LINGUISTIC SURVEY OF INDIA.

COMPiled AND EDITED BY

VOL. II.
Môn-Khêr AND Siamese-Chinese Families
(INCLUDING KHÂSSI AND TAI).
LINGUISTIC SURVEY OF INDIA.

Vol. II.

MŌN-KHMĒR AND SIAMESE-CHINESE FAMILIES

(INCLUDING KHASSI AND TAI).
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VOL. II.

MŌN-KHMER AND SIAMESE-CHINESE FAMILIES

(INCLUDING KHASSI AND TAI).

COMPILED AND EDITED BY

G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S.

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Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

Vol. I. Introductory.
   II. Môn-Khmêr and Tai families.
   III. Part I. Tibeto-Burman languages of Tibet and North Assam.
      II. Bodo, Nágâ, and Kachin groups of the Tibeto-Burman languages.
      III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
   IV. Dravido-Munda languages.
   V. Indo-Aryan languages, Eastern group.
      Part I. Bengali and Assamese.
         II. Bihâri and Oïyâ.
   VI. Indo-Aryan languages, Mediate group (Eastern Hindi).
   VII. Indo-Aryan languages, Southern group (Marâthî).
   VIII. Indo-Aryan languages, North-Western group (Sindhi, Lahndâ, Kashmiri, and the 'Non-Sanskritic' languages).
   IX. Indo-Aryan languages, Central group.
      Part I. Western Hindi and Panjâbi.
         II. Râjasthani and Gujarâtî.
         III. Himalayan languages.
   X. Eranian family.
   XI. "Gipsy" languages and supplement.
THE present volume deals with those languages of the Môn-Khmèr and Tai families which fall within the limits of this Survey. The Môn-Khmèr are the oldest, and the Tai are the latest, of the Indo-Chinese immigrants into India. If we arranged these languages chronologically, the Tai ones should come after the Tibeto-Burman Family. It has, however, been found convenient to put these two short sections together into one volume.
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  To face page 4
- Map illustrating the Localities in which the Tai Languages of British India are spoken  
  To face page 59
THE MÖN-KHMÉR FAMILY.

The languages of this family are nearly all spoken in Further India, and thus do not fall within the limits of the present Survey. The home of one important member, Khassi, is, however, in Assam, and hence a brief general description of the family is necessary.

Linguistic evidence points to the conclusion that some form of Mön-Khmër speech was once the language of the whole of Further India.\(^1\) Incursions, from the north, of tribes speaking Tibeto-Burman languages, and in later times, from Western China, of members of the Tai race, have driven most of the Mön-Khmër speakers to the sea-coast; so that, with a few exceptions, all the languages of this family are now found in Pegu, Cambodia and Anam. The exceptions are some tribes who still hold the hill country of the lower and middle Me-kong and of the middle Chindwin, and the Khassis, all of whom are islands of Mön-Khmër origin, standing out amidst seas of alien peoples.

The languages of the Mön-Khmër family fall naturally into five groups. The first group includes a number of closely related forms of speech used by the inhabitants of the hill country of the lower and middle Me-kong. The second includes the Mön or Talaing spoken in Pegu, the Anamese of Anam, and a number of minor dialects (including Stieng and Balmar) spoken in the latter country. The third group consists of the various dialects of the Khmër spoken in Cambodia. The fourth, or Palaung-Wa, group, includes the Palaung spoken north-east of Mandalay, the language of the Was, and a number of other dialects spoken in the hilly country round the upper middle courses of the Chindwin and the Me-kong. Amongst them may be mentioned Hka-mük or Khmû, Le-mêt, and Riang. The fifth group consists of the various dialects of the Khassi language. In order to show the connexion between Khassi and the other languages of the family, I have added to the list of words of the Khassi dialects a further list showing the corresponding Mön-Khmër words so far as I have been able to collect them.

The points of resemblance between the Mön-Khmër vocabularies and those, on the one hand, of the Mundà languages of Central India, and, on the other hand, of the Nancowry language of the Nicobars and the dialects of the early inhabitants of Malacca,\(^2\) have often been pointed out. They are so remarkable and of such frequent occurrence, that a connexion between all these tongues cannot be doubted, and must be considered as finally established by the labours of Professor Kuhn. At the same time the structures of the two sets of languages differ in important particulars. The Mön-Khmër languages are monosyllabic. Every word consists of a single syllable. When, in Khassi for instance, we meet an apparent dissyllable we find on examination that it is really a compound word. On the other hand, the Mundà, Nancowry, and Malacca languages contain many undoubted polysyllables. This is a very important point of difference, for one of the marks by which languages are classified is the fact that they are monosyllabic or polysyllabic. Again, if we take the order of words in the Mundà languages and compare it with that of Khassi and Mön, we find another important distinction. The Mundà order is subject, object, verb, while in Khassi and Mön it is subject, verb, object. The order of

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\(^1\) It is not intended to suggest that its speakers were the autochthones of this region. They probably immigrated from North-Western China, and dispossessed the aborigines, as they, in turn, were dispossessed by the Tibeto-Burmans and the Tai.

\(^2\) These are the language of the so-called Orang Utan, or Men of the Woods, Sakel, Siambang, Orang Benoa, and others.
words in a sentence follows the order of thought of the speaker, so that it follows that the Mundās think in an order of ideas different from that of the Khassis and the Mōns.

Owing to the existence of these differences we should not be justified in assuming a common origin for the Mōn-Khmer languages on the one hand, and for the Mundā, Nancowry, and Malacca languages, on the other. We may, however, safely assume that there is at the bottom of all these tongues' a common substratum, over which there have settled layers of the speeches of other peoples, differing in different localities. Nevertheless, this substratum was firmly enough established to prevent its being entirely hidden by them, and frequent, undeniable, traces of it are still discernible in languages spoken in widely distant tracts of Nearer and Further India.

Of what language this original substratum consisted, we are not yet in a position to say. Whatever it was, it covered a wide area, larger than the area covered by many families of languages in India at the present day. Languages with this common substratum are now spoken not only in the modern Province of Assam, in Burma, Siam, Cambodia, and Anam, but also over the whole of Central India as far west as the Berars. It is a far cry from Cochin China to Nimar, and yet, even at the present day, the coincidence between the language of the Korkūs of the latter District and the Anamese of Cochin China are strikingly obvious to any student of language who turns his attention to them. Still further food for reflection is given by the undoubted fact that, on the other side, the Mundā languages show clear traces of connexion with the speeches of the aborigines of Australia.

This ancient substratum may have been the parent of the present Mundā languages, or it may have been the parent of the present Mōn-Khmer languages. It cannot have been the parent of both, but it is possible that it was the parent of neither. Logan, writing in the early fifties, believed that it is the Mōn-Khmer family of which it was the parent, and that the speakers were a mixture of two distinct races, i.e., that Eastern Tibetans, or Western Chinese, came across the Himalaya, and mingled with the Australo-Dravidians of India proper, who are now looked upon as the aborigines of India. Forbes, in his Comparative Grammar, avoids the question, and contents himself with proving, what is now not a matter of doubt, that the Mundā and Mōn-Khmer families had no common parentage. Kuhn is more cautious than Logan. He proves the existence of the common substratum, but does not venture to state to what family of languages it belonged. Thomsen does not deal with the question directly, but it may be gathered from the paper quoted below that his opinion is that most probably the substratum is a Mundā one, and that a population akin to the Indian Mundā races originally extended as far east as Further India. This was before the beginnings of those invasions from the north which resulted, first, in the Mōn-Khmer, and, afterwards, in the Tibeto-Burman and Tai settlements in that region.

AUTHORITIES—

The following writings deal with the general question of the Mōn-Khmer races and languages:

Logan, J. R.—The series of papers on the Ethnology of the Indo-Pacific Islands, which appeared in the Journal of the Indian Archipelago, may all be studied with advantage, though much has been superseded by later inquiries. Special attention is drawn to the paper on the General Characters of the Burma-Tibetan, Gangetic and Dravidian Languages, on pp. 186 and ff. of Vol. vii (1853).
INTRODUCTION.


KHASSI.

The connexion of Khassi with the other languages of the Môn-Khmer family was recognised so long ago as the year 1858, when Logan, in his paper on the General Characters of the Burma-Tibetan, Gangetic and Dravirian Languages,¹ spoke of it as 'a solitary record that the Môn-Kambojan formation once extended much further to the North-West than it now does.' This statement of opinion seems to have escaped the notice of subsequent students of the language, for though a few scholars have once and again referred to the connexion with Môn-Khmer, the usually accepted account of Khassi has been that it is an entirely isolated member of the Indo-Chinese languages.² It was not till 1889, forty years after Robinson published the first Khassi Grammar, that Professor E. Kuhn, in his masterly Beiträge zur Sprachenkunde Hinterindiens, first seriously attacked the question, and showed conclusively the true affinity of this interesting form of speech.

The home of Khassi is the district of the Khasi and Jaintia Hills, the head-quarters of which are Shillong, the seat of Government in Assam. Speakers of it are also found in the adjoining districts of Sylhet and Cachar. The standard dialect is that spoken round Cherrapunji in the South Khasi Hills. It will be dealt with at length further on. Besides these three other dialects have been reported for this Survey, viz., (1) the Lyngngam, or the language of the south-western corner of the hills, bordering on the Garo Hills; (2) the Syntong or Pnią, or the language of the upper portions of the Jowai subdivision, east of Shillong; and (3) the Wär, or dialect of the low Southern valleys, opening out on to the plains of Sylhet.

Specimens of these three have, it is believed, never before been printed, and those now given afford the only materials for exhibiting their differences from the standard and peculiarities of grammatical structure. Syntong approaches the standard dialect much more nearly than the others.

The following figures have been reported as the estimated number of speakers of each dialect:—

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Where spoken</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Standard</td>
<td>Khasi and Jaintia Hills</td>
<td>118,100</td>
</tr>
<tr>
<td>Lyngngam</td>
<td>Ditto</td>
<td>1,860</td>
</tr>
<tr>
<td>Syntong or Pnią</td>
<td>Ditto</td>
<td>51,740</td>
</tr>
<tr>
<td>Wär</td>
<td>Ditto</td>
<td>7,660</td>
</tr>
<tr>
<td>Unspecified</td>
<td>Sylhet</td>
<td>3,200</td>
</tr>
<tr>
<td></td>
<td>Cachar</td>
<td>313</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>177,293</strong></td>
</tr>
</tbody>
</table>

The³ interest attaching to the Khassi language is due chiefly to the isolated position which it occupies among the aboriginal tongues of India, and especially among the Tibeto-Burman group which encloses it. This isolation, it may be added, is equally

¹ Quoted as an authority in the Introduction to the Family.
² So Schott, as quoted below, p. 427; Cast, The Modern Languages of the East Indies, p. 117; and Roberts, Khassi Grammar, p. xvii.
³ For the following account of the Khassi language, I am indebted to the kindness of Sir Charles J. Lyall, E.C.S.I., who has not only written the introductory remarks and the grammatical sketch which follow, but has also revised the specimens and given me invaluable advice and assistance in preparing them for the press.
conspicuous in the social institutions of the Khassı race, and in the physical characteristics of the individuals who compose it. While the general type, both of speech and physical frame, is undoubtedly Mongolian, the morphological character of the language differs too much from that of other forms of speech found within the Indian boundaries, to admit of its being classed with any one of them.

The following are the principal points of difference between the Khassı family and the other non-Aryan languages of India:

1. It possesses a complete system of gender. To every substantive in the dialects which together form the language is ascribed a masculine or a feminine quality, irrespective of its representing an object actually having sex; and this distinction of gender is carried, by means of the determining prefix, through the adjectives and verbal forms which, together with the substantive, build up the sentence.

2. As in other non-Aryan languages of India, grammatical relations are denoted by position, or, more often, by the use of help-words with more or less attenuated meanings. But the important point of difference is that in the Khassı dialects these help-words are invariably prefixes, that is, they stand before the word they modify. On the other hand, the Dravidian, Munda, and Tibeto-Burman forms of speech prefer suffixes, that is, the help-words follow the words they modify. The other Môn-Khmer languages follow the same system as the Khassı, while the Tai family uses both systems. The possessor is placed after the thing possessed in the Khassı, the Tai, and the other Môn-Khmer languages, but before it in the other languages named. The result of this peculiarity is that the order of the words in a Khassı sentence is altogether different from that which prevails in the Tibeto-Burman family, its neighbour on three sides; and, as the order of words corresponds to the order of ideas, the speakers of Khassı are thus differentiated in a very important respect.

3. The possession of a relative pronoun distinguishes the Khassı dialects from most of the other non-Aryan languages of India, a peculiarity which it shares with the Cambodian and Anamese languages (as well as with those of the Tai family), but not with Môn.

VOCABULARY.—The greater part of the words used in Khassı appear to be native to that tongue, though there may have been borrowings and interchanges with its Tibeto-Burman neighbours. The two test-words, for water and fire, and the numerals, which run through the whole of the Tibeto-Burman family with only dialectic variations, have no representatives of the same type in Khassı. Many words have been borrowed from Bengali, Hindōstāni and English, being required to express ideas and instruments of civilization and culture acquired from outside; but the language has considerable power of abstraction, and has proved adequate to the expression of very complex relations of thought.

It has received much cultivation during the past half-century, entirely through the agency of the Welsh Calvinistic Methodist Mission, settled in the Khasi Hills since 1842, with its head-quarters first at Cherrapunji, and afterwards at the provincial capital of

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1 Mikir or Arong, the nearest Tibeto-Burman neighbour of Khassı on the East, has a fairly large number of roots identical with Khassı; it is not possible at present to say which has borrowed from the other.
Shillong; and, besides translations of the Scriptures, a considerable number of books have been published in it. The standard dialect is considered to be that of Cherrapunji and its neighbourhood, where the first efforts to give the language a literary form were made; and the education imparted by the missionaries, who have now occupied with their schools every part of the Khasi and Jaintia Hills, has contributed to spread the use of that dialect throughout the Khasi-speaking area. Khasi is the official language of the courts, and is recognised by the Calcutta University, students from the Hills offering themselves for matriculation being examined in it as a second language in addition to English.

The best account of it is contained in the Grammar by the Rev. H. Roberts; but, as the list below shows, there are many works from which a knowledge of it can be gained.

**AUTHORITIES—**


GABELSEN, H. C. von der.—In Berichten über die Verhandlungen der Königlichen sächsischen Gesellschaft der Wissenschaften, X (1856.)


CAMPBELL, SIR G.—Specimens of the Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier. Calcutta, 1874. Khasi Vocabulary on pp. 220 and ff., and pp. 272 and ff. The latter has also a Vocabulary of the Syntang dialect.


STEPHENS, C. L.—Khasi Primer. Khaduapirth (Khasi Hills), 1895.

SOLOMON, U-JOR.—The Reader’s Companion, being an easy guide how to speak and write Khasi. Shillong, 1895.

**SKELETON KHASSI GRAMMAR.**

**PRONUNCIATION.—** The language has been provided with a written character—the Roman—by the Missionaries, who have used a system for expressing sounds partly derived from their own Welsh. Thus words in Khasi as written do not agree with the scheme of representation adopted elsewhere in this Survey. According to the established system the following vowels have sounds not represented elsewhere by the same means:—

- *a* is not the Aryan *a*, but the Aryan *ə* somewhat shortened, as in Bengali and Assamese (German *e* in *Mann*).

- *e* short and *ə* long both occur.

- *o* represents the abrupt *o* in ‘gone,’ ‘pot’; *ə*, the sound in ‘bone’.
y is used for the obscure vowel, not exactly the short a of Aryan, but something between it and the German ö or the French eu, but shorter than these. Very rarely it is long, and then—the French eu in ‘heure.’ Y is never used as a consonant, its place being taken by the vowel i, as ia=ya.

w is used in diphthongs for vocal u; elsewhere it is a consonant.

Diphthongs—ai, ai, as in Aryan; aw=Aryan au; åw=Aryan åu; ei=not exactly Aryan é, but with the i-sound distinctly audible; ew=Aryan éu; iw=Aryan iu, but pronounced together so as to make one syllable; oi as in ‘boil’; ui, üi, each sound separately heard, but as one syllable.

Diacritical marks of length are seldom used in writing, and the long vowel i is sometimes expressed by doubling, ii, e.g., sim, bird; siiim (sim), chief; ding, fire; diing, tree. Occasionally the diacresis is used to denote long i, thus, i. It is also used for a sound hardly distinguishable from long i.

Aspirated Consonants.—Bh, kh, dh, jh, ph, th, ngh, as in Aryan; only one d and t (not two, dental and cerebral) are used, as in English; sh as in ‘shun.’ The language does not contain the sounds of f (except as a dialectic form of ph), g (except in foreign words), ch or s (except in the Lyng-ngam and Wär dialects).

Ng is frequent as an initial, and after initial s, as snqi, snqem, snqur. The g is never heard separately.

Tones.—Khassi possesses tones, like the other languages of the Môn-Khmêr family, Tai, and Chinese. The accurate representation of these in writing has not yet been consistently provided for, though they are distinctly differentiated to the ear. One tone, however, the abrupt, is expressed by the use of h after the vowel; e.g., la, the particle for the past tense; tah, the particle of potentiality. Wherever h follows a vowel, this is to be understood to be its tone.

Apheiresis.—Khassi abounds in initial consonants (not, however, exceeding two); but the effect of abrasion produced by rapid utterance is to reduce these compounds by the omission of the first; blang, goat; 'langs-brot, kid: shnong, village; 'nong-kseh, village of the pine-trees: brinc, man; soh-rin, a tall kind of millet: kseh, ring; kti, hand; 'sah-'ti, finger-ring.

**GENERAL STRUCTURE.**—The elements of the Khassi vocabulary are monosyllabic, and the language, as the specimens show, is still distinctly monosyllabic in character, each syllable, for the most part, having its definite and proper force. But there are certain syllables—in the Standard Khassi all prefixes—which have lost their separate individuality, and are used to form compound roots. These have almost invariably the weakest vowel, y, which they tend to lose and to coalesce with the following consonant. Thus khymûk, khmûk; kypa, kpa; kymi, kmi. The compounds thus formed tend to apheiresis the first element, and we have pa, mi(me) as the residuum. In verbs these syllables (pyn-, pyr-, kyr-, kyn-, tyr-, syr-, etc.) play a considerable part in producing secondary roots. Compound roots, in which each element retains its force and is distinctly

---

1 Y combined with r, as in the prefixes kyr-, syr-, tyr-, etc., appears to represent very accurately the vocal r of the old Aryan alphabet, still retained in some of the Slavonic languages. It is most frequently in contact with the liquids, l, m, n, r.

2 In a large number of cases the h represents a lost consonant, usually k. Thus barok, all, is in Lyng-ngam prok; bhak (Syntong), share, stands for bhak (Bangali bâg). Compare also the Khass (ky)poq, belly, with the Khmer poq, and the Khassi shak, head, with the Khmer chak. The abrupt tone is due to the disappearance of this consonant,

3 Aspirated consonants, ng, and å, are here treated as single letters.
felt in the common idea, are extremely numerous, and add greatly to the power of the language as the means of expression. Thus kyn, causal prefix, maw, stone; kyn-maw, mark with a stone as memorial, remember: khmih, look at, watch, lyni, road; khmih-lynti, expect, await: angow, feel, bhā, good; angow-bhā, be pleased.

**ARTICLE.**—The pronoun of the third person is commonly described as an article. Its forms are, singular, masc. u, fem. ka, diminutive or familiar, i; plural (com. gen.) ki. One of these must precede every noun. It has not, however, the force of our article, either definite or indefinite, but only indicates the gender and number of the associated noun. The 'article' is omitted in idiomatic sentences when no ambiguity is caused by the omission.

**NOUNS.**—**Gender** is indicated in the singular by the 'article', in the plural, where necessary, by words denoting sex. The great majority of inanimate nouns are feminine; all abstractions (formed either by the prefix jing, or the adjective with or without ba) are feminine. The sun, day, is feminine, ka sngi; the moon, month, is masculine, u bynai. Sometimes the word varies in meaning according to the gender: u ngap, bee; ka ngap, honey. Diminutives are formed by the prefix ī: u brīw, a man; ī brīw, a dwarf: ka īng, a house; ī īng, a hut.

**Number** is indicated only by the article.

**Case** is indicated by prefixes. Thus:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>u brīw, a man</td>
<td>ki brīw, men.</td>
</tr>
<tr>
<td>Accusative</td>
<td>īa u brīw, a man</td>
<td>īa ki brīw, men.</td>
</tr>
<tr>
<td>Instrumental</td>
<td>da u brīw, by a man</td>
<td>da ki brīw, by men.</td>
</tr>
<tr>
<td>Dative</td>
<td>ha, sha, or īa u brīw, to or for a man</td>
<td>ha, sha, or īa ki brīw, to or for men.</td>
</tr>
<tr>
<td>Ablative</td>
<td>na u brīw, from a man</td>
<td>na ki brīw, from men.</td>
</tr>
<tr>
<td>Genitive</td>
<td>jong u brīw, of a man</td>
<td>jong ki brīw, of men.</td>
</tr>
<tr>
<td>Locative</td>
<td>ha u brīw, in a man</td>
<td>ha ki brīw, in men.</td>
</tr>
</tbody>
</table>

**ADJECTIVES.**—All are formed by prefixing ba-(the particle of relativity or purpose) to the root. Thus, bhā, goodness; ba-bhā, good; sīw, badness; ba-sīw, bad. Often ba- is dropped and the root joined immediately to the noun, but in this case there is generally some difference of meaning, and the word has become properly a permanent compound noun. Thus, u brīw babhā, a good man: u rīw-bhā, a rich man. The 'article' may be repeated before the adjective or omitted at pleasure, u brīw u bastād or u brīw bastād, a wise man.

The adjective always follows the noun.

**Comparison** is effected by inserting khām between ba and the root for the comparative, and by adding tam to the positive, either with or without khām, for the superlative: ba-čh, hard; ba-khām-čh, harder; ba-čh-tam, ba-khām-čh-tam, hardest.
Numerals.—The forms are given in the list of words. Here it is to be observed (1) that in Khassi the cardinal number always precedes the noun (e.g., òr-ngut, two persons: tæi-tyngkhot, three pieces), whereas in Tibeto-Burman it follows it; (2) that in Khassi there is no trace of the class-determinatives used in Tibeto-Burman and Tai with numerals when applied to different groups of things.

PRONOUNS.—The Personal Pronouns are ngā, I; ngi, we (both of common gender); mê (masc.), phē (fem.), thou; phi' (comm. gen.), ye; u (masc.), ka (fem.), he, she, it; kî (comm. gen.), they. All are declined as nouns. Ma- prefixed emphasizes the pronoun; ngā la ong, ma-ngā—I said, even I. Observe (1) that in these plurals alone are found in Khassi traces of inflexion, and (2) that in the second and third persons the common plural is formed from the feminine singular. The feminine also is used where we should use the neuter, as in impersonal verbs: ka dei, it is necessary; ka la slap, it rained; ka-ne, this; ka-ta, that, of sexless things.

The pronouns of the third person are converted into Demonstratives by the addition of particles denoting the position of things with reference to the speaker. These suffixes are: (1) near=that, ne (u-ne, ka-ne, i-ne, ki-ne); (2) in sight, but further off=that, to (u-to, etc.); (3) further off, but still visible=that, tai (u-tai, etc.); (4) out of sight, or only contemplated in the mind=that, ta (u-ta, etc.). After these, the 'article' must be repeated before the noun: this man=au-ne u brik.

The Relative Pronoun is, in the same way, the personal pronoun of the third person followed by the adjective or relative particle ba—u-ba, ka-ba, i-ba, ki-ba. E.g., 'there was a man who had two sons'=la-don u-vei u-brik u-ba la-don är-ngut ki-khum shîng. Ba is sometimes used as a relative without the 'article.'

The Interrogative Pronoun is the 'article' followed by no or ci, (u-no, ka-no, ki-no, who? which? u-ci, ka-ci, ki-ci, id.). Ei is often used without the 'article'; and -no (which is restricted to persons), when declined, regularly drops the 'article', e.g., jong-no, whose? ia-no, whom? shá-no, to whom? What? neuter, is elih, and also ka-ci.

The Reflexive Pronoun, referring to the subject of the sentence, is la, for all persons.

VERBS.—The verbal root (which never varies) may be simple or compound. The compound roots are (1) Causals, formed by prefixing pyu to the simple root; tæp, die; pyu-tæp, kill: (2) Frequentatives, formed by prefixing tæt; òam, weep; tae-òam, weep continually: (3) Inceptive, by prefixing man; stàd, be wise; man-stàd, grow wise: (4) Reciprocals, by prefixing ia: iëit, love; ia-ìëit, love one another: (5) Intensive, by prefixing the particles kyn, lyn, syn, lyn. Any noun or adjective may be treated as a verbal root by means of a prefix of these five classes. Thus, kajia, a quarrel (Hindostani loan-word, qaśi); ia-kajia, to quarrel with one another; òynta (Hindostani loan-word), share; pyu-ia-hynta (reciprocal-casual), to divide between several persons: 'risobhà, rich man; man-risobhà, to grow rich: òhà, good; pyu-bhà, to make good.

There are two verbs for 'to be,' long, implying existence absolutely, and don, implying limited existence, and also meaning 'to have.'
Conjugation.—There is only one form of conjugation for all verbs. Tense and Mood are indicated by prefixes, number and person by the subject. When the subject is a noun, the pronoun is inserted before the verb.

<table>
<thead>
<tr>
<th>Present</th>
<th></th>
<th>Present</th>
<th></th>
<th>Present</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
<td>Singular</td>
<td>Plural</td>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>Ngī long, I am</td>
<td>Ngī long, we are</td>
<td>Ngī la long, I was</td>
<td>Ngī la long, we were</td>
<td>Ngā’u long, I shall be</td>
<td>Ngā’u long, we shall be</td>
</tr>
<tr>
<td>Mē (masc.) or phā (fem.) long, thou art</td>
<td>Phī long, ye are</td>
<td>Mē or phā la long, thou wast</td>
<td>Phī la long, ye were</td>
<td>Mē’n or phā’n long, thou shalt be</td>
<td>Phī’n long, ye shall be</td>
</tr>
<tr>
<td>U (masc.) or ka (fem.) long, he or she is</td>
<td>Ki long, they are</td>
<td>U or ka la long, he or she was</td>
<td>Ki la long, they were</td>
<td>U’n or ka’n long, he or she will be</td>
<td>Ki’n long, they will be</td>
</tr>
</tbody>
</table>

These simple tenses are rendered more definite or emphatic by various devices. La, sign of the past, when added to lah, sign of the potential, has the sense of the complete perfect: ngā la lah long, I have or had been. Yn (apocopated after a vowel to ‘u), with sa added, emphasises the future. In the subjunctive mood (after haba, if), da is inserted to indicate a hypothetical condition: haba ngā da long, if I be; haba ngā da la long, if I were. Other complex tenses are similarly formed with other particles.

The Imperative Mood is either (1) the simple root, long, be, or (2) tō long, or (3) tō long hō (emphatic).

The Infinitive of Purpose is composed of ba, the relative particle, and yu, the future particle, prefixed to the root: ba’u long, to be, or, for the purpose of being. The Infinitive of State is ka jīng long or ka ba long, being.

Participles.—Ba long, being; ba la long, been.

Nouns of Agency.—Nhōng long.

There is no Conjunctive Participle, such as plays so great a part in the syntax of Bārā and other Tibeto-Burman languages.

The Passive Voice is formed by using the verb impersonally and putting the subject into the accusative case with ia. In the present, dang (particle of continuance) is prefixed to the verb: thus (ciit, to love).—I am loved=dang ciit ia ngā; I was loved=la ciit ia ngā; I shall be loved=yn ciit ia ngā.

Potentiality is indicated by the verb lah, and Necessity by the verb dei, both used impersonally, with the feminine ‘article’ (for the neuter) ka, and followed by the relative particle ba. Thus, ka lah ba ngā la long, I might be (lit. it is possible that I was): ka dei ia ngā ba’n long, I ought to be (lit. it is necessary for me to be). Lah, in the present, is construed personally (ngā lah ba’n long, I can be), and impersonally only in the past and future: dei is impersonal throughout.

Dang and da indicate the Indefinite Present: ngā da trel, I am working.

The Negative sign is ym, apocopated after vowels to ‘m: ngā’m long, I am not. In the past tense skym is used in addition to ym: ngā’m skym ia thok, I have not written.

In the future ym follows the future particle ym: ngā’n ym thok, I will not write.

In the Imperative the Negative is wat: wat thok or wat thok mē, write not.
Order of words.—The usual order of words is (1) subject, (2) verb, (3) object; but very often, for the sake of emphasis, the verb (usually preceded by the 'article' or pronoun) is put before the subject: u la wan u briu or la wan u briu, the man came. Generally, it may be said that when emphasis is desired, the word to be emphasised is brought forward (i.e., nearer the commencement) in the sentence.

The following examples of Khassi in its various dialects have been provided by the Deputy Commissioner of the Khasi and Jaintia Hills. I have already expressed my indebtedness to Sir Charles Lyall for the revision of the proofs. I must also take this opportunity of acknowledging the kindness of the Rev. H. Roberts, the author of the well-known Khassi Grammar and of other excellent works dealing with the language, who has likewise gone through the proofs, and has cleared up many points regarding which we were in doubt. His intimate knowledge of the various dialects of the language, which he has ungrudgingly placed at my disposal, has rendered it possible, to represent them with considerable accuracy.
MÓN-KHMÉR FAMILY.

KHASSI.

STANDARD DIALECT.

(DISTRICT, KHASI AND JAIN'TIA HILLS.)

SPECIMEN I.

(U Mohan Roy, 1900.)

La-don u wei u-briw u ba la-don är-ngut ki-khūn shinrang. U ba Was there one man who had two persons children male. Who khuddah u la-ong ha u-kypa jong- u, ko-pa, āi noh ha ngā ka last he said to the father his, father, give away to me the bynta ka-ha hāp ia ngā. Te u la pyn ia bynta ha ki katba u don. portion which falls to me. Then he divided to them whatever he has. Hadin ka-ta ym bün sngi u ta u ba khuddah hynda u la i-lum fang After that not many days that who last when he gathered together ia-kiel-kiel baroh u la-let jing-let sha ka ri ka-ba jing-ngāi; hang-ta things all he went journey to a country which far; there ruh u la pyn syrwa nob ia ka bynta jong-u ba u da leh sarong-a-wria. also he wasted away the portion his that he doing riotous. Hynda u la pyn lut kumta ia-kiel kiel baroh, la jīa nemsīw ka ba When he had spent so things all, happened famine (bad-year) which khrūw ha ka ta ka ri, u ruh u la sydang ban sngow kyrduh. Hynda kumta u great in that country, he also he began to feel want. When so he la ia soh bad u wei na ki trai shnong ka ta ka ri, u ba la phah ia u sha went with one from master citizens (of-) that country, who sent him to lyngkha jong-u ba'n āp snāng. Te u la sngow kwah ba'n pyu kydang field his to tend pig. Then he fell desire to fill ia la ka k'poh na ki skop, te ym don ba āi ia u own belly from those husks, then not there is that gives to him. Hinre hynda u la kynmāw briw u la ong, katnō ngut ki Shakri u kypa But when he remembered himself he said, how many servants the father jong ngā ki ba don ka jingbām kyrbāi, ngā te ngān sa iap thyangan. mine who have food abundant, I then I will die hungry. Ngā'n da leng joit bad ngān leit sha u kypa jong ngā bad ngān ong I will stand up and I will go to the father mine and I will say ba u, ko-pā, ngā la leh pop pyrsha byneng bad ha khymat to him, father, I did sin against heaven and in face jong mè; bad ngām long u ba bit shuh ba yn khot of thee; and I not am who worthy any more to call ia ngā u khūn jong mè; to pyn long ia ngā kum u wei na me son thine; cause to be me like one from
ki-shakri jong-mé." Te u la-long bad u la-leit sha la-u-kypa.

serveats thing;" Then he stood and he went to own-father.

Hinrei haba u da-dang-ha-jing-ngái, u-kypa jong-u u la-ih-ih ia-u bad u

But whilst he still-at-a-distance, father his he saw him and he

la-sngow-isynnei, u la-phet ruh, bad u la-háp ha ka-ryndang jong-u,

fell-pity, he ran also, and he fell to the-neck his,

u la-iai-in-doh ruh ia-u. Te u-ta u-khun u la-ong ia-u 'Ko-pa ngá la-leh

he kissed also him. Then that son he said to-him 'Father I did

pop pyrsha byneng bad ha-kyhmah jong-mé, te ngá'm long shuh u-ba bit

sin against heaven and in-face of-thee, then I-not am anymore who fit

ba-yun-khot ia-nga u-khun jong-mé.' Hinrei u-ta u-kypa u la-ong ia ki-shakri jong-u,

'to-call mé son thine.' But that father he said to servants his,

'wallam noh ia-ka-jain-küp ka-ba kor-tam, to-pyn-küp ruh ia-u; to-buh ruh

'bring away a-garment which best, put-on also him; put also

ia-ka-sah-ti ha ka-kti jong-u, bad ki-juti ha ki-slajat jong-u. To ngi'n

a-ring in the-hand his, and shoes on feet his. Let us

ia-bam, ngi'n ia-leh kymen; na-ba u-ne u-khun jong-ngá u-ba la-iap, u

together-eal, us do merry; from-what this son mine who died, he

la-im pat; bad u la-long u-ba la-jah noh, bad la-shem pat ia-u.' Kunta

was-alive again; and he was who lost away, and found again him.' So

ki la-ia-sydang ba'n ia-leh kymen.

they began to do merry.

Te u-khun u-ba kham sliwa jong-u u la-don ha lyngkha. Te katba

Then son who more old his he was in field. Then while

u la-nang-wan hajan ka-ing u la-ih-sngow ia-tyier-riuai bad ia-ki-ba

he was-continue-coming near house he got-to-hear singers and who

shád. Te haba u la-khot ia-u-wei na ki-ta ki-shakri u la-kylli,

dance. Then when he called one from those servants he asked,

'sinh ka-lah long ki-ne kiee-kiee ruh?' U te u la-is-thuh ha u,

'what can be these things also?' He then he (reciprocal)-said to him,

'ba la-wan u-para jong-mé, te u-kypa jong-mé u la-pyn-iap ia-u

'for-that came brother thine, then the-father thine he killed the

khun-massí ba la-pyn-sungaid, naba u la-ih pyd-diang pat ia-u u-ba-

son-cow that fattened, for he got receive again him who

koit-ba-khiyah.' Hynda kunta u la-bittar, u'm mon ba'n leit ha-poh.

safe-and-sound.' After like that he was-angry, he-not will to go-to-inside.

Namarkata u-kypa jong-u haba u la-mih-habar u la-kyrpáid ia-u.

From-the-cause-(of)-that the-father his when he got-to-out he entertained him,

U te u da-ia-thuh u la-ong ia-u-kypa, 'ha-kyhmih, la-katta snem

He then he continue-telling he said to-the-father, 'behold so-long year

ngá dang-shakri ia-mé bad ngá'm jiw la-palat ia-ka-lukum

I continue-serving thee and I-not ever transgressed a-command
jong-mè; pynban mè' m jiw la-aí ha-ngā wad ia-i-khūn-blang thine; yet thou-not ever garest to-me even a-little-daughter-goat ba-ngā'n ioh ia-leh-kymen bad ki-lök jong-ngā. Hinrei haba la-wun that-I-will get to-do-merriment with friends mine. But when came une u-khūn jong-mè, u-ba la-bam-dūh ia-ka-jing-im jong-mè ha ki-nuti, mè this son thine, who ate-out livelihood thine to harlots, thou la-pyn-iap ia-u khūn-massì ba-la-pyn-sngāid.' U te u la-ong ia-u, killed the son-cow fattened.' He then he said to-him, 'ko-khūn hala ka-sugi mè don lem bad ngā bad kicì-kicì baroh ki 'O-son every day thou art together with me and things all they jong-ngā ki long ki jong-mè. Te ka-la-dei ba'n ia-leh-kymen bad ba'n mine they are. they thine. Then it-was-meet to do-merry and to ia-leh sugowbhā, naba u-ne u-para jong-mè u la-long u-ba la-iap, te do pleasure, for this brother thine he was who died, then u la-im pat; bad u la-long u-ba la-jah, bad la-shem pat ia-u.' he was-alive again; and he was who lost, and found again him.'
MÖN-KHMÉR FAMILY.

KHASSI.

STANDARD DIALECT.

(DISTRICT, KHASI AND JANTIA HILLS.)

SPECIMEN II.

(U Mohan Roy, 1900.)

Ka-ba ngá kynmaw shaphang u-jumái. What I remember concerning the-earthquake.

Ha ka-por u jumái ka-wei ka-kynthei ka la-iap ha ka-step
At the-time the earthquake one woman she died on the-morning
jong ka-ta ka-sngí, bad ka la-slap ha ka-ta ka-sngí, bad ngá la dang-wan
of that day, and it rained on that day, and I was coming
phái na ba-tep. Namar ba ka long ka-sngí ka-ba pyjah ngá la-s’aíd
returned from burial. Because that it was day which cold I warmed
ding haphoh Íng. Hynda katto-katne ngá la-mih sha beranda,
fire inside house. After like-that-like-this-(i.e., little-while) I got-out to veranda,
bad ngá la-ioh-sngow ka-jing-khynniuñ míañ-míañ kum ka jong u-jumái.
and I got-to-feel a-trembling slowly as that of earthquake.
Ngá la-sngèp bhá bad ngá la-ioh-sngow ka-jing-khynniuñ ka nang jur,
I listened well and I felt the-trembling it grows-more-severe,
bad ngá la-mih sha phylla-w-ing. Tang ngá shu phái ha phylla-w, ka-
and I got-out to front-yard-house. Only I just reach to front-yard, the-
jing-khynniuñ ka la jur eh. La ngá la-khymih-lynti ba ka-n’da-jah-
trembling it was severe very. Although I expected that it-would-pass-
nob, ka-jing-khynniuñ ka nang kham-jur pynban. Ha ka-ta ka-por ngá
off, the-trembling it grows more-severe nevertheless. At that time I
la-shepting eh. Ngá la-don jing-kyrmen ha ka-n’da-jah-nob, biirei hynda ki-khliih
was-afraid very. I had hope that it-would-pass-off, but when the-tops
atoshkhana ki la-kyllon, ngá la-ong, ‘u-Blei u la-leh shisha ia ka-pyrthei,
chimney they fall, I said, ‘God he fights indeed against the-world,
bad ym don jing-årtatín ba yn-sa-pyn-duh in ka-pyrthel.’ Ha
and not there-is two-thoughts (i.e., doubt) that will-destroy to the-world.’ At
kane ka-por ngá la-khymih-lynti man ka-khyllip-mat ba ym klin haphoh
this time I expected every twinkling-of-an-eye that will swallow within
khyndew, bad ba ym dep baroh shi-syndon.
earth, and that will end all one-time.
FREE TRANSLATION OF THE FOREGOING.

What I recollect of the earthquake.

At the time of the earthquake a woman had died in the morning of the day, and it was raining on that day, and I had just returned from the burial. As it was a cold day, I warmed myself by the fire inside the house. After a little while I went into the veranda and I felt a slight trembling as of an earthquake. I listened attentively and felt the trembling more severe and then I went to the front of the house. Just as I got to the front of the house the shaking was extremely severe. Although I expected it to cease, the shaking continued still more and more severe. Then I was very much afraid. I had some expectation that it would cease, but when the chimney tops came down I said, 'God is indeed fighting against the world and there is no doubt now that the world will be destroyed.' By this time I expected every moment to be swallowed up in the ground and done for once for all.
LYNG-NGAM.

The Lyng-ngam dialect of Khasi is spoken in the west of the Khasi and Jaintia Hills District, near the Garo Hills. So little has hitherto been known about it that it has usually been considered to be a dialect of Gārō. It is, however, a form of Khasi, and has no connexion with any language of the Tibeto-Burman family. It is estimated that the number of its speakers is 1,850. It presents many peculiar features. The following are the principal points of difference between it and the Standard dialect. As it has not been used as a literary dialect, there is no form of spelling, and the same word will be found spelt in two or three different ways in the specimens.

The Vocabulary deserves study. Some of the commonest verbs are very different from those used in the Standard dialect. There are also many minor differences of pronunciation. ‘A man’ is u-bre, not u-br,' and ‘a son’ is u-khōn, not u-khān. Standard ng is often represented by nj. Thus doing for ding, fire. This sound is represented in other dialects by ñ.

A final h often appears as k, and an initial b as p. Thus, baroh (Standard), all, becomes prok. Standard ei becomes am. Thus, wei=vaw, one; dei=daw, be necessary.

As regards ‘Articles,’ they are frequently omitted. The masculine singular is a, and the feminine singular is ka, as in the Standard dialect. U is, however, also used for the plural instead of ki, as in ar-ngut u-khōn-korang, two sons; je-met ngut u-marōw, how many slaves. The diminutive article is often used without any apparent reason,—possibly as a neuter. Thus, i-rymōng, the property.

NOUNS.—The prefix of the Accusative-Dative is se or sa, often contracted to s, instead of sā.

The prefix of the Dative is hanam, hnam, or lnam. The Standard Dative-Locative prefix ha is also used, and may be spelt he or hy. We also find ta or te.

For the Genitive besides the Standard jong, we have ba, am-ba, amb, am, and am-nam. Am-nam and am also mean ‘from’.

The plural sometimes takes the suffix met. See List of words, Nos. 140, 141, etc.

It is apparently only used with names of animals.

Adjectives.—The usual word for ‘male’ is korang, and for ‘female’ konthāw, in place of the Standard skin-rang and kynthēj, respectively. As examples of comparison we have,

- Rē-myriang, good.
- Mai myriang, better.
- U re-myriang khymong, best.

The Standard suffix tam is also used for the superlative.

The prefix re seems to correspond to the Standard adjectival prefix ba.

PRONOUNS.—The Personal Pronouns are,—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person  ne</td>
<td>hē, tāw.</td>
</tr>
<tr>
<td>2nd Person  mi, me</td>
<td>phē.</td>
</tr>
<tr>
<td>3rd Person  u, jē, u-jē</td>
<td>kīō.</td>
</tr>
</tbody>
</table>
The Nominative of the pronoun of the 2nd person singular is given once as ba-mi, and once as ma-mi. The ma or ba is the Standard emphatic prefix ma.

I do not know if there is a feminine form for this person. Its existence under the form of pha may be inferred from the plural phā.ːo.

The Demonstrative Pronouns which I have noted are be, tei, that, and uni, or nīh, this. Be is used as a definite article in the phrase be jawmāː, the earthquake.

The Relative Pronoun is w-lah, who.

Interrogative Pronouns are wet, w-iet, who? and met, what?

VERBS.—The pronoun which is the subject of a verb may either precede or follow it. Thus, ne rip, I strike; rip biːo, we strike. This pronoun is very often omitted when the sense is evident from the context.

The Standard causal prefix pyn appears in Lyung-ngam as pan.

The words meaning ‘to be’ are re, im, long, and meit. Like the Standard dən, im, corresponding to Synteng em, also means ‘to have’.

As in the Standard, the Present Tense is formed by using the bare root.

The Past Tense is formed in one of five ways, viz.:
1. By suffixing let, as in ong-let, said.
2. By suffixing lah-let, as in dih-lah-let, went.
3. By prefixing lah, and suffixing let, as in lah-ong-let, said.
4. By prefixing lah, as in lah-kyelet, asked.
5. By prefixing yn, (yn, ym), as in yn-nai, gave; yng-kyeit, shook; ym-pai, broke; ym-jai, fell.

There seems to be no difference in the use of these various forms. A good example is sənl pyn-dai-let, lah-hir-let, dim-lah-let ha krang jia, (he) felt pity, ran, fell on his neck.

The particle of the Future is, as in the Standard, yna, but it is added to the verb in a very peculiar way. If the root is a monosyllable, it is inserted into the middle of the root, immediately after the first consonant. Thus, rip, strike; ryrip, will strike. If the root is a compound, it is inserted between the two members, as in pan-yaya-sop, will fall.

The Future sometimes takes the form of the Present. Thus, ne wun-dik, (h), I will go; phāo rip, you will strike or you strike. Apparently, also, the future with yna can be used in the sense of the present. Thus, in the list of words (205), ne dynih is given as the equivalent of ‘I go’, the root meaning ‘to go’ being dīh.

The Infinitive has the same form as the Future.

This formation of the Future and the Infinitive by the insertion of yna into the body of the root is very interesting. Similar infixes occur in Malay, in the Nanowry dialect of Nicobar, and the Malacca aboriginal languages (see the introduction to the Môn-Khmār Family).

We have seen that yna, prefixed, gives the force of the Past Tense. Here we may note that the writer of the specimens seems to double the n of yna before a vowel. Thus we have yna-nai, gave, for yna-ai, the root being ai. So we have dyn-nang, let us eat, from dyn, eat, for d-yang; and (second specimen) dyn-nya, to sell, probably for d-yu-o, the Standard root being ‘die’. Another example of this form is probably re-ryn-naw,
a cultivator (No. 58 in list of words). Here ryn-naw is probably for r-yn-aw from raw
(the Standard trei, hence 'rei, rao), to do. Finally we apparently find the infix in
'uj-yn-nap, die, from njiap or njap, to die.

The conjecture may be hazarded (but it is a mere conjecture) that in these cases
the verbs are old compounds, and that the yn is inserted between the two members.
Thus rip, to beat, may be a corruption of pyr-iap, to cause to die, and rynip is for pyr-
yn-iap, 'ry-n-iap, 'rynip.

The prefix of the Imperative is nei, as in nei-ai, give; nei-lam, bring. Perhaps
also ma in ma-kup, put-on; ma-phong, put-on; Compare List of words Nos. 79, 85,
ma-chong (standard shong), sit; ma-hir, run.

The negative particle appears to be ji, jiat, jet, suffixed. Ji occurs in the parable
in van-sah-ji, go-in would not; be-ai-ji, gavest not; jiat, appears in daw-jiat, not
worthy; jet in iaw hong ioh-jet fa, we did not get to eat (i.e., were not able to eat) rice,
is perhaps the same word. Besides these a separate negative appears as yuji in yuji bree
yn-nei se-ju, no man gave to him; njap yuji, died no one. This ji is probably connected
with the Standard jiu, ever, continually, which may possibly have assumed a negative
sense (cf. the French point, pas, jamais, and the Persian hech). (See post, under War, a
corresponding use of ju.)

1 Standard ei becomes aw or ao in Lyng-ngam. Thus nei=aw; kynthoi=kynthaw.
MÖN-KHMÉR FAMILY.

KHASSI.

LYNG-NGAM DIALECT. (DISTRICT, KHASI AND JAINTEA HILLS.)

SPECIMEN I.

(U Dohury Ropyany, 1900.)

Waw u-bree im-let är-ngut u-khon-korang. Hymbu dohit am
One man had two persons children-male. Brother small of
kiw ong-let hy pa am ju, 'O pa, i rynong jong mi
them said to: father of him, 'O father, the property of thee
nei-nai s'ne daw hnam ne.' Namba im-khynnong prok jong
give to me belongs to me.' Then property all of
ju rih-lah-lot bad sa-kiw. Tah-shibit-nan bandon am ta lum-ryng-let
him divided with them. A short time after of that gathered-together
prok bad dih-lah-lot te-jung-igi, am-ta k'ma-ekjin kka'i jong
all and went to-far, there wasted substance of
ju remin synnupepahsat. Am-ta bud-ryng-let prok, sim-kyncha khynnong
him with violent-living. When spent entirely all, year bad arose
tham tnam-iaw. Am-ta dah-rimmein s'ngu-koh-duh-let. Nang-de-ledde
towards land our. Then began feel-want. Then
dih-njia-son bad u-wai ritskir-j'long u-lah hat-let se-ju ta lyungkha
went-in-company with one citizen who sent him to fields
jong ju ha dih-ngiang sh'ngiang. U-kyndur pan-yn-sop sa-khiaw
of him to feed swine. He desired to fill the belly
hyn-jong de snih-juba de sh'ngiang ledde-lah-bang-let; ynj ji brea
his own with husks by swine eaten; no man
yn-nai se-ju. De tma-bree-let1 kyr-rah-let, 'je-met ngut
gave to him. When (he-) remembered manhood (he-) said, 'how many persons
u-mraw jong pa amb-ne im jong-bam phyllui, namba ne heede-re 'njiap
slaves of father of me have food abundant, but I here die
hylle-wet. Ne njeng-dugang, ne wan-di tnam pa, ne ong-trai he-ju,
hunger. I (will-) arise, I (will-) go to father, I will say to him,
"O pa, ne lah-raw-pap-let se Brei bad ha-tang-nga mi; pan-tinj
"O father, I did-din to God and before thee; to be called
khon sa mi daw-fat; theng s'ne waw skhainang u-mraw jong mi.''
sen to thee not-worthy; make me one as slave of thee.''
Nang-de-ledde njeng-dugang, wan-lah-lot tnam pa. Nambe te-jung-igi-bah,
Then (he-) arose, came to father. But at a distance

1 Compare symms in first line of Specimen II.
KHASSI (LYNG-NGAM).

u pa am ju lah-myja-let se-ju, ne s'ngü-pyn-dai-let, lah-hir-let,
the father of him saw him, and feel-pity-did, ran,
dim-lah-let ha krang jong-ju, yu-nop-let se-ju. De u-khôn lah-ong-let
fell on neck of-him, kissed him. Then the-son said
se-ju, 'O pa, lah-raw-păp se Brei bad ha-tang-nga mi; pan-tinj
to-him, 'O father, (I)-did-sin to God and before thee; to-be-called
khôn sa mi daw-jat." Nambe pa ong-let se mrăw jong ju,
son of thee not-worthy." But father said to slaves of him,
'nei-lam u-jain myriang tam se-mar jain, makup se ju; maphong
'bring robe good most of-all clothes, put-on to him; put-on
shirut-tei ha ka lut-ktei jong ju, maphong u-juta ha slă-k'jat am
ring on the finger of him, put-on shoes on feet of
ju; nei-lam u khôn-masseo ne-lah-pan-mir, hai pan-njâp-ib se-ju; hai
him; bring the child-ox fattened, let-us kill it; let-us
byn-nang, bad hai phylleo; namba uni u-khôn jong ne lah-njâp-let,
cat, and let-us be-merry; for this child of me died,
bad u lah-im-kylla-let; u lah-k'na-let, jymmeo-kylla-let,' Hede
and he has-come-to-life-again; he was-lost, was-found-again.' So
phylleo kylla-di-wet.
to-be-merry (they)-began.

U khôn san jong ju im-let ha longkâ. Namba njang-wan ha
The child elder of him was in field. As (he)-came to
j'ngan inj, ju s'ngû-let jong-thek-klem-bli bad jong-jymat.1 Nambe
near house, he perceived music and dancing. When
ne-lah-kok-let se-waw u-mrăw, u lah-kyllëi, 'phăw am-raw met?' U-ju
(hel)-called one slave, he asked, 'you do what?' He
lah-khùa-let nam ju, 'u hymbu jong mi lah-wan-let; u k'pa
said to him, 'the younger-brother of thee came; the father
jong mi lah-hynjaïd se-u-khôn-masseo re-had-ym-mir, namba u njoh-kylla-let
of thee killed the child-ox fattened, because he received-again
se-ju la myriang byng-ha.' Nang-de-lodde eit-not-let, wan-sah-ji.
him in . good condition.' Then (he)-was-angry go-in-wished-not.
Am-ta u k'pa jong ju meit-let torot, jylliam-let se-ju. U-ju
Therefore the father of him came out, entreated him. He
lah-ong-let nam pa jong ju, 'untad, la-katta snim ne mrăw nam-me;
said to father of him, 'lo, so-many years I slave of thee;
minot-minot ngeit-ji jong'-hukum ba-mi; nambe minot-minot
never disobeyed command of-thee; yet never
bc-si-jì huam ne u khôn blang raw-khynnang ba'n iob-phylleo
(thou)-gavest-not to me the child goat in-order to be-merry

1 Jong here corresponds to the Standard jing.
ma lok am ne. Nambe tah-wan u-khôn jong mi with friends of me. But as-soon-as-came the-child of thee lah-bang-dok-let spah amba mi, mi lah-hynjaid se-khôn-masseo (who)-wasted property of thee, thou killedst the-child-ox had-ym-mir-let.' U pa ong-let nam ju, 'O khôn, jan-be-sncei mi fatted.' The father said to him, 'O child, every-day thou ohong-son hnam ne. U-met-u-met prok jong ne bad amba mi. remaintest-with to me. Whatever all of me also of thee. Te dynnaw raw-phyleeo bad u-raw-s'ngü-myriang, namba uni So ought (to)-make-merry and (to)-feel-glad, for this u-hymbu jong mi u lah-njap, bad im-kylla-lot; u lab-k'ma-lot, younger-brother of thee he was-dead, and existed-again; he was-lost, bad jymmee-kylla se-ju.' and found-again him.'
[No. 4.]

MÔN-KHMÉR FAMILY.

KHASSI.

LYNG-NGAM DIALECT.

(DISTRICT, KHASI AND JAINTIA HILLS.)

SPECIMEN II.

(U Dohory Ropmay, 1900.)

Um-met ne tâ-ha-jong tymma u jawmai.

What I at-the-time recollect the earthquake.

Yngkheit be jawmai tâ-ha-thu-tak ha jong jut sôm dyn-no

Shook the earthquake just at time sharpening spear to-sell

ha ìw. Yngkheit kynsan. Ne tiang-dait ynnan bet. ì-in prok

at market. Shook severe. I afraid much very. The-house all


fell. Died no-one. Only vessels earthen. broke, anything(else) not.

He-ymmot ìw bang njoh jet ja. Synshih se ìw bang njoh ja.

At-night we eat got not food. Morning to us eat (was)-got food.

He-ymmot ìw in hatyrna. Ynjai be slap kynsan, ìw jymbait prok.

At-night we slept outside. Fell the rain heavily; we (were)-wet all.
SYNTENG OR PNAR.

This dialect is spoken over the greater part of the east of the District of the Khasi and Jaintia Hills, i.e., in the Jaintia country. The number of speakers is estimated to be about 51,740. The following are the main points of difference between it and Standard Khasi. The word ‘Pnar’ means ‘Dwellers of the Upper Hills’ of the Jowai sub-division of the Khasi and Jaintia Hills District.

The Vocabulary differs mainly in pronunciation. Thus, we have 陀 for aĩ, give; mo for māo, stone; wi for wei, one; bru for brūw, man; ba-sīh, for ba-smāo, bad; Blāi for Blēi, God. There are not so many words peculiar to the dialect as in Lyng-ngam. With Blāi compare Lyng-ngam Brei, the Wār Prāi, and the Palaung Prā.

The Pronunciation is generally as in the Standard dialect, but attention must be called to the fact that the standard ng is sometimes represented by n̄g. This n̄g is sometimes represented by the letter ń. Thus, dinj or diṅ, for the Standard ding, fire. This n̄g or ń is variously pronounced. Properly pronounced, it is a peculiar nasal, something like n-ng, but in some localities, where the speakers ‘crunch’ or ‘munch’ their words (owing to their habit of perpetually chewing betel), it has the sound of n̄g or n̄į (i.e., n̄y, in which y, has the English consonantal sound, and not the vowel-sound of Khasi). As explained above, the specimens and list of words represent the sound in two ways.

The Order of words is not so strict as in Standard Khasi. The pronoun which indicates the subject of the verb quite commonly follows it instead of (or as well as) preceding it, in this agreeing with the other dialects, but differing from the Standard.

As regards the Articles, they are the same as in the Standard dialect. It should, however, be noted that the article i is frequently used, not in a diminutive, but in a neuter sense. Thus, i-bhā, the portion; ha i-tu i por, at that time.

NOUNS.—The declension appears to be exactly the same as in the Standard dialect. The same prepositions are used. Ie is often used instead of i (Wār has ei).

ADJECTIVES.—The adjectival prefix, ba, is the same as in the Standard. The following are examples of comparison,—

Ba-bhā, good.
Ba-ba-bhā, better.
Bhā dēh, best.

Bhā tam is also used for the superlative, as in the Standard. The comparative prefix rnap also occurs in Wār.

PRONOUNS.—The Personal Pronouns are,—

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<tr>
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<th>Singular</th>
<th>Plural</th>
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<tbody>
<tr>
<td>1st Person</td>
<td>nga, 陀</td>
<td>ngi, يقة</td>
</tr>
<tr>
<td>2nd Person</td>
<td>mō, ㄇ</td>
<td>mī, 狇</td>
</tr>
<tr>
<td>3rd Person</td>
<td>]</td>
<td>[fe, ㄌ</td>
</tr>
</tbody>
</table>

The 陀 of the first person very commonly means ‘my.’ Thus, ㄌ lōk 陀, my friends. Similarly, in the second person, ㄌ paiu ㄇ, thy brother. Again, for the third person,
ong u ha u-pa u, said he to the father his, he said to his father. This is not, however, peculiar to Synteng. The genitive prefix is often omitted in the Standard dialect.

The feminine form of the second person is not found in the specimens, but may be inferred from the plural phi to be pho, as in the Standard.

The Demonstrative Pronouns which I have noted are—

\- u-ni corresponding to the Standard u-ne, this.
\- u-lu " " u-to, that (near).
\- u-te " " u-tai, that (far).

The Relative Pronoun is u-ba or u-wa.

The Interrogative Pronouns are u-i, who? and i-i, what? corresponding to the Standard u-ei.

VERBS.—As already pointed out, the pronouns which indicate the subject, and also the subject when it is a noun, frequently follow, instead of preceding the verb.

The words meaning 'to be' are man and em. Em (compare the Standard im, to live), corresponds to the Standard don, and also means 'to have.' In the List of Words (Nos. 162, etc.) hi is suffixed to em. This is merely a participle of emphasis which may be attached to all verbs. Thus lai hi u, he goes personally, corresponding to the Standard u leit hi. Em is used for both the present and the past tenses. It never takes the prefix da of the past tense.

The Present Tense is either the bare root-form, or else takes the prefix wa, as in wa sympat ò, I strike.

The Past Tense usually takes no prefix or suffix, and is therefore the same in form as the simplest form of the Present. Sometimes it takes the prefix da, which corresponds to the Standard la. Thus, da bom ò or da shob ò, I struck, corresponding to the Standard nga la shob. Dep, meaning 'finished,' 'completed,' is sometimes added to da, see List of Words, Nos. 178, 186 and 193.

The sign of the Future is u, which is prefixed to the verb, as in u sympat ò, I shall strike; u lai ò shu u-pa, will I go to the father, I will go to my father. The infinitive also takes u (corresponding to the Standard ba'ın; as in u pyn-dop, (he desired) to fill. In both cases, this u corresponds to the Wär jì. Yn also occurs once in the parable in the first person plural of the Imperative; to yn ia-bân ia-dîh ia-hymen, let us eat, drink, and be merry together.
MÔN-KHMÉR FAMILY.

KHASSI.

SYNTENG DIALECT.

(DISTRICT, KHASI AND JAINTIA HILLS.)

SPECIMEN I.

(U Kiri Dikher, 1900.)

Em u-wi u-bru u-ba em ãr ngut ki-khôn shynrang.
There was one a-man who had two persons children male.

To u-ba s'diäh ong u ha u-pa u, 'pa, ë noh
Then who youngest said he to father his, 'father, give away
i-bhâh ë kat i-ba toh in nga. Te bhâh u ia ki
the-portion my whatever what falls to me. Then divided he to them
kat i-ba em i jong u. Ym bûn sgni nai te u-te u-ba
whatever what was the of him. Not many days thence that who
s'diäh lum lang u i jong u baroh, kat. ba em, lái wot
youngest gathered together he the of him all, whatever there was, went off
u sha i-wi i-sñong i-ba j'ngai: heîte pyn-lut u kat i-ba em
he to one village which-(was) fur: there wasted he whatever what was
i jong u ha i-leh sârong. Myîda lut baroh kat ba
it of him in doing proudly. When spent all whatever there
em, te poi u-sñem ba'sih. Heîte da dûh u. Noîte lái
was, then came a-year bad. Then being in-went he. Then went
ia-søh u ba u-wi u-tre-sñong i-te i-thaw; te phâh
join he with one citizen of-that place; then sent
u u u-lai share sîiâng sha làhm. Te kwâh u u-pyn-dap
he him to-go tend pigs to hills. Then desired he to-fill
ia-u-kypoh u da-skôp u-ba jub bâm ki-sîiâng; te
the-belly his with-husk which usually ate the-pigs; then
ym em ba ë ia u. Te yuda khyrîh jîng-bru u ong u,
not there-was that give to him. Then when returned consciousness he said he,
'katnu ngut ki shakri u-pa ë ki-ba ioh pura i-ja
'how-many persons the servants the-father mine who get enough rice
be i-batâm. Nga te sa iap thyângan. U mihnâo ë u lái
and the-over. I then shall die hungry. Will go-on(start) I will go
ö sha u-pa ioh u ong ë ha u, "Pa, nga da leh pîpö ö
I will father that will say I to him, "Father, I have done sin I
fa më be-i ia i-byneiî; ym hoi de u khut mi i-nga
against thee and-also against heaven; not fit any-more to call thou me
u-khon mi; pyn-man nga kam u-wi-bi-ch u-shakri mi."' Then feng wot son thy; make me as one-only a-servant thy."' Then stood up u te lai u sha u-pa u. Te katba dang jing-ngai u khajak, he then went he to father his. Then while being for he (a)-tittle, iô wot u-pa u u shiaw byräi u, ia u phet u, te saw as-soon the-father his him felt pity he, to him run he, then khynrup u u, te doh wot u u. Hei'te u-te u-khon oong seized he him, then kissed at-the-same-time he him. Then that the-son said u ha u, 'pa, nga da leh päp ô ia i-b'neiñ bei haba iô mi; he to him, 'father, I have committed sin I against heaven and when savest thou; ym hoi de u khut mi ia-nga u-khon mi.' Te u-pa u not fit any-more to call thou me the-son thine. Then the-father his nei'te ong u ha ki-shakri u, 'lam ka-that küp ka-ba bhâ thence he to the-servants his, bring a-cloth wearing which good tam; pyn-kupil ia u pyn-dein ka-sahkti ha ka kti u, pyn-sap wa most; dress to him decorate a-ring to a hand his, put with ki-juta la ki-kyjat u. To ym ia-bim in-dih ia-kymen. Neihbah uni the-shoes on-the-feet his. Let to eat drink make-merry. For this u-khon ô u-ba da iap, da im wan u; u-ba da winar, da shem son my who was dead, was alive again he; who was lost, was found wan u.' Nei'te ia-kymen ki. again he.' Then together-joy they.

Ha i-te i-por u-khon babei em u ha lyngkha. Te katba dang In that time the-son eldest was he in field. Then as still la wan u, poi u hajan iung, shiaw u ie-i barchai, bashad. was coming he, came he near house, heard he something singing dancing. Te khut u ia u-wi na ki-shakri kylli u, 'Ilch kammi?' Te ong Then called he to one of the-servants asked he, 'Why thus?' Then said u ha u, 'da wan u-paiu mi. U-pa mi khawai u neibah he to him, 'was come the-brother thine. The-father thine feasted he for ba da ioh-wan u u he-i shalt he-i trim.' Hei'te shrai because has got-back he him in-his health in-his good-state.' Then angry wot u, te ym ben de u u p'siah hapho iung. Nei'te at-once he, then not agree any-more he to enter in house. Therefore mih u-pa u, lana u u. Te ong u ha u-pa u, 'io, came-out the-father his, entreated he him. Then said he to the-father his, 'io, nga bân snow ba da sumar ô ia me, ym em ujuh tyngkhain ô I many years that have taken-care I of thee, not have ever broken I le-i hukum mi; katte ilëh ym juh ô mi ia nga tang i-wi something order thine; yet also not ever gavest thou to me even one i-khon blang ileh, ioh u ia-sînîw-bhâ ô wa ki-lök ô. a-young goat also, that to together-feel-good I with the-friends mine. x 2
Kat-u-io-pathan du wa poi hi uni u-khôn mi u-ba pyn-ngam
In-spite-of-that as-soon-as that came only this the-son thine who plunged
mê ha ki-kusbi, te ê khawai mi ie-i-bhâh u.' Neî'te
thy-(property) in the-harlots, then give feast thou for-sake him.' Then
ong u, 'khôn, mê u-ba juh em shirup ba nga, kat i-ba em i
said he, 'son, thou who ever wast together with me, whatever what was that
jong nga, du i jong mê don. Em kam u ia-rkhai ia-kmen i
of me, only it of thee all. There's need to make-merry jolly we
neibhah u-ni, u paiu mi u-wa da iap, da im wan u; u-ba da
for this, the brother thine who was dead, was alive again he; who was
wiar, da shem wan u.'
lost, was found again he.'
MÖN-KHMÉR FAMILY.

KHASSI.

SYNTENG DIALECT.

(DISTRICT, KHASI AND JAINTEA HILLS.)

SPECIMEN II.

(U Kirt Dikhar, 1900.)

I-wow kynmo ia u-kh’mi.

What recollect of the earthquake.

Ha i-tu i-por ba-khái u-kh’mi, toh ha ka-sngi ka-ba iap ka-wi ka
In that the-time arose the-earthquake, fell in the-day(om) which died one a
bru, boi wa hiar haroh u-slap. Te nga dang la-wan tlep bru wot ò
woman, and (on-)which fell also the-rain. And I was come bury person just I.
Te k’jám te hang dinj ò ha t’páí hapoh iung, te duh
And because cold and warm fire I in hearth inside house, then only
shibet donhu te mih wot ò sha dhari. Te súiów ò ba khíh
little-time only and went-out just I to veranda. And fell I that rocking
wer-ner kunwa khíh u-kh’mi. Te ab bhá wot ò
slightly as shaking (or trembling) an-earthquake. And listened well just I
súiów ò da rap jongheh, mih wot ò sha p’shem. Te du wa
felt. I was more severe, went-out just I to front-of-house. And only that
pói hi ò ha p’shem, khíh wot jongheh-jongheh. Katwa
arrived only I in front-of-house; shook just severely-severely. Although
io-luti u wiär, ileh sam khíh
seeing-the-road (i.e., expecting) to cease, nevertheless more-and-more shook
pathera jongheh. Hei’té te da tein sih ò, te har
notwithstanding severely. Then then was afraid very-much I, and although
tein ileh dang rab em hi i-wa io-luti io-i-wow wiär u. Te
afraid also there something was also the expectation for-to cease it. And
mynda hâp hi-ch i-khíih u atoshkhana, te ong ò, ‘i-ni te da leh u-Blái
when fell down the-top a chimney, then said I, ‘this then is doing God
dajong sakhiat; myntu te ym dam de u ngam.’
with earnestness; now then not fail any-more to sink-down (the-world).’
Katte te io-luti ò sadu iei ba u ngam hi,
By-that-time then expected I only for that it will-sink only,
klukne shapoh te dep iam ne.
swallowed-wholly inside then done for all.

For a free translation, see under Khassi (Standard).
WÅR.

This dialect of Khasi is spoken in the south-east corner of the District of the Khasi and Jaintia Hills, in the country between Jowai and Jaintiapur. The word Wår means valleys. To its east and north, we find Synteng, and to its west and north-west, Standard Khasi. The estimated number of its speakers is 7,000.

This dialect differs much more from the standard than does Synteng. There is no fixed form of spelling, and it will be found in the specimens that there is little uniformity observed in writing the same word when it occurs more than once. The following are the principal points in which the dialect differs from Standard Khasi.

The Vocabulary frequently differs. Thus, we have mi for wëi, one; nëa for kjet, a foot; l’men for bëiat, a tooth, and many others. Even when a word is retained, it undergoes great changes. Thus, ā for ār, two; kâ for kî, a hand; hûn for khûn, a child; sni for ñg, a house.

As regards Pronunciation, we should note the occurrence of the letter ā or ñ, which has been explained under the head of Synteng. Generally speaking the pronunciation of words is indefinite. Thus, we have both jungai and shîngâi meaning ‘a day’.

The Order of Words is not so strictly observed as in the Standard dialect. The subject, and especially the pronoun indicating the subject, frequently follow the verb.

As regards ‘Articles,’ the frequent use of the diminutive i as a neuter article should be observed. Thus, i svah’-m, the property of thee. U, ka, and ki are used as in the Standard dialect, but i is much oftener used for the plural (besides being used in the neuter singular) than ki.

Nouns.—The prefix of the genitive is jong as in the Standard dialect, but it is very often omitted, as in u trai-ñmông ka-le ka-ri, a citizen of that country.

For the Accusative-Dative, the prefix is ei, corresponding to the Standard ia, as in ei-ët, them or to them.

For the Dative, we have the Standard ha (also written he), and also tu, as in tu mādan, (he sent him) to the fields.

The prefix ti is used in a great variety of meanings. Its proper use seems to be to denote the Ablative, as in ti u-pa, from a father; u-mi ti ki-shâkri, one from (i.e., of) the servants. But it is also used for the Locative, as in a-ak u ti kâ-lâk, he was in the field; dem u ti radâng u, he fell on his neck. Again it is used for the Dative, as in ong u ti u-pa, he said to the father.

(It is possible that this word is borrowed from some Tai language, in which ti is used as the prefix both of the Dative and of the Ablative.)

Adjectives.—The Adjectival prefix corresponding to the Standard ba seems to be a or wa. The following are examples of comparison,—

vvî-ry-un, good.
rap ry-un, better.
ry-un lam, or ry-un baré, best.

The comparative prefix rap also occurs in Synteng.
KHASSI (WÁR).

PRONOUNS.—The Personal Pronouns are,—

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<th>Singular</th>
<th>Plural</th>
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<tr>
<td>1st Person nga, nge, ñia, o, a</td>
<td>ñi, i</td>
</tr>
<tr>
<td>2nd Person em, ym, 'm</td>
<td>ñhi, hi</td>
</tr>
<tr>
<td>3rd Person ów, u, ñó</td>
<td>ñó, i</td>
</tr>
</tbody>
</table>

As regards the pronouns of the first person, nga is probably a slip of the pen by a writer accustomed to Standard Khassai for nge. Similarly, a, which occurs only once, and there means me (let me make merry with my friends), is evidently either a mistake for, or a by-form of, o. O and ñ both occur in Synteng under the forms ñ and ñ. For the second person, em and ym are evidently different ways of spelling (and perhaps pronouncing) the same word. The contracted form, 'm, is very common, and has become a suffix meaning ‘thy’, as in pa-'m, written pa'm, thy father. As regards the third person, in every case in which ñó occurs as a singular pronoun in the specimens, it is translated ‘it’. It is probably a neuter pronoun, a contraction of i-ñó. On the other hand, however, the plural form ñó, when it occurs in the specimens, always refers to human beings, and means ‘them’ (ei-ñó, to them). It also may be a contraction of i-ñó (i being in this case the plural prefix).

The Demonstrative Pronouns which I have noted are u-ne, this, and u-te, that. The ‘article,’ of course, changes according to gender. In ñen te ñen wi, in that small house, the article is not prefixed to the pronominal termination.

The Relative Pronoun is u-a, ko-a, i-a, pl. ki-a or i-a, corresponding to the Standard u-ba, etc. A is sometimes written wa, thus, u-wa. After ñ it is sometimes written ia, as in ñ-a, ki-ia.

The Interrogative Pronoun is ñi, to which the appropriate article is prefixed according to gender.

VERBS.—The words meaning ‘to be’ are man and ah. The latter is the equivalent of the Standard don and also means ‘to have’. Te is also used to mean ‘was’, but in the specimens it only occurs with the negative pong.

The Present Tense is formed by prefixing a to the root. Thus, a-man o, I am; a-sympat ’m, thou striketh. Compare the Synteng prefix wa. As already pointed out, the pronoun of the subject usually follows the verb. The a is sometimes omitted, so that we have the bare root as in the Standard dialect. Thus, em u-a beh ah be ñia, thou who always art with me.

The Past Tense takes the prefix da or de, as in da chok nge, I struck; da pyn-lang, collected; da duk, became poor; de pyn-but, spent. Synteng also has da.

Instead of da, we also find a, as in a-ah u ñi ka-làhi, he was in the field; a-ai khawoi u-pa 'm, gave feast the father of thee, thy father gave a feast. In a-da-wan u-bo-'m, hath-come the brother of thee, thy brother hath come, we have both a and da to form the perfect. A is said to be the equivalent of the Standard la.

Often the prefix is omitted in this tense, as in ñi-a, he went (to a far country).

The Future Tense is formed by prefixing ju, as in ju sympat nge, I shall strike. So we have ju zeng nge, I will stand; ju ñi-a nge, I shall go. Compare Synteng n.

The Infinitive Mood is formed by the same prefix. Thus, kyng-eh tâng ju-ba, difficult even to eat; ju huñ hün'm, to call thy son; ju-wan, to come (into the house).
Ju appears to have the meaning of 'never' in the following phrases,—

Ah 'ju bôn sh'ngâi, there were not even many days.
Ah ju tympong nge, I never violated (tho' command).
Ah ju-beh ai'm, thou hast never given.

Ju seems to be the equivalent of the Standard jiô, ever. See the remarks on the negative in Lyng-ngam.

Another negative is pong, as in,—

By-un iê te pong, good it was not (to call me thy son).
Henle te dam te pong jûngem, now then failed was not to sink, i.e. (the world) will now certainly sink. In this sentence the ju is certainly the sign of the infinitive, as we see from the next line of the specimen.

We must, however, note that pong also means 'again', as in the phrase, 'was found again', which occurs twice in the parable, and in one place is da toh pong ów, and in the other da toh van ów.

Yet another negative appears in line 3 of the parable, ah hyn-ah, is not-is, i.e., everything. Compare the Mikir kâdô-kâwê, what-is what-is-not, used in exactly the same sense. Mikirs (who speak a Tibeto-Burman language) live next to the War people, at the head-waters of the river Kopili,
MÖN-KHMÉR FAMILY.

KHASSI.

WĀR DIALECT.

(DISTRICT, KHASI AND JAIN'TIA HILLS.)

SPECIMEN I.

(U Kirt Dikhar, 1900.)

U-mi u-juprêw ah ar-bai i-hûn u. U-wa jiang ti ei-sä
One a-man had two-persons sons his. He who younger from them
ong u ti u-pa u, 'pa, ai noh i-bhah o. i-na harem
said he to the-father his, 'father, give away the-share mine that-which falls
u nîa. Te bhâh u he ei-sä, kat-a ah hyn-ah i jong œw.
to me. Then divided he to them whatever is not-is that of him.
Ah ju bôn shîngâi ie u-te u-hûn u u-wa jiang da pyn-lang
Were not many days since that the-son his what younger was collecting
u baroh, te lûa-u sha ka-ri ka-a shîngûi, ti-te pyn-lut u
he all, then went-he to a-country which far, there spent he
ite i jong-u ti kam hymman, Lah de pyn-lut u baroh poi ka-
that the his in deads wicked. When has spent he all occurred a-
snia-snom ka-a nia ti ka-te ka-ri. Te da duk u
bad-year (famine) which great in that country. Then became poor he.
Te lîa niah-lok u ba u-mi u-trïi-shnong ka-te ka-ri.
Then went make-friends he with one a-citizen that country.
Te ruh u œw ju-lûa sharui rûiang u tu madan. Te kwahe u
Then sent he him to-go tend pigs he to fields. Then wished he
ju-ba da i-to i-skop i-a ba ki-rûiang. Ah te u-wa ai ha œw.
to-eat by those husks that ate the-pigs. No one who give to him.
Lah a kymmo jong-juprêw-u oeng u, 'shî hymbow bai i-shakri
When he remembered his-manhood said he, 'how many persons servants
u-pa ki-îa ah i-ba i-a hyng-chi tang ju-ba, kat nia niang
father who have food which difficult (i.e. too-much) even to-eat, while I I-will
iip tymphoh ti-ne. Ju zeng nge, ju liâ nge sha u-pa, ju ong
die hungry here. Will stand I, will go I to the-father, will say
nge ti œw, "pa, da leh pîp nge ha em ba ha i-philang. Ry-um
I to him, "father, have done sin I to thee and to heaven. Good
i ê te pong ju hûi hûn'm ha nîa. Pyn-man ha nîa kaw mi u-shakri'm."'
"it was not to-call son-thy to me. Make to me as one a-servant-thine."
Te zeng u, te lîa u sha u-pa u. Te kata dang
Then stand (arise) he, then went he to the-father his. Then while stilt

Then stand (arise) he, then went he to the-father his. Then while stilt
sh'ngüi u, te mah u-pa u ēw; sah shep u ha ēw; te phet far he, then saw the-father his him; felt pity he on him; then ran u, dem u ti radang u, te doh u ēw. U-te u-hün ong u he, fall he on neck his, then kissed he him. That son said he ti ēw, 'pa, da leh pāp o ha i-phliang ba ti 'mat'm, to him, 'father, have done sin I to heaven and to face-thine, ry-um i te pong ju hut hun'm ha ṅia.' Te u pa u ong u good it was not to call son-thy to me.' Then the father his said he ha i-shakri u, 'nam i-dia i-a ry-um tam, pyn-kūp ha ēw; to the-servants his, 'bring a-cloth which good most, clothes upon him; pyn-phin bei ksa-tai ti tai u, bei juta ti nia u. To nia-ba put-on also ring on hand his, and shoes on feet his. Let eat-together nia-kymen i, katma u-ne u-hün nge u-wa da iip, da py-em pong; u make-marry-together us, because this son mine who was dead, was alive again; he u-wa da winr, da toh pong ēw.' To da nia-leh k'men i, who was lost, was found again him.' Then was make merry they.

Ti ka-te ka-por u-hün rongbah jong ēw a-ah u ti ka-lahi. Ti ka-por
At that time the-son elder of his was he on the-field. At the-time kah wan poi u ti-jan sni, sah u hah i rõoi be kasaì. La-tite hut as came arrived he to-near house, heard he of a song and dance. Then called u kia̱mi ti ki-shakri thui u, 'i-ai i-ah ni i e̱t katte-katte?' Ong u ti he only one from the-servants asked he, 'what were doing they so-much?' Said he to ēw, 'a-da-wan u-bo'ın, bei nai khawai u-pa'm poi u-him, 'has-come the-brother-thine, and gave feast the-father-thine come the para'm dei a hiàh dei u-py-em.' Lah tite kiat, u-wen brother-thine in good health in the-life. Then there angry, he-would-not u-te ju wan shapoh sni. Lah i-te shloha u-pa u nubár, he-then to come in house. After that come-out the-father his outside, la-na-lahon u ēw. Te ong u ti u-pa u, 'mah, shi kat-te snem entreated he him. Then said he to the-father his, 'see, all these years shakri nge ha em; ah ju tymung nge ha i-hukum i jong served I to thee; have never violated I to a-order any of em ti kaññah kaññah ka-por; ah jubeh ai'm ha ṅia tang u thee at any any a-time; hast never given-thou to me even a hün-blang be ha di a ju ñiah-sah-syor bei lok nge. Pynban duh kid even to let me to make-merry with friends mine. Yet just a wan hi u-ne u-hün'm u-wa pyn-lut ha i-swañ'm ti ki as came only this the-son-thine who spent of the-property-thine to the kusûb, em ai' khawai pynban ym ha i-bhah u.' Lah i-te ong harlots, thou gavest feast yet thou for sake his.' After that said u ha ēw, 'O hun, em u-a beh ah bei ṅia kat i-wa ah i he to him, 'O son, thou who always art with me as what-(I) have that
jong ñia i-te i jong em. Ah kam ha-èi ju ñia-leh k'men i, bei
of me that is of thee. There-is need for-us to make merry us, and
ju sah-syor i. Mah, u-ne u-para'm u-ba da iip, te hynle
to be-glad we. See, this tho-brother-thine who was dead, but new
da py-em pong u; da wiär u, te da toh wan èw.'
is alive again he; was lost he, then was found again him.'
MÕN-KHMÉR FAMILY.

KHASSI.

WAR DIALECT.

(DISTRICT, KHASI AND JANTIA HILLS.)

SPECIMEN II.

(U Kiri Dikhar, 1900.)

I-a ju-kymmo ha u-kh'mai.
What to-recollect about the-earthquake.

Ti ka-te ka-por a-how u-kh'mai toh ti ka-jungai ka-a iip ka-mi
At that time arose the-earthquake fell in the-day which died one
ka-juprëw, ba alah bow slai. Te niâ dâng wan top juprëw
she-person, and fell with rain. And I was coming-(from) burying person
bet nga. Katda kjam ëë, te rang shmen nga ti twui shapoh
also I. Because cold it, then warm fire I near hearth inside
snî. Te shiwiat hi-te te shloë bet nga shu mukyndop. Te sah nga
house. Then little-time only then went-out just I to veranda. Then felt I
akhing did-did, kâi-a khîng u-kh'mai. Te sah dâim bet nga, te
trembling slightly, as-if tremble the-earthquake. And listened well then I, then
sah nga de rap jongheh ëë; shloë bet nga sha nudwar. Te poi bet
fell I with more severe it; went just I to courtyard. Then arrived just
nge nudwar, khîh bet ëë jongheh jongheh. Kat amah-rhen a-ju wiär
I courtyard, shae just it severely severely. Although expect to cease
ube niang khîng ëë jongheh. Lah tite to da k'tiang dhep
nevertheless more-and-more shook it severely. After that then was afraid much
nge. Hor, be-a k'tiang be, dang rép âh hi ëë ia mah-rhen hah i-a
I. Although, with fear also, there something was also it to expectation for what
ju-wiar u. Te lah-ada harem i-k'lihia atoskhâna. Te ong nga, 'i-ne
will-cease it. Then after fell a-top chimney. Then said I, 'this
ta-da-lich u-P'ai dei-jong-shynnâm.' Henle te dam to-pong ju-ngem.'
then did God with-earnestness,' Now then asked was-not to-sink.'

Katte te mah-rhen nga du hah i ju-ngem hai klok-ne shapoh te
At-that-(time) then expected I only that it to-subside in wholly inside then
dep ëë iam-ne.
done it for-all.

For a free translation see under Khassi (Standard).
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<td>Waw, shi</td>
<td>Wi, shi</td>
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<td>Ār-re or ā-re</td>
<td>Ar</td>
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<td>3. Three</td>
<td>Lai</td>
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<td>4. Four</td>
<td>Sāw</td>
<td>Sāw-re</td>
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<td>5. Five</td>
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<td>Hinriw</td>
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<td>11. Twenty</td>
<td>Ār-phew</td>
<td>Ār-phu</td>
<td>Ār-phaw</td>
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<td>12. Fifty</td>
<td>San-phew</td>
<td>San-phu</td>
<td>San-phaw</td>
</tr>
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<td>13. Hundred</td>
<td>Shi-spah</td>
<td>Shi-spah</td>
<td>Shi-spah</td>
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<td>14. I</td>
<td>Ngā</td>
<td>Ne</td>
<td>Nga, ө</td>
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<td>15. Of me</td>
<td>Jong ngā</td>
<td>Jong ne, am ne, am-nam ne, amh ne.</td>
<td>Jong nga, ө</td>
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<td>16. Mines</td>
<td>Jong ngā</td>
<td>Jong ne</td>
<td>Jong nga</td>
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<td>17. We</td>
<td>Ngī</td>
<td>Biāw, īaw</td>
<td>Ǐ, ngī</td>
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<td>18. Of us</td>
<td>Jong ngi</td>
<td>Jong īaw, am-nam īaw</td>
<td>Jong 1</td>
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<tr>
<td>19. Our</td>
<td>Jong ngi</td>
<td>Jong īaw</td>
<td>Jong 1</td>
</tr>
<tr>
<td>20. Thou</td>
<td>Mē, fem. phā</td>
<td>Ra-mi, mi, mei</td>
<td>Mē, mi</td>
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<td>21. Of theo</td>
<td>Jong mē</td>
<td>Jong mi, am mi, am-nam mi.</td>
<td>Jong mē, mi</td>
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<td>22. Thine</td>
<td>Jong mē</td>
<td>Jong mi</td>
<td>Jong mē, mi</td>
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<td>23. You</td>
<td>Phi</td>
<td>Phiaw</td>
<td>Phi</td>
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<td>24. Of you</td>
<td>Jong phi</td>
<td>Jong phiaw, nam phiaw</td>
<td>Jong phi</td>
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AND OTHER MON-KHMER LANGUAGES.

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<td>Ā (Biang, k-ar)</td>
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<td>Lai</td>
<td>We (Wa, lai)</td>
<td>3. Three</td>
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<tr>
<td>Zia</td>
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<td>4. Four</td>
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<td>Zau</td>
<td>Phan (Môn, pa-om)</td>
<td>5. Five</td>
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<td>Thow</td>
<td>Taw (Môn, kâ-rao)</td>
<td>6. Six</td>
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<td>Pu</td>
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<td>Tim, 'ntim, (Stieng, kin)</td>
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<td>Shi-phui</td>
<td>Kô, so-kûr</td>
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<td>U-pai-ya, so-par-yar</td>
<td>13. Hundred</td>
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<td>Nia, ngo, o</td>
<td>Ao</td>
<td>14. I</td>
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<td>Jong ūia, etc.</td>
<td></td>
<td>15. Of me</td>
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<tr>
<td>Jong ūia, etc.</td>
<td></td>
<td>16. Mins</td>
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<tr>
<td>ū-i, i</td>
<td>Yo</td>
<td>17. We</td>
</tr>
<tr>
<td>Jong ū-i</td>
<td></td>
<td>18. Of us</td>
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<tr>
<td>Jong ū-i</td>
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<td>19. Our</td>
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<tr>
<td>Em</td>
<td>Mai, mi</td>
<td>20. Thou</td>
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<tr>
<td>Jong em, 'm</td>
<td></td>
<td>21. Of thee</td>
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<tr>
<td>Jong em, 'm</td>
<td></td>
<td>22. Thine</td>
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<tr>
<td>Ėhi, hi</td>
<td>Po</td>
<td>23. You</td>
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<td>Jong Ėhi</td>
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<td>24. Of you</td>
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<td>U</td>
<td>Ju, u-ju</td>
<td>U</td>
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<td>27. Of him</td>
<td>Jong u</td>
<td>Jong ju, nam ju, am ju</td>
<td>Jong u</td>
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<td>28. His</td>
<td>Jong u</td>
<td>Jong ju</td>
<td>Jong u</td>
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<td>Ki</td>
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<td>Ki</td>
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<td>30. Of them</td>
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<td>Jong kiw</td>
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<td>'Siar</td>
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<td>Pa</td>
<td>U pa</td>
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<td>U para, u bo (younger)</td>
<td>Pi (older), wa (younger), bwi (younger)</td>
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<tr>
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<td>Pi ipim (older), wa ipim, bwi pən (younger)</td>
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<td>U juprew</td>
<td>Inai (mate), (Riang, ke-rum).</td>
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1 Lit. ‘that which grows on the head’; the Palaung seems to have the same meaning.
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<td>Kṣāl</td>
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<td>Ka sim</td>
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<td>Ai</td>
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<td>84. Give.</td>
</tr>
<tr>
<td>Phet</td>
<td>(Wa, phrayû)</td>
<td>85. Run.</td>
</tr>
<tr>
<td>Nu th’mun</td>
<td></td>
<td>86. Up.</td>
</tr>
<tr>
<td>Ti jän</td>
<td>Indêw</td>
<td>87. Near.</td>
</tr>
<tr>
<td>Sha rem</td>
<td></td>
<td>88. Down.</td>
</tr>
<tr>
<td>Sh’ngúi</td>
<td>Dong (Món, za-ngo-á), (Khu, hungal), (Anam. u, ngai), (Khumé, chhngûy), (Lemêt, angûy).</td>
<td>89. Far.</td>
</tr>
<tr>
<td>Ti phraung</td>
<td>I’ái</td>
<td>90. Before.</td>
</tr>
<tr>
<td>Di trâi</td>
<td>I’pan</td>
<td>91. Behind.</td>
</tr>
<tr>
<td>U ba</td>
<td></td>
<td>92. Who.</td>
</tr>
<tr>
<td>Ku ai</td>
<td></td>
<td>93. What.</td>
</tr>
<tr>
<td>Ai ni</td>
<td></td>
<td>94. Why.</td>
</tr>
<tr>
<td>Be</td>
<td></td>
<td>95. And.</td>
</tr>
<tr>
<td>Lah-e</td>
<td></td>
<td>96. But.</td>
</tr>
<tr>
<td>Nê’mê</td>
<td></td>
<td>97. If.</td>
</tr>
<tr>
<td>Hei</td>
<td></td>
<td>98. Yes.</td>
</tr>
<tr>
<td>Hoh</td>
<td></td>
<td>99. No.</td>
</tr>
<tr>
<td>O-mái</td>
<td></td>
<td>100. Alas.</td>
</tr>
<tr>
<td>U’pa</td>
<td></td>
<td>101. A father.</td>
</tr>
<tr>
<td>Jong u ‘pa</td>
<td></td>
<td>102. Of a father.</td>
</tr>
<tr>
<td>Tu u ‘pa</td>
<td></td>
<td>103. To a father.</td>
</tr>
<tr>
<td>Ti u ‘pa</td>
<td></td>
<td>104. From a father.</td>
</tr>
<tr>
<td>Âr-bai i ‘pa</td>
<td></td>
<td>105. Two fathers.</td>
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<tr>
<th>English</th>
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<th>Khasi (Syntong)</th>
</tr>
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<tbody>
<tr>
<td>108. To fathers .</td>
<td>Sha k'pa . . . .</td>
<td>Hanam pa, tsam pa . . . .</td>
<td>Sha k'pa . . . .</td>
</tr>
<tr>
<td>112. To a daughter .</td>
<td>Sha ka khun . . . .</td>
<td>Hanam (or tsam) khon 'raw-k'maw . . . .</td>
<td>Sha ka khon . . . .</td>
</tr>
<tr>
<td>117. To daughters .</td>
<td>Sha ki khun kynthei . . . .</td>
<td>Hanam (or tsam) khon 'raw-k'maw . . . .</td>
<td>Sha ki khon kynthai . . . .</td>
</tr>
<tr>
<td>121. To a good man .</td>
<td>Sha u briw babba . . . .</td>
<td>Hanam (or tsam) beo re-myrriang . . . .</td>
<td>Sha u bru babba . . . .</td>
</tr>
<tr>
<td>123. Two good men .</td>
<td>Ar-ngut ki briw babba . . . .</td>
<td>Ar-ngut (or Ar-ngut) beo re-myrriang . . . .</td>
<td>Ar-ngut ki bru babba . . . .</td>
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<tr>
<td>126. To good men .</td>
<td>Sha ki briw babba . . . .</td>
<td>Hanam (or tsam) beo re-myrriang . . . .</td>
<td>Sha ki bru babba . . . .</td>
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<th>Khmer (War)</th>
<th>Palaung (and other Mon-Khmer Languages)</th>
<th>English</th>
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<tr>
<td>I 'pa</td>
<td></td>
<td>106. Fathers.</td>
</tr>
<tr>
<td>Jong i 'pa</td>
<td></td>
<td>107. Of fathers.</td>
</tr>
<tr>
<td>Tui'pa</td>
<td></td>
<td>108. To fathers.</td>
</tr>
<tr>
<td>Ti i 'pa</td>
<td></td>
<td>109. From fathers.</td>
</tr>
<tr>
<td>Ka hun</td>
<td></td>
<td>110. A daughter.</td>
</tr>
<tr>
<td>Jong ka hun</td>
<td></td>
<td>111. Of a daughter.</td>
</tr>
<tr>
<td>Tu ka hun</td>
<td></td>
<td>112. To a daughter.</td>
</tr>
<tr>
<td>Ti ka hun</td>
<td></td>
<td>113. From a daughter.</td>
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<tr>
<td>Ar-bai i hun hyntbai</td>
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<td>114. Two daughters.</td>
</tr>
<tr>
<td>I hun hyntbai</td>
<td></td>
<td>115. Daughters.</td>
</tr>
<tr>
<td>Jong i hun hyntbai</td>
<td></td>
<td>116. Of daughters.</td>
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<tr>
<td>Tu i hun hyntbai</td>
<td></td>
<td>117. To daughters.</td>
</tr>
<tr>
<td>Ti i hun hyntbai</td>
<td></td>
<td>118. From daughters.</td>
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<td>U japrow ryum</td>
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<td>119. A good man.</td>
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<tr>
<td>Jong u japrow ryum</td>
<td></td>
<td>120. Of a good man.</td>
</tr>
<tr>
<td>Tu u japrow u wa-ryum</td>
<td></td>
<td>121. To a good man.</td>
</tr>
<tr>
<td>Ti u japrow u wa-ryum</td>
<td></td>
<td>122. From a good man.</td>
</tr>
<tr>
<td>Ar-bai ki japrow ki wa-ryum</td>
<td></td>
<td>123. Two good men.</td>
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<tr>
<td>I japrow ryum</td>
<td></td>
<td>124. Good men.</td>
</tr>
<tr>
<td>Jong i japrow ryum</td>
<td></td>
<td>125. Of good men.</td>
</tr>
<tr>
<td>Tu i japrow ryum</td>
<td></td>
<td>126. To good men.</td>
</tr>
<tr>
<td>Ti i japrow ryum</td>
<td></td>
<td>127. From good men.</td>
</tr>
<tr>
<td>Ka hyntbai ka wa-ryum</td>
<td></td>
<td>128. A good woman.</td>
</tr>
<tr>
<td>U hymbo u wa-hymman</td>
<td></td>
<td>129. A bad boy.</td>
</tr>
<tr>
<td>I hyntbai i wa-ryum</td>
<td></td>
<td>130. Good woman.</td>
</tr>
<tr>
<td>Ka hymbo ka hymman</td>
<td></td>
<td>131. A bad girl.</td>
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<tr>
<td>Ryum</td>
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<td>132. Good.</td>
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<td>133. Better</td>
<td>Kham bhā</td>
<td>Mai-myriang</td>
<td>Rap bhā</td>
</tr>
<tr>
<td>134. Best</td>
<td>Bhā tam</td>
<td>U ro-myriang khymnang</td>
<td>Bhā dūh</td>
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<tr>
<td>135. High</td>
<td>Jerong</td>
<td>J'rong</td>
<td>Jrong</td>
</tr>
<tr>
<td>136. Higher</td>
<td>Kham jerong</td>
<td>Mai j'rong</td>
<td>Rap jrong</td>
</tr>
<tr>
<td>137. Highest</td>
<td>Jerong tam</td>
<td>U ro-j'rong khymnang</td>
<td>Jrong dūh</td>
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<tr>
<td>138. A horse</td>
<td>U kulaí</td>
<td>Gura korung</td>
<td>U kule</td>
</tr>
<tr>
<td>139. A mare</td>
<td>Ka kulaí</td>
<td>Gura konthaw</td>
<td>Ka kule</td>
</tr>
<tr>
<td>140. Horses</td>
<td>Ki kulaí</td>
<td>Gura korang met</td>
<td>Ki kule</td>
</tr>
<tr>
<td>141. Mares</td>
<td>Ki kulaí kynthei</td>
<td>Gura konthaw met</td>
<td>Ki kule kynthái</td>
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<tr>
<td>142. A bull</td>
<td>U massi shinrang</td>
<td>Masseo kymbah</td>
<td>U massi shinrang</td>
</tr>
<tr>
<td>143. A cow</td>
<td>Ka massi kynthei</td>
<td>Masseo konthaw</td>
<td>Ka massi kynthái</td>
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<tr>
<td>144. Bulls</td>
<td>Ki massi shinrang</td>
<td>Masseo kymbah met</td>
<td>Ki massi shinrang</td>
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<td>145. Cows</td>
<td>Ki massi kynthei</td>
<td>Masseo konthaw met</td>
<td>Ki massi kynthái</td>
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<td>146. A dog</td>
<td>U kōw</td>
<td>'Su korang</td>
<td>U kōw</td>
</tr>
<tr>
<td>147. A bitch</td>
<td>Ka kōw</td>
<td>'Su konthaw</td>
<td>Ka kōw</td>
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<tr>
<td>148. Dogs</td>
<td>Ki kōw</td>
<td>'Su korang met</td>
<td>Ki kōw</td>
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<tr>
<td>149. Bitches</td>
<td>Ki kōw kynthei</td>
<td>'Su konthaw met</td>
<td>Ki kōw kynthái</td>
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<td>150. A ho goat</td>
<td>U blang</td>
<td>'Lang korang</td>
<td>U blang</td>
</tr>
<tr>
<td>151. A female goat</td>
<td>Ka blang</td>
<td>'Lang konthaw</td>
<td>Ka blang</td>
</tr>
<tr>
<td>152. Goats</td>
<td>Ki blang</td>
<td>'Lang met</td>
<td>Ki blang</td>
</tr>
<tr>
<td>153. A male deer</td>
<td>U bythong (mambhar), skēi (barking deer)</td>
<td>Skāw korang (barking-deer)</td>
<td>U bythong</td>
</tr>
<tr>
<td>154. A female deer</td>
<td>Ka bythong</td>
<td>Skāw konthaw</td>
<td>Ka bythong</td>
</tr>
<tr>
<td>155. Deer</td>
<td>Ki bythong</td>
<td>Skāw</td>
<td>Bythong</td>
</tr>
<tr>
<td>156. I am</td>
<td>Nga long</td>
<td>No re</td>
<td>Nga man</td>
</tr>
<tr>
<td>157. Thou art</td>
<td>Mē long</td>
<td>Mē re</td>
<td>Mē man</td>
</tr>
<tr>
<td>158. He is</td>
<td>U long</td>
<td>U-ju re</td>
<td>U man</td>
</tr>
<tr>
<td>159. We are</td>
<td>Ngī long</td>
<td>Biāw re</td>
<td>Ngī man</td>
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<td>Khasi (Wör.)</td>
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<td>------------------</td>
<td>----------------------------------------</td>
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<tr>
<td>Rap rynn</td>
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<td>133. Better.</td>
<td></td>
</tr>
<tr>
<td>Ryum tam, barô</td>
<td></td>
<td>134. Best.</td>
<td></td>
</tr>
<tr>
<td>Nu-karong</td>
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<td>135. High.</td>
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</tr>
<tr>
<td>Karong tam, barô</td>
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<td>137. Highest.</td>
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</tr>
<tr>
<td>U kurui</td>
<td></td>
<td>138. A house.</td>
<td></td>
</tr>
<tr>
<td>Ka kurui</td>
<td></td>
<td>139. A mare.</td>
<td></td>
</tr>
<tr>
<td>I kurui</td>
<td></td>
<td>140. Horse.</td>
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<tr>
<td>I kurui hyntâi</td>
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<td>141. Mare.</td>
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</tr>
<tr>
<td>U massow</td>
<td></td>
<td>142. A bull.</td>
<td></td>
</tr>
<tr>
<td>Ka massow</td>
<td></td>
<td>143. A cow.</td>
<td></td>
</tr>
<tr>
<td>I massow tyrmâi</td>
<td></td>
<td>144. Bulls.</td>
<td></td>
</tr>
<tr>
<td>I massow hyntâi</td>
<td></td>
<td>145. Cows.</td>
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</tr>
<tr>
<td>U koa</td>
<td></td>
<td>146. A dog.</td>
<td></td>
</tr>
<tr>
<td>Ka koa</td>
<td></td>
<td>147. A bitch.</td>
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</tr>
<tr>
<td>I koa</td>
<td></td>
<td>148. Dogs.</td>
<td></td>
</tr>
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<td>I koa hyntâi</td>
<td></td>
<td>149. Bitches.</td>
<td></td>
</tr>
<tr>
<td>U blang</td>
<td>De (a goat)</td>
<td>150. A he goat.</td>
<td></td>
</tr>
<tr>
<td>Ka blang</td>
<td></td>
<td>151. A female goat.</td>
<td></td>
</tr>
<tr>
<td>I blang</td>
<td></td>
<td>152. Goats.</td>
<td></td>
</tr>
<tr>
<td>U bythong</td>
<td>Tâng (a deer)</td>
<td>153. A male deer.</td>
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<td>Ka bythong</td>
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<td>154. A female deer.</td>
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<tr>
<td>Bythong</td>
<td></td>
<td>155. Deer.</td>
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</tr>
<tr>
<td>Aman-o</td>
<td></td>
<td>156. I am.</td>
<td></td>
</tr>
<tr>
<td>Aman-'m</td>
<td></td>
<td>157. Thou art.</td>
<td></td>
</tr>
<tr>
<td>Aman-u</td>
<td></td>
<td>158. He is.</td>
<td></td>
</tr>
<tr>
<td>B-i aman-i</td>
<td></td>
<td>159. We are.</td>
<td></td>
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<tr>
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<tr>
<td>160. You are</td>
<td>Phi long</td>
<td>Phiaw re</td>
<td>Phi man</td>
</tr>
<tr>
<td>161. They are</td>
<td>Ki long</td>
<td>Kiw ru</td>
<td>Ki man</td>
</tr>
<tr>
<td>162. I was</td>
<td>Nga la long</td>
<td>Ne im let</td>
<td>Em hi ô</td>
</tr>
<tr>
<td>163. Thou wast</td>
<td>Mo la long</td>
<td>Moi’m let, mi’im let</td>
<td>Em hi mi</td>
</tr>
<tr>
<td>164. He was</td>
<td>U la long</td>
<td>U-ju im let</td>
<td>Em hi u</td>
</tr>
<tr>
<td>165. We were</td>
<td>Ngì la long</td>
<td>Biaw im let</td>
<td>Em hi i</td>
</tr>
<tr>
<td>166. You were</td>
<td>Phi la long</td>
<td>Phiaw im let</td>
<td>Man hi phi</td>
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<td>167. They were</td>
<td>Ki la long</td>
<td>Kiw im let</td>
<td>Man hi ki</td>
</tr>
<tr>
<td>168. Be</td>
<td>Long</td>
<td>Molt</td>
<td>Man, em</td>
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<tr>
<td>169. To be</td>
<td>Ba’n long</td>
<td>Hat mei’</td>
<td>U (ja) em</td>
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<tr>
<td>170. Being</td>
<td>Da long, ba long</td>
<td>[Im] (?), [dang im] (?)</td>
<td>Dei wa</td>
</tr>
<tr>
<td>171. Having been</td>
<td>Yuda la long, haba la long</td>
<td>[Lah im let] (?)</td>
<td>Ha ba de</td>
</tr>
<tr>
<td>172. I may be</td>
<td>Nga la ba’n long</td>
<td>Ne lai meit muriang let</td>
<td>Jaan em hi ô</td>
</tr>
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<td>173. I shall be</td>
<td>Nga’n long</td>
<td>......</td>
<td>U em ô</td>
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<tr>
<td>174. I should be</td>
<td>Ka dei ba nga’n long</td>
<td>Ne dáw hum long</td>
<td>Em kam</td>
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<tr>
<td>175. Beat</td>
<td>Shoh</td>
<td>Rip</td>
<td>Sympat</td>
</tr>
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<td>176. To beat</td>
<td>Ba’n shoh</td>
<td>Rip muniia</td>
<td>U sympat</td>
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<td>177. Beating</td>
<td>Da shoh, ba shoh</td>
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<td>Da sympat</td>
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<td>178. Having beaten</td>
<td>Yuda la shoh, haba la shoh</td>
<td>Lah rip let</td>
<td>Da dep sympat</td>
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<tr>
<td>179. I beat</td>
<td>Nga shoh</td>
<td>No rip</td>
<td>Wa sympat ô</td>
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<td>180. Thou beatest</td>
<td>Me shoh</td>
<td>Mi rip</td>
<td>Wa sympat mi</td>
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<td>181. He beats</td>
<td>U shoh</td>
<td>U-ju rip</td>
<td>Wa sympat u</td>
</tr>
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<td>182. We beat</td>
<td>Ngì shoh</td>
<td>Rip biaw</td>
<td>Wa sympat i</td>
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<td>Phi shoh</td>
<td>Rip phiaiw</td>
<td>Wa sympat phi</td>
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<td>184. They beat</td>
<td>Ki shoh</td>
<td>Rip kiw</td>
<td>Wa sympat hi</td>
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<tr>
<td>185. I beat (Past Tense)</td>
<td>Nga la shoh</td>
<td>No rip let</td>
<td>Da bom ô</td>
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<tr>
<td>186. Thou beatest (Past Tense)</td>
<td>Me la shoh</td>
<td>Mi rip let</td>
<td>Da dep bom mi</td>
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<tr>
<td>Ehi aman-hi</td>
<td>.....</td>
<td>160. You are.</td>
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<td>Aman-te</td>
<td>.....</td>
<td>161. They are.</td>
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<td>Ah-hu-ngo</td>
<td>.....</td>
<td>162. I was.</td>
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<td>Ah'm-y</td>
<td>.....</td>
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<td>Ah ha u</td>
<td>.....</td>
<td>164. He was.</td>
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<td>Ah hi i</td>
<td>.....</td>
<td>165. We were.</td>
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<tr>
<td>Ah hi hai</td>
<td>.....</td>
<td>166. You were.</td>
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<td>Ah hi iô</td>
<td>.....</td>
<td>167. They were.</td>
<td></td>
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<tr>
<td>Man, ah</td>
<td>.....</td>
<td>168. Be.</td>
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</tr>
<tr>
<td>Ju man or ju ah</td>
<td>.....</td>
<td>169. To be.</td>
<td></td>
</tr>
<tr>
<td>Do-iu</td>
<td>.....</td>
<td>170. Being.</td>
<td></td>
</tr>
<tr>
<td>Kat a da</td>
<td>.....</td>
<td>171. Having been.</td>
<td></td>
</tr>
<tr>
<td>Bh ugo ju ah</td>
<td>.....</td>
<td>172. I may be.</td>
<td></td>
</tr>
<tr>
<td>Ju ah ô</td>
<td>.....</td>
<td>173. I shall be.</td>
<td></td>
</tr>
<tr>
<td>Ah kun ju-man</td>
<td>.....</td>
<td>174. I should be.</td>
<td></td>
</tr>
<tr>
<td>Symat</td>
<td>.....</td>
<td>175. Beat.</td>
<td></td>
</tr>
<tr>
<td>Ju symat</td>
<td>.....</td>
<td>176. To beat.</td>
<td></td>
</tr>
<tr>
<td>A symat</td>
<td>.....</td>
<td>177. Beating.</td>
<td></td>
</tr>
<tr>
<td>Da dop symat</td>
<td>.....</td>
<td>178. Having beaten.</td>
<td></td>
</tr>
<tr>
<td>A symat ô</td>
<td>.....</td>
<td>179. I beat.</td>
<td></td>
</tr>
<tr>
<td>A symat'm</td>
<td>.....</td>
<td>180. Thou beatest.</td>
<td></td>
</tr>
<tr>
<td>A symat u</td>
<td>.....</td>
<td>181. He beats.</td>
<td></td>
</tr>
<tr>
<td>A symat i</td>
<td>.....</td>
<td>182. We beat.</td>
<td></td>
</tr>
<tr>
<td>A symat hi</td>
<td>.....</td>
<td>183. You beat.</td>
<td></td>
</tr>
<tr>
<td>A symat tô</td>
<td>.....</td>
<td>184. They beat.</td>
<td></td>
</tr>
<tr>
<td>Da choh ngo</td>
<td>.....</td>
<td>185. I beat (Past Time).</td>
<td></td>
</tr>
<tr>
<td>Da dop choh'm</td>
<td>.....</td>
<td>186. Thou beatest (Past Time).</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>Khansi (Standard)</td>
<td>Khansi (Lyag-ngam)</td>
<td>Khansi (Systeng)</td>
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<tr>
<td>187. He beat (Past Tense)</td>
<td>U la shoh</td>
<td>U-ju rip let</td>
<td>Da bom u</td>
</tr>
<tr>
<td>188. We beat (Past Tense)</td>
<td>Ngi la shoh</td>
<td>Būw rip let</td>
<td>Da bom i</td>
</tr>
<tr>
<td>189. You beat (Past Tense)</td>
<td>Phi la shoh</td>
<td>Phīw rip let</td>
<td>Da bom phi</td>
</tr>
<tr>
<td>190. They beat (Past Tense)</td>
<td>Ki la shoh</td>
<td>Kiw rip let</td>
<td>Da bom ki</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Nga dang shoh</td>
<td>Ne dang rip</td>
<td>Dang sympat ē</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Nga la dang shoh</td>
<td>Ne dang rip nan</td>
<td>Haba dang sympat ē</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Nga la lah shoh</td>
<td>Ne rip lot</td>
<td>Da dep sympat ē</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Nga lah ba'na shoh</td>
<td>Ne rip jam</td>
<td>Io hi ō u sympat</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Nga'nu (agnost) shoh</td>
<td>Ne rynip</td>
<td>U sympat ē</td>
</tr>
<tr>
<td>196. Thou will beat</td>
<td>Me'nu shoh</td>
<td>Ma-mi rip</td>
<td>U bom mi</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>U'nu shoh</td>
<td>U-ju rynip, holch rynip</td>
<td>U bom u</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Ngi'n shoh</td>
<td>Rip biaw, iaw rynip</td>
<td>U bom i</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Phi'n shoh</td>
<td>Phīaw rip</td>
<td>U bom phi</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Ki'n shoh</td>
<td>Kiw rynip</td>
<td>U bom ki</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>Ka dei ba nga'n shoh</td>
<td>Ne daw rynip</td>
<td>Kē kau ū sympat ē</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Dang la shoh ia nga</td>
<td>Dang rip let s'ne</td>
<td>Da shoh ia nga</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>La shoh ia nga</td>
<td>Lah rip let s'ne</td>
<td>Da dep shoh ia nga</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Yn shoh ia nga</td>
<td>Ne shah rynip</td>
<td>Da u shoh ia nga</td>
</tr>
<tr>
<td>205. I go</td>
<td>Nga leit</td>
<td>Ne dynih (P I shall go)</td>
<td>Wa lái ō</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Me leit</td>
<td>Mi dynih</td>
<td>Wa lái mi</td>
</tr>
<tr>
<td>207. He goes</td>
<td>U leit</td>
<td>U-ju dynih</td>
<td>Wa lái ū</td>
</tr>
<tr>
<td>208. We go</td>
<td>Ngi leit</td>
<td>Biaw dynih</td>
<td>Wa lái i</td>
</tr>
<tr>
<td>209. You go</td>
<td>Phi leit</td>
<td>Phīaw dynih</td>
<td>Wa lái phi</td>
</tr>
<tr>
<td>210. They go</td>
<td>Ki leit</td>
<td>Kiw dynih</td>
<td>Wa lái ki</td>
</tr>
<tr>
<td>211. I went</td>
<td>Nga la leit</td>
<td>Ne lah dih let</td>
<td>Da dep lái ō</td>
</tr>
<tr>
<td>212. Thou wontest</td>
<td>Me la leit</td>
<td>Mi lah dih let</td>
<td>Da dep lái mi</td>
</tr>
<tr>
<td>213. He went</td>
<td>U la leit</td>
<td>U-ju lah dih let</td>
<td>Da dep lái ū</td>
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<tr>
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<td>Falang (and other Mên-Khâêt Languages)</td>
<td>English</td>
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<tr>
<td>Da choh u</td>
<td>----</td>
<td>187. He beat (Past Tense)</td>
<td></td>
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<tr>
<td>Da choh i</td>
<td>----</td>
<td>188. We beat (Past Tense)</td>
<td></td>
</tr>
<tr>
<td>Da choh hi</td>
<td>----</td>
<td>189. You beat (Past Tense)</td>
<td></td>
</tr>
<tr>
<td>Da choh iə</td>
<td>----</td>
<td>190. They beat (Past Tense)</td>
<td></td>
</tr>
<tr>
<td>Adang sympat ugo</td>
<td>----</td>
<td>191. I am beating.</td>
<td></td>
</tr>
<tr>
<td>Ti adang sympat ugo</td>
<td>----</td>
<td>192. I was beating.</td>
<td></td>
</tr>
<tr>
<td>Da dep sympat ugo</td>
<td>----</td>
<td>193. I had beaten.</td>
<td></td>
</tr>
<tr>
<td>Eh ugo ju sympat</td>
<td>----</td>
<td>194. I may beat.</td>
<td></td>
</tr>
<tr>
<td>Ju sympat ugo</td>
<td>----</td>
<td>195. I shall beat.</td>
<td></td>
</tr>
<tr>
<td>A ju choh'm</td>
<td>----</td>
<td>196. Thou will beat.</td>
<td></td>
</tr>
<tr>
<td>A ju choh u</td>
<td>----</td>
<td>197. He will beat.</td>
<td></td>
</tr>
<tr>
<td>Ju choh i</td>
<td>----</td>
<td>198. We shall beat.</td>
<td></td>
</tr>
<tr>
<td>Ju choh hi</td>
<td>----</td>
<td>199. You will beat.</td>
<td></td>
</tr>
<tr>
<td>Ju choh iə</td>
<td>----</td>
<td>200. They will beat.</td>
<td></td>
</tr>
<tr>
<td>Ah kâm ju sympat ugo</td>
<td>----</td>
<td>201. I should beat.</td>
<td></td>
</tr>
<tr>
<td>Da sympat ha ŋia</td>
<td>----</td>
<td>202. I am beaten.</td>
<td></td>
</tr>
<tr>
<td>Da dop shoḥ ha ŋia</td>
<td>----</td>
<td>203. I was beaten.</td>
<td></td>
</tr>
<tr>
<td>Dang ju shoḥ ha ŋia</td>
<td>----</td>
<td>204. I shall be beaten.</td>
<td></td>
</tr>
<tr>
<td>A liá ugo</td>
<td>----</td>
<td>205. I go.</td>
<td></td>
</tr>
<tr>
<td>A liá'm</td>
<td>----</td>
<td>206. Thou goest.</td>
<td></td>
</tr>
<tr>
<td>A liá u</td>
<td>----</td>
<td>207. He goes.</td>
<td></td>
</tr>
<tr>
<td>A liá i</td>
<td>----</td>
<td>208. We go.</td>
<td></td>
</tr>
<tr>
<td>A liá hi</td>
<td>----</td>
<td>209. You go.</td>
<td></td>
</tr>
<tr>
<td>A liá iə</td>
<td>----</td>
<td>210. They go.</td>
<td></td>
</tr>
<tr>
<td>Da liá nga</td>
<td>----</td>
<td>211. I went.</td>
<td></td>
</tr>
<tr>
<td>Da liá'm</td>
<td>----</td>
<td>212. Thou wentest.</td>
<td></td>
</tr>
<tr>
<td>Da liá u</td>
<td>----</td>
<td>213. He went.</td>
<td></td>
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</tr>
<tr>
<td>214. We went</td>
<td>Ngì la leit</td>
<td>Bíaw lah dìh leit</td>
<td>Da lái i</td>
</tr>
<tr>
<td>215. You want</td>
<td>Phi la leit</td>
<td>Phiây lah dìh leit</td>
<td>Da lái phi</td>
</tr>
<tr>
<td>216. They want</td>
<td>Ki la leit</td>
<td>Kìw lah dìh leit</td>
<td>Da lái ki</td>
</tr>
<tr>
<td>217. Go</td>
<td>Leit</td>
<td>Dìh</td>
<td>Lái</td>
</tr>
<tr>
<td>218. Going</td>
<td>Da leit</td>
<td>Dang dìh</td>
<td>Dang lái</td>
</tr>
<tr>
<td>219. Gone</td>
<td>La lah leit</td>
<td>Lah dìh</td>
<td>Da lái</td>
</tr>
<tr>
<td>220. What is your name?</td>
<td>Ka-él ka kyteng jong phi?</td>
<td>At iat s’mi?</td>
<td>I i pyrtúk mi</td>
</tr>
<tr>
<td>221. How old is this horse?</td>
<td>U don katno nem un e kula?</td>
<td>Tymmin kataln let uni u gura?</td>
<td>Katwon i yita uni u kule</td>
</tr>
<tr>
<td>223. How many sons are there in your father's house?</td>
<td>Kato nth ngût ki khôn shin-rang ki i don ba inj u kya jong phi?</td>
<td>Jìn-net ngût u khôn korang ha inj jong u pà am-mi?</td>
<td>Katnu ngût ki khôn shin-rang ha em ka inaj u pà mi?</td>
</tr>
<tr>
<td>225. The son of my uncle is married to his sister.</td>
<td>U khôn jong a kyn-ngi jong nga u shong kurim ina ka para jong u.</td>
<td>U khôn jong anang am-ne shong konthåw se hynbù am-ju.</td>
<td>U khôn u má-o lái kurim u ha ka phìu u.</td>
</tr>
<tr>
<td>226. In the house is the saddle of the white horse.</td>
<td>Ha i ting don ka jin jong u kula lih.</td>
<td>Ha inj im jin am gura lih.</td>
<td>Ha inaj em ka jin u kule bañh.</td>
</tr>
<tr>
<td>228. I have beaten his son with many stripes.</td>
<td>Ngà la shoh bûn dìng iu u khôn jong u.</td>
<td>Ne rip let se u khôn jong ju bûn thap let.</td>
<td>Da shoh ó u khôn u bûn deìn.</td>
</tr>
<tr>
<td>229. He is grazing cattle on the top of the hill.</td>
<td>U ñà massì ha khilh u lûm</td>
<td>U-ju dang pylång u phìng se jìng-yamoi ha pylång lûm.</td>
<td>Share massì u ha jìóng lûm</td>
</tr>
<tr>
<td>230. Ho is sitting on a horse under that tree.</td>
<td>U dang shong balor u kulai hapho utai u dìng.</td>
<td>U-ju dang công gùra ha rum diàng.</td>
<td>Shóng u ha jìóng u kùlé haphò út ì deìn.</td>
</tr>
<tr>
<td>231. His brother is taller than his sister.</td>
<td>U para jong u khum jìeong la ka para.</td>
<td>Hymbu khun korang jong ju bad maì jìeong se ràw-i màw hynbù am-ju.</td>
<td>U pain u dang rap jìeong u là ha pain u.</td>
</tr>
<tr>
<td>232. The price of that is two rupees and a half.</td>
<td>Ka dòe jong katal ka long ar phìlah.</td>
<td>Ka dor jong katei long àn-pìlah.</td>
<td>I dor inu ar phìlah.</td>
</tr>
<tr>
<td>233. My father lives in that small house.</td>
<td>U kya jong nga u shong ha itai i in.</td>
<td>Pa am-ne shong ha tei inj dohít.</td>
<td>U ’pà o shong u ha i te i khian inaj.</td>
</tr>
<tr>
<td>234. Give this rupee to him.</td>
<td>Àì kane ka tyngka ha u.</td>
<td>Àì taungka-nilh ho ju.</td>
<td>Ë kani ka tyngka ha u.</td>
</tr>
<tr>
<td>Khasi (Wâr.)</td>
<td>Palaung (and other Mûn-Khmer Languages.)</td>
<td>English</td>
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<tr>
<td>Da liâ i</td>
<td>.....</td>
<td>214. We went.</td>
<td></td>
</tr>
<tr>
<td>Da liâ hi</td>
<td>.....</td>
<td>215. You went.</td>
<td></td>
</tr>
<tr>
<td>Da liâ ës</td>
<td>.....</td>
<td>216. They went.</td>
<td></td>
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<tr>
<td>Liâ</td>
<td>.....</td>
<td>217. Go.</td>
<td></td>
</tr>
<tr>
<td>Dang liâ</td>
<td>.....</td>
<td>218. Going.</td>
<td></td>
</tr>
<tr>
<td>Dep liâ</td>
<td>.....</td>
<td>219. Gone.</td>
<td></td>
</tr>
<tr>
<td>I ai i tawian'ëm</td>
<td></td>
<td>220. What is your name?</td>
<td></td>
</tr>
<tr>
<td>Shi hymbaw i yrta une u kruui.</td>
<td>.....</td>
<td>221. How old is this horse?</td>
<td></td>
</tr>
<tr>
<td>Kâtiâ shngui tine ta Kashmir?</td>
<td>.....</td>
<td>222. How far is it from here to Kashmir?</td>
<td></td>
</tr>
<tr>
<td>Shi hymbaw bai i hûn tyeu sai u ñti âi ni u pâm?</td>
<td>.....</td>
<td>223. How many sons are there in your father's house?</td>
<td></td>
</tr>
<tr>
<td>Dang i ñ da sh'ngûi dhop ie u hô nga.</td>
<td>.....</td>
<td>224. I have walked a long way to-day.</td>
<td></td>
</tr>
<tr>
<td>U hûn i ñâw ngoshko pëhâi u ñti ka para u.</td>
<td>.....</td>
<td>225. The son of my uncle is married to his sister.</td>
<td></td>
</tr>
<tr>
<td>Tî ñâi ah ka jin u kuruai sâng.</td>
<td>.....</td>
<td>226. In the house is the saddle of the white horse.</td>
<td></td>
</tr>
<tr>
<td>Tî jin ti tympong u</td>
<td>.....</td>
<td>227. Put the saddle upon his back.</td>
<td></td>
</tr>
<tr>
<td>Da sêhô ñ u hûn i bon ot io.</td>
<td>.....</td>
<td>228. I have beaten his son with many stripes.</td>
<td></td>
</tr>
<tr>
<td>A shoonu masow u mukui p'dong.</td>
<td>.....</td>
<td>229. He is grazing cattle on the top of the hill.</td>
<td></td>
</tr>
<tr>
<td>Shkia ñ tikui kurui ti poh u to u twëa.</td>
<td>.....</td>
<td>230. He is sitting on a horse under that tree.</td>
<td></td>
</tr>
<tr>
<td>Bâp karong bâne u para u he ki para u.</td>
<td>.....</td>
<td>231. His brother is taller than his sister.</td>
<td></td>
</tr>
<tr>
<td>I dôr ile a'phiah</td>
<td>.....</td>
<td>232. The price of that is two rupees and a half.</td>
<td></td>
</tr>
<tr>
<td>U pâ s akhia u ti te i hûn sâm.</td>
<td>.....</td>
<td>233. My father lives in that small house.</td>
<td></td>
</tr>
<tr>
<td>Al krâne ka tyungka ti-ëw</td>
<td>.....</td>
<td>234. Give this rupees to him.</td>
<td></td>
</tr>
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</tr>
<tr>
<td>235. Take those rupees from him.</td>
<td>Shim ia kito ki tyngka na u</td>
<td>Thom tangka am-nam ji-ja u</td>
<td>Him noh kito ki tyngka na u</td>
</tr>
<tr>
<td>236. Beat him well and bind him with ropes</td>
<td>Shoh bhá ia u, bad ton ia dö u da tyllai</td>
<td>Rip dam riang so ju, bad khoum so ju ha lyng k‘käo</td>
<td>Sypmat u haba jorn hop, te kham yet u da u tyllë</td>
</tr>
<tr>
<td>237. Draw water from the well.</td>
<td>Tong üm na ka pukri!</td>
<td>Tong gum am ‘um-thlēō</td>
<td>Tong um na thia-um</td>
</tr>
<tr>
<td>238. Walk before me.</td>
<td>Nang iaid haphrang jong nga</td>
<td>Dih hih-ylliang amb‘ne</td>
<td>Lai ha phrang ë</td>
</tr>
<tr>
<td>239. Whose boy comes behind you?</td>
<td>U khynnah jong no u ba bad mazin jong phi?</td>
<td>U khôn-dinj jong iak wan ha bunom am-phlëw?</td>
<td>U jong u i u khynnah u wa bad mazin mi?</td>
</tr>
<tr>
<td>240. From whom did you buy that?</td>
<td>Na no phi la thied ia kata?</td>
<td>Am-net phlëw thob ukyda?</td>
<td>Nei-i thied phi ka ta?</td>
</tr>
<tr>
<td>241. From a shopkeeper of the village.</td>
<td>Na uba shong dukhan aha shnong.</td>
<td>Am chong dukhan ha j'nung</td>
<td>Na u badai dukāu na shnong.</td>
</tr>
</tbody>
</table>

*Wells are not used in the Khasi Hills—pakri is Bengali and means ‘tank’. The words for well in the following columns (nín-thlëō, thia-um, êkhou-um) mean water-hole and correspond to a Standard êkho-um, which is not however in use.*

Khasi — 56
<table>
<thead>
<tr>
<th>Khasi (Wor.)</th>
<th>Palaung (and other Mizo-Khasi Languages)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thom nok ite i tynghka ti-ow.</td>
<td>.....</td>
<td>235. Take those rupees from him.</td>
</tr>
<tr>
<td>Sympat ow te aj sm u phir te kodh hed ow da u tanl.</td>
<td>.....</td>
<td>236. Beat him well and bind him with rope.</td>
</tr>
<tr>
<td>Puh am ti khlow-am</td>
<td>.....</td>
<td>237. Draw water from the well.</td>
</tr>
<tr>
<td>Liak ti phrang ngi</td>
<td>.....</td>
<td>238. Walk before me.</td>
</tr>
<tr>
<td>U hymbo kiai u le abah di tra'i'm?</td>
<td>.....</td>
<td>239. Whose boy comes behind you?</td>
</tr>
<tr>
<td>Ti kiai kti hi ei-i ite</td>
<td>.....</td>
<td>240. From whom did you buy that?</td>
</tr>
<tr>
<td>Ti u adai dukan ti ahong</td>
<td>.....</td>
<td>241. From a shopkeeper of the village.</td>
</tr>
</tbody>
</table>

Khasi—57
SIAMESE-CHINESE FAMILY.

The Siamese-Chinese family of Indo-Chinese languages includes Tai, Karen, and Chinese. Of these, Tai is the only one which falls within the limits of the present Survey. Karen is spoken in Burma, and Chinese is not a vernacular of British India.

Tai is a group of languages, including Siamese and Lao of Siam, Lô and Kḥân of the trans-Salwin Shân States, Shân of Burma and Yân-nan, and Āhom, Khâmtâ, and other dialects of Assam. As the languages of Burma do not form a part of our present inquiries, the Assam Tai languages are the only ones which will be considered in detail in the following pages.
Map
SHOWING THE LOCALITIES IN WHICH THE TAI LANGUAGES OF BRITISH INDIA ARE SPOKEN.
Scale 1 Inch = 61 Miles.

(Note.—In the Shan areas, especially the North-Western Shan area, other languages besides Shan are spoken.)
TAI GROUP.

GENERAL INTRODUCTION.

The Tai or Shám languages all belong to the Siamese-Chinese family of the Indo-Chinese forms of speech. They hence show many points of contact with Chinese.

The signification of the word ‘Tai’, which is used by all branches of the Shámæ except the Siamese, is unknown. The Siamese change the first letter to Thé, pronouncing the word ‘Thai’ and giving it the meaning of ‘free’. This appears to be a modification of the original word to commemorate some prominent event in their early history. The word ‘Siam’ is most probably an Anglicism of the Portuguese or Italian ‘Sciam’, which is an attempt to write ‘Shám’. The origin of the word ‘Shám’ or, as the Burmese pronounce it, ‘Shàn’ itself is as yet an unexplained riddle. I shall henceforth employ the Burmese spelling of the name.

The Tai race, in its different branches, is beyond all question the most widely spread of any in the Indo-Chinese Peninsula and even in parts beyond the Peninsula, and it is certainly the most numerous. Its members are to be found from Assam to far into the Chinese province of Kwang-si and from Bangkok to the interior of Yün-nan. Perhaps they extend even further. As will be seen, the various forms of languages spoken by them fall into two closely connected groups, a Northern and a Southern. The former includes Khâmíi, Chinese Shàn, and Burmese Shàn, together with the ancient Āhom language now extinct; and the latter includes Lao and Siamese. They have seven distinct forms of written character—the Āhom, the Cis-Salwin Shàn, the Khâmíi, and the Tai Mau (Chinese Shàn), the Lî and Khûn (trans-Salwin Shàn), the Lao, and the Siamese.

As a rule the languages of each group are mutually comprehensible amongst themselves, but the two groups differ somewhat widely. At the same time Āhom (which is Northern) contains many forms which have been lost in the modern languages of the group, but which still survive in Siamese (which is Southern). The greatest bar to mutual intelligence is said to be that the tones of the same word in different languages do not always correspond.

South-Western China was the original home of the Tai people, or rather was the region where they attained to a marked separate development as a people. From thence they migrated into Upper Burma. According to Dr. Cushing, these migrations began about two thousand years ago. Probably the first swarms were small and were due rather to restlessness of character than to exterior force. Later, however, larger and more important migrations were undoubtedly due to the pressure of Chinese invasion and conquest. A great wave of Tai migration descended in the sixth century of our era from the mountains of Southern Yün-nan into the Nam Mau or Shweil Valley and the adjacent regions, and through it that valley became the centre of Shàn political power. The early history of the Shàns in Burma is obscure. A powerful kingdom grew up called Mùng Mau Lông. Its capital was originally Sê Lan, about thirteen miles east of the modern

1 Much of what follows is based on Meurz. Scott and Hardiman’s Gazetteer of Upper Burma and the Shan States, Rangoon, 1900.
Nam Khām on the Shweli, but in 1204 A.D. was moved to the present Māng Man. From the Nam Mau the Shāns spread south-east over the present Shan States, north into the present Khāmti region, and west of the Irrawaddy into all the country lying between it, the Chinwin, and Assam. Centuries later they overran and conquered Assam itself. Not only does tradition assert that these Shāns of Upper Burma are the oldest branch of the Tai family, but they are always spoken of by other branches as the Tai Long, or Great Tai, while the other branches call themselves Tai Noi, or Little Tai.

These earliest settlers and other parties from Yūn-nan gradually pressed southwards, but the process was slow. It was not until the fourteenth century of our era that the Siamese Tai established themselves in the great delta of the Mānām, between Cambodia and the Mōn country.

The power of the Burmese Shāns reached its climax in the closing years of the thirteenth century, and thereafter gradually decayed. The Siamese and Lao dependencies became a separate kingdom under the suzerainty of Ayuthia, the old capital of Siam. Wars with Burma and China were frequent and the invasions of the Chinese caused great loss. At the commencement of the seventeenth century Shān history merges into Burmese history, and the Shān principalities, though they were always restive and given to frequent rebellions and to intestine wars, never succeeded in throwing off the yoke of the Burmans. Henceforth, the Shāns must be considered under four sections.

These are: (1) the South-Eastern Shāns; (2) the South-Western Shāns; (3) the North-Eastern Shāns; and (4) the North-Western Shāns.

(1) The South-Eastern Shāns include most of those settled east of the Salwin. Amongst them are the Siamese, the Lao, and the Lū and Khūn. Less subject to Burmese control, they have been more favourably circumstanced for preserving their national characteristics. Consequently, both in dialect and written character, the difference between the Tai east and west of the Salwin is very marked, much more so than between the Southern and Northern Shāns of the Irrawaddy basin.

(2) The South-Western Shāns are those occupying the Southern Shan States. The Tai came there much later than they did to the northern portion of the country occupied by them. They also came much earlier under the influence of the Burmese. They need not occupy us further.

(3) The North-Eastern Shāns are what are generally known as Chinese Shāns or Tai Mau. They occupy the part of Yūn-nan which bulges westwards towards the Irrawaddy. The bulk of them are Chinese subjects. The frontier line between them and the North-Western Shāns may be taken as the River Shweli, and practically bisects the old Mān Shan kingdom.

(4) The North-Western and the North-Eastern Shāns may together be called the Northern Shāns. There are a few dialectical differences between the forms of speech used by the Northern and by the South-Western Shāns, but the language is practically the same. The North-Western Shāns are most directly connected with the present inquiry, as from them came the Shāns of Assam, with whom alone this Survey immediately deals. They are spread over the North of Burma proper from Manipur and Assam to Bhamo. They were completely subjugated by the Burmese, and have become

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¹ All these places, except Sā Lām, will be found on plate 30 of Constable's Hand Atlas of India. Māng Mau (written ' Māing-mau ') will be found exactly on the 24th parallel of latitude. The Shweli and Nam Khām (written ' Namkam ') will be found just below it.
largely assimilated to them. They have also suffered much from the attacks of the Kachins. These would have finished what the Burmese began if it had not been for the British annexation, and the North-Western Shãns would have disappeared as completely as the Ahoms in Assam. Shãns are still found for a hundred miles or so north of Mùng Kãng (Mogaung), but their villages are few in number, and most of the Tai have fled before Burman oppression and Kachin invasion. Among them we must mention the Khàmitsis, whose home in Upper Burma is still practically unexplored, and about whom little is known. British influence has not yet been directly established. There are a couple of small Khàmits States along the upper course of the Chindwin near the Manipur frontier, named Shàng-shùp and Singkaling, and there is a larger settlement close to the north-east corner of Assam, beyond the Lakhimpur frontier. The migration of the Khàmits into Assam will be dealt with subsequently.¹

We are now in a position to trace the entry of the Tai into Assam. The Linguistic Survey does not extend to Burma, and hence all that precedes is only introductory to the remarks on the real subject of investigation. The earliest Tai immigrants into Assam were the Ahoms, of whom I take the following account (with a few verbal alterations) from Mr. Gait's Report on the Census of Assam for 1891, pp. 280 and ff.:—

The Ahoms are the descendants of those Shãns who, under the leadership of Chukûpã, crossed the Patkoi about 1228 A.D. (or just about the time when Kublai Khan was establishing his power in China), and entered the upper portion of the province, to which they have given their name.² The Ahoms were not apparently a very large tribe, and they consequently took some time to consolidate their power in Upper Assam. They were engaged for several hundred years in contests with the Chutiys and Kachãris, and it was not till 1540 A.D. that they finally overthrew the latter, and established their rule as far as the Kallang. The power of the Chutiys had been broken, and their king slain, some forty years earlier. In 1562 A.D., the Koch king, Nar Narâyân, who was then at the zenith of his power, invaded their territory, and in the following year he inflicted a decisive defeat on them and sacked their capital. Subsequently, the Koch kingdom was divided into two parts, and as its power declined, that of the Ahoms increased, and the Ràjàs of Jaintia, Dinara, and others, who had formerly been feudatories of Bû obs Singh, acknowledged the suzerainty of the Ahoms. The Musulmans on several occasions invaded their country, but never succeeded in permanently annexing it. A Paîtrã named Turbuck led an army as far as Kolâlabar in 1508, and defeated the Ahoms there, but was in his turn beaten and chased as far as the Kâratôy. The next invasion was led by Saiyad Bâhâkâr and Satrijît in 1628, but was equally unsuccessful. Their army was cut up, and the Ahoms established their sway as far as Gânhâti. In 1663 A.D. Mir Jumli invaded the country with a large army, and after some fighting took the capital. The Ahom Ràjâ fled eastwards, and worried the Musulmans by a constant guerrilla warfare during the rains. This, together with the difficulty of obtaining supplies, the extreme unhealthiness of the climate, and the consequent heavy mortality among his troops, who threatened to mutiny, made

¹ For further information regarding the Tai in Upper Burma, the reader is referred to the admirable monograph on the Shan States and the Tai in Vol. I, Pt. I, pp. 197 and ff. of the Gazetteer of Upper Burma and the Shan States already referred to. Nearly the whole of what precedes is made up of quotations from it, and can claim no originality.

² Many different derivations of the name of the province have been suggested, and some of these ignore the undoubted fact stated above, viz., that the country derived its name from the Ahoms, and not the Ahoms from the country. The old name for the country conquered by the Ahoms was Saumarpîth. Prior to the advent of these Shãns, the term Assam or Ahom was unknown, and when it is first met with, it is found as the designation by which they were known to the people of the West. Thus, in the manuscript Purushãrâmô of Ràjâ Lakhirî Narâyân Kuar of Haill Mohanpur, we find it stated that Nar Narâyân took an army to attack “Assam,” that “Assam” fled, eventually became tributary, etc. So also in the Pàdãbhâsûmô it is stated that “Assam” borders on “Ràjâ” (Kamarup and Gonalpura) and refers to the people of the country as Assamese. In Pàdãbhãsûmô it is stated that the inhabitants belong to two races, the Assamese and the Kollâ (Kalîta). There can, I think, be no doubt that the word was first applied to the Ahoms, and subsequently to the country they conquered. Its use was afterwards extended by us and made to include the whole of the Brahmaputra Valley, and when the Province, as now constituted, was formed in 1874, the word was given a still more extended meaning, and now stands for the whole of the Chief Commissariatship, including the Burmese Valley and Hill Districts.

How the name came to be applied to the tribe is still unknown. The explanation usually offered, that they are called “Assamese” (the Sanskrit word meaning ‘peerless’) by the Morias and Bôkâh, which they conquered, on account of their skill in ruling, is probably based on the assumption that these tribes had abandoned their own Indo-Chinese dialects more than eight hundred years ago, an assumption which is clearly erroneous. [According to some, the last syllable of Assam is simply ‘Shân’ or ‘Shàn.’ In that case ‘Ahom’ would be an Assamese corruption of ‘Astin.’ — G. A. G.]
Mir Jumla glad to patch up a peace, which he did, and retreated rapidly to Bengal, where he died shortly afterwards. The Ahoms then again took Gauhati, and made the Koch kings of Mangaldai and Bellosa their tributaries. They defeated another Musalmân army led by Raja Ram Singh, and extended their boundary to the Monass. The Ahoms were then at the height of their power; all the minor rulers of the country acknowledged their supremacy, and even the Daffas, Miris, and other hill tribes desisted from raiding on their subjects. But even then the decline was at hand. They had for some time banked after Hindoism, and the Raja had for years been in the habit of taking a Hindu as well as a Shân name. Eventually Rudra Singh, alias Chukrunghâ, who became king in 1695, resolved to make a public profession of Hindoism. He was too proud to become the disciple of a subject, and so sent for Krishna-râm Bhatthahârya, a Sâkta Gosain of Nadia. The Gosain came, but the Raja hesitated to take the final step, and died in 1714 while still unconverted. His son Sib Singh succeeded him, and became a disciple of Krishna-râm, who was allowed to occupy the temple of Kâmakhyâ. In his reign, the seeds of future dissension were sown by the persecution of the Moamariyas, while the pride of race, which had hitherto sustained the Ahoms, began to disappear, and those who had failed to embrace Hindoism were looked upon as a separate and lower class, instead of being respected as members of the ruling tribe. At the same time, their habits began to change, and "instead of being like barbarians but mighty Khatatiyas, they became, like Brahmins, powerful in talk only." Patriotic feeling soon disappeared, and the country was filled with dissensions, chief amongst which was the rebellion of the Moamariyas, which was followed by the revolt of the Koch kings of Darrang. Captain Welsh was deputed by Lord Cornwallis to help the King Gauri-nâth Singh, who was then being besieged at Gauhati, and with his aid he was once more freed from his enemies. At this juncture, Sir John Shore succeeded to the Governor-Generalship, and one of his first acts was to recall Welsh (1794 A.D.) after whose departure the country was given again over to anarchy. The aid of the Burmese was then invoked (1816 A.D.) and the latter remained in the country until 1824, when they were driven out by our troops, and the country was annexed.

The Ahoms have left at least two important legacies to Assam, the sense of the importance of history, and the system of administration. The former will be briefly dealt with when I treat of the literatures of the Tai languages. I base the following account of the system of Ahom administration on what we are told in the Imperial Gazetteer of India.

It was not the soil, so much as the cultivators of the soil, that were regarded as the property of the Ahom State. The entire scheme of administration was based upon the obligation of personal service, due from every individual. Each male inhabitant above the age of sixteen years was denominated a pâkh, and was enlisted as a member of a vast army of public servants. Three pâkh made up a got, and one pâkh from each got was, in theory, always on duty. A larger division, called a khel, consisted of twenty gots, at the head of which was a bârâ. Over each hundred gots was a sakhyâ and over each thousand gots a hazari. The whole population, thus classified into regiments and brigades, was ready to take the field on the shortest notice. But this system was not only used for military purposes; it supplied also the machinery by which public works were conducted, and the revenue raised. Every pâkh was liable to render personal service to the Raja, or to pay a poll-tax if his attendance was not required. The Ahom princes were efficient administrators, but hard taskmasters. It was by the pâkh organization that they were able to repel the Muhammadan invaders, and to construct those great public works still scattered throughout the Province in the form of embankments and tanks. But the memory of this system of forced labour has sunk so deep into the minds of the native population, that at the present day it is reckoned a badge of servitude to accept employment in public works. Our civil officers find it very difficult to attract labour even by high wages.

The change of the speech of the Ahoms into Assamese can be very clearly traced. Their earlier Ahom copper-plate inscriptions were in the Ahom language and character. Next they appear in a biglot form, and finally in Assamese or Sanskrit. When the kings
began to take Hindu officials the court language at first continued to be Ahom, but it was gradually supplanted by Assamese, and now Ahom is known by only a few priests.¹

The following account of the Khāmtis is based on the late Mr. E. Stack’s note on pages 84 and ff. of the Census Report of Assam for 1881, on Mr. Gait’s note on page 288 of the similar report for 1891, and on Captain P. R. Gurdon’s article *On the Khāmtis*, in Volume xxvii (1895) of the Journal of the Royal Asiatic Society, pages 157 and ff.

The Khāmtis were originally a North Shan tribe whose head-quarters appear to have been round Mung Kang (Mogaung) in Upper Burma. Mung Kang was the last of the Northern Shan States (commonly called the kingdom of Pong) to maintain a condition of semi-independence, and was finally conquered by the Burmese King Alaungphu in the middle of the eighteenth century. After the capture of Mung Kang a number of Khāmtis migrated north, and settled in a valley high up the Irrawaddy in latitude 27° and 28° north, eastwards of the frontier of Lakhimpur. This country was known to the Assamese as Bor Khāmti or Great Khāmti Land. Captain Wilcox visited it in 1826, and found the Khāmtis living in the midst of an alien population, the descendants of races whom their ancestors had subdued. Their kinsmen, the Ahoms, had long been settled in Eastern Assam, and gave them permission to establish themselves on the Tengapāni River. Before long they rose against the Ahom king, and ejected the Governor of Sadiya, the Khāmti chief taking his place. Being unable to oust him, the Ahoms recognised the latter as governing on their behalf. This occurred early in the nineteenth century. During his rule the Khāmtis reduced the local Assamese to slavery, and it is probably owing to the discontent caused by our releasing these slaves that they rebelled in 1839 A.D. They succeeded in surprising the Sadiya garrison, and in murdering Colonel White, who was in command there, but were eventually defeated and scattered about the country. During the following year many of them returned to their former home in Bor Khāmti, while the remainder were divided into four parties and settled in different parts of the Lakhimpur District. In 1850 a fresh colony, numbering three to four hundred people, came and settled in Assam. In 1891, the total number of Khāmtis in the Province was 3,040. They are Buddhists, and are far more civilised than most of the

¹ I am indebted to Mr. Gait for the following details regarding the ousting of the Ahom language by Assamese. Brahmans began to obtain office at the Ahom court, chiefly as batakis or envoys, early in the seventeenth century, but Ahom was still the means of communication between the king and his ministers. At the time of the Muhammadan invasion in 1662 the Ahoms would still accept food from persons of any caste, and would eat all kinds of flesh, except that of human beings, whether of animals that had been killed or that had died a natural death. Gadāhar Singh (1661-96) was a friend of the Sākta Hindus, and presented Vaishnavas who had then spread over the land. We have seen how Rudra Singh (1696-1714) sent for a Hindu priest, and how his son and successor, Sib Singh, formally adopted Hinduism. During this king’s reign Hindulism became the dominant religion, and the Ahoms who did not accept it were looked upon as a degraded caste. The influence of the Dōdhis, or priests of the old Ahom religion, revived for a time about 1775. Similarly, Assamese, as a language, began to oust Ahom about this beginning of the eighteenth century, and from about 1729 it was no longer necessary for Hindu officials to learn the latter language. It probably remained the spoken language of the Ahoms themselves until towards the end of the eighteenth century, and of the Dōdhis for about fifty years longer. Even among the latter, it has been a dead language for over fifty years, and the number who still retain a decent knowledge of it is extremely limited, being barely a dozen all told.

The completeness with which the Ahom language was ousted is remarkable. There are now hardly fifty words in common use which can be traced to an Ahom origin. The reason probably is that the Ahom people always formed a very small proportion of the population of the Assam Valley, and that, as their rule expanded and other tribes were brought under their control, it was necessary to have some language for the chieflay between Ahom and Assamese. The latter, being an Aryan language, had the greater vitality, and the influence of the Hindu priests was also strongly in its favour. The latter alone would probably not have sufficed. In Manipur, where there was no indigenous population speaking an Aryan language, the people became enthusiastic Hindus without giving up their native language, although that language, unlike Ahom, was unwritten, and a character in which to write it had to be invented by the Brahmans.
other Shān tribes of Assam. They have their own priests, and these, as well as a large proportion of the laity, are literate. The Khāmtī language closely agrees with Northern Shān. A large proportion of the vocabulary is common to the two languages. The alphabets are nearly identical. It will be remembered that the Āhoms, unlike the Khāmtīs, have become Hinduised, and are no longer Buddhists.

The Phākials or Phākē are said to have left Mūng Kāṅg for Assam about 1760 A.D., immediately after the subjugation of the kingdom of Pōng by Alamphra. Before entering Assam they dwelt on the banks of the Turungpānī River, and were thus apparently near neighbours of the Tairongs. On reaching Assam, they at first resided on the Buri Dihing, whence they were brought by the Āhoms, and settled near Jorhat in the present district of Sibsagar. When the Burmese invaded Assam, they and other Shān tribes were ordered to return to Mūng Kāṅg, and they had got as far as their old settlement on the Buri Dihing when the Province was taken by the British. Their language closely resembles Khāmtī, and, like the Khāmtīs and Tairongs, they are Buddhists. They seldom marry outside their own community, and, as this is very small, their physique is said to be deteriorating. They are adepts in the art of dyeing. At the Census of 1891 the total strength of the Phākials was only 565, all of whom inhabited the said subdivision of the Lakhimpur District.¹

Norā is the name by which the Mūng Kāṅg Shāns are known to the Āhoms, and frequent references are made to them under that name in the Āhom chronicles. The persons known to us as Khāmjāngs or Kāmyāngs, are a section of that race, who formerly resided on the Pātkoi Range, but who, like so many of their congeners, were driven to take refuge in Assam at the beginning of the nineteenth century by the oppression of the Kachins.

In the Asām Burkunj we read that the Āhoms were attacked by the Nāgās on their way over the Pātkoi at a place called Khāmjāng, and it may be that this place was also the early settlement of the section of the Norās who were subsequently known by that name. The number of Norās counted at the Census of 1891 was 751 (including Khāmjāngs). Nearly all of them live in the Jorhat Subdivision of Sibsagar.²

We have seen that the Northern Shāns were always spoken of by the other branches of the family as the ‘Tai Long’ (āc-gē) or ‘Great Tais’. In Shān the letters l and r are freely interchanged, so that another form of the name is ‘Tai Rong’. One section of the Shāns who at various times entered Assam has retained this name, and its members are now known as Tairongs, Tōrūngs, or Shān (i.e., Shān) Turūngs. They are said to have immigrated into the Province less than eighty years ago. Their own tradition is that they originally came from Mūng-māng Khāu-shāng on the North-East of Upper Burma, and settled on the Turungpānī River, which took its name, ‘the Tai-Rong Water’, from them. While there, they received an invitation from the Norās, who had preceded them and had settled themselves at Jorhat, and in consequence they started across the Pātkoi en route for the Brahmaputra Valley. They were, however, taken prisoners by the Kachins, and made to work as slaves, in which condition they say that they remained for five years, but really, probably, for a much longer period. They were released by

¹ The above information is based on the account of the tribe contained in Mr. Gait’s Census Report, pages 283 and ff.
² The above is based on the note on page 284 of Mr. Gait’s Census Report.
Captain Neufville, along with nearly six thousand Assamese slaves, in 1825, and continued their journey to the Jorhat Subdivision, where they are still settled. During their servitude to the Kachins they entirely forgot their own language, and now only speak that of their conquerors, Singpho. They have, however, still a few books in their own language, which is practically the same as Khāmti.

The Norās profess to look down on the Tairomgs because they intermarried with the Kachins during their captivity, but the difference between the two tribes is very slight. Tairomgs profess to intermarry with Norās, Khāmtis, and Kachins, but, although these tribes would accept Tairomg girls as wives, it is not likely that they would allow Tairomgs to marry their own daughters. The number of Tairomgs counted at the Census of 1891 was 301.1

The Aitoms or Aitonās, also called Shām Doāniyās, or Shān interpreters, are said to have been the section of the Shāns at Māng Kang which supplied coolies to the royal seraglio, and to have emigrated to Assam to avoid the punishment to which, for some reason, they had been condemned. There are two small settlements of this tribe, one in the Naga Hills and the other in the Sibsagar District. They are Buddhists, and their priests come from the Khāmti villages in Lakhimpur. The number of Aitoms counted at the census of 1891 was 163, but there were probably more, who were returned simply as Shāns.2

From the foregoing it will appear that there were two distinct classes of Tai immigrants into Assam, both belonging to the Northern Shān tribes. The first immigration was that of the Āhoms, who entered Assam in the twelfth century A.D. as conquerors, and gave their name to the country. The second consisted of a number of small clans who came into Assam at various times between the middle of the eighteenth and the middle of the nineteenth century, not as conquerors, but as refugees from the oppression of the Burmese and the Kachins. Of these the Khāmtis were the earliest and most important, and the others were small bodies of a few hundred people each, all closely connected with them, and speaking the same language. One of them, however, the Tairomg, passed through a course of slavery on its route, and has abandoned its own language in favour of that of its masters, the Kachins. In the few points in which Khāmti differs from the Shān of Burma, the other modern Tai languages of Assam partly agree with Khāmti. The language of the early Tai invaders,—the Āhoms—has now died out, and the Ahoms are now completely Hinduised. The other Tai tribes of Assam have hitherto preserved their Buddhist religion.

The languages spoken by the Tai people fall into two groups, which we may call, for convenience, the Southern group and the Northern group.

The Southern group includes all the languages of the tribes whom I have classed above as South-Eastern Shāns, i.e., those who have settled east of the Salwin. It includes Siamese and Lào, and also two varieties of the latter known as Lū and Khūn. Lào is spoken throughout the country situated between the Salwin and Mekong Rivers, and between the 19th parallel of north latitude and the northern boundary of the kingdom of Siam. Siamese, which does not differ widely from Lào as a spoken language, is co-extensive with the kingdom of Siam. Lū and Khūn are spoken in Kainghung and in Kaingtung and the adjacent districts respectively. They form a link between the Northern

1 Most of the above is based on the note on page 294 of Mr. Gait's Census Report.
2 The above is taken from page 285 of Mr. Gait's Report.
and Southern Tai languages, but are nearer to the latter than the former. The Lao alphabet is derived from the Môn and closely related to it is that of Lā. The Siamese alphabet is said to be a modified form of the Pali of Cambodia. It was invented in the year 1125, in the reign of Rāma Sōmdēt, or about a hundred years before the invasion of Assam by the Ahoms.

The Northern group includes a dead language, Āhom, together with Khāmti and Shān proper. Āhom was the language of the Tai conquerors who first invaded Assam in the year 1228 and ruled it with varying power till the end of the eighteenth century. The Ahoms have long been completely Hindused, and their language has for many years been extinct as a spoken tongue, but a considerable literature in it is still extant. It has an alphabet of its own, which is an archaic form of that used at the present day by the Khāmtis and Shāns of Burma, but is much more complete. We are not in a position to say that it is certain that Khāmti and Shān are actually descended from Āhom, but it is very probably the case, and without any doubt whatever Āhom, if not the actual progenitor, must have been very closely related to him. It is of peculiar interest to the philologist, as it is, so far as I am aware, the oldest form of Northern Tai speech regarding which we have any information. Khāmti is spoken on the upper course of the Irrawaddy and its branches, also in Bor Khāmti (Great Khāmti Land), immediately to the east of Assam, and by four colonies in the Lakhimpur District of that Province. Shān is divided into three dialects, Northern Shān, Southern Shān, and Chinese Shān, or Tai Mau. Northern and Southern Shān occupy the territory between the mountains east of the great Burma plain and the Mekong River, and between the 19th and 23rd parallels of north latitude. Northern Shān is the language of the Northern Shān States, and Southern Shān that of the Southern Shān States. Northern Shān is closely allied to Southern Shān, indeed they form one language, with only slight differences of dialect. When they differ, Northern Shān is often in agreement with Khāmti. Chinese Shān or Tai Mau is spoken in the many small principalities which lie east and north-east of Bhamo and are tributary to China. It, too, appears to differ but slightly from the other two dialects of Shān proper.

Mr. Needham is of opinion that almost all the words found in use in Khāmti are quite different from those in use in Shān proper, but this is hardly borne out by the imperfect observations which I have been able to make. To me it seems as if the two languages were almost the same. Dialectic differences of course exist, but, so far as I can find out, little more. The grammars are nearly identical. As regards vocabulary, all I can say is that out of the first twenty words in Mr. Needham’s Khāmti vocabulary, fourteen can at once be found in the same spellings and meanings in Dr. Cushing’s Shān Dictionary, and probably more would be found there if allowance were made for difference of orthography. Northern and Southern Shān have the same alphabet, which is closely connected with Burmese. Chinese Shān has two additional letters and also writes its character in a peculiar diamond-shaped way instead of making them circular, a thing which its writers attribute to Chinese influence. Thus, a Burmese Shān would write tha /io and a Tai Mau would write it /io. Burmese Shān tradition says that about 300 years ago, after the establishment, or more probably the revival, of Buddhism, a Shān priest went down into the Burma country, learned Pāli and Burmese, devised the present Shān alphabet, and translated some religious books into his own language. The Khāmti alphabet closely resembles the Burmese Shān one, but some of the letters take divergent shapes. It is a mere local modification.
The literature of the Shāns of Burma is considerable, but it is chiefly religious. Some medical and historical works exist. All these are written in a rhythmical or poetical style often of an intricate construction, familiarity with which can only be gained by special study. Khāmti and Ahom have also literatures. Little is yet known about their contents, except that that of Ahom is rich in history. The remarkable series of historical works which forms the glory of Assamese literature is no doubt due to the influence of the Ahoms. The Assamese word for ‘history’ is dūranji, which is an Ahom word, viz., bā-ran-ji, literally, ‘ignorant-teach-store’, ‘a store of instruction for the ignorant.’

Before treating of the Tai languages separately it will be convenient to deal here, once for all, with some of their main typical characteristics. In giving examples, I shall, unless otherwise stated, take them from Ahom, the oldest form of the speech to which I have access.

The Tone System.—Every true Tai word consists of one syllable. A word may consist of a vowel alone, e.g. ā, wide; of a vowel preceded by one or more consonants (an open syllable) e.g. (Ahom) ba, say; trē, a rupec; or of either of these followed by a consonant (closed syllable) e.g. ān, before; bān, village; khrāng, property. In the Northern Tai language which has the most complete alphabet, Ahom, there are eighteen vowels and twenty-three simple consonants, each of which may be combined with any of the eighteen vowels. So far as the specimens show, the only consonants which can be combined so as to form compounds with other consonants are l and r. The compounds which occur in the specimens are seven in number, viz., khr, phr, mr, tr, hī, kī, pl.

There are thus 23 × 7 = 161 simple and compound consonants which, so far as we know, can possibly precede each vowel, and (if we add the eighteen vowels which can stand by themselves) there are, so far as we know, 18 × 30 × 18 = 558 possible open syllables in the Ahom language.

There are only seven consonants, k, t, p, ng, ū, u, and m, which can end a word. The possible number of closed syllables is therefore 558 × 7 = 3,906. The total possible number of words in Ahom is therefore 3,906 + 558 = 4,464. In Khāmti and Shān it is far less. This figure is really too large even for Ahom; for though it is possible that r and l may combine with other consonants than those mentioned above, it is, on the other hand, certain that a great many of the possible combinations, of which we do know, do not form words. In order to check this statement, we may compare the Siamese language, the phonetic system of which closely resembles that of Ahom. In it the number of elementary monosyllables is only 1,851. In Mandarin Chinese, with a less wide range of original sounds, it is less than a third of this. As this number is not sufficient to furnish all possible ideas, it follows that if all possible ideas have to be expressed in a Siamese-Chinese language, one and the same word must have several distinct meanings. This is actually the case. For instance, in Ahom, ‘horse,’ ‘dog,’ and ‘come’ are all indicated by the same word mā.

In order to indicate the difference in meaning in such cases a system grew up in the Indo-Chinese languages of pronouncing the same word in different ways according to its meaning. This system is called that of tones. Owing to Ahom being a dead language, and to its not having any graphic method of indicating the tone in which a word is to be pronounced in order to indicate its meaning, we cannot, at the present day, say what tones were in use for any particular word when it formed a member of the spoken
TAI GROUP.

language. But we can take the closely allied Shân, which is still spoken, to furnish an example.

In Shân a word may be uttered with the lips partially closed, and is then said to have a closed tone; or it may be uttered with the lips wide open, when it is said to have an open tone.

Moreover, each of these may be varied in five different ways, *vis.*:—

1. The first tone is the natural pitch of the voice, with a slight rising inflexion at the end. It is called the natural tone.

2. The second tone is a deep bass tone. It is called the grave tone.

3. The third tone is an even one; in pitch, between the first and second tones. It is called the straightforward tone.

4. The fourth tone is of a more elevated pitch than the first tone, and is called the high tone.

5. The fifth tone is abrupt and explosive. It is called the emphatic tone.

As an example let us take the Shân word *khai*.

Spoken with a closed natural tone, it means ‘fat.’

\[ " grave " 'egg.' \]

\[ " straightforward tone, it means 'desire,' 'narrate.' \]

\[ " high tone, it means 'filth.' \]

\[ " emphatic tone, it means 'mottled.' \]

\[ " an open natural " 'soll.' \]

\[ " high " 'morass.' \]

\[ " emphatic " 'remove.' \]

Here we see that the word *khai* is spoken with eight different tones, each with a different meaning.

Another good example is the Shân word *kaou*.

Spoken with a closed natural tone, it means ‘I’, the pronoun.

\[ " grave " 'be old.' \]

\[ " straightforward tone, it means 'nine,' also 'a lock of hair.' \]

\[ " high tone, it means 'be indifferent to evil results by a spirit.' \]

\[ " emphatic tone, it means 'an owl.' \]

\[ " an open natural " 'a butea tree.' \]

\[ " grave " 'complain of.' [ankle.] \]

\[ " straightforward tone, it means 'the leg from the knee to the high tone, it means 'the common balsam plant.' \]

\[ " emphatic tone, it means 'a kind of mill.' \]

Here *kaou* has at least ten different meanings according to its tone.

We may take one more example of tones from another Indo-Chinese language, the Annamite. It is quoted from Vol. II, p. 31 of the late Professor Max Müller's *Lectures on the Science of Language*. *Ba ba ba ba* is said to mean, if properly pronounced, 'three ladies gave a box on the car to the favourite of the prince.' *Ba* with no tone means 'three,' with a grave tone means 'a lady,' with a high tone means 'a box on the car,' and with a sharp tone means 'the favourite of a prince.' Economy of vocabulary could hardly go further.

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*This a count of the tones is condensed from Dr. Cushing's Shân Dictionary.*
It is a common belief that these isolating, monosyllabic, languages, are examples of the infancy of speech. It is sometimes said that they are in the 'radical' stage, and that they may be expected to develop gradually into agglutinative and finally into synthetic tongues. So far, however, are they from being in their infancy, that the exact reverse is the case. They are languages in the last stage of decrepitude. That they will all pass, and that some of them are now passing, through the agglutinative stage, may be admitted, but they have been there before. These monosyllabic words are worn down polysyllables, and these polysyllables were formed, just as we see polysyllables formed at the present day in other languages, by prefixes and suffixes. By constant attrition sometimes the prefix was rubbed down, leaving only a faint trace of the changes in the main word which its presence had effected. Or, on the other hand, the word itself may be rubbed down, so that apparently the prefix alone remains. The following example of the vicissitudes which an Indo-Chinese word undergoes in its life in the different Indo-Chinese languages is taken from Professor Conrady's work abovementioned. The original Indo-Chinese word was *rang, *ring, or *rong, a horse. It has become in—

| Thoctu  | roh.  |
| Horpa  | rue, rye. |
| Miehlanang  | rung.  |
| Tibeckad  | shang.  |
| Southern Chin  | shi.  |
| Gyarung  | bo-roh.  |
| Manyak  | bo-roh.  |
| Abor-Miri  | bu-ri.  |
| Sokpa  | ma-ri.  |
| Burmese  | m-rang.  |
| Singpho  | gú-m-rang.  |
| Jili  | kha-m-rang.  |

1 Most of the following is based on Conrady's Eine indochinesische Consonant Denominativ Bildung und ihr Zusammenhang mit den Tonsystemen.
A consideration of the above list will show that in a great many languages, only the r of rang has survived. In others it has been changed to sh or s. In old Chinese, only the r remains with the prefix mo. The r has been dropped in modern Chinese, and only the prefix seems to remain under the form ma.

Finally, in the Tai languages, with which we are immediately concerned, the like fate has befallen rang. Only the prefix ma appears to remain. Every trace of the original word, except perhaps the pronunciation of the ə of the prefix, has disappeared. We can now understand how, in Ahom, the same word ma means both 'horse' and 'dog.'

Moreover, Professor Conrady explains how the system of tones has arisen from this elision of prefixes, or of the original word. It is not so much that, after the elision had taken place, the speakers found it necessary to distinguish between similar sounding words, and hence invented tones. The tones were automatic results of the elision of the prefixes. For instance, the prefix of a causal verb was a, which was originally an independent syllable. It first lost this character on account of the stronger stress naturally laid on the main word which followed it, and in compensation for this loss, the following syllable was pronounced in a higher tone. When the prefixed a finally disappeared, the higher tone remained behind. We are hence enabled to say that certain tones indicate the earlier existence of certain prefixes. In other words, the origin of the system of tones is not based on arbitrary inflexions of the voice, but on a natural process of derivation.

Couplets and Compounds.—As in other members of the Siamese-Chinese group of Indo-Chinese tongues, each Tai language is an isolating form of speech; that is to say it uses 'each element by itself, in its integral form.' Each simple word is a monosyllable, which never changes its shape, which gives the idea of one or more root-meanings, and to which the ideas, supplied in Aryan languages by the accidents of declension or conjugation, can be supplied by compounding it with other words possessing the root-meanings of the relations of place or time.

Each monosyllabic word in these languages may have several meanings, and, as above described, these are primarily differentiated by the use of tones.

But this tone system has not been found sufficient, and words are also differentiated by a system of compounding known as the formation of 'couplets.' The system in its essence is this,—two different words, each with several different meanings, but possessing one meaning in common, are joined together, and the couplet thus formed has only the meaning common to the two. This system is characteristic of the Siamese-Chinese group of languages and should be carefully mastered.

For instance,—take the words khā and phān. Khā, amongst its other significations, means (1) 'slave', (2) 'cut'; phān, amongst its other significations, means (1) 'an order', (2) 'poor', (3) 'sorrow', (4) 'cut.' The couplet khā-phān means 'cut', and nothing else, because 'cut' is the only meaning common to its two members.

Other examples of such couplets are,—

pāi-khā, go-go, to go.
num-tāng, place-place, to place, to put on (clothes).
tāng-lāi, all-all, all.
min-khān, rejoicing-rejoicing, happiness.

Here and elsewhere, unless otherwise stated, all examples are taken from Ahom.
GENERAL INTRODUCTION. COUPLETS AND COMPOUNDS.

Sometimes, in these couplets, only one word has retained its meaning, while the other word has, in some particular language, lost its meaning and has become, what Dr. Cushing calls, a 'shadow word,' the compound having only the meaning of the dominant word exactly as occurs in Chinese. Thus, the Shāns say tāng-shān for 'a road'; in which tāng is the word which has retained its original meaning, while shān has lost it. So, in Āhom, we have pe-nā, a goat, in which nā (so far as I can ascertain) has now no meaning in this connexion, while pe, by itself, also means a 'a goat.'

In some of these last couplets, the second member still retains a definite meaning, but has, so to speak, emptied itself of it in favour of the dominant member. This is very commonly the case with words like dāi, to possess; bai, place, and the like. Thus,—

aūt, take; aū-dāi, to take, to collect, bring.
haū, give; haū-dāi, give, give out and out.
rai, lose, be lost; rai-dāi, to lose altogether, to be lost altogether, to die.
kup, to collect; kup-bai, to store.
hāū, to bind; hāū-bai, to bind.

Another form which these couplets take is the juxtaposition of two words, not of identical, but of similar meaning, the couplet giving the general signification of both. Thus,—

khrāng, large property; līng, cattle and small property; khrāng-līng, property generally.
śā, a field; kīp, a plot of land; mā-kīp, a field.
sho, complaint; khām, word; sho-khām, a complaint in a court of justice.
khān, price; shū, buy; aū, take; khān-shū, . . . . aū, to buy and take, to buy.
aū, take; kīn, eat; aū-kīn, to eat.
lāt, say; khām, word; lāt-khām, to say.
lāt-khām, say; loa, address; lāt-khām-loa, to address a superior.
mū, time; bān, day; mū-bān, time, day.

There are other couplets the members of which possess, not even similar, but altogether different meanings, the resultant couplet having a signification giving the combined meaning of the two. These correspond to what would be called compounds in Aryan languages. Thus,—

bān, day, sun; łūk, fall; bān-łūk, sunset, evening.
aū, take; mē, come; aū-mē, fetch, bring.
jāk, worthy; bā, say; jāk-bā, worthy to be called.
hān, see, be seen; dai, possess; hān-dai, become visible. In this way dai makes many potential compounds.
rāng, to arrange; kān, mutuality; rāng-kān, consult. In this way kān makes many couplets implying mutuality.
pān, divide; kān, begin; pān-kān, to begin to divide. In this way kān makes many inceptive compounds.
haū, give; aū, continuance; haū-aū, give or cause continually.
po, strike, be struck; ū, be, remain; po-ū, is striking, is being struck. In this
way ù performs the function of what, in Aryan grammar, we should call the
Definite Present Tense.
ù, be; jau, complete; ù-jau, was. In this way jau performs the function of
what we should call the Past Tense.
po, strike, be struck; ù, be; jau, complete; po-ù-jau, was striking, was being
struck. In this way ù-jau performs the function of what we should call the
Imperfect Tense.
ti, place, hence, motion towards; po, father; ti-po, to a father. In this way ti,
prefixed, performs the function of what we should call the Dative Case; as
giving also the idea of a place started from, it is also used in Shān to indicate
the function of the Ablative Case.
ti, place, hence, motion towards; po, strike, be struck; ti-po, shall strike, shall
be struck. In this way ti, prefixed, also performs the function of what we
should call the Future Tense. In a Tai language, the idiom is exactly the
same in both cases.
pai, go; nai, suddenness; pai-nai, go unexpectedly. Here, as in the case of
oi, nai performs the function of an adverb.
haúi, give, cause; kin-kin (klen), eat-drink; haúi-kin-kin, cause to eat and
drink, feed; so haúi-oi-kin-kin, cause to continually eat and drink, feed
regularly, pasture.

Although these couples only represent, each, one idea, the separability of their parts
is always recognised. So much is this the case that when another word corresponding to
what we should call a prefix, a suffix, or an adjective is added, it is often given to both
members of the couplet. Thus, khā-phin means ‘to cut,’ and khā-kin-phin-kin means ‘to
begin to cut,’ kān, meaning ‘to begin.’ So hit means ‘to do,’ mūn-krūn, is ‘rejoicing,’
and hit-mūn-hit-krūn, is ‘to do rejoicing,’ ‘to rejoice;’ mūn-bān, time, day; kū, every;
kū-mūn-kū-bān, every day, always, often.

Although these words usually appear in couplets, they sometimes appear in compo-
dunds of three or more words, in order to give the requisite shade of meaning. A good
example is haiú-oi-kin-kin, to pasture, given above. In such compounds, the connexion
of ideas is not always plain. The following are examples:—
kū-bā-di, very say good, called very good, excellent, best.
khān-mū-chām, quick come swift, as soon as.
kān-krā-lau, word come speak, a word.
phā-khrung-kāng, divide divide middle, a half.
haiú-ou-da, give take possess, give fetch, fetch and give.
aú-rāp-da, take bind possess, take (a person as a servant).
jāng-haiú-da, be give possess, give.
thām-khām-rō, ask word know, enquire.
chā-rāp-chāp-khāp-bāi, a finger-ring, explained as ‘jewel bind pure round
place.’ The Shān for ‘finger-ring’ is, however, lāk-chāp, which is borrowed
from the Burmese, and means, literally ‘hand-insert.’

Finally, there are some compounds the meaning of each member of which has been
entirely lost. Examples are,—
mū-lau-kin, at any time.
pān-kū, who (relative pronoun).
GENERAL INTRODUCTION. INFLEXION.

Inflexion.—In the Tai languages, all pure Tai words are monosyllables; only words borrowed from foreign languages, like kachari, a court-house, are polysyllabic.

Every word, without exception, denotes, primarily, the idea of some thing, action, or condition, such as a man, a tree, striking, going, sleep, death, life, distance, propriety, goodness, I, thou, he, she, it.

Some of these words, such, for instance, as 'tree,' can only perform the functions of nouns substantive, or can only with difficulty be twisted into performing other functions. Other words, corresponding to what in Aryan languages we call 'verbal nouns,' are capable of being easily used in other functions. Thus, if in Ahom we wish to express the idea 'slept,' we say 'sleep-completion'; if we wish to express 'sleeps,' we say 'sleep-existence,' and if we wish to express 'will sleep,' we say 'motion-towards-sleep.'

It will thus be seen that the processes of what we call declension and conjugation do not properly occur in Ahom, nor can we divide the vocabulary into parts of speech. The relations which, in Aryan languages, we indicate by these two processes of inflexion are in Ahom indicated, partly by the position of the various words in the sentence, and partly by compounding words together.

We cannot, properly speaking, talk of nouns and verbs, we can only talk of words performing the functions of nouns or verbs.

When inflexion is formed by composition, most of the auxiliary words added to the main words have, as we have seen above, a definite meaning. In some cases, however, these auxiliary words have lost their meanings as original words, or, at least, we are not at present acquainted with them. In such cases we may talk of these auxiliary words as performing the functions of suffixes or prefixes.

As an example of the proceeding, let us take the way in which the word bai, placing, may be treated.

If we make it perform the function of what we call a noun, it means, 'a placing,' 'a putting' (e.g., of a ring on a finger); or, 'putting (in a safe place),' hence 'watching,' 'taking care of.'

But the idea of 'putting' includes the idea of laying down or putting on to some thing. Hence, bai comes to perform the function of a preposition, and may mean 'on' as in bai lang, on back, i.e., after.

Again, if we wish it to perform the function of a verb the idea of 'placing' is treated as a verbal noun, i.e., 'to place.' If, to this, we add the imperative suffix shi, we get bai-shi, store. Nay, bai, by itself may be used as, what we should call, a present tense, and means 'he, she, it' or '(they) place.' If, with this, we compound the word hup, whose root idea is 'collection,' we get hup-bai, collection-put, i.e., 'they' save up.'

As to what function each word in a sentence performs, that is determined partly by custom. Although, theoretically, every word may perform the function of any part of speech; in practice, such is not the case. Some, such as po, a father; ran, a house; ban, a day, are, by their nature, confined to the function of substantives. Others are usually either adjectives or verbs, such as phuk, whiteness, but usually either 'white,' or 'to be white.'

Others, such as au, take; hau, give, are in practice confined to the function of verbs, but others, like bai, above quoted, may perform any function.
Conjugation.—When a Tai word performs the function of a verb, it can, as it stands, be used for any tense, mood, or voice, thus.

Present Time  phrau kân-phréng dai khou, how many persons possess (dai) rice.
Past Time  mâw bâ, he said.
Future Time  (Aitonâ), kau po pai lau, I will go (pai) to (my) father (and) will say (lau).
Imperative  mâw khâ-lâk bai châm doiä, thou servant keep (bai) with, keep (me) with (thy) servants.
Infinitive  kaun bâu pai-kâ lâk, I not went to steal (lâk), I did not go to steal.
Verbal Noun  bai šiâ-hiing-jau-o (I) had performed watching (bai), I had watched.
Past Participle  bâ bâm, (on) the said day, on the day referred to.
Active Voice  pân-kâ bûk-kou rai-dai mâw tâng-laï khâm, what son lost (rai-dai) thy all gold, the son who lost all thy gold.
Passive Voice  mâw rai-dai, he was lost.

Voice.—It follows from the above that there is no formal distinction between the Active voice and the Passive. The same word has either an active or a passive significance according to the meaning required by the sentence. Thus, take kau po, which means ‘I beat.’ On the other hand, kaun-mai po means “beats me,” that is to say ‘I am beaten.’ Here there can be no doubt that the latter sentence is to be construed passively, owing to kaun-mai being in the accusative case. But, if we take the example given above, mâw rai-dai it means both ‘he lost’ and ‘he was lost,’ and we can only gather that it is to be construed passively because the general sense of the context requires it. The idea of activity or passivity would not enter into the mind of an Ahom speaker at all. He simply says ‘he lost,’ and leaves the hearer to conclude as to what he means.

Mood and Tense.—As already said, the bare word itself can be used for any tense, and is frequently so used, but, when this would lead to ambiguity, as it sometimes must, the accidents of mood and tense are expressed by the use of particles, the form of the main word never undergoing any change. It cannot be said that these are suffixed or prefixed to the word which performs the function of the verb, for they are often widely separated from it. Thus take the sentence po-mân pân-kân tâng-laï khriing-lîng khâng shîng pi nân jau, the-father begin-to-divide all property between two elder son younger son complete, i.e., the father began to divide his property between his elder and younger son. Here the word performing the function of a verb is pân-kân, divide-begin, and the particle indicating past time, jau, is separated from it by six other words. In fact, in the Tai mind, these particles do not give past, present, or future time to any particular word in the sentence, but to the sentence as a whole. The above sentence would present itself to a Tai speaker’s mind something like this, ‘the commencement of the division of the property by the father between the elder and younger son is an event done and completed.’ The word jau which I have called a particle of past time is really an independent word whose root idea is ‘completion.’ How little jau is really a verbal suffix, but really has a distinct meaning of its own, is well shown by the fact that we find it in clauses in which, by no process of ingenuity, we can discover the existence of any verbal
idea at all. Thus, rô pî-lîng jau (Ahom specimens, II, 3), literally, before year-one completion, i.e., (the cow which I bought) a year ago. The full sentence runs kau khân-jau luk-lâm Dhoui-râm rô pî-lîng jau. It is plain that the jau at the end of the sentence cannot refer to the verb khân, buy, for that is already supplied with another jau suffixed to it. The final jau refers only to the final clause and must be represented in English by ‘ago.’

In the same way other particles which give the idea of tense have their own meanings. Thus ë, the particle of present time, means ‘existence’; kâ, another particle of past time probably means the ‘place’ from which action starts, just as ë, the particle of future time means the ‘place’ to which the action is proceeding.

Hence, too, as each particle affects the whole sentence, Tai languages can afford to be economical of their use. If in the same sentence there are many words performing the functions of verbs all in, what we should call, the same tense, then only one tense particle is supplied for all. For example,—pôi mân-ko khûn châm pô-kà-mê tî po-mân jau, and he arise and go to the father complete, i.e., and he arose and went to his father. Here we must translate both khûn, arose, and pô-kà-mê, went, as if they were verbs in the past tense. But there is only one particle of past time, jau, and it refers to both the words performing the function of verbs.

Order of words. In most Indo-Chinese languages the most important help to distinguishing what function is performed by any word is the place which it occupies in relation to the other words in the sentence. Or, to put the matter differently, the meaning of a sentence is to be grasped from the order of the words which comprise it. Thus, let us refer again to the phrase quoted on p. 68 ba ba ba ba. We know from the tones that the words mean in order, ‘three,’ ‘lady,’ ‘box on the ear,’ and ‘favourite of a prince,’ respectively. We know that the order of meaning is subject, verb, object, and therefore we are aware that it is the three ladies who boxed the favourite, and not that that delicate attention was paid to them by him.

To take the simplest possible example from Ahom. Kîp means ‘husk,’ and khau means ‘rice.’ Kîp khau means ‘husk of rice’ and not ‘rice of husk,’ because the rule is that when a word performs the function of a genitive, it follows the word which governs it. Hence, assuming that one of these words performs the function of a genitive, we must also assume that khau is the one that does so, and that it is governed by kîp. In an Indo-Aryan language the order of the words would be exactly reversed. We should say ‘dhan-kâ bûsâ,’ not ‘bûsâ dhan-kâ,’ and as the order of words in a sentence indicates the order in which the speaker thinks, it follows that (so far as the expression of a genitive is concerned) speakers of Tai languages think in an order different from that which presents itself to the mind of a speaker of an Indo-Aryan language.

In the different members of the Tai languages customs differ to at the order of words. We may take the order of words customary in Siamese as that most characteristic of the Tai group. Shân and Khâmti appear to have been influenced by Tibeto-Burman languages in this respect. In Ahom the order of words is altogether peculiar. In Siamese, the order of words is as in English, subject, verb, object. Adjectives follow the word they qualify (here differing from colloquial English), and genitives follow the words on which they are dependent. In Shân the rule about the object following the
verb is not imperative, whereas in Khāmti (which at the present day stands isolated amid a sea of Tibeto-Burman languages) the order is as in them, subject, object, verb. The order of words in an Ahom sentence will be discussed when dealing with that language. In all the languages, one rule is almost universal, that is, the position of the adjective after the word it qualifies and of the genitive after the word which governs it.

It may be pointed out that the typical Tai order of words—that given above for Siamese—is the same as that of Khassi, but is altogether opposed to the genius of Tibeto-Burman languages.

AUTHORITIES—

A.—On the Tai languages generally.

BUCHANAN, FRANCIS.—A comparative Vocabulary of some of the Languages spoken in the Burma Empire. Asiatic Researches, Vol. v (1799), pp. 219 and ff. Contains vocabularies on pp. 229 and ff. of Tai-nay (i.e., Siamese); Tai-yay (apparently Burmese Shan); and Tai-loong (apparently Khāmti or Tairoong).


BALES, H. L.—Report on the Census of Burma for 1891. Rangoon, 1892. Note by Dr. Cushing on the Tai Languages on pp. 168 and ff. Note by the same on the Tai Nationality on pp. 201 and ff. Note by Mr. J. G. Scott on the Tai written characters on p. 169.


B.—On Ahom.

BROWN, THE REV. N.—Alphabets of the Tai Language, as quoted under Head A. Contains an account of the Ahom alphabet, and a comparison of the language with others of the group. It also contains an Ahom account of the Cosmogony, of which a translation together with a verbal analysis by Major F. Jenkins, is given on pp. 980 of the same volume of the J. A. S. B.


CAMPBELL, SIR GEORGE—Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier. Calcutta, 1874. Ahom Vocabulary on pp. 168 and ff.

DAMANT, G. H.—Notes, etc., as quoted under Head A. Contains a short list of words.

C.—On Shan.


Campbell, Sir G.—Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier. Calcutta, 1874. Shan Vocabulary on p. 266.


Maung Yone—The Shan Spelling Book. Rangoon, 1890.

See also Brown, Cushing (Grammar and Dictionary), Baines, The British Burma Gazetteer, and Scott and Hardiman under Head A, and Gurdon under Head B.

D.—On Khâmîti.


Campbell, Sir G.—Specimens of the Languages of India, etc., as quoted under Head B. Vocabulary on pp. 168 and ff.


Gurdon, P. R.—On the Khâmîti, as quoted under Head B. Contains an account of the tribe, and a brief comparative list of words.

MacGregor, Major (afterwards Brigadier General) C. R.—Outline Singhpho Grammar. No date or imprint. (Contains a 'Khâmîti' Vocabulary.)

See also Assam Census Reports for 1881 and 1891.

E.—On Phakhial.

I know of no account of this dialect. A short account of the tribes is to be found in Mr. Gait's Census Report of Assam for 1891, and has been already quoted on p. 64.

F.—On Norô.

The same remarks apply. Cf. p. 64 ante.

G.—On Tairong.

The same remarks apply. See also Captain Gurdon's account of the Khâmîti quoted under Head B.

H.—On Atsonia.

Vocabulary in pp. 168 and ff. of Campbell's Specimens, quoted under Head B. A short list of words in Damunia's Notes, quoted under Head A. See also Noy Elias, quoted under Head A.
The Mutual Relationship of the Tai Languages of Assam.—As already stated, these languages are all closely related to each other. Indeed, they should not be considered as languages, but as members of the group of Northern Shan dialects. Of these dialects, Khâmtì and the Northern Shan of Burma may be considered as the most widely separated, though, in truth, even in this case, the distance between them is not great. Ahom is, of course, on an altogether different level. It belongs to a different layer of speech, and may be considered to stand in the position of parent to all the others. We therefore put it for the present out of consideration.

Khâmtì is most widely different from Burmese Shan because the Khâmtìs left Mùng Kâng a century and a half ago, and their language has had time to develop on independent lines. It has, too, retained archaic forms which have disappeared in its Mûng Mau brother. For instance, in the alphabet, it still has the form for the letter ʔa which was originally borrowed from the Burmese, viz., ʔa, while in Mûng Mau Shan, the letter has changed its form to ʔ.

The other modern Assam Tai languages have come into their now home at much later times. They have thus retained more or less of the peculiarities of the language of their original habitat, though all have come to some degree under the influence of the more powerful Khâmtì.

Tairong is the one which is most like Khâmtì. It is in fact almost the same dialect, the differences being hardly even tribal peculiarities. We have seen how nearly all the Tairongs lost their own language during their captivity among the Singphôs, and the few that speak a Tai language at the present day have not improbably learnt it again from their Khâmtì relations, and have slightly modified it under the influence of dim traditions of their old form of speech.

The next nearest is Norâ. It uses the Khâmtì alphabet, but has one letter; ʔ, which has been lost by Khâmtì, but which existed in Ahom, and still also survives in Shan and Aitonìa. Its vocabulary has more words which are peculiar to Shan than Tairong has, and its grammar often uses both Khâmtì and Shan forms (when they differ) indifferently. Thus, the Dative and the Ablative cases may be made after either the Khâmtì or the Shan fashion and so for the Future tense of verbs.

Aitonìa is the furthest removed from Khâmtì and the nearest to Shan. It still uses the Shan alphabet, although in the case of one or two letters it has adopted Khâmtì forms. It uses Shan grammatical forms freely, but also does not disdain the corresponding Khâmtì ones.

The number of people reported to speak these modern Tai dialects in Assam is as follows:—

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Where spoken</th>
<th>No. of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khâmtì</td>
<td>Lakhimpur</td>
<td>2,230</td>
</tr>
<tr>
<td>Phakial</td>
<td>Lakhimpur</td>
<td>625</td>
</tr>
<tr>
<td>Norâ</td>
<td>Sibsagar</td>
<td>300</td>
</tr>
<tr>
<td>Tairong</td>
<td>Sibsagar</td>
<td>150</td>
</tr>
<tr>
<td>Aitonìa</td>
<td>Sibsagar and Naga Hills</td>
<td>200</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>4,205</strong></td>
</tr>
</tbody>
</table>
GENERAL INTRODUCTION.

These figures do not necessarily agree with the Census figures for the numbers of members of each tribe counted in 1891. The number of speakers of a language, and the number of members of the tribe which speaks it, do not usually agree. The figures for speakers of Khâmtî given above are those of the Census of 1891, reduced to round numbers. Those for other languages are merely local estimates.

I have been unable to get any specimens of Phâkial, and hence can give no particulars about this dialect.
TAI GROUP.

ÄHOM.

As already several times stated, Ähom is an extinct language. It is reported that about a hundred people in the Sibsagar District of Assam can speak it (much as Pandits can speak Sanskrit), but that it is not their vernacular. It is very doubtful if there are now so many. A full account of the Ähoms is given in the general introduction to this group of languages. See pp. 61 and ff.

The following grammatical sketch and vocabulary are based on the specimens attached, and their accuracy depends on the care with which the latter have been prepared. This task was performed by Babu Golab Chundra Barua, formerly the Ähom translator to the Assam Government, who is, I suppose, the only person alive who is familiar with both Ähom and English. The accuracy of the translation of the specimens is guaranteed by the inexhaustible kindness of Mr. E. A. Gait, I.C.S., who has gone through it with Babu Golab Chundra Barua, and has not only checked the meaning of every syllable of this monosyllabic language, but has also supplied me with a valuable series of notes elucidating the many difficult points. I trust, therefore, that, in their main lines, the grammar and vocabulary annexed will be found to be accurate. I have departed from my usual custom in providing a vocabulary. It seemed to me advisable to do this on account of the little that is known regarding this interesting language.

Alphabet.—The Ähom alphabet is an old form of that which, under various forms, is current for Khâmti, Shân, Burmese, and Châkma. It is more complete than those of Khâmti and Shân, but not so complete as those of Burmese and Châkma. It is to be ultimately referred to the alphabet in which Pâli was written.

The Ähom alphabet consists of forty-one letters, of which eighteen are vowels and twenty-three are consonants. They are given in the following table, together with the corresponding Khâmti letters for the sake of comparison.

**Vowels.**

<table>
<thead>
<tr>
<th>Ähom</th>
<th>Khâmti</th>
<th>Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ṣh</td>
<td>a. In Ähom only used as a fulcrum for other vowels.</td>
</tr>
<tr>
<td>2</td>
<td>ṣh 降水</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>ṣh apsed</td>
<td>a.</td>
</tr>
<tr>
<td>4</td>
<td>ṣh apsed</td>
<td>a.</td>
</tr>
<tr>
<td>5</td>
<td>ṣh apsed</td>
<td>i, e (as in wet).</td>
</tr>
<tr>
<td>6</td>
<td>ṣh apsed</td>
<td>i.</td>
</tr>
<tr>
<td>7</td>
<td>ṣh apsed</td>
<td>a.</td>
</tr>
</tbody>
</table>
### TAI GROUP.

#### Vowels—contd.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>क</td>
<td>क</td>
<td>o, as in met.</td>
</tr>
<tr>
<td>9</td>
<td>ओ</td>
<td>ṭu</td>
<td>ò, as the ey in they.</td>
</tr>
<tr>
<td>10</td>
<td>ओ</td>
<td>ṭu</td>
<td>o, as in often; the short sound of ो, No. 17.</td>
</tr>
<tr>
<td>11</td>
<td>o</td>
<td>o</td>
<td>ọ, as in note.</td>
</tr>
<tr>
<td>12</td>
<td>ṭu</td>
<td>ṭu</td>
<td>ü.</td>
</tr>
<tr>
<td>13</td>
<td>ṭu</td>
<td>ṭu</td>
<td>ai.</td>
</tr>
<tr>
<td>14</td>
<td>ṭu</td>
<td>ṭu</td>
<td>au, as in German. Like the os in ‘house’.</td>
</tr>
<tr>
<td>15</td>
<td>ṭu</td>
<td>ṭu</td>
<td>aś. Probably pronounced like the Norwegian ey.</td>
</tr>
<tr>
<td>16</td>
<td>ो</td>
<td>ो</td>
<td>ia.</td>
</tr>
<tr>
<td>17</td>
<td>ो</td>
<td>ो</td>
<td>ə, like the a in all; the long sound of o, No. 10.</td>
</tr>
<tr>
<td>18</td>
<td>oǐ</td>
<td>oǐ</td>
<td>oǐ, as in boil.</td>
</tr>
</tbody>
</table>

#### Consonants.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>19</td>
<td>m</td>
<td>m</td>
<td>ḫa</td>
</tr>
<tr>
<td>20</td>
<td>v</td>
<td>v</td>
<td>ḫa.</td>
</tr>
<tr>
<td>21</td>
<td>ờ or i</td>
<td>...</td>
<td>ɡā (not in Khāmti).</td>
</tr>
<tr>
<td>22</td>
<td>ṭo</td>
<td>...</td>
<td>ɡhā (not in Khāmti).</td>
</tr>
</tbody>
</table>
## Ahom Alphabet

### Consonants—contd.

<table>
<thead>
<tr>
<th>Ahom</th>
<th>Khâmtî</th>
<th>Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>23</td>
<td>ṭ</td>
<td>ṭ</td>
</tr>
<tr>
<td>24</td>
<td>ṭw</td>
<td>ṭw</td>
</tr>
<tr>
<td>25</td>
<td>ṭw</td>
<td>ṭw</td>
</tr>
<tr>
<td>26</td>
<td>ṭw</td>
<td>ṭw</td>
</tr>
<tr>
<td>27</td>
<td>ṭw</td>
<td>ṭw</td>
</tr>
<tr>
<td>28</td>
<td>ṭw</td>
<td>ṭw</td>
</tr>
<tr>
<td>29</td>
<td>ṭw</td>
<td>ṭw</td>
</tr>
<tr>
<td>30</td>
<td>ṭw</td>
<td>ṭw</td>
</tr>
<tr>
<td>31</td>
<td>ṭw</td>
<td>ṭw</td>
</tr>
<tr>
<td>32</td>
<td>ṭw</td>
<td>ṭw</td>
</tr>
<tr>
<td>33</td>
<td>ṭw</td>
<td>ṭw</td>
</tr>
<tr>
<td>34</td>
<td>ṭw</td>
<td>ṭw</td>
</tr>
<tr>
<td>35</td>
<td>ṭw</td>
<td>ṭw</td>
</tr>
<tr>
<td>36</td>
<td>ṭw</td>
<td>ṭw</td>
</tr>
<tr>
<td>37</td>
<td>ṭw</td>
<td>ṭw</td>
</tr>
<tr>
<td>38</td>
<td>ṭw</td>
<td>ṭw</td>
</tr>
<tr>
<td>39</td>
<td>ṭw</td>
<td>ṭw</td>
</tr>
<tr>
<td>40</td>
<td>ṭw</td>
<td>ṭw</td>
</tr>
<tr>
<td>41</td>
<td>ṭw</td>
<td>ṭw</td>
</tr>
</tbody>
</table>
As regards the Vowels, the first, ऋ ऋ, is considered in Ahom to be a consonant as in Siamese. It is used, much like the alif of Hindostání, merely as a fulcrum for carrying the other vowels when they are initial. The vowel inherent in consonants is, as in Châkmâ, ā, not a. Hence when ऋ stands at the commencement of a word, and is followed by another consonant, it has the force of ā. Thus, ऋ ॠ on. When a syllable is not a closed one, but ends in long ā, the letter ṭ (No. 3) must be written in full. Thus ऋ ā, ऋ ā. ऋ by itself would mean nothing.

The second vowel ऋ ऌ corresponds to the Sanskrit visarga. It occurs both in Shân and Siamese, but not in Khâmti. In Shân it is used as a tone sign, to indicate a high tone. In Siamese, it is used to indicate short vowels. In Ahom, according to the present tradition, its pronunciation is the same as ā (No. 3), and it is freely interchanged with it. Thus the word for 'to come' is written both ऋ and ॠ. I therefore transliterate it ā. The vowel ऋ० (No. 4) is pronounced both ā and e. In transliterating the specimens I have indicated, so far as I could, every case in which it is pronounced e. I can find no rule for the pronunciation.

Similarly the vowel ऋ३ (Nos. 7 and 11) has two sounds, those of ā and ē. When it is final, and has the ē-pronunciation, the letter ो is added to it. But when it is medial, this ो is dropped, so that there is no means of distinguishing between the two pronunciations. Thus, ऋ nā, but ऋ३ nō. Both nān and nōn would be written ऋ३ nō. I am not at all certain that this distinction in writing nā and nō really exists. All that I can say is that it is what is done in the specimens here given.

The other vowels (Nos. 12 and 16) which end in ो, also only retain this ो when the vowel is at the end of the syllable. When it is medial, the ो is dropped.

The vowel ऋ४ au (No. 14) is often written ऋ४ āw. Thus ऋ४ or ऋ४ kau or kāw, i. This is always the case in Shân. Kau represents the correct pronunciation.

In writing, ऋ५ aū (No. 15) and ऋ६ au (No. 14) are often confused; so that we find ऋ५ maū, thou, often carelessly written ऋ५ or even ऋ५. In the above table, the vowels are all given in their initial forms, i.e., attached to ऋ which, as already stated, is considered by the Ahoms to be a consonant. They can
be similarly attached to any other consonant. The following are examples:

\[
\begin{align*}
\text{m̞ kë, h̐ m̞, m̐ b̐, m̐ ch̐, m̚ k̐, h̑ d̐, m̑ k̐, o̐ ū,}
\text{m̞ ku, m̐ l̐, m̐ k̐, m̐ t̐, n̐ l̐ e, n̐ s̐ me, n̞ m̐ k̐,}
\text{n̝ p̞, n̞ k̕, o̐ n̐ po, n̞ o̐ k̕, n̞ o̐ k̕, m̞ kai,}
\text{ŋ̑ ȓ, m̑ m̒ kau, v̑ jau, ȓ hau, v̑ m̑, v̑ k̑ khruv,}
\text{v̑ j̑, m̑ k̑, v̑ v̑, v̑ v̑, v̑ p̑.}
\end{align*}
\]

Note that in writing these vowels great carelessness is observed. I have already pointed out the frequent confusion between au and aū. In the same way i and i, and u and ū, are continually confounded,—or rather i is often written for i, and ū for u. Similarly

\[
\begin{align*}
\text{ho̐ i and m̑ ū are often confounded.}
\end{align*}
\]

As regards CONSONANTS, it will be seen that the Ahom alphabet is more complete than Khâmti. The latter wants the soft letters g, gh, j, jh, d, dh, b and bh. On the other hand Khâmti has y instead of the Ahom j. The same is the case in Shân. In other respects, also, the Khâmti alphabet is nearly, but not quite, the same as that of Shân. In Ahom, the letter (No. 35) is pronounced b when initial, and w when final. When subscript to another consonant it is used for the vowel á (No. 18).

Every consonant has the letter á inherent in it. The same occurs in the Châkma spoken in the Chittagong Hill Tracts, which is an Aryan language, using an alphabet belonging to the same group as that of Ahom. In the transliterations drawn up by the local officers the á is always carefully marked as long, and there seems to be little doubt about the matter. The same transliteration, however, represents the sound of o in ‘hot’ by a (as in Assamese), and hence it is possible that while the inherent vowel of the consonants is marked á, it is not necessarily a long á, but may also have the sound of a in ‘have.’ The point is not of much consequence, for since, as has been said above, the tones of the words have been forgotten, there is little chance of the modern pronunciation of the inherent vowel correctly representing the ancient one.

When it is desired to pronounce a consonant (standing alone) without the inherent vowel, as, for instance, at the end of a closed syllable, the mark \( \sim \) corresponding to the Sanskrit \( \text{virāma} \) is put over it. Thus m̐ k̐, but m̞ k̑. The letter h̑ m̑, however, when final, does not take this mark. Instead of this it becomes o, a small circle, written above the preceding consonant, and corresponding to the Sanskrit \( \text{anusvāra} \). Thus \( \text{ŋ} \) not v̑ o̐ chām, and.

In Khâmti, the inherent vowel has the same sound as in Hindi,—that of the a in ‘America.’ In Shân it is described as the a in ‘quota’, ‘Ida’. Dr. Cushing often transcribes it as á. In Siamese, its sound is represented by ã. In both Shân and Khâmti an ãnsēvāra is used to indicate a final m.

The pronunciation of the consonants presents little difficulty. v̑ ngâ is pronounced
like the ng in 'sing', and ɣ chä as in 'church'. The nasal letter ɦ ää has the power of nyä. But at the end of a syllable, it is sometimes pronounced as an n, and sometimes as a y. Thus Ḱ ɦkhiä, much, is pronounced khän. ɦiä, gladness, is pronounced uy.

In Ahom, the letter ʊ (No. 35) has two sounds; ʊ when initial, and w when final. It is often written as a mere circle, thus, O E.g., ṭō ʊw, for bow, not. In literary Khâmti, Shan, and Siamese, there is no b-sound, this letter being always pronounced as w. In colloquial Shan, an initial m is frequently pronounced b. Thus mäŋ is pronounced bänɡ.

The letters wo, l, and r are frequently compounded with other consonants. In such cases w becomes the vowel ō (No. 17), q.v. The following compounds of r and l occur in the specimens and list of words, khrā, phrā, mrā, trā, but in words of frequent occurrence the r is omitted in writing. Thus khräng, property, is written ɣō khäng, not ɣō khräng, and phrāu, whose...

is written both ɣ phrāu and phrāu, and also (incorrectly) even phrāu and phrāu. This word well illustrates the extreme laxity observed in writing the vowels in Ahom. The first of these four forms is, of course, the correct spelling.

I can give only one example of the form which l takes when compounded with another consonant.

It is the word ɣl llin (pronounced llin), drink, as compared with ɣl kin, eat. It thus appears, if this example applies to every case, that the form which conjunct l takes is the same as that of the letter ɣ. As we have seen is often the case with r, the letter l, when it is compound, is omitted in every other instance in which it occurs in the specimens and list of words. The following are the remaining words containing this letter:

mā kloë, written kai, far, distant.

mā kläng, written käng, middle.

mā pläng, written päng, clear.

These compound letters have almost disappeared in Khâmti and Shan. Compounded l has disappeared altogether. Thus, the Khâmti word for 'distant' is kai and for 'middle' is käng. The only certain instance of a compound r occurring in Khâmti with which I am acquainted is in trā, a rupee, corresponding to the
Ahom seg. There may be a few others, but I do not know them. The general rule is that a compound r in Ahom disappears in Khâmti and Shân. Thus—

<table>
<thead>
<tr>
<th>Ahom</th>
<th>Khâmti</th>
<th>Shân</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>khräng</td>
<td>dhäng</td>
<td>khäng</td>
<td>property</td>
</tr>
<tr>
<td>khring</td>
<td>......</td>
<td>khing</td>
<td>body</td>
</tr>
<tr>
<td>khrūa</td>
<td>khūa</td>
<td>khūa</td>
<td>tooth</td>
</tr>
<tr>
<td>khrung</td>
<td>khūn</td>
<td>khūn</td>
<td>divide</td>
</tr>
<tr>
<td>phraūi</td>
<td>phaūi</td>
<td>phāi</td>
<td>who ?</td>
</tr>
<tr>
<td>phraing</td>
<td>......</td>
<td>phāing</td>
<td>be many</td>
</tr>
<tr>
<td>phrum</td>
<td>phum</td>
<td>phum</td>
<td>hair</td>
</tr>
</tbody>
</table>

Compare—

| kin     | kin    | kin   | cat     |
| klin or klūn | kin    | kin   | drink   |

In Ahom the words for ‘eat’ and ‘drink’ are distinct. In Khâmti and Shân they are the same.

Irregular forms of syllables sometimes occur. Thus the interjection ai is always written .awt as if it was hā. The word hit, do, is always written ə, as if it was ki.

In I, 40, boi, service, is written ə, instead of ə.

Some consonants are freely interchanged. Thus, we have both jāng and sāng, be; khau and shoā, enter; chām and chang, and.

The numeral figures are—

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td>լ</td>
<td>ա</td>
<td>ե</td>
<td>չ</td>
<td>մ</td>
<td>ե</td>
<td>չ</td>
<td>մ</td>
<td>չ</td>
<td>ց</td>
</tr>
</tbody>
</table>

These are as given me by the local authorities. Those for three, four, and five are doubtful, as they are only the words shām, three; shī, four; and hā, five, spelt out. There can be no doubt about the others. When numerals are used, the figure and not the word is almost always written. Thus, when lāng, one, is used for the indefinite article, a, we always find լ or լ, 1, not ա lāng, one. Similarly for ‘two’ we find ա, 2, not ա ա lāng, two. In the second specimen, however, the word for ‘eighteen’, shē-pit, is spelt out.
Relationship of Ahom to Khâmti and Shan.—Like Khâmti and Shan, Ahom belongs to the Northern Sub-Group of the Tai Group of languages. It is in an older stage of linguistic development, and is therefore of considerable philological interest. It bears something of the same relationship to them that Sanskrit does to Pali, but the relationship is much closer. Khâmti and Shan have not developed so far from Ahom, as Pali has from Sanskrit. In one point, however, there is close resemblance between the two relationships. This consists in the simplification of compound consonants. Ahom *khra*, *ph* and other compound consonants are simplified into *kh*, *p*, etc., in Khâmti and Shan, just as Sanskrit *kar* (*ph* and other compound consonants become *kh*, *p*, etc., in Pali.

Siamese occupies an intermediate position. Compound consonants are written, but are not always pronounced. Thus in the word *phlôp*, twilight, the *l* is pronounced, but in *chârng*, truly, the *r* is not heard, and the word is pronounced *châng*. Sometimes, instead of the second member of the compound being unpronounced, a very short vowel (like the *neyabhati* familiar to students of languages derived from Sanskrit) is inserted between the two letters. Thus the word *tlât*, a market, is pronounced *t'lât*.

It is not necessary to give examples of the changes which befall compound consonants, as they have been dealt with under the head of the alphabet. I shall here confine myself to considering what other changes, if any, occur in the transition from Ahom to the modern Northern Tai languages.

1. As a rule, the Ahom vowels are retained in Khâmti and Shan. There are very few exceptions, such as Ahom *khruŋ*, divide, Khâmti and Shan *kuŋ*.

2. As regards consonants, the following changes occur:—

(a) Ahom *b* usually corresponds to Khâmti or Shan *w*. Thus,—

<table>
<thead>
<tr>
<th>Ahom</th>
<th>Khâmti</th>
<th>Shan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>bâ</td>
<td>wā</td>
<td>wā</td>
<td>any</td>
</tr>
<tr>
<td>bai</td>
<td>wā</td>
<td>wā</td>
<td>put</td>
</tr>
<tr>
<td>bng</td>
<td>wēn</td>
<td>wēn</td>
<td>day</td>
</tr>
</tbody>
</table>

Sometimes it becomes *m*. Thus,—

<table>
<thead>
<tr>
<th>Ahom</th>
<th>Khâmti</th>
<th>Shan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>bôk</td>
<td>mēk</td>
<td>mēk</td>
<td>flower</td>
</tr>
<tr>
<td>bân</td>
<td>mēn</td>
<td>wēn or wān</td>
<td>village.</td>
</tr>
<tr>
<td>baŋ</td>
<td>mēw</td>
<td>mēw</td>
<td>a youth.</td>
</tr>
<tr>
<td>bān</td>
<td>mēñ</td>
<td>mēñ</td>
<td>a leaf.</td>
</tr>
</tbody>
</table>

In Shan, the uneducated frequently pronounce *m* as if it was *b*.

(b) Ahom *d* becomes Khâmti and Shan *n* or *l*. Thus,—

<table>
<thead>
<tr>
<th>Ahom</th>
<th>Khâmti</th>
<th>Shan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>daē</td>
<td>nā</td>
<td>lai</td>
<td>obtain.</td>
</tr>
<tr>
<td>dâng</td>
<td>kâⁿ-nâng</td>
<td>kā-âng</td>
<td>nose.</td>
</tr>
<tr>
<td>dau</td>
<td>wān</td>
<td>lau</td>
<td>star. Siamese <em>dau</em>.</td>
</tr>
<tr>
<td>dâi</td>
<td>nē</td>
<td>lē</td>
<td>good. Siamese <em>dî</em>.</td>
</tr>
<tr>
<td>dîn</td>
<td>...</td>
<td>līn</td>
<td>ground. Siamese <em>dîn</em>.</td>
</tr>
<tr>
<td>dîp</td>
<td>nîp</td>
<td>lîp</td>
<td>alive.</td>
</tr>
<tr>
<td>dîn</td>
<td>nîn or lîn</td>
<td>lîn</td>
<td>moon. Siamese <em>dîn</em>.</td>
</tr>
</tbody>
</table>
The difference between Khamtī and Shan is not so great as it looks, for both languages freely interchange ə and ɛ. It will be noticed that Siamese retains the ə.

(c) Ahom ə usually remains unchanged, but sometimes appears in Khamtī and Shan as ŋ. Thus, Ahom, əu an animal of the ox species; Khamtī and Shan, ŋə; Siamese, ŋu; Shan, also, əə.

(d) Ahom ɨ becomes Khamtī and Shan ɨ. Thus,—

<table>
<thead>
<tr>
<th>Ahom</th>
<th>Khamtī</th>
<th>Shan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ɨə</td>
<td>...</td>
<td>ɨə</td>
<td>awk.</td>
</tr>
<tr>
<td>ɨau</td>
<td>yau</td>
<td>yau</td>
<td>completion.</td>
</tr>
<tr>
<td>ɨ or ɨ</td>
<td>...</td>
<td>ɨ</td>
<td>abide</td>
</tr>
</tbody>
</table>

(e) Ahom initial ə becomes Khamtī and Shan ɨ. Thus,—

<table>
<thead>
<tr>
<th>Ahom</th>
<th>Khamtī</th>
<th>Shan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ɨəg</td>
<td>yāng</td>
<td>yāng</td>
<td>be.</td>
</tr>
<tr>
<td>ɨŋg</td>
<td>ying</td>
<td>ying</td>
<td>female.</td>
</tr>
</tbody>
</table>

(f) In Khamtī and Shan, ə and ɛ are freely interchangeable. Hence we sometimes find an Ahom ə represented by ɛ, as in Ahom ɛɨu, a finger; Khamtī ɨɨu; Shan ɨɨu.

(g) Ahom ɨ becomes ɨ in Khamtī and Shan. Thus,—

<table>
<thead>
<tr>
<th>Ahom</th>
<th>Khamtī</th>
<th>Shan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>rai</td>
<td>hai</td>
<td>hai</td>
<td>lose.</td>
</tr>
<tr>
<td>rək</td>
<td>...</td>
<td>ɨək</td>
<td>compassion. Siamese rək.</td>
</tr>
<tr>
<td>rəŋ</td>
<td>ɨ⁵ŋ</td>
<td>ɨ⁵ŋ</td>
<td>a tail.</td>
</tr>
<tr>
<td>rəŋg</td>
<td>ɨ⁵ŋ</td>
<td>ɨ⁵ŋ</td>
<td>about.</td>
</tr>
<tr>
<td>rəu</td>
<td>ɨu</td>
<td>ɨu</td>
<td>we. Siamese rəu.</td>
</tr>
<tr>
<td>rək</td>
<td>...</td>
<td>ɨk</td>
<td>call. Siamese rək.</td>
</tr>
<tr>
<td>rə</td>
<td>ɨh</td>
<td>ɨh</td>
<td>head. Siamese rəh.</td>
</tr>
<tr>
<td>rən</td>
<td>ɨn</td>
<td>ɨn</td>
<td>house. Siamese rən.</td>
</tr>
</tbody>
</table>

It will be seen that Siamese usually retains the ɨ.

In other respects the phonology of Ahom agrees very closely with those of Khamtī and Shan.

Tones.—Ahom, like the modern Tai languages, undoubtedly used tones. Not only is this to be gathered from analogy, but there is a distinct tradition to the same effect. Unfortunately, so far as I have been able to ascertain, tradition is silent as to what tones were used with words, nor is there, as in Siamese, any system of indicating them in the written character. It would be a vain task to attempt to show what tones were used by quoting the analogy of the modern cognate forms of speech, for, in these, the same
word may have different tones in different languages. Moreover, in the one word, the
tones of which I have been able to ascertain, they differ from those in use in Khâmti and
Shân. This is the word mē, which, when it means ‘a horse’, has in Ahom a long tone,
and in Khâmti an abrupt tone, while mē, a dog, has in Ahom an abrupt tone, but in
Khâmti and Shân a rising inflection.

Articles.—There does not seem to be any word which performs the function of a
definite article. Probably a demonstrative pronoun can be used when required. For the
indefinite article the numeral lāng, one, is employed. Thus, kūn-phā-lāng, person male
one, a man. In Khâmti, ō is prefixed to lāng in this sense, but this does not appear to be
the case in Ahom. The Interrogative-Indefinite Pronoun phrai is used to mean ‘a
certain’.

Nouns.—Gender.—Ahom words when performing the functions of nouns have no
gender. When, in the case of living creatures, it is required to distinguish sex, this is
done by compounding the main word with another word meaning ‘male’ or ‘female’.
The words most commonly used with human beings are phā for the masculine, and mī for
the feminine. Thus, kūn, a person; kūn-phā, person male, man; kun-mī, person female,
woman. Other words used are lik, for the masculine, and sāng, for the feminine. Ex-
amples are khâ, slave; khâ-lik, a male servant; khā-sāng, a female servant. With nouns
of relationship mān and sāng are used. Thus, po or po-mān, a father; sāng, a younger
brother or sister; nāng-mān, a younger brother; nāng-sāng or sāng-nāng, a younger
sister; luk, a child; luk-mān, a son; luk-sāng, a daughter. In words like po-mān
instead of po, the mān is said to give the idea of respect.

In the case of irrational animals thūk indicates the male sex, and me the female.
Thus,—

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>mē-thūk, horse</td>
<td>mē-me, mare.</td>
<td></td>
</tr>
<tr>
<td>mē-thūk, dog</td>
<td>mē-me, bitch.</td>
<td></td>
</tr>
<tr>
<td>hū-thūk, bull</td>
<td>hū-me, cow.</td>
<td></td>
</tr>
<tr>
<td>pe-ngā-thūk, he-goat</td>
<td>pe-ngā-me, she-goat,</td>
<td></td>
</tr>
<tr>
<td>tū-ngi-thūk, male deer</td>
<td>tū-ngi-me, female deer.</td>
<td></td>
</tr>
</tbody>
</table>

In other Tai languages, the following words are used to indicate gender:—

<table>
<thead>
<tr>
<th></th>
<th>Khâmti</th>
<th>Shân</th>
<th>Siam text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male human beings</td>
<td></td>
<td>chai</td>
<td>xai</td>
</tr>
<tr>
<td>Female ditto</td>
<td></td>
<td>ying</td>
<td>sūn, ha-ning.</td>
</tr>
<tr>
<td>Male irrational animals</td>
<td></td>
<td>thūk</td>
<td>po</td>
</tr>
<tr>
<td>Female ditto</td>
<td></td>
<td>mē</td>
<td>me</td>
</tr>
</tbody>
</table>

In some instances in Ahom, as in other Tai languages, difference of gender is
expressed by the use of different words. Thus po, father; me, mother.

Number.—Usually the idea of plurality is left to be inferred from the nature of the
sentence. If, however, it is necessary to express it, this is generally done by prefixing the
word khau, which is also used as the plural of the third personal pronoun, meaning ‘they’.
The same word is used in Khâmti and Shân. Examples of its use are, khau khâm-kulă, servants; khau mîn, rejoicings; khau po, fathers. Or some noun of multitude, such as phrîng, a crowd, may be added, as in kâm phrîng, people. With numerals, no sign of number is required. Thus, shâng kâm, two persons.

Case.—The relations of case are indicated by composition with some other word or by position.

The Nominative is either the bare form of the word, or else, optionally, takes the suffix ko. This ko possibly gives a definite force to the noun to which it is attached; at least, every noun to which it is attached in the specimens has that force. It is especially common with pronouns. It is possibly connected with the Shân ko, a person, or with the Khâmti ko, also. Examples of the use of the nominative are,—

(a) Without ko.
   luk-ngî lât-khâm, the younger son said.
   pô-mûn pâm-kâm, the father began to divide.

(b) With ko.
   pô-mûn-ko rûn âk mê, the father came outside the house.
   pâm-kû luk-ko rûi-dai, which son lost, the son who lost.

In Khâmti and Siamese the nominative takes no suffix. Shân may suffix mai, châm, or chûng. In all these languages, as in Ahom, the nominative usually stands first in the sentence after the introductory particles. Ko occurs in Shân as a suffix in words like lâm-ko, another.

When a noun is the direct object of a sentence, that is to say when it is in the Accusative case, it takes no suffix or prefix. Thus,
   mân-ko hùng ngîn, he sound hear, he heard a sound.
   mûng-tâm khîp tin-khau, put shoe foot-on, put shoes on (his) feet.

The accusative sometimes takes the suffix mai (vide post). In the specimens, this is confined to pronouns.

The above examples show that the accusative sometimes precedes, and sometimes follows, the word performing the function of a verb.

The accusative takes no suffix in Khâmti, Shân, or Siamese; but, in Khâmti, it also freely takes mai. In Shân it can take the suffix chûng, when it is wished to give the word a definite meaning. In Shân, as in Ahom, it sometimes precedes and sometimes follows the word performing the function of a verb. In Khâmti it usually precedes, and in Siamese it usually follows.

The relationship of the Instrumental case is indicated by prefixing tâm, with. Thus, tâm khân, (beat him) with a cudgel; tâm shai, (bind him) with a rope.

Tâm properly means 'with', 'in company with'. In Khâmti it appears to have only this meaning. In Shân, it appears to have only the meaning of the instrumental. The Khâmti prefix of the instrumental is an.

The relationship of the Dative case is indicated by prefixing the word ti, meaning 'place', hence 'the place or object to which motion is directed'. As explained below, ti in Shân is also used to indicate the Ablative, as meaning 'the place from which motion is begun'. The same word is used to form the future tense of words performing the function of verbs. Examples of the dative are,—
   ti po kâm, (I will go) to my father.
   ti mûn rûn, to his house.
   ti nâm luk-tâm Kâshmir, to here from Kashmir.

Ti is used as a dative prefix in Khâmti and Northern Shân. In Siamese it becomes tâ. In Southern Shân the word used is tâk, but hâ-tâ, place-place, is also employed. See ablative below.
The relationship of the Ablative case is indicated by prefixing luk or luk-tam, as in
luk po-lang, from a father; luk-tam Dhaniram, from Dhaniram; luk-tam Kashmir, (how
far is it to here) from Kashmir.

Tam means ‘place’, and luk probably means the same. Luk-tam, like the Shan ba-it, is a complet-
meaning, literally, ‘place’. Hence it means the source of an action, and is used to mean ‘from’. In Shan ba-it
as meaning ‘place’, also means the place or object to which motion is directed. It is hence used also as a prefix
of the Dative, and whether the Ablative or the Dative is meant has to be determined from the context. In
Khmer luk is used as the prefix of the Ablative.

- The relationship of the Genitive is indicated by the juxtaposition of the governed
and governing word, the governed word being placed last. Thus, hap khaw, husk rice
i.e., husk of rice; an phak me, saddle white horse, the saddle of the white horse.

This order of words to express the genitive is typical of all the Tai languages. It also occurs in the Mon-
Khmer languages including Khmer, but in the Tibeto-Burman languages it is reversed.

In a few instances in the specimens the genitive precedes the governing noun. I am
unable to explain how this occurs. The rule is so universal in its application that I am
inclined to suspect mistakes on the part of the translator. The instances are,—

kau po-man rin, I father house, my father’s house. Here kau precedes instead
of following po-man, and po-man, which is also in the genitive precedes rin.

man rin, (in) he house, in his house. Here man precedes rin.

i man rin, place he house, to his house. Here man again precedes rin.

kau chau rin, former owner house, former owner’s house. Here chau precedes

rin.

po mai rin, father thou house, thy father’s house. Here po mai, thy father, is
according to rule; but it should follow, not precede, rin.

It may be noted that in each of these examples, the main governing word is the same, rin, a house, and
this may have something to say to it. In Shaa, however, we find sentences like hin hun-chu man, house men
those, the house of those men, which is according to rule.

The most usual way of expressing the Locative case is to employ the noun by itself,
leaving the meaning to be gathered from the context. Thus,

hao mingban tak-hip-tak dh-jau, (in) that country famine arose.

nang-lang mui cha-rap-chap-krap-bai, put (on) hand a ring.

rao ko hit-mun hit-khin u chau ko, we rejoicing merry-making been heart have,
we have been rejoicing (in) heart.

ba-ban, said day, (on) the day referred to.

The force of the Locative is made explicit by the use of an appropriate verb of
motion. Thus,

phu-ai luk-man na-din shai u-koi, the elder son field enter been-has, the elder son
had entered the field, i.e., was in the field. Here it is impossible to say
whether shai should be considered as a postposition or as a verb,—a typical
example of Tai idiom. Similarly we have,—

man ko rin ban ma-kha, he house not came-enter, he did not come into
the house. Here khaw is part of the compound verb ma-kha, but that is only an
accident of its position. If it had been after rin, it would have been a post-
position meaning ‘in’.
In the following khau has come definitely to perform the function of a pre- or post-position:—

nū-kip khau, into the field.

tīn khau, on the feet.

khau shum, into the compound.

khau mē, on the hand.

khau kāchārī, in the court.

khau ú-nān rūm, in that house.

In Khāmī the Locative is formed by suffixing mài.

The Vocative is formed by suffixing āt (which is always written ḍāt), as in po āt, O father.

The prefixes and suffixes mentioned above are usually omitted when no ambiguity would occur.

There is one suffix still to be dealt with. It occurs only in Khāmī and Āhom. It is mài. In Khāmī it is used as a suffix of the accusative, dative, and locative. In Āhom it seems to be used generally as a kind of indicator of an oblique case, that is to say, that the noun to which it is suffixed is not in the nominative case. Thus it is used for the accusative in kau-mài po-ū, beats me, I am beaten, to distinguish it from kau po-ū, I beat; for the instrumental in kau-mài bāi shāi-hūng-jau-ū, by me watching used to be done. Similarly with the preposition ān, before, we have ān kau-mài, before me. When used as a genitive, it is said to be employed only as a genitive absolute; thus, kau-mài, mine, not 'my'. So kūn-phū tūng hāi mūng-mài, person-male one that country-of, a man of that country.

Adjectives.—In all the Tai languages a word performing the function of an adjective follows the word it qualifies. It thus occupies the same position as a word in the genitive. Examples in Āhom are,—

mūng jau, country distant, a far country.

phū āt, male elder, an elder male person.

rūm nūt, small house.

kūn dī phū tūng, person good male one, a good man.

kūn dī mūng nīt, person good female one, a good woman.

In one instance (sentence No. 226) we have phūk mē, white horse, in which the adjective precedes the noun qualified. If this is not a mistake, I am unable to say how it occurs. Perhaps it is due to Tibeto-Burman influence.

In the Tibeto-Burman languages the adjective may either follow or precede the noun it qualifies, in Khasi it precedes.

Comparison.—Comparison is formed with the word kūn or kūria (pronounced kūri or kēn), which means 'be better'. The thing with which comparison is made is put in the ablative governed by lūk. Thus, dī, good; kūria dī lūk, better than.

The superlative is expressed by adding nūm, many, or tāng, all. Thus kūria dī nūm, better (than) many; kūria dī nūm nūm, better (than) many many; kūria dī tāng nūm, better (than) all many; all these meaning 'best'.

Kūria is also used to form the comparative in Khāmī and Shān. In Siamese ying is used.

The Numerals are given in the list of words. To those there shown may be added ship pū (pet), ten eight, eighteen; shāng shāi, two twenty, twenty-two.
Generic words may be added to numerals as in most Tibeto-Burman languages. They are very numerous in all the Tai forms of speech. Frankfurter, in his Siamese Grammar, gives a list of about thirty. Needham, in his Khâmti Grammar, gives a list of about twelve common ones. Cushing, in his Shân Grammar, gives a list of forty-five, and specially says that it is not complete.

These indicate the quality of the noun which is counted. Thus, one word is used when human beings are counted, another when animals are counted, another when flat things, another when round things, and so on. The word 'piecee' in Pigeon English, as in 'one piecee man' for 'one man', and the word 'head', when we talk of 'six head of cattle', are something like generic words.

Owing to the scanty materials available, only a few examples can be given of their use in Ahom:

- kūn, a person, is used in counting human beings, as kūn phā lāng, person male one, one man; kūn mē lāng, person female one, one woman; luk-mān shāng kūn, son two persons, two sons.
- tūi, a body, used in counting animals, as in tū shāng-shāu mū, body two-twenty pig; or mū shāng-shāu tūi, pig two-twenty body, both meaning twenty-two pigs.

From the above, the rule appears to be that if 'one' is the numeral, the generic word precedes it. In other cases, either the generic word precedes and the thing counted follows the numeral, or vice versa.

In Khâmti, when no generic word is used, the numeral precedes the noun. When one is used, the numeral follows the noun. Thus, shām khān, three nights, but kūn hā-lāng, house five-habitations, five houses.

In Shân, the rule regarding 'one' is the same as in Ahom. In other cases, the thing counted precedes, and the generic word follows, the numeral. Thus māk-châk hā-kūn, orange five-round-things, five oranges.

**Pronouns.**—The **Personal Pronouns** have different forms for the singular and for the plural. In other respects they are treated exactly like nouns substantive. They are as follows. I give the Khâmti, Shân, and Siamese forms for the sake of comparison:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>kau.</td>
<td>kau.</td>
<td>kū.</td>
<td>I.</td>
</tr>
<tr>
<td>rau.</td>
<td>hau.</td>
<td>ra.</td>
<td>we.</td>
</tr>
<tr>
<td>mai.</td>
<td>mai.</td>
<td>māng.</td>
<td>thou.</td>
</tr>
<tr>
<td>shū.</td>
<td>shū.</td>
<td>sā.</td>
<td>ye.</td>
</tr>
<tr>
<td>mān.</td>
<td>mān.</td>
<td>mān.</td>
<td>he, she, it.</td>
</tr>
<tr>
<td>khóu or mān-khóu.</td>
<td>khóu or mān-khóu.</td>
<td>khóu.</td>
<td>they.</td>
</tr>
</tbody>
</table>

In the above, the suffix mai forms a genitive absolute, as in kau-mai, mine.

A dependent genitive sometimes precedes and sometimes follows the governing noun. It follows in—

- po kau, my father.
- luk-mān mai (also mai luk-mān), thy son.
- nāng mai, thy younger brother.
- po mai, thy father.
kráng śhū, your property.
pō-mān mān, his father.
lūk-mān-ko mān, his son.
sun mān, his compound.
kráng bāi mān, on his body.
māk-mo-múng mān, his mango fruit.

It precedes in—
kau po-mān, my father.
kau kun-rīk-tāi, my friends.
kau lāng-tāi, everything of mine.
kau hū-mē, my cow.
kau an-chōm, my uncle.
māi lūk-mān (and lūk-mān mān), thy son.
māi nūng-mān, thy younger brother.
māi po-mān, thy father.
māi tūng-tāi khām, all thy gold.
māi chūi, thy name.
mān lūk, his son.
mān rūn, (at) his house.
tī mān rūn, to his house.
mān shāi nūng-tīng, his grown-up younger sister.
mān nūng, his younger sister.
mān nūng-mān, his younger brother.

Note that mān is to be distinguished from the pleonastic syllable mān added to nouns of relationship, like po-mān, a father; lūk-mān, a son.

The Demonstrative Pronouns are nāi, ān-nāi, this, and nān, ā-nān, ān-nān, that. Examples are, tām-nāi, from this, then; mū-nāi, time this, then; tī-nāi, place this, here, now; ā-nān bāi-lāng, after that; lūk-phrāi māi khān-śhū ā-nān aū, from whom did you buy that? ān-nān khām, that word; ā-nān tun, that tree. With regard to ā-nān and ān-nān, the latter is certainly the original form. In the Tai languages, when two words are compounded, and the first word ends, and the next begins, with the same letter, one of these letters may be optionally elided. There are numerous examples of this in the modern languages. This is of importance in analyzing the meanings of compound words.

Nāi and nān also occur in both Khāmtī and Shān. The Siamese words are nī, this, and nān, that.

We have also in Ahom, but not apparently in the other Tai languages, tū, this, and bāi, that. I have only met them used as adjectives, but always preceding the word they qualify. They are not impossibly borrowed from Assamese. Examples are tū-lūk-mān, this son; tū lūk mān, this thy son; tū nūng mān, this thy younger brother; tū sho-khām, this complaint; tū mē, this horse; tū ān phūk mē, this saddle of the white horse; tū, trā, this rupee; bāi múng-bān, (in) that country; bāi múng-māi, of that country; bāi-kūn-phū, that man. Tū is explained as a compound of tū, one (?), and ā, is.

The Relative Pronoun is pān-kū, as in kōp khān pān-kū mū bāi-kūn-kīn-kīn, the husks of rice which (to) the swine he gave to eat; pān-kū lūk-kō rāi-dāi, which son lost, the son who lost; sū-mē pān-kū kau khān-jau, the cow which I bought.

The Khāmtī, Shān, and Siamese Relative Pronoun is an. I am unable to find any word resembling pān-kū in these languages. In Khāmtī, phān means 'what sort'.
The Interrogative Pronouns are phraü, who?; and shăng, kâ-shâng, rê, what? Thus, lik-khâ phraü, whose boy?; tuk phraü, from whom?; phraü-noi, what now, when?; kâ-shâng (sic) khâu-miên bâk khâm o, what merriments mean word, what do these merry-makings mean?; mai chi kâ-shâng, your name what is, what is your name? Rê is given on the authority of Hodgson. One of the foregoing sentences ends in o. This is an interrogative particle which cannot be translated. It simply gives an interrogative force to the sentence.

Phraü appears in Khâmtî and Shân in the form of phaü. Both have kâ-shâng.

Phraü appears also as an Indefinite Pronoun, as in phraü nê-kêp, a certain field; phraü bau, anyone not, no one.

Kâ-shâng means 'how many' in; kâ-shâng pê, how many years? Similarly phraü kum-phring, what person-multitude, how many persons?

Verbs.—Subject to the remarks in the general introduction to this group, the relations of mood and tense can be indicated in the following way:—

The Simple Present takes no particle. It is always the word performing the function of the verb, standing alone. Thus, po kau jê khâu â-nân rûn noî, my father lives (jê) in that small house.

The tense is indicated in the same manner in all Tai languages.

The Present Definite is formed by adding è, remain, after the word performing the function of a verb, as in, mèm nêng-è nê mè-lêng, he is sitting (nêng, sit) on a horse.

In Khâmtî è is added. In Shân yê, and in Siamese âyê.

The Imperfect is formed by adding â-jau, i.e., the past tense of è. Thus kau po-â-jau, I was striking.

The Past tense is formed by adding, after the word performing the function of a verb, either jau or kâ.

In âhom both jau and kâ are used indifferently for the Past tense. In Khâmtî and Shân, yau, like the Siamese lêu, indicates the perfect rather than past tense generally. In Siamese lêu is put at the end of the sentence, but kâ, which corresponds to it in Shân, unlike jau or yau, precedes the verb. In Khâmtî kâ also gives the force of the past tense, as in âhom, but not in Shân. I do not know the original meaning of kâ, when used as a past sign. Possibly, like è of the future, it means 'place'. It indicates the place or scope to which action proceeds, and kâ might mean the place from which it proceeds. Compare the use of kâ for both the dating and the ablative in Shân. Jau means 'completion'.

It is in the past tense that the tense particle is most often widely separated from the word performing the function of the verb.

The following examples occur of this tense in the specimens:—

(a) Applied direct to the word performing the function of the verb.

- râi-dì-jau, lost, I, 54.
- âk-jau, arose, I, 10.
- dip-di-jau, was alive and well, I, 15.
- hâm-jau, saw, I, 23; II, 11, 18.
- chum-kâm-jau, began to kiss, I, 24.
- bê-jau, said, I, 50.
- têi-jau, died, I, 53.
ānom. verbs.

dai-jau, was got, I, 54; was obliged, II, 5.
khān-jau, bought, II, 3.
pai-kā-jau, went, II, 7.
pīn-jau, became, II, 7.
kā-jau, went, II, 10.
khāt-jau, seized, II, 14.
mā-jau, came, II, 15.
ū-jau, was, 162 and ff.
po-jau, struck, 185 and ff.; was struck, 203.

(i) Separated from the root.

dai (mān) jau (cf. dai-jau, above), (he) possessed, I, 1.
pān-kān (tāng-lai . . . klāng shāng pī nāng) jau, divided (all
between the two brothers), I, 3.
phū (phān) jau, floated (on poverty), I, 10.
pai-kā-mā (tī po-mān) jau, went (to his father), I, 21.
ū (tāng mī) jau, was (distant), I, 22. Cf. ā-jau, above.
bā (mān) jau (cf. mān bā-jau, I, 50), said (to him), I, 37.
hāu (phāk-lūng kham) jau, gave (a feast to them), I, 38.
hān (mān) jau, saw her, II, 12. Cf. hān-jau, above.

As already seen, ā-jau, the past of ā, remain, be, is used to form the imperfect.

Kā (or, as it is written in I, 11, kā) occurs in the following cases. In every instance
it is attached directly to the word performing the function of a verb. It should be
distinguished from the word kā, go, which is frequently compounded with pai, go, so as to
form a couplet, as in pai-kā-jau (II, 7), or kā-jau (II, 10), went.
bā-kā, said, II, 13, 15.
lāu-kā, told, II, 16.
pai-kā, went, I, 5, 11 (kā); II, 1, 6, 17; 211 and ff.
puai-kā, went, II, 8.
tuk-kā, fell, II, 11.

The perfect is formed by adding koi after the word performing the function of a
verb.

As already stated, Kāmmt forms the perfect by adding yau after the verb. So also Shān, which may also,
however, prefix lai, with or without yau following the verb. Koi means 'come to an end, be used up'.

The following are examples of the perfect:—
dāp-dā-koi, has become alive and well, I, 30, 54.
ū-koi, has been, was, I, 33.
dai (khuā-dā) koi, has got (him in good health), I, 39.
don in-koi, have not disobeyed, I, 44.
jā-koi, hast lived, I, 51.
dai (chām) koi, (and) hast possessed, I, 52.
pān-koi, it happened, II, 9.
(kan) po (mān lūk tāng khān) koi, (I) have beaten (his son with many
stripes), 228.
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As seen above, the perfect of ă, remain, be, is ā-koī, and this is itself, also used to render the perfect. Thus,—

khan-ā-koī, has entered, entered, I, 6.

mā-ā-koī, has come, I, 38.

hīt-mīn hīt-khīn ā (chau) koī, have been rejoicing in heart, I, 53.

The Pit perfect or Remote Past is indicated by suffixing o to jau of the past. Thus,—

mān-ko tāng khrāng-līng tāk-lu, tāk-pāng, kīn jau-o, he had diminished, had ruined, had eaten all the property, I, 9. Here jau-o must be construed with each of the three words performing the functions of verbs viz., tāk-lu, tāk-pāng, and kīn.

hīt-mīn hīt-khīn jau-o, they rejoiced and were merry, I, 32.

hāi-dae (phāk-līng) jau-o, had given (a feast), I, 49.

shān-hēng-jau-o, had used, II, 4.

po-jau-o, had struck, 193.

A combination of jau and shī also gives the force of a pluperfect. Thus,—

tai-shī-jau, having died was, had died, I, 30.

phrāj-šī, was having gone, had gone, II, 9.

The Future is indicated by prefixing ā to the word performing the function of a verb.

The same word is used in Khāmti and Northern Shān. It is also used to indicate the dative and (in Shān) the ablative. Its root meaning is throughout 'place'. In the dative and future (it should be remembered that to an Ahom, who recognises no distinction between verbs and nouns, 'to going' and 'will go' represent the same idea), the word indicates the 'place' to which action tends. In the ablative, it indicates the 'place' from which motion has started. Compare the probable use of lā, 'place', to form the past tense. In Southern Shān lāk and lā are used to form the future instead of ā. Siamese uses cha, but has tā for the dative, just as Northern Shān has ā.

In the following example, ā is separated from the word performing the function of a verb by several other words, and carries on its form into another clause without repetition.

Tā ā-rān-ku koī khīm kān, kau lāt-khīn lān mān kān. I will now both arise, and I will say words (to) him. Here ā must be construed not only with khīn, arise, but also with lā, say.

Another form of the future is made by suffixing nā, as in pai-kē-nā, will go. It is said to be rare except with this verb.

A Past Future is formed by combining a suffix of past time with the simple future, thus, ā po, will strike; ā po jau, will have struck. Similarly with koī, we have ā-āi-koī, will have been.

Both these forms may also, according to context, be translated as Past Subjunctives, I should strike, I should be.

The Imperative may optionally take the particle shī, thus, bai or bai-shī, put.

The original meaning of this suffix is unknown to me. It also forms participles. Khāmti uses tā and Shān lā for the Imperative.

The Conditional Mood is formed by shān or shān-bā, with chāng in the apodosis.

An example is,—

mān chāng ūn’dīng-čhān-plāng, shān-bā mān-ko thūn tāng he would (have-been-) glad, if he (had-) filled (his-) belly
kip-khau.

(with-)husks-of-rice,
It will be seen that the words performing the functions of verbs take no special particles to indicate mood.

If’ in Khâmi is ka-yâ, added at the end of the sentence, or shang, shâng-wâ. The apodosis takes châm. In Shân ‘if’ is po.

An indefinite participial force is given by adding shî to the word performing the function of a verb. To give it a past force o may be added (compare the pluperfect). Thus, tai-shî, dying; pai-nai-shî, going unexpectedly; sâng-shî, u-shî, being, having been; sat-shî-o, gone.

Often no particle is added, as in bâ bôn, the said day, the day referred to.

At the same time, when it is remembered that participles are only verbal adjectives, and that it is just as easy for an Âhom word to perform the functions of an adjective as to perform those of a verb, it is stretching the terminology of Indo-European grammars too far to talk of participles at all.

Similarly, it is useless to talk of Infinitives. An infinitive is only a verbal noun, and an Âhom word can perform the functions of a noun as easily as it performs those of an adjective or a verb. Hence, what we should call infinitives, are only the root-word itself without any particle added. Thus lâk means ‘steal’, and must be translated ‘to steal’, in kau kau lâk pai-kâ, I not steal went, I did not go to steal. Similarly ai lâp, shame hide, in order to hide disgrace.

Causals, inceptsives, potentials, and continuatives are formed by compounding with other words. For examples, see the section on couplets and compounds above.

Number and Person.—No word performing the function of a verb ever changes its form for number or person. Both of these must be gathered from the context.

Synopsis.—To sum up, if we adopt the forms and terminology of Indo-European grammar, the following is the conjugation of the verb po, strike:

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>kau po, I strike.</td>
</tr>
<tr>
<td>Present Definite</td>
<td>kau po-o, I am striking.</td>
</tr>
<tr>
<td>Imperfect</td>
<td>kau po-û-jau, I was striking.</td>
</tr>
<tr>
<td>Past</td>
<td>kau po or kau po-jau, I struck. (There is no instance of po taking the suffix kâ in the materials available.)</td>
</tr>
<tr>
<td>Perfect</td>
<td>kau po-koi or -û-koi, I have struck.</td>
</tr>
<tr>
<td>Pluperfect</td>
<td>kau po-jau-o, I had struck.</td>
</tr>
<tr>
<td>Future</td>
<td>kau ti-po, I shall strike.</td>
</tr>
<tr>
<td>Future Perfect</td>
<td>kau po-ti-koi or kau ti-po-jau, I shall have struck.</td>
</tr>
<tr>
<td>Participle Indefinite</td>
<td>po-shî, striking.</td>
</tr>
<tr>
<td>Participle Past</td>
<td>po-shî-o, struck.</td>
</tr>
<tr>
<td>Infinitive</td>
<td>po, to strike.</td>
</tr>
<tr>
<td>Causal</td>
<td>kau hai-po, I cause to strike.</td>
</tr>
<tr>
<td>Inceptive</td>
<td>kau po-hân, I begin to strike.</td>
</tr>
<tr>
<td>Potential</td>
<td>kau pin-po, I may, am able to strike.</td>
</tr>
<tr>
<td>Continuative</td>
<td>kau po-dai, I can strike, I can be struck.</td>
</tr>
<tr>
<td>Passive</td>
<td>kau-mâi po, beats me, I am struck.</td>
</tr>
</tbody>
</table>
It must be remembered that the bare root-word, by itself, can, as explained in the introduction to the family, be used for any tense.

**Adverbs.**—Words perform the function of adverbs, just as they do those of other parts of speech. Most of them are compouds, and the meaning of the separate members is not always very clear. Examples are,—

- mū-nāi, time-now, then.
- khūn-mā-chūm, quick-come-swift, as soon as.
- nā-kān-mā, previous-place-time, as usual.
- mū-loū-kiū, ever, at any time.

The negative particles are bāu, and mā, not. The usual verb substantive is ă, be, but, with bālu, mī is used instead. In the third specimen we have also pāi, not, and pāi-mā, is not.

The Khamtī negatives are ā (pronounced ān or n) and mā. Shan has ām and mām. Siamese has nāi and mī.

As in other Indo-Chinese languages, the force of an adverb is most frequently obtained by compounding the word performing the function of a verb with some other word which gives it the necessary colour. Thus pāi, go, nāi, unexpectedness; pāi-nāi, (to) go unexpectedly. So many others.

**Prepositions and postpositions.**—The following are examples of the way in which words perform the functions of post- or pre-positions. They can all, as usual, perform other functions as required:—

- āk, outside; rūn āk, outside the house.
- bāi, on (or to put); khrīng bāi mān, on his body.
- kān-pā, place-side, towards; mān kān-pā, towards her.
- shū (cf. khāu), in (or to enter); nā-dīm shū, in the field.
- ān, before; ān kou-māi, before me.
- ān-nā, before-before, before; māi ān-nā, before thee.
- bāi-lāng, on-back, after; ā-nān bāi-lāng, after that.
- kā (or kāl) lāng, at-back, after; kā-lāng bāu bān nāi nām-nā, after not days now many, after a few days.
- kā-tāi, at below, under; kā-tāi ā-nān tun, under that tree.
- lāng, middle, between; khāng shāng, between both.
- pun, beyond; pun mūng jau, beyond a country far, a land far away.
- lūn, after; lūn-lāng, after back, afterwards.
- doī, with; doī hāng-shū, with harlots; kāu doī, with me; chūm-doī joined-with, with; khā-līk chūm-doī, amongst servants; doī-chūm kān-rīk-tūi, with friends.
- khāu, enter, in, into, on; nā-kīp khāu, into the field; tīn khāu, on on the feet; khāu shūn, into the compound; khāu mī, in the hand; khāu ā-nān rūn, in that house.
- nā, before; ān-nā (see above); khāng-nā, before, in the presence of.
- nā or mā, above, on; nā-rō, above the head, against; phā nā-rō, against Heaven; tūn-nū, on the tree; nā-lāng mān, on his back; nū dū, on the top of a hill; nā mū-lāng, on a horse.
Conjunctions.—The usual word for ‘and’ is chām or chāng. It is most often a copula between two phrases and then usually comes between the two. It, however, appears almost anywhere in a sentence. Examples are,—

mān-to pāi-bā, chām chām-doi bān-phā-lāng, he went, and associated with a man.
aυ-mā phā kū-bā-dī, nung-tāng phā khriṅ bāi mān chām, fetch the best robe, and put it on his body. Here chām is at the end of the second clause.
hū chām, and the cow. Here it is the second word in the clause.
shāng kuo bā-me ter chām phraiz-fun-shī, and (I went to see) if my cow had gone there. Here it is the penultimate word of the clause.
khu bā-bā ku ter chāng mē-fun hān nāng shāu, and they said I came there to see the younger sister. Here chāng is in the middle of a dependent clause, immediately preceding the word doing function as a verb.
tāl-bā mān nāng shāu ai lāp chāng mān bā, but also (chāng) he says to hide the disgrace of his younger sister.

Chām ... chām, means ‘both ... and’, as in kīn-kīn chām, kūt-bāi chām, they both consume, and lay by. In such cases chām is always at the end of each of the connected clauses.

Other words used with the meaning ‘and’ are,—
bā-ān, why-front, and.
pō, excess, and.
pōi-ān, and-before, and.
pōi-lūn-lāng, again-after-back, and, moreover.
The words used for ‘and’ in the cognate languages are.
Khāmu, ko.
Shān, tāng, ḫ, ḫo.
Siamese, ḫa, ḫo.

Other words used as conjunctions are,—
shāng, shāng-bā, if.
tā-bā, but.
chāng, indicates the apodosis of a conditional sentence.
chū-chāng-nāt, because, therefore.
tō-kā, nevertheless.
pū-nāng-nāt, on-account-of as this, in order that.

Interjections.—The only interjections which I have met in Āhom are ăi, suffixed to the vocative case and nik-chā, alas. Ăi is always written kā. It is a curious fact that the vocative particle is written irregularly in all the Northern Tai languages including Shān.

Order of words.—The statement that the order of words in a sentence is a characteristic peculiarity of the Tai forms of speech, and that, hence, the function which a word performs is dependent on its position in relation to other words, is only true, in full strictness, with regard to the modern languages of the group. In earlier times much greater freedom existed, and even to the present day, in Siamese, the object, although it usually follows the verb, sometimes precedes it.1

1 See F. W. K. Müller in Z. D. M. G. xlviii, 199. Compare Conradi, Eine Indochnasische Caesativ-denominative-Bildung, p. 64.
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It will thus not surprise us to find that, in Áhom, there are many exceptions to the general rules which will here be laid down. We have already seen that the most typical rule of all, viz., that the genitive and the adjective follow the noun on which they are dependent, has no few exceptions in the specimens, especially in the case of pronouns.

In a simple sentence, the order is subject, complement, copula.

Thus—

\[
\begin{array}{ccc}
\text{Subject.} & \text{Complement.} & \text{Copula.} \\
\hline
\text{i-ū sho-hám} & \text{āám} & \text{ā-koi} \\
\text{this complaint} & \text{false} & \text{has-been}, \text{ this complaint is false.}
\end{array}
\]

Similarly with an intransitive verb we have,—

\[
\begin{array}{ccc}
\text{Subject.} & \text{Predicate.} \\
\hline
\text{i-ū} & \text{luk-mán} & \text{tai-shí-jau} \\
\text{this} & \text{son} & \text{was-dead.}
\end{array}
\]

If with such verbs there are used other words implying an adverbial relation, these precede the verb and follow the subject. Thus,—

\[
\begin{array}{ccc}
\text{Subject.} & \text{Adverb.} & \text{Copula.} \\
\hline
\text{phú-āi luk-mán} & \text{nā-din sháí} & \text{ā-koi} \\
\text{The elder son} & \text{field} & \text{in} \text{was, the elder son was in the field.}
\end{array}
\]

\[
\begin{array}{ccc}
\text{Subject.} & \text{Adverb.} & \text{Verb.} \\
\hline
\text{po-mán-ko} & \text{rín āk mā} & \\
\text{the-father} & \text{house outside} & \text{came, the father came outside the house.}
\end{array}
\]

With transitive verbs, the usual order is subject, direct object, verb. Thus,—

\[
\begin{array}{ccc}
\text{Subject.} & \text{Direct Object.} & \text{Verb.} \\
\hline
\text{luk} & \text{ngā} & \text{pun mung jau khaū-ā-koi} \\
\text{son younger} & \text{beyond country far entered-has, the younger son entered a foreign country.}
\end{array}
\]

\[
\begin{array}{ccc}
\text{Subject.} & \text{Direct Object.} & \text{Verb.} \\
\hline
\text{mán-ko} & \text{tōng khráng-ling} & \text{ták-lú, ták-páng, kín-jau-o} \\
\text{He all property diminished, spent, eaten-had,}
\end{array}
\]

In one case, a pronoun in apposition to the subject is inserted between the verb and its tense suffix, viz.,—

\[
\begin{array}{ccc}
\text{Subject.} & \text{Direct Object.} & \text{Verb.} \\
\hline
\text{kín-phú-líng luk-mán sháng-kán} & \text{dai-mán-jau} & \\
\text{man-a} & \text{son two} & \text{possess-he-did, a man possessed two sons.}
\end{array}
\]

Sometimes, when the object is a complex one, the verb is inserted immediately after its principal member. Thus,—

\[
\begin{array}{ccc}
\text{Subject.} & \text{Direct Object.} & \text{Verb.} \\
\hline
\text{mán-ko} & \text{hūng nūn níng hit-mán hit-khún bā chām} & \\
\text{He sound heard (of) merriment rejoicing dancing and,}
\end{array}
\]

\[
\begin{array}{ccc}
\text{Subject.} & \text{Direct Object.} \\
\hline
\text{mán-ko} & \text{mān dai khūn-dī koi.} & \\
\text{He him get alive-well did, he got him alive and well.}
\end{array}
\]

Here, however, what we, under the influence of Aryan grammar, are compelled to call an
ÅHOM. ORDER OF WORDS.

adverb, is really a part of the verb. Dai-khūn-di is a compound verb meaning ‘to get alive and well’, and its perfect is dai-khūn-di-koi. This sentence again illustrates the difficulty of applying Aryan terminology to Indo-Chinese grammar.

When there is an indirect object so far as I can see, there is no rule except that the subject must come first. We can have,—

Subject. Indirect Object. Direct Object. Verb.
po-mān khan-khām-kulā phān-khām hāi, the father (to)-the-servants order gave,

the father gave order to the servants.

Subject. Direct Object. Verb. Indirect Object.
Hāi kūm-phā phān-khām hāi mān. That man order gave to-him.

Māi-kō kau bau hāi ān po-ngā-lūng, Thou to-me not gavest young goat-one,
thou gavest not to me one kid.

shāng-bā mān-kō thün tāng kip-khau, if he fill belly (with) husks of rice,

When the verb has a tense-suffix, and either the direct or indirect object follows the verb, then it precedes the suffix. The direct or indirect object never follows the suffix.

Thus,—

kau po mān lūk tāng khān kōl, I beat his son (with) many oudgel have,

I have beaten his son with many stripes.

māi-kō mān hāi-dāi phāk-lūng jau-o, Thou (to)-him give feast-one did,

thou gavest him a feast.

māi pomān hāi phāk-lūng hāi daun, Thy father give feast-one (to)-them did,

thy father gave them a feast.

Subject. Verb. Indirect Object.
Ān-nām lāt-khām Dhoni-rām lāu-kä pūlish. That word Dhoni-rām said (to)-the-police.

So, with intransitive verbs,—

Subject. Verb. Indirect Object. Suffix.
mān-kō khūn chām par-kā-mā bi-po-mān jau, he arise and go to-the-father did,

he arose and went to his father.
It will thus be seen that the only general rule which we can frame is that the verbal suffix almost always comes at the end of the sentence or clause. There are only one or two exceptions, e.g., in II, 3, to this rule.

When the tense is formed by a particle preceding the verb, as in the future with ți, we have,—

<table>
<thead>
<tr>
<th>Particle</th>
<th>Subject</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>ți</td>
<td>kā-nai</td>
<td>kau-ko</td>
</tr>
<tr>
<td>Will</td>
<td>now</td>
<td>I</td>
</tr>
<tr>
<td>arise, I will arise.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Here the principle is the same, except that the particle (as it precedes) is the first word in the sentence instead of the last. As this, however, is the only example of a future with ți in the specimens, we are not justified in making a general rule.

When the Direct Object is a sentence, e.g., after a verb of saying, it follows the verb, and even the suffix. Thus,—

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Indirect Object</th>
<th>Direct Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>lāk</td>
<td>ngī</td>
<td>lāi-khām</td>
<td>po-mān,</td>
</tr>
<tr>
<td>son</td>
<td>younger</td>
<td>said</td>
<td>(to)-the-father,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>'po aī, etc.'</td>
</tr>
<tr>
<td>The younger son said to the father, 'O father, etc.'</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Subject</td>
<td>Indirect Object</td>
<td>Verb</td>
<td>Direct Object</td>
</tr>
<tr>
<td>mān-ko</td>
<td>mān</td>
<td>bō-jau,</td>
<td>'lāk aī, etc.'</td>
</tr>
<tr>
<td>he</td>
<td></td>
<td>said,</td>
<td>'son O, etc.'</td>
</tr>
<tr>
<td>Subject</td>
<td>Verb</td>
<td>Indirect Object</td>
<td>Adverb</td>
</tr>
<tr>
<td>mān-ko</td>
<td>lat-khām-lau</td>
<td>po-mān</td>
<td>phān fāk,</td>
</tr>
<tr>
<td>he said (to)-the-father (in-) sorrow great, 'how many years, etc.'</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Subject</td>
<td>Direct Object</td>
<td>Verb</td>
<td>Direct Object</td>
</tr>
<tr>
<td>māi-kō</td>
<td>kau</td>
<td>aī-rōp-dāi-māng.</td>
<td></td>
</tr>
<tr>
<td>thou</td>
<td></td>
<td>take.</td>
<td></td>
</tr>
<tr>
<td>Subject</td>
<td>Direct Object</td>
<td>Verb</td>
<td>Direct Object</td>
</tr>
<tr>
<td>māi</td>
<td>khā-lik</td>
<td>bāi-chām-dṑń</td>
<td>keep-with,</td>
</tr>
<tr>
<td>thou</td>
<td>servant</td>
<td></td>
<td></td>
</tr>
<tr>
<td>keep (me) with (thy) servants.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Verb</td>
<td>Direct Object</td>
<td>Verb</td>
<td>Direct Object</td>
</tr>
<tr>
<td>aū-mā'</td>
<td>phā</td>
<td>wung-tāng</td>
<td>phā</td>
</tr>
<tr>
<td>bring robe place robe body-on-his</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bring a robe, and place it on his body.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The following are examples of interrogative sentences:—

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Subject</th>
<th>Direct Object</th>
<th>Verb</th>
<th>Direct Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kāu po-mān rīn</td>
<td>khā-lik</td>
<td>khā-shāng</td>
<td>phāu kām-phring</td>
<td>dāi</td>
</tr>
<tr>
<td>My father house male-servants female-servants how-many possess rice,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>how many male and female servants in my father's house possess rice.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adverb</td>
<td>Subject</td>
<td>Direct Object</td>
<td>Verb</td>
<td></td>
</tr>
<tr>
<td>kō-shāng pī mū mūn nāi</td>
<td>kau-ko</td>
<td>māi</td>
<td>hāi-bōt-ā</td>
<td></td>
</tr>
<tr>
<td>what year time past-time now I thee serving-am,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| for how many years am I serving thee,
AHOM. ORDER OF WORDS.

Introductory words, such as those that perform the functions of adverbs of time and place, or of conjunctions, usually stand at the beginning of the sentence. Examples are unnecessary.

An infinitive of purpose follows the verb on which it is dependent. Thus,

\[\text{kao bau pai-kä lak.}\]
I not went to-steal.

\[\text{kao phrai-kä khan shun män nā-kān-mā hān-dā.}\]
I went into compound his as-usual to-see-carefully.

\[\text{kao pai-kä lak māk-mo-māng.}\]
I went to-steal mangoes.

In Khāmti, the order of words in a direct sentence is Subject, Direct Object, Indirect Object, Verb. In interrogative sentences the Indirect Object precedes the Direct. Interrogative pronouns rarely stand first in a sentence. Adverbs generally follow the verb (i.e., really form compounds with it). Adverbs of time usually precede the verb.

In Shān, the Subject usually precedes the verb (except when emphasis requires otherwise). The Direct Object may either precede or follow the verb. The Dative case (Indirect Object) without a particle follows the verb. If it has the dative particle it follows the Direct Object. The Ablative usually follows the verb.

So also Adverbs usually follow the verb, but adverbs of time precede it as in Khāmti.

In Siamese the Subject precedes the verb, and the Direct Object usually (but not always) follows it.

We have seen above that in Ahom the Subject almost always precedes the verb, and that both the Direct Object and the Indirect Object may either follow or precede the verb, but must always (or nearly so) precede any particle of tense which follows the verb. Similarly the subject seems to follow any particle of tense which precedes the verb. In one instance which occurs of the Indirect Object taking the prefixed particle of the dative case, it follows the verb. That is given above, but in the only other instance which occurs (if po kao pai-hā-mā, I will go to my father), it actually precedes the subject.

There remains the consideration of the mutual collocation of words in the subordinate members of a sentence. This has already been dealt with. We have seen that the genitive usually follows the word on which it is dependent, and that the adjective follows the word which it qualifies. To the latter there is one exception in the specimens, beside several cases of adjectival pronouns preceding the nouns which they define. As regards the genitive following the noun which governs it, there are numerous exceptions, especially in the case of pronouns.

It is a universal rule that the genitive follows the word on which it is dependent, and the adjective follows the word it qualifies in all the modern Shān languages. The only exceptions are adjectives borrowed from Pali, an Aryan language, which follow the Aryan custom of preceding.

The position of the conjunction čhām, and, has been dealt with at length under the head of conjunctions. In Shān, conjunctions are placed at the beginning of the members of a sentence which they unite with other preceding members. So also in Khāmti, but when ko, and, is used to mean ‘also’, it is put after the noun to which it refers.

The following three specimens of Ahom consist of (1) the Parable of the Prodigal Son, translated by Babu Golab Chandra Barua; (2) a translation of the statement of an accused person, made by the same gentleman; and (3) an Ahom account of the Cosmogony of the universe taken from the sixth volume of the Journal of the Asiatic Society of Bengal.
SIAMESE-CHINESE FAMILY.  
TAI GROUP.  
AHOM.  
SPECIMEN I.  

(DISTRICT LAKHIMPUR.)  

(Babu Golab Chandra Barua, 1899.)  

[Partial text not legible]
TRANSLITERATION AND TRANSLATION.

Kön phù-1 luk mán 2-kön dai-màn-jau. Pói luk ngi
Kuôn phû-lông shâng-kun
Person male-one son two-person possess-he-did. And son younger
lát khâm po-mân, ‘po hû, dai khâng ling jân-shû haû-aû-dái
said word (to)-father, ‘father O. possess large-property small-property-and-cattle ask-wish give-take-possess
pân mû kâng 2 pi kai pi náng’. Pói po-mân pân-kân
khâm shâng divide thou middle (i.e. between) two brother elder brother younger'. And this-father divide-begin
âng-lâi khâm ling kâng 2 pi náng jau.
khrâng khâm shâng all large-property small-property-and-cattle between two elder-brother younger-brother did.
Pói kâ-lâng baw
And at-back (i.e. after) not
5. bân nai nám-nâ luk ngi tâng khâm ling aû-dái pâi-kâ
khâng days now many-many son younger all large-property small-property-and-cattle take-possess go-did
pun mûng jau khâu-û-koi. Mân-kô luk lan ü-kîn
beyond country distant entered-in. He liquid spirit take-out
châm kun-mi bâng doiû-kân pû-kân tâng khâm
khrâng and person-female harlot with-begin accompany-mutually (copulate) all large-property
ling rai-dai
small-property-and-cattle loose-possess
jau. Phâi-nai mân-kô tâng khâm ling tàk-lu
Phrâi khrâng did. When he all large-property small-property-and-cattle become-diminished
tàk-pâng become-ruined (i.e. spent)
kin-jau-o, tit châm haû mûng-hân tàk-ip-tâk
כט 에ונ-לא, there and that country-village become-fatigue-ruin.
10. རུ་བོ་གནོན་ཤིན་པོ་གཞུང་བོ་ཉིད་ཐོང་བོ་མེད་པ་པོར་བོ་མཐོང་བསྟན་
    ཞེས་པར་བོ་ཤིན་པོ་བོ་ཉིད་ཐོང་བོ་མེད་པ་པོར་བོ་མཐོང་
    སྟན་པ་མེད་པ་པོར་བོ་ཉིད་ཐོང་བོ་མེད་པ་པོར་བོ་
    སྟན་པ་མེད་པ་པོར་བོ་ཉིད་ཐོང་བོ་མེད་པ་པོར་བོ་
    སྟན་པ་མེད་པ་པོར་བོ་ཉིད་ཐོང་བོ་མེད་པ་པོར་བོ་

15. རུ་བོ་གནོན་ཤིན་པོ་གཞུང་བོ་ཉིད་ཐོང་བོ་མེད་པ་པོར་བོ་
    སྟན་པ་མེད་པ་པོར་བོ་ཉིད་ཐོང་བོ་མེད་པ་པོར་བོ་
    སྟན་པ་མེད་པ་པོར་བོ་ཉིད་ཐོང་བོ་མེད་པ་པོར་བོ་
    སྟན་པ་མེད་པ་པོར་བོ་ཉིད་ཐོང་བོ་མེད་པ་པོར་བོ་
    སྟན་པ་མེད་པ་པོར་བོ་ཉིད་ཐོང་བོ་མེད་པ་པོར་བོ་
    སྟན་པ་མེད་པ་པོར་བོ་ཉིད་ཐོང་བོ་མེད་པ་པོར་བོ་
    སྟན་པ་མེད་པ་པོར་བོ་ཉིད་ཐོང་བོ་མེད་པ་པོར་བོ་

20. རུ་བོ་གནོན་ཤིན་པོ་གཞུང་བོ་ཉིད་ཐོང་བོ་མེད་པ་པོར་བོ་
    སྟན་པ་མེད་པ་པོར་བོ་ཉིད་ཐོང་བོ་མེད་པ་པོར་བོ་
    སྟན་པ་མེད་པ་པོར་བོ་ཉིད་ཐོང་བོ་མེད་པ་པོར་བོ་
    སྟན་པ་མེད་པ་པོར་བོ་ཉིད་ཐོང་བོ་མེད་པ་པོར་བོ་
    སྟན་པ་མེད་པ་པོར་བོ་ཉིད་ཐོང་བོ་མེད་པ་པོར་བོ་
    སྟན་པ་མེད་པ་པོར་བོ་ཉིད་ཐོང་བོ་མེད་པ་པོར་བོ་
    སྟན་པ་མེད་པ་པོར་བོ་ཉིད་ཐོང་བོ་མེད་པ་པོར་བོ་
    སྟན་པ་མེད་པ་པོར་བོ་ཉིད་ཐོང་བོ་མེད་པ་པོར་བོ་
10. Ak-jau, mān-ko phū phān jau. Poi lun-lāng mān-ko
aris-đid, (to) mān-ko (on) poverty did. Again after-back (then) he
pāi-kā, chām chām-đoi]* kūn phū-1 haū mān-ko mān-ko Haū
gūn tāng phān-khām haū mān mā like phān nā-kip khau haū-
pārāi, person male order-word gave (to) him some field-plot into cause-
-oī-kīn-kīn; mān chāng uff-chan-īng shāng-bā mān-ko
klen; uy-chan-īng mān-ko
klen; he would gladness mind-see.
-tīn tāng kīp-khau pān-kā mū haū-kīn-kīn; phān (sic) bāw
klen; phān bāw
fill belly husk-(of) rice which (to) swine cause-eat-drink; anyone not
jāng-haū-dāi. Poi Poi
kān give-possess. And
15. phān-nai mān-ko dip-dī-jau, mān bū, 'kāw po-mān rūn khū-
phān-dīp, 'kān phān dip, 'kān when he alive-well-was, he said, 'my father's house servant-
like khū-nāng phān kūn-phīng dāi khau kīn kīn chām hūp-bāi-chām,
phān kūn-phīng kān hūp-bāi-chām,
mal servant-female what person-male female possesses rice eat drink and
called-place also,
pōi kāw-ko kān tā-shī dit kāng tāng. Tī kā nai kāw-ko khūn chām,
kaun det kūn tāng. kān
and I dying (from) pressure within belly. Will at here (now) I arise and,
tī po kāw pāi-kā-nā chām, kāw lāt-khām lau mān chām, "po hā, kān
kān hām, hām chām, aī, to father of me go-go-will and, I say-word speak (to) him and, "father O,
kāw-ko phit phā nā rō chām, mān ān-nā chām; poi kāw-ko bāw-
kān be-ku
šin (and) sky above head and, thou presence before and; and I not
20. mī jāk bā luc-mān māi: mān-ko kāw aū-rāp-dāi-nāng
am worthy (to) call son (of) thee; thou me take-blind-possess continue
chām māi khī-lik bāi chām doi." Poi mān-ko khūn chām pāi-kā-mā
and thou servant-male place join(ed) with." And he arises and go-go-some
tī po-mān jau. Tā-bā phān-nai mān-ko ū tāng ni jau, mān
tī po father did. But when he was real distant (was), him
po-mān mān hān-jau chām, rāk-kān chām, khān pai mū kāt kāh
father (of) him son did and, compassion feel didn't and, quick go-(did) with hand embrace neck
chhum-kān-jau. Poi luk-mān-ko mān bū, 'po hā, kāw-ko phit
kān
kīs-begin-did. And (the) son (of) him said, 'father O. I sin(ned)
25. Do cii ko seie in n>Jhb in J> in J> in n>Jhb thia n>o J> in n>Jhb
    in n>Jhb in J> in J> in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jhb in n>Jh
25.פן nó rò châm màn án-nà; poi-ān kàw-ko jàk bàw-mì bà
sky above head and thy presence-fore; and I worthy nobam (to-)call
màu luk-màn.' Poi po-màn khan-khâm-kulà phàn-khâm hau, ‘nà mì
(of) than (the)-son.' And (the)-father (plural) servant order-word gave, 'take some
phà khit-bà-di; nung-tàng phà khing bai-màn châm; poi nung-tàng
ken khring
robe very-called-good; put-on-place robe body on-his and; and put-on-place
niu chà-ràp-chàp-khàp-hài; poi nung-tàng kháp tìn khau. Poi mì,
(on-)finger jewel-blind-pare-round-place; and put-on-place shoe foot on. And come,
raw kín klin, châm hit-màn hit-khùn. Chú-châng-nài i-ū
raw khrin, we eat drink, and do-merriment do-playing. Because this
30. luk-màn tai-shí jau, bā-ān poi dip-di-koi; mān châm rai-
dip
son died-having-was, and again alive-well-had-become; he and loans-
dai, châng-nài dai châm.' Bā-ān khan tâng-lai hit-màn hit-khùn-
possess, present-time-now got and.' And they all all do-merriment do-playing-
dau-o.
done-had.

Ti-nài phû-ai luk-màn nà-dìn shaû ū-koi.
Place-this (now) male-older son field-land enter been-ha.
Bā-ān màn-ko pàk mì, mì-thûng phàng rûn, màn-ko
And he back came, come-arrive near house, he
35. hung ngûn hit-màn hit-khùn k̃̄ch châm. Poi-ān mân-ko rik
again sound hear do-merriment do-playing dancing and. And he called
phû-1 kha-li-khau thám-khâm-rò, ‘kà-štàng khan-màn bû-khàm-
làng
male-one servant male-young-man ask-word-know, 'what (pl.) merriment mean-word
o?' Bā-ān mân-ko bû-mân-jau, 'maû nàng-màn mî-
(question)?' And he say-to-him-did, 'thîy younger-brother come-
û-koi; màû po-màn hau phûk-1 khan jau, chû-châng-nài
been-ha; thy father give feast-one (to-)them did, because
mân-ko mân dà khûn (for khûn)-di koi.' Bā-ān mân-ko thuû
khûn
he him got very-well ha.' And he very
40. shaû dît; mân-ko rûn bûw mû-khau. Chû-châng-nài po-
det bau
(in-) mind both; he (into-) house not come-enter(ed). Therefore (the-)father
mân-ko rûn āk mì luk-pì-ai ràng rik-mì, ‘khan rûn jû.’
house outside came, son-year-first-born address(ed) call-come, enter house live.
TAI GROUP.

45. 

50. 

55. 

60. 

65. 

70.
45. kaú mo-ña-goń báw hān án pëng-gā-l pü-nàng-nai
kaú báw hān lūng
(to)-me ñe ever not gavest young goat-one, in-order-that
kaú pin hit-mūn hit-khūn doíñ chàm käw kūn-rīk-tāi.
kaú kaú kaú.
I (may)-be doing-merriment doing-playing with together my person-relation-playmate.
Tū-bā khān-mū-khām i-ū lūk mān mū-thūng-chām pān-kū lūk-
But so-soon-as this son (of-) thee come-arrive which son
-ko raí-dái mān tāng-lái khām khāng ling kūn
lour-poman(ad) thy all-all gold large-property small-property-and-cattle ate
klen doíñ
bāng-shaú mān-ko mān hān-dái phāk-l jau-o.' Bā-án mān-
lūng
harlot-young-women then (to-) him gavo-person feast-one done-had.' And be
50. -ko mān bā-jau, 'lūk hā, mān-ko kāw doíñ kū-mū-kū-
(to)-him say-did, 'son O, thou me with every-time-every-
bān jū-kol; poi-án kāw tāng-lái khāng ling khāw
day lived-hast; and (of-) me all-all great-property small-property-and-cattle then
kūn kūn kūn
mañ-ko dai
thou possessed
chàm koi. Māñ hān-dái di jau pü-nàng-nai rāw-ko hit-mūn
also hast. It see-got (possess) good very that we do-merriment
hit-khūn ā chaú koi, chū-chāng-nai i-ū nāng mān tai-jau,
de-playing been (in-) hast have, because this younger-brother (of-) thee die-did,
poi dip-di-kol; bā-án raí-dái-jau, poi-án nai dai-jau.'
dip
again alive-well-has-(become); and lour-poman-was, and now got-was.'
[No. 2.]

SIAMESE-CHINESE FAMILY.

Tai Group.

Ahom.

Specimen II.

(District Sibsagar.)

(Baba Golab Chandra Barua, 1899.)

[No. 2.]
SIAMESE-CHINESE FAMILY.

AHOM.

SPECIMEN II.

(DISTRICT SIBSAGAR.)

TRANSLITERATION AND TRANSLATION.

I-ū sho-khām fām ū-koi. Kāw bāw pai-kā lāk phau (sic) khāng
Kau ban phurai khāng
This complaint-word false been-has. I not go-idi (to-)steal any small-property
ling-mai
mān rūn. Sho-khām khaun ān ū. Kāw rai-dai kāw hū-me pān-kū
Kau kau
(at-)his house. Complaint-word those (those) words (truth) are. I loss-posess my cow-female which
kāw khān-jau luk-tām Dhoni-rām rū (for rū) pl-1 jau. Hū chām kau
kūn lāng
I buy-did from Dhoni-rām before year-one ago. Cow and
shē-ko kāw-māi khīñ bai chām shaū-hing-jau-o phai mān kāw chau rūn kau kūn
kē-nū phrai kau
though me-by much watching also use-does bad go her former owner(s) house
every-time every-day; I and possess-did go take-come cow-female each-time many.
Sā-bān
Dhoni-rām, kāw-kā pai-kā tī mān rūn hān chām shāṅg-hū kāw hū-
(hy-)Dhoni-rām, I go-idi to hū house (to) see and if my cow-
me tī chām pai-kā-jau. Ā-nān bai-lāng bān-tāk pin-
tet female there and go-go-idi. That on-back (i.e. after) all was.
jau. Kāw phai-kā khau shun mān nā-kān-mū hān-dā shāṅg kāw hū-
Kau phrai
I go-idi into compound (of-)hūn before-place-time (to-)see-carefully if my cow-
me tī chām phai-jau-shī. Chiu pin-koi mūn-nai mān shaū nāng-xūng
tet phrai
-female there and gone-bad. So happened time-thing (i.e. then) his young-woman younger-sister
q 2
10. quod si --- omnis servatur et dicitur: si quae in tunc
an etiam interficiantur. Sed si quae in tunc non
sunt, etiam interficiantur. Nam quae inter se
habent, non interficientur. Sed quae inter se
non habent, interficientur. Quae autem in tunc
sunt, etiam interficientur. Quae autem in tunc
non sunt, interficientur. Quae autem in tunc
sunt, etiam interficientur. Quae autem in tunc
non sunt, interficientur.

15. nisi quod si --- omnis servatur et dicitur: si quae inter se
habent, non interficientur. Sed quae inter se
non habent, interficientur. Quae autem in tunc
sunt, etiam interficientur. Quae autem in tunc
non sunt, interficientur. Quae autem in tunc
sunt, etiam interficientur. Quae autem in tunc
non sunt, interficientur.
FREE TRANSLATION OF THE FOREGOING.

This case is false. I did not go to steal anything at his house. The facts are these. I missed my cow which I had bought from Dhanirām a year ago. The cow, though carefully kept by me, used to visit her former owner's house very often, and I had to go and fetch her several times. On the day referred to by Dhanirām I went to his house to see if my cow had gone there. That was after sunset. I walked through his bari as usual to see whether my cow was straying there. (It so happened) that at that time his sister Mālati, a grown-up girl of 18 years, came to the bari with a water-pot in her hand. It was then nearly dark. She saw me unexpectedly going towards her though I myself had not noticed her. She got frightened and screamed as if she thought I was a ghost. The people of the house, including Dhanirām, came and seized me, saying that I had come there to visit the girl. That was the story Dhanirām told to the police, but in the Court in order to hide the shame of his sister he gives out that I was stealing his mangoes and that Mālati saw me first on the tree.
The following Ahom account of the creation of the world is taken from the sixth volume of the Journal of the Bengal Asiatic Society. The original, in the Ahom character, is given on plate VI of that volume, but is so incorrect that a satisfactory reproduction is impossible. A transliteration and translation by Major F. Jenkins is given on pp. 980 and ff. of the same volume, on which the following is based.

The extract is interesting, but possesses many points of difficulty, some of which I have failed to elucidate in a manner satisfactory to myself. The order of the words is quite abnormal,—the subject frequently coming at the end of the sentence.

[No. 3.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

AHOM.

SPECIMEN III.

AN AHOM COSMOGONY.

Pin-nang ji-mū tān-ko' tāu phā pai mī din.
Be-thus beginning-time confused bottom heaven not be earth.
Mī mū lūp-din mūng shū tāu.
Not be island-land land (?) or below.
Lai-čhān kup-kup mai tīm mūng tō-jau.
Many-fold layer-layer tree fill country establish-was.
Tān-kā khrung phā phraū pai-mī nāng hit chau.
All-all frost sky any not-be sit do master.

Division-division jungle quiet-quiet (?) .
Kāng-to ai-muī (muy)- dai-oi-ńū tē-jau.
(?) Collect vapour-frost possess-feed-forest establish-was.
Khăn (for khăn)-to jaū kau lāk pin phā.
Word-only filament spider transform become God.
Nā ring bā-chū-mūng ti pūn tē-jau.
Thick thousand fathom-league-country place world establish-was.
Tūn-lān jū mū poi jū bān.
Afterwards-after remain time again remain day.

God consider-say know become Brahmā.
Bau rō phī-daī phān mūn haút pin-dai.
Not know god-devo order him give become-possess.
Khīk (khen) klōng rau nāng phrūng.
Remain middle in-the-air like-sohāt a-honey-comb.
Pa min tān-kā mūng rām.
On-account-of that all-all country confused.
Phraū pai nāng hit chāng.
Anyone not sit do umbrella.
15.  Kham (for kham)-to  jai  kau lak pin pha.
    Word-only  filament  spider transform  become  God.
Kam phra phuk rang mang.
Mass rock white uphold land.
Lai lap ti pun to-jau.
Many island place world establish-was.
Kham-to man poi jun pin pha.
Word-only he again pattern become God.
Rang lup man kham koj lung pin man khrai.
Thousand smear Brahmda gold only one became Brahmda egg.

20. Pha pin phe nai din.
    God become pervade now earth.
Klim-klim ak shing (sheng) ngau.
Brightness-brightness come-out ray light.
Khlih(khen) klakg rau nang pruing.
Remain middle in-the-air like-what a-honeycomb.

FREE TRANSLATION OF THE FOREGOING.

1. Thus was it in the beginning time, chaos below (and) in heaven. Earth was not.
2. There was not island-land or earth below.
3. Trees filled the earth in manifold layers.
4. All was frozen. Over the heavens no lord sat.
5. In each division (i.e. everywhere), the jungle was still and quiet.
6. The forests fed upon the (?) collected fogs and frosts.
7. God, by his word alone, became transformed (and created the universe) like the thread of a spider (i.e. as a spider spins his web).
8. In the world was a country a thousand fathoms and leagues thick.
9. Thereafter He remained (at rest) for a time, and again remained at rest for days.
10. God knew, and considered, and said, 'Let Brahmda be created.'
11. I know not (what) god or what deity (gave) the order, (but) He gave him (to us, and we) received him.
12. (Brahmda) remained unsupported in the air like a honeycomb.
13. Therefore all the world was chaos.
14. No umbrella-bearing (king) was seated (over the earth).
15. God, by his word only, became transformed (and created the universe) as a spider spins his web.
16. A mass of white rock (i.e., Mount Meru) sustains the earth.
17. There are in the world many islands.
18. Again, by his word only, God became a pattern (upon which he had determined).
19. Only one Brahmda, (who was like) a golden egg, became a thousand gilded Brahmdas.
20. He became God, and now pervades the earth.
21. The rays of light that proceed from him are glorious.
22. He remained unsupported in the air like a honeycomb.

* To-jau, literally, was established, is used throughout this specimen to indicate past time, as if it was jau alone.
Vocabulary.

The following Vocabulary contains all the Ahom words which I have been able to collect. It includes every word in the specimens and list of words, and also those in Hodgson’s essay on the aborigines of the North-East Frontier. There are also some others.

The roman numerals (I, II, and III) refer to the numbers of the specimens. The arabic numbers following them refer to the lines of each specimen. Arabic numerals not preceded by a roman one refer to the numbers in the list of words. Vocabularies depending solely on the authority of Hodgson are marked with the letter H. ‘Sh.’ means ‘Shān’; ‘Kh.’ = ‘Khāmī.’

$q$, wide; $q$-läng, wide-power, God, 60.
$a$, in a-nān, that, q. v.
$āi$, suffix of vocative; po-āi, O father, I, 2, 18, 24; luk-āi, O son, I, 50. Always written as if it was hā.
$āi$ (Sh. the same), vapour, fog, III, 6.
$āi$, first-born; phū-āi, male first-born, I, 33; luk-āi, child-year-first-born, eldest son, I, 41.
$āi$ (Sh. the same), shame, disgrace, II, 16.
$āk$ (Sh. the same), to go or come out, appear; rise, arise, I, 10; III, 21; outside; ak mā, to come outside; II, 14; rūn āk mā, came out of the house, I, 41.
ān (Sh. the same), a diminutive ending; tū-ān, a boy, 159; young, ān po-ngā, a young goat, a kid, I, 45.
ān (Sh. ān, to precede), first; hān-jaun-ān, saw (me) first, II, 18.
ān, before, in front (cf. ān); ān hau-nā, before me, 238; mā ān-nā, before thee (nā also means before), I, 19, 25; bā-ān (why-front), and, I, 30, 31, 34, 37, 39, 42, 49; poi-ān, and, see poi, I, 25, 35, 51, 54.
ān, a saddle, 226, 227.
ā-nān (Sh. ān-nān, Kh. ā-nān), that, II, 7, 15 (ān-nān); 230, 232, 233, 240.
ān-nān, see ā-nān.
āū (Sh. āw), to take, 235; āū-daū, to take-possess, to fetch, I, 2; collect, I, 5; hāū-āū-daū, to fetch and give, I, 2; āū-hūn, to take and eat (or drink), I, 6; āū-rōp-daū, to take-bind-have, to make (me thy servant), I, 20; āū-mā, to take and come, to bring, I, 26; II, 5; āū mā, to take a female, to marry, 225; kōn-śā̄ . . . . , āū, to buy, 240; sometimes spelt āw, as in Shān, e.g., II, 5.
āw-chau (Sh. āw), an uncle, the younger brother of a father.
bā, why?, 94; bā-ān (why in front), and, I, 30, 31, 34, 37, 39, 42, 49, 54; shāng-bā (Kh. shang-wā), if, I, 13; II, 6, 13; tū-bā (Kh. to-wā), but, I, 22; II, 16; 96 (with tū-bā, pr. tū-bā, as an alternative spelling).
bā (Sh. wā), a fathom, four cubits, III, 8.
bā (Kh. and Sh. wā), to say; bā, he said, I, 15, 24 (bā); he says, II, 17; jāk-bā, worthy to be called, I, 20; jāk bāw (bau)-mā bā, am not worthy to be called, I, 25; kiā (hem)-bā-dē, very-called-good, that which is called very good, the best, I, 27; bā-nān-jau, said to him, I, 37; bā-jaun, said, I, 50; bā-bān, said day, on the day referred to, II, 5; khun bā-bā, they said, II, 15.
bōi (Kh. and Sh. wae), to place; bai-shē, put (imperative), 227; bai châm doth, place (me) together with (thy servants), I, 21; hup-bōi, to lay by, store, I, 16; chā-rip-chāp-khāp-bai, jewel-bind-pure-round-place, a finger-ring, I, 25; khāt- bai-shē, bind (imperat.), 236; bai, watching, taking care of, II, 4; bai, on; khriing bai mān, on his body, I, 27; bai-lāng, on-back, after, II, 7.

bōk (Sh. wāk or māk, to announce), to mean, I, 36; to speak, tell (H.).
bān (Kh., Sh. and Siamese wān), a day, I, 5; III, 9; the sun, 62; kā-mū-kū-bān, every time every day, always, I, 51; frequently, II, 8; bā-bān, the said day, on the day referred to, II, 5; bān-tuk, sun fall, sunset, II, 7.
bōt (Kh. mān, Sh. mān, wān, Siamese bān), a village; khām-bān-gōo, that country village, in that land, I, 9; bān-chām, of (belonging to) the village, 241.
bāng, a harlot, I, 49; kō-āi-bāng, person-female-harlot, I, 7.
bau (Sh. wān or māw), a young unmarried man; kō-līk-bau, servant male youngman, a servant, I, 36.

bōi (Kh. and Sh. mōi), a leaf (H.).

bān (bau), negative particle, I, 40, 44, 45; II, 1; III, 11; kō-lāng bau bān nāl mān nā, after not day now many very, after a few days, I, 4; ghrāi-bau, anyone-not, no one, I, 14; the negative verb substantive is bau-mā, am-not, I, 19, 25; cf. bō-khrīn.

bōk (Kh. and Sh. māk), a flower (H.).

bōi, to serve; hēl-bōi-ū, (I) do-serve-am, I am serving, I, 43.
bū, not (H.).

bō-khrīn, no, 99; khrīn means ‘yes’.

chā (Siamese chū; the Shān is kōi), paid, 129, 131; mā-chē, alas, 100.

chām, and, 95; usually as a copula between phrases; in such cases it most often precedes the second member, as in I, 7, 11, 21 bis, 25, 29; II, 13, 14, 17; 236; sometimes used elsewhere in the second member, as if it were an exclamative, as in I, 37 (end of sentence), 35 (suffixed to second of two words); II, 3 (second word), 5 (ditt), 6 (end of clause), 9 (penultimate word), 11 (second word), 15 (written chāng, middle of clause, preceding verb); may be best translated ‘also’ in I, 52 (penultimate); II, 7 (chāng, penultimate), 16, (chāng, middle of sentence). chām . . . . . . . . chām, both . . . . . . and, the word being placed at the end of each clause, I, 16, 17, 18, 19, 28; in I, 30, we have mān chām rāi-dāi, chām-nāi dāi chām, he on the one hand was lost, but on the other hand was found. As seen in some of the above examples, the word is occasionally written chāng.

chām, said to mean ‘swift’ in the compound khān-mā-chām, quickly come swift, i.e., as soon as, I, 47. The same word is repeated in the same sentence after the verb, apparently pleonastically; khān-mā-chām zā-lāk mái mā-thūng-chām, as soon as this thy son arrived; in Kh. mā chām means ‘soon’; possibly the second chām is the same as the Sh. chāng, the sign of the conjunctive particle (having arrived). Compare, however, chāng, the particle of present time.

chām, in ki-chām, how many ?, 223. Cf. chān.
chăm, in bân-chăm, of or belonging to a village (bân), 341.
chăm (Sh. châm, to be near), vicinity, company; châm-doàn, joined with, living with, living with I, 11, 21; doàn châm, together with, I, 46, preceding the noun it governs.
chân (Sh. the same), a layer, a fold; lai-chân, manifold, III, 3. Evidently the same as châm in kì-châm above. In the third specimen final m is regularly written n. Cf. khôn.
chàng, the same as châm, and, q.v.
chàng (Kh. and Sh. the same), an elephant (H.).
chàng (Sh. the same), a verbal particle denoting present time; chàng-nâi, now, I, 31.
chàng (Kh. kâ-chàng), a conditional particle, used to denote the apodosis of a conditional sentence, with shàng-bâ, if, I, 13; châ-chàng-nâi, because, therefore, see châ.
chàng (Kh. and Sh. the same), an umbrella: hit chàng, to do umbrella, to be a king.
châp, said to mean 'pure' in chê-râp-châp-kâp-bai, a finger-ring, I, 28, see chî.
The Kh. and Sh., however, for a finger-ring is lâk-châp, which is borrowed directly from Burmese.
chân (Sh. châm), a master, owner, II, 4; III, 4.
chau, in aus-chau, an uncle, 225, see aus.
châi (Kh. and Sh. châi, Siamese châi), mind, heart, I, 13, 40; wî(uy)-châi-plâng, gladness mind clear, i.e., he would fail, I, 13; hît-mên hit-khûn â châi koi, have (â-koi) rejoiced in heart (châi), I, 53.
chê, cold (H.). (Hodgson writes this kheu.)
chêng, handsome (H.). (Hodgson writes this khyeng.)
chî, a jewel, precious stone; chê-râp-chê-kâp-bai (Kh. and Sh. lâk-châp), jewel bind pure round place, a finger-ring, I, 28.
chit (pronounced chot) (Kh., Sh. and Siamese the same), numeral, seven.
chû (Kh. the same), a name; II, 10; 220.
chû, a measure of length, a yôjâna or league, III, 8.
chû-chàng-nâi, because, I, 29, 38, 53; therefore, I, 40; the component parts are said to be chû, a long time; chàng, a scale; nâi, now. There is a word châng used as a conditional particle.
châm (borrowed word), a kiss, I, 24.
chut, little (H.).
đâ, to strike (H.).
dài (Kh. nai, Sh. lat), to get, obtain, I, 31, 39, 54; to possess, I, 1, 2, 16, 51; III, 6, 11; to be compelled, obliged, to have to do a thing; đa-jau-pai, was obliged to go, II, 5; very common as the second member of a compound verb, e.g., aî-dài, to fetch, I, 2; to collect, I, 5; aî-râp-dài, to take bind have to make (a person a servant), I, 20; hau-dài, to give out and out, I, 12, 49; rai-dài, actively, to lose, I, 7, 45; I, 2; passively, to be lost, I, 30, 54; this compound also means 'to die'; hàn-dài, to see get, to seem, appear, I, 52; in the last example it forms a potential compound, and is the regular auxiliary for that purpose.
đá (Kh. nâm, Siamese dâm), black (H.).
dâng (Kh. hû nang), the nose, 84.
dâu (Kh. nû, Sh. lan, Siamese dau), a star, 64.
dâu (? a corruption of dêau), a god, III, 11.
dây (pronounced deny) (Kh. the same), red (H.).
dê (Kh. nâi, Sh. lê, Siamese dê), good, I, 52; 132; kûn dê phù lương, person good male one, a good man, 119—127; kûn dê nai lương, a good woman, 123, 130; dê-dê, alive and well, I, 15, 30, 54; kêu (khêu) dê luh, better than, 133; kêu dê nâm, kêu dê nâm nâm, or kêu dê lăng nâm, best, 134; khêu = more; luh = from; nâm = many; lăng = all; kêu (ken) dê dê, very called good, best, I, 27; kêu dê, very well, in very good health, I, 39.
dân (Sh. lân, Siamese din), the earth, ground, III, 1, 20; nâ-dân, a field, I, 33; lêp-dân, an island, III, 2.
dêp (Kh. nêp, Sh. lêp), alive, I, 15, 30, 54.
dê (det) (Kh. lê), hot, I, 40; pressure; det Klông tông, pressure within belly, hunger, I, 17.
dôi (Kh. noi, Sh. loi), a hill, a mountain, 229.
dôi (Sh. lôi), with, together with; đôi bông shûa, with harlots, I, 48; kwu doi, with me, I, 50; bông đôi-kên, began to be with harlots, I, 7; châm-dôi kun-phû-tông, joined with a man, living with a man, I, 11; khá-thê bài châm-dôi, place amongst servants, I, 21; đôi châm kwu rôk-toi, with my friends, I, 48.
dês (Sh. lê), to look behold; hâm-dês, to look carefully, thoroughly, II, 8; both words mean 'to see' or 'look'.
dân (Kh. nâm or lâm, Sh. lâm, Siamese dâm), the moon, 63.
hâ (Kh., Sh. and Siamese the same), five, 5; hâ ship, fifty, 12.
hô, see at.
hâi (Kh. and Sh. the same), to weep; rûng-hôai (Sh. hông-hâi), to cry out, scream, II, 13.
hâm (Kh. the same, Siamese hâm), to see; Past, hâm-jau, saw, I, 23; II, 11, 18; kwu mà hâm mâm jau, I did not see her, II, 12; pê-kê hâm, I went to see, II, 6; mà-jau hâm, I came to see, II, 15; hâm-dôi, to appear, see dai; hâm-dês, to look carefully, see dês.
hêu, that (adjective); hêu mông-hâm, in that country, I, 9; hêu mông-mai, of that country, I, 11; hêu kun-phêu, that man, I, 11.
hûi (Kh. and Northern Sh. hûi, Southern Sh., pên), to give; Imperative, hûi, I, 2; 84, 234; Past, hûi, he gave, I, 12, 26, 45; III, 11; hûi . . . jau, gave, I, 38; Plup. hûi-dôai . . . jau-o, had given out and out, I, 49; prêuûi-bau jûng-hûi-dôai, no one gave, I, 14; phên-kham hûi, to give an order, I, 12, 26. Commonly used as a causal prefix, (so also in Kh., cf. Sh., hê-). Thus, hûi-ôi-kêm-kêm, cause to eat and drink continually, pasture, I, 12; so I, 14, mê hûi-kêm-kêm, fed the swine.
hêng (hêng) in shâu-hêng, to use, to exert force. The members of the compound are said to have no meaning separately, II, 4; see shâu-hêng.
hit [Kh. and Sh. hit (het)]. In Kh. usually written hítê, to do, III, 4; hit-mân hit-khân, to do merriment, to do playing, to rejoice, I, 29 (1st pl. imperat.), 31 (plup. with jaw-o), 35 (verbal noun), 46 (potential with pin), 52 (perf. with á . . . kòt): hit-hoi-n (I) am doing service I, 49; hit chêng, to do umbrella, to bear an umbrella be a king III, 14.

hû (Kh. and Sh. uyô, Sh. also wò, Siamese uyâ), an animal of the ox species; hû-thûk, a bull, 142; hû-mê, a cow, 143. Cf. II, 2, 3, 5, 6, 8. It will be seen from II, 3 and from 69 that the suffix of gender is sometimes omitted.

hung (? Kh. and Sh. shing), a noise, sound, I, 35.

hûng, thin, not fat (H.).

hup (Sh. the same), to gather together, to collect; hup-dai, to collect and place, to store up, save up, lay by, I, 16.

ip (Kh. and Sh. û), to be famished; lâk-û-lâk, become famine misery, famine, I, 9.

í, this (adjective). Always precedes the word which it qualifies. I, 29, 47, 58; II, 1, 221, 236, 227, 234. Applies to both animate and inanimate objects. The word is explained as í, one; á, is!

jâk, translated ‘great’ in I, 42. The phrase is phân jâk, in great sorrow: possibly really an intensive doublet, and jâk, means ‘poor’, ‘unhappy’. Cf. Sh. yâk.

jâk, to be fit, worthy, I, 20, 25.

jân (Sh. yân), to ask, demand, beg for; jân-thê, to ask wish, (I) ask that, I, 2.

jâng (Kh. and Sh. yâng), to be, exist; jâng-hau-dai, be give possess, (no one) gave, I, 14; more usually ûng, q.v.

jau (Kh. and Sh. yau), to be completed, finished; hence, suffix of the past tense, see grammar. In Kh. and Sh., yau is the suffix of the perfect, not of the past.

jau, very, in dî jau, very good, I, 52. In Sh. yau is an assertive suffix.

jau (Sh. yau), to be distant, far; mûng jau, a distant country, I, 6; jau, far, 89.

jâu (Kh. and Sh. the same), a fibre, filament; jâu-hem, a spider’s thread, III, 7, 16.

fì, first, beginning; fì-mû, beginning-time, III, 1.

jin (Sh. the same), to be quiet, still; jin-hem, still still(?), III, 5.

jû (Sh. û cf. à), to stay, abide, dwell, III, 9; imperat. jû, I, 41; pres. jû, 233; perf. jû-boi, I, 51.

jûn, a pattern, III, 18.

kâ (Kh. and Northern Sh. kâ, Southern Sh. kwâ), to go, 77; past, kâ-jau, I, 10; written kâ in I, 18. Often compounded as a doublet with pât, to go; thus, pât-kâ-nâ, will go along, I, 18; pât-kâ-mê . . . jau, went along, I, 21; pât-kâ-jau, went along, II, 7; like mê, when appended to another verb, it usually gives the meaning of progression.

kâ (Kh. and Sh. the same), a-crow (II).

kâ, suffix of past tense. Written kâ in I, 11. The same suffix is used in Khâm-ti.

kâ (Kh. and Sh. the same) (sometimes written kâ), prep., at; kâ-lông, at back, behind, after, I, 4 (written kâ); 91; kâ nai, at this, now, I, 17; kâ-lai, at below, under, 230.
kā (Kh. and Sh. the same), to be sufficient, as much as—only used in composition; kā-shōng, the same as shōng, what? I, 36, 43 (written kē); 93, 220. The compound is explained as kā, measure, and shōng, know. As adjective, all (so Sh.): tāng-kā, all all, all, III, 4, written tāng-kē in III, 13.
kē, often written for kā, q.v.

kā (Kh. and Sh. kā), to dance, I, 35.
kākāri (borrowed word), a magistrate's court, cutcherry, II, 17.
kai (Kh. and Sh., the same, Siamese khat), a fowl, 72.
kai, in pi-kai, an elder brother, I, 8; pi, by itself, means the same. Cf. a in phā-aī.
kān (Southern Sh. kā, Northern Sh. kān), a place; hence, kān-pā, place side, i.e., towards; mān kān-pā, towards her, II, 12; nā-kān-mā, before place time, hence, as usual, II, 8.
kān (Kh. the same), a suffix denoting mutuality, as in pā-kān, mutually accompanied, nepulated, I, 7; cf. vāng-kān, to consult.
kān, to begin; pān-kān . . . jau, began to divide, I, 3; doī-kān, began to be with, I, 7; rāk-kān, began to love, felt compassion, I, 23; ahum-kān-jau, began to kiss, I, 24; kān-tā, fear began feel, became frightened, II, 12; kān-kān-phā-kān, to begin to cut.
kān (Sh. the same), a hard mass, a block; kān phrē, a mass of rock, III, 10.
kāng, in kāng-to, to bring (a thing) into, or keep it in subjection; (?) to collect (Cf. Sh. kāng), III, 6.
kāt (Kh. and Sh. the same), a market, bazaar; kāt-kān (kem), a shopkeeper, 241.
kāt (Sh. the same), to embrace; Past, kāt, with jau supplied from the following clause, embraced, I, 23.
kau, former, previous, II, 4.
kau (Kh., Sh. and Siamese the same), numeral, nine, 9.
kau, often written kōn (Kh. and Sh., the same, Siamese kō), pronoun, 'I,' 14—16.
Nominative, kau-ko, I, 17 (bis), 19 (bis), 24, 35, 43, 44, 46; II, 6, 205; Acc. kau, I, 20; II, 15; Dative, kau, I, 45; general oblique form, kau-mai, II, 4 (by me watching was done) an kau-mai, before me, 238; Genitive, following governing noun, po kau, my father, I, 18, 233; preceding governing noun, I, 15, 46, 51; II, 2, 6, 8; 225. The plural is rau, we, q. v.
kau (Kh. and Sh. kōng-kau), a spider, III, 7, 15.
kē, crooked (II.).

ken, see kē.

kā (Kh., Sh. and Siamese the same), a slave, 57; with lik or nūng the word usually means a paid servant; khā-lik, a male servant, I, 15, 21, 36; khā-nūng, a female servant, I, 16; lik-kā (Kh. lik-kā), a boy, 54, 239.

khā, the hand (II.).
khā, to cut; doublet, khā-phān, cut cut, to cut; with kān, to begin, we have khā-kān-phān-kān, to begin to cut.

khāk-khāi, division-division, in every division, everywhere III, 5.
kham (Kh. and Sh. the same, Siamese thāng-khām), evening, twilight, II, 11.
kham (Kh. and Sh. the same), gold, I, 45; III, 19; 45.
kham, in kham-kulā (the members of the compound have no meaning), a servant; plural, khau khām-kulā, I, 26.
kham (Kh. and Northern Sh., kham, Southern Sh. kham), (written khan in III, 7, 15, 18), word, speech, language, I, 36; tê kham, said a word, said, I, 2, 18, 42; II, 16; pham-kham, order-word, an order, I, 12, 26; tham-kham-ro, ask word know, enquired, I, 30; sho-kham, complain word, complaint, II, 1; kham-maw, word come speak, a pleonasm for kham, word, I, 44.

khan, the same as kham, a word. khan-to is translated ‘by word only’, III, 7, 15, 18.

khan (Kh. and Sh. the same), price, 232; khan-sk, a, price buy . . . take, (you) bought (that), 240.

khan (Kh. and Sh. the same), quick; khan maw cham, quick come swift, hence as soon as, I, 47. In Kh. maw cham means ‘soon’.

khan (Sh. the same), a cudgel, staff, stick; lang-khan, with a cudgel; po lang, khan, to beat with a cudgel, to beat severely, 228.

khang-maw (Kh. the same, Siamese khang-nak), before, in presence of, 90.

khop (Sh. the same), a circle, ring; round, around, in chi-chop-chap-khop-bai, jewel bind pure round place, a finger-ring, I, 28.

khut (Sh. the same), to tie a knot; khut-bai-sh, bind (Imperat.), 236; khut-jau, seized, II, 14.

khau or maw-khau (so Kh. and Sh., Siamese khau), the plural of the third personal pronoun; Nom. khau, I, 51; II, 15; maw-khau, 161, etc.; Acc. khau, I, 51; to them, khau, I, 38; as a demonstrative pronoun, khan, those (for ‘these’), II, 2; as an adjective, khan tré, those rupees, 235; regularly used as a prefix to indicate the plural, I, 26, 30, 106, etc.; 140, etc.; 229.

khau (Kh. and Sh. the same), to enter; Perf. khau-u-loi, has entered, I, 6; maw-khau, come and enter, entered, I, 40; Imperat. khau, enter, I, 41. Used as a post- or pre-position, in, on, into; ná-khip khau, into a field, I, 12; tin khau, on foot, I, 28; khau shun, into the compound, II, 8, 10; khan mi, in hand, I, 11; khau kâh, in the cutcherry, II, 17; khau a-nân râ, in that house, 230. Cf. shui.

khau (Kh., Sh. and Siamese the same), rice; Acc. khau, I, 16; kip khou, husk of rice, I, 14.

khon (Kh., Sh. and Siamese the same), a horn (H.).

khu, see khui.

khut (pronounced khen), to remain, III, 12, 22.

khiu, see khiu.

kho (Kh. and Sh. kho), the neck, I, 23 (accusative).

khao (Kh. kho), a buffalo (H.).

khao (Kh. and Sh. kho), an egg, III, 19; hence, Brahmi, III, 10.

khwang (Kh. and Sh. khung), property, goods. In contradistinction to ting.

khwang means ‘large property’, and ting ‘small things and domestic animals’; hence khwang-ting (Sh. khung-ting) means ‘property generally’, ‘goods and chattels’, I, 2, 4, 5, 7, 8, 45, 51; II, 1; khwang shu, your property, yours, 25; khwang ma, his property, his, 28.

khwang (Sh. khung), the body; khwang bai min, on his body, I, 27.

khieu or khen (Kh. and Sh. khien), a tooth, 37.
khrin, yes, 98; bā khrin, no, 99.

khrō (Kh. and Sh. khrō), to laugh (H.).

khrūm (of Sh. khum, a hole in the ground), in luk nām-khrūm (abl.), from the well, 237.

khrum (Kh. and Sh. khum), bitter.

khrung (Kh. and Sh. khung), to divide or distribute equally, in phā-khrung-klōng (Kh. phā-khrung-klōng), divide equally middle, a half, 232.

khrung (compare Sh. kāng, to be benumbed from cold), frost, III, 4. The Ahom text has clearly khrung (i.e., khrung), but Major Jenkins transliterates kroong.

khūm (Sh. khum, to ascend), to arise; tī... khūm, will arise, I, 17; khūm (with jau supplied from the following sentence, connected by chām), arose, I, 21; to stand up, 82.

khūn, in hit-nām bīl-khūn, which is an intensive doublet of hit-mīn, the whole meaning 'doing-merriment doing-playing', i.e., 'rejoicing'; 1st pers. pl. imperat., I, 29; Plup. with jau-o, I, 31; Genitive, governed by hung, sound, I, 35; Potential, with ñōn, I, 46; Perf., with ñōk, I, 52.

khūt (also written khūc) (pronounced khūm) (Kh. and Sh. the same), to be better; hence, very well, I, 39 (khūc); much, II, 4 (khūc). Used to form the comparative degree, thus, khūc di, better. The thing with which the comparison is made is put in the ablative by prefixing luk. The superlative is formed with the ablative of nām-nām, many many, or of tāng-nām, all many; thus, khūc di luk, better than; khūc di luk nām-nām or khūc di luk tāng-nām, better than very many, better than all, best; see 133—137; khūc shung luk nām nām tāng-tāng, taller than his sister, 231.

khip (Kh. and Sh. khip-tīm), a shoe (soc.), I, 28.

kā (Kh. the same), how much? how many? kā than, how old? 221; kā shāt, how far?, 222; kā chām, how many?, 223.

kim (pronounced kem), in kāt-kim, a shopkeeper, 241; kāt is a 'market'. I have failed to trace the meaning of kim.

kān (Kh. and Sh. the same; but in these languages kān means both 'to eat' and 'to drink'. In Ahom kān is 'to eat', and kān (pronounced kēn or kān) is 'to eat', 78; kān, (they) eat, I, 16; (let us) eat, I, 29; at; I, 45; kān-jau-o, had eaten, I, 9; āt-kān, took and ate, hence, drank, I, 6; kān-kān is said to be the same as kān); kān-kān-kān, caused to eat and drink, I, 14; kān-ā-kān-kān, cause to continue to eat and drink, pasture (imperat.), I, 13; kān-nā-kān, (? person field eat, a cultivator, 58.

kim, in mā-lau-kim, ever, at any time, I, 45. The separate members of the compound are said to have no meaning.

kēn (pronounced kem) (Sh. kēn), intensive particle; kēn-bā-di, very called good, called very good, the best, I, 27.

kip (Sh. the same), husk or chaff; kip khāu, chaff of rice, I, 14.

kip, a plot, in nā-kip, a field-plot, I, 12.

kīt (Kh. kūt, Siamese klaţ), near, not far, nearly, almost, 87.

kōm (Siamese the same), round (H.).

klāng (Kh. and Sh. klāng), middle, between, III, 12, 22; klāng-šāng, between the two (brothers), I, 3, 4; klāng tāng, in the belly, I, 17; phā-khrung-klāng, a half, 232, see khrung.
klen, see klin.

klin (pronounced klen or kliin) (Kh. and Sh. klin), to drink, as opposed to kin, to eat; kin-klin, to eat and drink; for examples, see kin.

klin, see klin.

kliin, brightness, III, 21.

ko, suffix of the nominative case, as in kau-ko, I, in I, 17 (bis), 19 (bis), 24, 43, 44, 46; II, 6; 205; rau-ko, we, I, 52; maui-ko, thou, I, 20, 44, 49, 50, 51; mae-ko, he, I, 6, 8, 10 (bis), 13, 15, 21, 22, 34 (bis), 35, 37, 39 (bis), 40, 42, 50; po-maun-ko, the father, I, 41; luak-maun-ko, the son, I, 24; luak-ko, the son, I, 43; riu-ko, chaos, III, 1. The suffix is frequently omitted. It is used before both transitive and intransitive verbs. Kh. has no such suffix.

Sh. has maat, chëam, and chëang. In Sh. ko means 'a person'.

ko (Kh. ko), and, also, even, 95. Used with së to mean 'although'; e.g., II, 4, 12. In Kh. it is similarly used with the participle in së.

ko (Kh. and Sh. the same), a friend.

koi (Sh. the same), only, III, 19.

koi (Sh. koi), to come to an end, be used up), the suffix of the perfect or past tense, equivalent to the Kh. suffix koi-yu, and the Sh. suffix you-yu or prefix loi; dëg-dë-koi, has become alive and well, I, 30, 54; û-koi, has been, was, I, 33; II, 1, 14, 233; ûkoi ho, has got him in good health (dak-oﾂ, has got), I, 39; ha ku-koi, have not disobeyed, I, 44; jën-koi, have lived, I, 51; daik .... koi, have possessed, I, 52; piu-koi, it happened, II, 9; po .... koi, (I) have beaten, 228. The force is emphasized by adding û, to be, as in khan-û-koi, has entered, I, 6; mën-û-koi, has come, I, 38; hit-miin hën-hëam û .... koi, have been rejoicing, I, 53; a past subjunctive is formed by adding koi to the future prefix ti, and making the whole a suffix, as in kau û-ti-koi, I should be, 174.

khrung, see khrung.

kui (Kh. and Sh. the same), a distributive particle meaning 'each', 'every', as in kui-më kui-bën, every time every day, always (I, 50), often (II, 5); kui-më nën, each time very, over and over again, II, 5.

kui, in pan-kui, which, I, 47; II, 2. The meaning of kui in this compound is lost. Kui means 'a sofa', 'a fair', 'a long-necked earthen pot', 'to fear', 'to stare', 'fat'.

kui (Kh. and Sh. kui), to fear; kui-kun-ta, began to feel fear, II, 13.

kula, in kham-kula, see kham.

kun (pronounced, and often written, kum) (Kh. and Sh. the same), a person, a human being; kum-æñ-glêng, person male one, a man, I, 1, 11; 51; kum-më, person female, a woman, I, 7, 52; kum-phrêng, person crowd, a number of people, persons, I, 16; kum-rick-tai, person relation playmate, a friend, I, 46; tæng-kum, all persons, everyone, II, 14; kum-më-kum, (?) person field eat, a cultivator, 58; kum de phu ling, person good male one, a good man, 119—127; kum di më ling, a good woman, 128, 130; often used as a generic prefix or suffix with numerals in counting human beings, as above; so also luak-më shëng-kum, son two persons, two sons, I, 1.
kun, ? still, quiet, in jin-kun (III, 5).

kup, a layer, III, 3.

lai (Kh. and Sh. the same), all; many, III, 17; used as a doublet of tâng in tâng-lai, all, I, 4, 31, 48, 51; lai-čhân, manifold, III, 3.

lâk, in to-tâk, nevertheless.

lâk (Sh. the same), to steal; kau bud pai-hâ lâk, I did not go to steal, II, 1; so, II, 17.

lâk, to transform, III, 7, 15.

lâng (Kh. and Sh. lâng), a monkey (II.).

lâng (Kh. and Sh. the same, Siamese lâng), the back, 43; nêl lâng mân, on his back, 227; kâ-lâng, behind, 91; hê-lâng bun bûn nai nâm-nû, after not many days, I, 4; hê-lâng bun-lôk, on back, i.e., after sunset, II, 7; lâng mân, after you, 239; po lêm-lâng, again after-back, and, thereupon, then, I, 10.

lêm (Kh. and Sh. the same), the jack-fruit tree. See mâk.

lêm, power, in a-lêm, wide power, God, 60.

lêp (Kh. and Sh. the same), to hide, conceal; Infinitive of purpose, lêp, to hide, II, 16.

lât (Kh. and Sh. the same), to say; lât kham, said word, said, I, 2; lât kham, say word, statement, II, 15; lât-khâm-lôu, say word speak, see lôu, I, 18, 42.

lât (Kh. and Sh. the same), short (II.).

lôu (Sh. the same), a statement, II, 2; to address a person, say (usually to a superior); Past, kham lôu-kô, said words (to the police), II, 16; lât-khâm-lôu (governed by ê in the preceding clause), will say word speak, will say, I, 18; lât-khâm-lôu (written lê), said, I, 42; kham-mâ-lôu, word come say, a mere pleonasm for kham, word, I, 44.

lôu (Sh. the same), spirituous liquor, I, 6.

lôu, in mâ-lôu-lâm, ever, at any time. The separate members of the compound are said to have no meaning.

lê, in I, 42, incorrect for lôu.

lik (Kh., Sh. and Siamese lêk), iron, 44.

lik, in khâ-lik, a male paid servant, I, 16, 21, 36. Khâ-lêng is 'a female paid servant'; khâ meaning 'slave'. In Sh. a servant or slave is khâ, of which khât-le is a synonym; la in Sh. also means 'a servant', and lo-lôk, the subjects of a prince. Nêng is certainly a female suffix, and hence lik is probably a male one. Cf. Kh. lôk-khâ, child.

lik, to tend, take care of; Imperat, lik, I, 12; pê-lik, graze-tend, a shepherd, 59.

lik-khâ (Kh. lôk-khâ), a child, 64, 239.

lém (pronounced lem) (Kh. and Sh. the same) an arrow (II.).

lem (pronounced leu) (Kh. the same), to run, 65.

lém (so Kh., Sh. and Siamese), the tongue, 41.

lêng (pronounced leng) (Kh. and Sh. the same), light, not dark (II.).

lêng, cattle; Acc. pl., kham lêng, 229; in compound with khrâng, lêng means 'cattle and small property', and the whole compound khrâng-lêng means 'property' (Sh. khrâng-lêng). See khrâng.

lip (Sh. the same; Kh. mîp), raw, unripe (II.).
Lu (Sh. the same), to be ruined, tāk-lu, become diminished, I, 8; tāk-lu tāk-pāng, become diminished become ruined, hence, spent, I, 8; kau-ko ban lu-ko, I have not disobeyed, I, 44.

Luk (Kh. and Sh. the same, Siamese dek), a child, son, I, 5; 228; Voo. luk o, I, 50; Nom. luk-ko, I, 47; luk-mān, a son, I, 1, 20, 26, 30, 33; 55, 223, 225; Nom. luk-mān-ko, I, 24; luk-pāng, a daughter, 56, 110, etc.; luk-pā-ai, son year first-born, eldest son, I, 41; ‘son’ is luk-mān; ‘his son’ is usually (228) mān luk, not luk mān, as we should expect.

Luk, preposition of the ablative, 104, 109, 113, 118, 122, 127, 237, 240, 241; used in ablative of comparison (see khāo), 133, 136; luk-lem, the same, II, 3; 222, 235.

Lum (pronounced lōm) (Kh. and Sh. the same), air, wind (II).

Lum or lum (Northern Sh. lum, Southern Sh. lān), what comes last, after; lum-lāng, after behind, afterwards, I, 10. Tām-lān in III, 9, see lān.

Lung (pronounced lōng) (Kh. and Sh. the same) great, large.

Lūng (so in Kh. and Sh., Siamese nūng), numeral, one, I, 45; III, 19; 1; used as the indefinite article, a, a certain (following the noun qualified), I, 1, 11, 36, 38, 49; II, 3, 10, 11, 14; 101, etc., 138, etc., 230.

Lup (Sh. the same), to smear, daub, plaster, overlay, gild, III, 19.

Lūp, in lūp-lān, an island, III, 2, 17.

Lūt (Kh. and Sh. the same), blood (II).

Lūt (Kh. the same), hot (II).

Mā, an ass, 74. Possibly this word should really be mē, a horse.

Mā (Kh. mā, Sh. mōu), negative particle; mā-hān-jau, did not see, II, 12. In Kh. mā is used only in conditional and interrogative sentences.

Mē (Kh. and Siamese mā, Sh. mē), to come, 80; Pres. mē, comes, 239; Imperat. mē, come, I, 28; Past, pē-k-mē, came back, I, 34; āk mē, came outside, I, 41; II, 14; mē-jau, came, II, 15; Perf., mē-ū-kōi, has come, I, 37. In the second specimen the root is uniformly, but wrongly, written mā. The word is frequent in compounds; thus, aū-mē, take come, bring, Imperat., I, 26; (went) to fetch, II, 5; pāi-kā-mē . . . jau, went went came, went, I, 21; khām-mē-châm (quick come swift=as soon as); mā-thēng-châm, as soon as (thy son) arrived, I, 47; mē-thēng, arrived, I, 34; mē-khāu, entered, I, 40; rīk-mē, call come, entreated, I, 41; mē . . . kā-jau, come went, came, II, 10; khām-mē-lau, word come say, a mere pleonasm for khām, word, I, 44; with regard to khān-mē-châm, above, of Kh. mē-châm, soon. Like kā, mē, when appended to another verb, usually gives the idea of progression.

Mē (spoken with a long tone) (Kh. mā, Sh. mē, with an abrupt tone; Siamese ma), a horse, 68; mē-thēk, a male horse, 138, 140; mē-me, a mare, 139, 141; nō mē lūng, on a horse, 230.

Mē (spoken with an abrupt tone) (Kh. and Sh. mā, with rising inflection, Siamese hmā), a dog, 70; mē-thēk, a male dog, 145, 148; mē-me, a bitch, 147, 149.

Mē-lau-hin, ever, at any time, I, 45. The separate members of the compound are said to have no significance.

Mai, postposition. This word is frequently used as a suffix to denote any case except the nominative; thus, hāi-mīng-mai, of that country, I, 11; hau-mai,
by me, II, 4; án kwu-mái, before me, 233; kwu-mái po-ú, I am beaten, literally, beats me, 201, 202, 203, 204; as a genitive, only as a genitive, absolute, as in kwu-mái, mine; ran-mái, ours, 16, etc.

mái (Kh. and Sh. the same), wood, tree, III, 3.

mák (Kh. and Sh. the same), a fruit; mák-mó-mióng (Sh. mák-mióng), a mango, II, 17. The word is used before the name of any tree to denote its fruit; thus, mák-táng, jack-fruit.

mán (Kh. and Sh. the same; Siamese mán, used only contemptuously, the plural form, khon, being used as a respectful singular), pron., he (26), she (II, 4, 13), it (I, 52). The plural is khon or mán-khon, q.v. Nom., mán (he) I, 13, 15, 30; II, 16; III, 18; 158, etc., 229, 230; (she) II, 13 (bis); (it) I, 52; mán-ko, I, 6, 8, 10 (bis), 13, 15, 21, 22, 34 (bis), 35, 37, 39 (bis), 40, 42; in I, 1; mán, as the subject is inserted between a verb and its tense suffix. I am informed that this can only be done when the subject is masculine; Acc., mán (him) I, 22, 39; III, 11; 236; (her) II, 12; Dat., (gave) to him, I, 12, 49; 231; (say) to him, I, 18, 50; mán kán-pá, towards her, II, 12; luk-tám mán, from him, 235. The Genitive absolute is mán-má, 26; the dependent genitive usually follows the noun which governs it; thus, po-mán mán, his father, I, 23; luk-mán-ko mán, his son, I, 24; shun-mán, his compound, II, 8; khring bai mán, on his body, I, 27; mák-mó-mióng mán, his mango-fruit, II, 17; sometimes it precedes, as in mán luk, his son (to distinguish from luk-mán, son), 223; mán rün, (at) his house, II, 2; mán chau, her owner, II, 4; tís mán rün, to his house, II, 6; mán shau náo-táng, his grown up younger sister, II, 9; mán núng, his younger sister, II, 16; mán núng-mán . . . mán náo-táng, his brother . . . his sister, 231.

mán, a pleonastic particle, said to give the idea of respect, added to male nouns of relationship. The corresponding feminine word is núng (231); po-mán, a father, I, 2, 3, 15, 22, 23, 26, 38 (mái po-mán, thy father), 41, 42; mái núng-mán, thy younger brother, I, 37; mán núng-mán, his brother, 231; luk-mán, a son, I, 1, 20, 24, 26, 30, 33; 55, 223, 225.

mán, Brahmi, III, 19.

máo, in mák-mó-mióng, a mango, see mák.

mái (Kh. and Sh. the same; Siamese mái), (also written main, 20), the pronoun of the second person. The plural is shái, q.v. Nom., mái, thou, I, 3, 21, 20, 157, etc., 240; mái-ko, I, 20, 44, 49, 51; mái án-mái, in thy presence, I, 19, 25; lóng mai, behind thee, 239; the genitive usually follows the governing word, as in luk-mán mái, thy son, I, 20 (also mái lák-mái, see below); phán mái, thy order, I, 43; luí mái, thy son, I, 47; náo mái, thy younger brother, I, 53; po mái, thy father, 223; sometimes it precedes, as in mái lák-mái (see above), thy son, I, 26; mái náo-mán, thy younger brother, I, 37; mái po-mán, thy father, I, 38; mái lóng-lái khám, all thy gold, I, 48; mái chú, thy name, 220; the Dat. is mái, I, 43 (am doing service) to thee.

má (Kh. and Sh. the same, Siamese má), a mother, 48; feminine suffix used with irrational animals, the corresponding masculine suffix being chúk; kú-me, a cow, II, 2, 5, 7, 9; 143, 145; mái-me, a mare, 139, 141; má-me, a bitch, 147, 149; pe-ngái-me, a she goat, 151; thú-ngái-me, a she deer, 154.
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mî, a feminine suffix (like śūny) used with human beings, the corresponding masculine suffix being phū; kîn-mî, person female, a woman, I, 7; 23; kîn dî mî, a good woman, 123, 180; mî mî, to take a woman, to marry, be married to, 225.

mî, a verb substantive, generally used only with the negative; han mî, (I) am not (worthy), I, 20, 25; paî mî, was not, III, 1, 2, 4, Imperative (affirmative) mî, become, III, 10.

mîn, see mîn.

mîn, mîn (Kh. and Sh. mîn, Siamese meo), a cat, 71.

mîn-mûng, in mûk-mîn-mûng, a mango, see mûk.

mûk, a camel, 75.

mû (Kh. and Sh. mû), a pig, I, 12, 14.

mû (Kh. and Sh. the same, Siamese mû), the band, I, 23; 32; khan mû, in (her) hand, II, 11.

mû (Sh. the same), time, I, 48; III, 9; kû-mû kû-bûn, every time every day always (I, 50), often (II, 5); kû-mû nâm, each time many, over and over again, II, 5; nû-kûn-mû, before place time, as usual, II, 8; mû-nû, time this, then, II, 9; ji-mû, beginning-time, in the beginning, III, 1.

mûn (Sh. mûn), to be happy, rejoice; khan mûn (pl.) rejoicings, I, 36; kît-mûn, rejoicing, see kît.

mûn (Sh. the same), past time; pî mû mûn, year time past-time, for (how many) years, I, 43.

mûk (pr. mûng) (Sh. the same), first, III, 6.

mûng (Kh. and Sh. the same), a country, III, 3, 8, 13, 16; pûn mûng, foreign country, I, 6; hâ mûng-bûn, in that country village, in that land, I, 9; kûn-pha-lûng hai mûng-nû, a man of that country, I, 11.

nû (Kh. and Sh. the same), the face, countenance; adv., before; ân-nû, before the face, before; mûn ân-nû, before thee, I, 19, 25; nû-kûn-mû, before (previous) place time, as usual, II, 8; kûn-nû, before, in the presence of, 90.

nû (Kh. and Sh. the same), thick, not thin, III, 8.

nû (Sh. the same), a field; nû-kîp, a field-plot, I, 12; nû-dîn, field-land, field, I, 33; kîn-nû-kûn, a cultivator, see kûn, 53.

nû, a suffix of the future, used instead of the prefix ti, with pai-kô, I, 18; said to be rare except with this verb. Probably the same as nû, before.

nû (Sh. the same), very, exceedingly; nûm-nû, many very, very many, I, 5.

nû, a forest, III, 6.

nû (So. Kh. and Sh.), this; ti-nû, place this, now, I, 33; here, 222; pû-nûng-nû, on-account-of-this, in order that, I, 45, 52; mû-nû, time this, then, II, 9; today, 222; tûm-nû, from this, then, thereon, II, 11: adv., here; now, I, 5, 54; III, 20; kô-nû, at now, now, now, I, 17; phraî-nû, what now, when, I, 8, 15, 22; chû-chang-nû, because, I, 29, 38, 53; therefore, I, 40, see chû; chang-nû, now, I, 31; kûshông pî mû mûn nû, what year time past-time now, for how many years, I, 43.

nû, a particle signifying unexpectedness; pû-nû-chî, going unexpectedly, II, 12.

nûm (Kh., Sh. and Siamese the same), water, 63; nam-tûng, a water-pot, II, 11.
nām (Kh. and Sh. the same), many; I, 5; II, 5; nām or nām nām is used to form
the superlative, 134, 137, see ɹi.

ām, false (of an accusation), II, 1.

nān (Kh. and Sh. the same), pronoun, that; a-nān, that (subst.), II, 7; 240;
ān-nān khām, that word, II, 15; a-nān lue, that tree, 230; a-nān khām, the
price of that, 232; a-nān rūm, that house, 233; pā nān, on account of that,
III, 10.

nān (Kh. and Sh. the same), to sleep (II).

nāng (Kh., Sh. and Siamese the same), to sit, III, 4, 14; 79; nāng ɹu, is
sitting, 230.

nāng (Kh. and Sh. the same), adj. of what sort?; III, 12, 22; like that, III, 1;
adv., as; pā-nāng-nai, on account-of as this, in order that, I, 45.

nāng, a girl, II, 10; 131.

nāng (Kh., Sh. and Siamese the same), a man’s younger brother (I, 4, 53; 49)
or sister; nāng-mān, a younger brother, I, 37; 231; nāng-sūng (II, 9; 231)
or tūng-nāng (50), a younger sister; pī-nāng, a younger brother (I, 3);
nāng-shaɪ, an adult younger sister, II, 15, 16; 235.

tīng (Kh. and Sh. yāng; also written jāng, I, 14, see jāng), to be, continue,
165—170; Pres., tīng, (the saddle) is (in the house), 296; used as a particle
to denote continuance, aɪ-rūp-dai-tīng, take bind possess continue, keep,
retain (imperat.) (here wrongly written nāng), I, 20.

nau (Siamese and Lao the same), cold (II).

ngā (? Sh. ngān, castrated), in pe-ngā, a goat, 150; in Sh. pe-ngān is ‘a he-goat’.

ngák (Kh. and Sh. the same), crooked (II).

ngou (Kh. and Sh. the same), light, brilliancy, III, 21.

ngi, in tū-ngi, a deer, 153—155.

ngi, the younger, in luk-ngi, a younger child, I, 1, 5.

ngin (Sh. the same), to hear; ngin, he heard, I, 55.

ngūn (Kh. and Sh. the same; Siamese ngūn), silver, 46.

ně, far, distant, I, 22; 224.

nik, in nik-chā, alas, 100.

nī (Kh. līn, Sh. nīn), a finger; nīn, on (his) finger, I, 28.

nō or nū (Kh. and Sh. nū), above, on; nō-rē, above the head, against, I, 19, 25;
men-nū, on the tree, II, 15; nō lāng mān, on his back, 227; nō dōi, on the
top of a hill, 239; nō mō-làn, on a horse, 230.

nōi (Sh. the same), small; a-nān rūm nōi, that small house, 233.

nō, see nō.

nuk (Kh. and Sh. the same, Siamese nōk), a bird, 76; nuk-tō, a dove.

mung (Kh. and Sh. the same), to put on (clothes); mung-tāng, put on (clothes, etc.)
(imperat.), I, 27 (he), 23.

sūng (Kh., Sh. and Siamese yūng), a female, a woman, 52; used as a suffix or prefix
denoting sex of human beings; the corresponding masculine suffix is mān
(Kh. and Sh. chāit), or līk; khā-sūng, a female servant, I, 16; nāng-sūng, II, 9;
231 or nāng-nāng, 50, a sister; lūk-sūng, a daughter, 56, 110—118.

ngū-chū, an ant (II).
o, added to jau, to make the suffix of the pluperfect, I, 9, 32, 49; II, 4; 198; added to the present participle in shi, makes a past participle, pai-shi, going; pai-shi-o, gone, 219.

o (cf. Sh. hū), sign of interrogation, I, 37.

oi, a particle signifying continuance; haū-oi-kia-kia, to give continually to eat and drink, to feed regularly, to pasture, I, 13. Cf. however, oi, to feed.

oi (Sh. the same), to feed, III, 6.

oi, sweet (II.).

pā (Sh. the same), a side; kān-pā, place-side, towards, II, 12.

pā, to graze; Pres. Def., pā-o, is grazing, 229; pā-liüh, graze tend, a shepherd, 59.

pā (Sh. the same), to accompany; pā-kia, accompanied mutually, had sexual intercourse with, I, 7.

pā (Sh. and Siamese the same), to go, march, walk; Imperat. pāi, 77, 238; Past, pāi, II, 5; pāi-kā, I, 5; II, I, 6, 17; pāi-kā, I, 11; pāi .... jan, I, 23; Participle, pāi-nai-shi, going unexpectedly, II, 12; compounded with kā, to go, usually with the idea of haste; Fut., pāi-kā-nā, will go, I, 18; Past, pāi-kā-mā .... jan, went and came, went to, I, 21; pāi-kā-jan, went, II, 7; pāi-khān, to run (II.).

pāi (Kh. pī and Sh. pāi, only used in prohibition), not; pāi-mā, was not, III, 1, 2, 4, 14.

pāk (Kh. Sh. and Siamese the same), a hundred, 13.

pāk (Sh. the same), the mouth, 36.

pāk (Kh. the same), to return, come back; pāk-mā, came back, came home, I, 34.

pān (Kh. the same), to divide; Imperat., pān, I, 3; pān-kān, began to divide, I, 3.

pān, the meaning of this word is unknown. In Kh. phān laiū means ‘what sort’?

Phās occurs in pān-kū (? what-each), which is used as a relative pronoun; e.g., I, 14, (the husks) which (he gave to the swine); pān-kū tak-kō, the son who (wasted thy substance), I, 47; hū-me pān-kū, the cow which (I bought), II, 2. Other meanings of pān are ‘flax’, ‘to divide’, ‘to turn round’, ‘to hold’, ‘bloodless’.

pāng (Sh. the same), to become ruined; tāk-pāng, become ruined, I, 9; tāk-bū tāk-pāng, spent, I, 8.

pe (Kh. and Sh. the same, Siamese lpe), a goat; pe-ngā, a goat, I, 45 (Sh. pe-ngān, a he-goat); pe-ngā thūk, a he-goat, 150; pe-ngā me, a she-goat, 151.

peī, see pēī.

phā, (Kh. kāng-phā, Sh. phā, a covering, a waist-cloth, a cloud), the sky, heaven, I, 19, 25; III, 1, 4; (Kh. phā, a cloth), a garment, I, 27 (bis); phā-kō (nom.), God, III, 10; phā, God, III, 1, 7, 15, 18, 20.

phā (Kh. and Sh. the same), to divide; phā-khrung-hlāng, half, 232, see khrung.

phāi (Kh. and Sh. the same), Siamese foi), fire, 65.

phāk, a feast, I, 38, 49.

phān, an order, III, 11; phān-khān kān, to give order word, to command, to order, I, 12, 20; phān mei, thy order, I, 43.

phān (Kh. and Sh. the same), poor, poverty; phū phān, to float on poverty, to be poor, to be destitute, I, 10.

phān, sorrow; phān jāk, in great sorrow, I, 43 (? connected with Sh. phān, to suffer horripilation).
phan, to cut; as doublet in khi-phan, cut out, to cut, see khi.
phang, near; phang sin, near the house, I, 34.
phe (Sh. phè to spread out), to pervade, III, 20.
phèt (Sh. the same), to err, sin; Past, phèt, sinned, I, 19, 24.
phrā (Sh. phā, a flat stone), a rock; kān phrā phūk, a mass of white rock, Mount Méru, III, 16.
phrai (Sh. phát), to go, walk, 77; phrai-kā, went, II, 8; shāng phrai-jaw-kī, if (it) had gone, II, 9; phrai, (used) to go, II, 4; phrai... jaw-kī, (I) have walked, 224.
phraith (Kh. and Sh. pheut), interrog. pron., who?, 92; lik-khā phraith, whose boy?, 239; luk phraith, from whom?, 240; phraith-nai, what now?, when, I, 8, 15, 22; as an indef. pron., phraith nā-kīp, a certain field, I, 12; phraith kūn-phrīng, what multitude of persons, how many persons, I, 16; phraith nai, no one, I, 14; phraith pai mī, there was no one, III, 4; phraith pai, the same, III, 14.
phrī (Sh. phi, Siamese pi), a ghost (II, 14); a devil (61); an inferior deity, III, 11.
phrīng (Sh. the same), to be many; used as a suffix to form the plural as kūn phrīng, persons, I, 16.
phrum (Kh. and Sh. phum, Siamese phàm), hair, 39.
phrūng (Kh. and Sh. phūng, a bec), a honey-comb, III, 12, 22.
phū (Sh. and Siamese the same, in Kh. phū is used to designate the male of birds) a man, a male person; used as a suffix of gender for human beings, the corresponding feminine suffix being mē; phū-lāng, here used as a generic word with a numeral, a male, I, 36; kūn-phū, person male, a man, I, 1, 11, 12; 51; kūn di phū, person good male, a good man, 119–122; phū-āi luk-mān, male elder son, the elder son, I, 33.
phū (Kh. and Sh. the same), to float; phū-phaṁ jaw, he floated on misery, became indigent, I, 10.
phūk (Kh. and Sh. the same), white, III, 16; ăn phūk mē, the saddle of the white horse, 226.
phū-rū-rū, (Kh. and Sh. phrū, cf. Burmese, bu-rū, pronounced phrū) God, 60.
Cf. phūa.
pi (Kh. and Sh. the same), a year; luk-pi-ai, son year first-born, eldest son, I, 41; kūa-shāng pi mā mān nai, what year time past-time now, for how many years, I, 43; rū-pi-lāng, before year one, a year ago, II, 3; shāp pi, eighteen years (old), II, 10.
pi (Kh. and Sh. the same, Siamese phī), an elder brother (I, 3, 4; 49) or sister; pi- kū, elder brother, I, 3; pi-nūng, elder sister, 50.
pi (Kh. the same), fat (II.).
pīk (Kh. pīng-kū), the ear, 38.
pin (Kh. and Sh. the same), to be, exist, become, III, 11, 19, 20; pin, was, III, 1, 7, 15, 18; pin-jaw, it was (sunset), 11, 7; pin-kū, it happened, II, 9; used to form potential verbs; kāw-ko pin kīt-mān, (that) I may be able to rejoice, lit. (that) I become to rejoice, I, 16; kāw pin-ū, I may be, 172; kāw pin-po, I may strike, 194.
pít (pr. pet) (Khm., Sh. and Siamese the same), eight, 8; skîp pít, eighteen, I, 10.
pít (pr. pet) (Khm., Sh. and Siamese the same), a duck, 73.
plâ (Sh. and Kh. pô, Siamese plô), a fish (H.).
plai, thus (H.).
plâng, clear; (nâ-châi-plâng), gladness mind clear, his mind (would) have been glad and clear, he (would) fain, I, 13.
po (Khm. and Sh. the same), to strike, beat, 81; Imperat., po, 175; po-skî, 286; Participle, po-skî, 177, 178; Pres., po, 179–184; Pres. Def., po-nû, am striking, 191; Imperf., po-nû-jau, was striking, 192; Past, po-jau, struck, 185–190; Perf., po-kot, have struck, 228; Plup., po-jau-o, had struck, 193; Fut., ti-po, shall strike, 195–200; Potential, piâ-po, can strike, 194; Past Conditional, ti-po-jau, should strike, 201; Passive same as Active, 202–204; po-tai, to kill (H.).
po (Khm. po, Sh. pô, Siamese bo, pronounced pho), a father, 47; Nom. po kau, my father, 233; Voc. po eî, I, 2, 18, 24; Dat., ti po, 103; ti po kau, (will go) to my father, I, 18; Abl., luk po, 104; Gen., po, 103; po maî rûn, your father's house, 223; Pl., khan po, 106. Frequently takes the pleonastic suffix mân; Nom., po-mân mân, his father, I, 23; maî po-mân, thy father, I, 38; po-mân-kî, I, 41; Dat., po-mân, I, 2, 42; ti po-mân, I, 22; Gen., kau po-mân rûn, my father's house, I, 15.
poî (Sh. poî or gâî), to exceed, be more; hence, conj. and, moreover, I, 1, 3, 4, 17, 19, 21, 24, 26, 27, 28, 32; again, I, 30, 54; III, 9, 18; poî-kîn, and before, and, I, 25, 35, 51, 54; poî-lâm-lâm, again after back, and moreover, I, 10.
pê (Khm. and Sh. the same), on account of; pê-nâm-nâm, on-account-of, as this, in order that, I, 45; (it is right) that, I, 52; pê-nâm, on account of that, III, 13.
pûn (Sh. the same), prop. beyond; pûn-mûng, beyond a country, a foreign country, I, 6.
pûn, world; ti pûn, place of world, world, III, 8, 17.
râ, much (H.).
râ, in phâ-râ-lâ-rê, q.v.
râi (Khm. hâi), to lose; rai-dî, lose possess, lose; rai-dî-jau, lost, I, 7; rai-dî, lost, I, 45; II, 2; rai-dî, was lost, I, 30; rai-dî-jau, was lost, I, 54.
râk (Sh. hâk, Siamese râk), compassion, I, 23.
rûn, rûm, deserted, confused, chaos, nom. rûn-kî, III, 1; rûm, III, 13.
rûn (Khm. and Sh. hûn, Siamese rûn), hot (H.).
rûng (Khm. and Sh. hâng), a tail, skeleton.
rûng (Khm. and Sh. hâng), to call out, shout; rûng, addressed, I, 41; rûng-hai-kâ, shouted out loudly, II, 13.
rûng (Sh. hûn), to uphold, sustain, III, 16.
rûng-hûn, to consult; probably from rûng, to arrange (Sh. hûng), and hûn, mutually.
rûp (Sh. hop), to encircle, bind; où-rûp-dî-nâm, take bind possess continuous, take and keep (me), make (me a servant), I, 20; chi-rûp-chîp-khûp-hai, jewel bind pure round place, a finger-ring, I, 28.
râu, in the air, unsupported, III, 13, 22.
.rāu (Kh. and Sh. kau, Siamese rau), we, the plural of kau, I; Nom., rau-ko, I, 52; rau, 17; ours, rau-mai, 19.

.rō, what? (II.).

.rīk (Sh. rīk, Siamese rik), to say; rīk (he) called, summoned, I, 35; rīk-mē, to call and come, to entreat; rūng rīk-mē, addressed and entertained, I, 41.

.rīk, a relation; kūn-rīk-tai, relations and playmates, friends, I, 40.

.rīng (Kh. and Sh. hīng, pr. heng), a thousand, III, 8, 19.

.rō (Kh. and Sh. hō, Siamese huō), the head, 40; nō rō, on the head, against; phā nō-rō, against heaven, I, 19, 25; prep., before; rō pi līng, before year one, one year ago, II, 3.

.rō, to know, III, 10, 11; thām-thām-rō, ask word know, enquired, I, 36.

.rū (Kh. and Sh. hū), a boat (II.).

.rūk (pronounced rōk) (Kh., Sh. and Siamese hōk), numeral, six, 6.

.rūn (Kh. and Sh. hūn, Siamese rūn), a house, 67; rūn, in the house, I, 15, 41; 233; rūn, into the house, I, 40; mān rūn, (in) his house, II, 2; khou rūn, in the house, 226; khou ă-nān rūn, in that house, 233; phāng rūn, near the house, I, 34; rūn ăk, outside the house, I, 41; rūn, to the house, II, 4; et mān rūn, to his house, II, 6.

.rēng, ripe (II.).

.sāi (Kh. and Sh. kāi), far, 89; kāi-sāi, how far, 222; sāi-mī, far distant, a long way, 224.

.sāi (Kh. and Sh. the same), a rope; Instr., tāng sāi, (bind him) with a rope, 236.

.sām (Kh. and Sh. the same, Siamese sām), numeral, three, 3.

.sāng or sāng-hā (Kh. and Sh. sāng or sāng-wā), conditional conjunction, if, II, 6 (sāng-hā), 8 (sāng); 97; with sāng in apodosis, I, 18 (sāng-hā); sāng-hā, as if, II, 13; kā-sāng, interrog. neuter pronoun, what?, I, 36; 93, 220; how many?, I, 43.

.sāng (Kh. and Sh. the same, Siamese song), numeral, two; I, 3, 4; 2, 105, 114, 123; tōm-mān sāng-kān, sons two-persons, two sons, I, 1.

.sāu (Kh. and Sh. shaw), a grown up young woman, II, 9, 13; bāng-sāu, harlot young-woman, a harlot, I, 49; nāng-sāu, an adult younger sister, II, 15, 16; 225.

.sāu (Kh. khou, Sh. shou), to enter; sāu-ū-kāi, has entered, was in, I, 33. See khou.

.sāu (Kh. and Sh. shaw, Siamese gī-sāu), numeral, twenty, 11.

.sāu-hāng (pronounced heng) (Kh. the same), to use, make use of; bāi sāu-hāng, I used watching, I used to watch, II, 4. The separate parts of the compound are not explained.

.shī (Kh. the same), a particle used as a suffix giving an indefinite participial force to the verb, usually, but not always, that of the present; tāi-shī, dying, I, 17; tāi-shī-jau, was dying, I, 30; pāi-nāi-shī, going unexpectedly, 11, 12; sīng-shī or ū-sī, being, 170; having been, 171; po-shī, hearing, 177; having heaten, 178; pāi-shī, going, 218; pāi-shī-o, gone (o is a particle of past time), 219; the indefinite force of the particle is well seen in phrat-fuaw-shī (to see if the cow) had gone, II, 9; shī-kō, although, II, 12.
shi, a particle optionally added to the imperative; bai-shi, put, 227; po-shi, heat, 236; khai-bai-shi, bind, 236; tet nəm shi, draw water (nəm), 237.

shik (Kh. and Sh. the same, Siamese sīp), numeral, four, 4.

shing (pronounced sheng), a ray of light, III, 21.

ship (Kh. and Sh. the same, Siamese sīp), numeral, ten, 10; hū-ship, five tens, fifty, 12; ship-pit (pēt), eighteen, II, 10.

sho, a complaint, II, 1, 2.

shū, to wish; jūn-shū, ask wish, (I) ask that, I, 2.

shū, in III, 2, seems to mean ‘or’. Major Jenkins identified it with shū, wish.

shā (Kh. and Sh. shā, Siamese sā), pronoun of the second person plural, you, ye; 23—25; 160, etc.; khring shā, your property.

shuk (Kh. and Sh. the same), ripe (II.).

shum (Kh. and Sh. the same), sour, acid (II.).

shun (Kh. and Sh. the same), the grounds round a house, a compound; khun

shun, into the compound, II, 8, 10.

shung (Kh. and Sh. the same, Siamese sūng), high, lofty, 135; khun shung luk, higher than, 136; khun shung nəm nəm, highest, 137.

shung (Kh. and Sh. the same), to take away (II.).

shup (Kh. and Sh. the same), the mouth, 36; shup-mu, to be silent (II.).

tā, to feel; (kā-kān-tā), began to feel fear, II, 13.

tō, (Kh., Sh. and Siamese tō), the eye, 35.

tō, in phu-rā-tō-rā, q.v.

tai (Kh., Sh. and Siamese the same), to die, 33; tai-shi, dying (participle used as present tense), I, 17; tai-shi-jau, was dying, was dead, I, 30; tai-jau, died, I, 53; po-tai, to kill (II.).

tai, a playmate, a companion, I, 47.

tai (Kh. and Sh. the same), near, 37.

tāk, to become; tāk-la tāk-pāng, become diminished become ruined, hence, spent, I, 8; tāk-tōk, become famine misery, I, 9.

tāk, misery, I, 9, see preceding.

tāk, to consider, III, 10.

tāk, apparently a numeral suffix used with rupees; trā-shāng-tāk, rupee two pieces, two rupees, 232.

tām (Kh. and Sh. the same), low, not high (H.).

tām (Sh. the same), a place; luk-tām, from, see luk.

tāng (Kh. and Sh. the same), with, in company with, II, 11; with, by means of;

tāng khān, (beat) with a cudgel, 228; tāng shāi, (bind) with a rope, 236.

tāng (Kh. and Sh. the same), to put, place; nung-tāng, the same; nung-tāng, (imperat.), place, I, 27 (bis), 28.

tāng (Kh. and Sh. the same), all, I, 2, 7, 8; II, 14; 13 4 (see dō); tāng-lai, all all, I, 4, 48, 51; tāng-kā, all all, III, 4; tāng-kē, III, 13, the same.

tāng (Kh. and Sh. the same), a road; tāng wī, road distant, at a distance on the road, I, 22.

tāng (cf. Sh. tāng, to water, to pour water on), a pot; nūm-tāng, a water-pot, II, 14.

tāng (Kh. and Sh. the same, Siamese thāng-noi), the belly, 42; thūn tāng, to fill the belly, I, 14; thūn tāng, within the belly, I, 17.
tau, a bone (H.).
tu (Kh. and Sh. the same), down, not up, III, 2; 88; kə-tu ə-nān tun, under that tree, 230; tu-pha, bottom heaven, below and above, earth and heaven, III, 1.
tō (Sh. the same), set up, establish; be established, be; tō-jau, was, III, 3, 6, 8, 17.
thām (Kh. and Sh. the same), to ask, enquire; thām-khām-rō, ask word know, enquired, I, 36.
thau (Kh. and Sh. the same), to be old; hō thau, how old?, 221.
thāk (Kh. and Sh. the same), a male animal; a masculine suffix used with irrational animals, 138, 140, 142, 144, 146, 148, 150, 153.
thām, to fill; shāng-bā mān-ho thām tāng, if he could have filled his belly, I, 14.
thām (Kh. and Sh. the same), a jungle, forest, III, 5.
thāk, very, I, 39.
thāng (Kh. and Sh. the same), to arrive; mā-thāng, came arrived, arrived, I, 34, 47; although the root thāng means ‘arrival’, it is never used without mā prefixed.
ti, to stand up (H.).
ti (Kh. and Northern Sh. the same, Siamese tō, Southern Sh. lāk), a place, situation, III, 8, 17; ti-nai, place this, now, I, 32; a prefix used to form (1) the dative case, and (2) the future tense. Examples, (1) ti po kau, (will go) to my father, I, 19; ti po-nān, (went) to (his) father, I, 22; ti mān rān, to his house, II, 6; Cf. 103, 108, 112, 117, 121, 126; ti-nai luk-tām Kashmir, to here from Kashmir, 222; (2) ti ... khām, will arise (cf. nā), I, 17; cf. 173, 195–200, 204. A past subjunctive is formed with ti-koi following the verb, as in ti-ti-koi, should be, 174, or by adding jau to the future, as in ti-po-jau, should strike, 201.
tin (Sh. the same), to fill, III, 3.
tin (Kh. and Sh. the same, Siamese tō-tin), a foot, 33; tin kau, on his foot, I, 28.
ti (pronounced let), there, I, 9; II, 7, 9, 15.
ti (pronounced let), in tit-nām, to draw water; imperative, tit-nām-shē, 237.
to (Sh. tō), now, present time; to-tāk, nevertheless, I, 44.
to, in kāng-to, q.v. In kān-to, q.v.
ṭrā (Kh. trā), a rupee; ᵁ-ṭrā, this rupee, 234; khan ṭrā, those rupees, 235; ᵁrā-nām-tāk, two rupees, 232.
tū (Kh. and Sh. the same), a body; a generic prefix or suffix used with numerals when animals are counted, as in tū shāng-shāl āmā, body two-twenty pig, or mū shāng-shāl tū, pig two-twenty body, twenty-two pigs.
tū, in tū-bā (Kh. to-wā), but, I, 22, 47; II, 16; 96; also written tū(pronounced tō)-bā, 96.
tū, in tū-ān (Kh. tō-ān), a boy, 129. Cf. Sh. tō pronounced tō, a body; ān is a diminutive particle.
tū, in tū-ṇī, a deer, 153–155.
tuk (Kh. and Sh. the same), to fall; khām tuk-bā, evening fell, II, 11; bān-tuk, sun fall, evening, II, 7.
tun (Kh. and Sh. the same, Siamese ทัน), a tree; tun-ū, on the tree, II, 18; kā-ūn ā-rūn tun, under that tree, 230.

tûn, in tûn-lūn in III, 9. Transliterated by Major Jenkins tûn-lûn, but the original is clearly tûn-lūn. Tûn means 'after that,' 'afterwards,' so that tûn-lūn is a doublet meaning 'afterwards.'

tûng (Kh., Sh. and Siamese ทุ่ง), to be awake (H.).

ū, in āū, this, see āū.

ū, straight (H.).

ū (Kh. the same, Sh. ยุ, Siamese อยู่; cf. อยู่), to stay, remain, be; conjugated, 156—174; āū, is, 220, 221, 222, 232; are, II, 2; shāng-ū kau ā-koī, as if I were (a ghost), II, 13; āū . . . āū, was, I, 22; Frequent as an auxiliary verbal particle indicating continuance, hence, present definite, hit-boī-ū, am doing service, have been doing service, I, 43; po-ū, am striking, 191, am being struck, 202; pā-ū, is grazing, 239; nāng-ū, is sitting, 230; impref. po-ū-jau, was striking, 193; fut., ti-po-ū, shall be beaten, 204; the perfect ā-koī frequently forms a continuous past, as in khau-ū-koī, entered (and remained), I, 6; khau-ū-koī, entered (and remained), was in (the field), I, 3; mū-ū-koī, has come, I, 38; rau-ko hit-mūn hit-khūn ā chaū ā-koī, it is fitting that we should have been rejoicing in our hearts, I, 53; ā-koī, has been (and is), II, 1.

ūū (pronounced uy), gladness, I, 13; see chaū.

uy, see uū.

yūk (pronounced yūk) (Kh. and Sh. the same), to lift up, raise (H.).
KHĀMTĪ.

Khāmtī is spoken at the east end of the Lakhimpur District, between Mishmi and Singpho, on the south side of the Brahmaputra. It is also spoken by large numbers in the Khāmtī Long country, beyond our frontier.

A history of the Khāmtīs is given ante, p. 63, and a list of authorities regarding their language will be found on p. 77. Mr. Needham is of opinion that almost all the words used in Khāmtī are quite different from those in use among Dr. Cushing's Shān. As explained on p. 66 ante, I am, with all deference to Mr. Needham’s superior authority, unable to agree to this somewhat sweeping statement. A glance at the Åhom vocabulary on pp. 120 and ff. will show how closely allied Shān (especially Northern Shān), Khāmtī, and Åhom are to each other. I should prefer to look upon Khāmtī, Northern Shān, and Southern Shān, as three very closely allied dialects of the Northern Tai language.

We are fortunate, as regards Khāmtī, in having Mr. Needham’s excellent Grammar for a guide. There is, therefore, no need for an elaborate analysis of the language, such as has been made for Åhom.

It will be sufficient to give a brief summary of its principal grammatical peculiarities based on Mr. Needham’s work. For the sake of brevity, I shall abandon the use of phrases such as ‘words performing the functions of nouns,’ ‘words performing the functions of verbs,’ and so forth, and shall speak only of nouns, adjectives, pronouns, verbs, etc., but it must be throughout remembered that the case is exactly the same as in other Siamese-Chinese languages, and that though, for shortness, I may use the word ‘noun,’ I mean really a word performing the function of a noun, and so for the other parts of speech. Like Åhom, Khāmtī, properly speaking, has no parts of speech.

ALPHABET.

The Khāmtī Alphabet, which is a variety of the Shān Alphabet, which, in its turn, was borrowed in historic time from the Burmese, contains thirty-three letters. Of these sixteen are vowels and seventeen are consonants. It is not so complete as the older Åhom Alphabet. In the vowels it has not the letters ဒ and ဎ, the first of which, however, occurs in Shān. In the consonants, like Shān, it wants the letters ဧ, ဥ, ဦ, ဤ, ဥ, and ဦ. It has, however, the letters ဦ and ဩ which are wanting in Åhom.

The Khāmtī letters as used in writing will be found under Åhom, ante, p. 81. The following is the Khāmtī Alphabet in the usual printing characters. It differs from the written letters in not having the black dot which is so characteristic of the latter. In another column I have given the Shān Alphabet for the sake of comparison.

VOWELS AND DIPHTHONGS.

<table>
<thead>
<tr>
<th></th>
<th>Khāmtī</th>
<th>Shān.</th>
<th>Transliteration</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ဗ ֒</td>
<td>ဗ ֒</td>
<td>֒, ֒</td>
<td>As in ‘America’, ‘father’.</td>
</tr>
<tr>
<td>2</td>
<td>ဗီ</td>
<td>ဗီ</td>
<td>֒</td>
<td>As in ‘father’.</td>
</tr>
</tbody>
</table>
### TAI GROUP.

**VOEWS AND DIPHTHONGS—continued.**

<table>
<thead>
<tr>
<th>No.</th>
<th>Khâmti</th>
<th>Shan.</th>
<th>Transliteration</th>
<th>Pronunciation.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>ऋ</td>
<td>As in Khâmti</td>
<td>ऋ, ऋ, ठ, ड</td>
<td>As in 'pia', 'met', 'piqua', and as the ey in 'they' respectively.</td>
</tr>
<tr>
<td>4</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ</td>
<td>As in 'piqua'.</td>
</tr>
<tr>
<td>5</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ, ऋ, ठ</td>
<td>As the a in 'ball', the oo in 'loot', and the o in 'pope', respectively.</td>
</tr>
<tr>
<td>6</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ</td>
<td>As the oo in 'loot'.</td>
</tr>
<tr>
<td>7</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ, ऋ</td>
<td>As the a in 'met', or the ey in 'they'.</td>
</tr>
<tr>
<td>8</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ, ऋ</td>
<td>As the o in 'often', and the o in 'pope', respectively. The former is the short sound of No. 15.</td>
</tr>
<tr>
<td>9</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ</td>
<td>As in 'pope'.</td>
</tr>
<tr>
<td>10</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ, ऋ</td>
<td>As in German, but both short and long.</td>
</tr>
<tr>
<td>11</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ</td>
<td>As the i in 'shine'.</td>
</tr>
<tr>
<td>12</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ</td>
<td>As the ow in 'how'.</td>
</tr>
<tr>
<td>13</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ, ऋ</td>
<td>A diphthong.</td>
</tr>
<tr>
<td>14</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ</td>
<td>Diphthongs.</td>
</tr>
<tr>
<td>15</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ</td>
<td>As the a in 'all'.</td>
</tr>
<tr>
<td>16</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ</td>
<td>As in 'boil'.</td>
</tr>
</tbody>
</table>

**CONSONANTS.**

<table>
<thead>
<tr>
<th>No.</th>
<th></th>
<th></th>
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<th></th>
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</thead>
<tbody>
<tr>
<td>17</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ</td>
<td>As in 'king'.</td>
</tr>
<tr>
<td>18</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ</td>
<td>As in Bengali.</td>
</tr>
<tr>
<td>19</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ</td>
<td>As in 'king'.</td>
</tr>
<tr>
<td>20</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ</td>
<td>As in chair. In Shan transliterated as, and pronounced as an aspirated s.</td>
</tr>
<tr>
<td>21</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ</td>
<td>Like the Bengali ।. In Shan transliterated as, and pronounced as an aspirated s.</td>
</tr>
<tr>
<td>22</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ</td>
<td>Usually ey, but sometimes pronounced n, and sometimes y.</td>
</tr>
<tr>
<td>23</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ</td>
<td>As in Bengali.</td>
</tr>
</tbody>
</table>
### Khamti.

#### Consonants—continued.

<table>
<thead>
<tr>
<th>Khamti</th>
<th>Shin</th>
<th>Transliteration</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>24</td>
<td>a</td>
<td>tha</td>
<td>As in Bengali.</td>
</tr>
<tr>
<td>25</td>
<td>o</td>
<td>ma</td>
<td>As in English.</td>
</tr>
<tr>
<td>26</td>
<td>o</td>
<td>pa</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>o</td>
<td>pha</td>
<td>As in Bengali.</td>
</tr>
<tr>
<td>28</td>
<td>a</td>
<td>ma</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>a</td>
<td>ya</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>a</td>
<td>ra</td>
<td>As in English.</td>
</tr>
<tr>
<td>31</td>
<td>o</td>
<td>la</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>o</td>
<td>ma</td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>a</td>
<td>ha</td>
<td></td>
</tr>
</tbody>
</table>

As regards the *vowels*, the vowel oo a (No. 1) is considered by Native Tai scholars to be a consonant, as in Siamese and Shin. It is used, as in Ahom, merely as a fulcrum for carrying other vowels when initial. The vowel inherent in every consonant, to which no other vowel is supplied, is usually a, not e as in Ahom. Hence, as oo is considered a consonant, it is inherent in it too, so that, just as o stands for initial i, so oo stands for initial a.

It will be observed that the vowel o (No. 3) has no less than four different pronunciations. The pronunciation is indicated in each case by the transliteration. Similarly oo is pronounced in three different ways, and the sound in any particular case is shown by the transcription. So also for the other vowels.

Letters Nos. 9, 10, and 14 end in σ. This σ is only used when the vowel is final. It is dropped when medial.

In the above table, the vowels are all given in their initial forms, i.e., attached to oo. They can similarly be attached to any other consonant. The following are examples:—

- oý ká, oý kí, oý pí, oý yu, oý phi, oý me, oý po, oý ngó, oý thú, oý thám, oý put, oý kau, oý man, oý cheó, oý ká, oý koí.

Every consonant has the letter a inherent in it. When it is desired to pronounce a consonant (standing alone) without the inherent vowel, as, for instance, at the end of
a closed syllable, the mark is placed over it. Thus  ka but  kh. The letter ma (No. 28), however, when final does not take this mark. Instead of this it becomes  a small circle, written above the preceding consonant; thus,  nam, water, for  s;  khaw, language, for  S. When the preceding vowel is  ɪ, this and the small circle are written  . Thus,  tim.

When the last sign of a word is written twice, it means that the whole word is to be repeated. Thus  slik,  nam nam,  kai kai.

Mr. Needham transliterates the letter  sha (No. 21) by sa, but adds that it is pronounced like a Bengali ।. I therefore transliterate it by  sha, not sa.

The letter  sa (No. 23) is properly pronounced  nga, like the Bengali ।. It is sometimes pronounced like an ordinary  na, as in  khat, pronounced  khā, more. Sometimes it has the force of a mere  ga, as in  nu, pronounced  nā. In such cases I shall transliterate according to pronunciation, thus  khā, not  kha;  nā, not  nu.

A final  t is often written  ch. Thus ket, to do, is usually written  chech.

This is an imitation of Burmese, in which a final  ch is pronounced  t.

The letters  la (No. 31) and  ne (No. 25) are freely interchangeable.

As in Ahom  ga (No. 29),  ra (No. 30), and  wa (No. 33), can be compounded with other consonants. Such compounds are rare in Khamti, but they do occur. There are no compounds with  la, as there are in Ahom.

  When compounded, takes the form  inl, thus  moh, to carry on the shoulder.  ra, when compounded, takes the form  l, as in  trā, a rupee.  wa, when compounded, becomes the vowel  ā (No. 15). Thus  māk, a blossom. We have a double compound in words like  abhīvā, purport, a word borrowed from the Burmese  abhīva.

Tones.—In Shān there are ten tones. In Khamti, according to Mr. Needham, there are at least three. Robinson in his grammar (while he only describes three) appears to recognize four tones, viz.—

(1) The rising tone. This is the natural pitch of the voice, with a slight rising inflection at the end, as  mā, a dog. It is not indicated by any special mark, and corresponds to Dr. Cushing's first, or 'natural' tone in Shān.

(2) The straightforward tone, of an even pitch. Robinson does not mention or describe this tone, but in a number of words (nearly all of which have this tone in Shān) he puts the vowel of the word into special type. Thus  po, a father. As Robinson makes no other provision for this tone, it appears that he intended to indicate it by this typographical device, but omitted to draw attention to it. This tone corresponds to Dr. Cushing's third, or 'straightforward' tone in Shān.

(3) The falling tone. This Robinson indicates by putting the consonant of the word into special type, as in mā, to come. It appears to correspond to Dr. Cushing's
fourth or 'high' tone in Shán. It is evident that the method adopted for indicating it is unsatisfactory when the word consists of a single vowel.

(4) The emphatic tone. In this there is an abrupt termination, or sudden cessation of the voice at the end of the word. Robinson indicates it by a dot under the vowel, as in ñ̄; a horse. It corresponds to Dr. Cushing's fifth or 'emphatic' tone.

The above system makes no provision for Dr. Cushing's second or 'grave' tone, or for his double series of closed and open tones.

So far as is possible, I shall follow Robinson's system of indicating tones throughout the grammatical sketch only. The area of vocabulary covered by his account of the language is too small to allow me to extend his system to the specimens.

Robinson is not always consistent in his representation of tones, and for some words in the grammatical sketch I have been unable to ascertain the tones with certainty. Hence my indications should only be accepted forte de mieux.

For further information on the general subject of tones reference should be made to pp. 67 and ff. ante.

**Nouns.**

**Article.**—The indefinite article is formed by adding á-lang, one, after the noun; as in ɕ|$| ɕ|$| kon á-lang, a certain man. For the definite article, the pronoun nai, this, is often used. Thus ɕ|$| mū kha, pigs, ɕ|$| ɕ|$| mū nai kha, the pigs.

**Gender.**—Gender is unknown. In order to distinguish sex, either different words are used, such as ɕ|$| po, father; ɕ|$| mā, mother, or else differentiating words are added.

In the latter case, the male word is chāi for human beings, thāk for inferior animals, and phā for birds. The female word is pā-ying or shau for human beings, mê for inferior animals and birds. Thus,—

* ɕ|$| lük chāi, son.* ɕ|$|$| lük shau, daughter.

* ɕ|$|$|$| tō-ān pā chāi, a male child.* ɕ|$| tō-ān pā ying, a female child.

* ɕ|$| mê thāk, a horse.* ɕ|$| mê mê mê, a mare.

* ɕ|$|$|$| nök phā, a male bird.* ɕ|$|$|$| nök mê, a hen bird.

**Number.**—The plural is indicated (when necessary) by prefixing or suffixing kha. When there is a pronoun or definite article it is suffixed to it. Thus,—

* ɕ|$|$|$| pet kha, ducks; ɕ|$|$|$| pet nai kha, the ducks; ɕ|$|$|$| nān kha nöö, those (a-nān) cows. In Āhom, kha is prefixed.

**Case.**—The relationship of case is formed by prefixing or suffixing words, as in Āhom.

The Nominative takes no prefix or suffix.

The Accusative usually takes no suffix. Sometimes it takes ɕ|$| mai.

Mai is also optionally used as a suffix of the dative and the locative.
The *Genitive* takes no prefix or suffix, but is placed after the governing word. Thus, ছেং hang, a tail; খোঁ pā, a fish; খোঁং খোঁ hang pā, a fish's tail; মুং mū, hand, ছেো মুং men, his hand.

Other prefixes and suffixes used to indicate cases are the following. A line following a word indicates a prefix. When two words are separated by a line, it indicates that the noun is placed between them:

- ছে—, ṭi—maি, to.
- লাঙ—, ṭaক—maি, from.
- হাঙ—, to, for.
- আু—, with, by means of.
- তাঙ—, with, together with.

**Adjectives.** These do not change for gender. They follow the nouns they qualify.

Thus ছেোো তোো মুং মুং, a good (মুং) man. Particles indicating number or case are appended to the last word.

The *Comparative* is formed by prefixing *khen̄*, more, to the adjective, and adding *maি* or *লুং-শী*.

Thus—

রাু লুং ছেোোং ছেোোং

রাু লুং ছেোোং

রাু লুং ছেোোং ছেোোং

রাু লুং ছেোোং

রাু লুং ছেোোং

রাু লুং ছেোোং

রাু লুং ছেোোং

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রাু লুং ছেোোং

রাু লুং ছেোোং

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rāু লুং ছেোোং

rāু লুং ছেোোং

rāু লুং ছেোোং

rাদোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোোী
A numeral precedes the word it qualifies, unless a generic word is used, when it follows. The generic word itself follows the numeral, except in the case of the numeral ‘one’, when it precedes it. Thus:

 Vocal _IMPL_ shām kūn, three nights.
 Vocal _IMPL_ kōn shām-kō, men three-persons, three men.
 Vocal _IMPL_ chāng tō-lāng, elephant animal one, one elephant.
 Vocal _IMPL_ kōn kū-lāng, man person-one, one man.

PRONOUNS.

The Personal Pronouns have special forms for the plural. In other respects they are declined exactly like nouns. They are,—

Singular.  
Vocal _IMPL_ kūn, I
Vocal _IMPL_ maù, thou
Vocal _IMPL_ man, he, she, it

Plural.  
Vocal _IMPL_ hau, Vocal _IMPL_ tū, or _IMPL_ hā, we.
Vocal _IMPL_ shē, ye or you.
Vocal _IMPL_ khaù or _IMPL_ man khaù, they.

In the first person, hau is the same as our ‘we’, tū excludes the person addressed, and hā is really a dual, and means ‘we two’, both of us. There are a number of compound pronouns. The following are given by Mr. Needham. I do not know the tones.

 Vocal _IMPL_ hāng kū, we two.
 Vocal _IMPL_ shāng kū, you two.
 Vocal _IMPL_ shāng kū or Vocal _IMPL_ n’kū, they two (excluding the speaker and person addressed).

In the last word _IMPL_ n’ is the negative, and, as such, has the sound of the French word _n_. In such cases, I follow Mr. Needham in transliterating it by _n_.

To give the idea of respect _IMPL_ chau, master, is added to a pronoun. Thus man chau, he (respectfully). I do not know what tone chau has in Khâmti. In Shān it is chau. _IMPL_ pā chau (tones unknown) gives the force of a reflexive pronoun. Thus, maù pā chau, you yourself.

The Demonstrative Pronouns are _IMPL_ a nai, or _IMPL_ an nai, this.

 Vocal _IMPL_ a mū or Vocal _IMPL_ an mū, that.

They are adjectives, and follow the nouns they qualify. The initial _a_ or _ā_ is often dropped. _Nai_, by itself, is often used as a definite article.

The Relative Pronoun is _IMPL_ an, who or which. Thus, Vocal _IMPL_ an chūm, the boat which sunk.

Interrogative pronouns are sometimes used as relatives.

The Interrogative Pronouns are _IMPL_ phāu, who? _IMPL_ kā shāng, what?

and _IMPL_ a loù, which.

There are several indefinite pronouns, such as _IMPL_ phāu kai, or _IMPL_ phāu ko, any one, some one, etc. I do not know the tones of _kai_ and _ko_.

v 2
VERBS.

As in Ahom, there is no proper conjugation of verbs. There is no change for number or person. The bare root is quite commonly used for any tense, especially for the present and past.

The following is the method of expressing the relations of tense of the verb ᵃ ᵃ ᵃ kīn, cat.

Present,—kau kīn, I eat.

Present Definite,—kau kīn ă, I am eating.

Past,—kau kīn kā, I ate. Sometimes mā is used, as in kau po mā, I struck. I do not know the tones of kā and mā.

Perfect,—kau kīn kā ăav, or kau kīn yau, I have eaten.

Future,—kau ăi kīn, I shall eat.

Imperative,—kīn tă, eat.

Negative Imperative,—pī kīn tă, do not eat.

Permissive Imperative,—kīn hūă tă, allow to eat, let (him) eat.

Infinitive,—kīn, to eat.

Infinitive of purpose,—hant kīn, in order to eat.

Participle,—kīn sī (tun e not known), having eaten.

Adverbial Participle,—mā kīn năi, after eating, on eating. The prefixes and suffixes are quite commonly widely separated from the root. A prefix commonly appears at the beginning of the sentence, and a suffix at the end, while the verb itself is in the middle. As explained in the General Introduction to this group (see pp. 74 and ff.), it is not the verb which is placed in past, present, or future tense, but the whole sentence.

There is no passive voice. As explained in the General Introduction (pp. 74 and ff.), the passive is the same as the active.

As explained in the General Introduction (pp. 70 and ff.) Compound verbs are extremely common.

PARTICLES.

The Negative particles are ᵃ ᵃ ᵃ n ā', and ă ᵃ ᵃ mā. ᵃ ᵃ ᵃ n ā', regarding the transliteration of which see p. 147, is used in direct negation, as in ᵃ ᵃ ᵃ ᵃ ᵃ ᵃ mā n'kēā, she does not laugh. ă ᵃ ᵃ mā is used in conditional and interrogative sentences.

As already said, the prohibitive particle is ᵃ ᵃ pī.

Interrogative force is given by putting ᵃ ᵃ ᵃ kē at the end of the sentence. This particle is only used when there are no other interrogative words in the sentence.

ORDER OF WORDS.

As in other modern Siamese-Chinese languages, the order of words in a sentence is of great importance.

The adjective follows the noun it qualifies, and the genitive the noun on which it is dependent. In a relative sentence the demonstrative pronoun of the antecedent may be put either at the beginning or end of the sentence.
The usual order of words in a simple sentence is subject, direct object, indirect object, verb. In an interrogative sentence the indirect precedes the direct object.

The above is a very incomplete sketch of Khāmti grammar, and it is presumed, when writing it, that the reader has also perused the general introduction to the Tai group, and the section dealing with Āhom. For further information regarding Khāmti, reference should be made to Mr. Needham's grammar, which has full examples, and contains much that is omitted here.

I am indebted to Mr. Needham for the two following specimens of Khāmti. The spelling of the transliteration has been altered to agree with the system adopted for this survey. The spelling of words containing vowels with several sounds is that of the pronunciation.
Siamese-Chinese Family.

Tai Group.

Khâmtî.

Specimen I.

(E. J. Needham, Esq., 1896.)

District Lakhimpur.)
SIAMESE-CHINESE FAMILY.  

KHÂMTI.

SPECIMEN I.

TRANSCRIPTION AND TRANSLATION.

Note.—As every written vowel in Khâmti represents several sounds, and is also liable to modification before a final consonant, no attempt has been made to give a letter-for-letter transliteration, which would be of very little use. Instead, a phonetic transcription has been given, showing the actual pronunciation of each vowel. In this transcription a represents the sound of o in 'fool,' and d, that of a in 'all.' In the diphthongs ai, both vowels are heard.

(P. J. Needham, Esq., 1896.)

Mû-nai man kon kô-lung¹ yang lûk-châi shâng-kô. Naû lûk
Formerly man's a were sons two. Amongst children

man shâng-kô nai² lûk-châi ân-nai pô man mai wâ-kâ, "kânh
his the-two aforesaid child (or son) younger-the father his to said, "(of)-goods

châ kau chât-khâlû-û-ko pan-haû-tâ.² Mû-nai man
share my whatever (there-be) divide-give.² Then he

lûk-châi man mai khûng pan-haû-kâ. Lûk-châi ân man an khûng
son his to (his)-property distributed. Son younger his taking goods

5. nai mû-hûng-yang-shi mûng kai-lûng³ mai kâ-kâ. Mûng man
the not-long-having-torried country a-far to went. Country that

mai man khûng tâng-mûng khâi-kin-môt-kâ.⁴ Mû khûng man
in he property all (his) wasted. After property his

tâng-mûng môt-kâ-nai mû-nai mûng man mai üp-khau lûng.⁵ all getting-rid-of then country that in famine (occurred) a-mighty.

Man-man-tî-kin-mû-yang-kâ.⁶ Mû-nai man kön-lûng mai kâ
He-had-nothing-to-eat. Then he man-a to went

¹ Kû is a numeral particle used for human beings.
² Na is a demonstrative pronoun used here for emphasis and recognition.
³ Lûng or lûng is an adverb meaning very, exceedingly; so that kai-lûng = very far.
⁴ Khâi = lose. Hin = eat, môt = finish.
⁵ Man man tî-kin mâi yang-kâ, his what to-eat not was.
10. What is the meaning of "tae"?

15. Describe the process of "tae" in detail.

20. What is the significance of "tae"?
10. Man-maikă khäng-kin phäi-ko mä-haû. Shang nai kā-cham ham pigs. Him-to collectables any-one not-gave. If obtained (he)-could-have husks mû-ko of-the-pigs-also

man ti kin. Mû man chaû-kum mä-nai man wâ, he would-have eaten. When he his-senses recovered he said,

'हुँ पो कौ माई क्ष-नाई को खाउ मु-किन पू-लू 'house father's my in slaves-the even food to-eat have-enough
khûn-nang-kau pûn-mai ko hai. Kau-cham mû-nai-kin-shi² and others-to even to-give. I not-getting-food
nang-ti-tai, (am)-like-to-die.
Kau pô kau mai kâ-shi wâ kâ, "pô-û, kau Chauphra-mai, I father my to going say will, 'father, I God

15. tai-kháng maû-mai phit-yau, khûn-nang-kau lûk-chai ni maû against (and)-yourself have-sinned, and son good your
nai-shi mä-thök-wâ; kau-mai khâ nû-kân-shi au-wai-tâ.,' to-be 1-(am)-not-fil; me (of-your)-slaves as take."
Mû-nai man tai-kháng pô man mai mû-kâ. Pô man man-mai Then he near father his to went. Father his him
lûk ti-kai-pûn han-kâ han-kâ, khûn-nang-kau len-from offor saw pitted-(kûn), and
kâ-shi khô man mai wâm-shi chûp-kem-kâ. Mû-nai lûk-chai running neck his upon (and)-falling kissed-(him). Then son

20. man wâ, 'pô-û, kau Chauphra-mai khûn-nang-kau kâ-nâ maû-mai phit his said, 'father, I God and against yourself sinned

¹ Haû is an auxiliary causative imperative, hâû-long, to lend.
² Man-maikă khäng-kin phäi-ko mä-haû means, literally, any one even gave to him not things to eat.
³ Mû-nai-shi = not getting; mû = not; nû-shi = getting; shi is the past participle suffix.
⁴ Mû is simply the accusative case suffix.
⁵ Tai-kháng means, literally, 'near, adjacent to.'
⁶ Kûn = 'before,' 'in the presence of.' The mei after Chauphra and mei is the accusative case suffix.
25. ნამუშევრების ხარისხში, საჭიროა გამოწვევა, რომ ანგარიშის ფორმულა ჩამოწერული იქნა ამ ფარგლებში.

30. ამ პუნქტს შეიძლება ითქვას, რომ რაოდემც თურქული სამეულის ფორმალიზაცია უნდა შეიცვალოს ანგარიშზე.
Khamti.


man khä-man-khau-mä äkhäng hän-kä, his his-slaves (thus) order gave,

'lük kau-mai au-må-shi phä an-kheñ-mi an-nung-tä; 'son my-to having-brought robe which-most-good put-(it)-on(him);

mù-man mai lükchöp shüp-tä, khün-nang-kau tin mai khep-tin finger-his upon a-ring put, and (his)-feet upon shoes

25. shüp-haú-tä; khün-nang-kau tä ocham-kan-shi käin-käit. Lük kau place; and us being-merry-together let-eat. Son my lai-pù-näi

(was)like-to-die, now and (he)-returned-has; (he)-lost-was, and got-was.

Khün-nang-kau pö n'kää lük ocham-kan-kä. And father and son made-merry-together.

Mù-nai lük-chai long man ü töng-nä-mai. Man At-that-time son the-older he was in-the-field. He

hün mai mü-mä. Mù ti-thung hün-mai kä-näi khün-nang-kau the-house to returned. (And)-when nearing the-house dancing and

30. sheng-kang-shong-sham nai-bin-shi, mü-nai man khä-hün-man music (he)-hearing, then he servant-of-house-his-

kó-lüng-mäi hung-shi thäm-kä, 'hun hau mai pen-hu?' Mü-nai khä-nai a calling asked, 'house our at matter-what?' Then slave-the


1 Phä-bet = make sin.
2 Käh-khon-mäi = slaves; hän is the plural suffix; mai accusative case suffix.
3 Shüp only means to put on certain things.
4 This tê = us (excluding the person addressed), and belongs to hän-chë = let eat, tê-bin-chë = let us eat.
5 Kän is a reciprocal particle; chäm-dun-sän = making merry together.
6 N'kää is a pronoun meaning both, and is used in speaking of two persons.
7 Chäm-lë = made merry, kän (reciprocal particle) = together.
8 Të is the substantivae verb meaning here 'was.' In Khamti have roots of verbs are often used to express past action.
9 Kä-hung-mäi belongs to hän, hän-hä-hung-mäi = a slave, mai is simply the accusative case suffix.

II 2
မြင့်မားခြင်းသည် ပြောင်မှုများ ရရှိသည်။ အပြင်မှာ နှစ်သစ် အချိန်တွင် သုံးစွဲသူများ ဖော်သားထားသည်။

35 မြင့်မားခြင်း အသေးစိတ် ရရှိသည်။ အခြေခံမှုသည် ကျွမ်းကျင်ပြီး မြင့်မားခြင်း သော အချိန်တွင် သုံးစွဲသူများ ဖော်သားထားသည်။

40 မြင့်မားခြင်းသည် အချိန်နှင့် ကျွမ်းကျင်ပြီး မြင့်မားခြင်း ပြောင်မှုတွင် သုံးစွဲသူများ ဖော်သားထားသည်။
pö maǔ lang-poi nam, lai-pū pö maǔ man-mai châm-shi nai-kā,
"father your feasting is, because father your him safety received."
Mū-nai
Then

man khā-chā khūn-nang-kau kā naǔ hun-mai mā-kā,
he angered and go inside: the-house not-would.

Wherefore father his coming (and)-persuading him called.

Lūk-chai lóng man pö man mai wā-kā, 'po-ū, maǔ khā-chau-tā
The-son elder his father his to said, 'father, you consider
kau ki-pí-kāi maǔ-mai het-ā-mū haū-nai, khūn-nang-kau mā-laū-ko
I how-many-years you-to work (am-I)-giving, and ever
kau khām-maǔ thām; tō-nai-ū-ko maǔ kau-mai pā-yā-an ā-lūng
I-have (to)-command-your listened; yet you me-to goat-child a
nai-ko tāng taī-ko hōm kin peō-tā-nai-shi mā-haǔ. Tō-wā ngai
even with friends together to-eat (and)-make-merry never-gave. Yet now

40. Lūk-chai an maǔ khūng tāng-mūng khāi-kin-mōt-shī thūng-mā, lai-pū-nai-shi
son younger your property everything having-wasted returned, therefore
maǔ lēng-poi,' Mū-nai man mai pö man wā-kā, 'lūk kau-ū,
you feast-(him).' Then him to father his said, 'son my,
maǔ tāng kau hōm-ū; nai-shi khūng kau kā-yāng-nai
you with me together-are; therefore property my whole
lā-khāng-māū. Ngai-hau thōk-chām kan khūn-nang-kau
(is)-yours. It-is-meet (that) (we)-make-merry together and
lēng-poi. Lai-pū nāng feast. For younger-brother
maǔ tai-kā, khūn-nang-kau nip-mā; hai-kā, khūn-nang-kau nai-mā.'
your died and is-alive-again; (he)-was-lost, and got-was.

1 Khūn-mū-ā = literally, did not go.
2 Kāi is an interrogative particle expressing uncertainty.
3 Khūn-nang-mǎi = whole; lā-khāng-māū = your own; kāng and lā-kāng are particles denoting ownership.
[No. 5.]
SIAMESE-CHINESE FAMILY. TAI GROUP.
KHÄMTI.
SPECIMEN II.

(F. J. Needham, Esq., 1899.)

(District Lakhimpur.)
SIAMESE-CHINESE FAMILY.  

KHĀMTĪ.

SPECIMEN II.

TRANSCRIPTION¹ AND TRANSLATION.

(E. J. Needham, Esq., 1899.)  

(DISTRICT LAKHIMPUR.)

Trā  ān-nai  phet.  Kau  hūn  man-mai  
Case  this  false.  I  house  his

kā-shang-ko  lāk-kāt  nai-shī  mau-kā.  An-chau  
anything  steal  to  not-went.  True

man  ān-nai.  An-nā  pī-lūng-pūn  lūk  
act  this.  Ago  year-one-past  from

Thōniram²  shū-shī  au-mā  ngō-me  kau-nai  
Dhanirām  buying  brought  cow  my

5. hai-kā-nai.  Ngō-me  shang-wā  kau  keco-kyā-shī  
missed.  Thē-cow  although  I  carefully

leng-ū-ko  tō-nai-ko  hūn  kau-chau  
kept  nevertheless  house  former

man-mai  kāp-kāp  kā-shī-ū.  Nang-kau  
owner's  often  went.  And

kau  lai-wan  kau  man-mai  kā  pi-au.  
I  several-times  I  her  went  fetched.

Thōniram  khām-wan  lau-ū-nai  
Dhanirām  the-day  referred-to

¹ See note preceding last specimen.
² There is no dā in Khāmtī, so ū is used instead.
10. জু তা না না ফুনু না না ফুনু না ফুনু না

15. তা না তা তা না তা না তা না তা

20. তা না তা তা না তা
10. wan-nan ngō-mō kau-nai kā-ū kai
day-that cow my has-gone or

mau-kā hūn man-mai kau kā
not-gone house his I went

pi-lum. Mū-nai kang-wan tōk-kā.
to-see. At-that-time sun fell.

Kau ān-nā-kan-lang kau kā ngō-mō
I as-usual I went the-cow

kau-nai yang-ū-kai nai-shī,
my was-or-not thinking,

15. kan-nau shān man-mai kā. Ākhyik
through compound his went. At

nan-mai nāng-shau man ohū
that-time sister her name

Mālōti ship-pet pi pā-shau
Mālāti eighteen years grown-up-girl

mū-mai nam-tau alūng au-shī
hand-in water-pet one bringing

shān-mai mā. Mū-nai nap-shing kā.
compound-to came. Then dark came.

20. Kau man-mai mā khaū-chau-shī
I her not noticing
kau man-mai kā-shī-ū. Mū-nai man
I her-to went. Then she

kau-mai kitik kan-kā kau-mai,
me suddenly saw me,

khā-tau phū-shī man kū-shī
thought ghost she being-afraid

iu-kā. Thōnirām tang-kān hūn
screamed. Dhanirām men house

25. man khan' āk-mā-shī, kau tai
of ... out-came, I to-the

pā-shau-mai mā an-nai-shī kau-mai
girl came saying me

mā shēw-kā. Thōnirām khāng-nā
came seized. Dhanirām before

polish-mai-kō khām pūn-nai lau-kā;
the-police story other-this told;

khē-tō kan-nang-mai khā-au-shau
but afterwards to-hide

30. tang-nī nāng-shau man-shī
shame sister his

tī-chē-yang-mai phet shī-wā.
to-court false said.

1 Khan is the plural suffix and belongs to ān.
16

TAI GROUP.
kau mā-lāk mak-māng man,
I came-to-steal mangoes his.

nang-kau Mālōtī shang-ko kau-mai
and Mālāti at-first me

nū tōn-mai han-kā nai-ši-wā.
saw tree said.
up

FREE TRANSLATION OF THE FOREGOING.

This case is false. I did not go to steal anything at his house. The facts are these. I missed my cow which I had bought from Dhanirām a year ago. The cow though carefully kept by me used to visit her former owner’s house very often, and I had to go and fetch her several times. On the day referred to by Dhanirām I went to his house to see if my cow had gone there. That was after sunset. I walked through his compound as usual to see whether my cow was straying there. It so happened that at that time his sister Mālāti, a grown-up girl of 18 years, came to the compound with a water-pot in her hand. It was then nearly dark. She saw me unexpectedly going towards her, though I myself had not noticed her. She got frightened and screamed as if she thought I was a ghost. The people of the house, including Dhanirām, came and seized me, saying that I had come there to visit the girl. That was the story Dhanirām told to the Police, but in the Court, in order to hide the shame of his sister, he gives out that I was stealing his mangoes and that Mālāti saw me first on the tree.
TAIRONG.

The Tarongs (or great Taís) who are also called Turung or Shám (i.e. Shám) Turung, inhabit the west centre of the Sibsagar District of Assam. The circumstances under which they became enslaved to the Kachins, and learned to speak the language of their masters, have been described in the General Introduction to the group. About 150 of them are said to speak their own language, which, according to the specimen, is nearly the same as Khâmnti. The following account of the principal points of difference between Tarong and Khâmnti is based on the specimen and List of Words. As explained below, the specimens were obtained with difficulty, and are not very trustworthy.

Alphabet.—This is the same as Khâmnti, though a few curious forms appear. We may note complexType for ra (in Aitoná, this is almost the sign for hao), and as usual a special form for the vocative particle complexType, transliterated ci. The letter oo is pronounced ye, as in Khâmnti, not jë, as in Ahom and Norá. When compounded with another consonant ye is pronounced e. Thus complexType kyang, in line 5, is transliterated keng, and complexType kyap, in line 20, is transliterated kep.

As in Khâmnti and Norá hit, to do, is always written complexType hich, or even complexType hach.
The word for 'with' is written complexType ni, corresponding to the complexType lue of Norá.

The letter oo is over and over again added to another consonant without any apparent reason. Thus we have the word for 'servant' written both complexType kho (e.g. line 11), and complexType kho (1. 19). Again in line 19, kho is written complexType kho. For other examples see the pronouns below. This is probably an idiosyncrasy of the writer.

The letter oo is always transliterated fë, and never pë. Similarly oo is always së, and never sha. Whether these transliterations represent actual pronunciations, I cannot say.

The use of the vowels in the specimen is very capricious. Thus the word for 'property' is spelt kho in 1. 31, and kho in 1. 32. Similarly the word for 'he' is spelt man, më, mën, and mëë as mentioned below. The word for 'do' is both hich (hit) and hach (hat).

Tones.—I regret that I can give no information on this subject.

Nouns.—Number.—The plural is formed by suffixing kho, or nouns of multitude may be prefixed. Thus, fëng më-më, bitches, literally a collection of bitches; mëk kho, they, literally a collection of them.

Case.—Hëng and të are both used as prefixes for the Dative. Hëng is also used for the Accusative, as in hëng man . . . ful-lë, bind . . . him. Kë-të is used for the Ablative, as in Shân. Thus en kë-të man, take from him. Lëk is also common, and in No. 118 of the List of Words we have lëi for this case. O is sometimes prefixed to lëk (cf. Nos. 104, 113, 122), as të is prefixed in Aitoná.

The suffix ko appears to be used with the nominative, as in Nos. 212, 214, and 215 of the List. This suffix is regular in Ahom and Aitoná. When it appears in the specimen it seems to have the meaning of 'also,' as in Khâmnti.
The word sô may apparently be prefixed to the Genitive and Dative, see Nos. 117, 125, and 126 in the List of Words. We may note that sô or se suffixed seems to form an oblique case in Atonia.

Adjectives call for no special remarks. The method of forming comparison is not clear from the specimens. We may note however the two following examples in the List of Words; mû-sô song, higher (No. 136), and nîng-châi man mû pt-sun-nai song, his brother is taller than his sister.

Pronouns.—These are only remarkable for the eccentric spellings of the pronoun of the third person. Beside man, we have mûsôn (lines 1, 3, 19, 20) ; mûn (6, 9, 11, 25, 26), mûsûn (7) and mun (No. 23, of List). The reflexive pronoun is mû-chau.

Verbs.—In the list of words (Nos. 179 and fl.) the various persons have different suffixes. This difference is, however, not, I should say, one of person, but of the way of saying the same thing. Thus yo which is usually added to the third person (but also to the first) is evidently an assertive suffix like the Shan ho. The only suffix about which I am in doubt is tô, which appears to be optionally added to the second person of any tense, and is also the suffix of the Imperative.

The Past suffix is as in Khâmî, hê or yau. In the List of Words uâi is also sometimes added without altering the meaning.

The Future prefix is ti, as in Khâmî. The suffix of the Imperative is tô and also (in the List) tô (Nos. 234, 236, 237, 238).

The Participial suffix is sê as in Khâmî.

There are several forms of the Negative. The Khâmî tû, pronounced u', appears in line 3, in tû (probably a mistake for tû'ô) u'paô, not many. Mâ (l. 10) and muan (l. 26) also occur. In lines 14 and 18 tô-pin is translated 'am not.'

The Assertive suffix ho of Shan appears as yo. I have already referred to its use in the List of Words. In the specimen it occurs in line 10, mû haï-uo, did not give. Similar appears to be the use of the suffix nô (lines 16 and 17), also written môô, which in Shan is an assertive particle soliciting acquiescence.
The following specimen was obtained with some difficulty, as the number of persons who know the language is very small.

The interlinear translation is far from literal. In the original as received by me only the general meaning of each phrase was given. This, so far as possible, I have ventured to correct with the aid of versions in cognate languages. As here given, it is not nearly as literal as I would wish, but I do not dare to venture beyond certainty, and there are many points which are doubtful to me, and which I have left untouched.
[No. 6.]
SIAMESE-CHINESE FAMILY.

TAIRONG.

(TAI GROUP.

(DISTRICT SIBSAGAR.)

[Text in a different script follows.]
Kun fū-lūng yang sāng luk. Luk-mwān koi-nai wā-kū, 'pō āi,
Man one had two sons. Son-his younger said, 'father O,
khūng maī ok-chā khā-laū ti-fāt-kwō hāng-kau haū-mā.' Ti-nan
goods your property how-much portion to-me give.' On-that
pō-mwān khāng-pā-chau khūng-nai hāng-kau meng-hāu-yāu. Mū n’pāi
father-his property-of-himself goods-the to-them divided. Time not-many
hūng-nai days-after
khūn-kau luk-chai ān-nai khūng-pā-chau tāng-lung hām-sī
and son younger-the goods-his-own all having-collected

went a-country-far, with-violent-living all wasted. Property
mūn tāng-lung mut-sī mūng nan fān-ūp-yau. Ti-nan
his all having-spent country that famine-occurred. From-that
man-ko tak-fan-yau. Thāt-nan mwān-ko ti-mūng-nan
he also began-to-be-in-want. For-that he of-country-that
ti-chau-hūn-lūng kā-sau-nāy. Haū-ling mū kun-hūn nan
to-owner-of-house-one went-joined-with. To-tend swine person-of-house that
tā-nā pā-chau to-fields own
hāng-man poi-hāu-yau. Ti-nan mūn ti-kin-chāk mū
him sent. On-that he with-food-husks of-swine
hit-pāo-chī fān(?make-pleasure-how-many)
# z 2
10. წინამორბილი მიწის უკეთ თანხვას ირჩიეთ; მოჭყარებული ყველა საბუთი, რომელიც ჩამოღმარული იქნა ისრტო. თუ არა მოყვითლად, რომ არ ვარ, ამავე ბოლო როგორც დასავლეთი. აქვს გამოთქვამი იმის გამო, რომ დღის ჩამოყალიბება გამოჩენილი შეჰყურებულ. ამ ცხრილში მოთხრობით მოქცეული ქცეული მისამართები თანხვის პროცესში თანხმობა გამოიწვევს.

15. სარკმელი მოხსენიებით უნდა თანხვათ საბუთში ჩამოღმარულ ართმეტყველობაზე. თუ არა მოყვითლად არ გამოვიყავე, ამს როგორც დასავლეთი: ამ გამოთქვამი იმის გამო, რომ დღის ჩამოყალიბება გამოჩენილი შეჰყურებულ. ამ ცხრილში მოთხრობით მოქცეული ქცეული მისამართები თანხვის პროცესში თანხმობა გამოიწვევს.
10. sai tāng yau pā-chau-ko; hāng-man sai-chau mā-hau-yo.
    jīt belly did his-own-also; to-him any-one not-gave-indeed.

Tū-khā-sang-rē-nwō mūn wā-kā, 'Pō-kau khā-kin-ngūn khāu-lat-lāng
    After-great-suffering he said, 'Father-my servants-eating-rupees how-many
    yang nai-kin,
    have bread,

    enough-being-also to-spare(t), and I belly-fire-being die. I having-arisen

kā-ti-pō-sī khām nai tī-lau, "pō ēi, tang-tān chāt-mū-nan
    having-gone-to-my-father word this will-way, "father O, (I) sinned against-heaven

pin-sī mū-maū hān-nai-hit ngā-rāi-yau; kā-chū-ti-wā lūk-chai-nai tā-pī(n)
    being to-you sight-doing sinned; name-to-be-called son-the not-am

15. kūh-sang mū-yang-liwō. Khā maū khā-kin-ngūn nang-kan
    any-more worthy. Servant your servant-eating-rupees like

hit-tā." Khūn-kau man luk-sī kā-sū pō. Ū kai-nō
    'And he having-arisen came (to-his) father. Was far-indeed
    hān-sī pō-man
    having-seen father-his

i-nū-nō; len-pai-nwō; kāt-khwō-man-sī chum-kem. Mū-nang-nan
    felt-pity-indeed; ran-indeed; fallen-neck-his-having kissed. Then
    luk-chai-nai
    son-the

wā-kā, 'pō ēi, lai-pū kaum-nai mū-maū hān-nai-hit ngā-rāi-kā;
    said, 'father O, on-account-of ill-luck to-you before sinned;
    lai-pū-nai tā-pīn lūk-chai
    on-account-of-this not-am son

1 ngā-rāi is literally 'hell.'
TAI GROUP.

20.  ფიქრი და მაგალითი ფიქრთაა ფორმირდება არა თუ რომლის დიაპორომ უხურჯა
     აირჩიეს მისი რიცხვით გამოღორებული ჩანაწერით.

25.  ფიქრი მიემთხვევა იმავე მაღალი რეგიონის სახელი, რომლის გარეშე
     გათვალისწინებული არა ფიქრობა.

გამოცემული ამ პარაგრაფია არ გაზრდილია და უმცირესი განისაზღვრის სიმწინტურობა
khwō-sang hwō.' Khün-kau pō-nai hāng-khwā-mwān-khau lau-kā-lē, any-more worthy.' And father-the to-servants-his said, 'mē-sī-khīng-
'best-robe

20. -ni an-sī, hāng-mwān au-nung-haū-twā; ti-mū lak-chāp, ti-tin khep-

hav-ing-brought, to-him put-on; on-finger ring, on-foot shoes

-tin haū-tā; khün-kau hau kīn-sī, hit-pyo-kāt. Lai-sang luk kau
give; and we having-eaten, be-merry. Because son my

an-pin-tai-sī, nip-mā sī-u; hai-sī, nai-kā.' Ti-nan khou
although-having-died, is-alive again; having-been-lost, was-found.' Then they

tā-hit-pyo-kāt-nai.
began-to-rejoice.

Mū-nang-nan luk-chai lung man hit-ū-mū-nā-sī-ū ka-lāng man mā thūng
Time-at-that son great his having-left-his-field afterwards he came near

nā-hūn-
to-the-

-kā-nai; ma-nai-ngin-kā sing-kāng-sing-yam kā-ki-sā-fang. Mū-nang-nan iman

-house; he-heard music dancing. Then he

hāng-kā khā-lūng-sī, called servant-one,

25. thām-kā-lē, 'khām nai lai-pū-sang'? Ti-nan khā-mūn-khau lau-kā, 'nāng

asked, 'words these on-account-of-what'? Then his-servants said, 'brother

maī pāk-mā-kā, khün-
your back-come-did, and

-kau pō-maū hān-kā khōm-sā-sī-ma-nai hit-kā poi-lung yau.' Ti-nan

father-your saw (him)-safe-and-saw make feast-great did.' Then

mūn hit-chā-sī-lē mau-klau-
ke being-angry would-

-naū-hūn-yau. Lai-pū-nai pō-man āk-nāk-sī hāng luk-chai-nai

-not-enter-the-house. Therefore father-his having-come-out to son-the

ān-yān-kā-yau. Ti-nan
entreated. Then
30. რაზ იპოვებათ, რომ არის ნებართმისნარი ზოგიერთი გლოგია, რომლითაც მოაწერს დაუბრუნათ გადაწყვეტილება, რომ ზოგიერთი ასახავს გეგმას, რომელიც ჩანს განსხვავებულ შერეულებში ქუჩი. შემდეგ აღარ აქვთ ადრინდელი მხარე, რომ შეიძლო გამოვიყოს ახალი გეგმა ზოგიერთი აპარატიდან.
TATRONG.

man häng pō-nai thing-kū-wā-kā, 'nū-tā, kau-khā-pī-lūng-kū-kyā
he to father-the answered-said, 'to, 1-how-many-years
lung-lā-sī-ū, mū-laā-si ko (for kau) khām-maū-chau mau-khāt-
serve, ever I order-thy not-disobeyed,

-mau-khan-yau, lai-khūn-kau tang tai-kō-khau hit-pyō-kāt naī-sī-ko ping-ēā
nevertheless with friends to-be-merry even goat
ān-an-lūng mā-
young-one-a (you)-did-not-

-give. But he coming-even-on made-a-feast, who with
mō-chang-kā
harlots

khūng man cham-kā-īau.' Mū-nang-nan man wā-kā, 'luk-kau-ēi,
property his wasted.' At-that-time he said, 'son-my,

maū ā kā-chū ti-kau-nam, khūn-kān khūng-kau-yang-sang-sī-ko
you are ever with-me, and all-I-have-also
khāng-maū-nāi-nam; khūn-kāu nāng mau tai-sī,
yours; and brother your having-died,

nip-mā-nang-kan;
hai-sī, nai-nang-kau-īau; lai-pū-nai hau
has-lived; having-been-lost, is-found; therefore us
hit-pyō-kan-mwān-kan nū-yau.'
rejoicing-being-merry was-good.'
NORA.

The Norās are only found in the Sibsagar District of Assam. It is roughly estimated that there are, in all, about three hundred of them. All that I know about them will be found in the general introduction to this group, on pp. 64 and ff. ante.

The Norā language is undoubtedly akin to Khāmti, but is not exactly the same as it. It possesses more points in common with the Northern Shān of Burma, and has also a greater number of Burmese loan-words. The alphabet used is the same as that of Khāmti, and hence differs from that of Burmese Shān.

I am indebted to the kindness of the Deputy Commissioner of Sibsagar for the annexed specimens of Norā, consisting of a version of the Parable of the Prodigal Son and of some riddles. They present few difficulties to any one who has studied the preceding Khāmti specimens. It may be noted how very strictly the rules regarding the order of the words are followed. The following are the main points in which the language of the specimens differs from that of Khāmti.

In the first place Norā possesses the vowel ə, which exists in Ahom, Aitonias, and Shān, but not, apparently, in Khāmti. It is sometimes interchanged with ə. Thus the word for ‘servant’ is written both ə and khē and ə khē.

The sign ə also appears as a sort of contraction. Thus ə ə ə (pronounced le), with, is written ə ə ə. In the first line of the specimen nai, geti, is written ə ə ə; why, I do not know, unless ə indicates a tone. In that case, I cannot say what tone it represents. In Khāmti nai has the ‘emphatic’ tone. In Shān, the corresponding word, lai, has the ‘straightforward’ tone. It is possibly a sign indicating the repetition of the word. In Shān the corresponding sign, ə, indicates the ‘emphatic’ tone.

As usual in these Tai languages, the vocative particle is written in a peculiar way. In Norā it is written ə ə ə, and is pronounced hai.

When not compounded with another consonant ə is pronounced like ja (as in Ahom) and not as ya (as in Khāmti). Thus the sign of the perfect tense is jen, not yen. When compounded with another consonant ə does not seem to be pronounced, but affects the sound of the following vowel. The only instances in the specimens are those in which the vowels following are a or ə. In the former ə ə ə kyop, moment, is pronounced kep. When ə follows, the translator has carefully transliterated ə by ə, representing, I suppose, the sound of ə in ‘hat.’ I have so transliterated it in the specimen. Thus the word for ‘then’ is written ə ə ə khyib-nun, but is always transliterated khōk-nun. The word ə ə ə ə ə ə-prat, sin, is borrowed from the Burmese ə ə ə ə, which is pronounced apget in Burmese, and hence ə-pit in Norā.

The letter ə is sometimes ba, but more usually ma.

The letter ə is, according to the transliteration, sometimes pronounced sa, and sometimes sa.
The word meaning 'to do' is written ṭaḥ, as in Khāmtí. In Khāmtí it is pronounced ṭet, and in Norá ṭet.

The letter ṭ either is transliterated pha in Khāmtí and fa in Norá. This apparently indicates a real difference of pronunciation, as in Khāmtí ph represents an aspirated p.

I may note that the very common word for 'to go' is kwā, as in Shān, and not kā, as in Khāmtí.

In a compound word, when the last consonant of one member is the same as the first member of the next, the consonant is usually written only once. Thus khām-nāng-kaw, and, is always written khām-nāng-kaw. Similarly when the imperative particle ṭ is added to the root ṭaḥ, pronounced ṭet, we have ṭeň ṭet-tā for ṭet-tā.

In regard to Substantives, the suffix mai is regularly used to make a kind of oblique form when a noun is governed by a preposition. Thus hāng luk-hē ng-khau mai, to the servants; ti Frā-mai, to (i.e. against) God; khāng-nā mai-chau-mai, before thee.

The Dative case is formed by prefixing ṭō ng or ṭō kā (as in Shān). Thus hāng luk-hē ng-khau mai, to the servants; kā kau, to me. Hāng is sometimes used for the accusative as in ṭō ṭō ṭō ṭō ng-pō tā hāng man, beat him. The dative is also formed by prefixing ti as in Khāmtí.

The Genitive usually, as in Khāmtí, simply follows the governing noun, without any suffix or prefix. Sometimes, however, the relative pronoun ōn is idiomatically prefixed. Thus ōn pō kē, the slave of the father, literally, 'who of the father (is) the slave'. Sometimes mai is suffixed, as in ōn pō kāu-mai kē, the slaves of my father, lit., 'who of father of me (are) the slaves'.

The Ablative has the usual forms. We have also luk-ti in phrases like luk-ti men, from him; luk-ti nam-mō, from the well. Compare Shān khā-ti. Ti——mai is also common, as in ti luk-chau kau mai, from daughters.

To form the Plural, ng-khau is used as well as kau. Thus we have hāng luk-hē ng-khau mai, to the servants.

In the case of Adjectives, the participial suffix se (Khāmti ši) is frequently added. Thus ōn se, all; kai-se, far.

As regards Pronouns, the respectful suffix choan occurs constantly in the specimens. We have maie-chau, you; man-chau, he; khan-chau, they. The use of the relative pronoun ōn is also very common. The demonstrative pronouns are written ō ā ō and ō ō ō ō ō.
NORÅ.

An instance of the infinitive of purpose is ḫā-put (I, 6), to feed, a pure dative. The participial suffix šä of Khâmtî becomes se in Norå. Examples passim.

The negative is ma, and also (I, 10) man.

The assertive word ṣpré ā is often added to the end of a sentence as in Shân.

In I, 8, we have a quotation introduced by the word ṣā-ti, just as is done in Shân.
Specimen 1.

Tai Group.

Nora.

(District Sibsagar.)
SIAMESE-CHINESE FAMILY.  TAI GROUP.

NORĀ.

(DISTRICT SIRSAVAR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kôn kō-lung luk sāng-kō jāng. Luk pā-ān wā häng pō, Man person-one sons two had. Son male-younger said to father, 'pō hai, 3-mū(muy) māi kā kau tak nai-nai 'Father O, goods your to me will be-given haū hāng kau.' Khāk-nan pō man 3-muy pan-hāu-kā. Khāk-nan ā give to me.' Then father his goods divided. Then was kep lūng lūk-chai ān moment one son younger

man au ngūn tāng-lung-se kwā mūng kai-se* jau, khū(n)-nāng-kau his collected rupees entirely go country far did, and ū-thān-se bēch (for hāt) ān jok remained-there-having done what(is) riotous-living sa, ngūn tāng-lung au-shum-kwā-jau. Ngūn man tāng-lung kin-sing-se, having, rupees all wasted. Rupees his all devoured-having, mūng nan ūp lung kwā-jau. country that famine great became.

5. Khāk-nan man tok-khā-kwā-jau. Khāk-nan man kwā, pāng-fo Then he in-want-became. Then he go, associate kön (ān ū mūng, nan) man (who was of-country that)

n mā(for mā) haū-kwā-jau. Khāk-nan man hō-chaū chūn-se lau-kā not gave. Then he mind conscious-being said wā-tī, 'ān pō kāu mai kha that, 'of father my of servants ān-nai lāk-khā-mai kō (for kā), lūm-se khūng-kin jāng, chū-khūn receive kūse(accusative) did, much things-to-eat have, but kau-sang1 tai tāng-mai. Kau lūk-se

I-on-the-other-hand die (of)-belly-fire (i.e. hunger). I arisen-having

1 sang, means 'if,' but is used with pronouns as an emphatic particle. So also in Khamti.
10. နောက်ထိုးလေ့လာခြင်းမှာ အပြည်ပြည်ဆိုင်ရာ လူမှုများ ဖော်ပြမှုနှင့် ပြုစုသော မြန်မာနိုင်ငံရေး အခြေခံအချက်များ ဖော်ပြသည်။ နောက်ထိုးလေ့လာခြင်းမှာ အပြည်ပြည်ဆိုင်ရာ လူမှုများ ဖော်ပြမှုနှင့် ပြုစုသော မြန်မာနိုင်ငံရေး အခြေခံအချက်များ ဖော်ပြသည်။

15. နောက်ထိုးလေ့လာခြင်းမှာ အပြည်ပြည်ဆိုင်ရာ လူမှုများ ဖော်ပြမှုနှင့် ပြုစုသော မြန်မာနိုင်ငံရေး အခြေခံအချက်များ ဖော်ပြသည်။ နောက်ထိုးလေ့လာခြင်းမှာ အပြည်ပြည်ဆိုင်ရာ လူမှုများ ဖော်ပြမှုနှင့် ပြုစုသော မြန်မာနိုင်ငံရေး အခြေခံအချက်များ ဖော်ပြသည်။

20. နောက်ထိုးလေ့လာခြင်းမှာ အပြည်ပြည်ဆိုင်ရာ လူမှုများ ဖော်ပြမှုနှင့် ပြုစုသော မြန်မာနိုင်ငံရေး အခြေခံအချက်များ ဖော်ပြသည်။
10. ta (for tak)-kä-sä pö, khū(n)-näng-kau ti-kä-wä, "pö hai, kau will-come-to father, and will-say, "father O, I chäm ti Frä-mai man mät-se khäng-nä maä-also to God-(oblique) not remembered-having before theechau-mai hëch (for hët) a-prät-(prom. apät)¹ kwä-jau. Lai-pü-nan hau-pö-wä luk -(oblique) do sin did. Therefore to-be-called son maä-chau mä tan-jau maä-chau hëch (for hët)-näng- thy not worthy-was (that) thou make-shouldst.

Khū(for kha)-pä-kin lâk-khâ pä-läng näng-kän kau-mai hë(t)-tä."’ Khâk-nan Servant-persons-eat here male-one like me make.”’ Then man lük-se kâ-sä pö man kwä-jau;
he arisen-having reach father his did;
khâk-nan pö man hän än-ü tì-kä-lë; pö man hän häng
then father his saw when-he-was after; father his saw to
man 1-nû-se, len-mä, him having-compassion, running,
pan khō, chup kem kwä-jau. ‘Pö hai, kau chäm ti Frä-mai falling (on)-neck, kiss cheek did. ‘Father O, I also to God maä-mät-se khäng-nä maä-chau-mai hëch (for hët)
not remembered-having before thee do

sin did. Therefore to-be-called son thy not worthy-was.’
Khâk-nan pö man
Then father his häng luk-khā-nä-khan-mai wä-kä, ‘tä än ni lâm täng-lung
to boy-servants-(oblique) said, ‘robe what good more-than all
näi au-äk-se häng man au-
this brought-forth-having to him put-
ning-tä; khū(n)-näng-kau mä man mai lâk-cháp, khū(n)-näng-kau
-on; and hand his on ring, and
tin-mäi khâp-tîn au shup-tä.

Nâk-se nan hau kin-jau-se hëch (for hët)-pyü-tä; hëch(hät)-sang-lë luk
Besides that we eaten-having do-merriment; for son
kau a-nai tai-kä pâ-
my this died time
k lâng, khân nip-mä; hâi-kä, khân nai-kä.’ Lai-pü-nan
one(i.e. once), again lived; lost-was, again found-was.’ Therefore
khan-chau hëch(hät)-pyü-kwä-jau
they do-merriment-did.

Then son great his was in field. Then come-having
thùng tai hûn, arrived (in-)vicinity of-house,

¹ a-prät is a word borrowed from Burmese, and is pronounced a-pü-t or a-pät as in Burmese.
khök-nan man mā-nai-ngin song kā song kāng se-ho, khök-nan
then he heard noise of-dancing noise of-music having-indeed, then
man häng luk-
he call boy-
khā pā-lung mai thām-kā, ‘a-nai-khau hēch(hēt)-sang hēch(hēt)?’
-servant person-one to asked, ‘these why do?’
Khök-nan man wā-kā ti-man, wā-ka,
Then he said to-him, said,
‘nāng mā mā, khū(n)-nāng-kau pō māu nai-tā; nāng
‘younger-brother thy came, and father thy received; younger-brother
mā u nū; lai-pī-nai pō man hēch(hēt)-pō-jau.’
thy was well; therefore father his made-feast-has.’
Nai-ngin khām khaï-chā-so kān-nai-mā mā khāï-kā-se-jau.
Having-heard (these) words angry-being inside-to not wish-to-go-did.
Pū-nai pō man mā-tī-thā-
Therefore father his come-to-there

25. n-se u-khyā-kā-jau. Ti-thān man ti pō man
having entreated. To-there (thereon) he to father his
tān-tāp-se wā-kā, ‘lem-nū,
answered-having said, ‘lo,
khāk-xhai khūn-lāng häng maū-chau kau lum (for lung) (lā-se-ū)
from-before to-past to thee I serve.
A-ming maū-chau mū-laū-so-ko kau
Command thy ever-even I
mā jā. To-nai-ko mū-laū-so-ko maū-chau hāng kau
not did-away-with. Nevertheless ever-even thou to me
pō-jū ān tō-lāng-ko-ān
goot young-one animal-one-eve
hāu mā-jāng. Sang maū-chau hāu-u-chām, kau kop-tāng lūy
gave not. If thou given-hadst, I both with
tai-ko-khau-mai tak-nai hēch (for hēt)-pyū-
friends-(oblique) would-have done-merriment-
ho; chū-khūn luk mā u-nai thūng-mā-lūy maū-chau
indeed; but son thy this arrive-omme-having thou
tāng-pōi-kā. Man khāng maū-chau
feast-hast-made. He property thy

30. khau-khāng ngūn khām tāng-lung kin-sing-kwā-jau.’ Khök-nan
rice-property rupees gold all devoured.’ Then
man-chau wā-kā ti man,
he said to him,
‘maū-chau sā-tāng u lūy kau, khū(n)-nāng-kau ān kau
thou ever art with me, and what mine
ka-sang-ka-sang jāng-ū ko
whatever (I-) possess also
ယောဟင်းမှူး ထောင်စိုက်ပျူ၀ိုင်းတရားဝင်စိုးရိုက်မှုများ များစွာ မင်းသား ကျန်သော အခြေခံမှုများ သိရှိနေသော ဗိသုကာလေးများ ပြဆိုနိုင်ပါသည်။

သို့ဌားပါတယ်။
ān maū-jau. Chāng-nai haū thuk hāch (for hēt) pyū, what thine-is. Now we must do merriment,
khū(n)-nāng-kau hēt chāu nī, chāu chēm nī ho; wā-sāng-
and do mind good, mind glad good indeed; for
lō nāng maū a-nai tāi-kā pāk lāng, chāng-nai khū(n)-nāng-kau
younger-brother thy this died time one, now and
nip-mā; hai-kā, khū(n)-nāng-kau
lived; lost-was, and
nai-kā-ho.'
found-was indeed.'
[No. 8.]  
SIAMESE-CHINESE FAMILY.  
Tài GROUP.  
NORA.  
(DISTRICT SIRSAKAR.)  

SPECIMEN II.  

orumaeamque  
crepitantibus.  

..
SIAMESE-CHINESE FAMILY.

NORĀ.

TAI GROUP.

(DISTRICT SIBSAGAR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

SOME NORĀ RIDDLES.

1.Ton man kā lam met.
   Tree its is-equal rod fishing.
   Nok pit nān kā khā.
   Bird Tuni sleeps every branch.

   Its tree is equal-to a fishing-rod, and the Tuni-bird sleeps on every branch.
   Answer.—Ton-māh-khā, the Binjal-tree.

   Bamboo one split four pieces.
   Lam sī son lū sī sik.
   Encloses four compounds remains four pieces.

   One bamboo, split into four pieces, encloses four compounds, and still remains four pieces. Answer.—Mak-khā suk, a ripe Binjal.

3. Shām hāng nam mg-lai.
   Three drains water does-not-run.
   Shām i ma-to lai.
   Three women do-not-weave flowers.
   Shām thau ma-to mā.
   Three old-men do-not-cohabit (with-any)-wife.

   Water does not run through three drains. Three women do not weave flowers. Three old men do not cohabit with any wife. Answer.—

   Hāng-lāng, hāng-hok,
   Back (of a man), two grooves of a Tolthā,
   Tang-lam mai-i, pai sang
   Leaves of a certain jungle plant, ikrā-fish, and chandā-fish.
   Kan-sau-shām lai.
   Three kilns.
AITONIÀ.

As stated in the General Introduction to the group, the Aitons came into Assam from Māng Mau in quite modern times. It is said that there are only some two hundred of them altogether, some of whom live in the south-west corner of the Sibsagar District, and the others in the Naga Hills.

Their language, as appears from the specimen, is almost pure Shān. In fact, it is the form of speech illustrated by Dr. Cushing’s Grammar of Shān, rather than that illustrated by Mr. Needham’s Grammar of Khāmti. The specimens which I have received from the local authorities of Sibsagar are evidently carefully prepared, and it has been easy to make out the meaning of the greater part of them. Only here and there I have come across a phrase which baffled me, and this was most probably due to my own ignorance, rather than to any incorrectness of the text.

The specimens consist of the Parable of the Prodigal Son and of the fable of the boy who cried ‘wolf, wolf.’ In the translation I have marked with a query any passages which appeared doubtful to me.

The true character of Aitonià is recognised by the people of Assam, who also call it Shăm Dao àn, i.e., ‘Shān speech.’ In Assamese, dao àn means ‘a foreign language,’ and Shăm is the word which the Burmese mispronounce ‘Shān’.

Alphabet.—The alphabet used in the following specimens is almost entirely the Shān, and not the Khāmti, one.

Note, in the first place, that the vowel ə, which in the specimens is written, Shān-fashion, ə ə, and which, for the sake of uniformity with the other Tai languages of Assam, I have transliterated throughout by ə, must, in Aitonià, be pronounced as in Shān, i.e., as if it was a light ə. Thus ə xoа, give, should be pronounced həl, and so in every other case where the vowel occurs in the specimens.

As regards consonants, we have the Khāmti ə ku, instead of the Shān ə, and the Khāmti ə pha, instead of the Shān ə. In every other case, when the Shān form differs from the Khāmti one, the former is used. Thus we have the Shān ə instead of the Khāmti ə for ə, and the Shān ə ə instead of the Khāmti ə for ə.

The consonant ə ə is used more frequently in composition with other consonants (as we have seen to be the case in Tai-rong), than is usual in Khāmti. Thus ə ku is written ə ə ə instead of ə ə or ə ə. When ə is intended to represent the vowel ə, it is compounded as in Khāmti and Shān. Thus ə ə ə khāng. When it retains its own sound of ə ə in composition, as it often does in Shān, but never in Khāmti, it takes the form ə. Thus ə ə, hə, go, the Aitonià and Shān word corresponding to the Khāmti ə ə ə kə.

We have noted in Khāmti, Tai-rong, and Norā how the word hit ə or ket, to do, is always spelt ə ə or keh, and, under the head of Khāmti, I have pointed out how this is due to the influence of Burmese, in which language a final ə is pronounced as ə. This
custom is carried still further in Aitoní, the word chet, seven, is written 亖, and пi, a duck, is written 亖 pick.

The letter 亗, which is common in Āhom, Nori, and Shān, but does not appear to be used in Khāmti or Tairong, is also common in Aitoní.

The letter ha is usually written 亗. The tail is often omitted, so that we only have 亗 (to be distinguished from 亗 la). This character, in a slightly altered form, viz. 亗, also appears in Tairong but there represents the letter ra. This is a very interesting fact, for it will be remembered that the letter ra in Āhom regularly becomes ha in the modern Tai languages.

It may be added that neither in Khāmti nor in Shān does either the letter ra or the letter ha take this form. The forms they take in these languages, and in Burmese, are as follows:—

<table>
<thead>
<tr>
<th></th>
<th>Khāmti</th>
<th>Shān</th>
<th>Burmese</th>
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<tbody>
<tr>
<td>ra</td>
<td>亗</td>
<td>As in Khāmti</td>
<td>As in Khāmti</td>
</tr>
<tr>
<td>ha</td>
<td>亗</td>
<td>亗</td>
<td>亗</td>
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</tbody>
</table>

The Khāmti and Burmese signs for ha are the nearest forms.

Tunes.—I can give no information on this subject. We may expect that the tones of Aitoní are the same as those of Shān.

Nouns.—The plural is ordinarily formed by suffixing khau as usual.

Sometimes khau-so is used, as in 亗 khau-so, fathers. Nai-khou (literally, these-they) is also used, as in ma-thou nai-khou, horses, and many others in the list of words. Finally, we have sung-nai-khou in No. 116 of the list.

The Nominative sometimes takes the suffix ko, as in Āhom and Tairong. Thus, 亗-ko yōng, you are, and many others in the list.

The Accusative can take the dative preposition hāng, as in Tairong; thus, hāng-kā ma thu-m-kou, he asked a servant.

The usual preposition of the dative is 亗 亗 hāng, as in Shān. We also have lāi, as in lai kou nāi-khou, to good men. Lāi is also used for the ablative like many dative prepositions in the Tai languages.

The most usual prefix of the Ablative is lūk, as in Khāmti, or 亗 lūk as in Tairong. The Shān kā-tī does not occur in the specimens. Tī is, however, added to lūk, as in 亗 lūk-tī nān an, take from him. In 亗 lūk-tā-nān or lūk-tā-nān, afterwards, tā (also written te) is probably a corruption of ten, place, the final n being elided before the n of the following word. The phrase is, therefore, literally, from place that, from that place. Compare the formation of the future of verbs.

Lāi (see Dative) and lāi-pū are also used for the ablative. See list Nos. 104, 113, 118, 123; 109, 127.

Finally, tī alone is used as in Shān; e.g., tī fāu, from whom?
The genitive has no prefix or suffix, and, as usual, follows the word by which it is governed.

There are two suffixes in the list of words, קון, and se or se, which seem to indicate any oblique case, much in the way that māi is used in Khāmti.

We have them for instance,—

Dative,—luk-san an-lung kän, to a daughter.
Luk-san-man khan-se, to daughters.
Ablative,—lai pō a-lung kän, from a father.
Lai-pā kün ni a-nān khan-se, from those good men.
Genitive,—luk-san kō-lung kän, of a daughter.
Kün ni kō-lung kän, of a good man.
Khāng mān-se, his property.
Khā mān-se, thy servant.
Kün ni khan-se, of good men.
Se is prefixed to the Genitive and Dative in Tairong.

Adjectives.—Few remarks are necessary. The numeral lāng, one, can take the prefix an or se, and then has the force of the indefinite article, like a-lāng in Khāmti.

The Comparative degree appears to be formed by suffixing si, equivalent to the Shān ɕə, to the adjective. Thus ni-si a-nāi, better (than) this. In such a case mē or mə (an intensive particle) is usually added to the verb, or is used by itself instead of a copula, si being optionally omitted. Thus ni-si a-nāi mə-yāng, is better than this.

In hāng mēng-chāi mān hāng mēng-san mān sōng mē, literally, to brother of him to sister of him tall very, his brother is taller than his sister, both the nouns appear to be placed in the dative, unless yāng means ‘appearance, form’. The superlative is most simply formed by doubling the adjective, as in ni-ni, very good. The adverb khi (pronounced khe) is also used, as in khe ni, very good.

Pronouns.—The pronouns call for no remarks. We should remember that māi, thou, is pronounced, as in Shān, māi. The demonstrative pronouns are a-nāi, this, and a-nān, that.

Verbs.—We may note that the usual sign of the past tense is kwa (cf. Shān kwā, to go), but occasionally we find the Khāmti kā and mā. Thus, khām-kwa, asked; het-kā-gu, they did; nēp-mā, became alive.

The Future takes both ti, and also tu, a contraction of the Shān tak. Thus kūn ti pān, I shall be; kūn tu pā, I shall strike; māi ti pā, thou wilt strike.

The participle suffix is si.

There are several negative words. We may note pā, not, in kūn luk māi pā tān pān, I son of thee not worthy am, I am not worthy to be thy son. With pā, we may compare the North Shān pāi, Khāmti pā, which, however, are only used with the Imperative. A more usual negative is māu (Ahom bān, Khāmti mā, Shān mān), as in māu khaā-kā, did not wish : māu hāit, did not give. The Khāmti form, mā, appears in mā-ni, not good, bad.

The Shān Assertive suffix ho is common. Thus ā-hō, am, or was, indeed: pōi-hō, going-indeed.
[No. 9.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

AITONIA.

(DISTRICT SIBSAGAR.)

SPECIMEN I.

[Handwritten text in the language of the Siamese-Chinese family.]

5

[Continued handwritten text in the same script.]
[No. 9.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

AITONIA.

(DISTRICT Sibsagar.)

SPECIMEN I.

Kun
Man
kó-lāng
person-one
luk
sons
săng-kō
two-persons
yang.
had.

Luk-choi
Son-male
ān
younger
lau
said
häng
to
pō-man,
father,

‘pō,
‘father,
khāng
property
maā
thy
yāng-sāng
whatever
wēng-hāu’.

Luk-tā-nān
After-that
yāng-sāng
whatever (he had)
pān-hāu-kā.
(he)-dividing-gave.
Wai
After

5.  lāng
back (i.e. afterwards)
au
taken
khāng
property
man-se
his
kwā
went

māng
(to)-country
kāi
far
hech (het)
did
hai
wickedness
ngūn
silver
khāng
property
yā-yau.

Māng
(To)-country
nan
that
yāk-yau.
Tok
kyū.

(Pai-kwā
(He)-went
hūn
(to)-house
lāng
a
pai-pūng
take-refuge (?)
yau.
did-
Haug-pa
(He)-caused-(him)-to-tend swine in field of-owner of-house that. Therefore

10. tok khyu. Sak mu ko khoa kin.
fell (into)-poverty. Food-issuings of-pigs even (he)-wished to-eat.

Pho-kho mau hau.
Anyone not gave.

U-luk-ta-nan
Afterwards

sang-we-kah-sang, 'ka
'senses-got(?), servants

po kau
of-the-father of-me

nai kin nam, kau ma
get food much, I come

kau tang-mai.
I (to)-belly-fire.

Kau po
I (to)-father

15. pai kau, "po kau hoi, kau
go say, "father of-me O, I

khun-fi
(against-)God

khang-nah mau hech(bet) opat;
before thee did sin;

kau luk mau pah tan pin;
I son of-thee not worthy am;

hang-kau
me
87  medhelson  mül  eul  eul nul

20  nulon  blin  oln  eul

en eul  eul  enel  eul  eul

un  eul  enel  eul  eul

25  nekup  blin  enel  eul  eul

ön  eul  eul  enel  eul  eul

tone  enel  eul  eul  eul

==  bbl  eul  eul  eul  eul
20. luk-so pai-sū po man.
    arisen-having (he)-went-reached father his.

    (He)-was at-distance father seen-having ran,
    kāt luk-chai man, chhwup
    embraced son-male his, kissed
    kyim(kem). Yām nān lau-kā (he)-said
    oheok. (At)-time that

    po man, 'po hēi, khāng-nā khun-fi
    (to)-father his, 'father O, before God

25. khāng-nā mau hech(het) opāt; kau
    before thee (I)-did sin; I
    hāng luk mau yāng'. Pō man
    (to-be-)called son not am-(worthy)', Father his

    lau hāu, 'pē nī-nī hāu-mā-tā,
    word gave, 'robe good-good give-come (i.e. bring),

    mung-hāu-tā;
    nāk-chāp haū-tā,
    put-(it)-on;
    ring give,
khep tin sup-haû-tä; haû-kin,
shoe foot put-on; give-to-eat,

30. hoeh (het) pyô hoeh (het) mun tä; luk kau
do happiness do rejoicing (imperative suffix); son my
tai, nip-mä;
died, became-alive;
hai, ak-mä
was-lost, was-found

mä,' Het pyô het mun kä-yau.
came.' Do happiness do rejoicing (they)did.

Yäm nän luk-ch'ai lung man û kâng rä.
(At)-time that child-male great of-him was in field.

Kä-lâng luk-ch'ai lung man mä thâng
Afterwards child-male great of-him came approached

35. tai hûn, nai sing syang (seng)
vicinity of-house, (he)-got sound of-music

sing kâng. Hâng-khâ man thâm-kwâ,
sound of-drum. Servant he asked,

"khâm lâng nai khâm sâng?" Khâ nai
"things like these things what?" Servant the

wâ, "nâng-ch'ai mâ, lai-pû-nä
said, younger-brother-male came, therefore

2 ò 2
pō father
maū of-thee
wā said
mau-khām not-sick
tāng prepare

40. poi feast
kā’ did.
Luk-chai Child-male
lung great
man of-him
khaū-chā, was-angry,

maū to-enter
hūn house
man not
khaū-kā, wished.

Ū-luk-tā-nān Afterwards
pō father
man his

mā, come,
tāng-pān entreat
au-mā brought.

Tā-nān Therefore
khāi-hāu, (he)-answered,
‘pō, ‘father,
kau I

45. luk the-child
maū of-thee
chā-rē (chrē) insulti
pái not

yā, break (i.e. do),
to-nāi-ko nevertheless
pā-yā goal
ān young-one

tāng-ko one-even
mau not
hāū. (thou)-gavest.
Luk-chai Son
lāi-pū but

ngūn silver
khām gold
tāng-long all
mē-māk-yā-sai-mūng  yā-kā.  man  mā-thūng,  pō  
(on)-karlots  wasted,  he  came-arrived,  father

50.  pai (for poi)-kā  hau (for hāu),' Man  lan,  'luk  
feasted  gave.'  He  said,  'child

tung-pi-ko  maū  ú  lai  kau;  of-me,  many-years-also  thou  art  with  me;
yāng-sāng-ko  kháng  maū  tāng-lung.  Nāng  
whatever  property  thine  all.  Younger-brother

maū  tai-kā,  nip-mā;  hai-kā,  thy  died,  became-alive;  was-lost,

āk-mā;  lai-pū-nai  tāng  poi  kā'.  you-found;  therefore  (I)-prepare  feast  did'.
SIAMESE-CHINESE FAMILY.

T'ai Group.

Aitonia.

(District Sibsagar.)

Specimen II.

[Handwritten text with characters and symbols, likely representing a language or code.]
**TAI GROUP.**

**SIAMESE-CHINESE FAMILY.**

**AI TONIÀ.**

(DISTRICT SIBSAGAR.)

**SPECIMEN II.**

<table>
<thead>
<tr>
<th>Luk</th>
<th>ān</th>
<th>kō-lūng</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boy</td>
<td>young</td>
<td>person-one</td>
</tr>
</tbody>
</table>

| tai | mān (pronounced bān) | ling |
| near | village | tended |

| wū. |
| cattle. |

| Luk | ān | nai | hech (het) | pūā (for pyō) |
| Boy | young | the | did | rejoicing (i.e. in sport) |

| mūn-yā |
| made-noise |

| ‘sū, | ‘tiger, |
| sū, ’ | tiger, ’ |

| 5. mūn-hāng | pau. | Au |
| called | shouted. | Brought |

| phā |
| dao |

| au | rāk | kun | tā | mān (bān) | leǐ (len) |
| brought | spear | people | from | village | ran |

| mā. | Khau |
| came. | They |

| mā-thūng |
| came-arrived |

| sū |
| tiger |

| mau bān. | Tup phā mā khū. |
| not saw. | Clapping palms of-hands (he)-laughed. |

| Ti-pāk |
| (They)-return |

---

*Note: The text contains entries for vocabulary items with their translations and meanings.*
Hun yau. Man mang-nai pan lang
To-house did. He like-this time one

Sang pan au ai. Wan lung te-te-te
Two times brought shame. Day one really

Su mau, khau muk wu.
Tiger came, entered the-herd of-cattle.

Man sii (sin)-sang. 'Man phot
He screamed. 'He lies

Ku pan', mau ma. Ti nan su
Many times'. (they did) not come. On that the-tiger

Kap wu, kilai to, to lang
Bit cattle several animals, one

15. au, kwu ti thun.
Took, went to forest.

Uluk-ta-nun mun (for man)
Therefore mun (for man) he (f)

Mun (for man) kun-phot, phal-ko mau wu-chau.
Know person-who-lies, anyone not believed.
PHÅKE OR PHÅKIAL.

I regret that I can give no specimens of this Tai dialect. It is spoken by about 625 people who live north of Naga, at the west end of the South Brahmaputra portion of the Lakhimpur District, on the Sibsagar border.

All that I know about this tribe will be found in the General Introduction to the Group, on p. 64, ante.

STANDARD LISTS OF WORDS AND SENTENCES IN THE TAI LANGUAGES OF ASSAM.

The following lists are transliterated from copies in the vernacular character received from Sibsagar and Lakhimpur. They are not always consistent, but I have not thought it right to alter them.
<table>
<thead>
<tr>
<th>English</th>
<th>Assam (Shangar)</th>
<th>Khantis (Lakhimpur)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>Lāng</td>
<td>Lāng</td>
</tr>
<tr>
<td>2. Two</td>
<td>Shāng</td>
<td>Shāng</td>
</tr>
<tr>
<td>3. Three</td>
<td>Shām²</td>
<td>Shān</td>
</tr>
<tr>
<td>4. Four</td>
<td>Shi</td>
<td>Shi</td>
</tr>
<tr>
<td>5. Five</td>
<td>Hā</td>
<td>Hā</td>
</tr>
<tr>
<td>6. Six</td>
<td>Ruk (rūk)</td>
<td>Hōk</td>
</tr>
<tr>
<td>7. Seven</td>
<td>Chū (chet)</td>
<td>Chēt</td>
</tr>
<tr>
<td>8. Eight</td>
<td>Pit (pot)</td>
<td>Pēt</td>
</tr>
<tr>
<td>9. Nine</td>
<td>Kau</td>
<td>Kau</td>
</tr>
<tr>
<td>10. Ten</td>
<td>Shi</td>
<td>Shi</td>
</tr>
<tr>
<td>11. Twenty</td>
<td>Shāl</td>
<td>Shau</td>
</tr>
<tr>
<td>12. Fifty</td>
<td>Hā-ship</td>
<td>Hă-ship</td>
</tr>
<tr>
<td>13. Hundred</td>
<td>Pāk</td>
<td>Pāk lāng</td>
</tr>
<tr>
<td>14. I</td>
<td>Kāw, kau</td>
<td>Kau</td>
</tr>
<tr>
<td>15. Of me</td>
<td>Kau</td>
<td>Kau</td>
</tr>
<tr>
<td>16. Mine</td>
<td>Kau-māi</td>
<td>Kāng kān (my property)</td>
</tr>
<tr>
<td>17. We</td>
<td>Rāw, rau</td>
<td>Tā (excludes person addressed) or han (includes person addressed).</td>
</tr>
<tr>
<td>18. Of us</td>
<td>Rān</td>
<td>Tā or han</td>
</tr>
<tr>
<td>19. Our</td>
<td>Rāu-māi</td>
<td>Kāng tā</td>
</tr>
<tr>
<td>20. Thou</td>
<td>Māī, māu</td>
<td>Māī</td>
</tr>
<tr>
<td>21. Of thee</td>
<td>Māī</td>
<td>Māī</td>
</tr>
<tr>
<td>22. Thine</td>
<td>Māū-māi</td>
<td>Kāng māū</td>
</tr>
<tr>
<td>23. You</td>
<td>Shū</td>
<td>Shū</td>
</tr>
<tr>
<td>24. Of you</td>
<td>Shū</td>
<td>Shū</td>
</tr>
<tr>
<td>25. Your</td>
<td>Shū-māi, kāng shū (your property).</td>
<td>Kāng shū</td>
</tr>
<tr>
<td>26. Ho</td>
<td>Mān</td>
<td>Mān</td>
</tr>
<tr>
<td>27. Of him</td>
<td>Mān</td>
<td>Mān</td>
</tr>
</tbody>
</table>

1. In this list where the pronunciation differs from the spelling, the former is added in parenthesis.
2. In this list a final r is always written r in the original character.
3. *Tab—314*
<table>
<thead>
<tr>
<th>Tagung (Sihangar)</th>
<th>Nung (Sihangar)</th>
<th>Amsen (Sihangar)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lăng</td>
<td>Lăng</td>
<td>Lăng</td>
</tr>
<tr>
<td>Sâng</td>
<td>Sâng</td>
<td>Sâng</td>
</tr>
<tr>
<td>Sâm</td>
<td>Shâm</td>
<td>Shâm</td>
</tr>
<tr>
<td>St</td>
<td>Si</td>
<td>St</td>
</tr>
<tr>
<td>Hâ</td>
<td>Hâ</td>
<td>Hâ</td>
</tr>
<tr>
<td>Huk (hôk)</td>
<td>Huk (hôk)</td>
<td>Huk (hôk)</td>
</tr>
<tr>
<td>Chût</td>
<td>Chût (choit)</td>
<td>Chût (choit)</td>
</tr>
<tr>
<td>Pot</td>
<td>Pót (post)</td>
<td>Pót (post)</td>
</tr>
<tr>
<td>Kau</td>
<td>Kau</td>
<td>Kau</td>
</tr>
<tr>
<td>Sip</td>
<td>Sip, sip-lîng</td>
<td>Sip</td>
</tr>
<tr>
<td>Sau</td>
<td>Shau-lîng</td>
<td>Sau</td>
</tr>
<tr>
<td>Hâ-sip</td>
<td>Hâ-sip</td>
<td>Hâ-sip</td>
</tr>
<tr>
<td>Pâk</td>
<td>Pîk-lîng</td>
<td>Pâk</td>
</tr>
<tr>
<td>Kau</td>
<td>Kau</td>
<td>Kau</td>
</tr>
<tr>
<td>Lai-kau</td>
<td>Tâl-kau</td>
<td>Khâng kau</td>
</tr>
<tr>
<td>Khâng-kau (my property)</td>
<td>Tâl-kau</td>
<td>Khâng kau</td>
</tr>
<tr>
<td>Han</td>
<td>Han</td>
<td>Han</td>
</tr>
<tr>
<td>Lai-hau</td>
<td>Án-hau</td>
<td>Khâng hau</td>
</tr>
<tr>
<td>Khâng-hau</td>
<td>Án-hau</td>
<td>Khâng hau</td>
</tr>
<tr>
<td>Maâ</td>
<td>Maâ</td>
<td>Maâ</td>
</tr>
<tr>
<td>Lai-pî-maâ</td>
<td>Án-maâ</td>
<td>Khâng maâ</td>
</tr>
<tr>
<td>Khâng-maâ</td>
<td>Án-maâ</td>
<td>Khâng maâ</td>
</tr>
<tr>
<td>Sâm</td>
<td>Sâm-chau</td>
<td>Sâm</td>
</tr>
<tr>
<td>Lai-pî-sâm-maî</td>
<td>Án-sâm-chau</td>
<td>Khâng sâm</td>
</tr>
<tr>
<td>Khâng-sâm</td>
<td>Án-sâm-chau</td>
<td>Khâng sâm</td>
</tr>
<tr>
<td>Man</td>
<td>Man, man-chau</td>
<td>Man</td>
</tr>
<tr>
<td>Lai-pî-man</td>
<td>Án-man</td>
<td>Khâng man</td>
</tr>
</tbody>
</table>

Tâi—215
<table>
<thead>
<tr>
<th>English</th>
<th>Åhau (Gilanger)</th>
<th>Khamni (Lakhimpur)</th>
</tr>
</thead>
<tbody>
<tr>
<td>28. His</td>
<td>Män-mañ, khruäng màn</td>
<td>Köhng man</td>
</tr>
<tr>
<td>29. They</td>
<td>Khañ</td>
<td>Man khañ or khañ</td>
</tr>
<tr>
<td>30. Of them</td>
<td>Khañ</td>
<td>Khañ</td>
</tr>
<tr>
<td>31. Their</td>
<td>Khruäng-khañ</td>
<td>Köhng khañ</td>
</tr>
<tr>
<td>32. Hand</td>
<td>Mû</td>
<td>Phî mû</td>
</tr>
<tr>
<td>33. Foot</td>
<td>Tin</td>
<td>Tin</td>
</tr>
<tr>
<td>34. Nose</td>
<td>Dáng</td>
<td>Hû nang</td>
</tr>
<tr>
<td>35. Eye</td>
<td>Tê</td>
<td>Tê</td>
</tr>
<tr>
<td>36. Mouth</td>
<td>Ship or pâk</td>
<td>Ship</td>
</tr>
<tr>
<td>37. Tooth</td>
<td>Khin or khrin</td>
<td>Köhö</td>
</tr>
<tr>
<td>38. Ear</td>
<td>Pîk</td>
<td>Ping hî</td>
</tr>
<tr>
<td>39. Hair</td>
<td>Phrum</td>
<td>Phâm</td>
</tr>
<tr>
<td>40. Head</td>
<td>Rô</td>
<td>Hô</td>
</tr>
<tr>
<td>41. Tongue</td>
<td>Lin</td>
<td>Lin</td>
</tr>
<tr>
<td>42. Belly</td>
<td>Tàng</td>
<td>Tàng</td>
</tr>
<tr>
<td>43. Back</td>
<td>Láng</td>
<td>Lang</td>
</tr>
<tr>
<td>44. Iron</td>
<td>Lîk</td>
<td>Lîk</td>
</tr>
<tr>
<td>45. Gold</td>
<td>Khâm</td>
<td>Khâm</td>
</tr>
<tr>
<td>46. Silver</td>
<td>Ngûñ</td>
<td>Ngûñ</td>
</tr>
<tr>
<td>47. Father</td>
<td>Pô</td>
<td>Pô, chan</td>
</tr>
<tr>
<td>48. Mother</td>
<td>Ìi</td>
<td>Mô</td>
</tr>
<tr>
<td>49. Brother</td>
<td>Pî (older), nîng (younger)</td>
<td>Pî = older, nîng = younger</td>
</tr>
<tr>
<td>50. Sister</td>
<td>Nîng, with pî for older and nîng for younger</td>
<td>Pî-chan = older, nîng-chan = younger</td>
</tr>
<tr>
<td>51. Man</td>
<td>Kûn, when gender is emphasized phû (phû) is added</td>
<td>Pû-chài</td>
</tr>
<tr>
<td>52. Woman</td>
<td>Nûng or kûn-mî</td>
<td>Pû-yîng</td>
</tr>
<tr>
<td>53. Wife</td>
<td>Mî</td>
<td>Mî</td>
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<tr>
<td>54. Child</td>
<td>Li-b-khâ</td>
<td>Tô ân</td>
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<tr>
<th>Tai (Sihangar)</th>
<th>Nei (Sihangar)</th>
<th>Aioni (Sihangar)</th>
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<tr>
<td>Khäng-xâu</td>
<td>An-man</td>
<td>Khäng man.</td>
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<td>Khau</td>
<td>Khan, khan-chan</td>
<td>Khan.</td>
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<td>Lai-pu-khau</td>
<td>An-khau, an-khan-chan</td>
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<td>Mì</td>
<td>Phæ-mu</td>
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<td>Nang</td>
<td>Hâ nang.</td>
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<td>Sup</td>
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<td>Khiu</td>
<td>Khiu</td>
<td>Sia (sau).</td>
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<td>Ping-hù</td>
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<td>Fum</td>
<td>Phum</td>
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<td>Hâ.</td>
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<td>Lãng</td>
<td>Pe-làng</td>
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<td>Nâng-sau</td>
<td>Pe-chan, nâng-chan</td>
<td>Nâng-sau, pe-chan.</td>
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<td>Kûn phâ-châi</td>
<td>Kun (kun)</td>
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<td>Kûn pâ-ying</td>
<td>Pe-jiang</td>
<td>Pê-ying.</td>
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<td>Mì</td>
<td>Me</td>
<td>Mì.</td>
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<td>Luk-ying</td>
<td>Luk-jiang, luk-châi</td>
<td>Luk-jiang, luk-pê-ying.</td>
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<td>English</td>
<td>Átsou (Sibagar)</td>
<td>Khâeti (Lauchingur)</td>
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<td>55. Son</td>
<td>Lūk-mān</td>
<td>Lūk-chai</td>
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<tr>
<td>56. Daughter</td>
<td>Lūk-ūnug</td>
<td>Lēk-sian</td>
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<tr>
<td>57. Slave</td>
<td>Khā</td>
<td>Khā</td>
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<tr>
<td>58. Cultivator</td>
<td>Kūn-sā-kīn</td>
<td>No word</td>
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<tr>
<td>59. Shepherd</td>
<td>Phā-lik</td>
<td>Ditto</td>
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<tr>
<td>60. God</td>
<td>Ā-šāng or phē-cā-kē-ē, āš = wāde, lāng-power.</td>
<td>Phāk</td>
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<tr>
<td>61. Devil</td>
<td>Phī</td>
<td>Phī, lit. spirit</td>
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<tr>
<td>62. Sun</td>
<td>Bān</td>
<td>Wān</td>
</tr>
<tr>
<td>63. Moon</td>
<td>Dān</td>
<td>Nūn or lūn</td>
</tr>
<tr>
<td>64. Star</td>
<td>Dān</td>
<td>Nān</td>
</tr>
<tr>
<td>65. Fire</td>
<td>Phāi</td>
<td>Phāi</td>
</tr>
<tr>
<td>66. Water</td>
<td>Nān</td>
<td>Nān</td>
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<tr>
<td>67. House</td>
<td>Rūn</td>
<td>Hūn</td>
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<tr>
<td>68. Horse</td>
<td>Mā (pronounced long)</td>
<td>......</td>
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<tr>
<td>69. Cow</td>
<td>Hā</td>
<td>Nōo</td>
</tr>
<tr>
<td>70. Dog</td>
<td>Mā (pronounced short)</td>
<td>Mā</td>
</tr>
<tr>
<td>71. Cat</td>
<td>Mīn, mīn</td>
<td>Mīn-an</td>
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<td>72. Cook</td>
<td>Kai</td>
<td>Kai-phā</td>
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<td>73. Duck</td>
<td>Phī (pōi)</td>
<td>Pō</td>
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<tr>
<td>74. Ass</td>
<td>Mā</td>
<td>......</td>
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<tr>
<td>75. Camel</td>
<td>Mōsā</td>
<td>......</td>
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<tr>
<td>76. Bird</td>
<td>Nāk (nuk)</td>
<td>Nōk</td>
</tr>
<tr>
<td>77. Go</td>
<td>Kā, pāi, or plural</td>
<td>Kā</td>
</tr>
<tr>
<td>78. Eat</td>
<td>Kin</td>
<td>Kin (also 'drink')</td>
</tr>
<tr>
<td>79. Sit</td>
<td>Nāng</td>
<td>Nāng</td>
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<tr>
<td>80. Omen</td>
<td>Mā</td>
<td>Mā</td>
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<tr>
<td>81. Beat</td>
<td>Pō</td>
<td>Pō</td>
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<td>Tai (Sibungor)</td>
<td>Noa (Sibungor)</td>
<td>Alsonik (Sibungor)</td>
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<td>Läk-jàng</td>
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<td>Khä</td>
<td>Khä-jàng, kha-chài</td>
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<td>Sou-hit-në</td>
<td>Pa-hit (hot) q-më</td>
<td>Hët-q-më</td>
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<td>Sou-lang-pëng-së</td>
<td>Pa-lang po-jë</td>
<td>Lëng pë-yë</td>
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<td>Frä</td>
<td>Frë</td>
<td>Chës-frë</td>
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<td>Fi</td>
<td>Phi-bëm</td>
<td>Phi-hëi</td>
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<td>Wän</td>
<td>Ban, khun-lan</td>
<td>Wän</td>
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<td>Nën</td>
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<td>Nau</td>
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<td>Nau</td>
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<td>Mä</td>
<td>Më thëk</td>
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<td>Më-dë</td>
<td>Ngët-të-më (ngët-të-më)</td>
<td>Wë-më</td>
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<td>Myë</td>
<td>Myë</td>
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<td>Këi-fë (fë)</td>
<td>Këi-fë</td>
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<td>Phi-të-më (pi-të-më)</td>
<td>Pëch (pi-të-më)</td>
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<td>Më-lang-khëng</td>
<td>Lë</td>
<td>Lë</td>
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<td>Më-kho-yan</td>
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<td>Khë-së</td>
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<td>Nuk (nök)</td>
<td>Nuk (nök)</td>
<td>Nuk (nök)</td>
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<tr>
<td>Pai, kë</td>
<td>Ka, kwä</td>
<td>Pai, kwä</td>
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<td>Kën</td>
<td>Kën</td>
<td>Kën</td>
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<td>Nëng-të</td>
<td>Nëng</td>
<td>Nëng</td>
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<tr>
<td>Më-lë</td>
<td>Më</td>
<td>Më</td>
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<td>Pë</td>
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<tr>
<td>English</td>
<td>Ákou (Sibagar)</td>
<td>Khamsi (Lakhangar)</td>
</tr>
<tr>
<td>--------------</td>
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</tr>
<tr>
<td>82. Stand</td>
<td>Khūn</td>
<td>Satt</td>
</tr>
<tr>
<td>83. Die</td>
<td>Tai</td>
<td>Tai</td>
</tr>
<tr>
<td>84. Give</td>
<td>Haü</td>
<td>Haü</td>
</tr>
<tr>
<td>85. Run</td>
<td>Lön (Iou)</td>
<td>Len</td>
</tr>
<tr>
<td>86. Up</td>
<td>No</td>
<td>Ka-meś = above, higher in place.</td>
</tr>
<tr>
<td>87. Near</td>
<td>Tai or khaι</td>
<td>Tai</td>
</tr>
<tr>
<td>88. Down</td>
<td>Tai</td>
<td>Tøn = low, near the ground</td>
</tr>
<tr>
<td>89. Far</td>
<td>Jao or shai</td>
<td>Kair</td>
</tr>
<tr>
<td>90. Before</td>
<td>Khøng-nø</td>
<td>Ka-na = previous in time, Khøng-nø = before, in front of.</td>
</tr>
<tr>
<td>91. Behind</td>
<td>Kø-lang</td>
<td>Kø-lang</td>
</tr>
<tr>
<td>92. Who</td>
<td>Phaśi</td>
<td>Phaśi</td>
</tr>
<tr>
<td>93. What</td>
<td>Kø-shøng</td>
<td>Kø-søng</td>
</tr>
<tr>
<td>94. Why</td>
<td>Ba</td>
<td>Høt-søng</td>
</tr>
<tr>
<td>95. And</td>
<td>Cham, ko, ba-øn, poi</td>
<td>Kø</td>
</tr>
<tr>
<td>96. But</td>
<td>Tø-tø, tø(tø)-ha</td>
<td>Tø-nøi-tø-hø</td>
</tr>
<tr>
<td>97. If</td>
<td>Shøang</td>
<td>Made by a participle, and a negative particle.</td>
</tr>
<tr>
<td>98. Yes</td>
<td>Khøin</td>
<td>Chaśi</td>
</tr>
<tr>
<td>99. No</td>
<td>Bø-khøin</td>
<td>N'chaśi</td>
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<tr>
<td>100. Alas</td>
<td>Nøk-chøa</td>
<td>No word</td>
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<tr>
<td>101. A father</td>
<td>Pø-løng</td>
<td>Pø</td>
</tr>
<tr>
<td>102. Of a father</td>
<td>Pø-løng</td>
<td>Pø (after the governing noun).</td>
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<tr>
<td>103. To a father</td>
<td>Tø-pø-løng</td>
<td>Pø-møi</td>
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<td>104. From a father</td>
<td>Løk-pø-løng</td>
<td>Løk-pø</td>
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<td>105. Two fathers</td>
<td>Shøang-pø</td>
<td>Shøang-pø</td>
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<td>107. Of fathers</td>
<td>Knox-pø</td>
<td>Pø-kø-ku</td>
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<td>108. To fathers</td>
<td>Tø-kø-ku-pø</td>
<td>Pø-kø-ku-møi</td>
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<td>Taireng (Sibangar)</td>
<td>Kori (Sibangar)</td>
<td>Altenli (Sibangar)</td>
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<td>Saun</td>
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<td>Haui-ung</td>
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<td>Phau</td>
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<td>Ka-sang</td>
<td>Ka-sang</td>
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<td>I-sang-nai</td>
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<td>Khun-hau, khun-nang-hau</td>
<td>Khun-hau</td>
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<td>Chih-khun</td>
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<td>Sang-ba</td>
<td>Sang-na</td>
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<td>Chaui, chaui-yo</td>
<td>Chaui</td>
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<td>Mung-chau</td>
<td>Nung-chuai</td>
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<td>Kau-yed</td>
<td>Iu-ta-pun</td>
<td>Pin-sang</td>
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<td>Po-lang</td>
<td>Po-man ko-lang</td>
<td>Po-a-lang</td>
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<td>Khung po-lang</td>
<td>Po-man ko-lang</td>
<td>Po-a-lang</td>
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<td>Hang po-lang-nai</td>
<td>Hang po-man ko-lang</td>
<td>Hang po-a-lang</td>
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<td>O-lak po-lang</td>
<td>Lui-te po-man</td>
<td>Lai po-a-lang kha</td>
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<td>Sang-po</td>
<td>Po-man sang-ku</td>
<td>Po skag-ku</td>
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<td>Po-khau</td>
<td>Po-khau</td>
<td>Po kha-nan</td>
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<td>Khung po-khau</td>
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<td>Hang po-khau-nai</td>
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<td>Hang po-man kha</td>
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<tr>
<th>English</th>
<th>Áhom (Silung)</th>
<th>Khünit (Lakbunar)</th>
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<tr>
<td>109. From fathers</td>
<td>Luk-khau-po</td>
<td>Luk-pö-khau</td>
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<tr>
<td>110. A daughter</td>
<td>Luk-sṳ̃ng-lìng</td>
<td>Luk-shan</td>
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<td>111. Of a daughter</td>
<td>Luk-s旸ng-lìng</td>
<td>Luk-shan</td>
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<td>112. To a daughter</td>
<td>Ti-luk-sìng-lìng</td>
<td>Luk-shan-mai</td>
</tr>
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<td>113. From a daughter</td>
<td>Luk-lak-sìng-lìng</td>
<td>Luk-lük-shan</td>
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<td>114. Two daughters</td>
<td>Shàng luk-sìng</td>
<td>Luk-shan-shàng-15 (in is a numeral particle)</td>
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<tr>
<td>115. Daughters</td>
<td>Khau-luk-sìng</td>
<td>Luk-shan-khau</td>
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<td>116. Of daughters</td>
<td>Khau-luk-sìng</td>
<td>Luk-shan-khau</td>
</tr>
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<td>117. To daughters</td>
<td>Ti-khau-luk-sìng</td>
<td>Luk-shan-khau-mai</td>
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<td>118. From daughters</td>
<td>Luk-khau-luk-sìng</td>
<td>Luk-lük-shan-khau</td>
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<td>119. A good man</td>
<td>Kün-di-phü-lìng (Phù is the male sign)</td>
<td>Kôn ni</td>
</tr>
<tr>
<td>120. Of a good man</td>
<td>Kün-di-phü-lìng</td>
<td>Kôn ni</td>
</tr>
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<td>121. To a good man</td>
<td>Ti-kün-di-phü-lìng</td>
<td>Kôn ni-mai</td>
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<td>Luk-kün-di-phü-lìng</td>
<td>Luk-kôn ni</td>
</tr>
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<td>123. Two good men</td>
<td>Shàng kün-di</td>
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<td>124. Good men</td>
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<td>126. To good man</td>
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<td>Náp-thük</td>
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<td>143. A cow</td>
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<td>144. Bulls</td>
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<td>Náp-thük-khan (thük is the male suffix used for animals).</td>
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<td>145. Cows</td>
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<td>147. A bitch</td>
<td>Máp-me-lung</td>
<td>Máp-mé (mé = female)</td>
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<td>Khan-máp-thük</td>
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<td>Kau ü</td>
<td>Kau yang-ü</td>
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<td>157. Thou art</td>
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<td>Mái yang-ü</td>
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<td>Shú yang-ü</td>
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<td>Man ū-jau</td>
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<td>165. We were...</td>
<td>Kau ū-jau</td>
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<td>166. You were...</td>
<td>Shi ū-jau</td>
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<td>167. They were...</td>
<td>Man-khau ū-jau</td>
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<td>168. Be...</td>
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<td>Cheū</td>
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<td>English</td>
<td>Åbon (Sihoague)</td>
<td>Khainit (Lekhiniyig)</td>
</tr>
<tr>
<td>---------</td>
<td>----------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>189. You beat (Past Tense)</td>
<td>Shū po-jau</td>
<td>Shū po-kā or pō-mā</td>
</tr>
<tr>
<td>190. They beat (Past Tense)</td>
<td>Khan po-jau</td>
<td>Khan po-kā or pō-mā</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Khan po-kā</td>
<td>Khan pō-shi-ū</td>
</tr>
<tr>
<td>192. I was beaten</td>
<td>Khan poū-jau</td>
<td>Ditto</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Khan po-jau-o</td>
<td>Khan pō-kū-yuš</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Khan pin-po (can beat)</td>
<td>Cannot be expressed</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Khan ti-po</td>
<td>Khan ti-pō</td>
</tr>
<tr>
<td>196. Thou wilt beat</td>
<td>Mai ti-po</td>
<td>Mai ti-pō</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>Mān ti-po</td>
<td>Man ti-pō</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Rau ti-po</td>
<td>Tū ti-pō</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Shū ti-po</td>
<td>Shū ti-pō</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Khan ti-pō</td>
<td>Khan ti-pō</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>Khan ti-po-jau</td>
<td>Khan ti-pō</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Khan-mai po-ū (mai is used in the passive voice when the agent itself is an object)</td>
<td>Cannot be given</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Khan-mai po-jau</td>
<td>Ditto</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Khan-mai ti-po-ū</td>
<td>Ditto</td>
</tr>
<tr>
<td>205. I go</td>
<td>Khan pai or kan-ko pai</td>
<td>Khan kā-ū</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Mai pai</td>
<td>Mai kā-ū</td>
</tr>
<tr>
<td>207. He goes</td>
<td>Mān pai</td>
<td>Man kā-ū</td>
</tr>
<tr>
<td>208. We go</td>
<td>Rau pai</td>
<td>Tū kā-ū</td>
</tr>
<tr>
<td>209. You go</td>
<td>Shū pai</td>
<td>Shū kā-ū</td>
</tr>
<tr>
<td>210. They go</td>
<td>Khan pai</td>
<td>Khan kā-ū</td>
</tr>
<tr>
<td>211. I went</td>
<td>Khan pai-kā</td>
<td>Khan kā-kā</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Mai pai-kā</td>
<td>Mai kā-kā</td>
</tr>
<tr>
<td>213. He went</td>
<td>Mān pai-kā</td>
<td>Man kā-kā</td>
</tr>
<tr>
<td>214. We went</td>
<td>Rau pai-kā</td>
<td>Tū kā-kā</td>
</tr>
<tr>
<td>215. You went</td>
<td>Shū pai-kā</td>
<td>Shū kā-kā</td>
</tr>
</tbody>
</table>

Tol—228
<table>
<thead>
<tr>
<th>Tai (Sibangar)</th>
<th>Koa (Sibangar)</th>
<th>Allou (Sibangar)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fung-sa po-ká-nai</td>
<td>Sú po-ká</td>
<td>Sú po-yau</td>
</tr>
<tr>
<td>Khan po-ká-nai</td>
<td>Khan po-ká</td>
<td>Khan po-yau</td>
</tr>
<tr>
<td>Kau pó-yo</td>
<td>Kau pó</td>
<td>Kau pó-si ú</td>
</tr>
<tr>
<td>Kau pó-sí-ú</td>
<td>Kau pó-sí-ú</td>
<td>Kau pó-sí ú-hó</td>
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<tr>
<td>Kau pó-má</td>
<td>Kau pó-ká</td>
<td>Kau pó-wái</td>
</tr>
<tr>
<td>Kau pó-pó</td>
<td>Kau pó-pó</td>
<td>Kau tó-pó-pó</td>
</tr>
<tr>
<td>Kau tó-pó</td>
<td>Kau tó-pó</td>
<td>Kau tó-pó</td>
</tr>
<tr>
<td>Mái pó-lá</td>
<td>Mái tó po</td>
<td>Mái tó-pó</td>
</tr>
<tr>
<td>Man tó-pó</td>
<td>Man tó-pó</td>
<td>Man tó-pó</td>
</tr>
<tr>
<td>Hau-kó-tó-pó</td>
<td>Hau tó po</td>
<td>Hau tó-pó</td>
</tr>
<tr>
<td>Sú pó-lá</td>
<td>Sú tó po</td>
<td>Sú tó-pó</td>
</tr>
<tr>
<td>Mák-hán tó-pó</td>
<td>Khan tó-po</td>
<td>Khan tó-pó</td>
</tr>
<tr>
<td>Kau khan-pó</td>
<td>Khan hái-mái po</td>
<td>Khan hái-mái pó</td>
</tr>
<tr>
<td>Hán kau pó-yo</td>
<td>Khan kin kó-hán (I cut stripa)</td>
<td>Pó hán-kau</td>
</tr>
<tr>
<td>Po kau</td>
<td>Khan kin kó-hán</td>
<td>Hán-kau pó-kwá</td>
</tr>
<tr>
<td>Kau-mái tó-pó</td>
<td>Kau tak kin kó-hán</td>
<td>Tó-pó hán-kau</td>
</tr>
<tr>
<td>Kau pai</td>
<td>Kau pai</td>
<td>Kau pai</td>
</tr>
<tr>
<td>Mái pai</td>
<td>Mái pai</td>
<td>Mái pai</td>
</tr>
<tr>
<td>Man ká-yo</td>
<td>Man pai</td>
<td>Man pai</td>
</tr>
<tr>
<td>Hau ká-tó-ká-yo</td>
<td>Hau ká</td>
<td>Hau pai</td>
</tr>
<tr>
<td>Sú ká-lá</td>
<td>Sú ká</td>
<td>Sú pai</td>
</tr>
<tr>
<td>Khan pai-yo</td>
<td>Khan ká</td>
<td>Khan pai</td>
</tr>
<tr>
<td>Kau pai-má</td>
<td>Kau pai-tó</td>
<td>Kau pai-kwá</td>
</tr>
<tr>
<td>Mái kó pai-má</td>
<td>Mái pai-tó</td>
<td>Mái pai-kwá</td>
</tr>
<tr>
<td>Mái pai-má</td>
<td>Mái pai-tó</td>
<td>Mái pai-kwá</td>
</tr>
<tr>
<td>Hau kó ká-wái</td>
<td>Hau ká-wái</td>
<td>Hau pai-kwá</td>
</tr>
<tr>
<td>Sú kó ká-má</td>
<td>Sú ká-wái</td>
<td>Sú pai-kwá</td>
</tr>
<tr>
<td>English</td>
<td>Áhom (Sínagar)</td>
<td>Khâmti (Lakhimpur)</td>
</tr>
<tr>
<td>---------</td>
<td>----------------</td>
<td>-------------------</td>
</tr>
<tr>
<td><strong>220. What is your name?</strong></td>
<td>Moi chót kâ-chhâng ú?</td>
<td>Chií mai và lúi? Nara your say what?</td>
</tr>
<tr>
<td><strong>221. How old is this horse?</strong></td>
<td>Li më ki-thau ú?</td>
<td>Mâ bá-ni a-shâk kha-lúi? Huna this age how-many?</td>
</tr>
<tr>
<td><strong>222. How far is it from here to Kashmir?</strong></td>
<td>Ti-nai luk-tam Kâshmir khâi ú? (to hero from Kâshmir).</td>
<td>Lûk-mai mûng Kâshmir kha-lúi kaí? (mûng = country).</td>
</tr>
<tr>
<td><strong>223. How many sons are there in your father's house?</strong></td>
<td>Po mûn kâ-chhau lâk, mûn ú-kot?</td>
<td>Huna po mai mai House father owns to lûk-chái kha-láy yang-ú? sons how-many are?</td>
</tr>
<tr>
<td><strong>224. I have walked a long way to-day.</strong></td>
<td>Mû-nai kaí shaí-mi 2 jan-tó.</td>
<td>Kau mû-nai kaí long (f) to-dag for wîg phal-ká, walked.</td>
</tr>
<tr>
<td><strong>225. The son of my uncle is married to his sister.</strong></td>
<td>Lûk-chái po-au kau Sen uncle mâne lûk-pâ-yàng mai au- (s)ister his take-mà-ka, female-did.</td>
<td></td>
</tr>
<tr>
<td><strong>226. In the house is the saddle of the white horse.</strong></td>
<td>Lûn a pada phâk mëh kânh 2 rá, (lî = \text{this}).</td>
<td>No word for saddle.</td>
</tr>
<tr>
<td><strong>227. Put the saddle upon his back.</strong></td>
<td>Lûn a pada lâ shân làng mûn, (\text{shá} = \text{sign of imperative}).</td>
<td>No word for grazing cattle.</td>
</tr>
<tr>
<td><strong>228. I have beaten his son with many stripes.</strong></td>
<td>Kau po mûn luk táng khán 3 kôl.</td>
<td>Lûk-chái mûn kau mâm-mâm Sen his I much pà-ká, beat.</td>
</tr>
<tr>
<td><strong>229. He is grazing cattle on the top of the hill.</strong></td>
<td>Mûn pà-ká khûn-lăng nú doî (\text{pà} = \text{be}), 4 5 6 7 8 9.</td>
<td>No word for grazing cattle.</td>
</tr>
<tr>
<td><strong>230. He is sitting on a horse under that tree.</strong></td>
<td>Mûn lûn mëh mûn mûn-sâl 8 9 10 11 12 13 14.</td>
<td>11.</td>
</tr>
<tr>
<td><strong>231. His brother is taller than his sister.</strong></td>
<td>Mûn nüng-mûn khîî-khîî 3 3 7 ù lûk mûn nüng-dûng.</td>
<td>Pà mâm shîng lùn- (s)hi Keá brother is taller than pà-chhán mûn. sister his.</td>
</tr>
<tr>
<td><strong>232. The price of that is two rupees and a half.</strong></td>
<td>Á-nûn kành trî-shâng-tâk 7 8 9 po phal-khung-khung d. (\text{Trî = floor, trî-shâng-tâk} = \text{two-floor-half, i.e. rupees}).</td>
<td>Ká â-nûn kành krí. Price that two rupees, (I forget what word is for Â-annas.)</td>
</tr>
</tbody>
</table>

Tai—230
<table>
<thead>
<tr>
<th>Tairog (Sillogar)</th>
<th>Noré (Sillogar)</th>
<th>Alloula (Sillogar)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khau-ko pai</td>
<td>Khau kā-wai</td>
<td>Khau pai-kwā.</td>
</tr>
<tr>
<td>Pai</td>
<td>Kā</td>
<td>Pai.</td>
</tr>
<tr>
<td>Kā-si-ù</td>
<td>Mū pai-kā</td>
<td>Pai-ha.</td>
</tr>
<tr>
<td>Chū mai sang</td>
<td>Chū mai kā-sang</td>
<td>Mai chū sang.</td>
</tr>
<tr>
<td>Mā nai ë-ak khā-laí lung?</td>
<td>Mā nai thun tī pī</td>
<td>Mā ə-nai kī pī koi?</td>
</tr>
<tr>
<td>Hān pō mai lak-chai khā-laí yung?</td>
<td>Hān pō mai lak khā-laí jāng.</td>
<td>Hān pō mai khan Lūk-chai kī kō yāng?</td>
</tr>
<tr>
<td>Hāng luk mun (sū) kā pō hōi nāi.</td>
<td>Kau hāng lūk-chai mun pō kā nān nān.</td>
<td>Hāng lūk-chai mun kī kāi hōi-kō kau pō.</td>
</tr>
<tr>
<td>Nāng-chai mun (sū) nū pō lāi sa-mā nāi song</td>
<td>Pi-chāi mun song sa nāng shān nāi</td>
<td>Hāng nāng-chai mun hāng nāng-sā an nāng (song) mā.</td>
</tr>
<tr>
<td>Khān man sāng tā shāli</td>
<td>Kā man sāng tā pāi ak āng</td>
<td>Kā man sāng tā shālī.</td>
</tr>
</tbody>
</table>

Tai—331
<table>
<thead>
<tr>
<th>English</th>
<th>Ahom (Sihoagor)</th>
<th>Khasi (Lokhimpur)</th>
</tr>
</thead>
<tbody>
<tr>
<td>233. My father lives in that small house.</td>
<td>3 1 3 4 8 9 7</td>
<td>Himân ân â-ân-nai House small that to pô kau ã father my reside.</td>
</tr>
<tr>
<td>234. Give this rope to him.</td>
<td>1 2 3 4 5</td>
<td>Hui mân l-ê teq. Give rope this him to give.</td>
</tr>
<tr>
<td>235. Take those ropes from him.</td>
<td>1 2 3 4 5</td>
<td>Ati khan-êêk in-kêm têm mân. Take those rope from him.</td>
</tr>
<tr>
<td>236. Bind him well and speak to him with ropes.</td>
<td>1 2 3 4</td>
<td>Mân po-Ôi châm khaâ-buêrê aha têng shui. Him well binding with shai phatkê rope bind.</td>
</tr>
<tr>
<td>237. Draw water from the well.</td>
<td>1 2 3 4</td>
<td>Thê (teq) nâm shui lêk nâm khrûm. (Nâm-khrûm = well, tank). Lûk namâ-mô mai nam bring.</td>
</tr>
<tr>
<td>238. Walk before me.</td>
<td>1 2 3 4</td>
<td>Pat ân kau-nai. Before we walk.</td>
</tr>
<tr>
<td>240. From whom did you buy that?</td>
<td>1 2 3 4 5</td>
<td>Lûk-pluûâi ãi khan-êêk ãi nâm shui. A-nâm lêk phab-mô-kêh kai? From whom buy that? (Kai is an interrogative particle).</td>
</tr>
<tr>
<td>241. From a shopkeeper of the village.</td>
<td>1 2 3 4 5</td>
<td>Lûk kha-êêk (kêm) tông lêng bôn châm. Lûk mân châm-kut-nai. From village shopkeeper.</td>
</tr>
</tbody>
</table>