate. Because it means ‘out’ people usually think it is like the English preposition but it never functions as a postposition in Falam like *ih* or *ah*. It can be used independently as a verbal predicate, but

often it joins with another verbal predicate. When it joins with another verbal predicate, it is always the second verb of the two, and it often creates a different meaning rather than indicating direction of the verb as would be expected. Even when the meaning of the two together is not entirely different that the two separate words, *suak* is adding meaning to the main verb rather than telling a specific direction. It tells the direction of the action not the location of an object.

As a general rule then, *suak* should be attached when it comes directly after another verbal predicate.

Examples of different meaning when joined:

hmu ‘see’ *suak* ‘out’

Fleming in penicillin a hmusuak.

‘Fleming discovered penicillin.’

Mi hlopa an hawlsuak.

‘They found the lost man.’

Sui kan laisuak.

‘We dig out the gold’

Example of direction of verb:

John 2:15a Vuaknak hrihrual a tuah ih, temple kulh sung ihsin an zaten a dawisuak theh. . .

‘When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers’ money and overturned the tables.’

John 4:14b . . . Ka pek ding mi ti cu a sungah kumkhawnunnak tiangin a putsuak rero mi cirhti nung ah a cang sawn ding,” tiah a ti.

‘But whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.’

Examples of verb of sentence:

Ka suak ding. ‘I will go out.’

Hmeh ka suak. ‘I spoon out the curry.’

Tidai ka suak. ‘I scoop out the water.’

John 1:46a Cule Nathanael in a hnenah, “Nazareth ihsin thil tha a suak thei ding maw?” tiah a ti. . .

‘And Nathanael said to him, “Can anything good come out of Nazareth?”’

Another example of a compound verb is *fehhlo*. The verbal predicate *feh* means ‘go’ and the verbal predicate *hlo* means ‘away/lost/disappear.’ They compound to mean ‘withdraw,’ ‘go away,’ or ‘depart.’

John 5:13 Cui hmun ah cun mi burpi an tam ruangah le Jesu a fehhlo zo ruangah damter mi pa cun zo a si ti a thei lo.

‘But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in that place.’

The verbal predicate *ngah* ‘get, receive’ or ‘hit the mark’ is another verb that is often compounded. If *ngah* is with another predicate, it is always compounded.

Luke 9:24 Ziangah tile, zokhal a nunnak humhim a duhtu cun a nunnak a hloh ding. Asinan, mi zokhal keimai ruangih a nunnak a hlohtu cun a nunnak a humhimngah ding.

‘For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it.’

The verbal predicate *kep* means ‘do also for someone.’

I kep aw.

‘Do also for me’ (action already stated so it is understood)

If *kep* is with another predicate, it is always compounded.

I tuahkep aw.

‘Do also for me.’

The verbal predicate *thiam* means ‘skilled’ or ‘able to do.’ It can compound with *thei* meaning to ‘hear’ or ‘to know’ or *hmu* meaning ‘to see’ to mean ‘to understand’ or ‘to perceive.’

Ka theithiam.

‘I have understanding.’

Ka hmuthiam.

‘I have understanding.’

I theithiam aw.

‘Please understand me.’

Mathai 7:20 Curuangah an rah ihsin nan rak theithiam ding.

‘Therefore by their fruits you will know them.’

2. Compound Postpositions

Postposition words may also be compounded. They are most commonly compounded with *ah*, *ih*, or *in* (*ihsin*).

sung+ah ‘inside’ (compound postposition
used in simple sentences)

sung+ih ‘inside’ (compound postposition
used in compound sentences’

sung + in ‘out from’

used in both simple and compound sentences’

Lawng sungah ka it.

‘I sleep inside the boat.’

Lawng sungih ka ih laiah ruah a sur.

‘While I sleep in the boat, it rains.’

Lawng sungih pa khi ka rual a si.

‘The man in the boat is my friend.’

Lawng sungin a suak.

‘He gets out of the boat.’

Lawng sungin a suak ih, ti a leuh.

‘He gets out of the boat and swims..’

The following table is a list of compound postpositions. Each one may be compounded with *ih* or *in* (*ihsin*) and most may also compound with *ah*. Many of the compound postpositions can also function as adverbs.

Additionally, *in* meaning ‘with’ or ‘by’ may be compounded with *lo* to mean ‘without’ (*loin*) or *tla* to mean ‘with’ or ‘by means of’ (*tlain*).

alakah/ih/in

azanzanih/in

bangrepah/ih/in

camcinih/in

cingah/ih/in

dangah/ih/in

deuhah/ih/in

duhduhah/ih/in

hlanah/ih/in

hmanah/ih/in

hnenah/ih/in

hnuaiah/ih/in

hrangah/ih/in

izirah/ih/in

khalah/ih/in

ataktakah/ih/in

bangah/ih/in

bangtukah/ih/in

ciarah/ih/in

cutizawngah/ih/in

dangdangah/ih/in

diktakih/in

dungah/ih/in

hmaiah/ih/in

hnakih/in

hnuah/ih/in

hramhramah/ih/in

hrawngah/ih/in

kapah/ih/in

khawpih/in

khuitawkah/ih/in
kilah/ih/in
kipah/ih/in
laih/ih/in
lakah/ih/in
langhnganah/ih/in
lawngah/ih/in
loteah/ih/in
nawnih/in
parah/ih/in
pehzawmawih/in
pohah/ih/in
reroah/ih/in
ruangah/ih/in
sinah/ih/in
sirah/ih/in
tahratah/ih/in
talah/ih/in
tangah/ih/in
teah/ih/in
thothoah/ih/in
thungaiyah/ih/in
thupteah/ih/in
tiangah/ih/in
tinah/ih/in
tlukah/ih/in
tukah/ih/in

kiangah/ih/in
kimvelah/ih/in
kumkhuaah/ih/in
laifangah/ih/in
lamah/ih/in
lawmmamah/ih/in
loah/ih/in
menah/ih/in
panih/in
pehparawih/in
phahah/ih/in
reprepih/in
roriah/ih/in
sawnah/ih/in
sinsinah/ih/in
sungah/ih/in
taktakah/ih/in
tampi tlaah/ih/in
hi tawkah/ih/in
thawngah/ih/in
thuah/ih/in
thupah/ih/in
tiah/ih/in
tikah/ih/in
tlaah/ih/in
tlunah/ih/in
thepthepih/in

thiamthiamah/ih/in

velah/ih/in

zawngah/ih/in

ziangtlukah/ih/in

zirih/in

vekah/ih/in

zarah/ih/in

zetah/ih/in

zikteah/ih/in

F. Phrase or Clause Reduction

Falam allows for very complex word construction. There are words that related languages like Hakha and Burmese would make into a clause, but Falam allows them to function as a single word.

1. Coordinating Conjunctions

The most common phrases that have been collapsed into a single word are the coordinating conjunctions:

ahleicein or *ahleiceih* ‘especially’

anetabikah or *netabikah* ‘finally’

anetnakah ‘eventually’

asinan ‘but,’ ‘however’

cuticingkhalin ‘despite’ ‘still’

cuticingin ‘despite’

cuticingcun ‘despite’

cuihleiah or *cuibakah* ‘above all’

cuitlunah ‘in addition to’

culaifangah ‘meanwhile’

curuangah ‘therefore,’ ‘for that reason,’ ‘thus’

hmakhatteah ‘suddenly’

hmansehla ‘although’

sihmansehla ‘although’

thuthimnakah ‘for example’

vawilekhatah ‘suddenly’
ziangahtile ‘because’
ziangkimah ‘in everything’
ziangtinkimah ‘in everything’

These could be clauses, for example: *Ziangaht cutin ka ti tile*. But when they are collapsed into a single word or thought, then they are written as one word *ziangahtile*.

2. Clause Reduction

There are detailed descriptions of clauses in the Grammar Section. A clause must always have a predicate. It begins with a person marker and usually ends with a case marker. Sometimes a relative clause or object clause can be reduced to a single word or the clitic *a* and then a single word. There are two significant indicators that a relative clause or an object clause have been reduced to a single word or clitic and a single word. The first indicator is that there is another morpheme that attaches only to nouns or nominalized predicates. Examples of these are *tu*, *pawl*, and *lo*. The second indicator is that often a pronominal clitic acting as the subject of the verb is absent or optional in common speech.

A complicating factor is that many times writers of Falam follow the structure of Burmese when writing. This means they include words or articles that are not necessary for meaning or clarity in Falam simply because it sounds “better” or more “flowery” or more like the Burmese that they are used to reading. This is a good example:

Ia. Rat a duh lo tu pawl cu ra hlah hai seh.

‘Those who do not want to come, do not come.’

1b. *Rat duhlopawl cu ra hlah hai seh.*

‘Those who do not want to come, do not come.’

The first sentence (1a) has a verb phrase as the subject. The second sentence (1b) has a nominalized verb as the subject of the sentence. You can say the first sentence in Falam but neither the “a” nor the “tu” are necessary in Falam. The second sentence is just as clear and actually easier for a native Falam speaker to read.

Here is another example:

2a. *Rawl a ei hrih lo tu pawl hmuahhmuah in ra uh.*

‘Those who have not yet eaten, come.’

2b. *Rawl eihrihlopawl ra uh.*

‘Those who have not yet eaten, come.’

This issue will be addressed in more detail in the style section at the end of this book but we will discuss it briefly here. The first sentence is (2a) incorrect because unnecessary morphemes are added and words which should be attached are not attached. This kind of sentence should be avoided in standard writing. The second sentence is clearer and more like what is used in normal speaking. It is quite blunt and direct.

You may think the first sentence would be easier to read because the words are shorter. It is easier for someone just beginning to read who still needs to sound out each word. For people with education, however, the second sentence is easier because the full meaning is contained in the single word. In the first example, most people may have to read the phrase at least twice to get the full meaning as it is intended.

If you are still uncertain if something is a clause and should be written as separate words or if it is a single word, there are two things that you may try. First, say the

sentence aloud and see if you say the words as a single word or as separate words. If you say it as a single word then one syllable will be more stressed than the others and the morphemes will all run together. If you say it as separate words, each word will have a stressed syllable and the words will not run together. The second thing to consider is if any of the “words” that come after it are morphemes that were listed earlier as something that should be attached (like *-tu*, *-pawl* or *-nak*). If they are then they need something to attach to, so usually it means it is one word. A good rule to keep in mind is that when it is acting as a single part of speech, it must be joined.

Pathian thei(tu)pawlin Amah an bia.

‘People who know God worship Him.’

Calai duhtupawl an tokhawm.

‘Those who are interested in literacy sit together.’

G. Idioms

All languages have idioms. Many times if you study the language you can determine how the meaning came to be. An idiom is when words communicate something that is not held in the meaning of the words themselves. If you did not grow up speaking Falam and you tried to learn Falam by studying a Falam dictionary and grammar, you would not understand the full meaning of a statement. A Falam person would have to say “Oh, when those words are said like this, it has this other meaning.”

Sakhi thing par kaiter in.

‘Let the barking deer climb a tree: To imagine the impossible thing.’
(similar to American English idiom “when pigs fly”)

Se suah hnui se kawt khar:

‘The gate of mython is closed after it is out: Doing things after it is too late.’

III. Falam Grammar

The order of words in a Falam sentence is very important. A speaker must put his words in the proper order to be understood. For instance, the sentence “Peter in mimawi nu a hmu” is easily understood, but who would accept “In nu Peter hmu a mimawi”? Each of the six items in the sentence are good Falam words. When they occur alone in a dictionary, something is known about their meaning, but to have meaning together, they must be written in the proper order. The first step in putting them into a sentence is to group them into phrases. The sentence above contains three such phrases. The first is a noun phrase that serves as the subject of the sentence: *Peter in*. The second is a noun phrase serving as the object: *mimawi nu*. The third is the verb phrase *a hmu*. When words are combined into a phrase, their meaning is much clearer, but they are still not a sentence. It is only when a subject noun phrase is combined with a verb phrase that a meaningful sentence occurs. Falam demands a careful order of the phrases. For instance, if the phrases were arranged *mimawi nu a hmu Peter in*, it would be rejected as bad Falam. This section deals with the proper order of words in phrases, clauses, and sentences.

In order to discuss correct sentence structure, it is important to understand the parts that form sentences. First, Section A reviews basic types of words (**parts of speech**). Second, Section B discusses some important **functions** that words have in sentences. Third, Section C examines how words combine into **phrases**. Section D looks at types of **clauses**, and Section E, types of **sentences**.

A. Parts of Speech

Sentences are made up of individual types of words, which we call **parts of speech**. Falam includes the following parts of speech: **noun, predicate, adjective, adverb, postposition, pronoun, conjunction, interjection, case marker, and pronominal clitic.**

noun – a person, thing, or idea (*John, inn, duhdawtnak*)

predicate – words that give information about the subject, either characteristics or actions. The way that adjectives and verbs behave in Falam is very similar and often words can function as both verbs or adjectives. For this reason, they are referred to by a common term, **predicate**.

adjective – a description of a noun (*hring, mawi, pathum*)

adverb – a description of an adjective, verb, or other adverb (*sinsin, tuk*)

postposition – a word that shows the location of a noun or where a predicate takes place (*Lukham cu ka dungah a um.*)

pronoun – a word that takes the place of a noun or noun phrase (*keimah, nangmah*)

case marker – a particle which occurs after a noun or noun phrase to show the noun or noun phrase's function in a sentence (*mi, in, cu*)

pronominal clitic – a particle which occurs just before the predicate which shows predicate agreement with the subject (*ka, na*)

conjunction – a word which joins two words, phrases, or clauses (*le, nan, la, asinan, asilole, asilocengle, sihmansehla, hmansehla, and ih.*)

interjection – a single word which expresses a complete, sentence-like idea (*aih! khai!*)

Nouns, predicates, adverbs, and postpositions can be expanded into **phrases**. **Phrases** are longer strings of words with one word of that part of speech as the core.

noun phrase – *Khi inn tumpi* ‘that big house,’

ka kawr ‘my shirt’

predicate phrase used as an adjective –

hring zet ‘very green’

predicate phrase used as a verb –

Ra ei aw. ‘Come and eat.’

adverb phrase – *cak zetin* ‘very quickly’

postpositional phrase – *ka dungih* ‘behind me’

The core word is the most essential part of the phrase.

Do not be distracted by the fact that some phrases may have other phrases inside of them. Postpositional phrases, for example, have noun phrases inside of them.

[ka inn] sungih. . . ‘in [my house] . . .’

Likewise, a noun phrase may have a postpositional phrase inside of it.

[inn sungah] nunau. . . ‘The girl [in the house]’

1. Nouns

Nouns express either persons, things or ideas. They may be either simple nouns or nominalized forms of a predicate. Such a form is used in the same way as a simple noun is used (ie. plural forms, case markings, etc.) Nouns and noun phrases are often end with a case marker

Case Markers

A **case marker** is a particle which occurs after a noun or noun phrase to show the noun or noun phrase’s function in a sentence (*in, cu, cun, mi*).

Case marking words are particles used after the subject, object, relative clause or relative phrase. **Case markers** are special words which tell how the noun phrase is being used in the sentence. Their function is not to modify, but to mark the noun phrase's function.

***in* marks doer of action¹³**

The one who does the action of a transitive verb is marked with *in* after the doer or the descriptive phrase containing the doer of the action.

Examples:

Paul in John cu a theih mi a sim.

‘Paul told John what he knew’

Ka mit in ka hmu.

‘I see with my eye.’

Mathai 27:65 Cule Pilat in an hnenah, “Kiltupawl tla nan nei a si si. Va feh uh la thlan kha a cang thei patawpin him ko tuah uh,” tiah a ti.

‘Pilate said to them, “You have a guard; go your way, make *it* as secure as you know how.”’

It is important when you are writing that you write *in* consistently so there is no confusion as to the meaning.

This is a summary of the rules regarding writing *in*:

- 1) Always attach *in* when it is allowing a word to act as an adverb (see section on adverbializers).
- 2) If *in* is a contracted form of *ihsin* then *ihsin* should be used in writing rather than *in*.
- 3) There are some compound postposition words which have *in* compounded as a shortened form

¹³ Ergative marker

of *ihsin*. These should always be attached. See Phonology section ‘D. Compound Words’ for an extensive list of compound postpositions.

- 4) If *in* is a verbal predicate meaning ‘to drink,’ it follows the rules for verbal predicates and the only thing that may attach to it are the morphemes that attach to other kinds of verbal predicates.
- 5) If *in* is marking the doer of the action, then it is never attached.

***cu, cun* subject, object marker**

If the focus of the sentence is on the person doing the action, instead of the action itself, *in* is not necessary. Often the demonstrative *cu* is used instead. The subject of an intransitive verb and the object of a transitive verb may be marked with *cu*.

Examples of *cu* marking the subject of an intransitive verb:

Amah cu thiltithei a si.

‘He is an able man.’

Mercy cu a nun a mawi.

‘Mercy lives a beautiful life.’

David cu mipi hmaiah a rak lam.

‘David danced before the people.’

Papar mawi cu biakinn kiangah a to.

‘The beautiful flower grows by the church.’

It is very common that objects of transitive verbs are not marked with a case marker. When *cu* is used to mark the object of a transitive verb it adds the meaning of specificity, only that one and no other. Examples of *cu* marking the object of an transitive verb:

Sui kan laisuak.

‘We dig out the gold’

compared to:

Sui cu kan laisuak.

‘We dig out the gold’ - implied information: ‘We are digging only for gold and nothing else.’

Cun is used when the subject has already been mentioned, particularly for contrast.

Examples of *cun*:

. . . *amah cun thil a ti thei rori.*

‘He is a powerful man.’

Peter in kawr a nei nan, Paul cun a nei lo.

‘Peter has a shirt but Paul does not.’

Paul cun, “Ka ra ding a ti.”

‘Paul said, ‘I will come.’’

Theih duhlopawl cun thei hlah hai seh.

‘Who doesn’t want to know, let them not know.’

Jesuh cun in rundam thei.

‘Jesus is able to save us.’

An lakih um a tamsawn cun Pathian lungawiter an tum lo.

‘More of the people among them do not try (than try) to make God happy.’

Uicopawl cun ruh an ei.

(must have previous statement.) ‘The dogs eat bones.’

Cawpawl in hrampi an ei nan, pawpipawl cun sa an ei.

‘The cows eat grass but the tigers eat meat.’

***mi* relative clause**

A relative clause is marked with *mi* after the clause.

A relative clause begins with a pronominal clitic and

is followed by the case marker *mi*. Most often it gives you information about the subject, but it may also give information about the object.

Na cakuat ngan mi a tha tuk.

‘The letter you wrote is very good.’

Biakinn kiangah a mawi mi pangpar a to.

‘The beautiful flower grows by the church.’

Na thil tuah mi kha a tha.

‘The thing that you do is good.’

Dependent Clause Case Markers

A dependent clause always begins with a person marker or pronominal clitic and ends with the case marker. The dependent clause markers all have two forms. The first is for simple sentences and the second is for compound sentences. Dependent clause markers function like demonstrative adjectives, pronouns or conjunctions in English.

dingah, dingih

The clause markers *dingah* and *dingih* carry the meaning of ‘that’ or ‘for that reason.’

2 Corinthians 1:4 Pathian ih in thlangamnak in harsatnak phun zakip a tuartupawl kan thlangam ve theinak dingah anih cun kan harsatnak hmuahhmuah ah in thlangam theu a si.

‘Who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God.’

2 Cor 4:11 Ziangahatile, Jesui nunnak cu a thi thei mi kan taksaruangpi ih a lang theinak dingah Jesu ruangah kannih

a nungpawl hi thi dingih hlan kan si ringring.

‘For we who live are always delivered to death for Jesus’ sake, that the life of Jesus also may be manifested in our mortal flesh.’

bangin, bangih

The clause markers *bangin* and *bangih* carry the meaning of ‘as,’ ‘like,’ ‘just like,’ or ‘in the same way.’

2 Cor 8:11b . . . Pek hiarnak a rak um zo bangin, nan neih mi hmang in pesuak uh.

‘. . . that as there was a readiness to desire it, so there also may be a completion out of what you have.’

Heb 12:16 Nu le pa sualnak tuah in simaw, rawl vei khat ei menih a fatir sinak covo a zuartu Esau bangih Pathian tih lo mi nan um pang ding.

‘Lest there be any fornicator or profane person like Esau, who for one ‘morsel of food sold his birthright.’

vekin, vekih

The clause markers *vekin* and *vekih* carry the meaning of ‘as,’ ‘just like’ or ‘in the same way.’

Mathai 1:24 Joseph cu a ithahnak ihsin a hung thang tikah Bawipai vancungmi in thu a pek vekin Mary cu a nupiah a thi.

‘Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife,’

2 Cor 3:18 Sikhalsehla, kannih cu kan zatein hmai khuh loin, thlalang sungih hmuhawk vekin Bawipai ropitnak cu kan hmu. Bawipai Thlarau zarah ropitnak ihsin ropit sinsinnak ah, amah bangnak ah tidanglam in kan um lai rero a si.

‘But we all, with unveiled face, beholding as in a mirror the glory of

the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.’

2 Cor 9:3 Sikhalsehla, himi thuhla ih kan rak lo tluangkhwainpinak cu a lak men a si lonak dingah le “Rak tiar cia uh,” tiih ka rak lo cah vekih nan tiarcianak dingah nan hnenah unapawl hi ka rak thlah a si.

‘Yet I have sent the brethren, lest our boasting of you should be in vain in this respect, that, as I said, you may be ready.’

a si ah

A common use of *ah* to show a change in condition is with *a si* to mean ‘if so.’ This use is a little unusual because there may be a case marker that comes after the clause.

Examples of clauses:

a si ah

a si ah cun

a si ah teh

a si ah ben

2 Peter 2:7 Cule, cin le dan nei loin duhtawk ih hursualnak ih nungpawl ruangih thinnazettu, midingfel Lot cu a runsuak a si ah cun,

‘And delivered righteous Lot, who was oppressed by the filthy conduct of the wicked’

John 21:22 Jesu in a hnenah, “Ka ratsal tiang tang ding ih ka duh mi a si ah teh, na hrangah a pawinak ziang a um? I thlun aw,” tiah a ti.

‘Jesus said to him, “If I will that he remain till I come, what is that to you? You follow Me.”’

2. Predicates

Predicates express both the concept of verb and adjective. There is usually no difference in the form the predicates takes for either function. If a predicate acts like an adjective which describes a noun, it is called an **adjectival predicate** (*tha, mawi*). If a predicate acts like a verb which describes an action or experience (*ei, duh*), it is called a **verbal predicate**.

3. Adjectives

An adjective is a description of a noun (*hring, mawi, pathum*). Number or quantity words are always adjectives. They show an exact quantity or a greater or lesser quantity.

Samuel cu ka fapa neihsun a si.
'Samuel is the only son that I have.'

Most predicates can function as adjectives. Some words may function as adjectives, adverbs, or predicates depending on the context. An example of this is *tam*.

tam

Usually, *tam* functions as a free morpheme showing quantity. Even though it does not need to attach to another morpheme, *tam* rarely occurs independently; another intensifier is almost always bound to it.

Example of *tam* as an adjective bound to another intensifier:

Luke 7:43a Simon in a sawn ih, "A ngaidam tamdeuh mi a si ding tiah ka ruat," tiah a ti.

Simon answered and said, "I suppose the one whom he forgave more."

Cu tawkah ni tampi an cam.
'They stay there many days.'

Example of *tam* as an adjectival predicate not bound to other intensifier:

Alfred cu a tawng a tam tuk.

‘Alfred is very talkative.’

John 5:13 Cui hmun ah cun miburpi an tam ruangah le Jesu a fehlo zo ruangah damter mi pa cun zo a si ti a thei lo.

‘But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude (many) being in that place.’

4. Adverbs

Adverbs describe an adjective, verb, or other adverb (*zet*, *tuk*). The following adverbs need special mention because they show manner. Many of them can function on their own as the predicate of the sentence.

cih ‘simultaneously’

dah ‘ever’ completed action in the past, experienced, about self, testimony

fawn ‘also’

hleuhhli ‘easily,’ ‘immediately,’ ‘unexpectedly’

leuhleuh ‘often,’ ‘frequently’

lohli ‘immediately,’ ‘suddenly’

phah ‘also’

phahphah ‘sometimes’

ringring ‘always’ (I keep standing)

rori ‘really,’ ‘must’

siamsi ‘in a loving manner,’ ‘lovingly,’ ‘affectionately’

siamso ‘in a loving manner,’ ‘lovingly,’ ‘affectionately’

tengteng ‘must’

theu ‘occasionally,’ repeated in the past (I was standing)

vuarvi ‘completely,’ ‘absolutely,’ ‘clearly’

zekzo ‘twinkle(ingly)’

zikte ‘almost’

zuakzi ‘a few seconds,’ ‘momentarily’

zuarzo ‘steadily,’ moving quietly, slowly moving a long thing

zukzo ‘flash,’ ‘strike,’ ‘on/off’

Tense and Modal Adverbs

cia present perfective (with *rak*, past perfective)

ding ‘will’ future

ke ‘will’ future

kei ‘will’ future indicative (generally used in compound sentences)

lai ‘continuous’ with regards to time

men ‘may,’ ‘merely’

pei ‘will’ future

rero ‘continuous’ repetition with regards to action

vivo ‘continuously,’ (he reads the book continuously) ‘on going’

zo simple past (that which has already been done)

The tense markers *cia* and *zo* indicate that an action is completed. The tense markers *ding*, *ke*, *kei* and *pei* indicate the action will take place in the future. The modal markers *lai*, *rero* and *vivo* indicate ongoing action. The modal marker *men* indicates a subjunctive, uncertainty as to whether or not the action takes place.

Ka tuah cia mi a si.

‘It is what I have done.’

Inn sungih ka luh hlanah sangka cu awn cia a si.

‘Before I entered the house, the door had been opened.’

Mathai 2:17 Cuticun profet Jeremiah ih a rak ngan cia mi cu a kim a si.

‘Then was fulfilled what was spoken by Jeremiah the prophet.’

Rawl ka ei ding.

‘I will eat.’

Apostolpawli 24:26 Cui canah, Felix cun Paul in a suahnak dingah tangka in pe ding ti a beisei ruangah a ko leuhleuh ih a be theu.

‘Meanwhile, he also hoped that money would be given him by Paul, that he might release him. Therefore he sent for him more often and conversed with him.’

Rawl ka ei ding ih, tlawng ka kai ding.

‘I will eat, and I will go to the school.’

Kan feh ke.

‘We will go.’ or ‘Let us go.’

Rawl ka ei kei, tlawng ka kai ding.

‘I will eat, and I will go to the school.’

Rawl ka ei lai ding.

‘I will be eating.’

Mathai 1:22 Cu mi cun profet hmang in Bawipa in a cang lai ding mi a rak sim mi cu a thlengkimter a si.

‘So all this was done that it might be fulfilled which was spoken by the Lord through the prophet.’

Rawl a suan lai ka hmu.

‘I saw him cooking.’

Kan feh pei.

‘We will go.’

Rawl ka ei rero.

‘I am eating.’

Ka ei zo.

‘I have eaten.’ or ‘I ate.’

Mathai 13:11 Cule anih in an hnenah, “Ziangahtile vancung uknak thu thawn pehparawin thuthuppawl theihnak Pathian in nan hnenah a lo pe zo. Cu mi cu midang hnenah a rak pe lo.

‘He answered and said to them, “Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.’

Mathai 26:48 Jesu phiarsawmtupa cun puithiam sangpawl le miupapawl cu theihthiamnak a rak pek cia zo, “Ka hnam mi pa cu nan kaih duh mi pa a si, kai uh,” tiah a ti.

‘Now His betrayer had given them a sign, saying, “Whomever I kiss, He is the One; seize Him.”’

Modal Adverbs

Kuak fawh na ban a tul.

‘You ought to stop smoking.’

Na nu le na pa na tihzah ding hi a awm a si.

‘You should respect your parents.’

5. Pronouns

A **pronoun** is a word which takes the place of a noun or noun phrase.

Kha pa in zunghruk a ru.

‘That man stole the ring.’

Amah in zunghruk a ru.

‘He stole the ring.’

There are several sets of Falam pronouns, each of which has six forms. Three forms of each set are **singular**, meaning they only refer to one person/thing. Three of these forms are **plural**, meaning they refer to two or more. When the pronoun refers to the speaker, it is called **first person**.

When the pronoun refers to the person spoken to, it is called **second person**. When the pronoun refers to someone or something else, either nearby or far away, it is called **third person**.

a. Two Classes of Pronouns

Class 1 and Class 2 types of pronouns may be used as the subject, direct object, or indirect object. The reasons for choosing one form or the other is more an issue of writing style than grammar and will be discussed further in the style section.

Class 1 Pronouns

	Singular	Plural
first person	<i>keimah</i>	<i>kanmah</i>
second person	<i>nangmah</i>	<i>nanmah</i>
third person	<i>amah</i>	<i>anmah</i>

Class 2 Pronouns

	Singular	Plural
first person	<i>kei</i>	<i>kannah</i>
second person	<i>nang</i>	<i>nannah</i>
third person	<i>anah</i>	<i>annah</i>

Anih *hnenih ka feh a tul lo.*

‘It is not necessary to go to him.’

Keimah *cu calai ngaina mi ka si.*

‘I am interested in literature.’

Kei *ka tel lo.*

‘I am not included.’ ‘I do not participate.’ ‘I am not involved.’

When you speak, you may sometimes leave out pronouns or use a shortened form of the pronouns. However, in writing, it is often better to use the full Class 1

or Class 2 form.

Amai hnenah ka feh ding. (*Amah + ih → Amai*)

‘I will go to him.’

b. Possessive Pronouns

The **possessive** pronouns show that a noun is owned by or in some type of a relationship with the pronoun. They are identical with the pronominal clitics which are used to show predicate agreement.

Possessive Pronouns

	Singular	Plural
first person	<i>ka</i>	<i>kan</i>
second person	<i>na</i>	<i>nan</i>
third person	<i>a</i>	<i>an</i>

Ka pa a ra lai.

‘My father is coming.’

Kan zawhte a thi.

‘Our cat is dead.’

Na cabu i san hram aw.

‘Please lend me your book.’

Nan inn thar zoh ka duh. ‘

I would like to have a look at your (pl.) new house.’

A ha a na.

‘His tooth is painful.’

An inn zin ka thei lo.

‘I do not know the way to their house.’

The possessive form of pronouns should be used generally in a possessive phrase or in a postpositional phrase. Because the forms for possessive pronouns and

pronominal clitics are exactly the same, it may appear a possessive pronoun can be the subject of a sentence.

Ka ra ding. ‘I will come.’

Nan ra ding. ‘You(pl) will come.’

c. Pronominal Clitic

A **pronominal clitic** is a particle which occurs just before the predicate which shows predicate agreement with the subject and/or object (*ka, na, i, lo,* etc.).

A pronoun takes the place of a noun in a sentence. A pronominal clitic serves a grammatical function. It does not take the place of a noun but occurs just before the verb and refers to the noun subject or object that was used earlier in the sentence. Subject must agree with the subject and object must agree with the object in person and number. Sometimes subject or object pronouns are left out of the sentence, but pronominal clitics are general required. In simple sentences, sometimes the pronominal clitic can be the subject. When speaking, often the pronominal clitic is said as though it is part of the verb that follows. In writing, however, the pronominal clitics are not attached.

Pronominal Clitics

	Singular	Plural
first person	<i>ka</i>	<i>kan</i>
second person	<i>na</i>	<i>nan</i>
third person	<i>a</i>	<i>an</i>

*Na **thil** ti mi kha a tha.* ‘The thing that you do is good.’

*Biakinn kiangah a mawi mi **papar** a to.*

‘The flower that is beautiful grows by the church.’

Example of simple sentence where the pronominal clitic acts as the subject of the sentence.

Sui kan laiswak ‘We dig out the gold’

6. Postposition words

Postposition words are used after nouns that describe a place or condition. They show:

1. The location of the subject or object in relation to the place described.

2. The condition of the subject or object in relation to the condition described.

Postposition words are never attached.

ah

The postposition word “ah” defines or describes a change in the current location or condition. When describing a change, it shows that the subject is moving from its current position towards a different location or condition.

Examples:

Cirhti cu tiva ah a luangsuk.

‘The fountain flows down to the river.’

Dawr ah ka feh ding. ‘I will go to the store.’

Dawr ah ka um. ‘I am at the store.’

Postpositional phrases defining or describing a change in the current condition generally begin with a person marker. This could be either a pronominal clitic (*a*, *kan*), the person nominalizer *mi*, or less commonly a pronoun or noun. Postpositional phrases defining or describing a change in the current location do not begin with person markers.

Example of a postpositional phrase marked with *ah* which defines the current condition:

2 Cor 1:4 Pathian ih in thlangamnak in harsatnak phun zakip a tuartupawl kan thlangam ve theinak dingah anih cun kan harsatnak hmuahhmuah ah in thlangam theu a si.

‘Who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God.’

Example of a postpositional phrase marked with *ah* which describes a change in the current condition:

2 Cor 5:17 Curuangah, mi zokhal Khrih ih a um ah cun sersiam thar a si. Thil hlunpawl cu an hloral ih; ngaihnik, thil hmuahhmuah cu a thar ah an cang a si.

‘Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new.’

2 Cor 3:18b . . . Bawipai Thlarau zarah ropitnak ihsin ropit sinsinnak ah, amah bangnak ah tidanglam in kan um lai rero a si.

‘But we all are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.’

Example of postpositional phrase marked with *ah* which defines the current location:

Jesuh cu Jerusalem ihsin Jericho ah a feh.

‘Jesus went from Jerusalem to Jericho.’

Jesuh cu tlang par ihsin van ah a kai.

‘Jesus ascended from the hill to heaven.’

Naute cu ikkhun ihsin coka ah a bawkvak.

‘The baby crawls from bedroom to the kitchen.’

ih

The postposition word *ih* is used if the subject is going to

multiple locations. The first location the subject mentions will be postpositioned with *ah*. The second location the subject mentions will be postpositioned with *ih*.

The postposition word *ih* can also be used with *um* to show that the location is inside or in a particular place.

Yangon ih ka um laiah Paul-ih inn mawi ah ka cam.
'I stayed at Paul's beautiful home while I was in Yangon.'

Kan inn ihsin tlawng ih ka feh laiah zin kapih um puanthitnak dawr ah ka cawl..

'When I went to the school from my house I stopped off at the tailor by the roadside.'

ihsin (ihsi, isin, in)

The postposition word *ihsin* shows that the subject is moving away from a particular location. *Ihsin* is used for a simple sentence that describes moving away from a location to another. *Ihsin* is also used when there are multiple steps so the subject moves from multiple locations. Sometimes *ihsin* is abbreviated as *ihsi*, *isin*, or *in*. The most complete form is *ihsin*, so it is generally preferred when writing.

Kan inn ihsin tlawng ih ka feh laiah zin kapih um puanthitnak dawr ah ka cawl.

'When I went to the school from my house I stopped off at the tailor by the roadside.'

Dawr ihsin ka tin.

'I am coming home from the store.'

Yangon ih um dawr thar ihsin ka ra.

'I am coming from the new store in Yangon.'

in, thawn, loin

The postposition words *in* and *thawn* mean ‘with’ or ‘by.’
The postposition word *loin* means ‘without.’

Efesa 5:18b . . . Cu hnakin Thlarau in khat sawn uh
‘. . . but be filled with the Spirit’

Mathai 5:41 Mi pakhatkhat in amah thawn loh theih loin
peng khat feh a lo fial asile peng hnih feh aw.
‘And whoever compels you to go one mile, go with him two.’

1 Peter 4:9 Phunzai loin pakhat le pakhat tha zetin
mikhualaw tawn uh.
‘Be hospitable to one another without grumbling.’

7. Conjunction

A **conjunction** is a word which joins two words, phrases or clauses: *le, nan, maw, la, kei, asinan, asilole, asilocengle, sihmansehla, hmansehla* (contracted form of *sihmansehla*) and *ih*.

A conjunction is a grammatical word which can link two words, phrases or clauses of the same category (two nouns, two phrases, etc). Conjunctions are not attached to other words. The most commonly used conjunctions are *ih* and *le*. Phrases are linked using *le* or *maw* and clauses are linked using *nan, la, kei, asinan, asilole, asilocengle, sihmansehla, hmansehla* and *ih*.

- *le* ‘and’ (noun phrases)

Falanu le tlangvalpa
‘a young woman and a young man’

Dawr ah cabu le khedan ka lei.
‘I bought a book and a pencil at the store.’

- *maw* ‘or’ (noun phrases)

Na nu maw na pa ra seh.

‘Let your mother or father come.’

Na nu maw na pa khatsang ra seh.

‘Either your mother or father come.’

A sentence can contain more than one independent clause. Two or more independent clauses can be joined by one of several coordinating conjunctions.

- *asilocengle* ‘if not’ (strong, compares previously mentioned thing to current)
- *asilole* or *lole* ‘or’ ‘or else,’ ‘otherwise,’ ‘if not’

Na nu asilole na pa ra seh.

‘Let your mother or father come.’

Na nu lole na pa ra seh.

‘Let your mother or father come.’

- *kei* ‘and’ future tense

Rawl ka ei ding. Tlawng ka kai ding.

‘I will eat. I will go to the school.’

Compared to:

Rawl ka ei kei, tlawng ka kai ding.

‘I will eat and go to the school.’

- *asinan* ‘but’ (short form of *asinain*, joins two independent clauses)

The conjunction *asinan* may also act as a coordinating conjunction at the beginning of a sentence or clause.

Mathai 24:35 Lei le van cu an hloral ding; asinan, ka thupawl cu an hloral hrimhrim lo ding.

‘Heaven and earth will pass away, but My words will by no means pass away.’

Mark 1:8 Kei cun ti ah baptisma ka lo pe; asinan, anih

cun Thlarau Thianghlim ah baptisma a lo pe ding,”
tiah thu a sim.

‘I indeed baptized you with water, but He will baptize you with the Holy Spirit.’

- *culole* ‘else,’ ‘lest,’ ‘if not’

Apostolpawli 13:40 Curuangah, ralring uh; cu lole
profetpawl ih an rak sim mi kha nan parah a thleng
pang ding.

‘Beware therefore, lest what has been spoken in the prophets come upon you.’

- *hmansehla* ‘even though’ (short form of *sihmansehla*)

2 Cor 4:16 Curuangah kan bei a dawng lo. Kan leng
lam minung cu tumsuk vivo hmansehla, kan sung lam
minung cu ni khat hnu ni khat tharter vivo a si.

‘Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day.’

- *ih* ‘and’ (joins two independent, indicative clauses)

Kim cu rawl a ei ih, tidai a in.

‘Kim ate rice and drank water.’

Sa a khawlh ih, a suang.

‘She washes the meat and cooks it.’

Paul cu dawr ah a feh ih, kawr thar a lei.

‘Paul went to the store, and bought a new shirt.’

- *awla* ‘and’ (joins commands)

Pathian duh awla. A hna tuan aw.

‘Love God. Do his work.’

Pathian duh awla, a hna tuan aw.

‘Love God and do his work.’

- *nan* ‘but’ (short form of *nain*, joins two independent, indicative clauses. Be careful not to confuse the verb phrase *a si nan* with *asinan* or *nan* the conjunction

meaning ‘but.’)

Rawl a suang nan, a ei lo.

‘He cooked the food but he didn’t eat it.’

Vawk a that nan, a suang lo.

‘He killed a pig but he didn’t cook it.’

Yangon tlawn ka duh. Paisa ka nei lo.

‘I want to go to Yangon. I have no money.’

Yangon tlawn ka duh nan, paisa ka nei lo.

‘I want to go to Yangon but I have no money.’

Anih cu mifim a si. Asinan, a lian lo.

‘He is wise. But, he is not rich.’

Anih cu mifim a si nan, a lian lo.

‘He is wise, but he is not rich.’

- *hnakin* ‘than’ (joins two phrases or clauses in which one is considered better, greater, lesser or worse than the other)

Mathai 10:15 Thungai thu ka lo sim, Pathian in thu a then ni ah acui khua hnakin Sodom khua le Gomorrah khua cu an tuar a demsawn ding.

‘Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!’

8. Interjection

An **interjection** is a single word which expresses a complete, sentence-like idea. (*aha! ahai! ahaih! ai! aih! aiha! aw! awi! awhaw! awhawi! awhawih! cekerehei! cekereheih! cerehei! cerei! e! ehe! ehei! eheih! eheu! eih! ekhai! eleheu! emawi! haih! karahai! karaicai! kerehei! kereheih! kereicei! khai! khaih!*)

B. Sentence Function

In Section A, words were divided into different categories which were called parts of speech. These parts of speech go together to form different types of phrases and sentences. It is important to understand, however, that knowing a word's part of speech does not necessarily tell you what it does in a sentence.

Another way of dividing words and phrases is by their **sentence function**. Many parts of speech are able to do more than one of these jobs, or **functions**. Some functions are so important that, if they are not present, the sentence will fail. Other functions are less important. These can be present or not.

The most important functions you must know and be able to recognize as a good writer are the **subject** and the **predicate**. **Every sentence must have a subject and a predicate**, although the subject may be only the pronominal clitic.

1. Subject

The **subject** is the person or thing which either *does*, *experiences*, or *is* something. Subjects are nouns, pronouns, or nominalized predicates.

Kim in inn a sak.
'Kim built a house.'

The subject is usually toward the beginning of the sentence, and may often be marked by the case marker *in*. But be careful! Positioning is flexible, so the subject may occur places other than at the beginning of the sentence. The subject is usually at the beginning of the sentence, but it can occur in almost any position before the predicate.

Neither are all subjects marked by *in* or *cu*.

Ka pa in inn a sak.

‘My father builds a house.’

The *in* can be used to mark the subject, but it is not necessary. The same meaning can be communicated without the *in* case marker.

Example of the same sentence with the subject not marked with *in*:

Ka pa inn a sak.

‘My father builds a house.’

Example of subject occurring just before the predicate, rather than at the beginning of the sentence:

Biakinn kiangah a mawi mi papar a to.

‘The flower that is beautiful grows by the church.’

2. Predicate

The **predicate** expresses the main idea of the sentence, either *action* (**verbal predicate**) or *description* (**adjectival predicate**).

a. Verbal Predicates

Most verbal predicates have an effect on a person or thing other than the subject. We call these sentences **transitive**. In some sentences, the subject performs the action without any effect on another person or thing. These sentences are complete with only a subject and a predicate. This type of sentence is called **intransitive**. Most predicates are either transitive or intransitive.

Example of transitive verbal predicate:

Kim in inn a sak. ‘Kim built a house.’

Example of intransitive verbal predicate:

Mary a it. ‘Mary slept.’

Some Falam affixes, such as *-ter*, *-sak*, *ti-* and *-pi*, can make an intransitive verb transitive:

Ka thin a phang. ‘I worry.’

Ka nu a thin ka phangter. ‘I make my mother worry.’

b. Adjectival Predicates

When there is an Adjectival Predicate, no action takes place that can effect another person or thing. For that reason, Adjectival Predicate sentences are always intransitive.

John a sang. ‘John is tall.’

Mary a mawi zet. ‘Mary is very pretty.’

Mary cu a mawi zet. ‘Mary is very pretty.’

c. Imperative Predicates

The clitic is not necessary for imperatives/commands.

In the way that the subject is understood, so is the clitic.

Instead of saying: *Nangmah to aw* ‘You sit down’ it is *To aw* ‘Sit down.’

d. Compound Predicates

The next three sections describe compound verbal predicates in detail. There are two types of compound predicates: those which are infixed with clitics between the two parts and those which are never separated—that is, the clitic precedes both parts. Furthermore, there are two types of clitic infixed compounds.

1. Clitic Infixed Compound Predicates Type A

The first type of compound predicate is composed of

a noun and a verb. The noun is frequently something possessed by the subject being talked about, very often a part of their body. This type of compound usually expresses some type of metaphorical meaning, derived from the original sense of the two parts.

Ka lung a leng.

Literal meaning: 'My heart is roaming.'

Metaphoric meaning: 'I am lonely.'

Ka mit a sang.

Literal meaning: 'My eyes are high.'

Metaphorical meaning: 'I am very ambitious (especially in choosing one's spouse).'

Ka khawruah a har.

Literal meaning: 'My thoughts are hard.'

Metaphorical meaning: 'I am depressed.'

This type of predicate is unique because it always takes an infixed *a*, regardless of the person and number of the subject. This means that the subject frequently does not agree with the infixed clitic in person and number. Not every compound can be broken down easily, suggesting the original meaning of some parts has been lost.

Ka lung a kim lo.

Literal meaning: 'My heart is not whole.'

Metaphorical meaning: 'I do not agree.'

2. Clitic Infixed Compound Predicates Type B

The second type of compound predicate is also composed of a noun plus a predicate. However, this time the noun is the object of the action. Like type A, the meaning of the whole is often derived from, but different from, its two parts. Unlike type A, the infixed clitic can be any of the

six possible clitics, and the subject always agrees with the infix.

Ka hna ka thawng.

Literal meaning: ‘I spread my ear.’

Metaphorical meaning: ‘I pay attention.’

These compound predicates look very similar to regular transitive predicates. To distinguish them, you must realize that the noun is bound to the predicate in a stronger way than the relationship between a predicate and its object (This is called noun incorporation). They are frequently grammaticalized to the point that the two parts have little or no coherent meaning when considering the sum of the two parts.

sawn ‘corn tassel’ *thla* ‘drop’

sawnthla ‘cause a girl to conceive illegitimate child’

hreng ‘to tie’ *sūt* ‘to hammer’ (stem 2 of *su*)

hrengsūt ‘lock in stocks’

These compounds also have the ability to take a direct object.

hmai ‘face’ *thi* ‘to marry girl’

hmaithi ‘lead to the front’

Hmai ka lo thi ding. ‘I will lead you to the front.’

At times, the infix is placed before both parts of the predicate.

Pathian in nang cu mal a lo sawm ding.

‘God will bless you.’

Pathian in nang cu a lo malsawm ding.

‘God will bless you.’

3. Inseparable Compound Predicates

The final type of compound predicate is composed of a predicate plus a predicate. They are not divided at any time by an infix, but are preceded by the clitic. Like the other two types of compound predicates, the meaning may be derived from the two parts, or it may have meaning only as a compound.

hmu ‘see’ *sual* ‘wrong’
hmusual ‘misunderstand’
ka hmusual. ‘I misunderstand.’

Ngah which means ‘get’ or ‘obtain’ is frequently compounded with another verb to give the sense of completion or perfection.

Cakuat ka ngah. ‘I received a letter.’
Ka theingah. ‘I completely understand.’
Ka hmungah. ‘I was able to see.’

3. Direct Object

The thing which undergoes the action of the verbal predicate is called the **direct object**.

Kim in inn a sak. ‘Kim built a house.’
Bawhlung ka sit. ‘I kick the ball.’

4. Indirect Object

Some sentences have two objects, a direct and an indirect. The **indirect object** is the thing to or for which the action is performed.

In the following sentence, *cabu* is the direct object because the action of reading is being done to it. The

indirect object is *fapa* because the action is being performed for him (his son).

John in a fapa cabu a siarsak.

‘John reads his son a book.’

The affixes *-ter*, *-sak*, *ti-* and *-pi* allow a transitive verb to take an indirect object.

C. Phrases

Now that individual words and their functions have been described, it is time to discuss phrases. Phrases are longer strings of words within a sentence. As mentioned in Section A point 1, every phrase is built around a core word. The phrase can be as simple as that one word, or it can be a long string of words.

One key to clear and correct writing is being able to identify core words and their accompanying phrase. Every part of speech has particular words which usually modify it and an ordering which is usually followed.

1. Noun Phrases

A noun phrase is made up of a noun plus its modifiers. Different types of modifiers may come before or after the core noun.

a. Demonstratives

Demonstratives are adjectives that indicate a specific one rather than anyone of the noun. They are words which show that a specific or particular thing is the subject or object. There are four basic demonstrative adjectives in Falam.

cu / cui ‘that,’ far from speaker and hearer; ‘the,’ used as

discourse topic marker

cumi cu ‘that thing’ (far from speaker & hearer)

hi / hih ‘this’ near speaker

himi hi ‘this is’

kha / khai ‘that’ far from speaker but near to hearer

khami kha ‘that thing’ (far from speaker & hearer in the past)

khi / khih ‘that’ far from speaker and the hearer

khimi khi ‘that thing’ (far from speaker & hearer or far from the speaker only)

Anih cu miṭha a si.

‘He is a good man.’

Hi pa hi midik a si.

‘This man is righteous.’

Each of the demonstratives has two forms. The first or short form is used when modifying a noun beginning with a consonant. The second form is used when modifying a noun beginning with a vowel or [h] + vowel.

hipa/khipa/khapa

‘this man/that man/that man’

hih hai/khik hai/khai hai

‘this mango/that mango/that mango’

Demonstratives usually occur before the noun they modify but occasionally occur both before and after it.

Khik hai khi va la aw.

‘Go and take that mango.’

They can be duplicated to be more definite or specific:

cucu ‘that is’

himi ‘this one’

khakha ‘that one’

khikhi ‘that one’

Hihi ka cabu a si. ‘This one is my book.’

Hihi cu ka cabu a si. ‘This specific one is my book.’

They can be compounded with *nah* to show the location of the specific one.

cunah ‘the one over there’

hinah ‘the one over here’

b. Noun Phrases and Possessive Pronouns

Noun phrases and possessive pronouns can modify nouns as well. These always precede the noun.

banhla kung ‘banana tree’

Cawhnawi no khat ka in.

‘I drink a cup of (cow)milk.’

When a possessive pronoun (*na* in the example below) precedes the noun, the demonstrative pronoun must come after the noun.

na rualpa kha ‘that your friend’

c. Possessive Noun Phrases and Postpositional Phrases

If the noun modifying another noun expresses possession or relationship, the possessive case marker is needed.

John-ih pa ‘John’s father’

Kim-ih nam ‘Kim’s knife’

Postpositional phrases, which are quite similar to possessive noun phrases, also precede the noun which they modify.

Ka dungih lukham cu ka ta a si lo.

‘The pillow behind me is not mine.’

d. Predicate Phrases

Nouns can also be modified by predicates (adjectival and verbal predicates) and their phrases. Predicate modifiers always follow the noun.

Vate hlasak ka thei.

‘I heard the bird singing.’

e. Multiple Adjectives or Adjectival Predicates

When several adjectives or adjectival predicates in a row modify a noun, they are usually ordered as follows: quality, size, quantity.

hai kuh tumpi pahnih ‘two big unripe mangoes’

f. Relative Clauses

Relative clauses can also modify a noun. They precede the noun which they modify.

Inn parih a tlu mi thingkung ka hmu.

‘I saw the tree which fell on the house.’

2. Predicate Phrases and Clitics

A predicate phrase consists of a predicate and usually a pronominal clitic (exceptions include interjections and interrogatives). It may also have various adverb modifiers. Most adverbs must be written after the predicate.

Ka ra cing ding.

‘I will come soon.’

In Falam it is never correct to say *Ka cing ra ding* or *Ka cing ding ra*.

Time and directional adverbs are the only adverbs that will occur between the clitic and the verbal predicate.

Time adverbs:

rak ‘now,’ ‘then,’ ‘at that time’

Tidai rak in aw hlah ‘

Don’t drink while I’m away.’

Directionals can also stand alone as independent verbs so they have two forms:

vang/vun ‘go down’

(Two parties in high spot, one goes down)

rung/run ‘come down’

(One is high and one low, and the one comes down to the other.)

hung/hun ‘come up’

(One is up high, one is low and comes up.)

va/vat ‘go’ (Two in one place, one goes from here to another place in same level.)

hi/hei ‘at’ (something far from speaker)

ra/rat ‘return’ (One is far away and comes back to us.

Means something far from the speaker. Speaker is far from the hearer in space or time.)

Ka vang lei ding. ‘I will go down and buy (something).’

Ka rung lei ding. ‘I will come down and buy.’

Sakhan cu an hun namsal.

‘They went hunting again then at the hunting place.’

Ka hung lei ding

‘I will go up and buy.’

Pronominal Clitics

Pronominal clitics are small words which precede the predicate in order to identify who is doing the action

(subject clitics) or who the action is done to **(object clitics)**.

Kim in hai a lei. ‘Kim bought a mango.’

Amah in i duh. ‘He loves me’

Nangmah in i duh. ‘You love me.’

Here is the full set of subject agreement clitics:

	Singular	Plural
first person	<i>ka</i>	<i>kan</i>
second person	<i>na</i>	<i>nan</i>
third person	<i>a</i>	<i>an</i>

You may notice that they are identical to the possessive pronouns. Here is the full set of object agreement clitics:

	Singular	Plural
first person	<i>i, in</i>	<i>in</i>
second person	<i>lo</i>	-
third person	-	-

A few remarks will help clarify how the object agreement clitics are used:

1) If the first person object clitic (*i* ‘me’ or *in* ‘us’) is used for the object of a sentence, then the first person subject clitic (*ka* or *kan*) is not used. First person objects have an object clitic but no subject clitic. If both the subject and object are singular, *i* (me) is used. If either the subject or object, or both, are plural, *in* (us) is used.

Nangmah in i duhdawt.

‘You love me.’

Nanmah in in duhdawt.

‘You (plural) love me/us.’

It is not correct to say:

Nangmah in i na duhdawt. or

Nanmah in in nan duhdawt.

2) Second person objects ('you') take the object clitic *lo*. There is only one second person object (*lo*). There is not a separate plural form. The second person object *lo* follows the subject clitic in these sentences.

Ka lo duhdawt.

'I love you.'

3) Third person objects ('him,' 'her,' 'it,' 'them') are not represented by an object clitic.

Ka duhdawt.

'I love him.'

3. Adverb Phrases

Adverbs modify a predicate by telling when (time), where (place), how (manner) or how much (extent). Adverbs and adverb phrases typically occur after the predicate they modify.

4. Postpositional Phrases

Postpositional phrases modify both nouns and predicates. When they modify a noun, they come before the noun.

Example of postposition phrases modifying a noun:

Lawng sungih pa 'The man in the boat.'

Ka dungih lukham cu ka ta a si lo.

'The pillow behind me is not mine.'

When they modify a predicate, they come before the predicate.

Example of postposition phrase modifying a predicate:

Lawng sungah ka it. ‘I sleep inside the boat.’

5. Phrase Coordination

Every type of phrase can be joined with the same type of phrase through the use of a coordinate conjunction.

D. Clauses

Clauses may be of two basic types: independent and dependent. Every complete sentence must include at least one independent clause.

An independent clause is made up of a predicate phrase and its subject. It may include other elements (peripheral functions), but they are not necessary. Clauses also have modifying elements.

Unlike independent clauses, dependent clauses cannot stand alone in written Falam (they may stay alone in spoken Falam); they must come before an independent clause. There are two main types of dependent clauses: **relative clauses** and **adverbial clauses**.

1. Relative Clauses

A relative clause modifies a noun phrase and precedes the noun phrase it modifies. If the subject of a relative clause is the person(s) or thing doing the action of the sentence, the clause uses a predicate nominalized by the *-tu* morpheme. The nominalized predicate attaches to the Stem 1 form. The relative clause may begin with *a*, but it is not necessary

Zunghruk (a) rutupa an kai.

‘They caught the man who stole the ring.’

Someone may use *mi* when using a relative clause to modify a subject, but it is not considered good Falam. For

Table of Request and Command Words

Pers.	Request Sing.	Request Pl.	Polite Request Sing.	Polite Request Plural	Strong Request Sing.	Strong Request Pl.	Command Sing.	Command Pl.
1st	sehla, ningla / ningna	sehla, nungla, nungna						
2nd	la, hnikla	uhla, hnikuhla	cila, hnikaw, hnik awla, keici, keicila	uhcila, hnik uhla	awla	uhla	aw, hnik, hnikaw, he, hen, hnikaw he, hnikaw hen	au, uh, hnikuh, henuh, hnik henuh
3rd	sehla hnik sehla	sehla hnik hai sehla	hnikaw sehla	hnikaw hai sehla	hnik seh henseh	hnik hai seh, henhai seh	seh	hai seh

example, *Zunghruk (a) rumipa an kai* is incorrect.

If a relative clause describes the object of a sentence, it can only be marked with *mi*. The Stem 2 form of the verbal predicate is used (unless it is a predicate 3 stems in which case it takes the 3rd stem). Object relative clauses must begin with a pronominal clitic that agrees with the object of the sentence in person and number.

A ruk mi zunghruk an hmu.

‘They found the ring that he/she had stolen.’

If a postpositional phrase is relativized, there will be a pronominal clitic. The Stem 2 (or 3) form of the predicate is also used in relativized postpositional phrases.

Tiva kapih a um mi Tuluk rawl dawr ah ka feh.

‘I went to the Chinese restaurant which is by the river.’

The case marker *in* becomes *ih* in relative clauses.

Kimih vainim a pek mi vawk cu amai ta a si.

‘The pig which Kim fed corn to is his.’

2. Adverbial Clauses

Adverbial clauses tell something about when or how the action occurred. They are identified as adverbial clauses by words called **subordinating conjunctions** which join them to the independent clause. Many adverbial clauses are marked by the particle *-ah* on, or by *-ah* affixed to another word to create a subordinating conjunction. Adverbial clauses almost always take Stem 2 and they always require an agreement clitic.

Rul na thah lo le, a lo cuk ding.

‘If you do not kill the snake, it will bite you.’

An năwm tukah, nitlak hman hi an thei theu lo.

‘Because they were so happy they often did not even know the sun was

setting.’

E. Types of Sentences

A **sentence** is defined as a unit of writing including a **subject** and at least one **predicate**, which is concluded by sentence final punctuation (a **period** (.), an **exclamation mark** (!), or a **question mark** (?), depending on the sentence type).

In daily speech, we often use abbreviated or partial forms.

Examples:

Khui ah? ‘Where?’

A sen mi. ‘The red one.’

A mak tuk! ‘Great!’

However, in writing, a complete sentences including both a subject and predicate nearly always must used.

A second requirement for sentences is that they be able to stand alone. If a clause is independent, it can stand alone.

A ra ding. ‘He will come.’

If it is dependent, it cannot stand alone.

A rat ah simaw, rat loah simaw

‘Whether or not he would come’

There are three main types of sentences: declarative, imperative, and interrogative. **Declarative** sentences make a statement about something. **Imperative** sentences express a command or request. **Interrogative** sentences ask a question.

Example of declarative sentence:

Hihi ka mawṭaw a si.

‘This is my car.’

Example of imperative sentence:

Na kam thuah aw.

‘Rinse your mouth.’

Example of interrogative sentence:

Na kam na thuah zo maw?

‘Did you rinse your mouth?’

If a sentence, phrase, clause or word expresses surprise, anger or other strong emotion, we call it **exclamatory**. Exclamatory sentences, phrases, clauses or words are marked by an exclamation point (!). Either declarative or imperative sentences may be exclamatory.

1. Imperatives: Commands and Requests

Request words come right after the verb that describes the desired action. Occasionally, when the request is stated more strongly, it may come after the main verb of the sentence. Command words come after the main verb of the sentence. Both request and command words are not attached to the verb. See page 125 for Table of Request and Command words.

2. Interrogatives

In Falam questions may be asked in two ways: *maw* and *Z interrogatives*

a. *Maw* interrogatives

Maw interrogatives ask a question requiring a yes or no answer. They only differ from declarative sentences in the presence of the interrogative particle *maw* at the very end of the sentence.

Na dam maw? ‘Are you fine?’

b. Z interrogatives

There are 6 different question words used to form all types of Z interrogatives. They are called Z interrogative because 4 out of the 6 question words start with the letter “z.” Remember that in Z interrogatives, the question words replace one of the core or peripheral functions of the sentence. If the function replaced is the subject of the sentence, Stem 1 predicate must be used. Also, if the question asks *where* or *when*, Stem 1 predicate must be used. If the function replaced is the object of the sentence, or if the question asks *why*, Stem 2 predicate must be used.

zo ‘who’

Zo is used anytime the question element is a person.

Zo *in so cabu a lo pe?*

‘Who gave you the book?’

Zo *ih zunghruk so na ruk?*

‘Whose ring did you steal?’

ziang ‘what’

Ziang *so a ruk?*

‘What did he steal?’

Ziang *so na hmuh?*

‘What did you see?’

ziang tikhah ‘when,’ ‘at what time’

Ziang tikhah *zunghruk a ru?*

‘When did he steal the ring?’

Ziang tikhah *na thleng?*

‘When did you arrive?’

ziangruangah, ziangah ‘why’

Ziangruangah so a ruk? ‘Why did he steal it?’

Ziangah so na rat lo? ‘Why didn’t you come?’

khui ‘which’

Khui zunghruk so a ruk? ‘Which ring did he steal?’

Khui savawm so na hmuh? ‘Which bear did you see?’

khuiah, khuitawkah ‘where,’ ‘in which place’

Khuiah a it? ‘Where is he sleeping?’

Khuitawkah na hmu? ‘Where did you see him?’

IV. Rules for Punctuation & Capitalization

Punctuation marks are signals to your readers. In speaking, we can pause, stop, or change our tone of voice. In writing, punctuation is used to emphasize and clarify what we mean. Punctuation greatly assists people to read correctly, particularly when reading aloud. In Falam, words are used to mark the ends of most phrases and clauses, but there are some places where commas and other punctuation help add clarity.

A. Semicolon ;

A semicolon is used to join related independent clauses in compound sentences. A semicolon may also be used to separate items in a series if the elements of the series already include commas. Below is an example of how two independent clauses may be joined using a semicolon in a compound sentence.

Ka tlung ding; asinan, riak loin, ka kirsal ding.

Nang cun na bawm men thei; sihmansehla, kei cun ka bawm hrimhrim lo ding.

Hi tivek cu mipi hrang lawngah si loin, miphun, nunphung, calai le acozah hrang khalah a fel lo ih; thutluktak neih ding a si.

Khuahlan khalah a rak si; tulai khalah a si ih; tuhlan thu le tulai thilumdan zoh tikah, hmai lam khalah a si vivo ding.

‘It was in the past; it is also in the present; considering the situation of the past and the present, it will also be in the future.’

B. Colon :

Colons are used after a complete statement in order to introduce one or more directly related ideas. Examples include a series of directions, a list, a quotation, or other comments illustrating or explaining the statement.

A list that needs a colon can be done as in the following example:

Paul in dawr ah thil phunli: cafung, cabu, khedan le pidan pawl a lei.

‘Paul bought four different things at the store: pen, book, pencil and ruler.’

However, it is more natural or better to say the above sentence in the following way:

Paul in dawr ah thil phunli a lei ih, cupawl cu cafung, cabu, khedan le pidan pawl an si.

‘Paul bought four different things at the store, they are pen, book, pencil and ruler.’

In the first example above, the colon is appropriate. The second example using a comma is more common, however.

The following is a sentence which has a comment explaining the first statement. It is structured in such a way that the colon is necessary for clarity.

Tulai minopawl cu san an man zet: internet hmannak cun ruahnak tha tampi a pe.

‘Today young people are so modernized: making use of the internet gives (them) many good ideas.’

A colon is also used in the following three situations:

1. between the hour and minutes in time notation
(5:30 p.m.),
2. between chapter and verse in biblical references (Genesis 1:18), and

3. in a business letter greeting (Dear Ms. Winstead:).

C. Parentheses and Dash

Parentheses are occasionally and sparingly used for extra, nonessential material included in a sentence. For example, dates, sources, or ideas that are subordinate or unimportant to the rest of the sentence are set apart in parentheses. Parentheses always appear in pairs.

Ka pa cu hna (amah thawi milaw zet) a hmu ih, cucun a thinlung le a ruahnak hmuahhmuah a ciahneh thluh.

Hmanhmawh zetin kan tlung; sihmansehla, Tio Va a lian tuk (phai a hrut) ih, kan tan thei lo.

Lai ca ngandan diktak (kawm ding le kawm lo ding) pawl cu Chin Writers' Handbook ah kimcang zetin a hmuh theih.
'The correct Chin orthography (to attach and not to attach) can be fully found in the *Chin Writers' Handbook*.'

Dashes are used to emphasize a point or to set off an explanatory comment, or for an appositive phrase that already includes commas. Below are some examples of how they maybe used in Falam.

Nannih mi hrekkhat hrangah cun ka thubur mi cu a rumro tuk - a atthlak zet a bang.

Mipa nauhakpawl - Kapte, Liante le Thangte - cun ngate zoh an duh.

Kapte, Liante le Thangte - mipa nauhakpawl in ngate zoh an duh.

Dashes function in some ways like parentheses (used in pairs to set off a comment within a larger sentence) and in some ways like colons (used to introduce material illustrating or emphasizing the immediately preceding

statement). However, comments set off with a pair of dashes appear less subordinate to the main sentence than do comments in parentheses. Material introduced after a single dash may be more emphatic and may serve a greater variety of rhetorical purposes than material introduced with a colon.

We have given examples of how dashes and parenthesis may be used. In most instances, however, there are clearer ways to say the same sentence which do not need the dashes and parentheses.

D. Quotation Marks “ ”

Quotation marks are used to show the beginning and end of direct quotations. Commas and periods go inside the closing quotation mark. If an exclamation or question was part of the original quote, the punctuation also goes inside the closing quotation mark. If an exclamation or question was not part of the original quote, but is being used by the current speaker in reference to the quote, the punctuation goes outside the closing quotation mark.

It is often more natural to group a whole quotation together than to break it up into different parts.

Examples of how to use quotation marks and punctuation:

Amah in, “Khinah na um kem?” tiin i sut. “Um ding, sangkapi’n ka lo hmuak ding,” tiin ka sawn.

Amah in, “Khinah na um pei maw?” tiin i sut ih; “Um ding, sangkapi’n ka lo hmuak ding,” tiin ka sawn.

Jesuh in, “Keimah cu lamzin ka si,” a ti.
Jesus said, “I am the way.”

“Mi bum hlah! Mi na bum asile dawisuah na si ding,” tiin

zirhtu in a sim.

1. Double Quotes

A double quote is when one quotation is said within another. There are three possible ways to write a double quote. Although all three are possible, some are more difficult to understand.

1. The hardest form to read is when the original speaker is given first, then the first quote, and finally the second speaker (or the one who is quoting the original text).

“Mawsi in, ‘Pathian in hi tawkah thi dingin in hruai maw si!’ mipi in an ti,” tiin Pathian a auh.

Mawsi in, “mipi in, ‘Pathian in hinah thi dingin in hruai!’ ” an ti tiin Pathian a auh. (difficult to read)

2. An easier way is when the original speaker is given first, then the second speaker (or the one who is quoting the original text), and finally the first quote.

“Mawsi in hitin Pathian a auh, ‘Pathian in hitawkah thi dingin in hruai maw si!’ ” tiin mipi in an ti.

John in an hnenah, “Jesuh in, ‘Keimah cu lamzin ka si,’ ” tiin a sim.

3. The simplest way is when the original quote is given first, then the original speaker and finally the second speaker (or the one who is quoting the original text).

“ ‘Hi tawkah thi dingin Pathian in in thlen maw si!’ tiin mipi in an ti” tin Mawsi in Pathian a auh.

The simplest structure for double quotes looks like this:

“ ‘Quote 1 Punctuation(, ! ?)’ original speaker,” quoter hearer.

“ *Pathian in thi dingin hi tawkah in hruai, mipi in an ti,*”
tiin Mawsi in Pathian a auh.

2. Long Quotes

Quotes may sometimes span multiple paragraphs. When a quote is more than one paragraph long, each paragraph should begin with an opening quotation mark. This helps the reader to know that the quote is continuing from the previous paragraph. There will be no closing quote until the very end of the quotation, even if the quotation is many paragraphs long.

E. Underlining and Italics

Usually underlining and italics can be used interchangeably. Underlining is used with manual typewriters. With computers and printing press, italics are used more frequently, but either are considered correct in most situations.

Underline or italicize to indicate titles of complete or major works such as magazines, books, newspapers, academic journals, films, television programs, long poems, plays of three or more acts, foreign words that are not commonly used in Falam, words or letters used in isolation, or any words or phrases that you wish to emphasize.

*Mirang tawng café cu French tawng *ihsein a rasuak ih, a sullam cu “khawfi” tinak a si.**

*Mirang tawng captain cu Latin tawng caput *ihsein a rasuak ih, a sullam cu “lu” tinak a si.**

If you are referring to an article within a journal or magazine, the name of the article is put in quotes and the name of the journal or magazine is underlined or italicized.

Examples:

Lai ca umtudan theih na duh le Buannel Mekazin FPMY kum 10 kimnakih “Bihsin ve ning Lai Calai Ning” ti thu siar aw.

Paul cu Theihnak editor a si.
'Paul is the editor of *Theihnak*.'

F. Commas

The comma is a valuable, useful tool in a sentence because it helps the reader pause in the right places. What follows is a general set of guidelines for where commas should be used in Falam. However, you should use commas anywhere in the sentence to prevent possible confusion or misreading. You should try reading what you have written out loud. Any time you do not break in the right place, you may want to consider adding a comma.

Ka pu cu caw, sia, na, vawk le ar pawl tla tampi a nei.

1. Set off Direct Quotations

Use commas after the speaker and before “a ti,” etc. to set off direct quotations, and after the first part of a quotation in a sentence.

Jesuh in, “Keimah cu lamzin ka si,” a ti.

“Mi bum hlah! Mi na bum asile dawisuah na si ding,” tiin zirhtu in a ti.

2. Introductory Words

Use a comma after introductory words such as *Hmansehla* and *si e*, which create continuity from one sentence to the next.

Khua ka tlung ding. Sihmansehla, riak loin ka tlawngsal ding.

Si e, mi tinin khaw tlun cu an duh cio.

Haw, cutin ti sehla a tha ngai ding.

Bawhlung sittupawl cun taima zetin an sit. Culaifangah, zirhtupawl cun an bawhlung sitdan cu ngunngaih zetin an zohdik.

Zirhtu in, “Thawm hlah uh, thawm hlah uh,” a ti. Cuticing-khalin, an thawm thocho.

3. Compound Sentences

Use a comma after the first independent clause when you link two independent clauses with one of the following conjunctions: *asinan*, *asilocengle*, and *ih*. For example:

Yangon ka tlawng ding, asinan cu tawkah ka um thei lo ding.

Lian ding cun nasa zetin hna na tuan a tul, asilocengle na hrawahrawl a tul.

Ka tlun zin ah ka cawl ding ih, sang ka lei ding.

The purpose of the comma is to help the reader know when to pause when reading aloud or to know when there is a break in the thought. For these reasons, in the middle of a sentence, the comma usually comes before *asinan* and *asilocengle* but after *ih*.

Yangon ka tlawng ding, asinan rei ka cam lo ding.

There are also times when a semicolon needs to come before and a comma after *asinan* because it is acting like a coordinating conjunction in the middle of a sentence. This is similar to the English ‘however.’ It is contrasting the first clause with the second.

Mathai 24:35 Lei le van cu an hloral ding; asinan, ka thupawl cu an hloral hrimhrim lo ding.

‘Heaven and earth will pass away, but My words will by no means pass away.’

Mark 1:8 Kei cun ti ah baptisma ka lo pe; asinan, anih cun Thlarau Thianghlim ah baptisma a lo pe ding, ” tiah thu a sim.

‘I indeed baptized you with water, but He will baptize you with the Holy Spirit.’

Usually when *asinan* is acting as a coordinating conjunction it is at the beginning of a sentence or clause. When it is acting as a coordinating conjunction contrasting the sentence with the previous sentence there should be a comma after *asinan*.

Mathai 5:38-39 “ ‘Mit aiah mit, ha aiah ha,’ tiih an sim mi cu nan rak thei zo. Asinan, kei cun nan hnenah, miḥhalo cu va dodal hlah uh. Mi zo in simaw na vawrh lam biang a lo beng asile khat lam biang khal tun lawlaw aw.

‘You have heard that it was said, “An eye for an eye and a tooth for a tooth. But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also.’”

Sometimes two independent clauses can be in the same sentence without a coordinating conjunction. These also need commas to separate them. A good way to determine whether there are two independent clauses is to see if there are two verbs with pronominal clitics. Usually, though not always, these indicate two independent clauses. For example:

Mipa ka si lo, mipa si khal ka duh hlei lo.

‘I am not a man, I do not even want to become a man.’

When *cu* is used to mark the end of subject or object clause, no comma is necessary.

For example:

Mi a bum theutu Paul cu an kai.

‘Paul who often deceived the people is arrested.’

In the next sentence *cu* is being used as a particularizer meaning ‘that.’ The comma is therefore necessary to show the end of the independent clause. Because the first clause is independent it would also be correct to put a semicolon before *cu*.

Hnatuan dingin ka feh ding, cu mi hlanah rawl ka ei ding ih, ka ceiaw ding.

4. Series of Commas

If there are more than two items in a series, each item except the item before the conjunction should have a comma after it.

Paul in dawr ah thil phun li a lei ih; cu pawl cu pen, cahnah, khedan pawl le muthai tla an si.

5. Two or More Adjectives that Describe the Same Noun

Use commas to separate two or more coordinating adjectives that describe the same noun.

Pu tar, thau, hmelsia in nauhakpa cu funghreu thawn a dawi.

‘The fat, ugly, old man chased the boy with a stick.’

Zin pi, kau, ngil cu Yangon ihsin Mandalay tiang a pharhaw demdem.

‘The smooth, wide road stretches from Yangon to Mandalay.’

If there are two or more coordinating adjectives that describe the same noun, often not only commas are used

but also the morphemes *le* or *si*. These morphemes are emphatically used after the adjectives. Generally, *si* is preferred.

Pu tar, thau le hmelsia in nauhakpa cu funghreu thawn a dawi.

Pu tar, thau si, hmel se si in nauhakpa cu funghreu thawn a dawi.

Zin pi, kau le ngil cu Yangon ihsin Mandalay tiang a pharhaw demdem.

Zin pi, kau si, ngil si cu Yangon ihsin Mandalay tiang a pharhaw demdem.

Fala hmel tha, ngo si, ruangrai tha si, nunnem si, zai tha si, lamzin ah ka hmu.

Sometimes for greater emphasis *le* and *si* are used together.

Fala hmel tha, ngo le ngo si, ruangrai le tha si, nun le nem si, zai le tha si, lamzin ah ka hmu.

6. Geographical Names, Dates, Addresses and Titles

Use commas to set off all geographical names, items in dates (except the months and day-date), addresses (except the street name and number), and titles in names.

Anih cu Chin State, Falam Khua ah a suak.
'He was born in Falam, Chin State.'

Anih cu kum 2008 February 20, Nilai ah a suak.
'He was born on Wednesday, February 20, 2008.'

'Their shop is located at No 21 West C, Bogyoke Aung San Market, Yangon.'

Hi cabu ngantu cu John Smith, M.A., D. Min., Th. D a si.
'The author of this book was John Smith, M. A., D. Min., Th. D.'

7. When NOT to Use Commas

Many languages put a comma after an introductory clause or phrase. This is not necessary in Falam. Falam marks the end of introductory clauses and phrases with words like *na'n*, *ruangah*, *hnuah*, *ningla*, *hlanah*, *hlanlo*, and *tikah*. Languages which put commas after introductory clauses and phrases put these kinds of words at the beginning of the phrase. This means the readers will not know when the phrase or clause ends without a comma to tell them. These words clearly mark the end of the introductory clauses and phrases in Falam, so the comma is not necessary.

Ka rethei na'n milian ka nahsik lo.

Rethei hman ningla milian ka nahsik lo.

Hnaṭuan ka feh hlanah rawl ka ei ding ih, ka ceiaw ding.

Khua a thim zik ruangah manhlapin kan tung.

'It is getting dark so we hastily go home.'

Rawl ka ei khawh tikah hnaṭuan ka feh ding.

'When I finish eating I will go to work.'

Rawl ka ei ih, ka ceiawk hlanlo cu hnaṭuan ka feh thei lo.

'I will not go to work unless I eat and get dressed.'

Inn ka thun hnuah rawl ka ei ding ih, ka cawl ding.

'After I go home, I will eat and take a rest.'

G. Capitalization

There are many reasons why words should be capitalized. Most of the reasons can be summarized in the statement "Capitalize all proper names." However, there are many details within this general rule. There are also certain parts

of sentences and titles that should be capitalized.

Use capital letters in the following ways:

1. The First Letter of a Sentence

Mi a bum theutu Paul cu mizansun ah an kai.

‘Paul who often deceived people was arrested yesterday.’

2. The First Letter of Proper Nouns

Proper nouns are the names of specific people, places, organizations, and sometimes things.

Maha Myatmuni Pagoda

Shwedagon Pagoda

Mandalay Hill, Myanmar

Bengal Tipi

Zinghmuh Tlang

Thang Tlang

Uikiu Tlang

Buannel Football Club

Buannel Music Band

Buannel Thuthangca

Run Va

Tio Va

Mosquito Band

Sakhan Nam

3. The First Letter of Family Relationships

Capitalize the first letter of family relationships but, only when they are used as part of a proper name or in place of a proper name.

Ka Ni Sung hnenah lungawithu ka kuat; asinan, ka ni dangpawl hnenah ka kuat ve lo.

‘I sent a thank-you note to Ni Sung, but not to my other aunts.’

Hi tawkah ka Nuih hrangih ka lei mi laksawng a um.

‘Here is a present I bought for Mother.’

Na nui hrangah laksawng na lei zo maw?

‘Did you buy a present for your mother?’

Table of kinship terms which may need to be capitalized when used in place of a person's name or as a title with their name:

<i>fanu</i>	<i>fapa</i>
<i>farnu</i>	<i>ṭapa</i>
<i>ni</i>	<i>rang</i>
<i>nu-i</i> or <i>nuei</i>	<i>pa-i</i> or <i>paei</i>
<i>nupi</i>	<i>pasal</i>
<i>nunawn</i>	<i>panawn</i>
<i>nuseu</i>	<i>paseu</i>
<i>pi</i>	<i>pu</i>
<i>u</i>	<i>nau</i>
<i>tunu/tupa</i>	<i>zawhlawm</i>

4. The First Letter of Races or Clans in Falam Township

<i>Hlawnceu</i>	<i>Khualsim</i>
<i>Hualngo</i>	<i>Lente</i>
<i>Laizo</i>	<i>Sim</i>
<i>Ngawn</i>	<i>Ṭaisun</i>
<i>Tapawng</i>	<i>Zanniat</i>
<i>Zahau</i>	

5. The First Letter of the Names of God

Capitalize the first letter of the names of God, specific deities, religious figures, and holy books:

Pa Pathian ‘God the Father’

Greek pathian ‘the Greek gods’

Fala Thianghlim Mary ‘the Virgin Mary’

Baibal Thianghlim ‘the Holy Bible’

Shiva

Buddha

Satan

Lucifer

Apostolpawli 2:27 Ziangah tile, ka thlarau cu Mithikhua ah na tanta lo dingih, na Mithianghlim Pa cu tawihral khal na siang lo ding.

‘Nor will you allow your Holy One to see corruption.’

Exception: Do not capitalize the non-specific use of the words “god” and “devil.”

Gal 4:8 Cuti sikhalsehla thungaiten, Pathian nan rak theih lo laiah khan pathian a si taktak lo mipawlih sal ah nan rak um.

‘But then, indeed, when you did not know God, you served those which by nature are not gods.’

Mathai 12:24 Asinan, Farasipawl in cui thu an theih tikah, “Hi pa in khawsiapawl a dawisuak theinak cu khawsiapawlih lal Beelzabub thawngin a si,” tiah an ti.

‘Now when the Pharisees heard it they said, “This fellow does not cast out demons except by Beelzebub, the ruler of the demons.”’

6. The First Letter of Titles

When a job like mayor or king is used as a title, the first letter is capitalized.

Mathai 2:2 “Jew-pawlih Siangpahrang a suak mi cu khuiah a um? Kan ratnak san cu ni suahnak lamih kan um laiah a arsi kan hmu ih, amah be dingah kan ra a si,” tiah an ti.

‘saying, “Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him.”’

Hi nu cu Vuanzi Smith-ih sungtuan a si.

‘She is the secretary to Minister Smith.’

Mizansun ah James, Laizo khaw lal thawn tawnawknak kan nei.

‘Yesterday I had an interview with James, headman of Laizo.’

7. Directions

Capitalize the first letter of directions that are names when used for a specific place or as sections of the country (North, South, East, and West). Do not capitalize directions when they are used as compass directions.

Anih cu thlang lam ram ah khual a tlawng. (compass direction)

Anih cu Thlang lam Laitlang ah a um. (section of the country)

8. Calendar Names

The first letter of days of the week, the months of the year, and holidays are all capitalized. Seasons are not capitalized when used generally.

<i>Nui Ni</i>	‘Mother’s Day’
<i>Pai Ni</i>	‘Father’s Day’
<i>Rualpipawl Ni</i>	‘Friends’ Day’
<i>October</i>	‘October’
<i>Zirtawp</i>	‘Friday’
<i>thlatang</i>	‘winter’
<i>favang</i>	‘fall’

Exception: Seasons are capitalized when used in a title.
‘He will attend Grace Theological College for the Fall 2009 Semester.’

9. The Names of Countries

Capitalize the first letter of names of countries, nationalities, and specific languages:

Costa Rica

Spanish

Mirang

Kawl

Lairam ‘Chinland’

When *Ram*, *Town* or *Village* are used as part of the name of a particular place, they should be capitalized as in *Yangon Khawpi*, *Falam Peng* and the Land of Scots.

10. The First Letter of a Direct Quote

Capitalize the first letter of the first word in a sentence that is a direct quote.

Jesuh in, “*Keimah cu lamzin ka si,*” *a ti.*

11. The First Letter of Major Words in the Titles of Books

Capitalize the first letter of major words in the titles of

books, articles, and songs. Capitalize the first word of the title, any nouns, main verbs, adjectives, or adverbs in the title. Do not capitalize pronouns (*a, an, ka*, etc.), conjunctions (*le, ih*, etc.), grammatical function words (*cu, mi*, etc.), postpositions (*ah, ih, in*, etc.), or helping verbs (*si*, etc.) unless they are more than one syllable long.

No Than Kap, Pawpi a Huk Dumdo
Pa Sang, Thuanthu Roling
Run Cung Mang (let), Tumtahnakih Fehpi mi Nunnak
Than Bil Luai, Lai Nun Mawi ka lo Ngai Tuk e
Thang Hup, Duhdawnak Thabik
Thang Tin Sum, Keimah Khaw Te Fa

12. Members of Specific Groups

Capitalize the first letter of members of national, political, racial, social, civic, and athletic groups.

Anti-Semitic
Asian-Americans
Beautification Committee
Boy Scouts
Caucasian
Chinese
Democrats
Friends of the Wilderness
Manchester United

13. Periods and Events

Capitalize the first letter of periods and events but not century numbers.

Victorian Era
Black Plague

Great Depression
Constitutional Convention
sixteenth century or 16th century

14. Trademarks

Pepsi
Honda
IBM
Microsoft Word

15. Words and Abbreviations of Specific Names

Freudian
NBC
UNO
CLF

Exception: names of things that came from specific things
but are now general types are not capitalized.

pasteurize
french fries
italics

Appendix 1 - Numbers

Nambat	Kawhdan	Ordinal Nambat
1	pakhat (khat)	pakhatnak
2	pahnih (hnih)	pahnihnak
3	pathum (thum)	pathumnak
4	pali (li)	palitnak
5	panga (nga)	pangatnak
6	paruk (ruk)	paruknak
7	pasarih (sarih)	pasarihnak
8	pariat (riat)	pariatnak
9	pakua (kua)	pakuatnak
10	pahra (hra)	pahratnak
11	hleikhat	hleikhatnak
12	hleihnih	hleihnihnak
13	hleithum	hleithumnak
14	hleili	hleilitnak
15	hleinga	hleingatnak
16	hleiruk	hleiruknak
17	hleisarih	hleisarihnak
18	hleiriat	hleiriatnak
19	hleikua	hleikuatnak
20	kul	kulnak
21	kul hluankhat (hluankhat)	
29	kul hluankua	
30	sawmthum	
31	sawmthum pakhat (thumkhat)	

39	sawmthum pakua (thumkua)
40	sawmli
41	sawmli pakhat (likhat)
50	sawmnga
60	sawmruk
70	sawmsarih
80	sawmriat
90	sawmkua
91	sawmkua pakhat
99	sawmkua pakua (kuakua)
100	zakhat (za)
101	zakhat pakhat (za le pakhat)
110	za pahra (za le pahra)
111	za hleikhat (za le hleikhat)
119	za hleikua (za le hleikua)
120	za kul (za le kul)
121	za kul hluankhat (za le kul hluankhat)
129	za kul hluankua (za le kul hluankua)
199	za sawmkua pakua (za le sawmkua pakua)
200	zahnih
900	zakua
1,000	thawngkhat
1,001	thawngkhat pakhat
1,019	thawngkhat hleikua
1,020	thawngkhat kul
1,029	thawngkhat kul hluankua
1,090	thawngkhat sawmkua

1,099	thawngkhat sawmkua pakua
2,008	thawngnih pariat
9,000	thawngkua
10,000	thawnghra
10,001	thawnghra pakhat
10,019	thawnghra hleikua
20,000	thawngkul
100,000	thawng zakhat (thawngza/lakh/ting khat)
100,001	thawng zakhat pakhat
1,000,000	thawng zahra (million khat)

In the above list, you will notice that if the cardinal number is ended with a consonant no consonant is added to make ordinal number. However, if cardinal number is ended with a vowel, letter “t” is added to make ordinal number.

Appendix 2 - Summary of Bound Morphemes

Morpheme	Kind of Morpheme	Type of Affix	Meaning	When Free
-aw	Inflectional Predicate	Reflexive/ Reciprocal	Action done by the subject to the subject	command, 'voice,' 'yes'
-away	Inflectional Predicate	Reciprocal	Action done by the subjects to each other	
-awk	Inflectional Predicate	Reflexive/ Reciprocal	Action done by the subject to the subject; attached to nominalized predicate	'to trap'
-bik	Inflectional Predicate	Intensifier-Superlative	'Most' (-est); Used to increase the intensity of the predicate or nominalized predicate	'one of' more than two
-dan	Derivational	Objective Nominalizer	'Way of,' 'manner of,' 'dan'; attaches to a predicate to function as a noun object	'law'
-deuh	Inflectional Predicate	Intensifier-Comparative	More (-er) Used to increase the intensity of a noun, adjective, adverb or nominalized adjectival predicate	'one of' (two)

Morpheme	Kind of Morpheme	Type of Affix	Meaning	When Free
-ih or -i	Inflectional Noun	Possession	Attaches to nouns to show possession	conjunction, postposition
-in	Derivational	Adverbializer	Attaches to predicates to create an adverb	'drink,' contraction of ihsin, mark end of subject clause, postposition 'by,' or 'with'
-kǎwp	Inflectional Predicate	Applicative-Comitative	'together' 'both together' (usually two); Shows the actions were done by the subject simultaneously	verb 'together' noun 'pair'
-khwam	Inflectional Predicate	Applicative-Comitative	'Together' (more than two); Shows the action was done by the subject along with others	verb 'gather together'
-kir	Inflectional Predicate	Aspectual	Attaches to a predicate to show that the action is repeated one time	'to come back' 'to return'

Morpheme	Kind of Morpheme	Type of Affix	Meaning	When Free
-le, -letla, lepawl	Inflectional Noun	Plurality and Relationship	Attaches to a person noun or pronoun to indicate more than one of the person. If attached to a second person pronoun, it shows that they are in close relationship with the speaker. May also attach to animals and other objects.	conj. 'and'
-lenuh	Inflectional Noun	Plurality and Relationship	Attaches to a person noun or pronoun to indicate more than one of the person. If attached to a second person pronoun, it shows that they are in close relationship with the speaker. Only used in direct address	
-lo	Inflectional Noun	Negation	'un-', 'in-', 'non-'; attaches to nominalized predicates to give opposite meaning of original word	'not'
mi-	Derivational	Agentive Nominalizer	'One who is' or 'One who has the quality of'; attaches to a predicate to become the doer of an action	person, relative clause marker

Morpheme	Kind of Morpheme	Type of Affix	Meaning	When Free
-nǎwn	Derivational	Aspectual	Attaches to a predicate to show that the action is repeated one time	'to repeat'
-nu	Inflectional Noun	Gender	Female; Attaches to nouns and predicates nominalized by -mi to specify female	'woman,' 'mother'
-nung	Derivational	Adjectivalizer	'-ly'; Attaches to an adjectival predicate to allow it to function as an adjective	'alive'
-nungza	Derivational	Adjectivalizer	'-ly'; Attaches to an adjectival predicate to allow it to function as an adjective	
-pa	Inflectional Noun	Gender	Male; Attaches to nouns and predicates nominalized by -mi to specify male	'man,' 'father'

Morpheme	Kind of Morpheme	Type of Affix	Meaning	When Free
-pawl	Inflectional Noun	Plurality	Attaches to a noun or nominalized predicate to indicate more than one of the person or object	noun 'straw' 'denomination,' or 'organization' pronoun referring to all the items or persons in a list
-pi	Derivational	Objective Nominalizer	'One who does along with'; attaches to a predicate to function as a noun object	grandmother,' 'mother-in-law'
-pi	Inflectional Predicate	Applicative - Comitative	'Together with' (usually two people); Shows the action was done by the subject along with others	
-pi	Inflectional Predicate	Intensifier	'Very,' 'so' (used with large amounts/size); Used to increase the intensity of a noun, adjective, adverb or nominalized adjectival predicate	
-sak	Inflectional Predicate	Applicative- Benefactive/ Malefactive	'For'; Shows the action was done to help or hurt	'to build', 'to sing,' 'to name'

Morpheme	Kind of Morpheme	Type of Affix	Meaning	When Free
-sal	Inflectional Predicate	Aspectual	Attaches to a predicate to show that the action is done repeatedly	'to utter'
-sawn	Inflectional Predicate	Intensifier—Comparative	'More' (-er); Used to increase the intensity of a noun, adjective, adverb or nominalized adjectival predicate	'to respond,'
-sin	Inflectional Predicate	Intensifier—Comparative	'More' (-er); or often carries the idea of progression; Used to increase the intensity of a noun, adjective, adverb or nominalized adjectival predicate	verb 'to put the lid on,' noun 'lid'
-sūn	Inflectional Predicate	Intensifier - Diminutive	"Only," 'only one' (with this quality); Used to mark intensity of an adjectives or nouns.	
-tāwn	Inflectional Predicate	Applicative—Comitative		

Morpheme	Kind of Morpheme	Type of Affix	Meaning	When Free
-te	Inflectional Predicate	Intensifier - Diminutive	'Very,' 'so' (used with small amounts/size); Used to decrease the intensity of a noun, adjective, adverb or nominalized adjectival predicate	'little,' 'small, tiny'
-te	Inflectional Noun	Relationship	Attaches to a noun or pronoun to show familial relationship or affection	'little,' 'small, tiny'
-tein/-ten	Derivational	Adverbializer	Attaches to predicates to create an adverb	<i>ten</i> – 'only,' 'by oneself'
-ter/-tir	Inflectional Predicate	Applicative - Causative	'Make'; Shows subject causes someone else to do the action and doesn't perform it himself	

Morpheme	Kind of Morpheme	Type of Affix	Meaning	When Free
-tla	Inflectional Noun	Plurality & Relationship	Attaches to a person noun or pronoun to indicate more than one of the person and that they are in relationship with the speaker	pronoun referring to each of the items or persons in a list
-tlang	Inflectional Predicate	Applicative – Comitative	‘Together’ (two or more); Shows the action was done by the subject along with others	‘mountain’, ‘to shine’
-tu	Derivational	Agentive Nominalizer	‘One who does’ the action of the predicate; attaches to a predicate to become the doer of an action	‘grandchild’
-um	Derivational	Adjectivalizer	‘-ly’; Attaches to an adjectival predicate to allow it to function as an adjective	‘to live,’ ‘to exist’
-umza	Derivational	Adjectivalizer	‘-ly’; Attaches to an adjectival predicate to allow it to function as an adjective	

Morpheme	Kind of Morpheme	Type of Affix	Meaning	When Free
-za	Derivational	Adjectivalizer	Attaches to a noun, pronoun, or nominalized predicate to create an adjective	'100'
-zia	Derivational	Object Nominalizer	'way of 'manner of'; Attaches to an adjectival predicate to allow it to function a noun object	'character,' 'temperament' A zia a fha lo.

