Chin Bibliography
with Selected Annotations

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Introduction

Chin languages form a unique subgroup within Tibeto-Burman\(^1\). Chin languages have been grouped into Kuki-Chin-Naga. For the purposes of this bibliography, Chin and Kuki languages will be considered to the exclusion of Naga languages which appear to form a distinct cultural and linguistic subgroup. Chin languages have various names such as Kyan, Kuki, Kukish, and Zo, to mention a few.

Traditionally, scholars posited four branches within Chin, these being: Northern, Central, Southern, and Other Chin Groups or Old Kuki Chin (Grierson 1904, Bradley 1997, Perios 1998\(^2\)). However, Peterson (2000) and Khoi Lam Thang (2001) suggest the two main branches of Central and Peripheral Chin with Northern and Southern Chin comprising a single group under Peripheral Chin. VanBik’s (2006) classification is similar with the addition of a Maraic group\(^3\). Figure 1 shows the Chin subgrouping based on the common features of classification systems used by researchers since 2000.

![Chin Subgrouping](image)

Figure 1: Chin Subgrouping based on Peterson (2000), Khoi Lam Thang (2001), and adapted from VanBik (2006)

Figure 2 shows a rough outline of the areas where Chin languages are spoken in Bangladesh, India, and Myanmar.

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\(^1\) Tibeto-Burman and Sinitic form the two branches of Sino-Tibetan. The overwhelming majority of Sino-Tibetan languages are Tibeto-Burman with nearly 400 languages while the Sinitic branch has around 10 languages.

\(^2\) Note that Peiros has different groups of Southern, Lakher, Old Kuki, and Lashei.

\(^3\) Khoi Lam Thang’s (2001) and VanBik’s (2006) analysis carry added significance since they are based on comparative reconstruction.
Since the purpose of this bibliography is to assist language development among Chin languages, the references listed use a more expansive grouping than those generally recognized by Chin or Tibeto-Burman scholars. Thus, languages such as Meithei-Manipuri, Mru, and Mikir which may be classified under Tibeto-Burman are included. The works on comparative linguistics for these languages are listed in a separate section. If subsequent analysis should disprove the merits of including such languages, this listing may change.

In addition to basic internet searches and cross-checking reference lists in linguistic articles, some of the more significant works consulted in compiling this bibliography include Huffman (1986), Chelliah (1990a), LaPolla’s online bibliography (2003), John Peterson (2008), UC Berkeley (2008), and a WorldCat firstsearch.4

The principal names for Chin languages used to construct this bibliography are based on those from Grierson (1904), So-Hartmann (1988), Bradley (1997), Khoi Lam Thang (2001), Matisoff (2003), Gordon (2005), and additional language names gleaned from sources along the way.

The references are formatted closely to Linguistic Society of America (LSA) standards. Where author names or other information is ambiguous, the format was taken from the source where the reference was listed. Currently, references written in Burmese and Chin languages have not been included. These will be included as translations of these titles become available. Annotation information marked from BSTL was taken from LaPolla’s notes in his online bibliography [2003], which originally comes from Shafer’s Bibliography of Sino-Tibetan Languages (1957, 1963).

Though we were not able to provide annotations for all entries, we hope that most of the seminal Chin linguistic works are included. This bibliography is intended to aid in research and development among Chin languages as part of a broader effort to define the linguistic and sociolinguistic situation in Mainland Southeast Asia. Figure 3 shows the Tibeto-Burman clusters in Mainland Southeast Asia that this series intends to explore:

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4 Thanks to Paula Chapman, Rebecca Smith and Jennifer Heck for their help, and to Ken Manson for his valuable advice and feedback.
Figure 3: Tibeto-Burman linguistic clusters adapted from Gordon (2005)

A critical analysis of the current state of Chin scholarship indicates an obvious need for further research to document the rich diversity of Chin people groups and speech varieties. This listing is by no means exhaustive, and we would appreciate any additional references or questions you may have to help improve this bibliography. Please send references or queries to SurveyCoord_MSEA@sil.org.

Contents
Introduction ................................................................. 2
General Linguistic References ................................................ 5
Chin Linguistic References ................................................... 19
Meithei/Manipuri, Mru and Mikir Linguistic References ............... 62
Anthropologic References ................................................... 81
General Linguistic References

This section includes references to general Tibeto-Burman, Sino-Tibetan or other works that reference a Chin language, use a Chin language for examples, or have a section specifically about a Chin language.


*The author compares types of reduplication in different languages from the Indian sub-continent. It includes a table showing parts of speech used in reduplication processes, with gives data and examples from Meithei, Paite, Thado, Kabui, Taizang, Mizo, Lahuli and Gangte.*


*(summary from Amazon.com) This volume presents a broad overview of the linguistic structures of indigenous and tribal languages of Andamanese, Austroasiatic, Dravidian, Indo-Aryan and Tibeto Burman. It includes twenty-six studies by internationally renowned scholars. It discusses the identity and dynamics of these languages representing in their use and structure.*


*This manual is primarily about how to prepare and elicit information for linguistic fieldwork. It also includes sections about the composition of language scene in India, and another on areal ties in the five language families in India. Mizo, Tangkhul Naga, Rongmei, Taizang are mentioned.*


_The introduction discusses the status of Chin languages very clearly, and also contains articles by Chelliah and Bradley on Methei and Tibeto-Burman subgrouping, respectively._


_This work is an overview of Sino-Tibetan language characteristics, especially in the areas of phonology and tone. The author compares the groups of Chinese, Karen, and then 7 Tibeto-Burman language groups, including Kuki-Naga (also Mikir, Mru, and Meithet). It seems that Lushei is the main language used as an example of Kuki-Naga. The author briefly discusses the sub-grouping of Kuki-Naga languages._


_(abstract from JSTOR) The main findings of another look (after Conspectus [1972] - reviews noted) are that Sino-Tibetan is now a well-established family; Tai and Miao-Yao must still be excluded, although each has made early borrowings (especially numerals) from Chinese dialects or related languages; lexical analysis (Swadesh 100-word list) supports the taxonomic arrangement (Conspectus) setting Chinese apart from Tibeto-Burman, but the position of Karen remains indeterminate; the Sino-Tibetan reconstruction (Conspectus) remains largely unchanged despite some refinements, but recent studies have uncovered an extensive prefixation pattern (mainly s-, also? - and m-) for Archaic Chinese, radically altering the 'look' of the language in the direction of Tibetan and other Tibeto-Burman languages; finally, a review of comparative Sino-Tibetan studies reveals that data (sources) are less often at fault than scholars._


(from BSTL) This volume includes data from Mikir.


Section 4 is about the Kuki-Chin-Naga group and gives helpful information on the differences between place names, people names, and language names. Bradley notes that “names for these groups are much more numerous than distinct languages.” The section includes a classification chart on pg 28.


This article is an update on Bradley 1997, without a lot of the data. Bradley groups Kuki-Chin (including Southern Naga languages) under the Sal group along with Baric, Jingphaw, and Luish. He then splits Kuki-Chin into Central and Southern Naga, Old Kuki, North Chin, Central Chin, and South Chin, and gives a list of languages which fit into these subgroups.


(from BSTL) This volume includes data from Meithi.


(from BSTL) This volume includes data from Meithi.

The author gives a clear and concise account of the languages of Northeast India. He does not discuss each language group’s characteristics, but instead focuses on how the groups relate to each other. Section xiv discusses the Mizo-Kuki-Chin languages.


(Abstract Accessed from http://www.informaworld.com/smpp/home~db=all) The peoples of north-eastern India often construct migration stories in an attempt to explain their history and present distribution. These stories assume that language and ethnic (tribal) boundaries coincide, and that they endure through long periods. Ethnic boundaries, however, are widely contested in north-eastern India, and even language boundaries are interpreted in varied ways so as to support particular ethnic and political goals. While people certainly migrate, they rarely do so as coherent tribes, and the present distribution of ethnic groups is better seen as an adjustment to environmental, economic, and political conditions than as the outcome of migrations. In the past, ethnic differences were constructed, and ethnic loyalty invoked, both to justify aggression and to rally defence against aggressors. Ethnicity is still used today, both to assert local differences and in an attempt to forge unity. Ethnic sentiments have contributed to the simmering violence that has punctuated the history of north-eastern India since the end of the colonial period.

Campbell, George. 1874. Specimens of the languages of India, including those of the aboriginal tribes of Bengal, the central provinces and the eastern frontier. Calcutta, Bengal: Secretariat Press.

(from BSTL) This volume includes data from Hallamee (204ff), Kukee of Cachar (Thado, 204ff), Kuki of Tipperah (Langrong, 204ff). Lushai (189ff), Manipuri (Meithei, 205, 220, 286), Mikir (240ff), Mru (189ff), Hill Tipperah (Tippera, 188ff, 104ff).


The author discusses three types of split case marking patterns. On pg 637 examples in Sizang Chin and Tiddim Chin are given as the author discusses the relationship between motion and dative sentences.


(from BSTL) This volume includes a Lushei morphology problem by W. Bright 38-40.


The Ethnologue gives entries for known languages in the world, their lineage, dialects, and other known facts about its developmental status. The Ethnologue is available online at www.ethnologue.com.


(from BSTL) This volume includes data from Mikir.


See annotation below for Grierson 1987.

According to the Editor’s note, this is a selection of Grierson’s “magnum opus”, the Linguistic Survey of India. Volume 1 includes Mon-Khmer (Khasi), Siamese-Chinese, Tibeto-Himalayan, North Assam, and Bodo/Bara groups. Volume 2 includes Naga, Kuki-Chin, and Mru (which is written in the table of contents as Mro, but which is classified under the Burma group). Grierson gives the data he collected and splits the Kuki-Chin languages into North, Central, South, and Old Kuki. He notes some tribes for which no information was available. Grierson does an amazing job with comparative linguistics for the languages he has data for, and for each language he also gives a quick grammar, pronunciation guide, and sample text. For Manipuri he also includes the Old Manipuri alphabet. Included are the languages: Manipuri (Meitei), Thado, Ralte, Paite, Zahao, Lai, Lushai, Pankhu, Rangkhol, Mallan, Mhar, Sho, and Khami.


(from BSTL) This volume includes examples from Tiddim and Sizang Chin.


Referenced in Huffman (1986), apparently taken from an abstract for a paper Henderson was working on. It is unclear if this paper was ever presented or published.


An incredible resource, including citations of almost everything written on Southeast Asian Languages and linguistics up to 1986. The citations are organized by author, with languages indexed in an appendix.


(from Amazon.com) The present work attempts to identify spatial patterns of the extent and nature of language shifts among the tribal population in India. It provides social, economic and political dimensions of changing linguistic identity. The study emphasising the need of promoting and preserving the
tribal languages being cultural heritage of India provides a basis to understand the dynamics of language.


This paper uses Bodo-Garo, Northern Naga, Kuki-Chin languages to show different types of person marking in Tibeto-Burman languages. Thado, Lushei, Hmar, Tiddim and Anal are mentioned and have examples given, to demonstrate possessives acting as person markers.


We had access only to the handout from the lecture and not the full article published. The handout gave no intro/discussion at all, but contained examples of middle voice marking from various TB languages, including Mizo, Lushei, Tiddim and Southern Chin.


This highly accessible bibliography can be sorted by author or language name. It is LaPolla’s own personal set of references, and he does not claim it is exhaustive.


(from the International Conference on Sino-Tibetan Languages and Linguistics (ICSTLL) abstract) 67 of 160 surveyed Tibeto-Burman languages (including Chin languages) show a distinction between inclusive and exclusive 1st person plural pronouns. There are five main ways of marking the distinction, and the author concludes that the plural marker used in the exclusive form is the historically prior and less marked form.
LaPolla, Randy J. (n.d.) On the development of case marking morphology in Tibeto-Burman.  


This extensive work includes anthropological descriptions of the major ethnic groups in Mainland Southeast Asia. Pages 49-55 has a section on the Chin peoples, including locations, classifications, alternate names, populations, housing patterns, economy, kin groups, marriage and death practices, family life and division of labor, religion, and sociopolitical organization.


Lehman argues that pronominal and non-pronomial prefixes cannot be distinguished etymologically, an a- + stem construction may be definite or indefinite, and the a-prefix is not necessarily always a possessive pronoun. Cho (Kxou) and Hakha (Lai) are the two southern Chin languages used as examples to substantiate this argument. Also, nMen Chin and Mikir are mentioned.


(from BSTL) This article includes data from Chin, Hakha, Kuki, Lakher, Lushei, Mikir and Zeliang.


In this useful compilation, Matisoff attempts to make sense of the many different names given to different Tibeto-Burman languages, including alternate names, autonyms, exonyms, etc. He often cites references when the data seems contradictory or unclear.


Matisoff does a survey of language situation by country and language family. He claims that “TB is the most ramified and complex language family of mainland South East Asia.” He estimates 250 TB languages, 123 of which have under 10,000 speakers, though accurate counts were not available.


Matisoff discusses the morphemes/words used for mother and child in several South East Asian languages, and discusses other uses for these morphemes, showing specifically how they are used in argumentatives and diminutive ways. Contains a small section (p. 319) on Lushai and it’s morphemes nu-fa and pui.


This article discusses subgroupings of Sino-Tibetan languages, putting Kuki-Chin-Naga under the Kamarupan heading. Matisoff says “it would be unrealistic to attempt a precise subgrouping of Kamarupan at the moment” due to lack of data.
Matisoff, James A, John B. Lowe and Stephen P. Baron. 1996. Languages and
dialects of Tibeto-Burman. STEDT Monograph Series #2. Berkeley:
University of California Center for Southeast Asian Studies.

This is an update of Matisoff 1986.

of Sino-Tibetan reconstruction. University of California publications in
linguistics, Vol. 135.

Miller, Roy Andrew. 1956. The Tibeto-Burman ablaut system. Transactions of the
International Congress of the Orientalists in Japan. 1. 29-56.

Miller, Roy Andrew. 1958. The Tibeto-Burman infix system. Journal of the American
Oriental Society (JAOS) 78:3. 192-204.

Namkung, Ju, ed. 1996. Phonological inventories of Tibeto-Burman languages. Sino-
Tibetan etymological dictionary and thesaurus project (STEDT) project 1,
monograph series #3. Berkeley: Center for Southeast Asia Studies, University
of California.

Namkung includes phonological sketches for Bawm, Khoirao, Kom Rem,
Laizo, Lakher, Lushai, Paang, Puiron, Thado, Meithei, Moyon, Mikir,
and Mru and gives sources for his data.

Linguistic Analysis 5. 183-193.

Series C-142. Canberra: The Australian National University.


Peterson, John. 2008. Online bibliography for seldom studied and endangered South
Asian languages. Germany: University of Osnabrueck.

This bibliography includes works on languages in “South Asia” - India,
Nepal, Pakistan, Afghanistan, Bangladesh, Sri Lanka, Bhutan and Tibet. It
does not include those Chin languages only found in Myanmar. Peterson
includes short bibliographies of Anal, Manipuri, Karbi/Mikir, Hmar, Lushai
and Thado separately, and the other Chin languages together (Tiddim, Daai,
Lai, Sizang (Siyin).

Bengal (JASB) 10. 679-712. [Also in Phayre’s 1998 History of Burma,
including Burma proper, Pegu… Arakan…. Bangkok: Orchid Press.]
This article includes vocabulary from Koladan Koomi (Khami N), Mee Koomi (Khami S), Kyau (Chaw), Lungkhe (Banjogi), Lemyo Kying (Lemyo) and Mrung (Mru).


This article includes data from Lushei.


This article includes data from Lushei.


This article includes data from Lushei.


This article includes data from Aimol, Anal, Hrangkhol, Kimi, Lamgang, Lushei, Meithei, Mikir, Moshang, Purum and Tlongsai.


This is a compilation of Shafer’s introduction to Sinto-Tibetan languages parts 1-3, published 1966, 1967, and 1968 respectively. It has 29 chapters discussing each branch of Sino-Tibetan. Ch.1 includes Shafer’s classification of ST languages based on his 1955 article in Word. He gives an “approximate” internal grouping of “Kukish” (Chin) languages. Chapters 15-22 discuss the Chin languages more fully. Shafer notes that Kukish languages are the most archaic of any ST languages in terms of diphthongs, prefixes and vowels. He includes Meithi and Mikir in Kukish languages. He gives as much of a basic overview of the phonology of each language as he can, also commenting on their relationships to each other.


The author focuses on the linguistic environments of Nagaland and Manipur. The article includes a section on the effect of Indo-Aryan on Manipuri, and gives a list of Manipuri words borrowed by Thadou and Paite.


The author claims that the tone changes referred to in works by Lofflir and Henderson on Chin, as well as other works by various linguists, don’t need to be considered an actual change in tone, but instead only a pitch change or pitch realization. The article includes examples from Bawm and Lai.

Stern discusses the use of different types of “surrogate” speech tools, such as drums, whistles, gongs, xylophones, etc. He says that a restricted number of speech characteristics can be reproduced, and other encoding supplements that. Finally, “an ideographic representation on morphemic or gross-message levels exhibits a wide diversity.” The article is not particularly about the Chin people, though they inspired his interest, as Chin youth will use whistling to communicate. The author discusses Kamhau, Sizang, and Zanniat Chin use of speech surrogates.


On the basis of syntactic criteria, the author puts Chinese, Burmese, Chin, Kachin, Lolo, etc. in one class, and Karen, Shan, Miao, Palaung, Wa, and Malay in another class.


The authors give groupings of Mizo-Kuki-Chin in the North (9), Central (5), and South (3) and then add Old Kuki (8). They comment on the pronoun system and prefixal SV agreement system. There are a couple of notes on Tiddim-Chin: word order V ADV, two distinct agreement paradigms (one based on normal TB languages-suffixed, one for possesive pronouns-prefixed). There is a full grammar of Hakha Lai by Peterson (2003a) and an article on Meithei by Chelliah (2003). (See separate entries)


This work includes a table of contents of each LTBA issue as well as the index organized by the author.


The report contains an autosegmental analysis of Kagate (Africa) and comparisons with tonal patterns in Zahao Chin and Nupe. Zahao also has a compensatory lengthening process that results in the loss of tonal information.


(from BSTL) The appendix has kinship terms for Chinbok, Chinbon, Hakha, Khami, Mro, Siyin, and Yindu.

This begins as a request/plan by Webb to take a linguistic survey of Burma, similar to what Grierson did for India. Indeed, Webb notes that one reason to do the survey is that Grierson is available for consultation. Webb gives charts of the results, and notes which information was available from the government and which were compiled due to this linguistic census. He includes charts giving distribution, population, and remarks about the different languages and dialects of Burma, as well as “tentatively” classifying them. As Chin languages he lists [sic] Manipuri, Kyaw, Siyin, Yindu, Chinbok, Chinbon, Baungshe/Hakha, Khami, Anu, Taungtha, Chin, Daignet, M’hang, Taung-sin, Tashon, Kauhaw, Sokte, Thado, Yo, Lai, and Kwelshin.


Weidert discusses the tone systems of TB languages, putting the Kuki-Chin languages into a group having “fully fledged tone systems”. He notes the following: Asho Chin has an implosive, Lushei has a low-short and high-short contrast, and several Chin languages (Asho, Kom, Anal, Langgang, Chiru, Lakher and Thadou) have phonologically distinctive contrast in mid-vowels. The author looks specifically at Kuki-Chin-Naga as contrasted with Barish languages to derive tonal categories (and phonation types) used to investigate Tibeto-Burman as a whole. There is a significant discussion of the phonation and tonology of stopped syllables in Kuki-Naga-Chin languages, focusing on Tiddim, Lushei and Asho Chin as well as some Naga languages. The author concludes that tone is a major factor (though not the only one) that forms Tibeto-Burman group distinctions.

Wolfenden, Stuart N. 1929. Outlines of the Tibeto-Burman linguistic morphology, with special reference to the prefixes, infixes, and suffixes of classical Tibetan, and the languages of the Kachin, Bodo, Naga, Kuki Chin, and Burma groups. London: Royal Asiatic Society Prize Publication no.12.

This book started as an inquiry into Tibetan prefixes, and the author found that he had to include many other Tibeto-Burman languages to reach his goal. Thus the section on the Chin languages is not extensive. Wolfenden notes that the Chin languages tend to be quite similar to each other and can be studied in groups, where Naga languages are divergent enough that they should generally be treated separately. Wolfenden splits the Chin languages into Northern, Central, Southern Chin and Old Kuki. He infers that the Northern Chin languages are “newer” and the Southern ones are “older”, and more similar to Naga languages. The following Chin languages are mentioned: Ralte, Thado, Paite, Siyin, Zahao, Lai, Lakher, Lushei, Banjogi, Pankhu, Hrangkhol, Langrong, Aimol, Chiru, Hallam, Kholhreng, Kom, Purum, Anal, Hiroi-Lamgang, Sho and Khami. The book includes a table of pronominal prefix usage (of the 3rd person), as well as a discussion of prefixes and infixes used in each group. 216p.
Chin Linguistic References

This section includes references which cover multiple Chin languages.


This work is basically a word list comparing Bodo, Lushe and Tippera. The author notes that the Bodo (Kachari) and Lushai (Chittagong frontier) equivalents are from other sources, and not the speakers themselves.


This work has considerable information on ethnography, demography, and toponyms.


An overview of basic contexts where the particles tsuu, khaa, hii, and khii are used in Lai Chin. These include: discourse particles, demonstratives, and in fixed expressions with adverbial functions. Lai particles are briefly compared to 6 Mizo demonstratives.


Bedell describes agreement particles “from a large inventory” and constructions in Lai, concluding with noting several trends. (e.g. the first person is most overtly marked, second less so, and third the least, or 1st person object and subject use the same particles for person and number.) He also notes that “noun phrases in Lai, including subject and object, can be variously ordered subject to pragmatic factors, though the verb complex is generally in final position.”

Bedell describes clitic formation and its relationship to phrase structure.


Self-explanatory from title. At the end of the article, there is an interesting paragraph questioning Lehman's idea that passives are a recent innovation in Lai borrowed from other languages and Hay-Neave's (1948) statement that Lai does not have passives.


This is a general work for non-linguists. It is an introduction to linguistic analysis using Lai language. It also contains Lai linguistic complexities the author admittedly does not understand.


The author shows that the Lai word “awk” is a noun which functions as an auxiliary predicate (which requires a verbal complement).

*Bedell discusses the orthography standardization controversy in Lai regarding word combination, i.e. which syllables should be written together (which results in the disappearance of syllable boundaries) and which should be written independently, since Lai is a language where each syllable is a morpheme. He discusses the implications for the standardization of Lai and for distinguishing between morphology and syntax.*


*The author compares the agreement system in k’Cho with that of Lai Chin. Bedell notes that k’Cho does not distinguish gender in agreement, but does use the same particle ci in agreeing with plurality of object or subject, depending on its location.*


*The author analyzes the postposition chungah and breaks it into two separate parts, and then focuses on the word chung and shows how it is not only a noun, but a belongs to a subclass of nouns – relational nouns (spatial, temporal or purpose and cause).*


*The author discusses the system of agreement between a finite verb and its subject and object in Mizo and compares it with Lai.*


*Lai has 4 deictic particles (demonstratives): hi, kha, khi, and cu which mean this (near me) this (near you) that (visible) and that (out of sight) respectively. In this article, the author discusses the grammatical use of these particles in Lai. He concludes that their basic position is as adnominal demonstratives, though they don’t seem to easily fit into the classification scheme proposed Diessel in 1999.*


(They following is taken from the conclusion of a preliminary version of the paper) “In [Zo and Siyin], there is a single particle which appears in both yes/no questions and those containing an interrogative and which is always clause final...It appears that k'Cho may represent a type of question construction intermediate between that represented by Lai and Mizo, in which the double interrogative is distinct from the yes/no question particle, and that represented by Zo and Siyin. The rather complex system found in Lai and Mizo may have developed from an original simpler system of the Zo and Siyin type via a reanalysis of a question particle... syntactically attached to an interrogative. The situation in k'Cho then represents the result of this reanalysis prior to any morphological differentiation of the reanalyzed interrogative particle and the remaining yes/no question particle. This differentiation is complete in Mizo, but only partially complete in Lai.” Bedell includes examples from Lai, Mizo, K'Cho, Zo (Tedim Chin), and Siyin.


(from the abstract) “This paper will explore the morphological, syntactic, and semantic differences between the two Mizo causatives, and between Mizo and Lai.” Lai has an affix [–ter] which fills the roles of both Mizo affixes [ti- and –tîr], but is not related to an independent verb, as the Mizo affixes are.


Mara (Lakher) has a system of agreement between a finite verb and its subject and object. This paper outlines the system in Mara, and compares it with similar systems in Lai, k'Cho and Mizo, particularly Mizo.


The author compares and contrasts imperative clauses in Lai and Mizo in detail. They are very similar, but have subtle differences, such as the word order of object markers.
(from the conclusion of a preliminary version of the paper) “In this discussion we have investigated the syntactic properties of some tense and aspect particles in Lai. A number of other particles which accompany Lai verbs have been mentioned. Lai is characterized by 'verb complexes' consisting of a verb preceded and/or followed by a number of particles. An issue of interest here is whether this is ultimately a morphological or a syntactic phenomenon. Peterson (2003) takes it to be morphological, though without giving an extensive argument. In favor of that approach are the strict order relations of the various particles with the verb and with each other. In favor of the syntactic approach is the absence of phonological complexity or alternation at boundaries between particles and the verb or other particles. Our analysis suggests that perhaps it is mixed, with the preverbal particles, including rak, being morphological and and the postverbal particles, including lai, cang and lio, being syntactic.”


Lai has a set of pronominal particles which accompany nouns and mark agreement with the preceding noun phrase. These are identical to the set of pro-nominal particles which accompany verbs and mark agreement with the subject. The author discusses these particles including their functions and meanings.


(from a preliminary draft of the paper presented at SEALS 13) In this paper, the author attempts to determine the position of the Lai negative particles lo and hlah. He contrasts the position of the Lai particles with the English particle not. In general, the English negative occurs after the finite verb. The Lai negative particle lo occurs after the entire verb phrase, and is not part of the phrase itself, while the placement of particle hlah is more similar to the English not.

In 1891, MacNabb wrote a Handbook of the Hakha or Baungshe Dialect of the Chin Language. (excerpt from the abstract accessed 23 April 2008 from http://lingweb.eva.mpg.de/jakarta/seals _xviii/abstracts/G.Bedell.pdf) “This paper examines MacNabb’s Lai orthography in comparison with that in use today. Among the phenomena of Lai phonology which he represents inconsistently or not at all are: aspiration, voiceless sonorants (in initial position), the glottal stop and glottalized sonorants (in final position) and retroflex stops. This is not to mention vowel length and tone, which are not represented in the current orthography either.”


(from the introduction) “In this discussion we examine benefactive constructions in K’cho, which are characterized by a suffix (or auxiliary) -pe which is transparently related to the verb pe ‘give’, and interacts with an adverbial particle tu ‘together’.”


Laizò (Zahao) has a system of particles which accompany verbs and show agreement with the subject and one object. This paper describes this agreement system in comparison with those of the closely related Lai and Mizo languages.


The authors give the two Lai causative formations (lexical and syntactic) and discusses their rules. They note the existence of multiple stems in verbs and
show where Lehman’s (1996) prediction of stem usage is fulfilled and where it
doesn’t seem to fit the data.

Bernot, Lucien and Robert, Denise. 1958. Les Khyang des collines de Chittangong
(Pakistan oriental). Matériaux pour l’étude linguistique des Chin. [Khyang of
the Chittangong hills (Eastern Pakistan). Materials for the linguistic study of

the Study of Languages and Cultures of Asia and Africa. Journal of Asian and

Bhaskararao, Peri. 1989. The process of chiming in Tiddim Chin. Linguistics of the
Tibeto-Burman Area (LTBA) 12:1. 110-132.

Chiming is reduplication with variation in the vowel (Henderson 1965). It is
sometimes onomatopoeic. In Tiddim, chiming can indicate state vs. motion,
size, etc. Tiddim has a colloquial style and a narrative style (diglossic
situation) and chiming occurs in the colloquial style among adverbs. This
article contains a list of chimed adverbs. It mentions Thado and Lusit.

A computer-assisted study of South-Asian languages, Report no. 6, ed. by
Tsuyoshi Nara and Kazuhiko Machida, 27-143. Tokyo: Institute for the Study
of Languages and Cultures of Asia and Africa, Tokyo University of Foreign
Studies.

The author compares some old Lushai data from Lorrain and Savidge (1898)
to Tiddim data from Henderson (1965) and Bhaskararao (1994) in a database
with hundreds of records.


(from BSTL) This article is about alternate verb forms.

Bright, William. 1957. Lushai word and tone list. ms.

Bright, William. 1964. Lushai verbs. ms.


Butler, John. 1873. A rough comparative vocabulary of some of the dialects spoken in
app. 1-29.

(from BSTL) This volume includes data from Mikir and Thado.


(from the conclusion) “In Lai, any pronominal arguments... must be omitted, unless they are either focal or contrastive, as long as the argument is recoverable, or indeed, in the case of a three place predicate, whether or not it is recoverable... Thus the verb with its agreements can represent the whole sentence if no argument is in focus. Only the focused pronoun is overtly expressed as the subject or the object. I have also tried to show that contrast is different from focus, as shown by the choice of Lai pronoun morphologically, syntactically, and pragmatically, contrary to the implicit claim of Schwarzschild...[I also] describe how the omission of the argument of the verb is sensitive to pragmatic factors such as the maxim of quantity or recoverability of the topic. On the other hand, the infelicitous choice of pronoun can change the interpretation of the utterance and even the whole discourse eventually.”


(from BSTL) This volume includes Shandu vocabulary.


In the introduction, the authors note that “social, political and economic factors threaten Lamkang’s longevity... bilingualism in Lamkang and Meitei is the norm...literacy is limited to Meitei.” The introduction also includes an ethnographic description and genetic affiliation of the language. The 3 Lamkang texts analyzed are from Thounaojam and Grierson.

Describes Mizo (Lushai) tones with acoustic correlates. There are two types of level tones and two types of contour tones and they exist for all syllable types. The level tones, however, are not always level, as each level tone changes based on syllable structure and possibly vowel length as well.


Paper gives an outline of the structure of simple clauses, and then discusses 5 types of complementation, identified by how nominalized a clause is (choice of verb stem), and the morphological markers of complementation. Chhangte discusses finite complements, non-finite complements and insubordination. A table is included which shows the type of complement, related complementizers, verb stem used, and semantic meanings generally associated.


(from the overview of purpose and methodology, accessed 25 Nov 08 from http://sealang.net/sala/archives/pdf4/chhangte1989grammar.pdf) The author describes her own dialect, Southern Duhlrien Mizo. She gives an overview of the literature discussing the Mizo language. She recommends Lorrain and Savage’s dictionary of 1898, and Grierson 1904 (though comments that the glosses are incorrect), but she does not recommend Lewin 1874, Shakespear 1921 and Shaha 1884. She comments that Ralte is extinct, and Hmar is very similar to Mizo. In addition to her description of the grammar of Mizo, the author tries to relate some of the grammatical features to the phonological system.


This dissertation is a good source for understanding the Mizo (Lushei) situation historic-socio-politically and linguistically. This source contains a phonology, descriptions of morphology and syntax, and three texts. The following statement appears on page 3: “...certain generalizations can be made about the Kuki-Chin languages. Verb-stem alternation and pronominal verb-agreement systems are characteristics of the languages. Kuki-Chin languages are also syntactically ergative.”


(from the introduction) “In Kuki-Thado…each verb has two forms, referred to as Stem 1 and Stem 2. Diachronically, Stem 1 seems to have been the morphologically simplex form, while Stem 2 was derived from Stem 1 by a process of suffixation and tone change (cf. Hyman and VanBik 2002); synchronically, this derivational process has been obscured by a series of sound changes, such that it is no longer transparent which stem is morphologically derived from which. Both stems are often translated into English as verbs; however, in this paper I will argue that while Stem 1 is ambiguous between a verb and an actor-oriented noun, Stem 2 is always syntactically nominal, corresponding in many respects to the English gerund.”


The copy of this paper referred to in this annotation was more of an outline and a bit cryptic at that - perhaps Delancey's handout at the conference? Lehman (1990:5) shows some of Delancy's data and refers to an obviously longer version. Lehman's review makes it appear that Delancy may have been overreaching in some of his conclusions based on faulty data.


The author gives several instances of convergences. These are: nominative/accusative case marker, khaa subordinate construction (“when” clause), maa locative/ablative marker. The author says “Khumi is clearly a Kuki Chin language, but the convergences with Marma result in a Kuki-Chin language with a highly divergent structure from the rest of the family.”


The article gives a basic phonological description of Lushai. Each syllable may contain one of 30 initials, 7 vowels (or vowel sequences) which can be either short or long, 10 finals, and possibly a glottal stop. Other contrastive features mentioned include tone, and “yotization” or labiovelarization.


The classification of Himalayan was originally based on pronominalization as a feature for Tibeto-Burman. Teddim passes 6 of the 8 tests for this. The author indicates that Chin languages may well show this feature suggesting that pronominalization is a Tibeto-Burman family trait. The article also mentions Thado.


The author compares Teizang to Tiddim Chin. Teizang is said to be a neighboring dialect to Tiddim. The author notes that syllable structure is quite similar, except for the syllable-initial consonant system. Pitch behavior and grammatical usage were also quite similar, though the author notes some differences (e.g. Teizang uses contracted forms not used in Tiddim). The features that are different in the languages are illustrated and discussed in a short text.


The author discusses Chin verb stem alternation and includes a comparison of Lushai and Tiddim.


(from a pre-publication copy) The author discusses how the Lusheii language identifies subject and object, and gives a brief description of verb stem alternation.


30

This article gives a background of Mizo and Chin grammatical analysis using 2 texts with interlinear glosses and a free translation, and notes which focus on “1) the ¹tsuan ¹in subordination for some noun phrases and 2) the ¹a ³ni? ³hii coda found in final position in some otherwise indicative-mood sentences.”


(from BSTL) This volume includes comparative vocab. and grammar 157-80; ‘Mumit Kappa’ in ‘archaic Meithei’, modern Meithei, and with interlinear translation 188-211, fluent translation 125ff.; includes Hrangkhol vocab., 157-80.


(from BSTL) This volume includes vocabulary from Sandoway Chin, (a dialect of Asho).


(from BSTL) The first vocab. by Maung Hla Paw Zan, second by Maung Tha Bwin, the other two are from Phayre by Hodgson.


(from the introduction Accessed 25 Nov 08 from http://sealang.net/sala/archives/pdf4/bawi2001literacy.pdf) This paper briefly reviews the development of literacy in Lai and the current situation with respect to Lai language maintenance.


This volume gives good comparative information on languages and tribes, also gives alternate names for languages, and related tongues. Covers Lakher,
Mizo, Siyan, Lai, Kuki-Chin, Tiddim, Cho, Falam and Khumi. It includes some phonetic descriptions. There is a sketchy map on pg. 36 which shows the location of a Lai settlement. It also includes general locations of several language groups and some detailed information about the geography of the region.


(from BSTL) This volume includes vocab from Chin, Khami, Shandu, and Yawdwin. The vocabulary by Davis in appendix; reprinted by Aristide Marre in Le Museon 2(1883): 538-546.


The authors summarize the effect of tone on stem II formation as “1) All but a small (predictable) class of stem II forms have a rising (R) tone. 2) The tonal AND segmental properties of stem2 are largely predictable from the tone and syllable structure of the stem I form. 3) Over 80% of Hakha Lai verbs (at present 754 out of a lexicon of 910 verbs) have a stem II form (sometimes marked only by tone), the remaining (so-called “invariant”) verbs ending in a glottal stop or glottalized sonorant, which appear to have been historically conditioned by a transitivization process.”

The authors note three underlying tones (falling, rising and unmarked low) in Hakha Lai. They say that Hakha Lai is largely monosyllabic. In Hakha-Lai, pitch changes may not be effected between syllables but only tautosyllabically. That is, the only way to get a pitch change is via a contour. The authors find that rules for tone changes are not necessarily what would be expected (e.g., tone contrasts and contours are greater in shorter sonorous rimes). They suggest that the “history [of Hakha Lai] may provide a more direct contribution to the understanding of the synchronic phonological distributions and rules found in Hakha-Lai than direct reference to phonetics”.


(from the abstract) The authors give the following conclusions: 1) Tonal alternations in two word sequences can be predicted by optimality theory. 2) This appears not to be the case for sequences of three or more words. 3) The seeming contradictory data is shown to be dependent on how input-output relations are represented. They note that in Hakha Lai, “words are generally monosyllabic.”


(Only section 5 of the full Kuki-Thado grammar sketch was reviewed.) Thado verbs are primarily monosyllabic, though they may have several stems. Choice of stems is affected by transitivity and other factors. There are many compound verbs as well.


(from the introduction) “In this paper, we investigate the interplay of morphological form and constructional context in Lai (also known as Hakha Chin)... We will show that the constructional determination of verbal head morphology, which appears fairly unusual in English, is ubiquitous in the language and strongly suggests an analysis along Malouf’s (2000) notion of “cooperating constructions.”


(from the introduction) This article provides a general descriptive overview of the aspectual system of Lai Chin, and examines the semantic and morphosyntactic properties of the aspectual particles (primarily pre- or post-verbal particles or adverbs with aspectual or temporal/aspectual meaning).


Ch. 1 is a general introduction to K’Cho and a brief grammatical overview of K’Cho. The author gives a short discussion regarding various names for groups of people and languages. He also gives a useful summary of different scholars’ classifications of Chin languages. He includes useful classification notes on K’Cho and subgroups of K’Cho. Muun is a subgroup of K’Cho. The main thrust of the paper is the two phonologically distinct stem forms of verbs.
In K’Cho, and the factors which determine the choice of form to use. He
discusses 2 categories of factors, syntactic (nominalization, relativization,
valence changes and clause linking) and pragmatic (information structure and
deotonic modality. He concludes that while all of these affect the choice of
stem form, the most significant outcome is information structure. Unmarked
focus types such as sentence focus, predicate focus, and narrow focus require
the use of stem I, while marked narrow focus and contrastive focus require the
use of stem II.

Kee Shein Mang and George Bedell. 2006a. Relative Clauses in K’cho, Paper
presented to Southeast Asian Linguistics Society (SEALS) XVI, Jakarta.

(excerpt from the abstract accessed 28 January 2008 from
http://lingweb.eva.mpg.de/jakarta/seals/Bedell_SEALS_XVI_Abstract.pdf)
K’cho relative clauses are marked by ah, the general subordinating particle. If
the argument which serves as the locus of relativization is the subject, as in
(2), the clause verb (pe) appears in the same form as in the independent
sentence (1). But if the relativized argument is not the subject, as in (3), the
clause verb appears in a different form (peit). This phenomenon is generally
called ‘verb stem alternation’, and is a characteristic of Kuki-Chin languages.
Verbal arguments or genitive noun phrases may be relativized. A genitive
agreement particle (here third person singular a) indicates where the
relativized noun phrase is located.

Kee Shein Mang and George Bedell. 2006b. The applicative suffix -na in K’cho.

(from the conclusion of a pdf sent by Bedell - as of August 2008 the paper has
not been presented) “First, -na as illustrated in our examples is always a
suffix. Second, the suffix –nák... is a distinct suffix. Because these words are
nouns rather than verbs, it must belong to the category N in the same sense as
-na belongs to V... While the applicative suffix -na is fairly productive (with
some semantic restrictions), the meaning attached to the argument it
introduces is not always predictable, and must be learned. The... suffix -nák is
less productive and the meaning which characterizes the derived noun is not
necessarily the same as that of the argument. [These suffixes] must be
morphologically distinct... it seems to us that, by the same line of reasoning,
Daai -naak/-na is always a suffix, the Daai and Lai applicative suffixes are
distinct from the nominalizing suffixes, and the Lai relative complementizer.”

unpublished ms.

University MA thesis.

(from the abstract) "Falam has 31 consonant phonemes and 5 vowel
phonemes. Vowel length in closed syllables is contrastive while vowel length
in open syllables is predictable. There are eight possible syllable structures.
Falam is a tonal language which has four contrastive tones, and has tone
alternations. Falam has complex morphophonemic alternations. Its verb
system has two forms called primary and secondary. Morphophonemics alternation, nasal alternations, stop alternations, and final glottalizations in secondary stems are common. Vowel length never increases in secondary stems. Rising tone never occurs in secondary stems. It can be concluded that some markedness in secondary positions decreases while some markedness in secondary positions stays the same.”


This volume includes a Romanized alphabet with pronunciation (compared to English sounds), discussion of nouns, adjectives, pronouns, verbs, adverbs prepositions, conjunctions, interjections, syntax, and pronominal particles, as well as a section about spelling.


This thesis compares six Chin languages, presents an overview of these languages based on syllable cannon, consonant inventory, vowel inventory, segment distribution, and tones. It then provides a reconstruction. Thang suggests that there are only two subgroupings of Chin languages, with the traditional northern and southern languages being closely related, and the central languages differing. There are good charts organizing past data on Chin language groupings and a map of Chin state with language centers marked.


(from the abstract) “In Tedim Chin, the heart is the center of a person's emotions and thoughts. In this paper, Chin “heart” idioms are analyzed and grouped under three categories (the heart stands for personality, emotion, or oneness). Secondly, each category is metaphorically analyzed. Finally, the interaction between metaphor and metonymy within idioms is analyzed and labeled under the cumulative metaphorntomy.”


(from BSTL) This article contains vocabulary from Kuki-Chin, Lai (Hakha), Lushei, Meithei and Thado.


Laizo reader. (n.d.) Tsa siarnak tsa uk [Chin reader in the Laizo dialect, no. 4, for use in Hakha and Falam subdivisions.]


Lehman looks at the word khxaŋ [people] in Chin and suggests that this is a more likely source of the name “Chin” than the Burmese word khyaŋ [ally]. He also discusses the word khìw [to speak], and uses it as a base example to simplify Benedicts’ Proto-TB vocalism table (1972). This article contains vocabulary from Nmen, Lushai, Hakha and Tiddim.


The author gives a very brief description of verb stem alternations. He compares Bawn and Lushai with Hakha Lai. He briefly mentions Tedim as well.


The author explains quantifier floating (using a quantifier that is attached to a specific noun phrase, and attach it to another phrase, or to the predicate as a whole). He shows examples in English and Thai, and proceeds to discuss the fact that Lusheui has no quantifier floating at all before discussing the phenomenon in Burmese.


This article contains some interesting discussion on case marking and critiques the arguments forwarded by Delancy (1988). The author discusses errors made by Lorrain and Weidert, and gives several ways that Lakher (Mara) is distinct from other Chin languages.

Lehman, F. K. 1995. A consideration of rak and other directional auxiliaries in Lai Chin: verb strings, agreement and ergativity in minimalist syntax. Paper presented to International Conference on Sino-Tibetan Languages and
Linguistics (ICSTLL) 28, University of Virginia, Charlottesville, Virginia, October 1995.

Lemany concludes that there are two possible ways of dealing with verb strings in Lai Chin; either create a non-syntactic constituent structure in the morphology, or keep it in the syntax along the lines of a Larson Shell structure, which he adopts. He does not claim that either method is preferable.


(from the introduction accessed 25 November 2008 from http://sealang.net/sala/archives/pdf4/lehman1998use.pdf) The author discusses the uses of the particle dah in Lai. It is the marker of a wh question, but can also be used in other ways. The author explores different potential explanations to unify the uses of the particle. He says that the particle dah may be the head of an operator phrase.


The author discusses reasons for object agreement for transitive verbs as well as subject agreement, and uses the Larson Shell VP to do this.


(from the introduction accessed 25 November 2008 from http://sealang.net/sala/archives/pdf4/lehman2001problems.pdf) Mizo and Lai Chin are ergative languages, i.e. they mark the subject of a transitive verb with a morphological (ergative) case distinct from the (absolutive) case of the object and of the subject of an intransitive verb. But transitive subjects are not always given ergative case marking, and the author examines questions regarding the syntax of the case marking in these instances.


Lehman gives examples of Lai relative clause construction, then looks at two issues related to this; wh- movement and verb-stem changes, specifically looking at how these relate to control theory.

They argue that languages (like Lai Chin) where the lexical noun names only an “intentional description” of an entity, is a language where enumeration is associated with numeral classifiers. (i.e. If a language has classifiers it will not mark nouns lexically as either singular or plural, because the nouns are not intrinsically singular or plural anyway.) Pronouns, however, will be marked for plurality, as they point to sets or elements of sets.


The authors state that –naak was originally a verb, then changed to an argument valence changing particle, and then a genitive-dependency particle. They show how the suffix is used in different Chin languages to track this progression (Daai and Cho Chin). Lai Chin uses –naak in both functions, with different positions and associated with different verbal stems. The authors compare –naak in Lai to –na in Mizo and Laizo.


Lai is an ergative language. The authors show that the ergative case marker nih must be a postposition, and that case marking exists between a postposition and the determiner of a phrase. They agree with the suggestion that perhaps the system is in transition between having nominative/accusative case system and an ergative/absolutive system.

Lewin, Thomas Herbert. 1869. The hill tracts of Chittagong and the dwellers therein; with comparative vocabularies of the hill dialects. Calcutta.

(from BSTL) This volume includes vocabulary from Banjogi, Lushei, Mru, Pankhu, Shendu and Tippera.


The author says Paang (Paangkhua) is more allied to the old Kuki group than with Bawm or Lushei. The article includes a list of phonemes and tones (2 main tones, 3 secondary tones), and then gives a great deal of data comparing Paang prefixes and morphophonemics with Lushai, Bawn and some Lakher (Mara Chin).


Maraa (Mara) is also known as Lakher or Shendu, and is not related to Lai, Lushei, or Khumi. Maraa has 3 tones, and has lost all its final consonants. It has no nasalized vowels or diphthongs. The author mentions that the tones

41
Lorrain uses in his Grammar and Dictionary are mostly incorrect. The author then attempts to reconstruct “old Maraa”, especially noting how finals were lost. (Data taken from the Tlousai dialect.)


The author discusses his belief of Lai as a tonal language (4 tones) even though it is traditionally written without tone, but says that the tones may be realized differently in different dialects. He compares the tone systems for verbs in Maraa, Lai, Bawm, and Lushai and says that all verbs have two forms with the same tone when they end in a glottal, and some verbs that end in occlusives, but all other cases have different tone realizations. He discusses the languages’ histories and how their present tone patterns came about. He also gives suggestions for the writing system (marking two tones for verbs with final stops), while acknowledging that his suggestion will probably not be taken.


This is meant to be read along with Löffler 2002a, and expands on it. The author includes two other “dialects” of Maraa/Mara (Fābāu / Saby / Sabeu / Bong and Zàwñáál / Zeuhnang). He discusses the development of Chin vowels with nasals to explain some of the differences in these dialects. He attempts to show historically why Maraa came to have no final consonants.


This 346pg. work includes a brief phonology comparing the “alphabet” to English sounds, a brief grammar, a set of “useful” sentences, proverbs and sayings, and finally a Lushai-English and an English-Lushai dictionary.


This paper describes the survey trip to the Chin Hills in 1954. The author talks about things that went wrong and the data that the team of three linguists (including Eugenie Henderson and Theodore Stern) gathered on the survey. There is a good map of the Chin area and three tables of data: tonal correspondences in 22 dialects, old loan words in Chin, borrowed words in Khumi, and Karen-Chin-Burmese correspondences. It also refers to something by Luce entitled "Common Form in Burma Chin Languages" reputed to have 189 common Chin words in 22 Chin dialects, 683 common Chin words in 7 (or 8, including Lushai) dialects, and 192 Chin words selected from the 683 for comparison with Old Burmese, Karen (5 dialects), Classical Tibetan, and Archaic Chinese. The paper also gives Luce's lucid discussion of the history of the Chin peoples and their interactions with others particularly the Burmese and Karen. He mentions the antiquity of some Mro and Khumi features. Finally he discusses the tones, finals, verbs, prefixes, and connections of the Chin with the Karen. In the verb section there is some discussion about how Chin verbs defy the traditional Tibeto-Burman paradigm of being monosyllabic, invariable, and isolating. This is truly a remarkable article.


Chapter VII focuses on Chin languages. It starts with the history of the Chin peoples, then proceeds to give information about languages. Footnote 31 lists several similar dialects he did not mention in his Chin Linguistic Tour paper. Footnote 32 references N.E. Parry’s book “The Lakhers”. Several other dictionaries referenced in footnotes. Luce claims that “It is the tones, or rather the tone-pattern, which binds all these diverse dialects together...” He discusses tones and final consonants.


Volume 2 gives language charts for Zo, Mru, Hakha Lai, Ahraing K’umi and Awa K’umi.


(from the abstract) “In this paper, some aspects of segment duration, the syllable-internal timing relationships among segments, and the alignment of tones and segments in a controlled set of data from Hakha Lai are analyzed. Hakha Lai, although spoken in Northern Burma and India, has syllable structure and tone patterns that are reminiscent of the languages in the “Sinosphere”. Among the effects observed in this language are considerable duration compensation between a preceding vowel and a coda consonant, and a smaller lag in tone alignment than has been observed in many others.”


McCall, Anthony G. 1949. Lushai, land of tranquility and upheaval (Lushai chrysalis.) London: Luzac and Co. Ltd.


McCulloch, W. 1859. Account of the valet of Munnipore and of the hill tribes, with a comparative vocabulary of the Munnipore and other languages (Selections from the records of the Gov’t of India (Foreign Dept.) 27). Calcutta: Bengal Printing Co.

(from BSTL) This volume includes vocabulary from Anal, Meithei and Thado.


This is a basic phonology of Lai, based on Kenneth Van Bik’s speech (a native Lai speaker). The author notes that Lai has aspirated-unaspirated pairs of voiceless stops, voiced-voiceless pairs of fricatives, nasals and liquids, a word-final stress pattern, glottal stops occurring word initially, medially, and finally, and short-long vowel pairs.


The author discusses the three forms of Lai verbs (matrix, subordinate, and causative), and shows how verbal alternations occur in Lai. He shows that
when alternation occurs, it is quite predictable based on the environment, but that it is difficult to predict whether a verb will alternate or not.

Mizoram Board of School Education. 1987. Mizo tawng ziak dan [How to write Mizo]. Aizawl.


The introduction of this paper gives a quick overview of the grammar of Hmar. The rest of the paper discusses the grammar of the reflexive in Hmar. The author concludes that Hmar has verb agreement and does not exhibit the blocking effect, which conforms to the proposition of Cole and Sung (1994), who said that the two properties (verb agreement and the blocking effect) seem to be mutually exclusive. He also notes that the monomorphemic reflexive is long-distance (and bound to the subject), while polymorphemic reflexive is local, which Cole and Sung also predict.


(from BSTL) This article compares forms from Henderson 1965 (Tiddim), Stern 1963 (Sizang), and Bright n.d. (Lushai).


The history and teaching of the KCho (Chinbok) language writing system, traced from its inception in 1924 when a missionary came to Mindat and determined to write the language, through several starts and stops, until the 1988 unrest which halted the progress of educating KCho students in their native tongue. KCho was originally written with Romanized characters, and then attempted with Burmese characters. Chinbok is called a derogatory term from Burmese.


(from the abstract) In this paper the author attempts to clarify past works as they do not include systematic tone markings. He discusses vowel length and tones markings in the orthography, and shows how one “tone” is not actually a tone, but arises from the assimilation of abbreviated morphemes. Finally, he discusses the pattern of tone value variation on grammatical particles.


Gives specific data and conclusions on tone variable items (postpositions and particles) in the K’Cho language, including both standard and nonstandard variable behavior.


Cited in Bedell and Van Bik 2000. The author says that some varieties of Lai have tone and some are toneless.


(from BSTL) This article includes vocabulary from Ahraing Khami, Awa, Khami and Mru.


This article is in Japanese except for the brief conclusion. The author reconstructs the proto initial system. It has a data set used for comparative phonology and includes data from Tiddim, Ngawn Lai, Laizo Anal, Zotung, Khumi and Chinbok.


(from BSTL) This article contains vocabulary from Zahao Chin.


Cited in Loffler 2002a


This dictionary is 572 pgs. The glosses go only from English to Lushai, not Lushai to English. It includes an introduction from the publisher and one from the author, both in Lushai (Mizo).


Cited in Loffler 2002a.


Cited in Loffler 2002a.


A list of 540 Lai verbs is given three times, organized by Lai form, by English gloss and by form alternation type.


The author defines ideophones as a syntactic class of words that have a partially reduplicative phonology and are used to provide vivid imagery through “sound symbolism” to an utterance, beyond what adjectives and adverbs do. He points to other languages which seem to have the same type of words, particularly Tiddim Chin and Semai. He puts about 170 ideophones in two groups based on their phonological patterns, and then gives the ideophones in each group in alphabetical order with examples and a discussion of their meaning.

This is an article in Chin Magazine about the Falam language.


Each entry includes a Proto-Sino-Tibetan root and sometimes a suffix, and then lists the corresponding words, in Old Chinese, Tibetan, Burmese, Lushei and Jingpho. The Lushei was taken from Lorrain 1940 and does not include tone markings.


(from the introduction) The author gives basic clausal relations in Lai, then presents indicators of transitivization constructions, demonstrates their semantics and discusses their categorical status. Then he examines the syntactic characteristics of objects in these constructions, and considers the similarities and differences between causative and applicative constructions, and briefly compares the Lai system to that of other languages.


The paper considers the evidence for a Southern Chin subgroup containing Hyow (Khyang). The author concludes that such a subgroup is not tenable, though he suggests that Khumi may form a separate node from the other Chin groups.


This section of the book gives a general grammar of Hakha Lai. It includes a phonology, inflectional and derivational morphology and syntax. Peterson notes that Hakha is related to Laoz or Zahao, Bawm, and Mizo.


(from the abstract) “This paper provides an examination of elements which are claimed to be verbal classifiers...The elements conform in most respects to what Aikhenvald 2000 identifies for verbal classifiers elsewhere...this paper proceeds to consider the place of these elements in a wider Kuki-Chin context, concluding that they are most closely related to elements otherwise described as “chiming” adverbs (e.g. in Tedim) or as ideophonic elements (e.g., for Hakha Lai).”


A construction [A B] is considered coordinate if the two parts A and B have the same status (in some sense that needs to be specified further), whereas it is not coordinate if it is asymmetrical and one of the parts is clearly more salient or important, while the other part is in some sense subordinate. In Hakha Lai, the conjunctive coordinator (e.g. “and” in English) cannot be omitted in most cases, and coordinators can occur clause finally or clause initially in different constructions. Lai does not have an adversative coordinator (like the English word “but”). It seems that many coordinations in Lai are formed not by the use of coordinators, but by clausal constructions using subordination or other methods to communicate meaning. The authors also use examples from Tedim, Thadou, and Sizang.


\textit{A primer for teaching Laizao children to read. It uses a romanized script with diacritics. It has 47 lessons, including basic vocabulary, numbers, and western months, years, days, and roman numerals.}


Robinson, William. 1849. Notes on the languages spoken by the various tribes inhabiting the valley of Assam…. Journal of the Asiatic Society of Bengal (JASB) 18. 183-237, 310-49.

\textit{(from BSTL) This article includes vocabulary from Mikir.}


\textit{(from the conclusion) “The main purpose of this study has been to observe the presence of glottal stop and glottalization in connected speech, paying special attention to unexpected occurrences of [these] and creaky-state vowels. Analysis shows that glottal stop and glottalization can disappear when there are many words in a series, and that unexpected glottal stop and glottalization always occur before a pause.” The pages in the second section are an appendix showing spectrograms and captions of glottal stops and glottalization. The second appendix includes the two Lai stories used to study as data with interlinear text and a free translation.}


\textit{(from BSTL) This article includes vocabulary from Chawte (kinship terms) and Vaipei (kinship terms).}


\textit{(from BSTL) This article includes vocabulary from Aimol, Lushei, Lakher, Thado and Veipei.}


The paper reviewed was the English translation, including summaries of the work done. The Kuki-Chin groups in Bangladesh include Pangkhua, Bawm, Lushai, Khyang, and Khumi Chin. The survey included studies of language attitudes, vitality and bilingualism. Results are generally: each of these varieties should be considered a separate language. Khyang and Khumi have significant variation within the language as well. Mother-tongue use in all five varieties is strong, but the population of Lushai people is decreasing rapidly. The Bawm community has especially positive language attitudes. The level of bilingualism in Bangla is not high enough for shared written or oral literature for any of the Kuki-Chin communities.


This article shows research confirming four tones in Mizo differentiated by two measures of pitch.


The author claims that this is the first time that anyone has attempted to record tones in the native languages of Manipur. This brief list of bird and plant names includes vocabulary from Lamkang, Anal, Imemai and Meithei.


Shakespear, John. 1900. Notes on some tribal and family names employed in speaking of the inhabitants of the Lushai Hills. The Journal of the
Anthropological Institute of Great Britain and Ireland 30. 68.


(from BSTL) This volume includes Kuki, Lakher, and Lushei grammars, and Lushei, Meithei, and Thado vocabulary. There is also a map of Old Kuki dialects and their neighbors: N. Kuki, Lushei, and Lakher.


The author gives a quick phonological description of Thadou (23 consonants, 6 vowel phonemes, 5 contrasting tones and a juncture). Then he proceeds to give a grammar of each phrase type in Thadou: noun, verb, adverbial, numeral, emphatic, and vocative phrases, with some minor phrases as well. The author includes a word list (pg 85-119).


The author explains that there are many languages in Manipur. He discusses the important role that Manipuri has as the state language, and then goes on to talk about the need for a consistent orthography. He mentions the history of Manipuri as coming from 9 groups and then discusses the phenomenon of reduplicative constructions in Manipuri and their importance. Manipuri has four major dialects. The author also talks about other speech forms in Manipur, including Thadou, Paite, Hmar, Vaipei, Simte, Kom, and Gangte, and offers a list of vocabulary collected from these languages which shows that they are, to some extent, mutually intelligible. He claims that in every district in Manipur there are more than five different ethnic groups speaking different speech forms. He suggests that in some places (e.g. Moreh, on the Indo-Burma border) there may be a pidgin developed from the mixing of languages. The article specifically mentions Tangkhul, Angami, Thadou, Vaipei, Purum, Maring, Aimol, Khoirao, Monsang, Lamkang, Hmar, Gangte, Paite, Mizo, Ralte, Anal, Simte, Zou and Kom.


The article begins with definitions and examples of tense and aspect. It mentions and compares constructions in Meiteilon, Kom, Hmar, Lhota and Tangkhul. The author concludes that aspectual systems, not tense systems are important in Tibeto-Burman languages, and shows how markers that some scholars claim to be tense markers make more sense as aspectual markers. He
lists the four aspectual categories as simple, progressive, perfect, and unrealized.


This paper highlights noun formation in Manipuri and Paite. The two languages use affixation and compounding to derive composite words from simpler constituent elements. The author concludes that Manipuri uses compounding “almost to the exclusion of affixation” in forming polysyllabic words and Paite also uses compounding more than affixation. The author does give examples of affixation, looking at the Manpuri affixes mα- and khu-, and the Paite suffix –dan to show verbs becoming abstract or concrete nouns. He also shows how infinitives, adverbs and adjectives can be formed by adding affixes.


(from the abstract) Affixation is one of the strategies for word formation in Kuki-Chin. In the 3 languages Manipuri, Thadou and Paite, prefixes and suffixes are involved in this process. The author gives the affixes mα-, khu-, and α-, the first two of which are used in Manipuri only. The affix α- is used in Paite and Thadou as well. These suffixes can be added to verbs to create abstract or concrete nouns. Suffixes in these languages can be classified based on whether they create nouns or verbs. Manipuri uses more suffixes than the other two languages, and many suffixes can be compounded in Manipuri.


The middle voice in Lai (marking where the initiator of an action and the affected entity are the same) takes the same marking as the reflexive. They mark many different situations, including 1) direct and indirect reflexives 2) various body action verbs 3) some verbs of cognition or mental event 4) verbs of spontaneous events (e.g. fall asleep) 5) pretending to do something as a pretext. The author also studies which verb forms are used with the middle voice in different situations, concludes that the correlation between verb stem forms and middle marking is idiosyncratic except in reciprocal marking (verbs take form I), and thus middle voice is primarily a semantic, not a syntactic phenomenon in Lai. An appendix of verbs used in examples is included.

This paper presents a lot of useful information on the Daai Chin, gives a phonological outline and morphophonemic changes. Details the types of changes associated with compounding.


This article gives an overview of how time is marked and divided in Daai Chin.


This is an excellent source of information on groups and subgroups in Southern Chin. The author provides a chart of genetic relationships, lexical comparison, cognate sets, and a 281 item wordlist for Daai, Nghmoye, Ngmuun, Mkaang, Chinpon, Matu, Khomi, and Wakung. The article contains a map at the end.


The author describes the eight preverbal and some of the more than 50 postverbal auxiliaries in Daai Chin that indicate direction, causatives, reciprocals, attitudinals, phases, or speech act indicators.


The author makes quick reference to alternate names of Daai Chin, gives an outline of phonology, and then discusses morphophonemic changes in noun-compounding, other nominal phrases, and verb phrases.

So-Hartmann, Helga. 2001a. Function of naak/na in Daai Chin with examples from other Chin languages. Linguistics of the Tibeto-Burman Area (LTBA) 24:2. 143-156.

The author gives examples of uses of naak/na in Daai Chin and groups them into types of occurrence – as a free verb, as an auxiliary (showing verb stem alternation) and as a nominalizer (realized as naak only and showing no alternation). She also mentions Mro, Ngawn, Maram, Tiddim and Cho.

So-Hartmann, Helga. 2001b. Prenasalization and preglottalization in Daai Chin, with parallel examples from Mro and Mara. Linguistics of the Tibeto-Burman Area (LTBA) 24:2. 123-142.
Yin tu is an older name referred to in books. Chinbok is a derogatory name for all southern Chin speakers. The author attempts to show that “prenasalization and preglottalization are not fully lexicalized, but still form a variety of functions” by giving examples of m- ng- and k- prefixes and how they affect the lexical terms they modify. She also gives parallel examples from Mro (they call themselves Wakung). She notes that although the Mro sometimes call themselves Mro-Khimi, this is not the same language as Khimi which Shafer dealt with, nor is it the same as Mru in Bangladesh. The author gives parallel examples from Tiddim, Siyin and Mara.


(from the abstract accessed 26 November 2008 http://www.therai.org.uk/anthcal/nyanmarburma2002abstracts.html) “Part I ...gives a short overview of Daai oral traditions and then describes the corpus examined for this research. This corpus consists of ten Daai Chin folktales. Part II contains a brief look at orientation stage, plot structure, boundary markers and participant reference in Daai narratives. Part III... is devoted to a study of peak marking features in Daai folktales. As set forth by Longacre, the climax or peak of a narrative discourse tends to be marked by: (1) rhetorical underlining, (2) concentration of participants, (3) heightened vividness, (4) change of pace, (5) change of vantage point and/or orientation, and (6) incidence of particles and onomatopoeia. The paper shows that of the Daai narratives examined here, all contain at least some of these features, and in some narratives peak is even marked by all of the above-mentioned features.”


(from the introduction)“The purpose of this paper is to show the phonological patterns of verb stem alternation in Daai Chin, and to describe the syntactic conditions that lead to the manifestations of the alternating verb stems.” The author notes that verb stem alternation is not a frequent phenomenon in Daai Chin, occurring in only about 17% of verbs investigated.


(from the abstract accessed 25 November 2008 http://www.ostas.lu.se/ICSTLL/abstracts/35_So_Hartmann.pdf)“This paper gives a short account of the Daai tense system, which is a so-called binary tense system that has a basic two-way split, with an opposition between future
and non-future... An introduction to the features of aktionsart classes is given and the grounds for categorising verbs into different lexical classes based on their inherent semantic properties are discussed... The main part of the paper discusses the aspectual system. In Daai perfectivity is unmarked but imperfectivity is marked by a wealth of verb phrase particles. Also a description of the perfect is given, which looks in Daai more like an aspect than a tense.”


(from a pre-publication copy) This paper traces the evolution of *r from Proto-Tibeto Burman to the modern reflexes in Tiddim and Lushai. The reflexes of *r in Tiddim are somewhat remarkable with the velar stop [g] in certain environments.

Soppitt, C. A. 1887. A short account of the Kuki-Lushai tribes on the north east frontier (Districts Cachar Sylhet, Naga Hills, etc. and North Cachar Hills), with an outline grammar of the Rangkhol-Lushai language and a comparison of the Lushai and other dialects. Shillong. [reprinted 1976.]

(from BSTL) This article includes vocabulary from Hallam, Kuki-Lushei, Lushei and Thado.


(from BSTL) Stern’s informant also transliterated into the current Asho script Houghton’s vocabulary of several thousand items.

Stern, Theodore. (n.d.) Lente paradigms, texts and vocabulary; Laizo word lists and some additional data; Zanniat paradigms, one text, vocabulary, and tape recordings. Eugene: Department of Anthropology, University of Oregon.


This article gives correspondences between Written Burmese, Spoken Burmese, Arakanese, and Plains Chin ("ašou, sainbaun"). The author says that of the words and phrases from one Plains Chin source are 90% borrowed, mostly from Burmese. There is an interesting map showing some Chin groups and a historical sketch of Burmese and Arakanese historical phonology development.


The paper includes an introduction to the Sizang people, a review of previous work on Sizang Chin, a brief phonology, and sections on noun expressions, verb expressions, sentences and clauses. A remarkable work considering the limitation of time in gathering data (10 days).


This article contains 6 Siyin texts with interlinear markings and a loose translation. These texts were the basis for Stern’s article “A provisional sketch of Sizang (Siyin) Chin” in 1963.


(from BSTL) This article includes vocabulary from Meithei, Mikir and Thado.


(from BSTL) This article includes vocabulary from S. Khami.


(from BSTL) This article includes vocabulary from S. Khami.


(from BSTL) This article includes vocabulary from S. Khami.


This article includes vocabulary from Chinbok and Taungtha.


This dictionary includes an introduction “How to Spell, Pronounce, and Learn Tiddim Chin Words,” apparently compiled by the same group.


The author discusses the structural comparison and classification of folklore but focuses mainly on the potential uses of folklore.


The introduction gives some useful Thadou references. This article discusses the different types of oral literature in Thadou Kuki, both ritual and non-ritual. Discourse features of both narratives and poetry are listed and briefly discussed. The author also looks at the differences between the folklore of Thadou and other Kuki Chin languages, mentioning Meithei, Hmar, Paite, Vaipei, Gangte, Teddim, Zoute and Simte


This article focuses on the different outlooks of the Kuki-Chin and their political counterparts as the mutual intelligible group is split among three different countries. It says that the Meitheis claim to be a different language group than the “tribes” (other Kuki-Chin groups). Noone seems to like the name Kuki-Chin. It notes Hmar and Thado enmity and lists Anal Chiru, Rangkol, Halam and Kom as occupying an intermediary position between Kuki-Chin and Naga. “Manipur is a linguists’ paradise.”


VanBik explains different psycho-collocations in Lai made from nouns coupled with a verb or adjective, which refers to a mental process, quality, or state. He starts with body parts as the psycho-noun, includes form II verbs, and gives examples of external psycho-nouns and psycho-collocations that require middle voice. He also gives examples where the noun and its pair have no meaning apart from each other.


The author lists three types of causatives: lexical causatives, morphological causatives, and analytic causatives. In Lai, the process of adding aspiration or devoicing a verb-initial stem can indicate causation. There is also a suffix, -ter, which can express causation, permission, or request. When the suffix -ter is used with intransitive verbs with more than one form, form II is used. These two morphological processes can be combined. Lai also has a verb sian which can be used as a post verbal particle to indicate causation. It always involves emotion.


(from the abstract accessed 26 Nov 08 http://www.therai.org.uk/anthcal/myanmarburma2002abstracts.html) “This paper attempts to present a subgrouping schemata of Kuki-Chin branch of the Tibeto-Burman language family... based on the shared phonological innovation of each subgroup. First, the Kuki-Chin branch is separated from the rest of the Tibeto-Burman family based on the two shared phonological innovation of the Kuki-Chins. Within Kuki-Chin itself, stages of shared phonological innovations are identified... This paper identifies some patterns of sound changes within Kuki-Chin such as loss of linguistic features, fortition, deaffrication, homogarnic assimilation, cluster simplification, etc.

The author lists the three types of causatives in Lai, and gives examples of each one. He says that although they appear similar, two are “morphologically regular but unpredictable lexical causatives, while [the other] constitutes a completely productive morphological causative.” He mentions Mizo in the conclusion, saying that Mizo still distinguishing between two morphemes that in Lai are contained in the causative suffix –ter.


(from the abstract) This dissertation attempts to reconstruct the sound system of the ancestor language, Proto-Kuki-Chin, by comparing initial consonants, rhymes, and nominal tones of a large number of KC languages. This study depends primarily on twelve languages: three from the central Chin group: Mizo (aka Lushai), Hakha Lai, and Falam Lai; four from the Southern-Plains Chin group: Mindat Cho, Daai, Asho (aka Plains Chin), and Khumi; four from the Northern Chin group: Tedim (aka Teddim), Paite, Thado-Kuki, and Sizang; and finally one from the Maraic group, namely Mara (aka Lakher).


This 462pg work has two parts. Part I is Mikir-English and Part II is English-Mikir. The Dictionary was written by a British Officer who served among the Mikirs.


The author shows the development of tone in Tiddim syllables with long vowels, and short vowels or checked endings. The author proposes that “the three tones in smooth syllables arise from laryngeal endings interacting with vowel length, and that original checked syllables took only two tones, also depending on vowel length.” The author looks primarily at the first verb form of both Tiddim and Lushai, and concludes that the Tiddim tone system “is or was laryngeal-based”.


The author spends significant portions of the 139 pg. article explaining how he was influenced by the theory of generative phonology, and why he departs from this theory occasionally. Included in the article are examples of phonological rules, a word list and many morphemes.

Woileng, Ayo. (n.d.) English word book and translation: English, Tangkhul, Manipuri (for class 4 and 5 or equivalent standard). Imphal: Women’s Hospital.


This paper deals with verb stem alternations involving tone, glottalization, and length in the Zahao Chin language. The emphasis is on tone, but the syllable length comparisons are given a preliminary treatment in the final section. It is argued that verbs must list stem alternants in the lexicon, but the possible pairs, and the choice of alternant in a given environment, are controlled by markedness. The Zahao data adds to the list of well-known cases in which allomorphs must be listed in the lexicon, and the allomorph selection is then controlled by phonological markedness. In Zahao, markedness indirectly constrains the set of possible tonal allomorph paradigms, because positional markedness selects the least marked allomorph in one environment, and pressure to realize the full lexical entry selects the more marked allomorph elsewhere. Input-output constraints limit the permissible difference between the two allomorphs. H and L tones tie on markedness, and exchange rules are analyzed as the result of this markedness parity. Note: Zahao is referred to as Falam-Zahao. The language is compared to Hakha-Lai.

Meithei/Manipuri, Mru and Mikir Linguistic References

The references in this section primarily refer to languages not commonly included with Kuki-Chin proper, but that are nonetheless closely related. Manipuri is the predominant language in the state of Manipur. It is used as a lingua franca by many ethnic groups in Northeast India. Mru is a language of Bangladesh and is related to Khumi Chin. Mikir, also known as Karbi or Ar leng Alam, is spoken in India.


Part one of this paper discusses consonant clusters in Meitei. Two consonants are permitted word initial, three consonants in a cluster word medial, and no clusters are permitted word final. The second part of the paper discusses the syllabic structure of Meitei. Up to seven syllables are allowed in a word. The paper claims that Meitei roots are generally monosyllabic.


Manipuri (Meitei) script and language information. Includes a brief phonology and an extensive explanation of the script, which is “almost identical to Bengali.”


Bhat, D. N. and M.S. Ningomba. 1986. The concept of subject in Manipuri sentences. Paper read at the national seminar on Tibeto-Burman languages and linguistics, Manipur University, Imphal.

*An basic grammar of Manipuri. The introduction gives a few contrasts between Manipuri and other TB languages in the area. (from the back cover)* “The grammar of Manipuri shows a number of interesting typological characteristics. There are only two major lexical categories, namely nouns and verbs, with adj and adv merging rather unrecognizably with verbs. Inflectional markers also split into two distinct categories, namely nominal and verbal inflections with exclusive membership.”


Chelliah, Shobhana L. 1987c. Organizational components and rhetorical structure in a Manipuri narrative. Austin: University of Texas, ms.


A very complete bibliography, including many works in Manipuri (some Chelliah has translated into English), papers presented at Chelliah’s university linguistic seminar, and several references that Chelliah has not been able to obtain.


This is a basic sketch of verb morphology and the five basic types of complementizers in Manipuri.


The author gives a description of the phonology of Manipuri (Meitei), and the word formation processes of the language. Then she shows how some phonological rules interact with these processes to illustrate how the lexical phonology and morphology is level-ordered (it’s organized in hierarchically ordered levels when describing which rules apply).


The author shows tonal contours and frequencies as well as describing how tones combine and influence one another.


(from the introduction Accessed 26 Nov 08 from http://sealang.net/sala/)
"Manipuri has 31 derivational and 8 inflectional morphemes. This synchronic result is brought about by two favored patterns of diachronic development. First, lexical stems form the basis for affixes and are gradually reduced to affixal status. Second, fast speech rules have the effect of obliterating word and morpheme boundaries. Phonological sequences resulting from the merger of syntactic units through such processes are lexicalized and function as affixes."


The author discusses the different ideologies that resulted from three periods of change in Manipuri history (conversion to Hinduism, annexation to India, and the Manipuri renaissance) and the aspects of the Manipuri language that were affected (loan words, names and titles, grammatical descriptions, and choice of orthography).


Obviously, this is a grammatical description of Meithei. Chelliah says she is an “agnostic” as to where Meithei fits into the TB family.


Gives a basic overview of the language, including phonetics, phonology, morphology, major lexical categories, evidentiality (what seems to be), and basic syntax. Notes that "it is generally recognized that Meithei does not fit into (the Kuki-Chin subgroup)."


Includes an introduction to Manipuri/Meiteilon, and gives free access to
download meetei mayek, “the script which was used to write Meeteilon
(Manipuri) till the 18th century”.

Dube, Mahendranatha. (n.d.) Purvottara Bharatiya Bhashaom ke Sarbanama: Hindi,
Bangla, Asamiyan, Maithili, Manipuri, aura Oriya [Pronouns of Hindi,
Bengali, Assamese, Maithili, Manipuri, and Oriya]. Agra: Shakti Prakashan.

Dala, H. and Menkrawi Ngarua. 1939. Rik chhang mi bowi [A Mru primer].
Churachandpur.

Damant, G. H. 1875. Notes on Manipuri grammar. Journal of the Asiatic Society of
Bengal (JASB) 44. 173-181.

Damant, G. H. 1875. Specimen of the Manipuri alphabet. Proceedings of the Asiatic
Society of Bengal 1875. 17.

Society of Bengal (JASB) 46. 36-38.

Dev Sarma, Dwijamani. 1957. The Anglo-Manipuri dictionary. Imphal: The

(from BSTL) This dictionary is intended for Manipuri students of English, and
gives a Meithei-English dictionary.

Devi, Ibenhal. 1975. Meiteirongi syllable [The syllable in Manipuri]. Imphal:
Manipur University MA thesis.


Department of Linguistics seminar, Manipur University, Imphal.


Gokulchand Singh, O. 1969. Manipuri Byakaran [Manipuri grammar for classes 6 to


texte (Beiträge zur Südasien-Forschung) [Arleng Alam, the language of the
Mikir: grammar and texts (contributions for South Asia research)].
Wiesbaden: Franz Steiner Verlag.


(from BSTL) This volume includes comparative vocabulary and grammar ‘Mumit Kappa’ in ‘archaic Meithei’, modern Meithei, and with interlinear translation, and a fluent translation. It also includes Hrangkhol vocabulary.


Laishram, Jamuna. 1989. Metrics in Thainagi seireng. Paper read at the weekly Department of Linguistics seminar, Manipur University, Imphal.


Meiteiron idioms are typically nominal phrases, and have 11 potential classifications in which combinations of up to 6 free and bound roots may occur. Each free root is a nominal form, while the bound roots are verbal forms. The verbal stem can take suffixes as well (certain nominalisers, aspect markers, copula, connective particles, interrogative markers or imperative markers). The author discusses each category/classification and gives examples.


_The author did a study of the Manipuris in the Barak Valley (Assam) and concludes that although they are bilingual in a dialect of Bengali, they continue to maintain their own language, only using Bengali when the situation requires._


_(from BSTL) This article includes Mru vocabulary._


This article describes the four deictic suffixes and their constructions in Manipuri.


*Phonetics and phonology of the variety of Mru spoken in southeastern Bangladesh, including syllable structure, tonal contrasts, consonants and vowel structures.*


*From the conclusion: This paper attempts to “correlate the stratified Meitei society with the kinship terms that are in use” and to “correlate the changes that have taken place in Meitei society due to the advent of Hinduism and a new political system (i.e. democracy) with changes that have taken place in kinship terminology”. The author concludes that Hinduism and Bengali culture have influenced kinship terms because of the changes in the marriage system. Political changes have caused kinships terms once applied to royalty to be used with commoners of high socio-economic standing. Contact with Bengali language has resulted in borrowings of kinships terms as well.*


*This paper examines the relationship between social changes, and changes in kinship terminology, specifically with the advent of Hinduism and the introduction of democracy in Manipur. Changes in the marriage system result in changes in terms for cross-cousins and parallel cousins. With political change, terms once used only for royalty are used for commoners. Modern Meitei has also adopted some terms from Bengali.*


*The author looks at the changes in usage of kin terms of address. Before the 1940’s, they were used only for addressing royal descendents, but now they, as well as non-kin terms of address which have emerged, are used for addressing commoners of high socio-economic, occupational, or educational status. The author argues that this reflects the deep-rooted kin-based practices along which the Meitei society was originally ordered.*

The author lists different domains of taboos in Meithei society, gives examples, and discusses sources of changes in taboos. He concludes that taboos started from superstitious beliefs, danger, and fear of punishment, but tend to manifest more recently in formal, public occasions to reflect the forms and concerns of society.


The author examines both archaic and modern forms of Meiteiron and concludes that linguistic study points to women having had a high status in pre-Hindu society, but that modern society and language use reflect a male-dominated society. He looks at various examples of this phenomenon, including forms of address and terms of reference, as well as kinship terms, asymmetry of honorific usage and abusive expressions.


Pursell, Miss. 1891. Arleng alam, a Mikir primer. Assam.


Introduces Kwathe as a group of about 150 people, and the only hill tribe that speaks a version of Manipuri. Describes phonological differences, sandhi change differences, and lexical differences between Kwathe and standard Manipuri. Includes a story in Kwathe, translated into standard Meitei and English.


Chelliah has an English translation.


*Chelliah has an English translation.*


*(from BSTL) The Burmese meanings were added by G. H. Luce.*


*Khasi is Mon-Khmer and Manipuri is Tibeto-Burman. The author compares them to each other and determines that they agree with most of Greenberg’s universals. Final word order for the languages (taken from the conclusion) is: Khasi: SVO / Pr / NG / NA / DN / Num N and Manipuri: SOV / Po / GN / NA (AN) / ND / N Num.*


Sharma, Narayan L. (n.d.) Manipuri, Hindi, Angrazi ka svayan shigyak [a Manipuri, Hindi, and English vocabulary].


*Chelliah has English translation.*


Meitei has both prefixes and suffixes. The author calls suffixes the “backbone of this agglutinative language”. He presents each prefix and suffix, telling what they indicate and how they are used, and gives an example of each one.

This paper lists factors for deciding on terms of address, such as age, hierarchical differences, kinship and status. The author concludes that age is not a deciding factor among relatives, but is a strong factor among non-relatives, and that young people are developing new patterns of address.

In Meitei, negation can be formed two ways. 1) By the suffixation of one of four negative markers. 2) Sentential negation. Meitei has a negative verb that functions as a higher verb. Meitei uses double negation and parenthetical negation also.

The author states that Meiteilon is an agglutinative language and therefore tends to use affixes in productive causative constructions. It has both productive and non-productive types of causatives. This article covers lexical and morphological causatives, causatives of transitives and intransitives, factitives and permissives, volition, and quotative causatives. Meiteilon does not distinguish between factitive causatives (making someone do something) and permissive causatives (letting someone do something).

The author gives examples to show that in Manipuri there is no agreement at all between subject and predicate in terms of person, number, or gender. Also, the author gives examples of constructions which are completely “impersonal”, i.e. consist of only the verb phrase. The author uses the
impartial constructions in Manipuri to refute the claim that subject is universal (obligatory for every language).


*This paper discusses the formation of Manipuri adjectives by the ø-prefix, exceptional absence of the adjectival ø-prefix (with compound roots or negative markers), the placement of the adjective (most can appear before or after the noun), and the possible historical evolution of its syntactic behavior. The author considers that adjectives must have originally come after the noun, based on two things. If the construction involved a compound noun, or if the adjective is a numeral or quantifier, the noun comes first.*


*This paper highlights noun formation in Manipuri and Paite. The two languages use affixation and compounding to derive composite words from simpler constituent elements. He concludes that Manipuri uses compounding “almost to the exclusion of affixation” in forming polysyllabic words and Paite also uses compounding more than affixation. The author does give examples of affixation, looking at the Manipuri affixes mọ- and khu-, and the
Paite suffix –dan to show verbs becoming abstract or concrete nouns. He also shows how infinitives, adverbs and adjectives can be formed by adding affixes.


Singh, Lalitkumar N. 1989. A note on the lexical items of the Kakching dialect. Paper read at the weekly Department of Linguistics seminar, Manipur University, Imphal.

Singh, Meenketan. (n.d.) Meiteilonjan [things included in the Meitei language], part 1. Imphal.

Singh, Ningthaukhongjam Khelchandra. 1965. Manipuri to Manipuri and English dictionary. Imphal, Manipur: Ningthaukhongjam Leikai, Uripok, with assistance from the government of Manipur,


Kwatha is a small town of about 150 people near Moreh. The main dialectal differences are: 1) phonological differences, 2) sandhi changes in compounding, 3) sandhi changes in inflection, and 4) lexical differences. The author gives many examples of all of these, and compares and contrasts these aspects with the standard dialect of Meitei.


In addition to anthropological information on the Mikirs, it includes Mikir kinship terms (20), grammar (73-87), 3 texts (88-149) and classification (151-72).


The authors present a detailed description of externally headed relative clauses and internally headed relative clauses, and adverbial clauses using the nominative marker na-. The authors discuss the functions of the marker na-in detail.


The author looks at the effect of aspirated initials on the following syllables in tight-knit verb phrases. He concludes that aspirated initial sounds govern the occurrence of stop phonemes at the same point of articulation.


The article describes conjoining structures formed with the conjunction /əməchuŋ/ ‘and’ and the different syntactic rules affecting those structures.


This article provides a basic morphology of nouns in Meiteiron, including different categories of nouns, and noun prefixes and suffixes with their meanings.

Thoudam, Purna C. 1988. Inalienable Meitei kin terms. Paper read at the weekly Department of Linguistics seminar, Manipur University, Imphal.


The author discusses the conditioning factors for morphophonemic changes in the manner of the initials of successive Meiteiron syllables in close syntactic juncture, specifically examining the morphophonemic effect of aspirated initials on certain syllables in tightly knit verb phrases. He concludes that the occurrence of aspiration in previous morphemes causes stop phonemes to occur in following syllables.


Chapter 1 discusses demographic and ethnographic information. Chapter 2 reviews the phonological situation, including a discussion of alphabets used to write Manipuri. Chapters 3 and 4 deal with the grammar of Manipuri and common mistakes and assumptions scholars make. In Chapter 5 the author concludes that most Manipuri grammars had poor data or interpretation of the data.

Thounaojam, Harimohon Singh. 1989. Echo words in Manipuri. Paper read at the 2nd national seminar on Tibeto-Burman linguistics, Manipur University, Imphal.


The author goes over the major classifications of Meitei, then compares Meitei to several close groups (Kachin, Kuki-Chin...) by using word lists and looking at specific grammatical features of the languages. He concludes that “Meitei is undoubtedly a kind of mingled language, and holds the important position in Tibeto-Burman comparative linguistics.”


Anthropologic References

The references in this section refer to Chin people groups but although they may include some vocabulary they focus on anthropological or ethnographic information. Included in this section are also works regarding the coming of Christianity among some Chin groups as many of them consider themselves primarily Christian peoples.


(from BSTL) This 117 page work includes ethnographic information on the Mikir and Meithei.


This book includes full color photos of “striking, patterned red silk textiles” from Zahau, Mara Chin, Khami, Sungtu and Laytu groups.


This article discusses the Chittagong Hill Tracts location, topography, flora, fauna, and 11 people groups living there. From the Chin groups are the Bawm, Pangkhuas, Lushai, Khumi, Mro and Khyang. The article focuses on the Bawm, their history, migration, and current location. The author claims that that Kuki group was the first to inhabit the Chittagong Hill Tracts.

(from BSTL) This article has ethnographic and demographic information on Mru, Khyang, Banjogi, Khami, Lushet, Lakher, and Shendu.


(from BSTL) This volume includes ethnographic information on Mru.


(from BSTL) This volume includes ethnographic information on Mru and Meithei.


This website includes demographic and anthropological information about the Mun Chin.


(from BSTL) This article includes the names of Aimol gods and an Aimol text of two short incantations (one translated, one summarized in English).


(from BSTL) This article includes Aimol kinship terms.

*This 91 pg volume includes illustrations and a map. It covers a bit of Chin history, and records many fights between the colonial government of Burma and the “tribes”. It is primarily about the governing of the district.*

Brown, R. 1870. Selections from the records of the Government of India, Foreign Department No. LXXVIII. Manipur.


*This volume includes a folded map.*


*This book gives the story of the Baptist mission at Thayetmyo and Hakha. The author describes the work of of the family in these areas, translating scriptures into Lai Chin and setting up hospitals, schools, etc.*


*The social history of Lushai (Asian people) and the study of the system of Chiefdoms in India.*


This work, in Chin, tells about Chin Baptist church history and Chin peoples and their customs.


This volume briefly covers such topics as inheritance, marriage, divorce, death, renting land, giving to the chief, seduction, hunting, loaning money, and penalties for crimes.


A brief outline of the geography and makeup of Maraland and Mara anthropology.

Dala, H. 1942. India Pren [Geography of India]. Churachandpur, Manipur.

(from BSTL) This volume includes vocabulary from Mikir, Mru, Sho, and Thado.


Section 1 describes the hills tribes on the northern frontier, including the Kukis, Old Kuki, Naga, Jingpho, Akha, Manipuri and Khasi, Garo, and some others. The book includes comparative vocabularies from these groups, though it isn’t clear which “Kuki” he got the data from. Dalton makes the Kuki’s sound very pagan and fierce. (from BSTL) This volume includes vocabulary of Biate, Khami, Kumi (N. Kumi), Meithei, Mikir, Mru, Sho and Thado.


(from BSTL) This volume includes vocabulary of Anal, Hallam, Lushei, Meithei, Mikir, and Thado.


(from BSTL) This volume includes terms of relationship, numerals, words and very short texts.


(from BSTL) This volume includes vocabulary of Mikir and Mongsen.


Chapter 1, the introduction, gives an idea of which languages serve as LWC’s for the tribes in Manipur, Assam, the Chin Hills, etc. Gangte claims that the Kukis (not Mizo/Chins necessarily) have no language barrier, despite divisions into tribes and sub-tribes. Gangte also notes that the Mizo language has been recognized as one of the major Indian languages and is used even up to the first degree standard at the university level. Chapter 2 discusses facts and myths of origin and migration, current settlements, and theories as to why the group is so divided even though their languages seem so similar. Chapter 3 discusses populations, the spread of Christianity, and the location and description of the villages studied (map included). Chapters 4-8 discuss institutions and formalities, life cycle ceremonies, political organization, social celebrations, and supernaturals. Chapter 9 is a conclusion which discusses the tangle of nomenclature of the Kuki peoples as a group and their search for identity in a rapidly changing India.


This article discusses Lushai/Kuki/Chin/Mizoram politics and government.


This book is available for view in digitized format at the library of the University of Michigan.


This website includes ethnographic information, including alternate names, history, etc.


Hai Vung. 1996. ‘Lais’ in the Chin hills. Yangon: Myanmar Institute of Theology BA dissertation


This volume is about the 25th anniversary foundation of Judaism in North East India, 5737-5762. According to worldcat firstsearch, it includes something about “Kuki [Indic people] in Manipur”.


This book was written by the (British) Assistant Superintendent of the Chin Hills to help those who had to decide justice issues dealing with the Hakha people. “This is designed to be a Hand Book of ready reference beyond dispute.” Chapters 1-5 deal with marriage and divorce. Other chapters deal with issues such as inheritance, funeral rites, feasts, taxes, propitiations and diseases.


(from BSTL) This article includes vocabulary from N. Khami, S. Khami and Mru.


This 286 p. work contains a map.

India Census Commissioner. 1931-34. Census of India. 46. vols. Delhi: Manager of Publications.


This census contains a list of 18 clans of the Zo tribe with “correct” spellings, and claims they are related linguistically and that they merged with the dominant Lusei clan. Cited in Kipgen 1992.


This paper primarily discusses the work of William Pettigrew and Watkins Roberts. It includes the text of an article written by Pettigrew about his experiences (see Pettigrew 1932).


(from BSTL) This article includes texts of Meithei and Thado.


(from BSTL) This article includes texts from Meithei and Thado.


An anthropological paper about the minority groups in Bangladesh. There is a brief reference to the Banjogi, Bawm, Khyang, Khami, Khaïs, Lushai and Marma. Gives populations as of 1991, and includes spatial areas of each population. States that almost all people groups are bilingual in Bengali.


This 161 pg document is written in Tedim or Mizo, and arranged alphabetically.


This article expresses sentiments of solidarity among the Kuki-Chin whom the author considers to be Zo. Argues for the use of the term Zo and discusses lexical and intelligibility observations. This article might be useful for mapmaking, though no maps are included.


The author discusses the genealogy of the Thadou people and relationships with other nearby groups. There are populations given for select areas based on a 1904 census. Such works as Shakespear and Grierson are cited.

Khup Zo Go. 1996. A critical historical study of Bible translation among the Zo people in Northeast India. Churachandpur: Chin Baptist Literature Board.


This pamphlet gives a history of Laipian Pau Cin Hau – his childhood, his visions, his invention of a writing system, and the present status of the religion he founded (worship of “Pasian”).


(from BSTL) This article includes vocabulary from Khami.


A thorough study of Chin society, including history, agriculture, social systems, economics, religion, attitudes, social and cultural changes. The author concludes that Chin society is a “sub-nuclear” society. It is somewhere between a “peasantry” and a tribal system (as in Africa), and it has economically adapted to the Burmese civilization without having a formal structure for interaction.

(from BSTL) This article includes vocabulary from Kuki (Pankhu or Banjogi).


(from BSTL) This article includes sections on the Khumi, Mru, Khyeng, Bungjogee, Pankho, Kukis, Lushai and Shendu.


This bibliography provides links to lists of books in Mizo and English plus general information on Mizo.


(from BSTL) This volume includes vocabulary from Mru, Khyang, Khumi, Bawm, Lushai and Pangkhua.


(from BSTL) This volume reorders the vocabulary of Roy (1936).


Includes Chawte (Chothe, Chote) relationship terms from Hodson, Bose, and Roy, on pg 239. Critiques the works of Roy, Bose and Shakespear. The author says “I tend to conclude that Chawte social structure was based on matrilineal alliance, but the only safe conclusion is that Chawte ethnography is too confused and contradictory to be of any secure use in comparative studies or theoretical analysis.”


(from BSTL) This volume includes Aimol kinship terms and analysis.


A description of a soldier’s life in the Chin Hills. From the author’s forward: [The Chin-Lushai Hills are] a land that produces nothing but the savages who inhabit it. A thorn in the sides of all who have to do with it, it has no future, and appears capable of no development. I have never met an officer who has been in them whose dearest wish it has not been to get out of them!... Our object [in writing this book] is not to weary the reader, but rather to entertain him by the few rambling notes we shall jot down, which will, we hope, help him to understand the pictures and to gather an idea of what service on these hills is like...


(from BSTL) This volume has vocabulary from Hawthai, Lai (Hakha), Lushei, Sabeu, Lakher, and a glossary (mostly Tlongsai).


William Pettigrew, possibly the first Baptist missionary in Manipur, reflects on his early years there. This article included in a larger article about the coming of Christianity to Manipur (see Internet Association for the Promotion of Manipur History Art Culture Tradition and Literature (n.d.)).


This site contains basic information for the Aimol, Anal, Chiru, Chothe, Gangte, Hmar, Koirao, Koireng, Kom, Langang, Mao, Maram, Maring, Meities, Monsang, Moyon, Paite, Tangkhul, Tarao, Thadou, Vaiphei, Zeliangrong, Zemi, Liangmei, and Zou living in Manipur.

This article was written by a Mizo speaker about the injustices the Mizo people in Mizoram face.


Ralte is a Mizo speaker and studied at United Theological College: Women’s Studies in Bangalore, India. This article discusses the involvement of Mizo women in the church history in Mizoram.


This article discusses how missionaries to the Mizo people in Mizoram discouraged music and dancing in worship, although it is a strong part of Mizo culture. The author encourages the church in Mizoram to incorporate Mizo music and dance into the church again. The author is a feminist. She states that dancing “is a recognition of the long neglected importance of women's experience and power.”


Reid, Adam Scott. 1893. Chin-Lushai land, including a description of the various expeditions into the Chin-Lushai hills and the final annexation into the country. Calcutta: Thacker, Spink.


The author discusses the 11 indigenous people groups in the Chittagong Hill Tracts, including the Bawm, Khumi, Khyang, Lushai, Mru (Mro) and Pankhua. The main thrust of the paper deals with how the people’s customs interact with national law, and the challenges involved in these interactions.


(from http://books.google.co.th/books?id=3NEzTgz-6kYC&dq=sakhong+l+the+origin+of+chinese&hl=en&source=gbs_summary_s&cad=0 ) “Chinram was once an independent land ruled by Chin chiefs and where the people followed traditional Chin religion. By the turn of the twentieth century however, it had been abruptly transformed by British annexation and the arrival of Christian missionaries. Christianity provided the Chin people with a means of preserving their national identity in the midst of multiracial and multireligious environments. This in-depth study on Chin nationalism and Christianity provides a clear analysis of the close relationship between religion, ethnicity, and nationalism.”


This thesis is written In Manipuri: Chelliah has an English translation.


*Cited by Thanga L.B. 1992.*


*This magazine is written in Tedim Chin.*


*Chin names have two or three syllables. When addressing someone, one uses a relationship term (brother, sister, etc.) and then “the sweetest” part of the name.*


*This work is written in Hindi.*


This volume is primarily about governance of the district by the colonial government. It includes detailed descriptions of landmarks (pagodas, etc.). It also includes a small section about the Chins, Khamis, etc., though this seems really more of a reflection of the colonial government’s view of the people than a true picture.


Chelliah has an English translation.


(from BSTL) This volume has a note on the Shandoos on pp. 185.


(from BSTL) This volume has vocabulary in short texts.


This work was also submitted as a thesis for the diploma of anthropology at the University of London. (from the author’s forward) “My questions were put in the local lingua franca the Laizo dialect of the Chin language [in Falam subdivision] ... As to presentation of the material the paper is divided into three parts, the first introductory, the second dealing with production, in this case agriculture and its ancillary subjects, for less than 1 per cent, of the population earn a basic living by any other means. The third part is a detailed analysis of the distribution and consumption of local products, and describes the intricate system of social reciprocities that forms so remarkable a feature of Chin life.” The book includes 3 maps (1. Geographical position of Central Chin Hills. II. Lines of migration of the tribes. III. Political divisions and
tribal dispersion) and many photographs. It mentions Laizo, Falam, Zahau, and Zanmiat Chin.


*An article on the origin of the Chin/Zo people*

Suantak, Vumson and N.T. Tawnga. 1986. Zo history: with an introduction to Zo culture, economy, religion and their status as an ethnic minority in India, Burma, and Bangladesh. Venghlui, Aizawl, Mizoram.

*This book is “an attempt to clarify the origins of the Zo people and their migration roads to their present settlements...[and] to trace all Zo people and pinpoint where they are to be found and the political and cultural condition they are facing today.”*


185p.


*This work provides a perspective on the Mizo peoples in Mizoram. It attempts to clarify a number of terms used for Mizo and Chin peoples.*

Thangkhangin, S. 1986. Why should we be called Zoumi? In search of identity, ed. by H. Kamkhenthang, Prim Vaiphei, Romeo Serto, and Hawlngam Haokip. Imphal: Kuki-Chin Baptist Union


This article discusses the Gangtes desire for language preservation.


(from BSTL) This article includes vocabulary from Chinbon.


(from worldcat) This map gives “detail relief shown pictorially, and by contours, spot heights, and form lines. Shows boundaries, roads, trails, rivers, and water features, and other details. Compiled in 1954.”

University of Rangoon. 1983. Chin magazine. [Khyan”” Maggajan””].


This paper mentions Kuki and Thado.

Vaiphei. S. Prim. 1986. Who we are, what we are. In search of identity, ed. by H. Kamkhenthang, Prim Vaiphei, Romeo Serto, and Hawngam Haokip. Imphal: Kuki-Chin Baptist Union


This paper is an investigation of the origin of the two names Kuki and Chin. The author concludes that “the best way to interpret Kuki for now is to take what Rawlins (1787) modified it with, i.e., "mountaineers"... the term Chin originated in the Asho Chin language, i.e., The Asho Chin word khlang (or hkluung) was pronounced khyang by the Burmans, till the Burmese language changed its initial khy- to ch-, dragging the name along with it.”


*General information on the people in Tripura. A short paragraph is dedicated to the Halam.*


(from Worldcat) “Glimpses of Chin State, Burma.—Across Chindwin river—Fort White—Skulls: pride of a hunter—Tiddim—Memorial stone slabs—Chin dance—A lamenting lady—A village blacksmith—To Falam—Large Manipura fish—Hakha, Tangtalang and villages—Chin sermon at a church—Tangtalang modern girls—A Chin cattle range—village life and courting at night etc.”


*This book was written by the leader of an expedition into Northeast India. As to his purpose he writes in Ch.1 “I confine myself to a brief narrative of those [raids and expeditions] which have taken place in Cachar since its annexation; as to avenge the late raids there, and by securing the peace of that frontier, to enable the tea-planters, on Government grants, and their labourers, to follow their occupation in safety, were the objects proposed by Government to the Commanders of the Lushai Expedition of 1871-72.” Ch. 5 and 6 describe “Kookie” anthropology.*


*This article was cited by Thanga L.B. 1992, and is apparently about Mizo history.*


Zomi International Network. 2008. An introduction to the Zo people of Bangladesh, Burma and India. [originally published 1998 as An introduction to the traditional songs and folk dances of the Chins.]

The paper is primarily about East Zoram, “dealing with traditions of the Tedim/Paite, Sizangs, Suktes, Zous and Thados, from the Tedim and Tonzang townships in northern Chin State, Burma, and neighbouring regions inside India.” The paper includes: Introduction (names), geography, administration, economy, infrastructure, education and health, history, arms of the chins (military), warfare, ancient systems of government, awakening of political/national consciousness, the people, language, religion, culture, present plight.”