103. Note the curious semantic relationships between *kuy-* 'be long' and *kúy-* 'long ago'. As illustrated by the following list, a pattern of such relationships between minimal tone pairs exists.

koy	fence	*kóy-*	garden
khun	village	*khún*	furrow
čaŋ	percentage	*čáŋ*	average
čon-	fill a container to the brim	*čón*	length of trouser
ton	low caste	*tón-*	on top
thum-	sweet	*thúm-*	salty
nan-	caress	*nán-*	slip, slime
nəw-	soft, new	*náw-*	young
pu-	bring, carry	*pú-*	borrow
pun-	tie, bind	*pún-*	dense, crowded
pha-	belt	*phá-*	arrest, catch, complete
mən-	old	*mán-*	too much
maŋ-	wasted by touching at an inappropriate time	*máŋ-*	lose, disappear
mu-	black, dirty	*mú-*	roast slightly over coals
law-	shout, noise	*láw-*	soft, downy, broad
sok-	touch	*sók-*	injure
hen-	be more	*hén-*	be more beautiful than others

104. For a female *táy* might refer to her husband; the elder brother of her husband; husband of her older sister; son of her maternal uncle or son of a paternal aunt older than herself.
105. The assimilation of /n/ to [m] before [p] or [b] is restricted to *tón-* 'top'.
106. *Niŋ* appears as the first stem in several compounds where it has the meaning of 'head, mind'. I am following N. Khelchandra Singh (1964a) by assuming that *niŋthi* 'nice' and *niŋthə́w* 'king' are composed of the same first stem. I am not sure what the meaning of the second stem in these words is.
107. *sum* alternates with *dum* (i.e. *ədum* 'thus') and *suk* alternates with *duk* (i.e. *əduk* 'all'). This is the only example of variation between [s] and [d].
108. When this play was broadcast, eighteen rupees equalled approximately one U.S. dollar.

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This list contains works cited in this book and includes all the materials on the Meithei language that I have collected. For materials that are hard to access, I have indicated whether I have the item (H), have the item and have had it translated from Meithei into English (HT), or have not yet acquired or seen the item (NS).

Manipuri personal names have three parts which appear in this order: (1) a family name; (2) a given name; and (3) a caste or religious title (the most common titles are *Sharma* for Brahmin men, *Singh* for non-Brahmin men, *Devi* for Hindu women, *Begum* for Muslim women and *Malik* for Muslim men). Those reacting against the imposition of Hinduism on Manipuri culture have adopted final names that do not refer to caste: *Meitei* or *Meetei* for men and *Chanu* for women. A married woman might add *Ongbi* after the family name, a single woman might add *Ningol* after the family name. If *Ongbi* or *Ningol* are used, the final titles *Devi* and *Chanu* cannot be used. In current usage, the family name may occur as an initial, in other cases the caste/sex/religion/race title has been dropped and the family name is used as the last name. I have alphabetized names according to the last name used by the author.

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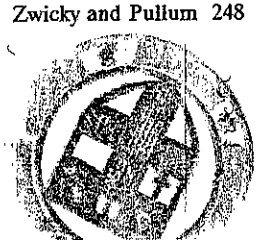
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