LINGUISTIC SURVEY OF INDIA.

Compiled and edited by

VOL. II.
MÖN-KAMER AND SIAMESE-CHINESE FAMILIES
(including Khassian and T'ai).
LINGUISTIC SURVEY OF INDIA.

Vol. II.

MŌN-KHMĒR AND SIAMESE-CHINESE FAMILIES

(INCLUDING KHASSI AND TAI)
Agents for the sale of Books published by the Superintendent of Government Printing, India, Calcutta.

In England:
B. A. Arnold, 37, Bedford Street, Strand, London, W.C.
Constant & Co., 9, Whitehall Garrets, London, S.W.
P. S. King & Son, 2 & 4, Great Smith Street, Westminster, London, S.W.
Kegan Paul, Trench, Trubner & Co., Charing Cross Road, London, W.C.
Freeman & Co., 25, Piccadilly, London, W.
Williams and Norgate, Oxford
Dunman Hall & Co., Cambridge

In India:
Thacker, Spink & Co., Calcutta and Simla.
R. Cameny & Co., Calcutta
Polyteknikam & Co., Madras.
V. Kalyanaram Aiyar & Co., Madras.
Tractel & Co., 1st, Bombay
A. J. Coombe & Co., Bombay
D. B. Theopoulou, Sons & Co., Bombay
Rahmani Asmahan Sarohi, Bombay
N. R. Mattoo, Superintendent, Native Kanpur Hind Press, Allahabad.
Bai Sahib M. Quraish Shima & Sons, Madinah Press, Lahore.

In the Continent:
B. Pfeiffen & Sohn, 11, Cambricke Berlin, Germany.
Otto Hasenauwitz, Leipzig
Karl W. Hebermann, Leipzig
LINGUISTIC SURVEY OF INDIA.

VOL. II.

MÔN-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

CALCUTTA:
OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.
1904.
Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

Vol. I. Introductory.

II. Mon-Khmer and Tai families.

III. Part I. Tibeto-Burman languages of Tibet and North Assam.

  II. Bodo, Nagā, and Kachin groups of the Tibeto-Burman languages.

  III. Kuki-Chin and Burmese groups of the Tibeto-Burman languages.

IV. Dravid-Munda languages.

V. Indo-Aryan languages, Eastern group.

  Part I. Bengali and Assamese.

    II. Bihāri and Oriyā.

VI. Indo-Aryan languages, Mediatis group (Eastern Hindi).

VII. Indo-Aryan languages, Southern group (Marāṭhī).

VIII. Indo-Aryan languages, North-Western group (Sindhi, Lahndā, Kashmiri, and the ‘Non-Sanskrit’ languages).

IX. Indo-Aryan languages, Central group.

  Part I. Western Hindi and Panjābī.

    II. Rajasthāni and Gujarāti.

    III. Himalayan languages.

X. Francon family

XI. “Gipsy” languages and supplement.
PREFACE.

THE present volume deals with those languages of the Môn-Khmer and Tai families which fall within the limits of this Survey. The Môn-Khmer 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.
## CONTENTS

<table>
<thead>
<tr>
<th>PAGE</th>
<th>TABLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>MON-KHMER FAMILY</td>
<td>1</td>
</tr>
</tbody>
</table>

### KHMER—

<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Introduction</td>
<td>4</td>
</tr>
<tr>
<td>Ideolect</td>
<td>15</td>
</tr>
<tr>
<td>Vocabulary</td>
<td>5</td>
</tr>
<tr>
<td>Authorisation</td>
<td>6</td>
</tr>
<tr>
<td>Skeleton Khmer Grammar</td>
<td>16</td>
</tr>
<tr>
<td>Specimen of Standard Khmer</td>
<td>17</td>
</tr>
<tr>
<td>Language</td>
<td>17</td>
</tr>
<tr>
<td>Specimen</td>
<td>20</td>
</tr>
<tr>
<td>Synonym or Parse</td>
<td>24</td>
</tr>
<tr>
<td>Specimen</td>
<td>26</td>
</tr>
<tr>
<td>War</td>
<td>29</td>
</tr>
<tr>
<td>Specimen</td>
<td>33</td>
</tr>
<tr>
<td>Standard List of Words and Sentences in Khmer and other Mon-Khmer Languages</td>
<td>38</td>
</tr>
</tbody>
</table>

### SIAMESE-CHINESE FAMILY | 58 |

<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tai group</td>
<td>59</td>
</tr>
<tr>
<td>General Introduction</td>
<td>16</td>
</tr>
<tr>
<td>The State</td>
<td>60</td>
</tr>
<tr>
<td>The Author</td>
<td>61</td>
</tr>
<tr>
<td>The Khmer</td>
<td>63</td>
</tr>
<tr>
<td>The Indian</td>
<td>64</td>
</tr>
<tr>
<td>The N cfg</td>
<td>65</td>
</tr>
<tr>
<td>The Tai-Lu</td>
<td>66</td>
</tr>
<tr>
<td>The Alлом</td>
<td>67</td>
</tr>
<tr>
<td>Northern and Southern Tai Languages</td>
<td>67</td>
</tr>
<tr>
<td>The Tone System</td>
<td>67</td>
</tr>
<tr>
<td>Complete and Compound</td>
<td>70</td>
</tr>
<tr>
<td>Inflection</td>
<td>70</td>
</tr>
<tr>
<td>Conjugation</td>
<td>71</td>
</tr>
<tr>
<td>Voice</td>
<td>71</td>
</tr>
<tr>
<td>Mood and Tense</td>
<td>71</td>
</tr>
<tr>
<td>Order of Words</td>
<td>71</td>
</tr>
<tr>
<td>Authorities</td>
<td>71</td>
</tr>
<tr>
<td>Mutual Relationship of the Tai Languages of Assam</td>
<td>78</td>
</tr>
</tbody>
</table>

### ÁPOM | 81 |

<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alphabet</td>
<td>81</td>
</tr>
<tr>
<td>Relationship of Ápom to Khmer and Shan</td>
<td>81</td>
</tr>
<tr>
<td>Tones</td>
<td>82</td>
</tr>
<tr>
<td>Article</td>
<td>83</td>
</tr>
<tr>
<td>Nouns</td>
<td>84</td>
</tr>
<tr>
<td>Adjectives</td>
<td>85</td>
</tr>
<tr>
<td>Pronouns</td>
<td>86</td>
</tr>
<tr>
<td>Verbs</td>
<td>87</td>
</tr>
<tr>
<td>Adverbs</td>
<td>87</td>
</tr>
<tr>
<td>Prepositions and Postpositions</td>
<td>87</td>
</tr>
<tr>
<td>Conjunctions</td>
<td>87</td>
</tr>
<tr>
<td>Interjections</td>
<td>87</td>
</tr>
<tr>
<td>Order of Words</td>
<td>87</td>
</tr>
<tr>
<td>Specimen</td>
<td>87</td>
</tr>
<tr>
<td>Vocabulary</td>
<td>87</td>
</tr>
</tbody>
</table>
## CONTENTS

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khawri</td>
<td>161</td>
</tr>
<tr>
<td>Alphabet</td>
<td>95</td>
</tr>
<tr>
<td>Nouns</td>
<td>243</td>
</tr>
<tr>
<td>Pronouns</td>
<td>104</td>
</tr>
<tr>
<td>Verbs</td>
<td>148</td>
</tr>
<tr>
<td>Particles</td>
<td>159</td>
</tr>
<tr>
<td>Order of Words</td>
<td>64</td>
</tr>
<tr>
<td>Specimens</td>
<td>169</td>
</tr>
<tr>
<td>Taling</td>
<td>107</td>
</tr>
<tr>
<td>Specimens</td>
<td>270</td>
</tr>
<tr>
<td>Nokai</td>
<td>179</td>
</tr>
<tr>
<td>Specimens</td>
<td>183</td>
</tr>
<tr>
<td>Aheri</td>
<td>193</td>
</tr>
<tr>
<td>Specimens</td>
<td>196</td>
</tr>
<tr>
<td>Standard Lists of Words and Sentences in the Tai Languages of Assam</td>
<td>233</td>
</tr>
</tbody>
</table>

## MAPS

- Map illustrating the Localities in which the Khawri Language and its Dialects are spoken | To Page 4
- Map illustrating the Localities in which the Tai Languages of British India are spoken | To Page 29
THE MÔN-KHMÈR 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 Môn-Khmère speech was once the language of the whole of Further India. In 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 Môn-Khmère 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 Môn-Khmère origin, standing out amidst seas of alien peoples.

The languages of the Môn-Khmère 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 Môn or Talai of spoken in Pegu, the Anamese of Anam, and a number of other dialects (including Siang and Balmar) spoken in the latter country. The third group consists of the various dialects of the Khmère 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 Kha-nuk or Khmu, Le-met, and Hlang. The fifth group consists of the various dialects of the Khassí 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 Môn-Khmère words so far as I have been able to collect them.

The points of resemblance between the Môn-Khmère vocabularies and those, on the one hand, of the Munda languages of Central India, and, on the other hand, of the Nanawry language of the Nicobars and the dialects of the early inhabitants of Malacca, have often been pointed out. They are so remarkable and so frequent in occurrence, that a connexion between these tongues cannot be doubted, and must be considered as finally established by the labours of Professor Kühn. At the same time the structures of the two sets of languages differ in important particulars. The Môn-Khmère languages are monosyllabic. Every word consists of a single syllable. Whereas, 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 Munda, Nanawry, 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 Munda languages and compare it with that of Khassi and Môn, we find another important distinction. The Munda order is subject, object, verb, while in Khassi and Môn it is subject, verb, object. The order of

---

1 It is not intended to suggest that its speakers were the aboriginals of this region. They probably immigrated from North-Western China, and dispossessed the aborigines, as they, in turn, were dispossessed by the Tibeto-Burman and the Tins.

2 These are the language of the so-called Orang Utan, or Môn of the Woods, Sakei, Siasem, Orang Baya, and others.
words in a sentence follows the order of thought of the speaker, so that it follows that the Mundas think in an order of ideas different from that of the Khadas and the Mons.

Owing to the existence of these differences we should not be justified in assuming a common origin for the Môn-Khmer languages on the one hand, and for the Munda, Naneowry, and Malaccas 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 Neearer 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 Annam, but also over the whole of Central India as far west as the Bencos. It is a far cry from Cochin China to Nimar, and yet, even at the present day, the coincidences between the language of the Kohts 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 Munda 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 Mundâ languages, or it may have been the parent of the present Môn-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 Môn-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 Austraio-Dravidians of India proper, who are now looked upon as the aborigines of India. Forbes, in his Comparative Grammar, avoids the question, and contented himself with proving, what is now not a matter of doubt, that the Mundâ and Môn-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. Thomson 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 Mundâ one, and that a population akin to the Indian Mundâ 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 Môn-Khmer, and, afterwards, in the Tibet-Burman and Tai settlements in that region.

AUTHORITIES—

The following writings deal with the general question of the Môn-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 Archæology, 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, Gangeoic and Dravidian Languages, on pp. 380 and 32 of Vol. vii (1858).
INTRODUCTION.


KHASSI.

The connexion of Khassi with the other languages of the Mon-Khmer family was recognised so long ago as the year 1853, when Logan, in his paper on the General Characters of the Burma-Tibetan, Gangetic and Drewirum Languages, spoke of it as a solitary record that the Mon-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 Mon-Khmer, the usually accepted account of Khassi has been that it is an entirely isolated member of the Indo-Chinese languages. It was not till 1892, forty years after Robinson published the first Khass Grammar, that Professor E. Kuhn, in his masterly Beiträge zur Sprachenkunde Indostanisch, 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 headquarters 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 Cherrepunji in the South Khasi Hills. It will be dealt with at length further on. Besides this 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 Pirah, or the language of the upper portions of the Jawai subdivision, east of Shillong; and (3) the War, 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>113,110</td>
</tr>
<tr>
<td>Lyngngam</td>
<td>Dinka</td>
<td>1,050</td>
</tr>
<tr>
<td>Syntong or Pirah</td>
<td>Dinka</td>
<td>43,740</td>
</tr>
<tr>
<td>War</td>
<td>Dinka</td>
<td>7,000</td>
</tr>
<tr>
<td>Unspecified</td>
<td>Sylhet</td>
<td>2,000</td>
</tr>
<tr>
<td></td>
<td>Cachar</td>
<td>313</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>177,293</td>
</tr>
</tbody>
</table>

The 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 encircles it. This isolation, it may be added, is equally

1 Quoted as an authority in the introduction to the Family.
2 See Schott, as quoted below, p. 427; Curt, The Modern Languages of the East Indies, p. 117; and Roberta, Khass Grammar, p. xxv.
3 For the foregoing account of the Khassi language, I am indebted to the kindness of Sir Charles J. Lyall, K.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 Khassie 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 it being classed with any one of them.

The following are the principal points of difference between the Khassie 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 Khassie 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 Mon-Khmer languages follow the same system as the Khassie, while the Tai family uses both systems. The possessor is placed after the thing possessed in the Khassie, the Tai, and the other Mon-Khmer languages, but before it in the other languages named. The result of this peculiarity is that the order of the words in a Khassie 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 Khassie are thus differentiated in a very important respect.

3. The possession of a relative pronoun distinguishes the Khassie dialects from most of the 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 Mon.

VOCABULARY.—The greater part of the words used in Khassie 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 Khassie. Many words have been borrowed from Bengali, Hindustani 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 Khassi Hills since 1842, with its head-quarters first at Cherrapunji, and afterwards at the provincial capital of

---

1 Mibie or Auling, the nearest Tibeto-Burman neighbour of Khassie on the East, has a fairly large number of roots identical with Khassie; 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—


GAMBLE, H. C. von der.—In Berichte über die Verhandlungen der Königlichen Sächsischen Gesellschaft der Wissenschaften. X (1853.)


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. 229 and ff.; and pp. 272 and ff. The latter also has a Vocabulary of the Syntong dialect.


STEELE, O. L.—Khasi Primer. Khasâyapamh (Khasi Hills), 1885.


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 Khass are 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: —

- \( \text{a} \) is not the Aryan \( \text{a} \), but the Aryan \( \text{a} \) somewhat shortened, as in Bengali and Assamese (German \( \text{e} \) in \text{Muse}).

- \( \text{e} \) short and \( \text{é} \) long both occur.

- \( \text{o} \) represents the abrupt \( \text{o} \) in ‘gone,’ ‘pot’; \( \text{ö} \), the sound in ‘bone’.
KHASSI (STANDARD).

$y$ is used for the obscure vowel, not exactly the short $a$ of Aryan, but something between it and the German $\delta$ or the French $\epsilon$, but shorter than these. Very rarely it is long, and then—the French $\epsilon$ in 'hours.' $Y$ is never used as a consonant, its place being taken by the vowel $i$, as $\text{ka}=\text{ge}$.

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

Diphthongs—$ai$, $ei$, as in Aryan; $aw$—Aryan $au$; $aw$—Aryan $\ddot{au}$; $ai$—not exactly Aryan $\epsilon$, but with the $\ddot{a}$ sound distinctly audible; $ew$—Aryan $\ddot{e}o$; $iw$—Aryan $\ddot{e}o$, but pronounced together so as to make one syllable, $\ddot{ai}$ as in 'boil'; $w$, $\ddot{e}$, each sound separately heard, but as one syllable.

Disyllabic marks of length are seldom used in writing, and the long vowel $i$ is sometimes expressed by doubling, $ii$, e.g., $sim$, bird; $stims$ ($stim$), obi: $dilng$, fire; $dilng$, tree. Occasionally the disyllable is used to denote long $i$, thus $ii$. It is also used for a sound hardly distinguishable from long $i$.

Aspirated Consonants.—$b\ddot{h}$, $b\ddot{k}$, $b\ddot{k}$, $b\ddot{j}$, $b\ddot{h}$, $b\ddot{g}$, as in Aryan; only one $d$ and $t$ (not two, dental and cerebral) are used, as in English; $sb$ as in 'shum.' The language does not contain the sounds of $j$ (except as a dialectic form of $ph$), $g$ (except in foreign words), $ch$ or $x$ (except in the Lyang-langam and War dialects).

$Ng$ is frequent as an initial, and after initial $a$, as $ngs$, $angem$, angur. The $g$ is never heard separately.

Tones.—Khass possesses tones, like the other languages of the Mon-Khmer family, Tai, and Chinese. The acute 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., $ta$, the particle for the past tense; $tah$, the particle of potentiality. Wherever $h$ follows a vowel, this $h$ is to be understood to be its force.

Apocope.—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; $plang$, goat; $plang-brut$, kid. $shong$, village; $shong-kesh$, village of the pine-trees. $br\ddot{e}w$, man; $soh\ddot{r}w$, a tall kind of millet: $kesh$, ring; $kt\ddot{e}$, band; $soh\ddot{r}\ddot{e}$, 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, $g$, which they tend to lose and to coalesce with the following consonant. Thus $khy\ddot{m}h$, $k\ddot{m}h$; $kypa$, $k\ddot{e}p$; $kymi$, $k\ddot{e}$ The compounds thus formed tend to apheresise the first element, and we have $pa$, mi($me$) as the residuum. In verbs these syllables ($pg\ddot{e}$, $py\ddot{e}$, $ky\ddot{e}$, $ky\ddot{r}$, $py\ddot{r}$, $py\ddot{e}$, 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 $a$, as in the prefixes $kg\ddot{e}$, $ag\ddot{e}$, 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 bucks, $\ddot{i}$, $m$, $n$, $r$.

2 In a large number of cases the $\ddot{a}$ represents a lost consonant, usually $k$. Thus $nak$, all is in Lyang-langam $nak$; $bbak$ (brambang), barn, stands for $bbak$ (Shengal $b\ddot{e}k$). Compare also the Khass (kypah), belly, with the Milet $pah$, and the Khass (kesh), ring, with the Milet $sh\ddot{e}$-sh. The abrupt tone is due to the appearance of this consonant.

3 Aspirated consonants, $ng$, and $sa$, 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 *kph*, causal prefix, *mō*; *kph-mō*, mark with a stone as memorial, remember; *kāh*; look at, watch, *kph*; *ka-kāh*, road; *kāh-lph*; expect, await: *ngōn*; feel, *bō*; good; *ngōn-bō*, he pleased.

**ARTICLE.—**The pronoun of the third person is commonly described as an article. Its forms are, singular, *mō*, *nā*, *kō*; diminutive or familiar, *s*; plural (com gen) *kō*. 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 abstracts (formed either by the prefix *jān* or the adjective with or without *bā* are feminine. The sun, day, is feminine, *kā-sejā*; the moon, month, is masculine, *bō* *kān*; Sometimes the word varies in meaning according to the gender: *kō* *ngāb*, bee; *kō* *ngāb*, honey. Diminutives are formed by the prefix *s*: *s brēn*, a man; *s brēn*, a dwarf: *s brēn*, a house; *s brēn*, 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>s brēn, mō nā</td>
<td>kō brēn, mō</td>
</tr>
<tr>
<td>Accusative</td>
<td>s s brēn, mō nā</td>
<td>s kō brēn, mō</td>
</tr>
<tr>
<td>Instrumental</td>
<td>s kō brēn, by mān</td>
<td>s kō brēn, by mān</td>
</tr>
<tr>
<td>Dative</td>
<td>kō sā, or s s brēn, to or for mān</td>
<td>kō sā, or kō s brēn, to or for mān</td>
</tr>
<tr>
<td>Ablative</td>
<td>s s kō brēn, from mān</td>
<td>s kō brēn, from mān</td>
</tr>
<tr>
<td>Genitive</td>
<td>s s brēn, of mān</td>
<td>s kō brēn, of mān</td>
</tr>
<tr>
<td>Locative</td>
<td>kō s s brēn, in mān</td>
<td>s kō brēn, in mān</td>
</tr>
</tbody>
</table>

**N.B.—**The prefix of the Accusative (s) and of the Genitive (s) are often omitted, the position of the word indicating the case.

**ADJECTIVES.—**All are formed by prefixing *bā* (the particle of relativity or purpose) to the root. Thus, *bā bā*; goodness; *bā bā*; good; *bā mā*; badness; *bā nā*; bad. Often *bā* 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, *s brēn bā bā*; a good man; *s rī bā bā*; a rich man. The 'article' may be repeated before the adjective or omitted at pleasure, *s brēn bā bā*; a bad man, or *s brēn bā bā*; a wise man.

The adjective always follows the noun.

**Comparison** is effected by inserting *kān* between *bā* and the root for the comparative, and by adding *tā* to the positive, either with or without *kān*, for the superlative: *kō bā*; hard; *kān-kō bā*; harder; *kō tā*; *kān-kō tā*; hardest.
Numerals.—The forms are given in the list of words. Here it is to be observed (1) that in Khasi the cardinal number always precedes the noun (e.g., ár-ngaj, two persons; taf-lyngjhot, three pieces), whereas in Tibeto-Burman it follows it; (2) that in Khasi 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 u, I; u, we (both of common gender); mē (mas.), pik (fem.), thou; pikh (com. gen.), yu; a (mas.), he, she, it; kī (com gen.), they. All are declined as nouns. Ha- prefixed emphasises the pronoun: nga la osq, ma-ngaj—I said, even I. Observe (1) that these plurals alone are found in Khasi traces of inflexion, and (2) that in the second and third persons the common plural is formed from the feminine singular. The feminine is also used where we should use the neuter, as in impersonal verbs. ke dē, it is necessary; ke la step, it rained; ke-æ, this; ke-æ, that, of oneless 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—this, sē (u-no, ha-æ, i-æ, kī-æ); (2) in sight, but further off—that, to (u-no, etc.); (3) further off, but still visible—that, ke (u-ta, etc.), (4) out of sight, or only contemplated in the mind—that, la (u-æ, etc.). After these, the ‘article’ must be repeated before the noun: this man—u-æ u øiæ.

The Relative Pronoun is, in the same way, the personal pronoun of the third person followed by the adjective or relative particle ha—u-æ, ha-æ, i-æ, kī-æ. E.g., ‘there was a man who had two sons’—ha-æn u-æn u-hæn u-æn a-æn ñ-æn ki-æn shinæng. Ha is sometimes used without the ‘article.’

The Interrogative Pronoun is the ‘article’ followed by no or øi, (u-no, ha-no, kī-no, who? which? u-øi, ha-øi, kī-øi, id.). Ei is often used without the ‘article’; and -no (which is restricted to persons), when declined, regularly drops the ‘article’, e.g., jøng-no, whose? ia-no, whom? shā-no, to whom? What? neuter, is sæti, and also kī-øi.

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 pyn to the simple root; nap, die; pyn-æp, kill: (2) Frequentatives, formed by prefixing wæ; wæn, weep; wæ-æn, weep continually: (3) Inceptors, by prefixing man; stæd, he wise; man-stæd, grow wise: (4) Reciprocals, by prefixing in: teit, love; la-teit, love one another: (5) Intensives, by prefixing the particles yun, yun, yun, yun. Any noun or adjective may be treated as a verbal root by means of a prefix of these five classes. Thus, kefita, a quarrel (Hindostani loan-word, gasia); in-kefita, to quarrel with one another; kmsa (Hindostani loan-word), share; pyn-æn-hynæ (reciprocal-causal), to divide between several persons: ‘riuphæ, rich man; man-riuphæ, to grow rich; bæm, good; pyn-bæm, to make good.

There are two verbs for ‘to be,’ long, implying existence absolutely, and dœn, 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>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ngi long, I am.</td>
<td>Ngi long, we are.</td>
<td>Ngi la long, I was.</td>
</tr>
<tr>
<td>Me (masc.) or pha (fem.) long, thou art.</td>
<td>Me or pha la long, thou was.</td>
<td>Pha la long, ye were.</td>
</tr>
<tr>
<td>U (masc.) or ka (fem.) long, he or she is.</td>
<td>U or ka la long, he or she was.</td>
<td>Ki la long, they were.</td>
</tr>
</tbody>
</table>

These simple tenses are rendered more definite or emphatic by various devices. La, sign of the past, when added to tah, sign of the potential, has the sense of the complete perfect: ngä la tah long, I have or had been. Yn (apocopated after a vowel to 'w'), with ən added, emphasises the future. In the subjunctive mood (after kaha, if), du is inserted to indicate a hypothetical condition: kaha ngä du la long, if I be, kaha ngä du 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) to long, or (3) to long ho (emphatic).

The Infinitive of Purpose is composed of ba, the relative particle, and ye, the future particle, prefixed to the root: ba'n long, to be, or, for the purpose of being. The Infinitive of State is sa jang long or ba ba long, being.

Participle—Ba long, being, ba le long, born.

Noun of Agency.—Nong long

There is no Conjunctive Participle, such as plays so great a part in the syntax of Böm and other Tibet-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, daa (particle of continuance) is prefixed to the verb: thus (sent, to love), I am loved—daa leit in ngä; I was loved—la leit in ngä; I shall be loved—yn leit in ngä.

Potentiality is indicated by the verb tah, and Necessity by the verb dai, both used impersonally, with the feminine articles (for the neuter) ha, and followed by the relative particle be. Thus, ka tah ba ngä la long, I might be (lit. it is possible that I was); ka dai la ngä ha'n long, I ought to be (lit. it is necessary for me to be). Lah, in the present, is construed personally (nge 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: ngä da trei, I am working.

The Negative sign is ym, apocopated after vowels to 'm: yga'm la long, I am not. In the past tense shym is used in addition to ym: yga'm shym la thah. I have not written. In the future ym follows the future particle ym: yga'm ym thah, I will not write.

In the Imperative the Negative is mat: mat thah or mat thah me, 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: *la maan a brin* or *la mone a brin*, 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 Khasi 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 Khasi 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.
MON-KHMER FAMILY.

KHASSI.

STANDARD DIALECT. (DISTRICT, KHASI AND JAINTIA HILLS.)

SPECIMEN 1.

(U. Mohan Roy, 1900.)

La-don u-wei u-briw u-la la-don är-ngut ki-khün shinarang U-ba.

Was there one man who had two-persons children male. Who

khaddah u la ong ba u-kypa jong u, 'kopa, äi nagh ba ngä ka

had he said to the-father his, 'father, give away to me the

bynta ka-ha hap ia ngä.' Te u la-pyn-im-bynta ba ki kathu u don,

portion which falls to me. Then he divided to them whatever he has.

Hadin ka-ta ym bün sung u-ta u-ba khaddu hynda u la-alum bang

After that not many days that who last when he gathered together

a-kiel-kiei baroh u la leit jing-leit sha ka-ri ka-ba jing-ngä; bang-ta

things all he went journey to a-country which far; there

ruh u la-pyn-syrwu nob ia ka-bynta jong u ba u da-leh surang-awrka,

also he wasted away the-portion his that he doing violent.

Hynda u la-pyn-lut kumta a-kiel-kiei baroh, la-jia 'nemsniv ka-ba,

When he had-spent so things all, happened famine (bad-year) which

khraw ba ka-ta ka-ri, u ruh u basyeng ban engow kyrdah. Hynda kumta u

great in that country, he also he began to feel want. When so he

la-da-sah bad u-wei na ktra-smong 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 áp sniang. Te u la-engow kwah ba'n pym-krydeng

field his to lead pig. Then he felt desire to fill

u-la ka-k'pol na la skop, te ym don ba äi ia-um

own belly from those hogs, then not there is that given to-him.

Hinna hynda u la-kynmiw-briw u la-ong, 'kainöngut kis-kahri u-kypa

But when he remembered-himself he said, 'how-many serves the-father

jong-ngä ki-ba don ka jingbam kyrdëi, ngä te ngä'a-la-lap thyngan,

mine who have food abundant. I then I-will-the hungry.

Ngä'n-da long jot bad nga'n-leit sia u-kypa jong-ngä bad nga'n-ong

I-call stand up and I-will-ga to the-father mine and I-will-say

ha-an, "kopa, nga la-leh pop pyrha byneng bad ba khymat

to-him, 'father, I did sin against heaven and in face

jong-më; bad nga'm long u-ba hit shub la-ygn-khot

case-to-be me like one from

ia-ngä u-khün jong-më; to-pyn-long ia-ngä kum u-wei na

me tei time; cause-to-be me like one from
ki-shakri jong-mê." Then u la-leng bad u la-leit shu la-u-kypa. servants thame." Then he stood and he went to own-father. Hinrei haba u da-dang-ba-jing-ngai, u-kypa jong-u u la-icka iau bad u But whilst he still-at-a-distance, father his he saw him and he la-sugow-wynei, u la-phet ruh, bad u la-hip ha ka-ryndang jong-u, felt-pity, he ran also, and he fell to the-neck his, u la-i-si-a-doh ruh iau-u. Te u-ta u-khum u la-ong ia-u. 'Kopa nga la-leh he kissed also him. Then that son he said to-him, 'Father I da pop pye-ha byong bad ha-khyam mat jong-mê, te nga'm long shuh n-ba bit sin against heaven and in-face of-these, then I-not om anymore who fit m-a-ya-khot in-nga u-khum jong-mê." Hinrei u-ta u-kypa u la-ong ia ki-shakri jong-u, to-call me son thine.' But that father he said to servants his, 'Wallam noh ia-ka-jain-kup ka-ha kor-tam, to-pyn-kup ruh iau-u; to-buh ruh 'bring away a-garment which best, put-on also him; put also ia-ku-mah-ti ha ka-kri jong-u, bad li-juti ha ki-shakri jong-u. To ngu'n a-ring in the-hand his, and shoes on feel his. Let us la-bam, ngun la-leh kymen; za-ba u-ne u-khum jong-nga u-ba la-hip, u together-eat, us do merry; from what then son mine who died, his la-im pat; bad u la-long u-ba la-jah noh, bad la-shom pat ia-u. Kumia was-alive again; and he was who lost away, and found again him.' So ki la-ia-oydang ba'n la-leh kymen, they began to do merry.

Te u-khum u-ba khum shiwa jong-u u la-ian ha lyngkha. Ta katha Then son who more old his he was in field. Then while u la-mang-wan hajam ka-ing u la-iah-sugow ia-tiar-rusai bad ia-ki-la he was-continue-coming near house he got-to-hear singers and who shad. Te haba u ia-khot ia-wei na ki-ta ki-shakri u la-kylit, dance. Then when he called one from those servants he asked, "Adih ka-lah long ki-no kiel-kiei ruh" U ta u la-ia-thoh ha u, "what can be these things also?" He then he (reciprocal)-said to him, 'ba la-wan u-para jong-mê, te u-kypa jong-mê u la-pyn-hip ia-u. for-that came brother thine, then the-father thine he killed the kum-massai la-pyn-sangaad, naba u la-loh pyd-diang pat ia-u u-ba-son-one that fallowed, for he got receive again him who koit-te-khiad.' Hynda kumta u la-bittar, u'm mon ba'n leit ha-pon, safe-and-sound. After like-that he was-angry, he not will to go in-side.

Namarkata u-kypa jong-u bais u la-mih-habar u la-kyypai, ia-u, From-the-case-(of)-that the-father his when he got-to-entire he entertained him. u te u diaa-thuh u la-ong ia-u-kypa, 'ba-khyamih, la-katta shum He then he continuous-talking he said to-the-father, 'behold so-long year nga dang-shakri la-mê bad nga'm jiw la-pallat ia-ka-hukum I continue-serving thee and I not ever transgressed a-command.
MÔN-KHMER FAMILY.

jong-mô; pyna na mo' m jiw la-si ha-ngâ wad is-i-khâm-blâng thine; yet thou not ever gavest to me even a little daughter-goat ha-ngâ'n ih i-seh-kymen bad ki-lok jong-ngâ. Hinrei haba la-wan that I will get to-do-merriment with friends mine. But when came um e u-khâm jong-mô, u-ba la-bam-dûh i-la-jîng-im jong-mô ha ki-nu, më this son thine, who ate-out livelihood thine to harlot, thou la-pyn-sap la u khâm-massî ba-la-pyn-sungâd.' U ta u la-ong u-a, killed the son-cow fattened.' He then he said to-him, 'ko-khâm haba ka-sagi më don lem bad nga bad kie-i kie i baroh ki 'O son every day thou art together with me and things all they jong-ngâ ki long ki jong-mô. Te ka-la-dei ba'n i-seh-kymen bad ba'n mine they are they thine. Then it-was-meat to do-merry and to i-seh sangobha, naba u-ne u-para jong-mô u la-long u-ba la-sap, te do pleasure, for this brother thine he was who died, then u la-im pat; bad u la-long u-ba ha-jah, bad le-cham pat in-a.' he was-alive again; and he was who lost, and found again him.'
MÓN-KHMÈR FAMILY.

KHASSI.

STANDARD DIALECT.

(DISTRICT, KHASSI AND JAINKIA HILLS.)

SPECIMEN II.

(U Mohan Roy, 1900.)

Ka-ha nga kynmaw shaphang u-jumal.
What I remember concerning the earthquake.

Ha ka-por u jumal ka-wei ka-kyuthui ka lasap ha ka-step
At the-time the earthquake one woman she died on the-morning
jong ka-ta ka-sangi, bad ka la-slap ha ka-ta ka-sangi, bad nga la dang-wan
of that day, and it ruined on that day, and I was coming
of that day, and it ruined on that day, and I was coming
phai na ba-step. Namar ba ka long ka-sangi ka-ha pyjah nga la-s'aud
plai na ba-step. Namar ba ka long ka-sangi ka-ha pyjah nga la-s'aud
returned from burial. Because that it was day whichcold I warmed
returned from burial. Because that it was day which cold I warmed
ding hapoh ing. Hynda
fire inside house. After like that like this (i.e., little while) I got-out to veranda,
katte-katme nga la-mih shi beranda,
bad nga la-oh-sagow ka-jing-khyinnih mlan-mla man ka jong u-jumal.
bad nga la-oh-sagow ka-jing-khyinnih mlan-mla man ka jong u-jumal.
and I got-to-feed a-trembling slowly as that of earthquake.
and I got-to-feed a-trembling slowly as that of earthquake.
Nga la-sang bha bad nga la-oh-sagow ka-jing-khyinnih ka nang jur,
Nga la-sang bha bad nga la-oh-sagow ka-jing-khyinnih ka nang jur,
I listened well and I felt the-trembling it grows more severe,
I listened well and I felt the-trembling it grows more severe,
bad nga la-mih sha phyllaw-ing. Tang nga shu phai ha phyllaw, ka-
bad nga la-mih sha phyllaw-ing. Tang nga shu phai ha phyllaw, ka-
and I got-out to front-yard-house. Only I just reach to front-yard-the-
and I got-out to front-yard-house. Only I just reach to front-yard-the-
jing-khyinnih ka la jur eh. La nga la-khyinh-lynti ba ka-'nd-a-jah-
jing-khyinnih ka la jur eh. La nga la-khyinh-lynti ba ka-'nd-a-jah-
trembling it was severe very. Although I expected that it-would-pass-
trembling it was severe very. Although I expected that it-would-pass-
nob, ka-jing-khyinnih ka nang kham-jur pyhan. Ha ka-ta ka-por nga
nob, ka-jing-khyinnih ka nang kham-jur pyhan. Ha ka-ta ka-por nga
off, the-trembling it grows more-severe nevertheless. At that time I
off, the-trembling it grows more-severe nevertheless. At that time I
la-sleeping eh. Nga la-don jing-kyrman ba ka-'nd-a-jah-nob, hunrei hynda kikblai
la-don jing-kyrman ba ka-'nd-a-jah-nob, hunrei hynda kikblai
was afraid very. I had hope that it-would-pass off, but when the-tons
was afraid very. I had hope that it-would-pass off, but when the-tons
atokkhana ki la-kyllon, nga la-ong, 'uulei u la-leh shisha is ka-pythin,
atokkhana ki la-kyllon, nga la-ong, 'uulei u la-leh shisha is ka-pythin,
chimney they fell, I said, 'God he fights indeed against the-world,
chimney they fell, I said, 'God he fights indeed against the-world,
bad ym don jing-rtalin ha ym-s-a-pyn-lynti ha ka-pythin.' Ha
bad ym don jing-rtalin ha ym-s-a-pyn-lynti ha ka-pythin.' Ha
and not there is two-thoughts (i.e., doubt) that will-deestroy to the-world. At
and not there is two-thoughts (i.e., doubt) that will-deestroy to the-world. At
kane ka-por nga la-khyinh-lynti man ka-khyllip-mat ba ym klan hapoh
kane ka-por nga la-khyinh-lynti man ka-khyllip-mat ba ym klan hapoh
this time I expected every trembling-of-an-eye that will swallow within
this time I expected every trembling-of-an-eye that will swallow within
khyndaw, bad ha ym dap baroh shi-tyndom,
khyndaw, bad ha ym dap baroh shi-tyndom,
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 Garo. 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 1,350. 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 specimen.

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-bros, not u-brès, and 'a son' is u-khõn, not u-khâm. Standard ng is often represented by ny. Thus downj for dang, fire. This sound is represented in other dialects by ñ.

A final k often appears as k, and an initial b as p. Thus, berok (Standard), ali, becomes prok. Standard ci becomes soo. Thus, weki=wee, one; deti=dew, be necessary.

As regards 'Articula,' they are frequently omitted. The masculine singular is a, and the feminine singular is ha, as in the Standard dialect. U is, however, also used for the plural instead of ki, as in är-ngui u-khõn-korung, two sons; jë-met ngui u-muvā, how many slaves. The diminutive article is often used without any apparent reason, possibly as a neuter. Thus, i-rynang, the property.

NOUNS.—The prefix of the Accusative-Dative is as or as, often contracted to a, instead of ia.

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

For the Genitive besides the Standard jong, we have ba, am-ba, amā, 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 korung, and for 'female' khotā, in place of the Standard shia-rang and khotā, respectively. As examples of comparison we have,

Be-samrānt, good.
Mai samrānt, better.
U re-samrāntyā khemānt, best.

The Standard suffix ton 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</td>
<td>we</td>
</tr>
<tr>
<td>2nd Person</td>
<td>we, met</td>
</tr>
<tr>
<td>3rd Person</td>
<td>u</td>
</tr>
</tbody>
</table>
The Nominative of the pronoun of the 2nd person singular is given once as ba-mi, and once as ana-mi. The me or he is the Standard emphatic prefix ma.

I do not know if there is a feminine form for this person. Its existence under the form phe may be inferred from the plural pho.".

The Demonstrative Pronouns which I have noted are be, di, that, and nii, or niib, this. Be is used as a definite article in the phrase be jawi nei, the earthquake.

The Relative Pronoun is w-lah, who.

Interrogative Pronouns are ket, k-let, who? and met, what?

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

The Standard causal prefix yga appears in Lyng-angam as pyn.

The words meaning 'to be' are re, im, tong, and moeti. Like the Standard doa, im, corresponding to Syntang 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 oag-let, said.
2. By suffixing lab-let, as in dib-lak-let, went.
3. By prefixing lab, and suffixing let, as in lab-oag-lit, said.
4. By prefixing lab, as in lab-kyllet, asked.
5. By prefixing ya, (yng, ym), as in ya-nos, gave; yng-bablit, shook; ym-pait, broke; ym-jal, fell.

There seems to be no difference in the use of these various forms. A good example is s'nga yga-dai-let, lab-har-let, dom-lak-let ha bhong jor, (he) felt pity, ran, fell on his neck.

The particle of the Future is, as in the Standard, ya, 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; ryap, will strike. If the root is a compound, it is inserted between the two members, as in paru-ya-sap, will fill.

The Future sometimes takes the form of the Present. Thus, me sawu-di(h), I will go; pedia rip, you will strike or you strike. Apparently also, the future with ya can be used in the sense of the present. Thus, in the list of words (205), me dunul is given as the equivalent of 'I go', the root meaning 'to go' being dib.

The Infinitive has the same form as the Future.

This formation of the Future and the Infinitive by the insertion of ya into the body of the root is very interesting. Similar mixes occur in Malay, in the Nacowry dialect of Nicobar, and in the Malacca aboriginal languages (see the introduction to the Mon-Khmer Family).

We have seen that ya, prefixed, gives the form of the Past Tense. Here we may note that the writer of the specimens seems to double the s of ya before a vowel. Thus, we have ya-usi, gave, for ya-si, the root being si. So we have bya mung, let us eat, from byang, eat, for ba-yang-si; and (second specimen) byu-nu, to sell, probably for d-yu-o, the Standard root being 'díe'. Another example of this form is probably re-ryu-nua,
a cultivator (No. 58 in list of words). Here ryn-nām is probably for r-yn-uīa from rōn (the Standard rōl, hence rōl, rōm), to do. Finally we apparently find the infix in ryn-un-āp, die, from ryn-āp or ryn-ap, 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 ryn is inserted between the two members. Thus rīap, to beat, may be a corruption of pyr-īap, to cause to die, and ryn-īap is for pyr-yn-īap, r-yn-īap, ryn-īap.

The prefix of the Imperative is net, as in net-at, give; net-tam, bring. Perhaps also ma in ma-kap, put-on; ma-phong, put-on; Compare List of words Nos. 79, 85, ma-shong (standard siong), sit; ma-hir, run.

The negative particle appears to be ji, just, jet, suffixed. Ji occurs in the parable in won-suh-ji, go-in would not; ber-ul-ji, gavest not; jen, appears in done-flat, not worthy; jet in sun hang ina-jet jā, 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 breo yu-wei se-ja, no man gave to him; yu asleep yuji, died no one. This ji is probably connected with the Standard jīo, ever, continually, which may possibly have assumed a negative sense (cf. the French point, pas, jamais, and the Persian hāch). (See post, under Wār, a corresponding use of ji.)

1 Standard st becomes st or st in lōng-ngam. Then we say: kathirn-kathirn.
MON-KHMÉR FAMILY.

KHASSI.

LYNG-NGAM DIALECT. (DISTRICT, KHASE AND JAINA PILLAS.)

SPECIMEN I.

(U Dohory Kopuncy, 1900.)

Waw n-broo im-leat æ-ngut u-khôn-korang. Hymhu dohidit am
One man had two-person children-male. Brother small of
kiv ong-leat hy pe am ju, ‘O pa, I ryyoung jong mi
them said to father of him, ‘O father, the property of those
nemai su'ne dw hnam ma.' Namba im-khynnong prok jong
give to me' belongs to me.' Then property all of
ju rih-lah-leat bad sa-kiv. Tah-chhih-nam bundon am ta lum-ryng-leat
him divided with them. A short-time after of that gathered-together
prok bad dih-lah-leat te-jung-oj, am-ta k'ma-skjina kkæi jong
all and went to-hear, there wasted substance of
ju remin symmepaluat. Am-ta bud-ryng-leat prok, anim-kyneba khynnong
him with violations-living. When spent-entirely all, year-bad arose
tham trum-law. Am-ta dah-rummeim s'ngu-khoh-dub-leat. Nang-de-lodde
towards land-out. Then began feel-want. Then
dih-njia-son bad u-wai ritekh-jnong u-lah hat-leat se-ju ta lyngkhæ
went-in-company with one citizen sent him to fields
jong ju ha dih-ngiang sh'ngiang. U-kynur pan-yn-sop sa-khlaw
of him to feed again. He-decided to fill the-belly
bya-jong de salh-juba de sh'ngiang lodde-lah-bang-leat; yuji broo
his-own with husks by same eated; no man
yan-nai se-ju. De tana-broo-leat' kyr-rach-leat, '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 hede-ra 'njiap
slees of father of me have food abundant, but I here the
byle-wet. Ne njeng-dugang, ne wan-di tram pa, no ong-trai ho-ju,
hunger. I (will)-arise, I (will)-go to father, I will-say to him,
"O pa, ne lah raw-pa leat se Brel bad ha-tang-nga mi; pan-finj
"O father, I did-sin to God and before thee; to-be-called
khim sa mi daw-jjat; theng s'ne waw skainang u-mraw jong mi'"'
sen to thee not-worthy; make me one as slave of thee.'
Nang-de-lodde njeng-dugang, wan-lah-leat tram pa. Namba to-jung-agi-leh,
Then (he)-arose, came to father. But at-a-distance
n pa am ju lah-myja-let se-ju, na s'ngu-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 n-khön lah-ong-let fell on neck of him, kissed him. Then the son said se-ju, 'O pa, lah-raw-páp se Broi had ha-tang-nga mi; pan-tinj to him, 'O father, (I)-did-sin to God and before thee; to-be-called khön sa mi daw-jat.' Nambe pa ong-let se mraw jong ju, son of thee not-worthy.' But father said to slaves of him, 'nei-lam u-jain myrriang tam se-mar jain, makup se ju; maphong 'bring robe good most all clothes, put-on to him; put-on shirut-tei ha ka lut-ktei jong ju, maphong u-juts ha slá-k'tat am ring on the finger of him, put-on shoes feet of ju; nei-lam u khöm-maseen no-lah-pan-mir, hai pan-njá-lah se-ju; hai him; bring the child-ox fatted, let-us kill it; let-us byn-nang, bad hai phylle; nambe uni n-khön jong ne lah-njp-let, eat, and let-us be-merry; for this child of me died, had u lah-im-kylla-let; u lah-k'ma-let, jymmeo-kylla-let.' Heela and he has-come-to-life-again; he was-lost, was-found-again. So phylle ko ylla-di-wet.
to-be-merry (they)-began.

U khön san jong ju im-let ha lyngkhà. Nambe njang-wao ha The child elder of him was in field. As (he)-came to jngan inj, ju s'ngu-let jong-thek-klem-bli bud jong-jymat.¹ Nambe near house, he perceived music and dancing. When no-lah-kok-let se-waw n-mraw, u lah-kylo, 'phwàw am RAW mort?' U-ja (he)-called one slave, he asked, 'you do what?' He lah-khun-let nam ju, 'u hynbu jong mi lah-wan-let; u k'pa said to him, 'the younger-brother of thee came; the father jong mi lah-hynjaid se-u-khön-maseen re-had-ym-mir, nambe u njoh-kylla-let of thee killed the-child-ox fatted, because he received-again so-ju la myrriong byng-ha. Nang-de-ledde 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 mail-let turot, jyllam-let se-ju. U-ju Therefore the father of him came out, entreated him. He lah-ong-let nam pa jong ju, 'untad, la-katts sin mi n-mraw nam-me; said to father of him, 'lo, so-many years I slave of thee; minot-minot ngel-ji jong-hukum ba-mi; nambe minot-minot never disobeyed command of thee; yet never be-si-ji hnam na u khön blass raw-khynang ba'a ioh-phylleo (khon)-pased-not to use the child good in order to be merry

¹ Jong here corresponds to the Standard Jng.
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-hynjúd se-khôn-masæo (who)-wasted property of thee, thou killed the-child-ox bad-ym-mir-let.' U pa ong-let nam ju, 'O khôn, jan-hsæ-ang i mi fatted.' The father said to him, 'O child, every-day thou chong-søm hnam ne. U-met-u-met prok jong me bad amba mi remained-with to me. Whatever all of me also of thee. To dynmaw raw-phyl ec bad u-raw-s'ngæ-myrrang, namba um So ought (to)-make-merry and (to)-feel-glad, for this u hymb u jong mi u lah-ajap, bad im-kylla-let; u lah-k'ma-let, younger-brother of thee he was-dead, and existed-again; he was-lost, bad jynmet-kylla se-ju.' and found-again him.'
MÓN-KHMÉR FAMILY.

KHASSI.

LING-NGAM DIALECT.

(DISTRICT, KHASI AND JAIFELLA HILLS.)

SPECIMEN II.

(U Dohary Rupmay, 1900.)

Um-met no tā-ha-jong tymna u jawmai.
What I at-the-time recollect the earthquake.

Yungkheit be jawmai tā-ha-thu-tak ha jong jut sōm dy-n-no
Shook the earthquake just at time sharpening spear to-sell
ha iw. Yungkheit kynsan. No tiang-daɪt ynnan bet ɪ-in prok
at market. Shook severe. I afraid much very. The-house all
fall. Died no-one. Only vessels earthen broke, anything(else) not.

He-ymmot iâu bang njoh jet ja. Sỳshih so iâu bang njoh ja.
At-night we eat got not food. Morning to us eat (was)-got food.

He-ymmot iâu in hatyra. Ynjai he slop kynsan, iâu jymbeit prok.
At-night we slept outside. Fell the rain heavily, we (were)-met 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 61,740. 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 ő for at, give; wa for man, stone; ort for wa, one; őru for hrse, man; bu-sih, for bu-sin, bad; Blői for Blő, God. There are not so many words peculiar to the dialect as in Lyng-angam. With Blői compare Lyng-angam Bréi, the Wér Prá, and the Palaung Prô. With wa compare Wa-si, the Wör Prá, and the Palaung Prô.

The Pronunciation is generally as in the Standard dialect, but attention must be called to the fact that the standard ny is sometimes represented by y. This y is sometimes represented by the letter ő. Thus, őn or őnô, for the Standard din, are. This ny or ő is variously pronounced. Properly pronounced, it is a peculiar nasal, something like n-ny, but in some localities, where the speakers 'munch' or 'munch' their words (owing to their habit of perpetually chewing betel), it has the sound of ng or y (i.e., ny, 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 ő is frequently used, not in a diminutive, but in a neuter sense. Thus, i-ţhô, the portion; ha ő-ţa i por, at that time.

NOUNS.—The declension appears to be exactly the same as in the Standard dialect. The same prepositions are used. Ha is often used instead of ő (Wär has e). ADJECTIVES.—The adjectival prefix, ha, is the same as in the Standard. The following are examples of comparison.—

Bhô-bhô, good.
Bêô-bhô, better.
Bhô dôhô, best.

Bhô lam is also used for the superlative, as in the Standard. The comparative prefix rôp also occurs in Wär.

PRONOUNS.—The Personal Pronouns are,—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td>nga, ő</td>
</tr>
<tr>
<td>2nd Person</td>
<td>mé, mî</td>
</tr>
<tr>
<td>3rd Person</td>
<td>a fem.</td>
</tr>
</tbody>
</table>

The ő of the first person very commonly means 'my.' Thus, ba ba ő, my friends. Similarly, in the second person, a pain mî, thy brother. Again, for the third person,
ong u ha u-po u, said he to the father his, he said to his father. This is not, however, peculiar to Syntang. 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 pīe to be pīe, as in the Standard.

The Demonstrative Pronouns which I have noted are—

- en-ne corresponding to the Standard en-ne, this.
- u-te
- u-te corresponding to the Standard u-i, that (near).
- u-te corresponding to the Standard u-let, that (far).

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

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

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 maw and en. Em (compare the Standard im, to live), corresponds to the Standard dau, and also means 'to have.' In the List of Words (Nos. 163, etc.) hi is suffixed to em. This is merely a part of the standard which may be attached to all verbs. Thus loh hi a, he goes personally, corresponding to the Standard u loh hi. Em is used for both the present and the past tenses. It never takes the prefix de of the past tense.

The Present Tense is either the bare root-form, or else takes the prefix de, as in swe sympat o, 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 de, which corresponds to the Standard la. Thus, de bom o or de sho a, I struck, corresponding to the Standard ngé la sho. Dep, meaning 'finished,' 'completed,' is sometimes added to de, see List of Words, Nos. 176, 186 and 193.

The sign of the Future is o, which is prefixed to the verb, as in swe sympat o, I shall strike; u loh o uha u-po, will go I to the father, I will go to my father. The infinitive also takes o (corresponding to the Standard bu'n), as in swe ym-dep, (he desired) to fill. In both cases, this o corresponds to the Wáx jë. En also occurs once in the parable in the first person plural of the Imperative; lo yu ia-bom ia-dëh ia-kymen, let us eat, drink, and be merry together.
MON-KHMÉR FAMILY.

KHASSI.

SYNTENG DIALECT. (District, Khasi and Jaintia Hills.)

SPECIMEN I.

(U Kurt Dikker, 1900.)

Em u-wi u-bra u-ba em är ngat ki-khóm shyrrapng
There was an a-man who had two persons children male.

Te u-ba s’diáh ong u ba u-pa u, 'pa, ŋ noh
Then who youngest said he to father him, 'father, give away

i-bhán ɒ kat i-ba toh u nga. Te bhán u in ki
the portion my whatever falls to them. Then divided he to them

kat i-ba em i jang u. Ym bía ngi náu te u-te u-ba
whatever what was the of him. Not many days thence that who

s’diáh lum lang u i jang u baroh, kat ba em, lát wot
youngest gathered together he the of him all, whatever there was, went off

u sha i-wi i-shmáng i-ba jàngi; he’dte pyn-lut u kat i-ba em
he to one village which-(was) far; there wasted he whatever what was

i jang u ha i-kei spáng. Mynda lut baroh kat ba
it of him in doing proudly. When spent all whatever there

cam, to poi u-nam ba’siáh. He’te da dúh u. Nöi te lai
was, then came a-year bad. Then being in want he. Then went

i-soh u ba u-wi u-tho-shmáng i-te i-thæw; te phah
join he with one citizen of that place; then went

u u u-lái share smáng sha làm. Te krah u u-pyn-dap
he him to go tend pgs to hills. Then desired he to fill

iau-kypok u da-u-skop u-ba jah bám ki-smáng; to
the belly his milk-husk which usually ate the pigs; then

ye m em ba e ia u. Te ynda khermirong-bra u ong u,
not there was that give to him. Then when returned consciousness he said he,

'katna ngut ki shakri u-pa ö ki-ba iok purna i-jà
how many persons the servants the father mine who get enough rice

ba i-batam. Nga te sa maa thiyngau. U mookh ö u ɒ lái
and the over. I then shall die hungry. Will go-(outstart) I will go

ö sha u-pa iok u ong ö ba u, "Pa, nga da leh pap ö
I will father that will say I to him, 'Father, I have done sin I

ia me be-i ia i-hyæn, ym hoi de u khat mi in nga
against thee and also against heaven; not fit any more to call thou me

against thee and also against heaven; not fit any more to call thou me
u-khon mi; pyn-man nga kam u-wi-bah u-shakri mi."" To long wot son thy; make me an one-only a-servant thy."" Then stood up u to lai u sha u-pa u. Te kath ba dang jing-ngha u khajak, he then went he to father his. Then while being for he (a)-sittie, iō wot u-pa u u niaw byra u, ia u phet, to sam as-som-an the-father his him felt pity he, to him run he, then khyarup u u te doh wot u u. He te u-khon ong, reised he him, then kissed at-the-same-time he him. Then that the son said u ha u, 'pa, nga da leh pāp ō ia i-b'noi bei haka iō mi; he to him, 'father, I have committed sin I against heaven and when seven thou; ym boi de u kbut mi ia-nga u-khon mi.' Te u-pa u not fit any-more to call thou me the-son thing.' Then the-father his nei-te ong u ha ki-shakri u, 'lam ka-that kūp ka-ba bhā thenore said he to the-servants him, 'bring a-cloth wearing which good tam; pyn-kāp ia u pyn-dei ka-makhli ha ka kā u, pyn-sap we most; dress to him decorate a-thing to a haunt his, put with ki-juta ha ki-kyjat u. To ym ia-ham in-dih ia-kymen. Nebbah mi the-shoe on the feet his. Lot to eat drink make merry. For this u-khon ō u-ba da iap, da īm wan u; u-ba da wier, da shem son my who was dead, was alone agree he, who was lost, was found wan u. Neffe ia-kymen ki, again he'. Then together-joy they.

Ha ita i-por u-khon bāheh em u ha lyngkhā. Te kath ba dang in that time the-son eldest was he in field. Then as still la wan u, poi u hojam jang, stīw u i-ei bātai, bashād. was coming he, came he near house, heard he something singing dancing. Te khet u ia u-wi ma ki-shakri kylli u, 'Ieh kamm?' Te ong Then called he to one of the-servants asked he, 'Why thus?' Then said u ha u, 'da wan u-pai ni. U-pa ni khawra u nebbah he to him, 'was come the-brother thing. The-father thing foasted he for he da hoar-wan u u he-i shat he-i tram.' He te shrei because has got-back be him in his health in his good-state.' Then angry wot u, te ym ben de u u p'siah hapoh jung. Neffe at-once he, then not agree any-more he to enter in house. Therefore miī u-pa u, lana u u Te ong u-pa u, iō, come-out the-father his, entrenched he him. Then said he to the-father his, 'to, nga bōn seena ba da sumar ō in me, ym em ujūh lyngkhām ō I many years that have taken-care I of them, not have ever broken I i-ei lukum mi; kate ilēb ym jug ō mi u nga tang i-wi something order thing; yet also not ever youngest than to me even me i-khon biang iheh, iō u ia-nūt-bhā ō wa kidoj ō. a-young gayo also, that to together-feel-good I with the-friends mine.
Kat-u-io-pathan du wa poi hi uni u-khôun mi u-ba pyn-ngam
In-spite-of-that as-soon-as that came only this the-son thing who plunged
me ha ki-kueb, te ê khawai mi te-i-hhah u." Ner'te
thy-(property) in the-kneels, then give feast thou for-take him! Then
ong u, 'khôun, më u-ba juh em shirup ba nga, kat th-e am i"
said he, 'son, thou who ever wast together with me, whatever what was that
jong nga, du i jong me don. Em kam u ia-rkhai la-khuen i
of me, only it of thee all. There's need to make-merry jolly me
neibhah u-ni, u paiu mi u-wa da iep, da ia wan u; u-ba da
for this, the brother thing who was dead, was alive again he; who was
wiar, da sham wan u.'
lost, was found again he.'
MÔN-KHMER FAMILY.

KHASSI.

SYNTEN DIALECT.

(DISTRICT, KHASI AND JAINPIA HILLS.)

SPECIMEN II.

(U Kiri Dikhar, 1866.)

I-wow kynmo is u-kh'mi.

What recollect of the-earthquake.

Hâ i-tu i-por ba-khâi u-kh'mi, tóh ba ka-sangi ka-ba iap ka-wi ka
In that the-time arose the-earthquake, fell in the-day(on) which died one a
bru, beí wa hiaw haor u-slap. Ta nga dang la-wan tlap bru wot o,
woman, and (on-)which fell also the-man. And I was came bury person just I.
Te kâda k'amar to hâng dij è ha t'pâi hâphô shung, te dûh
And because cold and warm fire I in hearth inside house, then only
shibet domi mih wot o sho chumi. Te mîôw ô ba khîh
little-time only and went-out just I to veranda. And fell I thai rocking
wêr-wêr kamwa kîh u-kh'mi. Te ab bhî wot o
sightly as shaking (or trembling) un-earthquake. And listened well just I
mîôw ô da rap jongheh, mih wot ô sha p'âm. Te dû wâ
felt I was more severe, went-out just I to front-of-house And only that
poi hi ô ha p'âm, khîh wot jongheh-jongheh. Katswa
arrived only I in front-of-house, shook just severely-severely. Although
in-luti u wîr, ileh sam khîh
seeing-the-road (i.e., expecting) to cease, nevertheless more-and-more shook
pathan jongheh. Heî'te te da teim sîh ô, te har
notwithstanding severely. Then then was afraid very-much I, and although
tein ileh dang ra, am bi i-wa in-luti iê-i wîr wîn u. Te
afraid also there something was also the expectation for to cease it. And
mynda hôp li-ôh î-khîh u atoshkhana, te ông ô, 'kui te da leh u-bhî
when fell down the-top a chimney, then said I, 'this then is doing God
dajong sakhiat; myntu te yam dam de u ngam.'
with earnestness; now then not fail any-more to sink-down (the-world).

Katto te in-luti ô sadu leh ba u ngam bh.
By-that-time then expected I only for that it will-sink only,
kukuné shapoh te dep lam mo,
swallowed-wholly inside then done for all.

For a free translation, see under Khasi (Standard).
WAR.

This dialect of Khassi is spoken in the south-east corner of the District of the Khasi and Jaintia Hills, in the country between Dowai and Jaintiapur. The word War 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 mei, one; ad for kjet, a foot; *nem for biel, a tooth, and many others. Even when a word is retained, it undergoes great changes. Thus, a for ár, two; *kí for hó, a hand; kúm for kúm, a child; mì for ing, a house.

As regards Pronunciation, we should note the occurrence of the letter ñ or ny, which has been explained under the head of Synteng. Generally speaking the pronunciation of words is indefinite. Thus, we have both juveni and st'inges 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 sahk-*m, the property of thee. U, he, and hi are used as in the Standard dialect, but i is much oftener used for the plural (besides being used in the neuter singular) than it.

NOUNS.—The prefix of the genitive is jong as in the Standard dialect, but it is very often omitted, as in *trai-noon ka-te ha-ri, a citizen of that country.

For the Accusative-Dative, the prefix is ci, corresponding to the Standard is, as in ci-i, them or to them.

For the Dative, we have the Standard he (also written he), and also tu, as in tu mudum, 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-shokri, one from (i.e., of) the servants. But it is also used for the Locative, as in o-ah u ti ko-lak, he was in the field; dem u ti rendung u, he fell on his neck. Again it is used for the Dative, as in ong w ti u-pa, he said to the father.

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

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

wai-ry-ans, good,
rep ry-ans, better.
ry-ans tam, or ry-ans bar, best.

The comparative prefix rep also occurs in Synteng.
PRONOUNS.—The Personal Pronouns are,—

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td>nga, nge, hii, o, a</td>
<td>e, i</td>
</tr>
<tr>
<td>2nd Person</td>
<td>em, ym, *m</td>
<td>ehi, hi</td>
</tr>
<tr>
<td>3rd Person</td>
<td>e, x, e, e</td>
<td>e, 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 Khassi for nge. Similarly, o, 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, e. O and i both occur in Syntong under the forms e and i. 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 ‘thine’, as in pa-*m, written pa’m, thy father. As regards the third person, in every case in which e occurs as a singular pronoun in the specimen, it is translated ‘it’. It is probably a neuter pronoun, a contraction of e-*e. On the other hand, however, the plural form e, when it occurs in the specimen, always refers to human beings, and means ‘them’ (e-*e, to them). It also may be a contraction of i-*e (i being in this case the plural prefix).

The Demonstrative Pronouns which I have noted are a-na, this, and a-te, that. The ‘article’, of course, changes according to gender. In ti te t kum sin, in that small house, the article is not prefixed to the pronominal termination.

The Relative Pronoun is a-na, ko-a, e-a, pl. ki-a or e-a, corresponding to the Standard a-be, etc. A is sometimes written wa, thus, a-wa. After it is sometimes written es, as in t-te, ki-a.

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

VERBS.—The words meaning ‘to be’ are man and a. The latter is the equivalent of the Standard dos and also means ‘to have’. To is also used to mean ‘was’, but in the specimen it only occurs with the negative pona.

The Present Tense is formed by prefixing a to the root. Thus, a-man 0, I am; a-sympat 'ma, thou striketh. Compare the Syntong prefix me. 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 a-wa beh ah be hia, thou who always art with me.

The Past Tense takes the prefix da or de, as in da chah nge, I struck; da pyn-long, collected; da ak, became poor; de pyn-lah, spent. Syntong also has da.

Instead of da, we also find a, as in a-ak d ti ka-tah, he was in the field; a-nil hooone n-pa 'm, gave feast the father of thee, thy father gave a feast. In a-da-wan u-be'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 le.

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

The Future Tense is formed by prefixing jo, as in jo sympat nge, I shall strike. So we have jo xeng nge, I will stand; jo lii nge, I will go. Compare Syntong e.

The Indicative Mood is formed by the same prefix. Thus, hyn-eh tang ju-ba, difficult even to eat; ju hut kum'm, to call thy son; ju-wan, to come (into the house).
MÖN-KHMER FAMILY.

Ju appears to have the meaning of 'never' in the following phrases,—

Ah 'ju bōn sk'ungsi, there were not even many days.
Ah ju lympung ujo, I never violated (thy command).
Ah ju-dch ai'm, thou hast never given.

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

Another negative is pong, as in,—

By-um ite to pong, good it was not (to call me thy son).

Hence te dam te pong ju ngem, 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 de toh pong ēm, and in the other de toh tson ēm.

Yet another negative appears in line 3 of the parable, ah īm-ah, is not-as, i.e., everything. Compare the Mikir kādā-kāvē, what-is what-is-not, used in exactly the same sense. Mikins (who speak a Tibeto-Burman language) live next to the Wār people, at the head-waters of the river Kopili.
[No. 7.]

MÖN-KHMER FAMILY.

KHASSI.

WAK DIALECT.

(DISTRICT, KHASI AND JAINTRIA HILLS.)

SPECIMEN 1.

(U Kiri Dikkar, 1900.)

Umi u-jupro wh ar-bal 1-hun u. U-wa jiang te ei-ta
One a-man had two-persons son his. He who younger from them
ong u ti u-pa u, 'pe, ai hol i-bhah o is-a harem
and he to the-father his, 'father, give away the-share mine that-which fails
hu aia. Te bhah u ha ei-ta kat-a ah hym-an i jong ow
to me. Then divided he to them whatever is not-is that of him.
Ah ju hon shingal te u-te u-hun u u-wa jiang da pyn-lang
Ah ju hon shingal te u-te u-hun u u-wa jiang da pyn-lang
Were not many days since that the-son his what younger was collecting
u boro, te liau sha ka-ri ka-a shingal, ti-to pyn-lat u
he all, then went he to a-country which far, there spent he
he i jong u ti kam hymman. Lah do pyn-lat u boro poi ka
the his in deeds wicked. When has spent he all occurred a
sna-snom ka-a mia ti ka-te ka-ri. Te do duk u,
bad year (famine) which great in that country. Then became poor he.
Te lia siah-dok u ba umi u-trai-among ka-te ka-ri.
Then went he make-friends he with one a-citizen that country.
Te ruh u ow ju-ba shairi ruiang u tu madan. Te kwah u
Then sent he him to go tend pillars he in fields. Then wished he
ju-ba da ito i-skop i-la ba ki-ruiang. Ah te u-wa ai ha ow
to-cut by those hosts that ate the-pigs. No one who gave to him.
Lah a hymmo jong-juprow u ong u, 'shi hymnow bud i-shakri
When he remembered his-manhood said he, 'how many persons certain
u-pa ki-la ah i-ba la hyang-chi tang ju-la, kat dia niang
father who have food which difficult (too much) even-to-eat, while I will
iip tympah ti-me. Ju zeng nge, ju lia nge sha u-pa, ju ong
see hungry here. Will stand I, will go I to the-father, will say
nge ti ow, "pe, da leh pap nge ha um ba ba i-phhiaang. Ry-un
"pe, da leh pap nge ha um ba ba i-phhiaang. Ry-un
I to hon, "father, have done sin I to thee and to heaven. Good
I to pong ju huet hun'm ha nia. Pym-man ha nia kaw mi u-shakri'm."'
It was not in call won-thy to me. Make to me an one a-cross-the-thine."
Te zeng u, te lia u sha u-pa u. Te katu deng
Te zeng u, te lia u sha u-pa u. Te katu deng
Then stand (arise) he, then went he to the-father his. Then while still
Šingui u, te mah u-pa u ǝw; sah shep u ha Ġw; te phet for he, then saw the father his him; fall pity he on him; then ran u, dem u ti radang u, te doh u ǝw. U-le u-hım ǝng u he, fall he on work him, then kisaw he him. That son said he ti Ġw, 'pa, da leh pòp o ha i-phliang ba ti 'mat'm, to him, 'father, have done won I to heaven and to face-thine, ry-un is te pong ju hit huurn ha ni.' Ta u pa u ǝng u good it was not to call son-thy to me? Then the father his said he ha i-shakri u, 'nam i-din i.a ry-un tam, pyn-kop ha Ġw; to the-accents itis, bring u-cloth which good most, clothe upon him; pyn-phia hai kaš-tai ti tai u, bei juta ti niš u. To šia-ba gut-on also ring on hand he, and shoes on feet his. Let ent-together niš-kymen i, katna u-ne u-hım age u-wa da iip, da py-em pong; a make-merry-together we, because this son mine who was dead, was alive again; he u-wa da vier, da toh pong Ġw.' Ta da šia-leh k'men iš who was lost, was found again him.' Then was make merry they.

Ti ka-te ha-por u-hım roughbah jong Ġw a-ah u ti ka-laši. Ti ka-por
At that time the-son older of his was he on the-field. At the-time kah wan poi u ti-jau sni, sah u bâhi rōol he kazai. La-tita but as came arrived he to-near house, heard he of a song and dance. Then called u kin u-mi ti ki-shakri thau u, 'i-ah i-ah ah i katia-katia?' Ong u ti he only one from the-accents asked he, 'what were doing they so-much?' Said he to Ġw, 'a-da-wan u-bo'm, bei nai khaewal u-pa'm poi u-hım, 'ha-como the-brother-things, and gave feast the-father-things came the para'im doi a bâš dei u-py-em.' Lah tita kia, u-wen brother-things in good health in the-lives.' Then there angry, he would-not u-te ju wan shoph sni. Lah i-te shloh u-pa u umbar, he-then to come in house. After that came-out the-father his outside, ka-na-lahon u Ġw. Te ong u ti u-pa u, 'mah, ahi kat-la enam entertained he him. Then said he to the-father his, 'see, all these years shakri age ha em; ah ju tympong nga ha i-hukum i jong served I to thee; have never violated I to a-order any of em ti kaišh hânišh ka-por; ah juboh st'm ha šia tang u then at any any a-time; hast never given-them to me coco a hım-hliang be ha di a ju hīn-sah-syor hei lok age Pynban dûh kid even to let me to make-merry with friends mine. Yet just a wan hi u-ne u-hım(193,808),(942,997)
jung nia i-te i jong em. Ah kam ha-ei ju mia-leh k'men i, bei of me that is of thee. There is need for-us to make merry us, and ju sah-syer i. Mah, u-ne u-par'um u-ba da iip, ta hynle to be-glad we. See, this the-brother-three who was dead, but now da py'am pong u; da wi ar u, te da toh wan ëw.' is alive again he; was lost he, then was found again him.
MÔN-KHMER FAMILY.

KHASSI.

WAH DIALECT.

(DISTRICT, KHASSI AND JAMTHA HILLS.)

SPECIMEN II.

(UB KHI, DIKHAR, 1900.)

La ju-kymno ha u-kh'mai.
What to-recollect about the-earthquake.

Ti ba-to ka-por a-how u-kh'mai toh ti ka-jungai ka-a hip ka-mi
At that time arose the-earthquake fell in the-day which died one
ka-juprêw, ba ekh how stai. Te ñia dang' wan tep juprêw
the-person, and fell with rain. And I was coming (from) burying person
bet nga. Katda kjam ô, te xang sâm en nga ti twai shapoh
also I. Because told it, then warm fêre I near hearth inside
sui. Te shiwaik hi-te te shloks bet nga shâmukndep. Te sâh nga
ngeti. Then little-time only then went-out just I to veranda. Then fell I
house. Then little-time only then went-out just I to veranda. Then fell I
akhting did-did, kia a khing u-kh'mai.
To sâh diâm bet nga, te
trembling slightly, as-if tremble the-earthquake. And listened well then I, then
sah nga do rap jongheh tô; shloks bet nga abâ nudwar. Te poi bet
fell I with more severe it; went just I to courtyard. Then arrived just
nê nudwar, khit bet te jongheh jongheh. Kat anah-ren a-ju wiart
I courtyard, shake just it severely severely. Although expect to cease
uha niang khing te jongheh. Lah tite te do k'tiang dhip
nevertheless more and more shook it severely. After that then was afraid much
nê. Hor, bo-k'tiang bo, dang nôp ôh hi te la mab-ren bôh bôh I.
Although, with fear also, there something was also it to expectation for what
ju-wiar u. Te kab-adâ bârên i-khîhîh atsakhana. Te om nga, 'îne
will-cease it. Then after fell a-top chimney. Then said I, 'this
in da-lîhô u-Priî dî-jong-shîmnam.' Hence to dam to-pong ju-negm;
then did God with-eearnestness. Now then asked was not to-sink.'

Katî te mab-ren nga du bôh I ju-negm ha khuk-ne shapoh te
At that-(time) then expected I only that it to-subsides in wholly inside then
dep is iam-ne.
done it for-all.

For a free translation see under Khassi (Standard).
<table>
<thead>
<tr>
<th>English</th>
<th>Khmer (Standard)</th>
<th>Khmer (Lyengar)</th>
<th>Khmer (Srivastava)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>Weh, ah</td>
<td>Waw, uld</td>
<td>Wi, ah</td>
</tr>
<tr>
<td>2. Two</td>
<td>Ar</td>
<td>Àr-ns or Àr-ns</td>
<td>Ar</td>
</tr>
<tr>
<td>3. Three</td>
<td>Lai</td>
<td>Lai-sa</td>
<td>Lai</td>
</tr>
<tr>
<td>4. Four</td>
<td>Séw</td>
<td>Sëw-sëw</td>
<td>Së</td>
</tr>
<tr>
<td>5. Five</td>
<td>San</td>
<td>San-dë</td>
<td>San</td>
</tr>
<tr>
<td>6. Six</td>
<td>Hinëw</td>
<td>Hinëw-sëw</td>
<td>Yura</td>
</tr>
<tr>
<td>7. Seven</td>
<td>Hinëw-sëw</td>
<td>Hëmëw</td>
<td>Hëmëw-sëw</td>
</tr>
<tr>
<td>8. Eight</td>
<td>Plëw</td>
<td>Plëw-sëw</td>
<td>Plëw</td>
</tr>
<tr>
<td>9. Nine</td>
<td>Khëndo</td>
<td>Khëndo-sëw</td>
<td>Khëndo</td>
</tr>
<tr>
<td>10. Ten</td>
<td>Shu-phëw</td>
<td>Shu-pëw</td>
<td>Shu-phëw</td>
</tr>
<tr>
<td>11. Twenty</td>
<td>Àr-phëw</td>
<td>Àr-pëw</td>
<td>Àr-phëw</td>
</tr>
<tr>
<td>12. Thirty</td>
<td>San-phëw</td>
<td>San-pëw</td>
<td>San-phëw</td>
</tr>
<tr>
<td>13. Hundred</td>
<td>Shë-sëw</td>
<td>Shë-sëw</td>
<td>Shë-sëw</td>
</tr>
<tr>
<td>14. I</td>
<td>Ngë</td>
<td>Ne</td>
<td>Ngë, n</td>
</tr>
<tr>
<td>15. Of me</td>
<td>Jong ngë</td>
<td>Jong ngë, am ngë, an-gë, aum ngë</td>
<td>Jong ngë, n</td>
</tr>
<tr>
<td>16. Miss</td>
<td>Jong ngë</td>
<td>Jong ngë</td>
<td>Jong ngë</td>
</tr>
<tr>
<td>17. We</td>
<td>Në</td>
<td>Siëw, ëw</td>
<td>Ë, në</td>
</tr>
<tr>
<td>18. Of na</td>
<td>Jong nëi</td>
<td>Jong ëw, am ëw, ëw</td>
<td>Jong 1</td>
</tr>
<tr>
<td>19. Our</td>
<td>Jong nëi</td>
<td>Jong ëw</td>
<td>Jong 1</td>
</tr>
<tr>
<td>20. Them</td>
<td>Më, fem. phë</td>
<td>Sa-më</td>
<td>Më, mi</td>
</tr>
<tr>
<td>21. Of this</td>
<td>Jong në</td>
<td>Jong në, am në, am-në, mi</td>
<td>Jong në, mi</td>
</tr>
<tr>
<td>22. These</td>
<td>Jong në</td>
<td>Jong në</td>
<td>Jong në, mi</td>
</tr>
<tr>
<td>23. You</td>
<td>Phë</td>
<td>Phëw</td>
<td>Phë</td>
</tr>
<tr>
<td>24. Of you</td>
<td>Jong phë</td>
<td>Jong phëw, am phëw</td>
<td>Jong phë</td>
</tr>
<tr>
<td>Khasi (War.)</td>
<td>Pahawng (one other Mon-Khmer Languages)</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>-------------</td>
<td>----------------------------------------</td>
<td>--------</td>
<td></td>
</tr>
<tr>
<td>Mi,aki</td>
<td>Kho, (in composition, a)</td>
<td>1. One</td>
<td></td>
</tr>
<tr>
<td>Å</td>
<td>Á (Biang, kàr)</td>
<td>2. Two</td>
<td></td>
</tr>
<tr>
<td>Lai</td>
<td>Wa (Wa, lai)</td>
<td>3. Three</td>
<td></td>
</tr>
<tr>
<td>Zia</td>
<td>Phum</td>
<td>4. Four</td>
<td></td>
</tr>
<tr>
<td>Zou</td>
<td>Pham (Mea, pa-oo)</td>
<td>5. Five</td>
<td></td>
</tr>
<tr>
<td>Throw</td>
<td>Taw (Mea, kh-tu)</td>
<td>6. Six</td>
<td></td>
</tr>
<tr>
<td>Hynthlai</td>
<td>Pu</td>
<td>7. Seven</td>
<td></td>
</tr>
<tr>
<td>Hynpyə</td>
<td>To (Biang, pro-la)</td>
<td>8. Eight</td>
<td></td>
</tr>
<tr>
<td>Hynshyar</td>
<td>Tam, win, (Stieng, hin)</td>
<td>9. Nine</td>
<td></td>
</tr>
<tr>
<td>Shī-phul</td>
<td>Kō, se-kúr</td>
<td>10. Ten</td>
<td></td>
</tr>
<tr>
<td>Ar-phul</td>
<td>A-kúr, (Stieng, Ar-kul)</td>
<td>11. Twenty</td>
<td></td>
</tr>
<tr>
<td>Zax-phul</td>
<td></td>
<td>12. Fifty</td>
<td></td>
</tr>
<tr>
<td>Shī-uwha</td>
<td>U-pul-ya, se-pa-yaar</td>
<td>13. Hundred</td>
<td></td>
</tr>
<tr>
<td>Sis, aga, a</td>
<td>Ao</td>
<td>14. I</td>
<td></td>
</tr>
<tr>
<td>Jong Sia, etc.</td>
<td></td>
<td>15. Of me</td>
<td></td>
</tr>
<tr>
<td>Jong Sia, etc.</td>
<td></td>
<td>16. Mine</td>
<td></td>
</tr>
<tr>
<td>P,i,i</td>
<td>Yo</td>
<td>17. We</td>
<td></td>
</tr>
<tr>
<td>Jong s-i</td>
<td></td>
<td>18. Of me</td>
<td></td>
</tr>
<tr>
<td>Jong s-i</td>
<td></td>
<td>19. Our</td>
<td></td>
</tr>
<tr>
<td>Era</td>
<td>Mai, mi</td>
<td>20. Thou</td>
<td></td>
</tr>
<tr>
<td>Jong sin, 'm</td>
<td></td>
<td>21. Of thee</td>
<td></td>
</tr>
<tr>
<td>Jong san, 'm</td>
<td></td>
<td>22. Thine</td>
<td></td>
</tr>
<tr>
<td>Eth, hi</td>
<td>Pe</td>
<td>23. You</td>
<td></td>
</tr>
<tr>
<td>Jong sii</td>
<td></td>
<td>24. Of you</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>Khama (Standard)</td>
<td>Khama (Kyungpao)</td>
<td>Khama (Syudang)</td>
</tr>
<tr>
<td>---------</td>
<td>-----------------</td>
<td>-----------------</td>
<td>----------------</td>
</tr>
<tr>
<td>25. Tenor</td>
<td>Jong phu</td>
<td>Jong phäkrw</td>
<td>Jong phä</td>
</tr>
<tr>
<td>26. Ha</td>
<td>U</td>
<td>Ju, u-ju</td>
<td>U</td>
</tr>
<tr>
<td>27. Of him</td>
<td>Jong u</td>
<td>Jong ju, nam ja, am ju</td>
<td>Jong u</td>
</tr>
<tr>
<td>28. HIs</td>
<td>Jong a</td>
<td>Jong ju</td>
<td>Jong u</td>
</tr>
<tr>
<td>29. They</td>
<td>Ki</td>
<td>Kw</td>
<td>Ki</td>
</tr>
<tr>
<td>30. Of them</td>
<td>Jong ki</td>
<td>Jong kw, nam kw</td>
<td>Jong kw</td>
</tr>
<tr>
<td>31. Their</td>
<td>Jong ki</td>
<td>Jong kw</td>
<td>Jong kw</td>
</tr>
<tr>
<td>32. Head</td>
<td>Ka hti</td>
<td>Khi</td>
<td>Ka hti</td>
</tr>
<tr>
<td>33. Foot</td>
<td>Ka käs, kyäs, skijät</td>
<td>Kjäät</td>
<td>Ka käs, kyäs</td>
</tr>
<tr>
<td>34. Nose</td>
<td>Ka khamut</td>
<td>Leo-nam</td>
<td>Ka khamut</td>
</tr>
<tr>
<td>35. Eye</td>
<td>Ka khamat</td>
<td>Kn'am</td>
<td>Ka khamat</td>
</tr>
<tr>
<td>36. Mouth</td>
<td>Ka ehtar</td>
<td>Lymoc</td>
<td>Ka ehtar</td>
</tr>
<tr>
<td>37. Tooth</td>
<td>Ka bat</td>
<td>Mekw</td>
<td>Ka Patu</td>
</tr>
<tr>
<td>38. Ear</td>
<td>Ka akht</td>
<td>Lykur</td>
<td>Ka akht</td>
</tr>
<tr>
<td>39. Hair</td>
<td>U shuënä</td>
<td>Skaip</td>
<td>U shuënä</td>
</tr>
<tr>
<td>40. Head</td>
<td>Ka ktië</td>
<td>Kiik</td>
<td>Kiik</td>
</tr>
<tr>
<td>41. Tongue</td>
<td>U thylh</td>
<td>Thyld</td>
<td>U thylh</td>
</tr>
<tr>
<td>42. Belly</td>
<td>Ka kypelh</td>
<td>Kialw</td>
<td>U kypel</td>
</tr>
<tr>
<td>43. Back</td>
<td>Ka mōdong</td>
<td>Pawi</td>
<td>Lymgkñh</td>
</tr>
<tr>
<td>44. Iron</td>
<td>U ase</td>
<td>Lymoūn</td>
<td>U ase</td>
</tr>
<tr>
<td>45. Gold</td>
<td>Ka kaïa</td>
<td>'Star</td>
<td>Yⁿkaï</td>
</tr>
<tr>
<td>46. Silver</td>
<td>Ka kupa</td>
<td>Bapa</td>
<td>Yⁿkup</td>
</tr>
<tr>
<td>47. Father</td>
<td>U kpa</td>
<td>Fa</td>
<td>U ja</td>
</tr>
<tr>
<td>48. Mother</td>
<td>Ka kymat</td>
<td>G'mañh, bok, kybei</td>
<td>Ka bok</td>
</tr>
<tr>
<td>49. Resther</td>
<td>U paris</td>
<td>Hymnpow, kymhe</td>
<td>U pain, bssp</td>
</tr>
<tr>
<td>50. Sister</td>
<td>Ka para</td>
<td>Döö, Döö</td>
<td>Ka pala, linn</td>
</tr>
<tr>
<td>51. Man</td>
<td>U bire</td>
<td>Breo, kohran, korang (i.e. smile)</td>
<td>U bire</td>
</tr>
<tr>
<td>Khmer (Woo)</td>
<td>Pahawng (and other Mon-Khmer Languages)</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>------------</td>
<td>-------------------------------------</td>
<td>--------</td>
<td></td>
</tr>
<tr>
<td>Jong /h2/</td>
<td>...</td>
<td>25 Your</td>
<td></td>
</tr>
<tr>
<td>U .</td>
<td>An, (Khmer, spa)</td>
<td>26 He.</td>
<td></td>
</tr>
<tr>
<td>Jong /sw/</td>
<td>...</td>
<td>27 Of him</td>
<td></td>
</tr>
<tr>
<td>Jong /sw/</td>
<td>...</td>
<td>28 His.</td>
<td></td>
</tr>
<tr>
<td>Èi b</td>
<td>I, ko-son (Khmer, ka)</td>
<td>29 They</td>
<td></td>
</tr>
<tr>
<td>Jong ce-ô</td>
<td>...</td>
<td>30 Of them</td>
<td></td>
</tr>
<tr>
<td>Jong ce-ô</td>
<td>...</td>
<td>31 Them</td>
<td></td>
</tr>
<tr>
<td>Ka iai</td>
<td>Tao, ka-ho-tai</td>
<td>32 Hand</td>
<td></td>
</tr>
<tr>
<td>Ka na</td>
<td>Jan</td>
<td>33 Nest</td>
<td></td>
</tr>
<tr>
<td>U mnykaung</td>
<td>Kedong-na (Mon, ma)</td>
<td>34 Nose</td>
<td></td>
</tr>
<tr>
<td>Ka mès</td>
<td>Ngai (Mon, mat)</td>
<td>35 Eye</td>
<td></td>
</tr>
<tr>
<td>I 'tong</td>
<td>Mwe</td>
<td>36 Month</td>
<td></td>
</tr>
<tr>
<td>Ka 'tace</td>
<td>Rou</td>
<td>37 Tooth</td>
<td></td>
</tr>
<tr>
<td>Ka beang</td>
<td>Hoak</td>
<td>38 Ear</td>
<td></td>
</tr>
<tr>
<td>U mid-khôôô</td>
<td>Huk-ken</td>
<td>39 Hair</td>
<td></td>
</tr>
<tr>
<td>U khôôô</td>
<td>Ken</td>
<td>40 Head</td>
<td></td>
</tr>
<tr>
<td>U khôôô</td>
<td>Haa-ôôô</td>
<td>41 Tongue</td>
<td></td>
</tr>
<tr>
<td>U 'pou</td>
<td>Wâak (Khmer, khûng)</td>
<td>42 Belly</td>
<td></td>
</tr>
<tr>
<td>U tsoong</td>
<td>...</td>
<td>43 Back</td>
<td></td>
</tr>
<tr>
<td>U ror</td>
<td>Lhak (Khmer, âk)</td>
<td>44 Lion</td>
<td></td>
</tr>
<tr>
<td>I hâi</td>
<td>Khay, kei (Wu, head)</td>
<td>45 Gold</td>
<td></td>
</tr>
<tr>
<td>I saw</td>
<td>Rûa</td>
<td>46 Silver</td>
<td></td>
</tr>
<tr>
<td>U pa</td>
<td>Kûn (Khmer, pi)</td>
<td>47 Father</td>
<td></td>
</tr>
<tr>
<td>Ka mâi</td>
<td>Ma (Mon, a-mai)</td>
<td>48 Mother</td>
<td></td>
</tr>
<tr>
<td>U para, wao (giantise)</td>
<td>Pi (elder), wa (younger), kai (youngest)</td>
<td>49 Brother</td>
<td></td>
</tr>
<tr>
<td>Kã para</td>
<td>Pi upha (elder), wa upha, kai paha (youngest)</td>
<td>50 Sister</td>
<td></td>
</tr>
<tr>
<td>U jukter</td>
<td>Inak (male), (Khmer, lao-ron)</td>
<td>51 Man</td>
<td></td>
</tr>
</tbody>
</table>

1 Let, "that which grown on the head", the Pahawng seems to have the same meaning.
<table>
<thead>
<tr>
<th>English</th>
<th>Khasa (Standard)</th>
<th>Khasa (Spelling)</th>
<th>Khasa (Spelling)</th>
</tr>
</thead>
<tbody>
<tr>
<td>53 Woman</td>
<td>Ka hriwa ka kyankai</td>
<td>&quot;Ka hriwa kyankai&quot;</td>
<td>&quot;Ka hriwa kyankai&quot;</td>
</tr>
<tr>
<td>53 Wife</td>
<td>Ka lynga</td>
<td>&quot;Kan a&quot;</td>
<td>&quot;Kan a&quot;</td>
</tr>
<tr>
<td>55 Child</td>
<td>I kyán</td>
<td>&quot;I kyán&quot;</td>
<td>&quot;I kyán&quot;</td>
</tr>
<tr>
<td>55 Son</td>
<td>U khyun</td>
<td>&quot;U khyun&quot;</td>
<td>&quot;U khyun&quot;</td>
</tr>
<tr>
<td>56 Daughter</td>
<td>Ka kyán</td>
<td>&quot;Ka kyán&quot;</td>
<td>&quot;Ka kyán&quot;</td>
</tr>
<tr>
<td>57 Slave</td>
<td>U mow</td>
<td>&quot;Mow&quot;</td>
<td>&quot;U mow&quot;</td>
</tr>
<tr>
<td>58 Cultivator</td>
<td>U nonggep, bi brep</td>
<td>&quot;Ko-rya-maw&quot;</td>
<td>&quot;U brep&quot;</td>
</tr>
<tr>
<td>59 Shepherd</td>
<td>U nonggep khangkot</td>
<td>&quot;U nonggep khangkot&quot;</td>
<td>&quot;U nonggep khangkot&quot;</td>
</tr>
<tr>
<td>61 God</td>
<td>U Dali</td>
<td>&quot;Dali&quot;</td>
<td>&quot;U Dali&quot;</td>
</tr>
<tr>
<td>62 Devil</td>
<td>U klad</td>
<td>&quot;Klad&quot;</td>
<td>&quot;U klad&quot;</td>
</tr>
<tr>
<td>63 Sun</td>
<td>Ka rug</td>
<td>&quot;Ko&quot;</td>
<td>&quot;U ko&quot;</td>
</tr>
<tr>
<td>64 Moon</td>
<td>U byral</td>
<td>&quot;U byral&quot;</td>
<td>&quot;U byral&quot;</td>
</tr>
<tr>
<td>65 Star</td>
<td>U khyun</td>
<td>&quot;U khyun&quot;</td>
<td>&quot;U khyun&quot;</td>
</tr>
<tr>
<td>67 Water</td>
<td>Ka uol</td>
<td>&quot;Guol&quot;</td>
<td>&quot;Guol&quot;</td>
</tr>
<tr>
<td>67 Horse</td>
<td>Ko ung</td>
<td>&quot;Ung&quot;</td>
<td>&quot;Ung&quot;</td>
</tr>
<tr>
<td>68 Horse</td>
<td>U byral</td>
<td>&quot;Gara&quot;</td>
<td>&quot;U byral&quot;</td>
</tr>
<tr>
<td>69 Goat</td>
<td>Ka maw</td>
<td>&quot;Mawo&quot;</td>
<td>&quot;Mawo&quot;</td>
</tr>
<tr>
<td>70 Dog</td>
<td>U klaw</td>
<td>&quot;U klaw&quot;</td>
<td>&quot;U klaw&quot;</td>
</tr>
<tr>
<td>71 Cat</td>
<td>Ka maw</td>
<td>&quot;Maw&quot;</td>
<td>&quot;Maw&quot;</td>
</tr>
<tr>
<td>72 Cook</td>
<td>U slar, n tar</td>
<td>&quot;Tar mungkot&quot;</td>
<td>&quot;U mungkot&quot;</td>
</tr>
<tr>
<td>73 Duck</td>
<td>Ka uon</td>
<td>&quot;Tam krap&quot;</td>
<td>&quot;Ka mungkot&quot;</td>
</tr>
<tr>
<td>74 Ass</td>
<td>Ka radda</td>
<td>&quot;Kadra&quot;</td>
<td>&quot;Kadra&quot;</td>
</tr>
<tr>
<td>75 Camel</td>
<td>Ka ut</td>
<td>&quot;Ut, ut&quot;</td>
<td>&quot;Ut, ut&quot;</td>
</tr>
<tr>
<td>76 Bird</td>
<td>Ka sim</td>
<td>&quot;Sam&quot;</td>
<td>&quot;Sam&quot;</td>
</tr>
<tr>
<td>77 Go</td>
<td>Uli</td>
<td>&quot;Dih&quot;</td>
<td>&quot;Dih&quot;</td>
</tr>
<tr>
<td>78 Eat</td>
<td>Dar</td>
<td>&quot;Bang&quot;</td>
<td>&quot;Bang&quot;</td>
</tr>
</tbody>
</table>

Khasa-42
<table>
<thead>
<tr>
<th>Khmer (Wôc)</th>
<th>Fuhong (and other Mon-Khmer languages)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ka yapəw, ka khadòh</td>
<td>ə-pən, (Wôc, ə-pən) (Khu-əm, ə-ka-tən)</td>
<td>52. Woman</td>
</tr>
<tr>
<td>Ka khunang</td>
<td>ə-yi (Khu-ə-mək, təm-kaw)</td>
<td>53. Wife</td>
</tr>
<tr>
<td>În</td>
<td>ə-deh, (Khu-ə-mək, khao)</td>
<td>54. Child</td>
</tr>
<tr>
<td>U hauv</td>
<td>ka-nət-kəm</td>
<td>55. Son</td>
</tr>
<tr>
<td>Ka hûm</td>
<td>ka-tam (Wôc, kawt-rapəh)</td>
<td>56. Daughter</td>
</tr>
<tr>
<td>U mən</td>
<td>ə-nət</td>
<td>57. Sister</td>
</tr>
<tr>
<td>U wakh</td>
<td>ə-ham</td>
<td>58. Cultivator</td>
</tr>
<tr>
<td>U stəvam</td>
<td>ə-hun-kəm (comberd)</td>
<td>59. Shepherd</td>
</tr>
<tr>
<td>U Prăvt</td>
<td>ə-tam, Prə</td>
<td>60. God</td>
</tr>
<tr>
<td>U prə niekt</td>
<td>ka-nam</td>
<td>61. Devil</td>
</tr>
<tr>
<td>Ka jieug, ka akng</td>
<td>ə-səng</td>
<td>62. Sun</td>
</tr>
<tr>
<td>U phən</td>
<td>phən (Khu-ə-mək, phik̂-k̂)</td>
<td>63. Moon</td>
</tr>
<tr>
<td>U khakrum</td>
<td>ha-nam, ax-nam</td>
<td>64. Star</td>
</tr>
<tr>
<td>I akrəm</td>
<td>ə-kət-kəm (Khu-ə-mək, ko) (Caban, u-mug)</td>
<td>65. Fire</td>
</tr>
<tr>
<td>Ka am</td>
<td>ə-mon</td>
<td>66. Water</td>
</tr>
<tr>
<td>I nət</td>
<td>ə-gam, (Wôc, u-yet), (Mos. ə-hy)</td>
<td>67. House</td>
</tr>
<tr>
<td>U loam</td>
<td>ə-hun</td>
<td>68. House</td>
</tr>
<tr>
<td>Ka mməw</td>
<td>ə-mət, mi (cow), ka naem (bull)</td>
<td>69. Cow</td>
</tr>
<tr>
<td>U kələ</td>
<td>ha-n (Mos, məb)</td>
<td>70. Dog</td>
</tr>
<tr>
<td>Ka mən</td>
<td>phən (Mos, məb)</td>
<td>71. Cat</td>
</tr>
<tr>
<td>U təl</td>
<td>i-seh, (Rena, yən-rəng) (Khu-ə-mək, təm)</td>
<td>72. Cock</td>
</tr>
<tr>
<td>Ka rapəsə</td>
<td>phət (a Sloun word)</td>
<td>73. Duck</td>
</tr>
<tr>
<td>Ka svədəm</td>
<td>ə-sət</td>
<td>74. Ass</td>
</tr>
<tr>
<td>Ka sət</td>
<td>ə-ham, stən</td>
<td>75. Camel</td>
</tr>
<tr>
<td>Ka kem</td>
<td>ə-ham, stən</td>
<td>76. Bird</td>
</tr>
<tr>
<td>Lək</td>
<td>ə-ham, (Rənh, lo)</td>
<td>77. Go</td>
</tr>
<tr>
<td>Bo</td>
<td>ə-ham</td>
<td>78. Eat</td>
</tr>
<tr>
<td>English</td>
<td>Khmer (Standard)</td>
<td>Khmer (Lyengsam)</td>
</tr>
<tr>
<td>---------</td>
<td>-----------------</td>
<td>------------------</td>
</tr>
<tr>
<td>79 Sit</td>
<td>Shong</td>
<td>Mchodhong</td>
</tr>
<tr>
<td>80 Corns</td>
<td>Wan, all (interjection)</td>
<td>Nea</td>
</tr>
<tr>
<td>81 Beat</td>
<td>Sleah, symptom</td>
<td>Rip</td>
</tr>
<tr>
<td>82 Stand</td>
<td>Long</td>
<td>Nyung</td>
</tr>
<tr>
<td>83 Drw</td>
<td>Lip</td>
<td>Mwy-nap, miap, or miap</td>
</tr>
<tr>
<td>84 Graw</td>
<td>Ait</td>
<td>Ait</td>
</tr>
<tr>
<td>85 Rmm</td>
<td>Phel, marah</td>
<td>Mhew</td>
</tr>
<tr>
<td>86 Up</td>
<td>Ha amay, ha prong, shu moy</td>
<td>Tchuiyay</td>
</tr>
<tr>
<td>87 Near</td>
<td>Ha jap</td>
<td>Ha yngaa</td>
</tr>
<tr>
<td>88 Down</td>
<td>Ha ram, shu ram</td>
<td>Ha ram</td>
</tr>
<tr>
<td>89 Far</td>
<td>Jing-nga</td>
<td>Tongngi</td>
</tr>
<tr>
<td>90 Before</td>
<td>Ha khymay, la shum</td>
<td>Khawng la kh'mat</td>
</tr>
<tr>
<td>91 Behal</td>
<td>Ha din, shu din</td>
<td>Bandhum</td>
</tr>
<tr>
<td>92 Wha</td>
<td>Uba (relative), u ci? (underivative)</td>
<td>U seb</td>
</tr>
<tr>
<td>93 What</td>
<td>Ka ci, sinh?</td>
<td>Met</td>
</tr>
<tr>
<td>94 Why</td>
<td>Boky</td>
<td>Raw met</td>
</tr>
<tr>
<td>95 And</td>
<td>Bad</td>
<td>Rad</td>
</tr>
<tr>
<td>96 Dat</td>
<td>Hnreed</td>
<td>Nombia</td>
</tr>
<tr>
<td>97 H</td>
<td>Ledo</td>
<td>...</td>
</tr>
<tr>
<td>98 Yes</td>
<td>Ha-tad</td>
<td>Ha-aw</td>
</tr>
<tr>
<td>99 No</td>
<td>Ena</td>
<td>Tyot</td>
</tr>
<tr>
<td>100 Also</td>
<td>Ta</td>
<td>Mwy-naromna</td>
</tr>
<tr>
<td>101 A father</td>
<td>U kypa</td>
<td>W pa</td>
</tr>
<tr>
<td>102 Of a father</td>
<td>Jong u kypa</td>
<td>Jong pa, am pa</td>
</tr>
<tr>
<td>103 To a father</td>
<td>She u kypa</td>
<td>Snaen pa, tamm pa, ba (or by) pa</td>
</tr>
<tr>
<td>104 From a father</td>
<td>Na u kypa</td>
<td>Nang pa</td>
</tr>
<tr>
<td>105 Two fathers</td>
<td>Aungut la k'pa</td>
<td>Pa aungut, aungut ki k'pa</td>
</tr>
</tbody>
</table>

Khan—44
<table>
<thead>
<tr>
<th>Khmer (Was)</th>
<th>Pinyin (and other Minor Khmer Languages)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Skhon</td>
<td>Mong</td>
<td>79. Sit.</td>
</tr>
<tr>
<td>Was, ral</td>
<td>De</td>
<td>80. Germs</td>
</tr>
<tr>
<td>Chok, some</td>
<td>Ma</td>
<td>81. Heat</td>
</tr>
<tr>
<td>Zeng</td>
<td>Jing</td>
<td>82. Stand</td>
</tr>
<tr>
<td>Ep</td>
<td>Yan</td>
<td>83. Dc.</td>
</tr>
<tr>
<td>Ai</td>
<td></td>
<td>84. Give</td>
</tr>
<tr>
<td>Phat</td>
<td>(Wa, phayh)</td>
<td>85. Ban</td>
</tr>
<tr>
<td>Nut'k'ana</td>
<td></td>
<td>86. Up</td>
</tr>
<tr>
<td>Ti'pan</td>
<td>Indhay</td>
<td>87. Near</td>
</tr>
<tr>
<td>Sle ron</td>
<td></td>
<td>88. Down</td>
</tr>
<tr>
<td>Sibghin</td>
<td>Dong (Maw, amug-4), (Chhinner, hanzal), (Amansop, rgar), (Khmer, chhunley), (Lemot, angra)</td>
<td>89. Far</td>
</tr>
<tr>
<td>Ti phngng</td>
<td>Ien</td>
<td>90. Before</td>
</tr>
<tr>
<td>Di trai</td>
<td>Ipan</td>
<td>91. Behind</td>
</tr>
<tr>
<td>U ba</td>
<td></td>
<td>92. Who</td>
</tr>
<tr>
<td>Kaa</td>
<td></td>
<td>93. What</td>
</tr>
<tr>
<td>Ai ni</td>
<td></td>
<td>94. Why</td>
</tr>
<tr>
<td>Ea</td>
<td></td>
<td>95. And.</td>
</tr>
<tr>
<td>Lab-4</td>
<td></td>
<td>96. But.</td>
</tr>
<tr>
<td>Nso-mai</td>
<td></td>
<td>97. It</td>
</tr>
<tr>
<td>Hoel</td>
<td></td>
<td>98. Yes</td>
</tr>
<tr>
<td>Hoh</td>
<td></td>
<td>99. No</td>
</tr>
<tr>
<td>O mai</td>
<td></td>
<td>100. Ahas</td>
</tr>
<tr>
<td>Upa</td>
<td></td>
<td>101. A father</td>
</tr>
<tr>
<td>Jong a 'pa</td>
<td></td>
<td>102. Of a father</td>
</tr>
<tr>
<td>Tu a 'pa</td>
<td></td>
<td>103. To a father</td>
</tr>
<tr>
<td>Ti'pa</td>
<td></td>
<td>104. From a father</td>
</tr>
<tr>
<td>Ar-bai'pa</td>
<td></td>
<td>105. Two fathers</td>
</tr>
<tr>
<td>English</td>
<td>Khasi (Standard)</td>
<td>Khasi (Lyngpoo)</td>
</tr>
<tr>
<td>---------</td>
<td>-----------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>106. Fathers</td>
<td>Jék k'pa</td>
<td>Pa</td>
</tr>
<tr>
<td>107 Of fathers</td>
<td>Jang k'pa</td>
<td>Jong pa</td>
</tr>
<tr>
<td>108 To fathers</td>
<td>Sha k'pa</td>
<td>Ha-man pa, tan am pa</td>
</tr>
<tr>
<td>109 From fathers</td>
<td>Na la k'pa</td>
<td>Am-man pa</td>
</tr>
<tr>
<td>110. A daughter</td>
<td>Khun</td>
<td>Khun</td>
</tr>
<tr>
<td>111. Of a daughter</td>
<td>Jong ka khun</td>
<td>Jong khou 'raw-k'maw</td>
</tr>
<tr>
<td>112. To a daughter</td>
<td>Sha la khun</td>
<td>Ha-man (or tanam) khun 'raw-k'maw</td>
</tr>
<tr>
<td>113 From a daughter</td>
<td>Na ka khun</td>
<td>Am-man khun 'raw-k'maw</td>
</tr>
<tr>
<td>114. Two daughters</td>
<td>Áng ñat ki khun kynthi</td>
<td>Áng ñat khun 'raw-k'maw</td>
</tr>
<tr>
<td>115 Daughters</td>
<td>Khun kynthi</td>
<td>Tékh khun 'raw-k'maw</td>
</tr>
<tr>
<td>116. Of daughters</td>
<td>Jong ki khun kynthi</td>
<td>Jong khun 'raw-k'maw</td>
</tr>
<tr>
<td>117 To daughters</td>
<td>Sha ki khun kynthi</td>
<td>Ha-man (or tanam) khun 'raw-k'maw</td>
</tr>
<tr>
<td>118. From daughters</td>
<td>Na la khun kynthi</td>
<td>Am-man khun 'raw-k'maw</td>
</tr>
<tr>
<td>119 A good man</td>
<td>U banch abba</td>
<td>U banch re-myrriang</td>
</tr>
<tr>
<td>120 Of a good man</td>
<td>Jong a banch abba</td>
<td>Jong u banch re-myrriang</td>
</tr>
<tr>
<td>121. To a good man</td>
<td>Sha u banch abba</td>
<td>Ha-man (or tanam) banch re-myrriang</td>
</tr>
<tr>
<td>122. From a good man</td>
<td>Na a banch abba</td>
<td>Am-man banch re-myrriang</td>
</tr>
<tr>
<td>123 Two good men</td>
<td>Áng ñat banch abba</td>
<td>Áng ñat (or a Áng ñat) banch re-myrriang</td>
</tr>
<tr>
<td>124 Good man</td>
<td>Kí banch abba</td>
<td>U banch re-myrriang</td>
</tr>
<tr>
<td>125. Of good man</td>
<td>Jong ki banch abba</td>
<td>Jong u banch re-myrriang</td>
</tr>
<tr>
<td>126. To good men</td>
<td>Sha kí banch abba</td>
<td>Ha-man (or tanam) banch re-myrriang</td>
</tr>
<tr>
<td>127. From good men</td>
<td>Na kí banch abba</td>
<td>Am-man banch re-myrriang</td>
</tr>
<tr>
<td>128. A good woman</td>
<td>Khun kynthi abba</td>
<td>'Raw-k'maw re-myrriang</td>
</tr>
<tr>
<td>129. A bad boy</td>
<td>U khynnah banch</td>
<td>Khun kith khun kynthi re-kynthi</td>
</tr>
<tr>
<td>130. Good women</td>
<td>Khun kynthi abba</td>
<td>'Raw-k'maw re-myrriang</td>
</tr>
<tr>
<td>131. A bad girl</td>
<td>Khynnah banch</td>
<td>Khun kith khun kynthi re-kynthi</td>
</tr>
<tr>
<td>132. Good</td>
<td>Banch</td>
<td>Banch</td>
</tr>
<tr>
<td>Tibetan (War)</td>
<td>Pali (and other Maha-Kusha, Lou-lang)</td>
<td>English</td>
</tr>
<tr>
<td>--------------</td>
<td>--------------------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>ཀྲ་པ།</td>
<td>106. Father.</td>
<td></td>
</tr>
<tr>
<td>ལྷ་འབྲ་པ།</td>
<td>107. Of fathers.</td>
<td></td>
</tr>
<tr>
<td>མཁྲེད།</td>
<td>108. To fathers.</td>
<td></td>
</tr>
<tr>
<td>བྲི་འབྲ།</td>
<td>109. From fathers.</td>
<td></td>
</tr>
<tr>
<td>ཉོན་མཐུན།</td>
<td>A daughter.</td>
<td></td>
</tr>
<tr>
<td>ཁུན་མཐུན།</td>
<td>Of a daughter.</td>
<td></td>
</tr>
<tr>
<td>ཁུན་མཐུན།</td>
<td>To a daughter.</td>
<td></td>
</tr>
<tr>
<td>ཁུན་མཐུན།</td>
<td>From a daughter.</td>
<td></td>
</tr>
<tr>
<td>བུ་མཐན་ཐུབ་པ།</td>
<td>Two daughters.</td>
<td></td>
</tr>
<tr>
<td>ལེ་མཐུན།</td>
<td>Daughters.</td>
<td></td>
</tr>
<tr>
<td>རང་ལུག་མཐུན་ཐུབ་པ།</td>
<td>Of daughters.</td>
<td></td>
</tr>
<tr>
<td>ཆུ་མཐུན་ཐུབ་པ།</td>
<td>To daughters.</td>
<td></td>
</tr>
<tr>
<td>ཁུན་མཐུན་ཐུབ་པ།</td>
<td>From daughters.</td>
<td></td>
</tr>
<tr>
<td>ཁུན་མཐུན་ཐུབ་པ།</td>
<td>A good man.</td>
<td></td>
</tr>
<tr>
<td>ཁུན་མཐུན་ཐུབ་པ།</td>
<td>Of a good man.</td>
<td></td>
</tr>
<tr>
<td>ཁུན་མཐུན་ཐུབ་པ།</td>
<td>To a good man.</td>
<td></td>
</tr>
<tr>
<td>ཁུན་མཐུན་ཐུབ་པ།</td>
<td>From a good man.</td>
<td></td>
</tr>
<tr>
<td>རང་ལུག་མཐུན་ཐུབ་པ།</td>
<td>Two good men.</td>
<td></td>
</tr>
<tr>
<td>ཁུན་པུང་པུ།</td>
<td>Good men.</td>
<td></td>
</tr>
<tr>
<td>ཁུན་པུང་པུ།</td>
<td>Of good men.</td>
<td></td>
</tr>
<tr>
<td>ཁུན་པུང་པུ།</td>
<td>To good men.</td>
<td></td>
</tr>
<tr>
<td>ཁུན་པུང་པུ།</td>
<td>From good men.</td>
<td></td>
</tr>
<tr>
<td>བུ་མཐུན།</td>
<td>A good woman.</td>
<td></td>
</tr>
<tr>
<td>ཁུན་པུང་པུ།</td>
<td>A bad boy.</td>
<td></td>
</tr>
<tr>
<td>ཁུན་པུང་པུ།</td>
<td>Good woman.</td>
<td></td>
</tr>
<tr>
<td>ཁུན་པུང་པུ།</td>
<td>A bad girl.</td>
<td></td>
</tr>
<tr>
<td>ཁུན་པུང་པུ།</td>
<td>Good.</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>Khmer (Standard)</td>
<td>Khmer (Lyeng-nguay)</td>
</tr>
<tr>
<td>---------</td>
<td>-----------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>Better</td>
<td>Khan bha</td>
<td>Mu-nnyriang</td>
</tr>
<tr>
<td>Best</td>
<td>Bha tum</td>
<td>U re-nnyriang khymbang</td>
</tr>
<tr>
<td>High</td>
<td>Jreong</td>
<td>Jreong</td>
</tr>
<tr>
<td>Higher</td>
<td>Khan jreong</td>
<td>Mi jreong</td>
</tr>
<tr>
<td>Highest</td>
<td>Jreong tum</td>
<td>U re-jreong khymbang</td>
</tr>
<tr>
<td>A horse</td>
<td>U kuth</td>
<td>Guru korang</td>
</tr>
<tr>
<td>A mare</td>
<td>Ka kuth</td>
<td>Guru kounthaw</td>
</tr>
<tr>
<td>Horses</td>
<td>Ki kuth</td>
<td>Guru korang met</td>
</tr>
<tr>
<td>Man</td>
<td>Ki kuth kynthe</td>
<td>Guru kounthaw met</td>
</tr>
<tr>
<td>A bull</td>
<td>U masai shiurang</td>
<td>Masrei kynthe</td>
</tr>
<tr>
<td>A cow</td>
<td>Ka masai kynthe</td>
<td>Masrei kounthaw</td>
</tr>
<tr>
<td>Bulls</td>
<td>Ki masai shiurang</td>
<td>Masrei kounthaw met</td>
</tr>
<tr>
<td>Cows</td>
<td>Ki masai kynthe</td>
<td>Masrei kounthaw met</td>
</tr>
<tr>
<td>A dog</td>
<td>U kraw</td>
<td>Su korang</td>
</tr>
<tr>
<td>A leah</td>
<td>Ka kraw</td>
<td>Su kounthaw</td>
</tr>
<tr>
<td>Dogs</td>
<td>Ki kraw</td>
<td>Su korang met</td>
</tr>
<tr>
<td>Kicheh</td>
<td>Ki kraw kynthe</td>
<td>Su kounthaw met</td>
</tr>
<tr>
<td>A he good</td>
<td>U blang</td>
<td>Lung korang</td>
</tr>
<tr>
<td>A female goat</td>
<td>Ka blang</td>
<td>Lung kounthaw</td>
</tr>
<tr>
<td>Geeta</td>
<td>Ki blang</td>
<td>Lung met</td>
</tr>
<tr>
<td>A male deer</td>
<td>U hythang (sambhar), skel</td>
<td>Skaw korang (barkang-skur)</td>
</tr>
<tr>
<td>A female deer</td>
<td>Ka hythong</td>
<td>Skaw kounthaw</td>
</tr>
<tr>
<td>Deer</td>
<td>Ki hythong</td>
<td>Skaw</td>
</tr>
<tr>
<td>I am</td>
<td>Nga klang</td>
<td>Ne ee</td>
</tr>
<tr>
<td>Thou art</td>
<td>Mu lang</td>
<td>Mi te</td>
</tr>
<tr>
<td>He is</td>
<td>U lang</td>
<td>U jurne</td>
</tr>
<tr>
<td>We are</td>
<td>Ng'i klang</td>
<td>Baw re</td>
</tr>
</tbody>
</table>

Khmer 48
<table>
<thead>
<tr>
<th>Klasse (Wirth)</th>
<th>Faluung (and other Min-Klasse Languages)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hynn tæm, baræ</td>
<td></td>
<td>134. Beat.</td>
</tr>
<tr>
<td>Mëkkawong</td>
<td></td>
<td>135. High</td>
</tr>
<tr>
<td>Hap karong</td>
<td></td>
<td>136. Higher</td>
</tr>
<tr>
<td>Karong tæm, baræ</td>
<td></td>
<td>137. Highest</td>
</tr>
<tr>
<td>U kæni</td>
<td></td>
<td>138. A horse.</td>
</tr>
<tr>
<td>Ka kæni</td>
<td></td>
<td>139. A man.</td>
</tr>
<tr>
<td>I kæni</td>
<td></td>
<td>140. Horse.</td>
</tr>
<tr>
<td>I kænæ kæntæ</td>
<td></td>
<td>141. Mare.</td>
</tr>
<tr>
<td>U masenw</td>
<td></td>
<td>142. A bull.</td>
</tr>
<tr>
<td>Ka masaw</td>
<td></td>
<td>143. A cow.</td>
</tr>
<tr>
<td>I masaw kænæ</td>
<td></td>
<td>144. Bulls.</td>
</tr>
<tr>
<td>I masaw kæntæ</td>
<td></td>
<td>145. Cow.</td>
</tr>
<tr>
<td>U kæta</td>
<td></td>
<td>146. A dog</td>
</tr>
<tr>
<td>Ka kæta</td>
<td></td>
<td>147. A bitch.</td>
</tr>
<tr>
<td>I kæta</td>
<td></td>
<td>148. Dog.</td>
</tr>
<tr>
<td>I kæta kæntæ</td>
<td></td>
<td>149. bitch.</td>
</tr>
<tr>
<td>U blæng</td>
<td>Be (a good)</td>
<td>150. A be good.</td>
</tr>
<tr>
<td>Ka blæng</td>
<td></td>
<td>151. A female good.</td>
</tr>
<tr>
<td>I blæng</td>
<td></td>
<td>152. Goats</td>
</tr>
<tr>
<td>U hythong</td>
<td>Thong (a door)</td>
<td>153. A male deer</td>
</tr>
<tr>
<td>Ka hythong</td>
<td></td>
<td>154. A female deer.</td>
</tr>
<tr>
<td>Blythong</td>
<td></td>
<td>155. Deer</td>
</tr>
<tr>
<td>Aman-o</td>
<td></td>
<td>156. I am.</td>
</tr>
<tr>
<td>Aman 'æn</td>
<td></td>
<td>157. Thou art.</td>
</tr>
<tr>
<td>Aman 'æn</td>
<td></td>
<td>158. He is.</td>
</tr>
<tr>
<td>Si nmuæ</td>
<td></td>
<td>159. We are.</td>
</tr>
<tr>
<td>English</td>
<td>Khas (Standard)</td>
<td>Khas (Lynggan)</td>
</tr>
<tr>
<td>---------</td>
<td>----------------</td>
<td>----------------</td>
</tr>
<tr>
<td>160. You are</td>
<td>Phi long</td>
<td>Phibw re</td>
</tr>
<tr>
<td>161. They are</td>
<td>Ka long</td>
<td>Kib re</td>
</tr>
<tr>
<td>162. I was</td>
<td>Nga la long</td>
<td>Ne im let</td>
</tr>
<tr>
<td>163. There was</td>
<td>Me la long</td>
<td>Mib'm let, mib'na let</td>
</tr>
<tr>
<td>164. He was</td>
<td>U la long</td>
<td>Ujia im let</td>
</tr>
<tr>
<td>165. We were</td>
<td>Nga la long</td>
<td>Siau um let</td>
</tr>
<tr>
<td>166. You were</td>
<td>Phi la long</td>
<td>Phibw in let</td>
</tr>
<tr>
<td>167. They were</td>
<td>Ki la long</td>
<td>Kib im let</td>
</tr>
<tr>
<td>168. It</td>
<td>Long</td>
<td>Mibt</td>
</tr>
<tr>
<td>169. To be</td>
<td>Da'na long</td>
<td>Hat mibt</td>
</tr>
<tr>
<td>170. Being</td>
<td>Da long, ba long</td>
<td>[Im] (?), [dang im] (?)</td>
</tr>
<tr>
<td>171. Having been</td>
<td>Yina la long, baka la long</td>
<td>[Lah em let] (?)</td>
</tr>
<tr>
<td>172. I may be</td>
<td>Nga la ba'na long</td>
<td>Neb la mibt mibt let</td>
</tr>
<tr>
<td>173. I shall be</td>
<td>Nga'na long</td>
<td></td>
</tr>
<tr>
<td>174. I should be</td>
<td>Ka lei ba nga's long</td>
<td>Neb daw bana long</td>
</tr>
<tr>
<td>175. Beat,</td>
<td>Shok</td>
<td>Rib</td>
</tr>
<tr>
<td>176. To beat</td>
<td>Ba'a shok</td>
<td>Rib maqia</td>
</tr>
<tr>
<td>177. Beating</td>
<td>Da shok, ba shok</td>
<td></td>
</tr>
<tr>
<td>178. Having beaten</td>
<td>Yina la shok, baka la shok</td>
<td>Lah rib ba</td>
</tr>
<tr>
<td>179. I beat</td>
<td>Nga shok</td>
<td>Neb rib</td>
</tr>
<tr>
<td>180. Thou beatst</td>
<td>Ma shok</td>
<td>Mi rib</td>
</tr>
<tr>
<td>181. He beats</td>
<td>U shok</td>
<td>U-ja rib</td>
</tr>
<tr>
<td>182. We beat</td>
<td>Nga shok</td>
<td>Rib klaw</td>
</tr>
<tr>
<td>183. You beat</td>
<td>Phi shok</td>
<td>Rib phiaw</td>
</tr>
<tr>
<td>184. They beat</td>
<td>Ki shok</td>
<td>Rib kiaw</td>
</tr>
<tr>
<td>185. I beat (Past Tense)</td>
<td>Nga la shok</td>
<td>Neb rib let</td>
</tr>
<tr>
<td>186. Thou beatest (Past Tense)</td>
<td>Me la shok</td>
<td>Mi rib let</td>
</tr>
<tr>
<td>Khmer (War)</td>
<td>Paliang (and other Mon-Khmer languages)</td>
<td>English</td>
</tr>
<tr>
<td>-------------</td>
<td>----------------------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>Eh aum-ah</td>
<td>. . . .</td>
<td>160. You are.</td>
</tr>
<tr>
<td>Amsa-ke</td>
<td>. . . .</td>
<td>161. They are.</td>
</tr>
<tr>
<td>Ah be-nge</td>
<td>. . . .</td>
<td>162. I was.</td>
</tr>
<tr>
<td>Ah'm-γ</td>
<td>. . . .</td>
<td>163. They were.</td>
</tr>
<tr>
<td>Ah le u</td>
<td>. . . .</td>
<td>164. He was.</td>
</tr>
<tr>
<td>Ah le l</td>
<td>. . . .</td>
<td>165. We were.</td>
</tr>
<tr>
<td>Ah le lai</td>
<td>. . . .</td>
<td>166. You were.</td>
</tr>
<tr>
<td>Ah le s</td>
<td>. . . .</td>
<td>167. They were.</td>
</tr>
<tr>
<td>Maa, ah</td>
<td>. . . .</td>
<td>168. Be.</td>
</tr>
<tr>
<td>Ju man or pu ah</td>
<td>. . . .</td>
<td>169. To be.</td>
</tr>
<tr>
<td>De na</td>
<td>. . . .</td>
<td>170. Being.</td>
</tr>
<tr>
<td>Ka u da</td>
<td>. . . .</td>
<td>171. Having been.</td>
</tr>
<tr>
<td>Bu ne ju ah</td>
<td>. . . .</td>
<td>172. I may be.</td>
</tr>
<tr>
<td>Ju ah s</td>
<td>. . . .</td>
<td>173. I shall be.</td>
</tr>
<tr>
<td>Ah kuu ju-man</td>
<td>. . . .</td>
<td>174. I should be.</td>
</tr>
<tr>
<td>Sym up</td>
<td>. . . .</td>
<td>175. Beat.</td>
</tr>
<tr>
<td>Ju sym up</td>
<td>. . . .</td>
<td>176. To beat.</td>
</tr>
<tr>
<td>A sym up</td>
<td>. . . .</td>
<td>177. Beating.</td>
</tr>
<tr>
<td>Da dep sym up</td>
<td>. . . .</td>
<td>178. Having beaten.</td>
</tr>
<tr>
<td>A sym up s</td>
<td>. . . .</td>
<td>179. I beat.</td>
</tr>
<tr>
<td>A sym up m</td>
<td>. . . .</td>
<td>180. Thou beatst.</td>
</tr>
<tr>
<td>A sym up u</td>
<td>. . . .</td>
<td>181. He beats.</td>
</tr>
<tr>
<td>A sym up t</td>
<td>. . . .</td>
<td>182. We beat.</td>
</tr>
<tr>
<td>A sym up t</td>
<td>. . . .</td>
<td>183. You beat.</td>
</tr>
<tr>
<td>A sym up s</td>
<td>. . . .</td>
<td>184. They beat.</td>
</tr>
<tr>
<td>Da chuh yu</td>
<td>. . . .</td>
<td>185. I beat (Past Tense).</td>
</tr>
<tr>
<td>Da dep chuh m</td>
<td>. . . .</td>
<td>186. Thou beatst (Past Tense).</td>
</tr>
<tr>
<td>English</td>
<td>Khmer (Standard)</td>
<td>Khmer (Laotian)</td>
</tr>
<tr>
<td>---------</td>
<td>----------------</td>
<td>----------------</td>
</tr>
<tr>
<td>187. Ha beat (Pali Text)</td>
<td>U la shok</td>
<td>U-jna xap ihe</td>
</tr>
<tr>
<td>188. Wa beat (Pali Text)</td>
<td>Nga la shok</td>
<td>Eeaw xap lek</td>
</tr>
<tr>
<td>189. Xuat beat (Pali Text)</td>
<td>Phi la shok</td>
<td>Phiaw xap lek</td>
</tr>
<tr>
<td>190. They beat (Pali Text)</td>
<td>Ki la shok</td>
<td>Eiw xap lek</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Nga dang shok</td>
<td>Ne dang xap</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Nga la dang shok</td>
<td>Ne dang xap nau</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Nga la lah shok</td>
<td>Ne xap lek</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Nga la lah ba' shok</td>
<td>Ne xap nau</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Nga' n (agoen) shok</td>
<td>Ne xapau</td>
</tr>
<tr>
<td>196. Thou will beat</td>
<td>Mo' shok</td>
<td>Mo-shau</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>U' shok</td>
<td>U-jna xapau, naek xapau</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Nga' shok</td>
<td>Be' mai, naek xapau</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Phi' shok</td>
<td>Phiaw xap</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Ki' shok</td>
<td>Eiw xap</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>Ka do la na' au shok</td>
<td>Ko daw xapau</td>
</tr>
<tr>
<td>202. I am beating</td>
<td>Daang la shok in nga</td>
<td>Daang xap lek s'au</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Da shok in nga</td>
<td>Lah xap lek s'au</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Yn shok in nga</td>
<td>Ne shak xapau</td>
</tr>
<tr>
<td>205. I go</td>
<td>Nga lek</td>
<td>Ne dyau (I shall go)</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Mo lek</td>
<td>Mo dyau</td>
</tr>
<tr>
<td>207. He goest</td>
<td>U lek</td>
<td>U-jna dyau</td>
</tr>
<tr>
<td>208. We go</td>
<td>Mo' lek</td>
<td>Mo' dyau</td>
</tr>
<tr>
<td>209. You go</td>
<td>Phi lek</td>
<td>Phiaw dyau</td>
</tr>
<tr>
<td>210. They go</td>
<td>Ki lek</td>
<td>Kew dyau</td>
</tr>
<tr>
<td>211. I went</td>
<td>Nga la lek</td>
<td>Ne lah dhih lek</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Mo la lek</td>
<td>Mi lah dhih lek</td>
</tr>
<tr>
<td>213. He went</td>
<td>U la lek</td>
<td>U-jna lah dhih lek</td>
</tr>
<tr>
<td>Khm (Wv.)</td>
<td>Khmung (and other Main-Khm languages)</td>
<td>English</td>
</tr>
<tr>
<td>-----------</td>
<td>----------------------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>Da choh u</td>
<td>........................................</td>
<td>187. He beat (Past Tense)</td>
</tr>
<tr>
<td>Da choh I</td>
<td>........................................</td>
<td>188. We beat (Past Tense)</td>
</tr>
<tr>
<td>Da choh hi</td>
<td>........................................</td>
<td>189. You beat (Past Tense)</td>
</tr>
<tr>
<td>Da choh ū</td>
<td>........................................</td>
<td>190. They beat (Past Tense)</td>
</tr>
<tr>
<td>Ḍaŋ ū sympat ūng</td>
<td>....................................</td>
<td>191. I am beating</td>
</tr>
<tr>
<td>Ḍi Ḍaŋ ūsympat ūng</td>
<td>...................................</td>
<td>192. I was beating</td>
</tr>
<tr>
<td>Ḍa Ḍep ūsympat ūng</td>
<td>..................................</td>
<td>193. I had beaten</td>
</tr>
<tr>
<td>Ḍi ūng ju ūsympat</td>
<td>................................</td>
<td>194. I may beat</td>
</tr>
<tr>
<td>Ju ūsympat ūng</td>
<td>....................................</td>
<td>195. I shall beat</td>
</tr>
<tr>
<td>A ju choh ūn</td>
<td>....................................</td>
<td>196. Thou will beat</td>
</tr>
<tr>
<td>A ju choh ū</td>
<td>......................................</td>
<td>197. He will beat</td>
</tr>
<tr>
<td>Ju choh ū</td>
<td>........................................</td>
<td>198. We will beat</td>
</tr>
<tr>
<td>Ju choh ūn</td>
<td>......................................</td>
<td>199. You will beat</td>
</tr>
<tr>
<td>Ju choh ū</td>
<td>........................................</td>
<td>200. They will beat</td>
</tr>
<tr>
<td>Ah kham ju ūsympat ūng</td>
<td>................................</td>
<td>201. I should beat</td>
</tr>
<tr>
<td>Da ūsympat ūn ūn ūn</td>
<td>...................................</td>
<td>202. I am beaten</td>
</tr>
<tr>
<td>Da Ḍep ūshah ūn ūn ūn</td>
<td>..................................</td>
<td>203. I was beaten</td>
</tr>
<tr>
<td>Dong ūn ūshah ūn ūn ūn</td>
<td>....................................</td>
<td>204. I shall be beaten</td>
</tr>
<tr>
<td>A ūn ūng</td>
<td>.........................................</td>
<td>205. I go</td>
</tr>
<tr>
<td>A ūn ūn</td>
<td>........................................</td>
<td>206. Thou goest</td>
</tr>
<tr>
<td>A ūn ūn ūn</td>
<td>......................................</td>
<td>207. He goes</td>
</tr>
<tr>
<td>A ūn ūn ūn ūn</td>
<td>......................................</td>
<td>208. We go</td>
</tr>
<tr>
<td>A ūn ūn ūn ūn ūn</td>
<td>.....................................</td>
<td>209. You go</td>
</tr>
<tr>
<td>A ūn ūn ūn ūn ūn ūn</td>
<td>....................................</td>
<td>210. They go</td>
</tr>
<tr>
<td>Da ūn ūng</td>
<td>........................................</td>
<td>211. I went</td>
</tr>
<tr>
<td>Da ūn ūn</td>
<td>........................................</td>
<td>212. Thou wentest</td>
</tr>
<tr>
<td>Da ūn ūn ūn</td>
<td>......................................</td>
<td>213. He went</td>
</tr>
<tr>
<td>Khasi (Standard)</td>
<td>Khasi (Lyng-ang)</td>
<td>Khasi (Sydong)</td>
</tr>
<tr>
<td>-----------------</td>
<td>-----------------</td>
<td>--------------</td>
</tr>
<tr>
<td>214. We went</td>
<td>Ngu la leit</td>
<td>Bihuy lab dhuk leit</td>
</tr>
<tr>
<td>215. You went</td>
<td>Phluit leit</td>
<td>Phinaw lab dhuk leit</td>
</tr>
<tr>
<td>216. They went</td>
<td>Da la leit</td>
<td>Kow lab dhuk leit</td>
</tr>
<tr>
<td>217. Go</td>
<td>Leri</td>
<td>Dih</td>
</tr>
<tr>
<td>218. Come</td>
<td>Da leit</td>
<td>Dang dih</td>
</tr>
<tr>
<td>219. Go again</td>
<td>Lab la leit</td>
<td>Lab dih</td>
</tr>
<tr>
<td>220. What is your name?</td>
<td>Sa-er ku kyreng jong phi?</td>
<td>Ait leit dai?</td>
</tr>
<tr>
<td>221. How old is this house?</td>
<td>U deu kronte amn and a kolut</td>
<td>Tymuin kainet leit and u gur?</td>
</tr>
<tr>
<td>222. How far is it from here to K specimen?</td>
<td>Ka jing-meit kana nangg suh Kriwoni?</td>
<td>Jwing-et kentt完整的shinu sute u Kriwoni?</td>
</tr>
<tr>
<td>223. How many sons are there in your father's house?</td>
<td>Kana nang kha hina sime, ting ki m ngei ha fang u kypa jong plu?</td>
<td>Jyam-ang ekt u ni u kana, hina, hina, ha ngi jong ha ya lume?</td>
</tr>
<tr>
<td>224. I have walked a long way today.</td>
<td>Ngu dang la oot jing-sat chang nyum ka ngi.</td>
<td>Ne lah dih te jing-sat boke sute mi.</td>
</tr>
<tr>
<td>225. The son of my uncle is married to his sister.</td>
<td>U khan jong a kyreng jong u shing koma nil a pare jong u.</td>
<td>U khoa jong amn ne shing kouthaw se hymba ne jw.</td>
</tr>
<tr>
<td>226. In the house is the saddle of the horse.</td>
<td>Ha jing dien ka jin jong a kalm li.</td>
<td>He jing dien amu gur la.</td>
</tr>
<tr>
<td>228. I have beaten my son with many stripes.</td>
<td>Ngu la aub hot ding fa u kala lañh na ling.</td>
<td>No dyp la se u khoa jong ja ha lañh la na.</td>
</tr>
<tr>
<td>229. He is gorgeing cattle on the top of the hill.</td>
<td>U yu meel ha kibhib u khan</td>
<td>U ja dang pyndang u phalset se jing-sat giu phundang lau.</td>
</tr>
<tr>
<td>230. He is sitting on a horse under that tree.</td>
<td>U dang abong hulor u kula lepiñh lañh la ding.</td>
<td>U ja dang ding gur lau tam ding.</td>
</tr>
<tr>
<td>231. His brother is taller than his sister.</td>
<td>U pare jong u khan jrongi la ha pare.</td>
<td>Hymba khan kong jong ja bes mak jrongi se biw a khan kui gur ha.</td>
</tr>
<tr>
<td>232. The price of this is two hens and a half.</td>
<td>Ka du jong kala ha lone ak phina.</td>
<td>Ka dui u nga kola lañh ak phina.</td>
</tr>
<tr>
<td>233. My father lives in that small house.</td>
<td>U kypa jong nga u abong laa tham jong.</td>
<td>Fa am-ung saung ha fa nap jrongi.</td>
</tr>
<tr>
<td>Chinese (War.)</td>
<td>Paharic (and other Mongolia Languages)</td>
<td>English</td>
</tr>
<tr>
<td>---------------</td>
<td>----------------------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>Da bā i</td>
<td></td>
<td>214. We went.</td>
</tr>
<tr>
<td>Da ka lu</td>
<td></td>
<td>215. You went.</td>
</tr>
<tr>
<td>Da bā lā</td>
<td></td>
<td>216. They went.</td>
</tr>
<tr>
<td>La</td>
<td></td>
<td>217. Go.</td>
</tr>
<tr>
<td>Dang hā</td>
<td></td>
<td>218. Go.</td>
</tr>
<tr>
<td>Dep hā</td>
<td></td>
<td>219. Go.</td>
</tr>
<tr>
<td>Lāi tariang'm</td>
<td></td>
<td>220. What is your name?</td>
</tr>
<tr>
<td>Ski hanyhaw i prise wun a ran.</td>
<td></td>
<td>221. How old is this horse?</td>
</tr>
<tr>
<td>Kāriāh dāngu khi bā Kāshmir?</td>
<td></td>
<td>222. How far is it from here to Kashmir?</td>
</tr>
<tr>
<td>Ski hanyhaw haia hāi tynnai a sa hī am a paīn?</td>
<td></td>
<td>223. How many sons are there in your father's house?</td>
</tr>
<tr>
<td>Dang i de abāng gū dhāp te e lo ago.</td>
<td></td>
<td>224. I have walked a long way today.</td>
</tr>
<tr>
<td>Jūhān u faw uga ekih phārul u ti ka parām.</td>
<td></td>
<td>225. The son of my uncle is married to his sister.</td>
</tr>
<tr>
<td>Ti sai a ha jīn u kāsāi tāngh</td>
<td></td>
<td>226. In the house is the saddle of the white horse.</td>
</tr>
<tr>
<td>Tāi ka jīn ti tynoŋg gū</td>
<td></td>
<td>227. Put the saddle upon his back.</td>
</tr>
<tr>
<td>Du shōb dā u hān u hōm oj te.</td>
<td></td>
<td>228. I have beaten his son with many stripes.</td>
</tr>
<tr>
<td>A shōi ma wosu a takhāi p'ēlong.</td>
<td></td>
<td>229. He is grazing cattle on the top of the hill.</td>
</tr>
<tr>
<td>Shōi a sikhāi kārāi ti jōh pem kā lūna.</td>
<td></td>
<td>230. He is sitting on a horse under that tree.</td>
</tr>
<tr>
<td>Rop lāram hān u pān' u ti ka pāra n.</td>
<td></td>
<td>231. His brother is taller than his sister.</td>
</tr>
<tr>
<td>I ēr be sēphāh</td>
<td></td>
<td>232. The price of that is two rupees and a half.</td>
</tr>
<tr>
<td>U ē'pā akhāi u tītā i būn su.</td>
<td></td>
<td>233. My father lives in that small house.</td>
</tr>
<tr>
<td>Aī kən' ka tynghka tō-ej'</td>
<td></td>
<td>234. Give this rupee to him.</td>
</tr>
<tr>
<td>English</td>
<td>Khasi (Standard)</td>
<td>Khasi (Lyngpoom)</td>
</tr>
<tr>
<td>---------</td>
<td>-----------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>235. Take these rupees from him.</td>
<td>Shian in kilo ki tyngka na n.</td>
<td>Thom tangka am-nam ju-tna.</td>
</tr>
<tr>
<td>239. Whose boy came behind you?</td>
<td>U khyrungh rong na ka bad naidu rong phi?</td>
<td>U khaon-tong rong auk wan ha buodon am-pitaw?</td>
</tr>
<tr>
<td>240. From whom did you buy that?</td>
<td>Na me phi la tiid in kota?</td>
<td>Aum-net phiam theh sifyda?</td>
</tr>
</tbody>
</table>

*Well is not used in the Khasi Hills—pola is Khasi and means 'tank'. The word for well in the following columns (dine-adli, tiau-um, miiro-um) mean water-hole and correspond to a standard thloam, which is not however in use.
<table>
<thead>
<tr>
<th>Khasi (War)</th>
<th>Pehmg (and other Khas-Khasa Languages)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thou nok the tya hyph-jhber</td>
<td>.....</td>
<td>235. Take those reapers from him.</td>
</tr>
<tr>
<td>Sympad shy de ej oj sum u phai leksh lad tsh de u bera.</td>
<td>.....</td>
<td>236. Best him well and bind him with ropes.</td>
</tr>
<tr>
<td>Pah sum tsakhronam</td>
<td>.....</td>
<td>237. Draw water from the well.</td>
</tr>
<tr>
<td>Lek ts phumlang nga</td>
<td>.....</td>
<td>238. Walk before me.</td>
</tr>
<tr>
<td>U hymbe kai u lo shah dl tsheng</td>
<td>.....</td>
<td>239. Whose boy comes behind you?</td>
</tr>
<tr>
<td>Ti kib te ti chhe te</td>
<td>.....</td>
<td>240. From whom did you buy that?</td>
</tr>
<tr>
<td>Te u adol dukan ti shang</td>
<td>.....</td>
<td>241. From a shopkeeper of the village.</td>
</tr>
</tbody>
</table>
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, Lă and Khâm of the trans-Salwin Shan States, Shan of Burma and Yün-nan, and Áhom, Khamti, 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.

Note: The areas marked show the distribution of the Tai languages spoken in various regions of India.
TAI GROUP.

GENERAL INTRODUCTION.

The Tai or Shan 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 Shâns except the Siamese, is unknown. The Siamese change the first letter to T, 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 events in their early history. The word 'Sham' is most probably an Anglicism of the Portuguese or Italian 'Seiam', which is an attempt to write 'Sham'. The origin of the word 'Sham' or, as the Burmese pronounce it, 'Shên' 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 Yûn-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 Khâmti, Chinese Shân, and Burmese Shôn, together with the ancient Ahom language now extinct; and the latter includes Lào and Siamese. They have seven distinct forms of written character—the Ahom, the Cis-Salwin Shôn, the Khâmti, and the Tai Mau (Chinese Shan), the Lâu and Khâm (trans-Salwin Shôn), the Lào, 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 Ahom (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 Châm 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 Yûn-nan into the Nâm Mau or Shêlgi Valley and the adjacent regions, and through it that valley became the centre of Shôn political power. The early history of the Shêns in Burma is obscure. A powerful kingdom grew up called Mung Mau Long. Its capital was originally Sê Lên, about thirteen miles east of the modern...
Nām Khām on the Shweli, but in 1294 A.D. was moved to the present Mūng Mau. From the Nām Mau the Shāns spread south-east over the present Shan States, north into the present Khām's region, and west of the Irrawaddy into all the country lying between it, the Chindwin, 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 Tāi family, but they are always spoken of by other branches as the Tāi Long, or Great Tāi, while the other branches call themselves Tāi Nās, or Little Tāi.

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

The power of the Burmese Shāns reached its climax in the closing years of the thirteenth century, and thereafter gradually decayed. The Shān and Lōo dependencies became a separate kingdom under the suzerainty of Ayūthia, 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 Shan 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 Burmese. 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 Lōo, and the Lū and Khām. 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 Tāi 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 Tāi 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 Yān-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 Shān kingdom.

(4) The North-Western and the North-Eastern Shāns may together be called the Northern Shāns. There are a few dialectic 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 Bhāmo. They were completely subjugated by the Burmese, and have become

---

7 All these places, except Khām, will be found on plate 80 of Gauhse's Hand Atlas of India. Mūng Mau (written "Manmyo") will be found exactly on the 24th parallel of latitude. The Shweli and Nām Khām (written "Nan Kham") will be found just below it.
largely assimilated to them. They have also suffered much from the attacks of the Khans. These would have finished what the Burmese began if it had not been for the British annexation, and the North-Western Shans would have disappeared as completely as the Ahoms in Assam. Shans are still found for a hundred miles or so north of Māng Kāng (Mogok), 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 Khamsis, 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 Khamsi States along the upper course of the Chindwin near the Manipur frontier, named Shàng-shâp and Singkâng, and there is a larger settlement close to the north-east corner of Assam, beyond the Laihāmpur frontier. The migration of the Khamsis into Assam will be dealt with subsequently.  

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 Shans who, under the leadership of Chulāthāja, crossed the Pathoi about 1292 A.D. (or just about the time when Kalāh Rāson was establishing his power in Shān). They entered the upper portion of the province, to which they have given their name. 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 Chutis and Kachis, and it was not till 1440 A.D. that they finally overthrew the latter, and established their rule as far as the Kalāl. The power of the Chutis had been broken, and their king slain, some forty years earlier. In 1523 A.D., the Kach king, Nār Narāyana, who was then at the south of his power, invaded their territory, and in the following year he inflicted a decisive defeat on them and sacked their capital. Subsequently, the Kach kingdom was divided into two parts, and as its power declined, that of the Ahoms increased, and the Rāja of Jamun, Dārum, and others, who had formerly been feudatories of Bīrāk Sāla, acknowledged the suzerainty of the Ahoms. The Musulmans on several occasions invaded their country, but never succeeded in permanently annexing it. A Pathik named Turgiak led an army as far as Kollār in 1560, and defeated the Ahoms there, but was in turn borne down and chased as far as the Kālāl. The next invasion was led by Bāday Bābak and Sautāja in 1637, but was equally unsuccessful. Their army was cut up, and the Ahoms established their sway as far as Gānāte. In 1683 A.D., Mir Jumla invaded the country with a large army, and after some fighting took the capital. The Ahom Rāja fled eastwards, and married the Musulmans by a constant guerrilla warfare during the reign. Thus, together with the difficulty of obtaining supplies, the external unsteadiness of the climate, and the consequent heavy mortality among his troops, who threatened to sack the capital...

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., Pl. i., pp. 187 and 9 of the Geographical Survey 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 almost verbatim.

2 Many different explanations of the name of the province have been given, but none of these accept the undisputed fact stated above, viz., that the country derives its name from the Ahoms, and not the Ahoms from the country. The old name for the country mentioned by the Ahoms was Samarpith. Prior to the advent of these States, the term Assam or Ahom was unknown, and when it first met with it, it is found as the designation by which they were known to the people of the West. Thus, in the manuscript Prempārāvittik of Kālāh, Jāti Narāyana Anār of Assāh Mahānap, we find it stated that Nar Narāyana took as many to subdue. "Ahom," that "Assam" (a doubtful term) was then a tributary state. In the Prākārāvittik of this period it is stated that "Assam" borders on "Rājā" (Khumā) and Āna (Sahtā) and refers to the people of the country as Assames. In Pārāvittik of this period it is stated that the inhabitants belong to two races, the Assamese and the Kāshtā. 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 used 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 Chindwin Province, including the Brahmaputra Valley and Hill Districts.

How the name came to be applied to the tribe is still unknown. The explanation usually offered is that they are called "Assams" (the standard word meaning "people") by the Moslems and Burmese, when they conquered, in account of their skill in fighting, 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 "Shan" or "Shān." In that case "Ahom" would be an Assamese corruption of "Aštām."—G. A. G.]
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 pañā, and was enlisted as a member of a vast army of public servants. Three pañās made up a got, and one pañā 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 háro. Over each hundred got was a sadhīya and over each thousand gots a bebarī. 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 pañā 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 pañā 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 Hindī 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 Khāmti is based on the late Mr. E. Stack’s note on pages 74 and 75 of the Census Report of Assam for 1881, on Mr. Godl’s note on page 283 of the similar report for 1891, and on Captain P. R. Gordon’s article On the Khāmtis, in Volume xxvii (1895) of the Journal of the Royal Asiatic Society, pages 157 and 158.

The Khāmtis were originally a North Shan tribe whose head-quarters appear to have been round Māng Kāng (Moguang) in Upper Burma. Māng Kāng 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 Alumpura in the middle of the eighteenth century. After the capture of Māng Kāng 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 whose ancestors had been subdued by their kinsmen, the Ahoms, who had long been settled in Eastern Assam, and had given them permission to establish themselves on the Tengapānī River. Before long they rose against the Ahom king, and ejected the Governor of Sadya, the Khāmti chief taking his place. Being unable to oast 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 Sadya 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 homes 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 3,000. They are Buddhists, and are far more civilised than most of the

¹ I am indebted to Mr. Ghai for the following details regarding the meaning of the Ahom language by Assamese. Brahmas began to obtain office at the Ahom court, either as khatas or envoys, early in the seventeenth century, but Ahom was still the means of communication between the king and the ministers. At the time of the Mughal invasion in 1628 the Ahom would not 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. Golchur Singh (1628-33) was a friend of the first Hindu, and presented a Vaisnava who had been spread near the hill. We have seen how Rarā Singh (1660-71) went for a Hindu priest, and how his son and successor, 8th Singh, formally adopted Hinduism. During this king’s reign Hindustani became the dominant religion, and the Ahoms did not accept it were looked upon as a degraded class. The influence of the Dohor, or priests of the old Ahom religion, revived for a time about 1720. Similarly, Assamese, as a language, began to meet Ahom about the beginning of the eighteenth century, and from about 1750 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 Dohor as 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 complements with which the Ahom language was quoted in 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 rules expanded and other tribes were brought under their control, it was necessary to have some language, French. The closer the language of the Ahom and Assamese, the lower being an Assamese language, had the greater vitality, and the influence of the Hindu priests was also strongly in its favor. The latter alone would probably not have survived. In Mangur, where was no indigenous population speaking an Assamese language, the people became eschew a Hindu 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 Dohors.
other Shên tribes of Assam. They have their own priests, and these, as well as a large proportion of the laity, are literate. The Khâmi language closely agrees with Northern Shên. A large proportion of the vocabulary is common to the two languages. The alphabets are nearly identical. It will be remembered that the Aboms, unlike the Khâmis, have become Hinduised, and are no longer Buddhists.

The Phâkiâls or Phake are said to have left Mûng Kâng for Assam about 1700 A.D., immediately after the subjugation of the kingdom of Pûng by Alomphâ. Before entering Assam they dwelt on the bank of the Turungpâni River, and were apparently near neighbours of the Tairongs. On reaching Assam, they at first resided on the Buri Dîbing, whence they were brought by the Aboms, and settled near Jorhat in the present district of Sibsagar. When the Burmese invaded Assam, they and other Shên tribes were ordered to return to Mûng Kâng, and they had got as far as their old settlement on the Buri Dîbing when the Province was taken by the British. Their language closely resembles Khâmi, and, like the Khâmîs 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 adept in the art of dyeing. At the Census of 1891 the total strength of the Phâkiâls was only 565, all of whom inhabited the said subdivision of the Lakhimpur District.\(^1\)

Norâ is the name by which the Mûng Kâng Shên are known to the Aboms, and frequent references are made to them under that name in the Abom chronicles. The persons known to us as Khâmjângs or Kânyângs, are a section of that race, who formerly resided on the Pâtkoî Range, but who, like so many of their congener, were driven to take refuge in Assam at the beginning of the nineteenth century by the oppression of the Kochins.

In the Assam Burmese we read that the Aboms were attacked by the Nâgâs on their way over the Pâtkoî at a place called Khâmjâng, and it may be that this place was also the early settlement of the section of the Norâs who were subsequently known by that name. The number of Norâs counted at the Census of 1891 was 751 (including Khâmjângs). Nearly all of them live in the Jorhat Subdivision of Sibsagar.\(^2\)

We have seen that the Northern Shên were always spoken of by the other branches of the family as the ‘Tai Long’ (xwx) or ‘Great Tais’. In Shên the letters I and r are freely interchanged, so that another form of the name is ‘Tai Rong’. One section of the Shên who at various times entered Assam has retained this name, and its members are now known as Tairongs, Turûngs, or Shên (i.e., Shên) Turûngs. They are said to have immigrated into the Province less than eighty years ago. Their own tradition is that they originally came from Mûng-mûng Khau-shing on the North-East of Upper Burma, and settled on the Turungpâni River, which took its name ‘the Tai-Rong Water’, from them. While there, they received an invitation from the Norâs, who had preceded them, and had settled themselves at Jorhat, and in consequence they started across the Pâtkoî en route for the Brahmaputra Valley. They were, however, taken prisoners by the Kochins, 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. God’s Census Report, pages 593 and 594.

\(^2\) The above is based on the note on page 594 of Mr. God’s Census Report.
Captain Neufville, along with nearly six thousand Assamese slaves, in 1825, and continued their journey to the Tachet 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, Singhpo. They have, however, still a few books in their own language, which is practically the same as Khâmtî.

The Nèrâs 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 Nèrâs, Khâmtîs, 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 Aitons or Altomâs, also called Shân Daunyâs, or Shân interpreters, are said to have been the section of the Shâns at Mong Kâng which supplied cannon to the royal arsenal, 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 Silhagar District. They are Buddhists, and their priests come from the Khâmtî villages in Lakhimpur. The number of Aitons counted at the census of 1891 was 163, but there were probably more, who were returned simply as Shâns.²

From the foregoing it will appear that there were two distinct classes of Tai immigrants into Assam, both belonging to the Northern Shân tribes. The first immigration was that of the Ahoms, 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 Khâmtîs 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 Khâmtî differs from the Shâns of Burma, the other modern Tai languages of Assam partly agree with Khâmtî. The language of the early Tai invaders,—the Ahoms,—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 Shâns, i.e., those who have settled east of the Salwin. It includes Siamese and Lao, and also two varieties of the latter known as Lôi and Khâm. Lao 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 Lao as a spoken language, is co-extensive with the kingdom of Siam. Lôi and Khâm 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 388 of Mr. Galt's Census Report.
² The above is taken from page 387 of Mr. Galt'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 Lō. The Siamese alphabet is said to be a modified form of the Pali of Cambodla. It was invented in the year 1125, in the reign of Khām Sındôt, or about a hundred years before the invasion of Assam by the Ahoms.

The Northern group includes a dead language, Ahom, together with Khāmī and Shān proper. Ahom was the language of the Tai conquerors who first invaded Assam in the year 1298 and ruled it with varying power till the end of the eighteenth century. The Ahoms have long been completely Hinduised, 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 Khāmī and Shāns of Burma, but is much more complete. We are not in a position to say that it is certain that Khāmī and Shān are actually descended from Ahom, but it is very probably the case, and without any doubt whatever Ahom, 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. Khāmī is spoken on the upper course of the Irrawaddy and its branches, also in Bor Khāmī (Great Khāmī Land), immediately to the east of Assam, and by four colonies in the Lakhumbar District of that Province. Shān is divided into three dialects, Northern Shan, Southern Shan, and Chinese Shān, or Tai Mau. Northern and Southern Shan 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 Shan is the language of the Northern Shan States, and Southern Shan that of the Southern Shan States. Northern Shan is closely allied to Southern Shan, indeed they form one language, with only slight differences of dialect. When they differ, Northern Shan is often in agreement with Khāmī. 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 Khāmī 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 Khāmī 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 differences 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 သာ and a Tai Mau would write ကာ. 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 Khāmī 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 Shans of Burma is considerable, but it is chiefly religious. Some medical and historical works exist. All these are written in a rhetorical or poetical style and are of an intricate construction, familiarity with which can only be gained by special study. Khamti 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 a 'history' is burneji, which is an Ahom word, viz., ār-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. ă, wide; or of a vowel preceded by one or more consonants (an open syllable) e.g. (Ahom) bā, say; brā, a rope; or of either of these followed by a consonant (a closed syllable) e.g. dā, before; lā, village; kārā, 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., ăhr, phr, err, tr, br, ml, pl. There are thus 23 + 7 = 30 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, ă, ă, p, ng, ŋ, ă, 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 Khamti and Shan it is far less. This figure is really too large even for Ahom; for though it is possible that ă and ă 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 ănd.

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 Shan, which is still spoken, to furnish an example.

In Shan 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, viz.:

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 Shan word \textit{khat}.

Spoken with a closed natural tone, it means "fat."

\begin{itemize}
  \item grave " egg."
  \item straightforward tone, it means "desire," "narrate."
  \item high tone, it means "fish."
  \item emphatic tone, it means "mottled."
  \item an open natural " sell."
  \item high " morass."
  \item emphatic " remove."
\end{itemize}

Here we see that the word \textit{khat} is spoken with eight different tones, each with a different meaning.

Another good example is the Shan word \textit{bga.}

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

\begin{itemize}
  \item grave " be old."
  \item straightforward tone, it means "nine," also "a lock of hair."
  \item high tone, it means "be indifferent to evil results by a spirit."
  \item emphatic tone, it means "an owl."
  \item an open natural " a banyan tree."
  \item grave " complain of."
  \item straightforward tone, it means "the leg from the knee to the ankle."
  \item high tone, it means "the common balsam plant."
  \item emphatic tone, it means "a kind of mill."
\end{itemize}

Here \textit{bga} 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 Muller's \textit{Lectures on the Science of Language}. \textit{Ba ha ha he} is said to mean, if properly pronounced, "three ladies gave a box on the car to the favourite of the prince." \textit{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.

\footnote{This account of the tones is condensed from Dr. Cushing's Shan Dictionary}
GENERAL INTRODUCTION. TONE SYSTEM.

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 decrescendo. 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 Conradi's work above-mentioned. The original Indo-Chinese word was *rung, *ring, or *rong, a horse. It has become in—

| Theocian | roh |
| Horns | rä, pya- |
| Michanog | rung |
| Thibetan | shag |
| Northern China | shu |
| Gyaran | ho-roh |
| Mongol | ho-roh |
| Abar-Min | bu-ré |
| Solyu | ma-ri |
| Burunese | gu-ru-rung |
| Sugpho | bhaa-rung |
| Jia | ma, moh |
| Metonai | 'u, (old form) ma-ri |
| Chinese | ma |
| Tung languages, | ma, man, la-ma, la-mo, eto |
| Miao-sua | a-pa |
| Buyu | a-sa-qa |
| Tangkhar | su-ri |
| Changsa | u-mas |
| Newari | ho-rr (Possibly borrowed from Aryan) |
| Pahl | he-rr |
| Botu | he-rr |
| Ao-Nag | hu-thi, le-thu |
| Angami Nag | shu |
| Karea | te-gna |
| Tibetan | time |
| Pwo-Kara | ma |
| Shan Karon | mri |
| Tang-chai | te |
| Khama, | teh |
| Sharpa, Mura | ma |
| Tak-po | mri |
| Tsecha, Lumba | mri |
| Lohesang | mri |
| Holah | yun |
| Sangpangs | yom-pa |

\textsuperscript{1}Most of the following is based on Conradi's \textit{Kino-Indischvorschichts--Germanische Demonstrationen Bildung und der Zusammenhang mit den Tonesystemen}
A consideration of the above list will show that in a great many languages, only the $r$ of $rung$ has survived. In others it has been changed to $sh$ or $s$. In old Chinese, only the $r$ remains with the prefix $m$, $r$ 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 $rung$. Only the prefix $m$ appears to remain. Every trace of the original word, except perhaps the pronunciation of the $s$ of the prefix, has disappeared. We can now understand how, in Ahom, the same word $m$ means both ‘horse’ and ‘dog’.

Moreover, Professor Conrady explains how the system of tones has arisen from the 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 $s$, 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 $s$ 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 monosyllabic, 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-meaning 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 $kha$ and $phun$. $Kha$, amongst its other significations, means (1) ‘above’, (2) ‘cut’; $phun$, amongst its other significations, means (1) ‘an order’, (2) ‘poor’, (3) ‘sorrow’, (4) ‘cut.’ The couplet $kha-phun$ means ‘cut’, and nothing else, because ‘cut’ is the only meaning common to its two members.

Other examples of such couplets are,—

$pai-kha$, go $go$, to go.
$mung-tang$, place-place, to place, to put on (clothes).
$tang-loi$, all-all, all.
$mam-kha$, rejoicing-rejoicing, happiness.

1 Here and elsewhere, unless otherwise stated, all examples are taken from Ahom.
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 Shans say ဗောင်း-ဗောင်း for 'a road'; in which ဗောင် is the word which has retained its original meaning, while ဗောင် has lost it. So, in ᾱnom, we have pe-ဗောင်, a goat, in which ဗောင် (so far as I can ascertain) has now no meaning in this connexion, pe, by itself, also means a 'goat.'

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

\[\text{afa, take; au-ada, to take, to collect, bring.}\]
\[\text{haa, give; ha-ada, give, give out and out.}\]
\[\text{raa, lose, he lost; rau-da, to lose altogether, to be lost altogether, to die.}\]
\[\text{hup, to collect; hup-boa, to store.}\]
\[\text{hau, to bind; hau-ba, to bind.}\]

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

\[\text{khrang, large property; lăng, cattle and small property; khrang-lăng, property generally.}\]
\[\text{a, a field; kip, a plot of land; na-kip, a field.}\]
\[\text{ak, complaint; khām, word; sho-khām, a complaint in a court of justice.}\]
\[\text{khan, price; shin, buy; an, take; khun-shin, . . . . . an, to buy and take, to buy.}\]
\[\text{a, take; bin, eat; an-bin, to eat.}\]
\[\text{lai, say; khūm, word; lai-khūm, to say.}\]
\[\text{la-si, say; lau, address; lai-khōm-lau, to address a superior.}\]
\[\text{wan, time; bān, day; nu-ba, time, day.}\]

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

\[\text{ban, day, sun; tak, fall; ban-tak, sunset, evening.}\]
\[\text{a, take; m̄a, come; an-m̄a, fetch, bring.}\]
\[\text{jāk, worthy; bā, say; jāk-bā, worthy to be called.}\]
\[\text{hān, see, be seen; dan, possess; hān-dan, become visible. In this way dan makes many potential compounds.}\]
\[\text{rāng, to arrange; kān, mutuality; rāng-kān, consult. In this way kān makes many couplets implying mutuality.}\]
\[\text{pān, divide; kān, begin; pān-kān, to begin to divide. In this way kān makes many inceptive compounds.}\]
\[\text{kaa, give; ci, continuance, kaa-ci, give or cause continually.}\]
\[\text{pa, strike, be struck; a, he, remain; pa-a, is striking, is being struck. In this}\]
way it performs the function of what, in Aryan grammar, we should call the
Definite Present Tense.

\( \text{ši, be; jau, complete; ši-jau, was.} \) In this way jau performs the function of
what we should call the Past Tense.

\( \text{po, strike, be struck; ši, be; jau, complete; po-ši-jau, was striking, was being
struck.} \) In this way ši-jau performs the function of what we should call the
Imperfect Tense.

\( \text{ti, place, hence, motion towards; pu, father; ti-po, to a father.} \) 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 Shân to indicate
the function of the Ablative Case.

\( \text{ti, place, hence, motion towards; po, strike, be struck; ti-po, shall strike, shall
be struck.} \) 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.

\( \text{pu, go; naí, suddenness; pu-naí, go unexpectedly.} \) Here, as in the case of
oi, naí performs the function of an adverb.

\( \text{hāi, give, cause, hūn-khūn (khun), eat-drink; hūi-mu-khūn, cause to eat and
drink. feed; so hūi-oi-khūn-khūn, cause to continually eat and drink, feed
regularly, pasture.} \)

Although these couplets 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, khe-pheem means ‘to cut,’ and khe-khīn-phōm-khūn means ‘to
begin to cut,’ kau, meaning ‘to begin.’ So kāi means ‘to do,’ māi-khūn, is ‘rejoicing,’
and kāi-māi-khīt-khūn, is ‘to do rejoicing,’ ‘to rejoice;’ māi-kūm, time, day, kū, every;
kāi-māii-kūm-kūm, every day, always, often.

Although these words usually appear in couplets, they sometimes appear in com-
 pounds of three or more words, in order to give the requisite shade of meaning. A good
example is hūi-oi-khūn-khūn, to pasture, given above. In such compounds, the connexion
of ideas is not always plain. The following are examples:—

\( \text{khe-pheem, very say good, called very good, excellent, best.} \)
\( \text{khe-khīn-phōm-khūn, quick come swift, as soon as.} \)
\( \text{khe-mu-khūn, word come speak, a word.} \)
\( \text{hūi-khīn-khīn-khīn, divide divide middle, a half.} \)
\( \text{hūi-oi-khūn-khīn, give take possess, give fetch, fetch and give.} \)
\( \text{hūi-rāp-khīn, take bind possess, take (a person as a servant).} \)
\( \text{hūi-oi-khīt-khūn, be give possess, give.} \)
\( \text{hūi-māii-khīn, ask word know, enquire.} \)
\( \text{hūi-rāp-chāp-khāp-khūn, a finger-ring, explained as ‘jewel bird pure round
place.’ The Shân for ‘fingerrings’ is, however, lāh-chāp, which is borrowed
from the Burmese, and means, literally ‘hand-insert.’} \)

Finally, there are some compounds the meaning of each member of which has been
entirely lost. Examples are—

\( \text{hūi-mu-khūn, at any time.} \)
\( \text{hāi-oi, who (relative pronoun).} \)
Inflexion.—In the Tai languages, all pure Tai words are monosyllables; only words borrowed from foreign languages, like kēchōrt, a court-house, are polysyllables.

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 substantively, 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 A hom we wish to express the idea ‘sleep,’ 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 A hom, 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 A hom 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 lēg, 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 eli, we get bai-eli, stand. 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 yo, a father; rēn, a house; hān, a day, are, by their nature, confined to the function of substantives. Some are usually either adjectives or verbs, such as pēlāi, whiteness, but usually either ‘white,’ or ‘to be white.’

Others, such as on, take; hān, 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**  प्रेरत कुन-परंग देत खस, how many persons possess (dei) me.
**Past Time**  मान खा, he said.
**Future Time** (Aitonis), कां पो पात लॉ, I will go (paît) to (my) father (and) will say (lau).

**Imperative**  मान खा-लॉक बाई खाइ देत, thou servant keep (hot) with, keep (me) with (thy) servants.

**Infinitive**  कां लॉ गुर-खा लॉक, I not went to steal (lāh), I did not go to steal.

**Verbal Noun**  बैट खाइ-खिंग-जनो (1) had performed watching (bāi), I had watched.
**Past Participles**  खा हैम (on) the said day, on the day referred to.

**Active Voice**  पाॅ-खा लॉक-खा राई-देत मान तांग-खाओ खाओ, what son lost (rai-dāt) thy all gold, the son who lost all thy gold

**Passive Voice**  मान राई-देत, 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 कां पो, which means ‘I beat.’ On the other hand, कां माद पो 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 कां माद being in the accusative case. But, if we take the example given above, मान राई-देत 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 पाॅ-मान पाॅ-खा तांग-खाओ खाओ-खिंग खिंग खिंग पाॅ मान जन, the father begins 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 पाॅ-खा, divide-began, and the particle indicating past time, जन, 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 जन which I have called a particle of past time is really an independent word whose root idea is ‘completion.’ How little जन 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 et all. Thus, რო ჭიიჭია ჭა (Ahom specimens, II, 3), literally, before year-one completion, i.e., (the cow which I bought) a year ago. The full sentence runs ჭამ ჭიიჭია ჭამ ჭამ ჭიიჭია ჭა. It is plain that the ჭა at the end of the sentence cannot refer to the verb ჭამ, but, for that is already supplied with another ჭა suffixed to it. The final ჭა 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, ა (the particle of present time, means 'existence'); ხი, another particle of past time probably means the 'place' from which action starts; just as ე, the particle of future time means the 'place' to which the action is proceeding.

Hence, too, as each particle affords 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, what we should call, the same tense, then only one tense particle is supplied for all. For example,—პო მუნ-ხო ჭამ ჭამ ჭამ ჭა, and he arose and go to the father complete, i.e., and he arose and went to his father. Here we must translate both ჭა, arose, and ჭა-ჭა, went, as if they were verbs in the past tense. But there is only one particle of past time, ჭა, 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 ო ჭა ო ჭა ო ჭა. 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, ჭჰჰჰ means 'husk,' and ჭჰ means 'rice.' ჭჰჭჰ 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 ჭჰ is the one that does so, and that it is governed by ჭჰ. In an Indo-Aryan language the order of the words would be exactly reversed. We would say 'ჭჰჭჰჭჰჭჰ,' not 'ჭჰჭჰჭჰჭჰ,' 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 as to the order of words. We may take the order of words customarily in Siamese as that most characteristic of the Tai group Shan and Khanti appear to have been influenced by Tibet-Burman languages in this respect. In Ahom the order of words is altogether peculiar. In Siames, 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 Shan the rule about the object following the
verb is not imperative, whereas in Khântî (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 Ahôm 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 Khântî, but is altogether opposed to the genius of Tibeto-Burman languages.

AUTHORITIES—

A.—On the Tai languages generally.

Brinton, Frank—A comparative Vocabulary of some of the languages spoken in the Burma Empire. Asiatic Researches, Vol. v. (1859), pp. 219 and ff. Contains vocabularies on pp. 219 and ff of the Mya (q. v. Shan), Taung (apparently Burmese Shan), and the long (apparently Khântî or Tai-language).


B.—On Ahôm.

Brown, the Rev. N.—Alphabet of the Tai Language, as quoted under Head A. Contains an account of the Ahôm alphabet, and a comparison of the language with others of the group. It also contains an Ahôm account of the Cnongwag, of which a translation together with a verbal analysis by Major F. Jenkins is given on p. 290 of the same volume of the J. A. S. B.


Gamgee, Sir George.—Synopsis of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces and the Eastern Frontier. Calcutta, 1874. Ahôm Vocabulary on pp. 153 and ff.

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

GENERAL INTRODUCTION.  

AUTHORITIES

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, 1876. Shan Vocabulary on p. 286.


MAUNG YOSE.—The Shan Writing Book. Hangzhou, 1890.

See also Brown, Osborn (Grammar and Dictionary), Kales, The British Burma Gazetteer, and Scott and Harden under Head A. and Gordon under Head B.

D.—On Khamti.


CAMPBELL, Sir G. —Specimens of the Languages of India, etc., as quoted under Head B. Vocabulary on pp. 165 and 166.


GORDON, F. A. —On the Khamts, as quoted under Head B. Contains an account of the tube, and a brief comparative list of words.

MAUD, MAJOR (afterwards BRIGADER GENERAL) C. E. —Outline Singhalese Grammar. No date or imprint. (Contains a 'Khamti' Vocabulary.)

See also Assam Census Reports for 1891 and 1892.

E.—On Phakial.

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

F.—On Nevis.

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

G.—On Tai-young.

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

H.—On Assamia.

Vocabulary in pp. 165 and 51 of Campbell's Specimens, quoted under Head B. A short list of words in Dunant's Notes, quoted under Head A. See also Ney 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, Khāmti 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.

Khāmti is most widely different from Burmese Shan because the Khāmtis left Mūng Kāng 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 Mūng Mau branch. For instance, in the alphabet, it still has the form for the letter ḍ which was originally borrowed from the Burmese, ṭiṣṭa, while in Mūng Mau Shan, the letter has changed its form to ṭa.

The other modern Assam Tai languages have come into their new 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 Khāmti.

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

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

Atoni is the furthest removed from Khāmti and the nearest to Shan. It still uses the Shan alphabet, although in the case of one or two letters it has adopted Khāmti forms. It uses Shan grammatical forms freely, but also does not disdain the corresponding Khāmti 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>Khāmti</td>
<td>Lakhipur</td>
<td>2,930</td>
</tr>
<tr>
<td>Phakial</td>
<td>Lakhipur</td>
<td>235</td>
</tr>
<tr>
<td>Norī</td>
<td>Sibsagar</td>
<td>300</td>
</tr>
<tr>
<td>Tai long</td>
<td>Sibsagar</td>
<td>150</td>
</tr>
<tr>
<td>Atoni</td>
<td>Sibsagar and Naga Hills</td>
<td>290</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>4,205</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 Khâmti 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.
AHOM.

As already several times stated, Ahom is an extinct language. It is reported that about a hundred people in the Sibpur 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 Ahoms 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 Chandra Barua, formerly the Ahom translator to the Assam Government. Who is, I suppose, the only person alive who is familiar with both Ahom 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 Chandra 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 Ahom alphabet is an old form of that which, under various forms, is current for Khāmati, Shan, Burmese, and Chākma. It is more complete than those of Khāmati and Shan, but not so complete as those of Burmese and Chākma. It is to be ultimately referred to the alphabet in which Pali was written.

The Ahom 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 Khāmati letters for the sake of comparison.

### Vowels.

<table>
<thead>
<tr>
<th>Ahom</th>
<th>Khāmati</th>
<th>Pali</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ṛ</td>
<td>a. In Ahom only used as a syllabon for other vowels</td>
</tr>
<tr>
<td>2</td>
<td>Ṛ SqlConnectionError</td>
<td>d</td>
</tr>
<tr>
<td>3</td>
<td>Ṛ SqlConnectionError</td>
<td>e</td>
</tr>
<tr>
<td>4</td>
<td>Ṛ SqlConnectionError</td>
<td>i</td>
</tr>
<tr>
<td>5</td>
<td>Ṛ SqlConnectionError</td>
<td>o</td>
</tr>
<tr>
<td>6</td>
<td>Ṛ SqlConnectionError</td>
<td>u</td>
</tr>
<tr>
<td>7</td>
<td>Ṛ SqlConnectionError</td>
<td>a.</td>
</tr>
</tbody>
</table>
### Vowels—contd.

<table>
<thead>
<tr>
<th>Number</th>
<th>Arabic</th>
<th>Khmer</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>ع</td>
<td>Cambodia</td>
<td>e, as in met</td>
</tr>
<tr>
<td>9</td>
<td>ع ع</td>
<td>Cambodia</td>
<td>ə, as in set</td>
</tr>
<tr>
<td>10</td>
<td>ع ع ع</td>
<td>Cambodia</td>
<td>ə, as in aet; the short sound of a, No. 17</td>
</tr>
<tr>
<td>11</td>
<td>ع ع ع ع</td>
<td>Cambodia</td>
<td>ə, as in note.</td>
</tr>
<tr>
<td>12</td>
<td>ع ع ع ع ع</td>
<td>Cambodia</td>
<td>ə</td>
</tr>
<tr>
<td>13</td>
<td>ع ع ع ع ع ع</td>
<td>Cambodia</td>
<td>ə</td>
</tr>
<tr>
<td>14</td>
<td>ع ع ع ع ع ع</td>
<td>Cambodia</td>
<td>ə, as in German. Like the ə in 'house'.</td>
</tr>
<tr>
<td>15</td>
<td>ع ع ع ع ع ع</td>
<td>Cambodia</td>
<td>ə ə ə Probably pronounced like the Norwegian ey.</td>
</tr>
<tr>
<td>16</td>
<td>ع ع ع ع ع ع</td>
<td>Cambodia</td>
<td>ə</td>
</tr>
<tr>
<td>17</td>
<td>ع ع ع ع ع ع</td>
<td>Cambodia</td>
<td>ə, like the ə in silt; the long sound of a, No. 10</td>
</tr>
<tr>
<td>18</td>
<td>ع ع ع ع ع ع</td>
<td>Cambodia</td>
<td>ə, as in boil.</td>
</tr>
</tbody>
</table>

### Consonants

<table>
<thead>
<tr>
<th>Number</th>
<th>Arabic</th>
<th>Khmer</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>19</td>
<td>ع ع ع ع</td>
<td>米</td>
<td>ḫ</td>
</tr>
<tr>
<td>20</td>
<td>ع ع ع ع</td>
<td>水</td>
<td>ḫxhr.</td>
</tr>
<tr>
<td>21</td>
<td>ع ع ع ع</td>
<td>日</td>
<td>gā (not in Cambodia)</td>
</tr>
<tr>
<td>22</td>
<td>ع ع ع ع</td>
<td>回</td>
<td>gās (not in Cambodia)</td>
</tr>
</tbody>
</table>
## AROM. ALPHABET.

### Consonants—cont’d.

<table>
<thead>
<tr>
<th>Numb.</th>
<th>Arom.</th>
<th>Khâmî.</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>23</td>
<td>r</td>
<td>e</td>
<td>nya, as in sing</td>
</tr>
<tr>
<td>24</td>
<td>ṛ</td>
<td>ṛ</td>
<td>ṛkā; in Khâmî sometimes has the power of the English t.</td>
</tr>
<tr>
<td>25</td>
<td>ṻ</td>
<td>ṻ</td>
<td>ṻ. In Khâmî g.</td>
</tr>
<tr>
<td>26</td>
<td>Ṽ</td>
<td>Ṽ</td>
<td>Ṽə (not in Khâmî).</td>
</tr>
<tr>
<td>27</td>
<td>Ṽl</td>
<td>Ṽl</td>
<td>Ṽl. Sometimes pronounced s or ɹ.</td>
</tr>
<tr>
<td>28</td>
<td>Ṽr</td>
<td>Ṽr</td>
<td>Ṽr.</td>
</tr>
<tr>
<td>29</td>
<td>Ṽl</td>
<td>Ṽl</td>
<td>Ṽə.</td>
</tr>
<tr>
<td>30</td>
<td>Ṽg</td>
<td>Ṽg</td>
<td>Ṽg (not in Khâmî).</td>
</tr>
<tr>
<td>31</td>
<td>Ṽp</td>
<td>Ṽp</td>
<td>Ṽp (not in Khâmî).</td>
</tr>
<tr>
<td>32</td>
<td>Ṽ</td>
<td>Ṽ</td>
<td>Ṽ.</td>
</tr>
<tr>
<td>33</td>
<td>Ṽ</td>
<td>Ṽ</td>
<td>Ṽ, Ṽ (final) (only s in Khâmî).</td>
</tr>
<tr>
<td>34</td>
<td>Ṽ</td>
<td>Ṽ</td>
<td>Ṽ.</td>
</tr>
<tr>
<td>35</td>
<td>Ṽ</td>
<td>Ṽ</td>
<td>Ṽ.</td>
</tr>
<tr>
<td>36</td>
<td>Ṽ</td>
<td>Ṽ</td>
<td>Ṽ.</td>
</tr>
<tr>
<td>37</td>
<td>Ṽl</td>
<td>Ṽl</td>
<td>Ṽl.</td>
</tr>
<tr>
<td>38</td>
<td>Ṽl</td>
<td>Ṽl</td>
<td>Ṽl.</td>
</tr>
<tr>
<td>39</td>
<td>Ṽl</td>
<td>Ṽl</td>
<td>Ṽl.</td>
</tr>
<tr>
<td>40</td>
<td>Ṽl</td>
<td>Ṽl</td>
<td>Ṽl.</td>
</tr>
<tr>
<td>41</td>
<td>Ṽl</td>
<td>Ṽl</td>
<td>Ṽl.</td>
</tr>
</tbody>
</table>
As regards the Vowels, the first, ฤ ə, is considered in Ahom to be a consonant as in Siamese. It is used, much like the ə of Hindostani, merely as a fulcrum for carrying the other vowels when they are initial. The vowel inherent in consonants is, as in Chakma, ə, not ə. Hence when ฤ stands at the commencement of a word, and is followed by another consonant, it has the force of ə. Thus, ฤ ṅā. When a syllable is not a closed one, but ends in long ə, the letter ə (No. 3) must be written in full. Thus ฤ a, ฤ nə. ฤ by itself would mean nothing.

The second vowel ฤ corresponds to the Sanskrit vīsarga. It occurs both in Shān and Siamese, but not in Khāmti. In Shān 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 ə (No. 3), and it is freely interchanged with it. Thus the word for 'to come' is written both ฤ and ฤ ə. I therefore transliterate it ə. The vowel ฤ (No. 4) is pronounced both ə and ə. In transliterating the specimens I have indicated, so far as I could, every case in which it is pronounced ə. I can find no rule for the pronunciation.

Similarly the vowel ฤ (Nos. 7 and 11) has two sounds, those of ə and ə. When it is final, and has the ə-pronunciation, the letter ə is added to it. But when it is medial, this ə is dropped, so that there is no means of distinguishing between the two pronunciations. Thus, ฤ ən, but ฤ ən. Both nən and nən would be written ฤ ə. I am not at all certain that this distinction in writing nə and nə 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 ə, also only retain this ə when the vowel is at the end of the syllable. When it is medial, the ə is dropped.

The vowel ฤ ə (No. 14) is often written ฤ ə əə. Thus ฤ ə or ฤ kə or kəə, I. This is always the case in Shān. Kəə represents the correct pronunciation.

In writing, ฤ ə (No. 15) and ฤ ə (No. 14) are often confused; so that we find ฤ əə, thou, often carelessly written ฤ or even ฤ ə.

In the above table, the vowels are all given in their initial forms, i.e., attached to ฤ 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:—

\( m \), \( u \), \( m \), \( h \), \( m \), \( i \), \( a \), \( k \), \( o \),

\( m \), \( n \), \( m \), \( k \), \( n \), \( l \), \( o \), \( m \), \( k \),

\( o \), \( m \), \( k \), \( o \), \( m \), \( k \), \( a \), \( m \), \( k \),

\( r \), \( k \), \( a \), \( j \), \( a \), \( m \), \( u \), \( k \), \( h \),

\( m \), \( m \), \( a \), \( m \).

Note that in writing these vowels great carelessness is observed. I have already pointed out the frequent confusion between \( a \) and \( a \). In the same way \( i \) and \( i \), and \( a \) and \( e \), are continually confounded, or rather \( i \) is often written for \( i \), and \( a \) for \( a \). Similarly \( \hat{a} \) and \( m \) \( a \) are often confounded.

As regards consonants, it will be seen that the Ahom alphabet is more complete than Khâmti. The latter wants the soft letters \( y \), \( jh \), \( h \), \( d \), \( dh \), \( b \), \( dh \) and \( hh \). 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 \( i \) (No. 33) is pronounced \( b \) when initial, and \( w \) when final. When subscript to another consonant it is used for the vowel \( a \) (No. 18).

Every consonant has the letter \( a \) 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 \( a \) 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 \( a \), it is not necessarily a long \( a \), 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 \( \hat{a} \) corresponding to the Sanskrit \( \hat{a} \) is put over it. Thus \( m \hat{a} \), but \( m \). The letter \( y \) \( m \), however, when final, does not take this mark. Instead of it becomes \( z \), a small circle, written above the preceding consonant, and corresponding to the Sanskrit \( \hat{a} \).

In Khâmti, the inherent vowel has the same sound as in Hindi,—that of the \( a \) in "America." In Shân this sound was described as the \( a \) in "quote," "Ida." Dr. Curting often transcribes it as \( a \). In Shânese, its sound is represented by \( a \). In both Shân and Khâmti an \( \hat{e} \) sound is used to indicate \( a \) and \( a \).

The pronunciation of the consonants presents little difficulty. \( \hat{a} \) \( u \) is pronounced
like the ng in 'singing', and ऋ ch̐h as in 'church'. The nasal letter ऊ ã has the
ever of ण्र. But at the end of a syllable, it is sometimes pronounced as an a, and
sometimes as a y. Thus ऊ ऊ kha, much, is pronounced ka or. ऊ ऊ a, gladness, is pronounced ay.

In Ahom, the letter ऊ (No. 35) has two sounds: b̐h when initial, and a when final. It is often written as a mere circle, thus, ऊ। ऊ। kaw, for bow, not In
literary Khânti, Shan, and Siamese, there is no b̐h-sound, the letter being always
pronounced as w. In colloquial Shan, an initial a is frequently pronounced b. Thus
wâng is pronounced bâng.

The letters w, ì, and r are frequently compounded with other consonants. In such
cases a becomes the vowel a (No. 37), q.v. The following compounds of r and i occur
in the specimens and list of words, khr, phr, swr, tr, br, ë, and pl.

The method of writing a compound r is properly as follows, ऋ khr, ऋ phr,
। or, ऊ tr, but in words of frequent occurrence the r is omitted in writing.

Thus khrâng, properly, is written ऋ khrâng, not ऋ khrâng, and phron, who?
is written both ऋ phron and ऋ phron, and also (incorrectly) even
। phron and ऋ phron. 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 I takes when compounded with
another consonant.

It is the word ऊि ऊि klen (pronounced klen), drink, as compared with ऊि klen, eat. It thus appears, if this example applies to every case, that the form which
conjunct I takes is the same as that of the letter ऊ. As we have seen is often the case
with r, the letter I, 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:

० klo, written koi, fur, distant
० klo, written klo, middle.
० plâng, written plâng, clear.

These compound letters have almost disappeared in Khânti and Shan. Compounded I has disappeared
altogether. Thus, the Khânti word for 'distant' is koi and for 'middle' is klo. The only certain instance of a compound r occurring in Khânti with which I am acquainted is in koi, a rope, corresponding to the
In Khmer the words for 'eat' and 'drink' are distinct. In Khmer and Shan they are the same.

Irregular forms of syllables sometimes occur. Thus the interjection at is always written ṇ as if it was ṇa. The word ṇa, do, is always written ṇa, as if it was ṇa.

In I, 49, hot, service, is written ṇa, instead of ṇa.

Some consonants are freely interchanged. Thus, we have both jāng and jāng, ba; khun and sōi, enter; chām and chāng, and.

The numeral figures are—

<table>
<thead>
<tr>
<th>३</th>
<th>1</th>
<th>४</th>
<th>2</th>
<th>५</th>
<th>६</th>
</tr>
</thead>
<tbody>
<tr>
<td>९</td>
<td>3</td>
<td>१</td>
<td>4</td>
<td>२</td>
<td>5</td>
</tr>
<tr>
<td>०</td>
<td>7</td>
<td>८</td>
<td>8</td>
<td>९</td>
<td>9</td>
</tr>
<tr>
<td>१</td>
<td>10</td>
<td>०</td>
<td>10</td>
<td></td>
<td></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 chōm, three; chō, four, and chō, 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 ३ or ४, 1, not ३ lāng, one. Similarly for 'two' we find ४, 2, not ४ lāng, two. In the second specimen, however, the word for 'eighteen', chāp-pit, is spelt out.
Relationship of Āhom to Khāmti and Shān.—Like Khāmti and Shān, Āhom 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 Pāli, but the relationship is much closer. Khāmti and Shān have not developed so far from Āhom, as Pāli has from Sanskrit. In one point, however, there is close resemblance between the two relationships. This consists in the simplification of compound consonants. Āhom ḍhr, ṁḍ and other compound consonants are simplified into ḍh, ṁḍ, etc., in Khāmti and Shān, just as Sanskrit ḍhr, ṁḍ, and other compound consonants become ḍh, ṁḍ, etc., in Pāli.

Śasāṣṇa occupies an intermediate position: Compound consonants are written, but are not always pronounced. Thus in the word ḍhrīpī, twilight, the ṭ is pronounced, but in ḍhrīp, truly, the ṭ is not heard, and the word is pronounced ḍhrī. Sometimes, instead of the second member of the compound being unpronounced, a very short vowel (like the svarābhaṅga familiar to students of languages derived from Sanskrit) is inserted between the two letters. Thus the word ḍhrīṭa, a mark, is pronounced ḍhrīṭa.

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 Āhom to the modern Northern Tai languages.

1. As a rule, the Āhom vowels are retained in Khāmti and Shān. There are very few exceptions, such as Āhom khvun, divide, Khāmti and Shān khvun.

2. As regards consonants, the following changes occur:

(a) Āhom ṭ usually corresponds to Khāmti or Shān ṭ. Thus,—

<table>
<thead>
<tr>
<th>Āhom</th>
<th>Khāmti</th>
<th>Shān</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭae</td>
<td>ṭae</td>
<td>ṭae</td>
<td>ay</td>
</tr>
<tr>
<td>ṭat</td>
<td>ṭat</td>
<td>ṭat</td>
<td>put</td>
</tr>
<tr>
<td>ṭan</td>
<td>ṭan</td>
<td>ṭan</td>
<td>day</td>
</tr>
</tbody>
</table>

Sometimes it becomes ṭ. Thus,—

<table>
<thead>
<tr>
<th>Āhom</th>
<th>Khāmti</th>
<th>Shān</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭiḥ</td>
<td>ṭiḥ</td>
<td>ṭiḥ</td>
<td>flower</td>
</tr>
<tr>
<td>ṭan</td>
<td>ṭan</td>
<td>ṭan</td>
<td>village</td>
</tr>
<tr>
<td>ṭan</td>
<td>ṭan</td>
<td>ṭan</td>
<td>a youth</td>
</tr>
<tr>
<td>ṭan</td>
<td>ṭan</td>
<td>ṭan</td>
<td>a leaf</td>
</tr>
</tbody>
</table>

In Shān, the unaccented frequently pronounce ṭ as if it was ṭ.

(b) Āhom ṭ becomes Khāmti and Shān ṭ or ṭ. Thus,—

<table>
<thead>
<tr>
<th>Āhom</th>
<th>Khāmti</th>
<th>Shān</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭun</td>
<td>ṭun</td>
<td>ṭun</td>
<td>obtain</td>
</tr>
<tr>
<td>ṭun</td>
<td>ṭun</td>
<td>ṭun</td>
<td>none</td>
</tr>
<tr>
<td>ṭun</td>
<td>ṭun</td>
<td>ṭun</td>
<td>star. Siamese ɗun.</td>
</tr>
<tr>
<td>ṭun</td>
<td>ṭun</td>
<td>ṭun</td>
<td>good. Siamese ɗun.</td>
</tr>
<tr>
<td>ṭun</td>
<td>ṭun</td>
<td>ṭun</td>
<td>ground Siamese ɗun.</td>
</tr>
<tr>
<td>ṭun</td>
<td>ṭun</td>
<td>ṭun</td>
<td>silver</td>
</tr>
<tr>
<td>ṭun</td>
<td>ṭun</td>
<td>ṭun</td>
<td>Siamese ɗun.</td>
</tr>
</tbody>
</table>
The difference between Khأمti and Shan is not so great as it looks, for both languages freely interchange れ and に. It will be noticed that Siamese retains the れ.

10) ा य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू इ य इ य दू

(d) ा becomes Khأمti and Shan よ. Thus—

<table>
<thead>
<tr>
<th>ा</th>
<th>Khأمti</th>
<th>Shan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>れ</td>
<td>よで</td>
<td>よ</td>
<td>ask</td>
</tr>
<tr>
<td>ろ</td>
<td>よう</td>
<td>よ</td>
<td>completion</td>
</tr>
<tr>
<td>れ or ろ</td>
<td>よ</td>
<td>よ</td>
<td>abode</td>
</tr>
</tbody>
</table>

(e) ा य इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू

(f) In Khأمti and Shan れ and り are freely interchangeable. Hence we sometimes find an ा य इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू इ य दू

(g) ा becomes む in Khأمti and Shan. Thus—

<table>
<thead>
<tr>
<th>ा</th>
<th>Khأمti</th>
<th>Shan</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>れ</td>
<td>め</td>
<td>め</td>
<td>lose</td>
</tr>
<tr>
<td>ろ</td>
<td>も</td>
<td>も</td>
<td>companion Siamese む</td>
</tr>
<tr>
<td>れ</td>
<td>ゃ</td>
<td>ゃ</td>
<td>a tail</td>
</tr>
<tr>
<td>ろ</td>
<td>ょ</td>
<td>ょ</td>
<td>about</td>
</tr>
<tr>
<td>わ</td>
<td>わ</td>
<td>わ</td>
<td>わ Siamese わ</td>
</tr>
<tr>
<td>よ</td>
<td>よ</td>
<td>よ</td>
<td>call</td>
</tr>
<tr>
<td>や</td>
<td>や</td>
<td>や</td>
<td>head</td>
</tr>
<tr>
<td>ゃ</td>
<td>ゃ</td>
<td>ゃ</td>
<td>horse</td>
</tr>
</tbody>
</table>

It will be seen that Siamese usually retains the ゃ.

In other respects the phonology of ा agrees very closely with those of Khأمti 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 long, one, is employed. Thus, hān-phā-khāng, person male
one, a man. In Khâmti, ə is prefixed to long in this sense, but this does not appear to be
the case in Ahom. The Interrogative-Indefinite Pronoun phēn 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 phē for the masculine, and zēt for
the feminine. Thus, kān, a person; hān-phē, person male, man; hān-zēt, person female,
woman. Other words used are līk, for the masculine, and sāng for the feminine. Ex-
amples are khā, slave; khā-līk, a male servant; khā-sāng, a female servant. With nouns
of relationship man and sāng are used. Thus, po or po-mān, a father; sāng, a younger
brother or sister; sāng-mān, a younger brother; sāng-sāng or sāng-sāng, a younger
sister; lāk, a child; lāk-mān, a son; lāk-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 thāk indicates the male sex, and zēt the female.
Thus,—

<table>
<thead>
<tr>
<th>Mā-thāk, horse</th>
<th>Mā-zēt, mare.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mā-thāk, dog</td>
<td>Mā-zēt, bitch.</td>
</tr>
<tr>
<td>Kā-thāk, bull</td>
<td>Kā-zēt, cow.</td>
</tr>
<tr>
<td>Pe-ngā-thāk, ha-goat</td>
<td>Pe-ngā-zēt, she-goat</td>
</tr>
<tr>
<td>Tāng-thāk, male deer</td>
<td>Tāng-zēt, female deer.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Male human beings</th>
<th>Female human beings</th>
<th>Male irrational animals</th>
<th>Female irrational animals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khâmti</td>
<td>Shân</td>
<td>Siamese</td>
<td></td>
</tr>
<tr>
<td>chai</td>
<td>kēr</td>
<td>xī</td>
<td></td>
</tr>
<tr>
<td>ying</td>
<td>ying</td>
<td>saū, ha-sāng</td>
<td></td>
</tr>
<tr>
<td>thēk</td>
<td>po</td>
<td>tōa-phē</td>
<td></td>
</tr>
<tr>
<td>mē</td>
<td>zēt</td>
<td></td>
<td></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; mē, 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 khāsu, which is also used as the plural of the third personal pronoun, meaning 'they'.
The same word is used in Khambit and Shan. Examples of its use are, khaw khaw-kalā, servants; khaw min, rejoicing; khaw po, fathers. Or some noun of multitude, such as phēng, a crowd, may be added, as in kām phēng, people. With numerals, no sign of number is required. Thus, shāng hēn, 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 Shan ko, a person, or with the Khambit ko also. Examples of the use of the nominative arc,—

(a) Without ko.

luk-nā lāt-khān, the younger son said.
pō-mān pān-khān, the father began to divide.

(b) With ko.

pō-mān-ko rīn ēk māj, the father came outside the house.
pān-khā lāk-ko rā-kā, which son lost, the son who lost.

In Khambit and Shan the nominative takes no suffix. Shan may suffix nāi, cheā, or cheūn. In all these languages, as in Akom, the nominative usually stands first in the sentence after the introductory particles. Ko occurs in Shan as a suffix in words like lāk-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,
mān-ko hung ngān, he heard a sound.
mung-tàng kālū tin-khān, put shoes 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 Khambit, Shan, or Shanese; but, in Khambit, it also freely takes mai. In Shan it can take the suffix chān, when it is wished to give the word a definite meaning. In Shan, as in Akom, it sometimes precedes and sometimes follows the word performing the function of a verb. In Khambit it usually precedes, and in Shanese it usually follows.

The relationship of the Instrumental case is indicated by prefixing tāng with. Thus, tāng kālū (beat him) with a cudgel; tāng shān, (blind him) with a rope.

Tāng properly means 'with', 'in company with'. In Khambit it appears to have only this meaning. In Shan, it appears to have only the meaning of the instrumental. The Khambit prefix of the instrumental is en.

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 Shan 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 pō hān, (I will go) to my father.

ti mān rūm, to his house.

ti māi luk-tām Kashmir, to here from Kashmir.

It is used as a dative prefix in Khambit and Northern Shan. In Shanese it becomes ti. In Southern Shan the word used is tām, but hē-śām, place-place, is also employed. See ablative below.
The relationship of the *Ablative* case is indicated by prefixing luk or ink-tam, as in luk po-līng, from a father; luk-tam Dhamran, from Dhamran; ink-tam Kashmir, (how far is it to here) from Kashmir.

This means 'place', and luk probably means the same. Luk-tam, like the Shan le-li, is a complet meaning, literally, 'place'. Hence it means the source of an action, and is used to mean 'from'. In Shan ka-ri 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 Khān̄ i-li it 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, kip khaa, husk rice i.e. husk of rice, an phāk mē, 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 Tho-Bhumian 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-mān rin, I father house, my father's house. Here kau precedes instead of following po-mān, and po-mān, which is also in the genitive precedes rin.*

*mai rūn, (in) he house, in his house. Here mān precedes rūn.*

*tī mān rūn, place he house, to his house. Here mān again precedes rūn.*

*kau choa rūn, former owner house, former owner's house. Here choa precedes rūn.*

*po mān rūn, father than house, thy father's house. Here po mān, thy father, is according to rule; but it should follow, not precede, rūn.*

It may be noted that in each of these examples, the main governing word is the same, rūn, a house, and thus may have something to say to it. In Shan, however, we find sentences like han ban-choa mān, house next door, the house of these 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,

*han mān-sān kāk-āb khān, (in) that country famine area.*

*xong-tāng mē thō-rōp-chōp-khēl, put (on) hand a ring.*

*rāw kā hit-mān hit-hān ē chāi koi, we rejoicing merry-making house heart have, we have been rejoicing (in) heart.*

*bu-bān, 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,

*phāi-luk mān mā-dān shōv ē-bōi, the elder son field enter been-bus, the elder son had entered the field, i.e., was in the field. Here it is impossible to say whether shōv should be considered as a postposition or as a verb—a typical example of Tai idiom. Similarly we have,—*

*mān-kō rūn ban mē bān, he house not came-enter, he did not come into the house. Here bān is part of the compound verb mā-bān, but that is only an accident of its position. If it had been after rūn, it would have been a postposition meaning 'in'.
In the following *khou* has come definitely to perform the function of a pre- or post-position:—

- *nê-binp khou*, into the field.
- *ta khou*, on the feet.
- *khou shum*, into the compound.
- *khou mîn*, on the hand.
- *khou kocharî*, in the court.
- *khou â-nâm rîn*, in that house.

In Khâmîit the Locative is formed by suffixing *mei*.

The *Vocative* is formed by suffixing *ô* (which is always written *lô*), as in *po ê*, 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 Khâmîit and Ahom. It is *mei*. In Khâmîit it is used as a suffix of the accusative, dative, and locative. In Ahom 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 *kou-mai po-ô*, beats me, I am beaten, to distinguish it from *kou po-ô*, I beat; for the instrumental in *kou-mai bei shun-hing-jen-ô*, by me watching used to be done. Similarly with the preposition *ân*, before, we have *ân kous-mai*, before me. When used as a genitive, it is said to be employed only as a genitive absolute, thus, *kous-mai, mine, not 'my'.* So *بع-ضع ân tei shun mîn-mai*, 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 Ahom are,—

- *ming jen*, country distant, a far country.
- *phû êi*, male elder, an elder male person.
- *rûn noi*, small house.
- *kên êi phû lang*, person good male one, a good man.
- *kên êi mû lang*, person good female one, a good woman.

In one instance (sentence No. 293) we have *phûl mô*, white horse, in which the adjective precedes the noun qualified. It 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 Khâsi it precedes.

**Comparison.** — Comparison is formed with the word *khûi* or *kêi* (pronounced *khêm* or *kême*), which means 'be better'. The thing with which comparison is made is put in the ablative governed by *lêk*. Thus, *ce*, good; *kêi de lêk*, better than.

The superlative is expressed by adding *nêm*, many, or *tông*, all. Thus *khûi de nêm* (ê), better than many; *kêi de nêm nêm* (ê), better (than) many many; *kêi de tông nêm* (ê), better (than) all many; all these meaning 'best'.

*Kêi* is also used to form the comparative in Khâmîit and Shan. In Siamese *ying* is used.

The Numerals are given in the list of words. To these there shown may be added *shîp pîl* (get), ten eight, eighteen; *shêng shêi*, 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. Crofthall, in his Shan Grammar, gives a list of forty-five, and specially says that it is not complete.

These indicate the quantity 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 'piece' in Pigeon English, as in 'one piece of 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 Áhom:

*kim*, a person, is used in counting human beings, as *kim phê ling*, person male one, one man; *kim mi ling*, person female one, one woman; *luk-mân shing kîn*, son two persons, two sons.

*ti*, a body, used in counting animals, as in *tî shing-shan mê*, body two-twenty pig; or *mî shing-shan mê*, 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 versâ.

In Khâmti, when no generic word is used, the numeral precedes the noun. When one is used, the numeral follows the noun. Thus, *shen hênt*, three nights, but *hîn hênt*, home five-habitations, five houses. In Shan, the rule regarding 'one' is the same as in Áhom. In other cases, the thing counted precedes, and the generic word follows, the numeral. Thus *shuak-shêh hê-khê*, 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, Shan, and Siamese forms for the sake of comparison:

<table>
<thead>
<tr>
<th>Áhom</th>
<th>Khâmti mat Shan.</th>
<th>Siamese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>kum</em></td>
<td><em>kam.</em></td>
<td><em>lê</em></td>
<td>I.</td>
</tr>
<tr>
<td><em>näm</em></td>
<td><em>hâm</em></td>
<td><em>ruâ</em></td>
<td>we.</td>
</tr>
<tr>
<td><em>mê</em></td>
<td><em>mûdë</em></td>
<td><em>mông</em></td>
<td>thou.</td>
</tr>
<tr>
<td><em>sê</em></td>
<td><em>sâ</em></td>
<td><em>ye</em></td>
<td>ye</td>
</tr>
<tr>
<td><em>mân</em></td>
<td><em>mên</em></td>
<td><em>mân</em></td>
<td>he, she, it</td>
</tr>
<tr>
<td><em>khuâ or mên-khuâ</em></td>
<td><em>khuâ or mên-khuâ</em></td>
<td><em>khuâ</em></td>
<td>they</td>
</tr>
</tbody>
</table>

In the above, the suffix *mên* forms a genitive absolute, as in *khuâ-mên*, mine.

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

*po kum*, my father.

*luk-mân mâm* (also *mâm luk-mân*), thy son.

*mông mâm*, thy younger brother.

*po mâm*, thy father.
khîng shî, your property.
pô-măn măn, his father.
luk-măn-ku măn, his son.
shu măn, his compound.
kûng hoa măn, on his body.
mêrk-mo-mang măn, his mango fruit.

It proceeds in—

kau po-măn, my father.
kau kun-kîk-tai, my friends.
kau tông-lîng, everything of mine.
kau hû-me, my cow.
kau ao-chu, my uncle.
mai luk-măn (and luk-măn mêt), thy son.
mai nang-măn, thy younger brother.
mai po-măn, thy father.
mai tông-lîng hâm, all thy gold.
mai chu, thy name.
măn luk, his son.
măn rûn, (at) his house.
î măn rûn, to his house.
mân sê tu nang-hang, his grown-up younger sister.
mân nang, his younger sister.
mân nang-măn, his younger brother.

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

The Demonstrative Pronouns are nài, an-næi, this, and män, ân-næi, that. Examples are, tûn-næi, from this; thîn-næi, from that; tûn-næi, from this; thîn-næi, from that; tûn-næi, from this; thîn-næi, from that.

The Relative Pronoun is pîn-hû, as in kîn hûn pîn-hû mû hái hîn hîn, the husks of rice which [the man] gave to eat; pîn-hû luk-kî tu-sî-dued, which son lost; pîn-hû dîe kîn chûn, the cow which I bought.

The Khâmî, Shân, and Siamese Relative Pronoun is an. I am unable to find any word resembling pûn-

hû in these languages. In Khâmî, pûn means 'what sort'.
The Interrogative Pronouns are phrei, who? and shêng, kâ-shêng, ré, what? Thus, thî-khî phrei, whose boy? thuk phrei, from whom? phrei-sim, what now, when? kâ-shêng (c) khom-mên bôk khâm o, what merrymakings mean? man êu kâ-shêng sê, your name what is, what is your name? Ré 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.

Phrei appears in Khâmî and Shan in the form of phrei. Both have kâ-shêng.

Phrei appears also as an Indefinite Pronoun, as in phrei nô-kêp, a certain field; phrei han, anyone not, no one.

Kâ-shêng means 'how many' in; kâ-shêng pê, how many years? Similarly phrei kham-phêng, what person-multiplicity, 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 khom ã-nâm rén mét, 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 ê, remain, after the word performing the function of a verb, as in, mân nêng-sê nô mû-sêng, he is sitting (mân, sit) on a horse.

In Khâmî k is added. In Sâm, yes, and in Sâm, ays.

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

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

In Sâm, both jau and ê are used indifferently for the Past tense. In Khâmî and Shan, yes, like the Sâmese ays, indicates the perfect rather than past tense generally. In Sâmese ê is put at the end of the sentence, but kê, which corresponds to it in Shan, unlike jau or yes, precedes the verb. In Khâmî ê also gives the sense of the past tense as in Sâm, but not in Shan. I do not know the original meaning of ê, whose use as a past sign. Possibly, like ê of the future, it means 'place'. It indicates the place or scene to which action proceeds, and ê might mean the place from which it proceeds. Compare the use of kê for both the arrive and the ablative in Shan. 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.
  réi-dêi-jau, lost, I, 7; was lost, I, 5k.
  thê-jau, arose, I, 10.
  kîn-dî-jau, was alive and well, I, 15.
  hûm-jau, saw, I, 25; II, 11, 18.
  thám-kâm-jau, began to kiss, I, 24.
  bê-jau, said, I, 5k.
  tåi-jau, died, I, 5k.
atom, verbs.

dāt-jau, was got, I, 54; was obliged, II, 5.
kām-jau, bought, II, 3.
pai-kā-jau, went, II, 7.
pīn-jau, became, II, 7.
kū-jau, went, II, 10.
khēt-jau, seized, II, 14.
mō-jau, came, II, 15.
ū-jau, was, 162 and ff.; was struck, 203.

(8) Separated from the root.
dāt (mān) jau (cf. āt-jau, above), (he) possessed, I, 1.
pūn-kān (tōng-lai, tōng shuang pō zāng) jau, divided (all between the two brothers), I, 3.
pīn (pūn) jau, scattered (on poverty), I, 10.
pai-kā-mā (li pō-mān) jau, went (to his father), I, 21.
ā (sāng at) jau, was (distant), I, 22. Cf. ā-jau, above.
bī (mān) jau (cf. mān pī-jau, I, 50), said (to him), I, 37.
hāi (phēi-tōng khan) jau, gave (a feast to them), I, 38.
hōn (mān) jau, saw her, II, 12. Cf. hūn-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 pāi, 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, 16.
lōn-kā, told, II, 16.
pai-kā, went, I, 5, 11 (kā); II, 1, 6, 17; 211 and ff.
pīn-kā, went, II, 8.
rīng-hūt-kā, shouted aloud, II, 13.
tūk-kā, fell, II, 11.

The Perfect is formed by adding kōi after the word performing the function of a verb.

As already stated, K'hmūn forms the perfect by adding kōi after the verb. So also Shān, which may also, however, prefix lēi, with or without yē following the verb. Kōi means 'come to an end, he stood up.'

The following are examples of the perfect: —
dāi di̥ kā kōi, has become alive and well, I, 30, 54.
ū-kāi, has been, was, I, 33.
dāi (khuî̥ di̥) kōi, has got (him in good health), I, 39.
 tau tu̥ kōi, have not disobeyed, I, 44.
fū-kōi, has lived, I, 51.
dāi (chām) kōi, (and) has possessed, I, 52.
pīn-kōi, it happened, II, 9.
(khān) pō (yān lūk tōng khān) kōi, (I) have beaten (his son with many stripes), 228.
As seen above, the perfect of ə, remain, he, is ə-koɨ, and this is itself, also used to render the perfect. Thus,—

khan-ə-koɨ, has entered, entered, I, 6.

mə ə-koɨ, has come, I, 38.

hít-mən hí-khín ni (choa) koɨ, have been rejoicing in heart, I, 53.

The Pluperfect or Remote Past is indicated by suffixing o to jun of the past. Thus,—

mə-ko tən-ko bê-rüng-líng ták-ku, ták-pàng, bín jun-o, he had diminished, had numbed, had eaten all the property, I, 9. Here jun-o must be construed with each of the three words performing the functions of verbs via, ták-ku, ták-pàng, and bun.

hít-mən hí-khín jun-o, they rejoiced and were merry, I, 32.

həo-dəi (phât-líng) jun-o, had given (a feast), I, 49.

chəo-keng-jun-o, had used, II, 4.

go-jun-o, had struck, 193.

A combination of jun and si also gives the force of a pluperfect. Thus,—

təi-təi-jun, having died was, had died, I, 30.

phər-jun-si, was having gone, had gone, II, 9.

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

The same word is used in Khái and Northern Shan. It is also used to indicate the arse (and in Shàw) the ablative. Its root meaning is throughout 'place'. In the future and future (it should be remembered that to anATIVE, who recognizes no distinction between verbs and nouns, 'to going' and 'will go' represent the same idea), the word indicates the 'place' at which action tends. In the ablative, it indicates the 'place' from which motion has started. Compare the probable use of ko, 'place', to form the past tense. In Southern Shan tam and təi are used to form the future instead of ti. Shàwese uses ti, but has si for the future, past as Northern Shan has ti.

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

Ti kə-ko bən-kə hən chàn, . . . . . . kən bət-kə-pən len mən chàn.

I will now both arise, and I will say words (to) him. Here ti must be construed not only with hən, arise, but also with len, say.

Another form of the future is made by suffixing si, as in pas-le-n, 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, ti po, will strike; ti po jun, will have struck. Similarly with ko, we have ə-təi-ko, 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 səi, thus, bəi or hai-səi, put.

The original meaning of this suffix is unknown to me. It also forms participles. Khái uses ti and Shàw ti for the imperative.

The Conditional Mood is formed by shən or shəng-bə, with shən in the apodose. An example is,—

mən shən un(ə)-shəng-pləng, shəng-bə mən-ko thin tən.

be . would (have-been-) glad, if he (had-) filled (his-) belly.

həp-bəan.

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

If ' in Khanti is ba-po, added at the end of the sentence, or shang, shang-xo. The apodosis takes qo'an. In Shamin 'if' is xo.

An indefinite participial force is given by adding shi to the word performing the function of a verb. To give it a past force a may be added (compare the pluperfect). Thus, tai-shi, dying; pai-net-shi, going unexpectedly; siang-shi, 2-shi, being, having been; sai-shi-o, gone.

Often no particle is added, as in ba kē, 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 Ahom 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 Ahom word may 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 lāk means 'steal', and must be translated 'to steal'. In kaw, kaw lāk pai-kō, I not steal went, I did not go to steal. Similarly at lāk, shame hide, in order to hide disgrace.

Causals, inceptive, potentials, and continuatives are formed by compounding with other words. For examples, see the section on complements 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>kaw po,</td>
</tr>
<tr>
<td>Present Definite</td>
<td>po-po</td>
</tr>
<tr>
<td>Imperfect</td>
<td>kaw po-lo-jo,</td>
</tr>
<tr>
<td>Past</td>
<td>kaw po or kaw po-jo,</td>
</tr>
<tr>
<td>Perfect</td>
<td>kaw po-ko or xā-ko, I have struck.</td>
</tr>
<tr>
<td>Pluperfect</td>
<td>kaw po-ju-o, I struck.</td>
</tr>
<tr>
<td>Future</td>
<td>kaw ti-po, I shall strike.</td>
</tr>
<tr>
<td>Future Perfect</td>
<td>kaw po-ti-ko or kaw ti-po-jo, I shall have struck.</td>
</tr>
<tr>
<td>Participle Indefinite</td>
<td>po-shi, striking.</td>
</tr>
<tr>
<td>Participle Past</td>
<td>po-shi-o, struck.</td>
</tr>
<tr>
<td>Infinitive</td>
<td>po, to strike.</td>
</tr>
<tr>
<td>Causal</td>
<td>kaw hai-po, I cause to strike.</td>
</tr>
<tr>
<td>Inceptive</td>
<td>kaw po-kō, I begin to strike.</td>
</tr>
<tr>
<td>Potential</td>
<td>kaw po-mo, I may, am able to strike.</td>
</tr>
<tr>
<td></td>
<td>kaw po-dei, I can strike, I can be struck.</td>
</tr>
<tr>
<td>Continuative</td>
<td>kaw po-oi, I strike continually.</td>
</tr>
<tr>
<td>Passive</td>
<td>kaw mai po, be struck, 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 compounds, and the meaning of the separate members is not always very clear. Examples are,—

mā-nāi, time-now, then.
khān-mā-chām, quick-come-swift, as soon as.
ñā-kām-nāi, previous-place-time, as usual.
ñā-lōi-lōi, ever, at any time.

The negative particles are bān, and nā, not. The usual verb substantive is ā, he, but, with bān, nā is used instead. In the third specimen we have also pā, not, and pā-nāi, is not.

The Khāni negatives are ă (pronounced ā or ū) and nā. Shān has òn and òn. Siamese has ănt and ănt.

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 pā, go, go, unexpectedness; pā-nāi, (to) go unexpectedly. So many others.

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

āk, outside; rūn āk, outside the house.
bān, on (or to put); khring bān mām, on his body.
kān-pā, place-side, towards; mān kān-pā, towards her.
shāi (cf. khau), in (or to enter); mu-dān shāi, in the field.
ān, before; ān kām-pā, before me
ān-nā, before-before, before; māk ān-nā, before thee.
bāi-lāng, on-back, after; ān-bāi-lāng, after that.
ā (or hā)-lāng, at-back, after; kā-lāng bān bān nāi nām-nā, after not days now many, after a few days.
ān-bāi, at below, under; kā-lāng ān-bāi, under that tree.
kā-lāng, middle, between; khān-āk, between both.
pān, beyond; pān ān-bān, beyond a country far, a land far away.
lān, after; bān-lāng, after back, afterwards.
dōk, with; dōk bāi-lāng, with haliots; kān dōk, with me; chām-dōk joined-with, with; khā-nāk chām-dōk, amongst servants; dōk-chām kān-āk-lāng, with friends.
khan, enter, in, into, on; rā-kīp khau, into the field; bān khau, on the feet; khau shūn, into the compound; khān māi, in the hand; khau ā-nāi rūn, in that house.
ā, before; ān-nā (see above); khān-nā, before, in the presence of.
ān or nā, above, on; nō-rū, above the head, against; phā nō-rū, against Heaven; tuñ-nā, on the tree; nō lāng māi, on his back; nā dot, on the top of a hill; nō mō-lāng, on a horse.
Conjunctions.—The usual word for ‘and’ is  resembl or  though. 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-ho pēt-bā,  resembl  dovit bān-phā-bāng, he went, and associated with a man.

Chiao phā pēt-bāng, nōmg ting phā bēng bāng bōt bōt mān  resembl , fetched the best robe, and put it on his body. Here  resembles is at the end of the second clause.

bā bā, and the cow. Here it is the second word in the clause.

shēng kao hū-me tēi  resembl phā-jou-shē, and (I went to see) if my cow had gone there. Here it is the penultimate word of the clause.

khān bā-bā kao tēi  resembl mō-jou kōn mān nāng shē, and they said I came there to see the younger sister. Here  resembles is in the middle of a dependent clause, immediately preceding the word doing function as a verb.

tu-bāw māw nāng shē at lāp  resembl chāng mān bō, but also (chāng) he says to hide the disgrace of his younger sister.

Chāng . . . .  resembles means ‘both . . . . and’, as in bān-bān chāng, hup-bān chāng, they both consume, and lay by. In such cases  resembles is always at the end of each of the connected clauses.

Other words used with the meaning ‘and’ are,—

hā-ā, why-front, and.

pōt, excess, and.

pāi-ā, and-before, and.

pāi-lōng-lōng, again-after-back, and, moreover.

The words used for ‘and’ in the cognate languages are:

Khām, to
Shān, nāng, st, is.
Siamese, kā, kā.

Other words used as conjunctions are,—

chāng, chāng-bā, if.

tū-bā, but.

chāng, indicates the apodosis of a conditional sentence.

chā-chāng-nāi, because, therefore.

tu-bā, nevertheless.

pāi-nāng-nāi, on-account-of as this, in order that.

Interjections.—The only interjections which I have met in Ahom are  ai, suffixed to the vocative case and as the  aho, also.  ai is always written  ā. 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. klein, 199. Compare Condolly, Eine Indogermanische Condolle, in denmaleil, 199. 44
It will thus not surprise us to find that, in Ahom, 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—

Subject: ỉ-ți sho-khwa
Complement: ṃun
Copula: ỉ-ko

this complaint false has been, this complaint is false.

Similarly with an intransitive verb we have—

Subject: ṣ-e
Predicate: lāt-shi-jau

this son was dead.

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

Subject: ṣ-pāw
Adverb: lāt-mān
Verb: ṃun dān shān ỉ-ko

The elder son field in was, the elder son was in the field.

Subject: ṣ-pāw
Adverb: ṣ-e
Verb: rān dā Ṣe

The father house outside came, the father came outside the house.

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

Subject: lāt nyo
Direct Object: pun māng jau ṃāh-ě-ko
Verb: mān-ko lā tān-kāng hān-kāng ṃāh-pān, hān-kāng, hān-jau

son younger beyond country far entered has, the younger son entered a foreign country.

Subject: mān-ko
direct Object: lā tān-kāng
Verb: hān-kāng, hān-jau

He all property diminished, spent, eaten had,

he had diminished, spent and eaten all the property.

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

Subject: kun-phāw
Direct Object: lā tān-kāng
Verb: hān-kāng, hān-jau

man-ỉ two possess he did, a man possessed two sons.

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

Subject: mān-ko
direct Object: lā hān
Verb: hān-jau

He sound heard (of) merriment rejoicing dancing and,

he heard the sound of merriment, rejoicing, dancing and.

When an adverb qualifies such a verb, it appears to come between the verb and its tense-suffix. Thus—

Subject: mān-ko
direct Object: lā hān
Verb: hān-jau

He him got alive well did, he got him alive and well.

Here, however, what we, under the influence of Aryan grammar, are compelled to call an
Ahom. Order of Words.

adverb, is really a part of the verb *daai-kheii-de* is a compound verb meaning 'to get alive and well', and its perfect is *daai-kheii-de-koii*. 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-man* khaam-khaam-kulii *phaa-bii* *koii*

the-father (to)-the-servants order gave,

the father gave order to the servants.

Subject. Direct Object. Verb. Indirect Object.

*koii* phaa-khaam *haai* mii.

That man order gave to-him

Subject. Indirect Object. Verb. Direct Object.

Mee-koi *koii* hau *hau* on pe-aaga-biiny.

Thou to-me not gavest young one.

then gavest not to me one kid.


shong-bi mii-koi thin tang *kii-bii-
na*

If he fill belly (with) husks of rice,

if he filled his 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—


I have beaten his son with many stripes.


Thou (to)-him give feast-one did.

then gavest him a feast.


Thy father gave them a feast.

Subject. Verb. Indirect Object.

So, with intransitive verbs,—

Subject. Verb. Indirect Object. Suffix.

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 ตบ, we have,—

\[
\text{Past Part.} \quad \text{Subject} \quad \text{Verb.}
\]

\[
\text{T} \quad \text{ก} \text{-} \text{นา} \quad \text{ก} \text{-} \text{นา} \quad \text{ขอ} \quad \text{เข} \text{-} \text{น} \text{ัน}
\]

Will now I arise, I will arise.

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 only the example of a sentence with ตบ in the specimen, 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>ลบ อาย</td>
<td>ลัด-ข้ำม</td>
<td>ผัก-มัน</td>
<td>'พอ อี, ฯ'</td>
</tr>
<tr>
<td>son younger</td>
<td>said</td>
<td>(to)-the-father.</td>
<td>'father อี, ฯ'</td>
</tr>
</tbody>
</table>

The younger son said to the father, 'O father, etc.'

<table>
<thead>
<tr>
<th>Subject.</th>
<th>Indirect Object.</th>
<th>Verb.</th>
<th>Direct Object.</th>
</tr>
</thead>
<tbody>
<tr>
<td>นน-เห</td>
<td>ผัก-มัน</td>
<td>ยา-เจา</td>
<td>'ลูก อี, ฯ'</td>
</tr>
<tr>
<td>he</td>
<td>said</td>
<td>'son อี, ฯ'</td>
<td></td>
</tr>
</tbody>
</table>

The younger son said to the father, 'O father, (in-) sorrow great, 'how many years, etc.,'

he said (to)-the-father (in-) sorrow great, 'how many years, etc.,'

When the verb is in the Imperative, we find the following:—

<table>
<thead>
<tr>
<th>Subject.</th>
<th>Direct Object.</th>
<th>Verb.</th>
</tr>
</thead>
<tbody>
<tr>
<td>นน-เห</td>
<td>ผัก</td>
<td>ยา-เจา</td>
</tr>
</tbody>
</table>

thou bring robe . . . place robe

keep (me) with (thy) servants.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ก่อ-เห</td>
<td>ผัก</td>
<td>ยา-เจา</td>
<td>ก่อ-เห</td>
<td>ผัก</td>
</tr>
</tbody>
</table>

My father house male-servants female-servants how many possess rice, how many male and female servants in my father's house possess rice.

Verb. | Direct Object. | Adverb. |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ก่อ-เห</td>
<td>ผัก</td>
<td>ก่อ-เห</td>
</tr>
</tbody>
</table>

what year time past-time now I think serving-am,

for how many years am I serving thee,
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,

*kuə bəə bəi-kə lək.*
I not want to steal.

*kuə phəə-kə khəə šəə məən məə-kəə-kəə kəə-təə.*
I went into compound his as usual to see carefully.

*kuə bəi-kə lək wəə-bəə-məə.*
I went to steal mangoes.

In Khânti, 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 Shan, the Subject usually precedes the verb (except when emphasis requires otherwise). The Direct Object may either precede or follow the verb. The Datitive case (Indirect Object) without a particle follows the verb. If it has the dative particle it follows the Direct Object. The Abative usually follows the verb. So also Adverbs usually follow the verb, but adverbs of time precede it as in Khânti.

In Shanese 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 həəə pəi-kəə-məə, 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 been already 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 Shan languages. The only exceptions are adjectives borrowed from Pali, an Aryan language, which follow the Aryan custom of preceding.

The position of the conjunction shəən, and, has been dealt with at length under the head of conjunctions. In Shan, conjunctions are placed at the beginning of the members of a sentence which they unite with other preceding members. So also in Khânti, but when eəə, 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 Bahu Golah Chandra Barse; (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.
[No. I.]
SIAMESE-CHINESE FAMILY.

AHOM.

SPECIMEN I.

(District Lakhimpur.)

Babu Golab Chandra Barua, 1899.)
TRANSLITERATION AND TRANSLATION.

Kita phu-luk ma-luk dai-mun-ja-w. Po'i luk ni-gi
Kun phu-luk seng-kun
Person make-one one two-person possess-his-land And one younger
lit khm po-mun, 'po h, dai khang ling jän-sha hau-mi-dai
sah, khrong
such word (father, father's) possess large-property small-property-land estate arablemland give-take-property
pan mu-kang 2 pi pai pi nung Po'i po-mun pan-kun
khang seng
divide them middle (i.e., between) two brother older-brother younger. And the-father divide-begins
tang-lai khong ling khang 2 pi nung jau,
khrong khang seng
all-all large-property small-property-land estate between two older-brother younger-brother did.
Po'i khrong baw ban
And ab-pack (i.e., after) met

5. ban mai nam-ni luk ni-gi tang khong ling sa-dai pai-kio
khrong
dsay now many-year one younger all large-property small-property-land estate take-property god did
pun mung jau khan-a-kol, ban ko luk ban u-kim
beyond country distant entered. He build spirit take-art
cham khun-mi khang doi-kim pi-kim tang khong
khrong
and person-female harlot with-begun accompany-mutually (encyclo) all large-property
ling rai-dal
small-property-land estate kar-passons

jan. Phau-ni mao-ko tang khong ling tak-lo
Phruat khrong
did. When he all large-property small-property-land estate become-diminished
become-packed (i.e., enclose)
din-ja-w, tit chang hau mang-ban tak-op-tak
sahau-la, there and visit country-village become-same-village

P2
10. 

15. 

20.
10. Ab-jau, män-ko phû phên jau. Poi lun-lang män-ko

15. phâu-nai män-ko dip-di-jau, män bâ, kâw po-män rûn kîh-ke

20. mî jîk bô luk-mân mû: män-ko kâw aî-rap-dai-nîng
25. नयी सुनियो ने कहा कि इस समय अन्यों वहाँ गये थे। वे गये आधी छावा लगाने के बाद थे। कहा गया कि वे सेना के बाद दो काल्पनिक तारीखों के अंतर्गत गये थे। दोनों मिलकर उनके नामों के साथ तारीखों को अधिकांशतः दो साल के बाद साल के अंतर्गत गये थे। नयी सुनियो ने कहा कि वे हैरान थे।

30. नयी सुनियो ने कहा कि वे हैरान थे। वे हैरान थे। वे हैरान थे। वे हैरान थे। वे हैरान थे। वे हैरान थे। वे हैरान थे। वे हैरान थे। वे हैरान थे। वे हैरान थे। वे हैरान थे। वे हैरान थे। वे हैरान थे। वे हैरान थे। वे हैरान थे। वे हैरान थे। वे हैरान थे।
25. phā nū ré ohām maū ān-nā; poi-ān kāw-kō jāk bōw-māi bā

sky above head and thy presence-became, and I worthy became (be-)all

maū luk-mān. Poi po-mān khan-khām-kulā phān-khām hāa, 'nā mā

(cel) kāw (cel) kām.' And (by-)father (place) servant or service grew, 'take some

phā hīt-bā-dī; nung-tāng phā khām bu-mān chām; poi nung-tāng

the very-beloved; present-place root body of-his and, and present-place

nuā chā-rēp-chāp-khāp-hai; poi nung-tāng khāp tīn khaa. Poi mā,

(together jewel-kaal-place) and present-place alone footed. And some,

rūw kin klin, ohām hīt-mūn hīt-khām. Chū-chāng-māi tā

we ask drunk, and discovered dis-playing. Because this

30. luk-mān tai-shū-jau, bā-ān poi dip-dā-koi; mān ohām mai-

son dis-having-was, and again ala-well-have-bothness; he and be-
dāi, chāng-nāi dai chām. Rū-jūn khan tāng-lāi hit-mūn hit-khām-
powers, present-lien-now get and,' And they all dis-coverment dis-playing-
jau-o.

that-flux.

Ti-nāt phū-ai luk-mān mādūn shāu ā-kol.

Flower-hōk (now) male-child was cobbleland under horn-bug.

Bā-ān mān-kō pāk mā, mā-thāng phāng rūn, mān-kō

And he book saw, come-a-word near house, he

35. hūng ngān hīt-mūn hīt-khūn lā chām. Poi-ān mān-kō rik

sound hear discoverment dis-playing dawning and. And he called

dphā-1 khā-khāi thām-khām-rū, 'kā-khāng khaa-mān bād-khām-
lāng main-son servant-male-young-man ask-word-know, 'what (pā) merchant uncovered

or?' Bā-ān mān-kō bā-mān-jau, 'maū nāng-mān mā-

(yes/ta)!' And to my-to-hām-dī, 'thy younger-breather some-

ā-kol; maū po-mān bāi phāk-l khaa jau, chū-chāng-nāi

horn-bug; thy father give burnt-one (be-)both did, because

mān-kō mān dai khit (for khit) -di koi.' Bā-ān man-kō thāu

he kān get very-well man.' And he very

40. shāu dīt; mān-kō rūn bōw mā-khāu. Chū-chāng-māi pā-

he (en-) made he (new) house not come-a-word. Therefore (the) father

mān-kō rūn āk mā luk-pā-ai rān rik-mā, 'khaa rūn jā.
112

TAI GROUP.

112

112

112

112

112
Bā-ān māa-ko lā-khām lo (for lau) po-māa phān jāk.

And lo say-song spok (to-lāh) other (for) sorrow sent
kkā-thāng ā mā mān mai kāw-ko mai hit-bol-li; phān māa
what year time past-tune now I (to-)cham dang-sne-sen no-ah (oh) then
kāw-ko khām-mā-lau biw lu-koi, To-lāk māa-ko
kāw
I "made-some-speak (to, word) not Hōhā-yā-bāva Nevertheless then
45. kāw mā-lau-kīn bāw haú ān po-ngā-li pūnāng-ri
kāw bāw ān ever met great young great-son, in-really that
kāw-ko pin hō-mūn hit-khām doī in-cham kāw kān-nik-īnai.
kāw
I (big) be dōng-sne-sen dōng-play with together my person-relationship play-ways
Tū-bā khān-mā-chām ā-li luk mā kā-mānthāng-āhām pān-ki luk.

But some-nas this son (of) thee some-tune which son
-ko rāi-lai mā māu tāng-lāi khum khāng ling, khāng
less-possesed thy all all go it hung-property; small-property small-able
kāw don-shāi
drink with

hōng-shāi māa-ko mā māu hāu-lai phāl-1 jau-a. Bā-ān māa-
harā-yāng-āhām then (to-) him great-property evidence dawn-bad. And to
50. -ko mān bā-jau, ā luk āhām māa-ko kāw don-shāi kā-mū-kā-
thā, kāw (to-) him, say-shāi, son 0; then me with everyday-every-
hān jā-koi; poi ān kāw tāng-lāi khāng ling khāng
day Hōhā-hai; and (of-) me all all great-property small-property and-cattle then
kāw-ko dai

Then possess-ed
chām koi. Mān hān-dai di jau pūnāng-nai rāw-ko hit-mūn
also land. It manoget (upper) good vine that we dōng-sne-sen
hit-khān ā cha-āh koi, chū-chāng-nai ā-li nāng mai tāi-jau,
d-play-nyān (of) burn have, because this younger-brother (of) then don-shāi,
poi dip-dī-koi; bā-ān rāi-dāi-jau, poi ān nāi dai-jau.
dip
again āhā-yāng-āhām; and less-possess-ed, and now go-eat.
[No. 2]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

AHOM.

SPECIMEN II.

(District Sibsagar.)

(Daba Golab Chandra Basu, 1889.)

...
SIAMESE-CHINESE FAMILY.

TAI GROUP.

AHOM.

SPECIMEN II.

(DISTRICT SIISAGAL.)

TRANSLITERATION AND TRANSLATION.


Kôn kau phrai khwing

This compound-word false lau-hun. I not go-ll (go) to physical my language-property

ling-mai

small-property-and-affect-at

mân rûn. Sho-khâm khou lau û. Kâw pâi-dai kaw hû-me pan-kû

Kan. kau

(of-dû) house. Compound-word thom (these) words (truth) are I long-time my cow-female which

kâw khân-jam hû-kâm Dhamû-râm rû (for rû) pî-û jam. Hû ñâm

kau

I buy-ûd from Dhamû-râm before year-un ago. Cow and

shi-ko kaw-mai ñïng ñâi châm ña-thâng-jam-e phai mâm kâw chau rûn

kau khâm keng phrai kau

though me-by much watching also see-done-had go her former owner(â)' house

â. kêm kû-bâûn: kaw châm dêi-jam pî ñâw (sic)-mû (sic) hû-ma kêm-mû nâm

kau aû every-day every-day; I and possession go take-come cow-female and-them many.

Ba-bûn

Ba-day

Dhamû-râm, kaw-ko pâi-kû tä mân rûn hâm châm sâng-hû kâw hû-

kau

(ày)-Dhamû-râm, I go-ûd to his house (he) one and if my cow-

me tît châm pâi-kà-jam. ñämna bai-lûng hâm-tûk pin-

bât female there and go-go-dûl. That on-luck (â.e. after) am-ûl was

jau. Kâw pâm-pài khâu shun mâm nê-kêm-mû hâm-dû sâng kâw hû-

kau

I go-ûd into compound (of-dû) house before-place-ûûn (carefully) if my cow-

me tît châm pâm-pài-siûh, Chiu pin-kôû mâm mâm shûn nêng-hûng

nêt pâm

-from-there and gone-had. So happened time-late (â.e. then) his young-woman young-sister

q 2
१०. नाही या — अर्थात् ती लेखनाची संबंधी अशी येतील संगेशी तर म्हणून ते ही येणार नाहीत तर ही आतील नाहीत किंवा तसेच असे येणार नाहीत किंवा आतील नाहीत. यामध्ये त्यांनी अनेक नमुने विशिष्ट वाक्यांतून तयार केलेले आहेत.

११. हा त्यांच्या अनेक नमुन्यांमध्ये त्यांनी केलेले आहे तर हिंदू धर्मावर त्यांच्यासाठी अत्यंत अनुकूल आहे. त्यांच्यासाठी त्यांनी त्यांच्या अनेक नमुन्यांमध्ये त्यांच्यासाठी नमुने विशिष्ट वाक्यांतून तयार केलेले आहेत.

व या प्रकारात त्यांच्या नमुन्यांमध्ये हिंदू धर्मावर त्यांच्यासाठी अत्यंत अनुकूल आहे. त्यांच्यासाठी त्यांनी त्यांच्या अनेक नमुन्यांमध्ये त्यांच्यासाठी नमुने विशिष्ट वाक्यांतून तयार केलेले आहेत.
10. čhë Mālotí nãng'-l shìp pî pí mā(sic) kháu shun kürü-jan

117
lîng shìp pet
name Mālotí gîn-sa ten eight year came into compound

lîng nâm-tâng-l kháu mu. Tām-nai oham kháu tâk-kâ. Mālotí hîn-

which water-pot sent to house. From this (s.e. house) and evening

lîng fâl-ðit. Mālotí se-

kaw pui-mû-shi mân kān-pâ, sî-kî kaw mà hàn mân jìn.
kaw

kaw

kaw

Hi I go unexpectedly his towards, though I not see her yet.

mân shuâ kû-kun-tâ oham nûng-hai Îkâ, chîng-ba mân bî-kî kaw ū

Mân shuâ kû-kun-tâ oham nûng-hai Îkâ, chîng-ba mân bî-kî kaw ū

hîn

she young-conman has-began-fed and short-loud-ââ, since she say-she I be


pî-hîn dhonî-râm

dhonî-râm ak person outside come, and me whom did.

117
pî-hîn dhonî-râm

pî-hîn dhonî-râm ak person outside come, and me whom did.

They say-she I there and come-fââ (to) be young-sister young-woman. That say-

kîn kháu Dhonî-râm lâs-kâ pûlah, tâ-ba mân nûng shaâl âi lâp

word Dhonî-râm tâl-lâ (to-the-police), but his young-sister young-woman shame kids

chîng mân

and his

bâ kháu kîchãrã kaw pui-kâ lâk mûk-mu-mûng mân oham Mālotí

kaw

say in court I steal (to-steal) fruit-mango (of) her and Mâlotí

kaw hâu-jân an tûn nû.

hâu

me see-fââ first tree on.

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 Dhanîrâm 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 Dhanîrâm I went to his house
to see if my cow had gone there. That was after sunset. I walked through his bâri

as usual to see whether my cow was straying there. (It so happened) that at that
time his sister Mâlâtî, a grown-up girl of 18 years, came to the bâri 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 Dhanîrâm, came and seized
me, saying that I had come there to visit the girl. That was the story Dhanîrâm 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 Mâlâtî 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 it is so incorrect that a satisfactory reproduction is impossible. A transliteration and translation by Major F. Jenkins is given on pp. 360 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.

Division—division jungle quiet (f)
Kâng-to ai-muî (muy)—dai-oi-hâ tê-jan.
(f) Collect vapour—frost possessed—forest established—was.
Khân (for thân) to jâl kaam lâk pin phâ.
Word-only element spider transforms become God.
Nâ rîng hâ-châm-mûng ti pun tê-jan.
Thick thousand fathom-league-country place world established—was.
Tân-han jû mû pai jû hâm.
Afterwards after remain time again remain day.

God considers—sey know become Brahmâ.
Ban ro pûrî-daâ phân mân hût pin-dal.
Not know god—does order him give become—possess.
Khêî (khan) klâng nú mûng phûng
Theman middle tâ-thee-eir like what a—honey—comb.
Phü mûn tâng-kê mûng réa.
On—account—of that all—all country confused.
Phreu pai mûng hit chûng.
Anyone not sit do umbrella.
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 (P) 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 Brahmā he created.'
11. I know not (what) god or what daily (gave) the order, (but) He gave him (to us, and we) received him.
12. (Brahmā) 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 Brahmā, (who was like) a golden egg, became a thousand gilded Brahmās.
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.

* * *

1. *Pāya* (ideally, was conjoined), is used throughout the ‘stanzas to indicate past tense, as if it was just slain
Vocabulary.

The following Vocabulary contains all the A hom 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.' = 'Kāśīndī.'

শ, wide; চ্যাল্টু, wide-power, God, 60.

অ, in a-অ, that, a. v.

অ অফ অ, prefix of vocative; অ-অ, O father, I, 2, 15, 24; অ-অ, O son, I, 50. Always written as if it was অ.

অ (Sh. the same), vapour, fog, III, 6.


অ (Sh. the same), shame, disgrace, II, 18

অ (Sh. the same), to go or come out, appear; rise, arise, I, 10; III, 21; outside; অ-অ, to come outside; II, 24; রূম অ-অ, to come out of the house, I, 81.

অন (Sh. the same), a diminutive ending; ত-অন, a boy, 159; young, an পেঁ-অ, a young goat, a kid, I, 45.

অন (Sh. অন, to proceed), first; অন-অন, saw (me) first, II, 18.

অন, before, in front (cf. অন), অন-অন, before me, 238; অন-অন, before thee (অন also means before), I, 12, 25; অন-অন (why-front), and, I, 30, 31, 34, 37, 39, 42, 43; অন-অন, and, see অন-অন, I, 35, 51, 54.

অন, a saddle, 229, 237.

অন-অন (Sh. অন-অন, Kh. ২-২ন), that, II, 7, 15 (অন-অন); 230, 232, 233, 240.

অ-অন, see অ-অন.

অ (Sh. অন), to take, 235; অ-অন, to take-possess, to fetch, I, 2; collect, I, 5; অ-অন, to fetch and give, I, 2; অ-অন, to take and eat (or drink), I, 5; অ-অন-অন, to take and have, to make (me thy servant), I, 20; অ-অন, to take and come, to bring, I, 26; II, 5; অ-অন, to take a female, to marry, 225; অ-অন, to buy, 240; sometimes spelt অ-অন, as in অন-�ন.

অন-অন (Sh. অন-অন), an uncle, the younger brother of a father.

বে, why ?, 94; বে-বে, (why in front), and, I, 30, 31, 34, 37, 39, 42, 49, 54; শোণ বে (Kh. শোণ-বে), if, I, 13; II, 6, 13, বে-বে (Kh. বে-বে), but, I, 22; II, 16; 96 (with ত-অন, pr ত-অন, as an alternative spelling).

বে (Sh. বে), a father, four cubits, III, 8

বে (Kh. and Sh. বে), to say; বে, he said, I, 15, 24 (বে), he says, II, 17; বে-বে, worthy to be called, I, 20; বে-বে (বে-বে), am not worthy to be called, I, 25; বে (বে-বে-বে), very-called-good, that which is called very good, the best, I, 37; বে-বে-বে, said to him, I, 37; বে-বে, said, I, 80; বে-বে, said অন-অন, on the day referred to, II, 5; বে-বে-বে, they said, II, 15.
boi (Kh. and Sh. woñ), to place; boi-soñ, put (imperative), 227; boi châm doñ, place (me) together with (thy servant), I, 21; kea-bat, to lay by, store, I, 16; chi-ráp-cháp-kháp-bat, jewel-bind-pearl-round-place, a finger-ring, I, 23; khâm-bat-soñ, bind (imperative), 236; boi, watching, taking care of, II, 4; boi, on; khâm-bat-men, on his body, I, 27; boi-tong, on back, after, II, 7.

boñ (Sh. wak or wak, to announce), to mean, I, 33; to speak, tell (H.).

bôm (Kh., Sh. and Siamese wot), a day, I, 5; III, 9; the sun, 62; kâm-kâm-bôm, every time every day, always, I, 61; frequently, II, 8; bôm-bôm, the said day, on the day referred to, II, 6; tôm-tôm, sun fall, sunset, II, 7.

bôd (Kh. mêm, Sh. mêm, mâm, Siamese bôn), a village; kôm mêm-bôd, that country village, in that land, I, 9; bôn-châm, of (belonging to) the village, 241.

bông, a harlot, I, 49; bôn-mai-bông, person-female-harlot, I, 7.

bôs (Sh. wot or wot), a young unmarried man; bôs-kâm-bôs, servant male young-man, a servant, I, 36.

boi (Kh. and Sh. mil), a leaf (H.).

bôw (bow), negative particle, I, 40, 44, 65; II, 1; III, 11; khâm-bam-bam nok nok, after not day now many very, after a few days, I, 4; plural-bam, anyone-no, no one, I, 14; the negative verb substantive is bôw-mêm, am-not.

I, 19, 21; of bô-kâm-bôs.

bôk (Kh. and Sh. wák), a flower (H.).

boi, to serve; bôk-bol-i, (I) do-serve-am, I am serving, I, 43.

bô, not (H.).

bô-kâm-bôs, no, 99; bô-kâm means 'yes'.

châm (Siamese châm; the Shan is boñ), bad, 129, 131; nôb-châm, alas, 100.

châm, and, 35; usually as a copula between phrases; in such cases it most often precedes the second member, as in I, 7, 11, 21 bis. 23, 29, 31, 33, 14, 17; 236; sometimes used elsewhere in the second member, as if it were an expletive, as in, I, 27 (end of sentence), 35 (suffixed to second of two words); II, 3, (second word), 5 (ditto), 6 (end of clause); 9 (penultimate word), 11 (second word), 15 (written châm, middle of clause, preceding verb); may be best translated 'also' in I, 62 (penultimate); II, 7 (châm, penultimate), 16, (châm, middle of sentence), châm . . . . . . châm, both . . . . . . and, the word being placed at the end of each clause, I, 16, 17, 18, 19, 23; in I, 30, we have men châm wai-dat, châm-mÂ£ dat châm, 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 châm.

châm, said to mean 'swift' in the compound khâm-mät-châm, quickly come swift, etc., as soon as, I, 47. The same word is repeated in the same sentence after the verb, apparently pleonastically; khâm-mät-châm i-ñi wak man mät-thâm-châm, as soon as this thy son arrived; in Kh and châm means 'soon'; possibly the second châm is the same as the Sh. châm, the sign of the conjunctive particle (having arrived). Compare, however, châm, the particle of present time.

châm, in kâm-châm, how many?, 223. Cf. châm.
chăm, in bến-chăm, cf or belonging to a village (bến), 2d.

chăm (Sh. châm, to be near), vicinity, company; các-chăm, joined with, living with; living with, living with I, II, 21; đối châm, together with, I, 46, preceding the noun it governs.

chăm (Sh. the same), a layer, a fold; lê-chôm, manifold, III, 3. Evidently the same as châm in bến-châm above. In the third specimen final s is regularly written ș. Cf. kôm.

châng, 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-nêt, now, I, 31.

chàng (Kh. kâ-châm), a conditional particle, used to denote the apposition of a conditional sentence, with chàng-bô, if, I, 13; chủ-chàng-nêt, because, therefore, see chû.

chàng (Kh. and Sh. the same), an umbrella; mi chàng, to do umbrella, to be a king.

cháp, said to mean 'pure' in chî-ráp-cháp-bìêt-bôl, a finger-ring, I, 28, see chî.

The Kh. and Sh., however, for a finger-ring in lê-k-cháp, which is borrowed direct from Burmese.

châu (Sh. châm), a master, owner, II, 4; III, 4.

châu, in ex-châu, an uncle, 225, see exa.

châu (Kh. and Sh. lê-châu, Siamese châu), mind, heart, I, 18, 40; vâl(y)-châu-plâng, gladness mind clear, i.e., he would fain, I, 13; hêt-môn hêt-khımı û châu koi, have (û-koi) replaced in heart (châu), I, 33.

chê, cold (H.). (Hodgson writes this khez.)

kông, handsome (H.). (Hodgson writes this khez.)

chì, a jewel, precious stone; chì-ráp-cháp-không-bai (Kh. and Sh. lê-k-cháp), jewel bind, pure round place, a finger-ring, I, 28.

chì (pronounced chêt) (Kh., Sh. and Siamese the same), amomum, saven.

chû (Kh. the same), a name; II, 19; 229.

chû, a measure of length, a gôjê, or legne, III, 8.

chû-chàng-nêt, because, I, 29, 35, 36; therefore, I, 30; the component parts are said to be chû, a long time; chàng, a scale; nêt, now. There is a word chûng used as a conditional particle.

chûm (borrowed word), a kiss, I, 24.

chût, little (H.).

di, to strike (H.).

dâi (Kh. dăi, Sh. di), to get, obtain, I, 31, 38, 66; to possess, I, I, 2, 18, 51; III, 6, 11; to be compelled, obliged, to have to do a thing; dâi-jau-pai, was obliged to go, II, 5; very common as the second member of a compound verb, e.g., tài-dài, to fetch, I, 2; to collect, I, 5; tài-ráp-dài, to take blind have to make (a person a servant), I, 29; haí-dài, to give out and out, I, 14, 49; tài-dài, actively, to lose, I, 7, 48; III, 2; passively, to be lost, I, 30, 54; this compound also means 'to die'; lê-dài, to see get, to seem, appear, I, 62; in the last example it forms a potential compound, and is the regular auxiliary for that purpose.
déan (Kh. nám, Siamese dóm), block (II.).
déng (Kh. hû wîng), the nose, 34.
doa (Kh. nas, Sh. len, Siamese doa), a star, 64.
dâ (a corruption of dêan), a god, III, 11.
dêng (pronounced dêng) (Kh. the same), red (II.).
dì (Kh. vé, Sh. 5, Siamese dì), good, I, 52, 132; hân dì pha lêng, person good male one, a good man, 119-127; bái dì mî diêng, a good woman, 128, 130; dêp-dì, alive and well, I, 15, 34, 54; khôi (khâu) dì hâi, better than, 135; khôi dì nam, khôi dì nâm nâm, or khôi dì bìng nâm, best, 134; khôi = more; hâi = from; nâm = many; têng = all; khôi (khâu) bái dì, very called good, best, I, 27; khôi dì, very well, in very good health, I, 89.
dón (Sh. len, Siamese dôn), the earth, ground, III, 1, 20; uô-dón, a field, I, 33; lâp-dón, an island, III, 2.
dîp (Kh. wîp, Sh. lêp), alive, I, 15, 30, 54.
dê (dèi) (Kh. lê), hot, I, 40; pressure; dê klêng têng, pressure within belly, hunger, I, 17.
dôi (Kh. nô, Sh. lô), a hill, a mountain, 229
dôô (Sh. lôô), with, together with; dôô bêng lêm, with harlots, I, 48; hau doô with me, I, 50; bêng doô-kâm, began to be with harlots, I, 7; châm-dôô kun-phà-lêng, joined with a man, living with a man, I, 11; khôi-kê bai châm-dôô, place amongst servants, I, 31; doi châm hau kun-rh-tài, with my friends, I, 66.
dû (Sh. tô), to look beheld, hân-dû, to look carefully, thoroughly, II, 8; both words mean ‘to see’ or ‘look’.
dâm (Kh. nâm or lâm, Sh. len, Siamese dôn), the moon, 63.
hà (Kh. sh. and Siamese the same), five, 5; hâ ship, fifty, 72.
hô, see não.
hôi (Kh. and Sh. the same), to weep; rûng-hôi (Sh. hạng-hôi), to cry out, scream, II, 18.
hôn (Kh. the same, Siamese houn), to see; Past, hôn-jen, saw, I, 23, II, 11, 18; hau mû hôn man jen, I did not see her, II, 12; po-hù hûn, I went to see, II, 6; mû-jen hûn, I came to see, II, 18; hôn-dôi, to appear, see dôi, hâu-dû, to look carefully, see dû.
hôi, that (adjective); hôi mûng-bôa, in that country, I, 9; hôi mûng-man, of that country, I, 11; hôi hun-phû, that man, I, 11.
hôi (Kh. and Northern Sh. hôi, Southern Sh. pân), to give; Imperative, hôi, I, 2; II, 234; Past, hôi, he gave, I, 12, 26, 45; III, 11; hôi . . . jen, gave, I, 38; Phùp hôi-dôi . . , jen-o, had given out and out, I, 49; phôi-kâm lêng-hôi-dôi, no one gave, I, 14; phôi-kâm hôi, to give an order, I, 13, 20. Commonly used as a causal prefix, (as also in Kh., cf. Sh, hê). Thus, hôi-at-kâm-hôi, came to eat and drink continually, pasture, I, 12; so I, 14, mû hôi-at-kâm-hôi, fed the same.
hôn (hông) in shôi-long, to use, to exert force. The members of the compound are said to have no meaning separately. II, 4; see shôi-hông. 
TÀI GROUP

kít [Kh. and Sh. kít (kèt)]. In Kh. usually written kít, to do, III, 1; kít-mán kí-t-kít, to do merciment, to do playing, to rejoice, I, 20 (1st pl. imperat.). 31 (plup. with jëw-a), 38 (verbal noun), 46 (potential with pítá), 52 (perf. with é . . . kóí): kít-kít-so (I) am doing service; I, 28; kít-chang, to do umbrella, to bear an umbrella be a king III, 14.

kít (Kh. and Sh. sôk), Sh. also vvô, Siamese wàûû), an animal of the ox species; kít-thlh, a bull, 142; kít-me, a cow, 148. Of. II, 2, 3, 5, 6, 8. It will be seen from II, 3 and from 69 that the suffix of gender is sometimes omitted.

hùng (Kh. and Sh. shêng), a noise, sound, I, 38.

hông, thin, not fat (HII).

hup (Sh. the same), to gather together, to collect; hup-kít, to collect and place, to store up, save up, lay by, I, 18.

ip (Kh. and Sh. èp), to be famished; ták-up-ták, become famished, misery, famine, I, 9.

tí-ti, this (adjective). Always precedes the word which it qualifies. I, 28, 97, 58; II, 1; 223, 226, 237, 238. Applies to both animate and inanimate objects. The word is explained as t, one; t, is 1.

ták, translated ‘great’ in I, 42. The phrase is phòu ták, in great sorrow; possibly really an intensive doublet, and ták, means ‘poor’, ‘unhappy’. Of. Sh. yák.

ták, to be lt, worthy, I, 20, 25

ján (Sh. yém), to ask, demand, beg for; ján-kít, to ask wish, (I) ask that, I, 2.

jông (Kh. and Sh. yón), to be, exist; jông-lít-lít, be give possess, (no one) given, I, 14; more usually súng, q.v.

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

jên, very, in of jên, very good, I, 52. In Sh. jên is an assertive suffix.

jên (Sh. yêm), to be distant, far; mông jên, a distant country, I, 2; jên, far, 30.

jên (Kh. and Sh. the same), a fibre, filament; jên-kên, a spider’s thread, III, 7, 15.

jê, first, beginning; jê-má, beginning-time, III, 1.

jên (Sh. the same), to be quick, skill; jên-kên, still skill(?), III, 5.

jê (Sh. jê cf. sô), to stay, abide, dwell, III, 9; imperat. jê, I, 41; pres. jê, 232; perf. jê-kê, I, 51.

jên, a pattern, III, 18.

kà (Kh. and Northern Sh. kà, Southern Sh. kàt), to go, 77; past, kà-kà, II, 5; written kë in I, 18. Often compounded as a doublet with pài, to go; thus, pài-kà-ta, will go along, I, 18; pài-kà-kà . . . jê, went along, I, 31; pài-kà-kà, went along, II, 7; like mât, when appended to another verb, it usually gives the meaning of progression.

kà (Kh. and Sh. the same), a crow (IIV).

kê, suffix of past tense. Written kë in I, 11. The same suffix is used in Khâm. kà (Kh. and Sh. the same) (sometimes written kà), prep, at; kà-mêng, at back, behind, after, I, 6 (written kë); II, kà nài, at this, now, I, 17; kà-me, at below, under, 290.
kh (Khm. and Sh., the same), to be sufficient, as much as,—only used in composition; khă-šing, the same as shăng, what?, I, 36, 43 (written k̄h); 93, 220. The compound is explained as khă, measure, and shăng, know. As adjectives, all (so Sh.): tāng-khă, all all, all, III, 4, written tāng-k̄h in III, 13.

kh, often written for khă, q.v.

kh (Khm. and Sh. k̄h), to dance, I, 35.

k̄hă (borrowed word), a magistrate’s court, catcherry, II, 17.

kat (Khm. and Sh., the same, Siamese khāt), a few, I, 72.

kai, in pā-kai, an elder brother, I, 3; pā, by itself, means the same. Cf. ai in phā-ai.

kān (Southern Sh. kān, Northern Sh. kān), a place; hence, kān-pā, place side, i.e., towards; mān kān-pā, towards her, II, 12; mā-kān-mā, before place time, hence, as usual, II, 8.

kān (Khm. the same), a suffix denoting mutuality, as in pā-kān, mutually accompanied, copulated, I, 7; cf. rāng-kān, to consult.

kās, to begin; pān-kās . . . jūn, began to divide, I, 3; dōjūn-kās, began to be with, I, 7; rāk-kās, began to love, felt compassion, I, 23; khām-kān-pās, began to kiss, I, 24, kān-kās-tō, fear began feel, became frightened, II, 18; kān-kān-pā, to begin to cut.

kān (Sh. the same), a hard mass, a block; kān phēn, a mass of rock, III, 16.

kāng, in kāng-to, to bring (a thing) into, or keep it in subjection; (?) to collect (cf. Sh. khāng), III, 6.

kāi (Khm. and Sh. the same), a market, bazaar; kāi-kām (khm), a shopkeeper, 241.

kāi (Sh. the same), to embrace; Past, kāi, with jūn supplied from the following clause, embraced, I, 23.

kām, farmer, previous, II, 4.

kān (Khm. and Sh. the same), numeral, nine, 9.

kān, often written kān (Khm. and Sh., the same, Siamese kān), pronoun, 'I,' 14—16. Nominative, kān-kā (bis), 19 (bis), 24, 26, 43, 44, 46; II, 0; 206; Acc., kā, I, 20; II, 18; Dative, kān, I, 46; general oblique form, kān-mā, II, 4 (by me watching was done); in kān-mā, before me, 239; Genitive, following governing noun, po kān, my father, I, 18, 238; proceeding governing noun, I, 15, 46, 51; II, 2, 6, 8, 225. The plural is rān, we, q. v.

kān (Khm. and Sh. khám-kān), a spider, III, 7, 15.

kē crooked (H.).

kē, see kēi.

kēs (Khm., Sh. and Siamese the same), a slip; with lik or tiung the word usually means a paid servant; kē-lik, a male servant, I, 15, 21, 36; kē-tiung, a female servant, I, 16; lik-kē (Khm. lēk-kē), a boy, 54, 239.

kē, the hand (H.).

kē, to cut; doublet, khā-phaēn, cut out, to cut; with kēś, to begin, we have khā-kēm-phēn-kēś, to begin to cut.

khā-kēi, division-division, in every division, everywhere, III, 5.

khām (Khm. and Sh. the same, Siamese khāng-khān), evening, twilight, II, 11.

khām (Khm. and Sh. the same), gold, I, 49; III, 19; 35.

khām, in khām-kūla (the members of the compound have no meaning), a servant; plural, khām khām-kūla, I, 26.
IHPUM

TAI GROUP

khám (Kh. and Northern Sh., khém, Southern Sh. kówn), (written k̀hàm in III, 17, 15, 16), word, speech, language, I, 36; làt khám, said a word, said, I, 2, 18, 43; II, 10; phán-khám, order-word, an order, I, 12, 26; them-khám-ro, ask word know, enquired, I, 36; sho-khám, complaint word, complaint, II, 1; khám-me-lam, word come speak, a pleonasm for khám, word, I, 44.
khám, the same as khám, a word. khán-to is translated 'by word only', III, 7, 18, 18.
khán (Kh. and Sh the same), price, 292; khán-sù, . . . aé, price buy.
. . . taken, (you) bought (that), 240.
khám (Kh. and Sh the same), quick; khán m̀a okhám, quick come swiftly, hence as soon as, I, 47. In Kh. m̀a okhám means 'soon'.
khám (Sh. the same), a cudgel, staff, stick, tòng-khám, with a cudgel, po tòng-khám, to beat with a cudgel, to beat severely, 223.
khàng m̀a (Kh. the same, Siamese khàng-m̀a), before, in presence of, 90.
kháp (Sh. the same), a circle, ring; round, arround, in chi-ràp-chàp-kháp-loi, jewel bind pure round place, a finger-ring, I, 28.
khát (Sh the same), to tie a knot; khát-bài-sù, bind (Imperat), 336; khát-fon, seized, II, 14.
khaut or m̀an-khaut (so Kh. and Sh., Siamese khow), the plural of the third personal pronoun; Num. khaut, I, 31; II, 14, 15; m̀an-khaut, 161, etc.; Acc. khaut, I, 51; to them, khaut, I, 38; as a demonstrative pronoun, khaut trù, those ruppes, 235; regularly used as a prefix to indicate the plural, I, 26, 36; 166, etc.; 140, etc.; 229.
khaut (Kh. and Sh the same), to enter; Perf. khaut-tù, has entered, I, 8; m̀a-khaut, come and enter, entered, I, 40; Imperat. khaut, enter, I, 31. Used as a post-or preposition, in, on, m̀o, au-khaut, into a field, I, 12; bin khaut, on foot, I, 28, khaut shùm, into the compound, II, 8, 10; khaut wùi, in hand, I, 11; khaut kàchàr, in the cutcherry, II, 17; khaut õ-màn rùm, in that house, 230. Cf. chào.
khaut (Kh., Sh. and Siamese the same), rice; Acc. khaut, I, 16; hàp khaut, husk of rice, I, 14.
khán (Kh., Sh. and Siamese the same), a horn (H.).
khát, see khát.
khát (pronouned khent), to remain, III, 12, 22.
khú, see khúù.
lào (Kh. and Sh. khá), the neck, I, 28 (accusative).
làkh (Kh. k̀hàd), a buffalo (H.).
làk (Kh. and Sh. khài), an egg, III, 19; house, Brahmi, III, 10.
làkràng (Kh. and Sh. khàng), property, goods. In contrastination to ling, làkràng means 'large property', and ling 'small things and domestic animals', hence làkràng-ling (Sh. khàng-ling) means 'property generally', 'goods and chattels', I, 2, 4, 5, 7, 8, 48, 51; II, 1; làkràng shà, your property, yours, 28; làkràng m̀a, his property, his, 28.
làkràng (Sh khàng), the body; làkràng hát m̀a, on his body, I, 27.
làkràng or khà (Kh. and Sh. khán), a tooth, 37.
āhom.

khrin, yes, 98; hū khrin, no, 99.

khō (Kh. and Sh. kō), to laugh (II.).

khrama (cf. Sh. khrama, a hole in the ground), in iūn nâm-khrama (abl.), from the well, 237.

khram (Kh. and Sh. khram), better.

khram (Kh. and Sh. khrama), to divide or distribute equally, in phā-khram-bang (Kh. phā-khrama-bang), divide equally middle, a half, 232.

khram (compare Sh. kām, to be benumbed from cold), Fred, III, 2. The Ahom text has clearly khram (i.e., khrung), but Major Jenkins transliterates krama.

khisa (Sh. khisā, to second), to arise; 烝khisa, will arise, I, 17; khisa (with jau supplied from the following sentence, connected by chana), arose, I, 21; to stand up, 82.

khīn, in hit-nān hit-khīn, which is an intensive doublet of hit-nān, the whole meaning 'doing-noxious doing-playing', i.e., 'rejoicing'; 1st pers. pl. imperat., I, 29; Prop. with jau-o, I, 31; Genitive, governed by hung, sound, I, 35; Potential, with ān, I, 40; Perf., with v-hōi, I, 52.

khō (also written khōt) (pronounced khōt) (Kh. and Sh. the same), to be better; hence, very well, I, 30 (khōt); much, II, 4 (khōt). Used to form the comparative degree, thus, khōtā dhī, better. The thing with which the comparison is made is put in the ablative by prefixing tuk. The superlative is formed with the ablative of aâm-nān, many many, or of tām-nān, all many; thus, khōtā dhī tuk nān nān-nām or khōtā dhī tuk tām-nām, better than very many, better than all, best; see 133-137; khōtā krama tuk nām nām-nām, taller than his sister, 231.

khu (Kh. and Sh. khep-hu), a shoe (cast), I, 28.

kō (Kh. the same), how much? how many? ḍh thau, how old? 221; ḍh skai, how far?, 222; ḍh chōm, how many?, 223.

kōn (pronounced kōm), in kāl-kōm, a shopkeeper, 241; kōm is a 'market'. I have failed to trace the meaning of kōm.

kōn (Kh. and Sh. the same; but in these languages kōn means both 'to eat' and 'to drink'. In Ahom kōn is 'to eat', and kōm (pronounced kōma or kōm) is 'to drink', i.e., to eat, I, 19; (let us) eat, I, 29; ate, I, 48; kōn-jau-o had eaten, I, 9; aī-kōm, took and ate, hence, drunk, I, 6 (see kōm) is said to be the same as kōn), kōm-kōm-kōm, ceased to eat and drink, I, 14; kōm-kā-kōm-kōm, cease to continue to eat and drink, pasture (imperat.), I, 13; kōm-nā-kōm, (?) person field eat, a cultivator, 56.

kōn, in ngā-lōu-kōn, ever, at any time, I, 45. The separate members of the compound are said to have no meaning.

kōn (pronounced kōn) (Sh. kōn), intensive particle; kōn-kā-kōn, very called good, called very good, the best, I, 27.

kōmp (Sh. the same), husk or chaff; kōmp khau, chaff of rice, I, 14.

kōm, a plot, in se-kōm, a field-plot, I, 12.

kōn (Kh. kōn, Stamoso kōn), near, not far, nearly, almost, 87.

kōn (Stamoso the same), round (H.).

kōn (Kh. and Sh. kōn), middle, between, III, 12, 22; kōn-kā-kōn, between the two (brothers), I, 8, 14; kān kān, in the belly, I, 17; phā-khrama-bang, a half, 232, see khrama.
TAI GROUP.

Mien, see Khian.

Khian (pronounced kien or kian) (Kh. and Sh. kien), to drink, as opposed to kia, to eat; kia-khian, to eat and drink; for examples, see kia.

Khian, see khian.

Kreum, brightnes, III, 21.

ko, suffix of the nominative case, as in ran-ko, I, in I, 17 (bis), 19 (bis), 24, 25, 45, 44, 46; II, 6; 305; ran-ko, we, I, 52; maw-ko, thou, I, 29, 45, 49, 50; maw-ko, he, I, 6, 8, 10 (bis), 13, 15, 21, 23, 24 (bis), 35, 37, 39 (bis), 40, 42, 50; go-maw-ko, the father, I, 41; go-maw-ko, the son, I, 26; go-ko, the son, 1, 48; ris-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 not, skum, and ohung. In Sh. ko means 'a person'.

ko (Kh. ko), and, also, even, 50. Used with sai to mean 'although'; e.g., II, 6, 12. In Kh. it is similarly used with the participle in sai.

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 ko-yoo, and the Sh. suffix yoo-yoo or prefix ho-yoo; di-d-d-koi, has become alive and well, I, 30, 54; di-koi, has been, was, I, 33; II, 1, 14; 223; doh di-d-koi, has got him in good health (deh-koi, has got), I, 39; han doh-koi, have not disobeyed, I, 44; jie-koi, have lived, I, 51; doh . . . koi, have possessed, I, 32; pin-koi, it happened, II, 9; go . . . koi, (I) have beaten, 223. The force is emphasized by adding ə, to be, as in doh-ə-koi, has entered, I, 3; maw-ə-koi, has come, I, 38; khon maw-ə-koi, has entered, I, 38; koi, have been rejoicing, I, 53; a past subjunctive is formed by adding ko to the future prefix t, and making the whole a suffix, as in han ə-ti-koi, I should be, 174.

kong, see khong.

ku (Kh. and Sh. the same), a distributive particle meaning 'each', 'every', as in kwa-ku kwa-ben, every time every day; always (I, 50), often (II, 5); kwa-ku maw, each time very, over and over again, II, 5.

kë in gyen-kë, which, I, 47; II, 2. The meaning of kë in this compound is lost. Kæ means 'a sofa', 'a chair', 'a long-necked earthen pot', 'to fear', 'to stare', 'fat'.

kë (Kh. and Sh. kë), to fear; kë-dë-ba, began to fear, II, 13.

këb, in khon-këb, see kham.

kës (pronounced, and often written, kes) (Kh. and Sh. the same), a person, a human being; këm-phu-lung, person male one, a man, I, 1, 11; 51; këm-wa, person female, a woman, I, 7; 52; këm-phring, person crowd, a number of people, persons, I, 10; kën-rin-lêt, person relation playmate, a friend, I, 46; t'ang-kës, all persons, everyone, II, 14; kën-rin-lêt, (?) person field cat, a cultivator; 58; këm dë phu-lung, person good male one, a good man, 140-147; kës dë mi-lung, a good woman, 128, 130; often used as a generic prefix or prefix with numerals in counting human beings, as above; so also këm-maw shëng-kës, son two persons, two sons, I, 1.
kun, 3 still, quiet, in jin-kun (III, 5).

ku, a layer, III, 3.

le (Kh. and Sh. the same), all; many, III, 17; used as a doublet of tâg in tâg-le, all, I, 4, 51, 43, 51; tâg-châm, manifold, III, 3.

lêh, in tâ-lêh, nevertheless.

lêk (Sh. the same), to steal: kaw hâm gâí-kâ lêk, I did not go to steal, II, 1; so, II, 17.

lêk, to transform, III, 7, 15.

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

lêng (Kh. and Sh. the same, Siamese lâng), the back, 43; sâ lêng mân, on his back, 227; kâ-lêng, behind, 91; kê-lêng hâm bâm nêm mên, after not many days, I, 4; hë-lêng bâm-bok, on back, i.e., after sunset, II, 7; lêng mân, after you, 239; pê lêng-lêng, again after back, and, thereupon, then, I, 10.

lêng (Kh. and Sh. the same), the jack-fruit tree. See sâk.

lêng, power, in â-lêng, wide power, God, 60.

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

lê (Kh. and Sh. the same), to say: lêt khâm, said word, said, I, 2; lêt khâm, say word, statement, I, 15; lêt-khâm-lâm, say word speak, see lâm, I, 18, 42.

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

lu (Sh. the same), a statement, II, 2; to address a person, say (usually to a superior); Pâ, khâm luâ-kâ, said words (to the police), II, 10; lêt-khâm- lâm (governed by tê in the preceding clause), will say word speak, will say, I, 18; lêt-khâm-lâm (written lêm), said, I, 42; khâm-mâ-lâm, word come say, a mere pleonasm for khâm, word, I, 44.

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

lu, in ma-lou-kâm, ever, at any time. The separate members of the compound are said to have no meaning.

le, in I, 42, incorrect for lu.

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

lêk, in lêlêk, a male paid servant, I, 16, 21, 80. Khê-lêng is 'a female paid servant', lêk meaning 'slave'. In Sh. a servant or slave is lêk, of which lêlêk is a synonym; in Sh. also means 'a servant', and lo-lêk, the subjects of a prince. Nêng is certainly a female suffix, and hence lêk is probably a male one. Cf. Kh. lêk-khê, child.

lêk, to tend, take care of; Imperat., lêk, I, 12; pê-lêk, graze-land, a shepherd, 50.

lêk-khê (Kh. lêk-khê), a child, 64, 239.

lim (pronounced lêm) (Kh. and Sh. the same) an arrow (II.).

lim (pronounced lêm) (Kh. the same), to run, 95.

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

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

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

lêp (Sh. the same; Kh. nêp), raw, unripe (II.).
leu (Sh. the same), to be ruined, tāc-ku, become diminished, I, 8; tāc-bu-tāc-puŋ, become diminished; become ruined, hence, spent, I, 8; kau-bu kau bu kau, I have not disobeyed, I, 44.

luk (Kh. and Sh. the same, Siamese ʣf), a child, son, I, 5; 222; Vou. luk ai, I, 50; Nom. luk-ko, I, 17; luk-mai, a son, I, 1, 30, 26, 30, 33; 35, 223, 225; Nom. luk-mān-ko, I, 34; luk-tīng, a daughter, 56, 119, etc.; luk-pī-tā, son your first-born, eldest son, I, 41; "son" is luk mān; "his son" is usually (226) mān luṃ, not luk mān, as we should expect.

luk, preparation of the ablative, 104, 109, 113, 118, 129, 127, 237, 240, 244, used in ablative of comparison (see lhū), 133, 136, luk-tīng, the same, II, 3; 292, 295.

lum (pronounced lüm) (Kh. and Sh. the same), air, wind (H.)
lum or lum (Northern Sh. lum, Southern Sh. lām), what comes last, after; lum-long, after behind, afterwards, I, 10. Tān-lām in 111, 9, see lum.

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

lōng (so in Kh. and Sh., Siamese ڠ), numerals, one, I, 45; 111, 19; 1; used as the indefinite article, a, a certain (following the noun qualified), I, 1, 11 36 38, 40; II, 3, 10, 11, 14; 101, etc., 188, etc., 290.

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

lep, in lép-dūn, an island, II, 2, 17

lāt (Kh. and Sh. the same), blood (H.).

lāt (Kh. the same), hot (H.).

mā, an azi, 74; Possibly this word should really be māj, a horse.

ma (Kh. mā, Sh. mā), negative particle, mā-khun-fuŋ, did not see, II, 12. In Kh. mā is used only in conditional and interrogative sentences.

māj (Kh. and Siamese mā, Sh. māj), to come, 50; Pres. māj, comes, 239; Imperat. māj, come, I, 28; Past. pāh-māj, come back, I, 34; ak māj, came outside, I, 41; II, 14; māj-fuŋ, came, II, 15; Past. māj-tū-koŋ, has come, I, 37. In the second specimen the root is uniformly, but wrongly, written māj. The word is frequent in compounds, thus, māj-ku, take come, having, Imperat., I, 26; (went) to fetch, I, 5; pāh-māj. . . . fang, went went came, went, I, 21; khām-māj-chām (quick come swiftly, etc., as soon as); māj-thing-chām, as soon as (thy son) arrived, I, 47; māj-thing arrived, I, 34; māj-thām, entered, I, 49; māj-mi, call come, entered, I, 41; māj . . . hā-fuŋ, come went, came, III, 10; khām-māj-long, word come say, a mere pleonasm for khām, word, I, 44; with regard to khām-māj-chām, above, of Kh. māj-chām, soon. Like hā, māj, when appended to another verb, usually gives the idea of progression.

mā (spoken with a long tone) (Kh. mā, Sh. mā, with an abrupt tone; Siamese mā), a horse, 68; mā-thāk, a male horse, 136, 140, mā-mā, a mare, 139, 141; mā māj long, on a horse, 230

mā (spoken with an abrupt tone) (Kh. and Sh. mā, with rising inflection, Siamese bhaa), a dog, 70; mā-thāk, a male dog, 145, 148; mā-mā, a bitch, 157, 149 mā-mā long, over, at any time, I, 45. The separate members of the compound are said to have no significance.

māj, preposition. This word is frequently used as a suffix to denote any case except the nominative; thus, bañ-māj-mā, of that country, I, 11; koñ-māj,
by me, II, 4; an hau-maé, before me, 238; hau-maé pò-rí, I am best, literally, beats me, 201, 202, 203, 204; as a genitive, only as a genitive, absolute, as in hau-maé, mine; rem-maé, ours, 16, etc.

máí (Kh. and Sh. the same), wood, tree. III, 8.

mák (Kh. and Sh. the same), a fruit; má-k-wạng (Sh. má-k-múng), a mango, II, 17. The word is used before the name of any tree to denote its fruit; thus, má-k-lúng, jack-fruit.

mín (Kh. and Sh. the same); Siamese món, used only contemptuously, the plural form, khos, being used as a respectuous singular), pron., he (26), she (II, 4, 13), it (I, 52). The plural is khos or món-khos, q.v. Nom., món (he) I, 13, 15, 50; I, 10; III, 15; 105, etc., 220, 230; (she) II, 13 (his); (it) I, 52; món-lo, I, 6, 8, 10 (his), 13, 15, 21, 22, 34 (his), 35, 37, 39 (this), 40, 42; in I, 1, món, 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., món (him) I, 22, 29; III, 11; 236; (her) II, 12; Dat., (gave) to him, I, 12, 49; 231; (gave) to her, I, 18, 50; món hán-pái, towards his, II, 19, luk-khun món, from him, 235. The Genitive absolute is món-maé, 23; the dependent genitive usually follows the noun which governs it; thus, po-núm món, his father, II, 25; luk-maén-mon món, his son, I, 34; khun món, his compound, I, 8; kring bei món, on his body, I, 27; má-k-wạng món, his mango-fruit, II, 17; sometimes it precedes, as in má-k teuk, his son (to distinguish from láh-mun, sun), 228; món rún, (at) his house, II, 2; má-k phau, her owner, I, 4; lát món rún, to his house, II, 6; món thài näng-tieng, his grown up younger sister, II, 9; món mung, the younger sister, II, 10; món mung-mán. . .
mín näng tíng, his brother . . . his sister, 231.

mín, a pleonastic particle, said to give the idea of respect, added to male nouns of relationship. The corresponding feminine word is sóng (231); po-mán, a father, I, 2, 3, 15, 22, 23, 26, 38 (nói po-mán, thy father), 41, 42; mài rõi-nung, thy younger brother, I, 37; món nùng-mun, his brother, 231; lµk-máñ, a son, I, 1, 20, 24, 26, 30, 33; 55, 233, 235

mín, Brahmí, III, 19.

móng, in má-k-mụng, a mango, see mák.

mú (Kh. and Sh. the same; Siamese mụng), (also written mún, 30), the pronoun of the second person. The plural is múi, q.v. Nom., múi, thou, I, 3, 21; 20, 167, etc., 240; múi-kó, I, 20, 32, 49, 51; múi nán-maé, in thy presence, I, 19, 25; lóng múi, behind thee, 230; the genitive usually follows the governing word, as in lóng-maé múi, thy son, I, 20 (also múi lúd-maé, see below); phán múi, thy order, I, 43; lóng múi, thy son, I, 47; núng múi, thy younger brother, I, 53; po múi, thy father, 223; sometimes it precedes, as in múi lúd-maé (see above), thy son, I, 20; múi núng múi, thy younger brother, I, 37; món po-múi, thy father, I, 38; múi lóng-lúi khám, all thy gold, I, 48; múi chi, thy name, 226; the Dat. is múi, I, 43 (am doing service) to thee.

mú (Kh. and Sh. the same; Siamese mú), a mother, 48; feminine suffix used with irrational animals, the corresponding masculine suffix being núa: hú-mú, a cow, II, 2, 5, 7, 9; 143, 146; núa-mú, a mare, 139, 141; núa-mú, a bitch, 127, 149; po-núu-mú, a she goat, 151; tía-nụu-mú, a she deer, 154.
Tai Group.

mai, a feminine suffix (like ṣha) used with human beings, the corresponding masculine suffix being pē ; kāw-mai, person female, a woman, I, 7; 52; kēn dē ma, a good woman, 138, 136 ; cē mē, to take a woman, to marry, he married to, 235.

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

māi, see mūn.

mūn, mūn (Kh. and Sh. mūn, Siamese mōu), a cat, 71.

mōn-mōng, in mōḥ-mōn-mōng, a mango, see mān.

mōn, a camel, 75.

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

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

mī (Sh. the same), time, I, 48; III, 9; hō-māi hō-bâm, every time every day always (I, 50), often (II, 5); hō-māi māi, each time many, over and over again, II, 5; nā-kām-mē, before place time, as usual, II, 8; mā-zān, time this then, II, 9; jā-māi, beginning-time, in the beginning, III, 1.

mūn (Sh. mūn), to be happy, rejoice; khan mūn (pl.) rejoicings, I, 36; kān-mūn, rejoicing, see bōt.

mūn (Sh. the same), past time; pā mū mēn, year time past-time, for (how many) years, I, 43.

mūn (mū nō) (Sh. the same), first, III, 6.

mōn (Kh. and Sh. the same), a country, III, 3, 8, 13, 16; pō mōn, foreign country, I, 3; kēt mōn-bâm, in that country village, in that land, I, 9; hōn-phâ-lām hōl mōng-mal, a man of that country, I, II.

mē (Kh. and Sh. the same), the face, countenance; adv., before; ān-mē, before the face, before; mē ān-mē, before the nose. I, 19, 25; nā-kām-mē, before (previous) place time, as usual, II, 8; kōhng-mē, before, in the presence of, 30.

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

mē (Sh. the same), a field; nā-kēlp, a field-plot, I, 12; nā-bâm, field-land, field, I, 35; kim-bālm, a cultivator, see bīm, 52.

mē, a suffix of the future, used instead of the prefix ṭī, with pāts-lē, I, 18; said to be rare except with this verb. Probably the same as mē, before.

mē (Sh. the same), very, exceedingly; kmān-mē, many very, very many, I, 5.

mē, a forest, III, 6.

mōn (Sh. Kh. and Sh.), thus; ṭī-mōn, place this, now, I, 33; here, 222; pēk-nāng-mōn, on-account-of-this, in order that, I, 45, 52; mōn-mōn, time this, then, II, 9; today, 221; kōl-mōn, from this, then, thereon, II, 12; adv., here, now, I, 5, 54; III, 20; lō-mōn, at now, now, I, 17; phrae-nān, what now, when, I, 8, 15, 22; kōhng-bām-mōn, hence, I, 20, 38, 53; therefore, I, 40, see bū; chōn-mōn, now, I, 51; kōhng-pē mē mēn mē, what year time past-time now, for how many years, I, 43.

mōn, a particle signifying unexpectedness; pāt-nān-mōn, going unexpectedly, II, 12.

mūn (Kh., Sh. and Siamese the same), water, 66; mōn-bām, a water-pot, II, 11.
nām (Kh. and Sh. the same), many, I, 6; II, 5; nām or nām nām is used to form the superlative, 134, 137, see dk.

sām, false (of an accusation), II, 1.

rān (Kh. and Sh. the same), pronoun, that; ā-nām, that (subject), II, 7; 241; āu-wān khān, that word, II, 15; ā-nām hūn, that tree, 230; ā-nām khān, the prince of that, 233; ā-nām rūm, that house, 233; pā nām, on account of that, III, 13.

nām (Kh. and Sh. the same), to sleep (H.)
nāng for sāng (I, 20), see sāng.

nāng (Kh., Sh. and Siamese the same), to sit, III, 4, 11, 19; māng a, is sitting, 230.

sāng (Kh. and Sh. the same), adj. of what sort?; III, 12, 22; like that, III, 1; adv., as; pā-nām-nāi, on account of as this, in order that, I, 35.

sāng, a girl, II, 10; 131.

sāng (Kh., Sh., and Siamese the same), a man’s younger brother (I, 4, 52; 49) or sister; śāng-mān, a younger brother, I, 37; 231; sāng-śāng (I, 9; 231) or śāng-śāng (50), a younger sister; pā-sāng, a younger brother (J, 3); śāng-ciśān, an adult younger sister, II, 15, 16; 225

śāng (Kh. and Sh. śāng; also written jāng, I, 14, see jāng), to be, continue, 166—170; Prea, śāng (the saddle) is (in the house), 236; used as a particle to denote continuance, sūrūp-darśāng, take hold passes continue, keep, retain (imperat.), (here wrongly written nāng), I, 20

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

ngā (Kh. ngām, cleft, in pe-ngā, a goat, 130; in Sh. pe-ngām is ‘a he-goat’.

ngāk (Kh. and Sh. the same), crooked (H.).

ngāw (Kh. and Sh. the same), light, brilliancy, III, 31.

ngū, in tā-nge, a deer, 153—155

ngū, the younger, in tā-nge, a younger child, I, 1, 5.

ngūn (Sh. the same), to hear; ngūn, he heard, I, 35

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

nū, far, distant, I, 22; 224.

nūk, in nūk-sūk, else, 100

nūn (Kh. nūn, Sh. mūn), a finger; nūn, on (his) finger, I, 28.

nū or nū (Kh. and Sh. nū), above, on; nū-rū, above the head, against, I, 19, 25;

nū, on the tree, II, 13; nū wūn, on his book, 237; nū déi, on the
top of a hill, 229; nū māk-tūng, on a horse, 230

nūt (Sh. the same), small; ā-nūt rūn nāi, that small house, 233.

nū, see nū.

nūk (Kh. and Sh. the same, Siamese nūk), a bird, 76; nūk-tūk, a dove.

nūng (Kh. and Sh. the same), to put on (clothes); nūng-hūng, put on (clothes, etc.) (imperat.), I, 27 (bša), 28

nūng (Kh., Sh., and Siamese jāng), a female, a woman, 53; used as a suffix or prefix denoting sex of human beings; the corresponding masculine suffix is mān (Kh. and Sh. chek), or ḍh; ḍhā-nūng, a female servant, I, 16; nūng-hūng, I, 9; 231 or nūng-nūng, 50, a sister; lūk-hūng, a daughter, 86, 110—118.

ngū-chā, an ant (H.).
e, added to "fat", to make the suffix of the pluperfect, I, 9, 32, 49; II, 4; 193; added to the present participle in "sha", makes a past participle, "pat-sła", going; "pat-shi-kē", gone, 219.

e (cf. Sh. "hā"), sign of interrogation, I, 37.

i, a particle signifying continuance; kā-sā-kā-hān, 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.

os, sweet (H.).

pe (Sh. the same), a side; kām-ō, place-side, towards, II, 13.

pē, to graze; Pres. Def., "pe-dā" is grazing, 229; "pe-ūk", graze land, a shepherd, 59.

pē (Sh. the same), to accompany; "pē-kān", accompanied mutually, had sexual intercourse with, I, 7.

pōi (Sh. and Siamese the same), to go, march, walk; Imperat. "pōi", 77, 238; Past. "pōi", II, 5; "pōi-kā", I, 5; II, I, 6, 17; "pōi-kā", I, 11; "pōi", I, 23; Participles, "pōi-sā-kā", going unexpectedly, II, 12; compounded with "śā", to go, usually with the idea of haste; Fut., "pōi-kā-nē", will go, I, 18; Past., "pōi-kā-mō"; "pōi-dā", went and came, went to, I, 21; "pā-i-hā", went, II, 7; "pā-i-kān", to run (H.).

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

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

pāl (Sh. the same), the mouth, 32.

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. "pān lek" means "what sort"?

Pān occurs in "pān-ke" (? what-each), which is used as a relative pronoun; e.g., I, 14, (the husks) which (he gave to the swine); "pān-ke hāk-ke", the son who (wasted thy substance), I, 47, hā-ke "pān-kā", the cow which (I bought), II, 2. Other meanings of "pān" are: "flax", "to divide", "to turn round", "to hold", "bloodless".

pānɡ (Sh. the same), to be ruined; tāk-pānɡ, become ruined, I, 9; tāk-ū tāk-pānɡ, spent, I, 8.

pē (Kh. and Sh. the same, Siamese "kpe"), a goat; "pē-nā", a goat, I, 15 (Sh. "pe-nā", a he-goat); "pē-nā thuk", a he-goat, 150; "pē-nā me", a she-goat, 151.

pēt, see "pē".

pēː (Kh. "kang-peː", Sh. "pēː", a covering, a waist-cloth, a cloud, the sky, heaven, I, 10, 25; III, 1, 4 (Kh. "pēː", a cloth), a garment, I, 27 (hun), "pēː-ku" (num.), God, III, 19; pēː, God, III, 7, 15, 18, 19.

pēː (Kh. and Sh. the same), to divide; "pēː-khān-khān-hān", half, 229, see "khrān".

pēː (Kh. and Sh. the same), a frost, I, 53, 49.

pēːm, an order, III, 11, "pēːm-khān-kān", to give order, word, to command, to order, I, 12, 20, "pēːm meː", thy order, I, 43.

pēːm (Kh. and Sh. the same), poor, poverty; "pēːm-pēːm", to feel aa poverty, to be poor, to be destitute, I, 10.

pēːm, sorrow; "pēːm-pēːm", in great sorrow, I, 42 (? connected with Sh. "pēːm", to suffer oppression).
phan, to cut; as doublet in khā-phan, cut out, to cut, see khā.
phan, near; pāng vān, near the house, I, 34.
phe (Sh. phē to spread out), to pervade, III, 30.
phē (Sh. the same), to err, am; Past, phēt, aimed, I, 19, 24.
pārā (Sh. pārā, a flat stone), a rock; kān pārā phēā, a mass of white rock, Mount Mōru, III, 16.
pārāi (Sh. pāré), to go, walk, 77; pārā-keit, went, II, 8; shāng pārāi-fjaw-shi, if (it) had gone, II, 9; pāréai, (used) to go, II, 4; pārāi — jau-koi, (I) have walked, 224.
pheāi (Kh. and Sh. phēāi), interrog. pron., who?, 99; kh-kēl pheāi, whose boy?, 239; lūk pērai, from whom?, 240; pheāi-kai, what now ?, when, I, 8, 15, 22; as an indef. pron., pheāi wā-kēy, a certain field, I, 12; pheāi kān-pērai, what multitude of persons, how many persons, I, 16; pheāi bāw, no one, I, 14; pheāi peāi, there was no one, III, 4; pārāi peāi, the same, III, 14.
pāi (Sh. pāi, Siamese pāi), a ghost (II, 14); a devil (61); an inferior deity, III, 11.
pērai (Sh. the same), to be many; used as a suffix to form the plural as kān pērai, persons, I, 16.
phēau (Kh. and Sh. phēau, Siamese phēau), hair, 39.
pērai (Kh. and Sh. phērai, a bee), a honey-comb, III, 12, 22.
phē (Kh. and Siamese the same, in Kh. phē 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 sē; phē-sā, here used as a generic word with a numeral, a man, I, 36; kān-phē, person male, a man, I, I, 11, 12; 51; kān di phē, person good male, a good man, 119—122; phē-sē lāk-mān, male elder son, the elder son, I, 33.
phē (Kh. and Sh. the same), to float; phē-phēau jau, he floated on misery, became indigent, I, 10.
phēphē (Kh. and Sh. the same), while, III, 16; dū phēphē uē, the saddle of the white horse, 226.
phē-rā-tyē, (Kh. and Sh. phē, of. Burmese, bu-tyē, pronounced phē) God, 60.
Cf. phē.
pē (Kh. and Sh. the same), a year; lāk-pē, son year first-born, eldest son, I, 41; kān-thōng pē mā mūn ni, what year time past-time now, for how many years, I, 43; rū-pē-sā, before year one, a year ago, II, 3; step peāi pē, eighteen years (old), II, 10.
pē (Kh. and Sh. the same, Siamese pē), an elder brother (I, 3, 4; 43) or sister; pē kai, elder brother, I, 3; pē-thēng, elder sister, 50.
pē (Kh. the same), fat (H.).
pē (Kh. phē), the car, 36.
pēā (Kh. and Sh. the same), to be, exist, become, III, 11, 19, 30; pēā, was, III, I, 7, 16, 18; pēā-jau, it was (suntuch), II, 7; pēā-koi, it happened, II, 9; used to form potential verbs; kān-kē jē pēā-sā, (thai) I may be able to rejoice, lit. "(that) I become to rejoice, I, 40; kān pēā-sā, I may be, 172; kān pēā-pā, I may strike, 194."
pêh (pr. pet) (Kh., Sh. and Siamese the same), eight, 8; sêp pêh, eighteen, 11, 10.
pêl (pr. pel) (Kh., Sh. and Siamese the same), a duck, 73.
plê (Sh. and Kh. pê, Siamese pêc), a fish (II).
plei, thus (II).
plêng, clear; (mâ-châi-plêng), gladness mind clear, his mind (would) have been glad and clear, he (would) flin, I, 13.
po (Kh. and Sh. the same), to strike, beat, 81; Imperat., po, 175; po-shí, 235; Particip., po-sâ, 177, 178; Pros., po, 179–181; Pros. Def., po-e, am striking, 191; Imperf., po-e-jaw, was striking, 192; Past, po-jaw, struck, 185–190; Perf., po-kol, have struck, 228; Hup., po-jaw-o, had struck, 193; Fut., ti-po, shall strike, 195–200; Potential, pin-po, can strike, 194; Past Conditional, ti-po-jaw, should strike, 201; Passive same as Active, 202–204; po-tai, to kill (H.).
po (Kh. po, Sh. po, Siamese bo, pronounced po;), a father, 47; Nom. po kwâ, my father, 233; Voc. po ro, I, 2, 18, 34; Dat., ri po, 103; ti po kwâ, (will go) to my father, I, 18; Abl. luu po, 104; Gen. po, 108; po mân rim, your father’s house, 223; Pl. kâw po, 106. Frequently takes the phonetic suffix mân; Nom. po-mân mân, his father, I, 23; mân po-mân, thy father, I, 38; po-mân-ko, I, 41; Dat. po-mân, I, 2, 42; ti po-mân, I, 22; Gen. kwâ po-mân-rii, my father’s house, I, 15.
poê (Sh. po or poê), to exceed, be more; hence, conj. and, moreover, I, I, 3, 4, 17, 19, 21, 24, 26, 27, 28; 223; again, I, 30, 54; III, 9, 58; poê-âm, and before, and, I, 25, 35, 51, 54; po-lin-lin, again after, and, moreover, I, 10.
pê (Kh. and Sh. the same), on account of; pê-kêng-mêi, on-account-of, as this, in order that, I, 45; (it is right) that, I, 52; pê-mân, on account of that, III, 13.
poem (Sh. the same), prop. beyond; pêm-mêng, beyond a country, a foreign country, I, 6.
pêm, world; ti pêm, place of world, world, III, 8, 17.
ru, much (II).
ri, in phê-ri-tê-rî, q.v.
rai (Kh. hai), to lose; rai-dai, lose possess, lose; rai-dai-jaw, lost, I, 7; rai-dai, lost, I, 45; II, 2; rai-dai, was lost, I, 38; rai-dai-jaw, was lost, I, 54.
rai (Sh. hai, Siamese râi), compassion, I, 23.
riem, rîm, deserted, confused, cease, Nom. rím ko, III, 1; râm, III, 13.
riem (Kh. and Sh. rîm, Siamese rîm), hot (II).
riâng (Kh. and Sh. râng), a tall, skeleton, rîng (Kh. and Sh. râng), to call out, shout; rîng, addressed, I, 41; rîng-hai-kû, showed out loudly, II, 12.
riìng (Sh. rîm), to uphold, sustain, III, 16.
riìng-kân, to consult; probably from riìng, to arrange (Sh. râng), and kûm, mutually.
riap (Sh. râp), to encircle, bind; on-rîap-dai-rîng, take bind possess continuus, take and keep (ma), male (me a servant), I, 20; chi-rîap-chép-khîp-bai, jewel bind pure round plus, a finger-ring, I, 28.
ree, in the air, unsupported, III, 12, 22.
râu (Kh. and Sh. hau, Siamese rau), we, the plural of hau, 1; Nom., rau-ho, I, 52; rau, 17; ours, rau-mai, 19.

ré, what? (H.).

rik (Sh. xĩk, Siamese rìk), to say, call; rik (he) called, summoned, I, 55; rik-mać, to call and come, to entreat; rīk rik-mać, addressed and entreated, I, 41, rik, a relation; ki-rík-baı, relations and playmates, friends, I, 40.

ring (Kh. and Sh. hing, pe. hengi), a thousand, III, 3, 10.

ro (Kh. and Sh. hō, Siamese huō), the head, 40; nō ro, on the head, against; phō nä-ro, against heaven, I, 10, 35; prop., before; rō pō hing, before year one, one year ago, II, 8.

rō, to know, III, 10, 11; khōm-hlōm-rō, ask word know, enquire, I, 36.

rō (Kh. and Sh. hō), a boat (II.).

rō (pronounced rō) (Kh., Sh. and Siamese hō), numeral, six, 6.

rūn (Kh. and Sh. lōn, Siamese rūa), a house, 67; rūn, in the house, I, 15, 43; 233, run, into the house, I, 40; mūn run, (in) his house, II, 2; hōn rūn, in the house, 236; hōn sō-nūn rūn, in that house, 233, phōng rūn, near the house, I, 54; rūn sō, outside the house, I, 41; rūn, to the house, II, 4; sū mūn rūn, to his house, II, 6.

rung, ripe (II.).

shāi (Kh. and Sh. hōi), far, 89; hōi-shāi, how far, 432; hōi-nīm, far distant, a long way, 224.

shāi (Kh. and Sh. the same), a rope; Instr., tōng shāi, (bind him) with a rope, 236.

shām (Kh. and Sh. the same, Siamese sām), numeral, three, 3

shàng or shāng-ā (Kh. and Sh. shàng or shāng-ā), conditional conjunction, if, II, 6 (shāng-ā), 5 (shāng); 97; with shāng in apposition, I, 13 (shāng-ā); shāng-ā, as if, II, 13; trō-shāng, interrog. neuter pronoun, what, I, 50, 93, 220; how many?, I, 43.

shāng (Kh. and Sh. the same, Siamese song), numeral, two; I, 3, 4; 2, 105, 114, 123; hōi-mūn shāng-hōa, sons two-persons, two sons, I, 1.

shāw (Kh. and Sh. shaw), a grown up young woman, II, 9, 13; hōi-shāw, harlot young woman, a harlot, I, 49; shāw-shāw, an adult younger sister, II, 15, 16; 225.

shāw (Kh. kōau, Sh. shaw), to enter; shāw-sō, to enter, has entered, was in, I, 33. See kōau.

shāw (Kh. and Sh. shaw, Siamese yō-sīp), numeral, twenty, 11.

shāw-hāng (pronounced hōng) (Kh. the same), to use, make use of; heı̇ shāw-hāng, I used watching, I used to watch, II, 4. The separate parts of the compound are not explained.

sā (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; tō-sā, dying, I, 17; tō-sā-sā, was dying, I, 50; pāi-sō-sā, going unexpectedly, II, 12; sāng-sī cī-sā, being, 170; having been, 171; pō-sī, heating, 177; having heated, 179; pāi-sā, going, 213; pāi-sā-k, gone (s is a particle of past time), 219; the indefinite force of the particle is well seen in phāng-jaw-sī (to see if the cow had gone, II, 9; shī-ko, although, II, 12.
shí, a particle optionally added to the imperative; hui-shí, put, 237; po-sáí, heat, 236; kái-bai-shí, bind, 236; téi náms shí, draw water (náms), 237.

shí (Kh. and Sh. the same, Siamese, sáí), numeral, four, 4.

shíng (pronounced shóng), a ray of light, III, 21.

shíp (Kh. and Sh. the same, Siamese sín), numeral, ten, 10; hú-shíp, five tens, fifty, 13; alóy-pét (pet), eighties, II, 10.

só, a complaint, II, 1, 2.

sóa, to wish; fán-sóa, ask wish, (l) ask that, I, 2.

só, in III, 2, seems to mean 'or'. Major Jenkins identified it with shá, wish.

shá (Kh. and Sh. sáá, Siamese sáá), pronoun of the second person plural, you, ye;
29-25; 160, sóa; húvng shá, your property.

shák (Kh. and Sh. the same), ripe (II).

shám (Kh. and Sh. the same), sour, acid (II).

shém (Kh. and Sh. the same), the ground round a house, a compound; shén show, into the compound, II, 8, 10.

shóng (Kh. and Sh. the same, Siamese sáíng), high, lofty, 133; káá shóng lú, higher than, 136; káá shóng náms náms, highest, 137.

shóng (Kh. and Sh. the same), to take away (II).

shóp (Kh. and Sh. the same), the mouth, 96; shóp-nu, to be silent (II).

tó, to feel; (hú-thám-tó), began to feel fear, II, 13.

tó, (Kh. Sh. and Siamese), the eye, 35.

tó, in phá-tó-lá-yó, q.v.

tó (Kh., Sh. and Siamese the same), to die, 33; tó-sáá, dying (participle used as present tense), I, 17; tó-shíjó, was dying, was dead, I, 30; tó-jó, died, I, 53; po-tó, to kill (II).

tó, a playmate, a companion, I, 47.

tó (Kh. and Sh. the same), near, 96.

tók, to become; tók-le tók-póng, become diminished, become ruined, hence, spent, I, 9; tók-ips-tók, become famine misery, I, 9.

tók, misery, I, 9, see preceding.

tók, to consider, III, 10.

tók, apparently a numeral suffix used with rupees; trí-góng-tók, rupees two places, two rupees, 232.

tóm (Kh. and Sh. the same), low, not high (II).

tóm (Sh. the same), a place; tó-bám, from, see lbú.

tóng (Kh. and Sh. the same), with, in company with, II, II; with, by means of; tóng bádón, (beet) with a mace, 236; tóng shói, (bind) with a rope, 236.

tóng (Kh. and Sh. the same), to put, place; wéng-tóng, the same; wéng-tóng (imperat.), place, I, 27 (bis), 28.

tóng (Kh. and Sh. the same), all, I, 5, 7, 8; II, 14; 13 (see á); tóng-tók, all all, all, I, 4, 49, 51; tóng-ló, all all, all, III, 4; tóng-kó, III, 13, the same.

tóng (Kh. and Sh. the same), a road; tóng sài, road distance, at a distance on the road, I, 29.

tóng (cf. Sh. tóng, to water, to pour water on), a pot; náms-tóng, a water-pot, II, 12.

tóng (Kh. and Sh. the same, Siamese tóang-noi), the belly, 43; thém tóng, to fill the belly, I, 14; tóng tóng, within the belly, I, 17.
ten, a bone (H.).

test (Kh. and Sh. the same), down, not up, III, 2; 88; ḫa-toṣ ḫa-mān ṭaḥa, under that tree, 230; ḫa-ṭhaḥ, bottom heaven, below and above, earth and heaven, III, 1.

tī (Sh. the same), set up, establish; he established, be; ḫa-ṭhaḥ, was, III, 3, 6, 8, 17.

thām (Kh. and Sh. the same), to ask, inquire; thām-thām-rō, ask word know, enquired, I, 36.

thau (Kh. and Sh. the same), to be old; ḫau, how old?, 221.

thīk (Kh. and Sh. the same), a male animal; a masculine suffix used with irrational animals, 183, 140, 142, 144, 146, 148, 150, 153.

thān, to fill; ḫāy-hā mān-hō thān ṭīg. if he could have filled his belly, I, 14.

thām (Kh. and Sh. the same), a jungle, forest, III, 5.

thān, very, I, 39.

thing (Kh. and Sh. the same), to arrive; mā-thāng, came arrival, arrived, I, 34, 37; although the root thing means 'arrival', it is never used without mā prefixed.

ti (Kh. and Northern Sh. the same, Siamese ḫa, Southern Sh. ḫa), a place, situation, III, 9, 17; ti-nect, place this, now, I, 28; a prefix used to form (1) the dative case, and (3) the future tense. Examples, (1) ti po-kō, (will go) to my father, I, 18; ti po-nēm, (went) to (his) father, I, 22; ti mān-rēm, to his house, II, 6; Cf. 103, 103, 112, 117, 121, 126; ti-nei lūk-tōm Kāšīmr, to here from Kashmir, 222; (2) ti . . . ḫām, will arrive (cf. mā, I, 17; cf. 173, 195—200, 204. A past subjunctive is formed with ti-koē following the verb, as in a-ti-koē, should be, 174, or by adding fah to the future, as in ti-po-fah, should strike, 201.

tim (Sh. the same), to fill, III, 3.

tin (Kh. and Sh. the same, Siamese ḫha-tin), a foot, 33; tin khām, on his foot, I, 28.

ti (pronounced tī), there, I, 9; II, 7, 9, 15.

tī (pronounced tī), in ḫā-nēm, to draw water; imperative, ḫā-nēm-tī, 237.

tō (Sh. ḫa), now, present time; to-ī, nevertheless, I, 44.

tō, in ḫān-tō, q.v. In khān-tō, q.v.

trō (Kh. trō), a rupee; tā trō, this rupee, 234; khān trō, these rupees, 235, trō-śāng-tōh, two rupees, 232.

tō (Kh. and Sh. the same), a body, a generic prefix or suffix used with numerals when animals are counted, as in tō śāng-sūḥ mā, body two-twenty pig, or mā śāng-sūḥ tō, pig two-twenty body, twenty-two pigs.

tō, in tō-hā (Kh. to-hā), but, I, 22, 47; II, 16, 19; also written tō (pronounced tō)-hā, 96.

tō, in tō-śā (Kh. tō-śā), a boy, 129. Cf. Sh. tō pronounced tō, a body; ḫā is a diminutive particle.

tō, in ḫā-śā, a deer, 135—154.

tō (Kh. and Sh. the same), to fall; khām tō-bō, evening fall, II, 11; hān-tōk, sun fall, evening, II, 7.
tinn (Kh. and Sh. the same, Siamese ต้น), a tree; tew-nad, on the tree, II, 18; hø-tay nũ-lus tinn, under that tree, 230.

tūī, in tūī-lum in III, 9. Transliterated by Major Jenkins tū-s-lum, but the original is clearly tūn-lūm. This means 'after that,' 'afterwards,' so that tūn-lūm is a doublet meaning 'afterwards.'

tūng (Kh., Sh. and Siamese ตุ่ง), to be awake (II.).

ū, in ē, this, see ēū.

ā, straight (II.).

ū (Kh. the same, Sh. yū, Siamese อยู่; cf. jū), to stay, remain, be; conjugated, I53—174, ē, is, 220, 221, 222, 223; am, II, 2; shū-nā hū karī ā-koi, as if I were (a ghost), II, 18; ē . . . jau, was, I, 22; Frequent as an auxiliary verbal particle indicating continuance, hence, present definite, hū-boi-ā, am doing service, I, 43; po-ū, am striking, 191, am being struck, 202; pa-ū, is grazing, 229; nūn-ū, is sitting, 230; imperf., po-ū, ā, was striking, 192; fut., ē-po-ū, shall be b zostać, 204; the perfect ā-koi frequently forms a continuous past, as in khye-ā-koi, entered (and remained), I, 6; chāt-ā-koi, entered (and remained), was in (the field), I, 22; mā-ū-koi, has come, I, 38; rīv-ī hū tū-rūn hū-īlūm ā chāt-boi ā, it is fitting that we should have been rejoicing in our hearts, I, 53; ā-koi, has been (and is), II, 1.

wāi (pronounced wi), gladness, I, 13; see chāi wāi, see wi.

yūt (pronounced yūt) (Kh. and Sh. the same), to lift up, raise (II.).
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 on p. 55, 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. Gushling’s Shān. As explained on p. 56, it is, with all deference to Mr. Needham’s superior authority, unable to agree to this somewhat sweeping statement. A glance at the Ahom vocabulary on pp. 120 and 121 will show how closely allied Shān (especially Northern Shān), Khāmtī, and Ahom 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 Ahom.

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 Ahom, 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 Ahom Alphabet. In the vowels it has not the letters ṭ and ṝ, the first of which, however, occurs in Shān. In the consonants, like Shān, it wants the letters ɲ, ɲh, ʃ, ʃh, d, dɻ, b, and ŋ. It has, however, the letters ɻ and ṛ which are wanting in Ahom.

The Khāmtī letters as used in writing will be found under Ahom, on p. 51. 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>Khāmtī</th>
<th>Shān</th>
<th>Transliteration</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>a</td>
<td>a</td>
<td>As in ‘Ahmeda’, ‘father’</td>
</tr>
<tr>
<td>2</td>
<td>aːə</td>
<td>a</td>
<td>As in ‘father’.</td>
</tr>
</tbody>
</table>
### Vowels and Diphthongs—continued.

<table>
<thead>
<tr>
<th>Khâmê.</th>
<th>Shàr.</th>
<th>Transliteration</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>ऀ</td>
<td>a, e, i, ì</td>
<td>As in ‘gun’, ‘met’, ‘pique’, and as the ey in ‘they’ respectively.</td>
</tr>
<tr>
<td>4</td>
<td>ः</td>
<td>e</td>
<td>As in ‘pique’.</td>
</tr>
<tr>
<td>5</td>
<td>अ</td>
<td>a, u, ì, o</td>
<td>As the a in ‘ball’, the o in ‘lost’, and the e in ‘pepe’, respectively.</td>
</tr>
<tr>
<td>6</td>
<td>ऋ</td>
<td>o</td>
<td>As the oo in ‘look’.</td>
</tr>
<tr>
<td>7</td>
<td>ऍ</td>
<td>a, ै</td>
<td>As the a in ‘met’, or the ey in ‘they’.</td>
</tr>
<tr>
<td>8</td>
<td>झै</td>
<td>a, ै</td>
<td>As the a in ‘often’, and the e in ‘pepe’, respectively. The former is the short sound of No. 16.</td>
</tr>
<tr>
<td>9</td>
<td>ऊ</td>
<td>ò</td>
<td>As in ‘pepe’.</td>
</tr>
<tr>
<td>10</td>
<td>उँ</td>
<td>ò</td>
<td>As in German, but both short and long.</td>
</tr>
<tr>
<td>11</td>
<td>ऑ</td>
<td>ौ</td>
<td>As the a in ‘shoes’.</td>
</tr>
<tr>
<td>12</td>
<td>ओ</td>
<td>ò</td>
<td>As the oo in ‘how’.</td>
</tr>
<tr>
<td>13</td>
<td>्</td>
<td>ò</td>
<td>A diphthong.</td>
</tr>
<tr>
<td>14</td>
<td>ऐ</td>
<td>ò, ò, òò</td>
<td>Diphthongs.</td>
</tr>
<tr>
<td>15</td>
<td>आ</td>
<td>o</td>
<td>As the a in ‘all’.</td>
</tr>
<tr>
<td>16</td>
<td>या</td>
<td>o</td>
<td>As in ‘boil’.</td>
</tr>
</tbody>
</table>

### Consonants.

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>17</td>
<td>ग</td>
<td>ग</td>
<td>As in ‘lang’.</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>झ</td>
<td>झ</td>
<td>As in Bengal.</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>च</td>
<td>च</td>
<td>As in Khâmê.</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>छ</td>
<td>छ</td>
<td>As in ‘chay’.</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>ढ</td>
<td>ढ</td>
<td>As in choir. In Shân pronounced as s.</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>ड</td>
<td>ड</td>
<td>Like the Bengali ड. In Shân transliterated 朢, and pronounced as an aspirated s.</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>ण</td>
<td>ण</td>
<td>ञ, न, य, yu</td>
<td>Usually ey, but sometimes pronounced n, and sometimes y.</td>
</tr>
<tr>
<td>24</td>
<td>ख</td>
<td>ख</td>
<td>As in Khâmê.</td>
<td></td>
</tr>
</tbody>
</table>
CONSONANTS—continued.

<table>
<thead>
<tr>
<th>Khasit</th>
<th>Shin.</th>
<th>Transliteration</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>24</td>
<td>ो</td>
<td>ो</td>
<td>ो</td>
</tr>
<tr>
<td>25</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ</td>
</tr>
<tr>
<td>26</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ</td>
</tr>
<tr>
<td>27</td>
<td>ऋ or ऋ</td>
<td>ऋ</td>
<td>ऋ</td>
</tr>
<tr>
<td>28</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ</td>
</tr>
<tr>
<td>29</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ</td>
</tr>
<tr>
<td>30</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ</td>
</tr>
<tr>
<td>31</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ</td>
</tr>
<tr>
<td>32</td>
<td>ऋ</td>
<td>ऋ</td>
<td>ऋ</td>
</tr>
</tbody>
</table>

As regards the Vowels, the vowel ऋ a (No. 1) is considered by Native Tú 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 ऋ, not ो as in Ahom. Hence, as ऋ is considered a consonant, it is inherent in it too, so that, just as ऋ stands for initial ऋ, so ऋ stands for initial ऋ.

It will be observed that the vowel ऋ (No. 3) has no less than four different pronunciations. The pronunciation is indicated in each case by the transliteration. Similarly ऋ 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 ऋ. This ऋ 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 ऋ. They can similarly be attached to any other consonant. The following are examples: ऋ लेख, ऋ लिख, ऋ वृक्ष, ऋ युग, ऋ पुख, ऋ मे, ऋ पूर, ऋ याग, ऋ ठु, ऋ तथा, ऋ तथावम, ऋ पृभ, ऋ बङ्क, ऋ मूणि, ऋ चेता, ऋ का, ऋ को को.

Every Consonant has the letter ऋ 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  oc kā but  cōkā. The letter  osa (No. 28), however, when final does not take this mark. Instead of this it becomes , a small circle, written above the preceding consonant; thus,  o osa, water, for  oso;  o osa, language, for  oso. When the preceding vowel is  o, this and the small circle are written  o. Thus,  cōsārā.

When the last sign of a word is written twice, it means that the whole word is to be repeated. Thus  o osa like,  osa nam nam,  cōsārā kā kā hāi.

Mr. Needham transliterates the letter  osa (No. 31) by  osa, but adds that it is pronounced like a Bengali  ɔ. I therefore transliterate it by  osa, not  osa.

The letter  osa (No. 22) is properly pronounced  oka, like the Bengali  ɔ. It is sometimes pronounced like an ordinary  osa, as in  oka háta, pronounced háta, more. Sometimes it has the force of a mere  o, as in  oka nē, pronounced nē. In such cases I shall transliterate according to pronunciation, thus háta, not háta; nē, not nú.

A final  o is often written  o. Thus  hēt, to do, is usually written  o hēt. This is an imitation of Burmese, in which a final  o is pronounced  t.

The letters  osa (No. 31) and  osa (No. 25) are freely interchangeable.

As in Áhom  osa (No. 29),  osa (No. 30), and  osa (No. 23), can be compounded with other consonants. Such compounds are rare in Khāmti, but they do occur. There are no compounds with  osa, as there are in Áhom.

os, when compounded, takes the form  o, thus  osa  oṣa,  aṣa, to carry on the shoulder.  osa, when compounded, takes the form  osa, e.g. in  osa  trā, a rupee.  osa, when compounded, becomes the vowel  o (No. 15). Thus  osa  mā, a blossom. We have a double compound in words like  osa  ̣aṣa,  aṣa  aṣa, a word borrowed from the Burmese  aṣa  aṣa.

Tones.—In Shān there are ten tones. In Khāmti, 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  ya, 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 Shan. 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 maŋ, 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 finito de mineo.

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 a-däŋ, one, after the noun; as in çöö çöö kha a-däŋ, a certain man. For the definite article, the pronoun maŋ, this, is often used. Thus q q mā khaw, pigs; q q mā mā khaw, the pigs.

Gender.—Gender is unknown. In order to distinguish sex, either different words are used, such as çöö pa, father; çöö mā, mother, or else differentiating words are added.

In the latter case, the male word is çhō for human beings, thāk for inferior animals, and phā for birds. The female word is pā-ying or shaw for human beings, mā for inferior animals and birds. Thus,—

çöö q q lāb chōi, son, çöö q q lāb shaw, daughter.

çöö q q q q to-ōn pa chōi, a male child, çöö q q q q to-ōn pā-ying, a female child.

q q q mā thāk, a horse, q q çö mā mā, a mare.

çöö q q māk phāi, a male bird, çöö q q māk mā, a hen bird.

Number.—The plural is indicated (when necessary) by prefixing or suffixing khaw. When there is a pronoun or definite article it is suffixed to it. Thus,—

çöö q q q q pet khaw, ducks; çöö q q q pet mā khaw, the ducks; çöö çöö q q q q a-ōn khaw a-gō, those (a-ōn) cows. In Ahom, khaw is prefixed.

Case.—The relationship of case is formed by prefixing or suffixing words, as in Ahom.

The Nominative takes no prefix or suffix.

The Accusative usually takes no suffix. Sometimes it takes ç q mā.

Mā is also optionally used as a suffix of the dative and the locative.
The *Gentitive* takes no prefix or suffix, but is placed after the governing word. Thus ɣoŋ hung, a tail; ɣaŋ pa, a fish; ɣoŋ ɣaŋ kong pa, a fish’s tail; ɣaŋ ma, hand, ɣaŋ ma 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:

- ti—, ti—mai, to.
- leh—, leh—, from.
- hung—, to, for.
- an—, with, by means of.
- tay—, with, together with.

**Adjectives.**—These do not change for gender. They follow the nouns they qualify.

Thus ɣaŋ ɣaŋ kong ma, a good (ma) man. Particles indicating number or case are appended to the last word.

The **Comparative** is formed by prefixing khen, more, to the adjective, and adding man or tay-ma. Thus:

```plaintext
qoŋ ɣaŋ ɣaŋ ɣaŋ
kun tay ma
men this
qoŋ ɣaŋ ɣaŋ ɣaŋ
kun tay man
that
qoŋ ɣaŋ ɣaŋ ɣaŋ
kun tay tham
more

qoŋ ɣaŋ ɣaŋ ɣaŋ
bošt which
qoŋ ɣaŋ ɣaŋ ɣaŋ
bost more
qoŋ ɣaŋ ɣaŋ ɣaŋ
bošt large
qoŋ ɣaŋ ɣaŋ ɣaŋ
bošt than
```

i.e., that man (is) older than this man.

To form the **Superlative** we say ‘more than all’, as in khen yan lam-ša tay-ma, the largest. Sometimes it is prefixed to tay-ma, as khen yan lam ti tay-ma.

The **Numerals** are given in the list of words. All are pronounced with the rising tone except ɣaŋ, one; ɔh, four; ɔ, five; shom, twenty. The following are not in the list of words: ɣaŋ hung, a thousand; ɣaŋ ɣaŋ, ten thousand; ɣaŋ ɣaŋ ɣaŋ, a hundred thousand.

The figures are—

```plaintext
1 1; 2 2; 3 3; 4 4; 5 5; 6 6; 7 7; 8 8; 9 9; 0 9.
```

ɣaŋ ɣaŋ, one, is usually written ɣaŋ.

Generic words can be added to numerals, as in Ahom. Mr Needham’s grammar gives twelve common ones. We may mention ɣaŋ ɣo, used when counting human beings; ɣoŋ tay, used when counting animals; and ɣaŋ ɔn (high straightforward tone), used in counting things generally.

---

I suggest that I do not know the tone of khen or of lam-ša.
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,—

\[\text{cm} \ \text{Cm} \ \text{shen khan}, \text{three nights.}\]
\[\text{cm} \ \text{Cm} \ \text{kmn shen-kh}, \text{men three-persons, three men.}\]
\[\text{cm} \ \text{Cm} \ \text{shing tlo-kh}, \text{elephant animal one, one elephant.}\]
\[\text{cm} \ \text{Cm} \ \text{kau kjn-kh}, \text{man person-one, one man.}\]

**PRONOUNS.**

The **Personal Pronouns** have special forms for the plural. In other respects they are declined exactly like nouns. They are,—

**Singular.**

\[\text{cm} \ \text{mns}, \text{I}\]
\[\text{cm} \ \text{mnj}, \text{thou}\]
\[\text{cm} \ \text{mnj}, \text{he, she, it}\]

**Plural.**

\[\text{cm} \ \text{hms}, \text{we}\]
\[\text{cm} \ \text{tlo or rj khs}, \text{ye or you}\]
\[\text{cm} \ \text{mnj khs}, \text{they}.

In the first person, **hms** is the same as our ‘we’, *tlo* excludes the person addressed, and 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

\[\text{cm} \ \text{shn khs}, \text{we two.}\]
\[\text{cm} \ \text{shn khs}, \text{you two.}\]
\[\text{cm} \ \text{shv khs}, \text{the two, excluding the speaker and person addressed.}\]

In the last word, \[\text{cm} \ \text{shv}\] is the negative, and, as such, has the sound of the French word *ne*. In such cases, I follow Mr. Needham in transliterating it by *n*.

To give the idea of respect \[\text{cm} \ \text{khn}\] master, is added to a pronoun. Thus \[\text{cm} \ \text{khn}\] master, he (respectfully). I do not know what tone *khn* has in Khmi. In Shin it is *khn*. \[\text{cm} \ \text{phn}\] master (tones unknown) gives the force of a reflexive pronoun. Thus, \[\text{cm} \ \text{phn}\] master, you yourself.

The **Demonstrative Pronouns** are \[\text{cm} \ \text{shn}\] a near or \[\text{cm} \ \text{shn}\] a near, this.

\[\text{cm} \ \text{shn}\] a near or \[\text{cm} \ \text{shn}\] a near, that.

They are adjectives, and follow the nouns they qualify. The initial *shn* is often dropped. *Nns*, by itself, is often used as a definite article.

The **Relative Pronoun** is \[\text{cm} \ \text{shn}\] who or which. Thus, \[\text{cm} \ \text{shn}\] that an essential, the boat which sunk.

Interrogative pronouns are sometimes used as relatives.

The **Interrogative Pronouns** are \[\text{cm} \ \text{shn}\] who? \[\text{cm} \ \text{shn}\] anything, what? and \[\text{cm} \ \text{shn}\] a near, of which.

There are several indefinite pronouns, such as \[\text{cm} \ \text{shn}\] any one, same one, etc. I do not know the tones of *khn* and *shv*. 
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 ကုန် ကြား, cat.

Present:—ကုန် ကြား, I eat.

Present Definite:—ကုန် ကြား တယ်, I am eating.

Past:—ကုန် ကြား ဖော်, I ate. Sometimes မက is used, as in ကုန် ဖော် မက, I struck. I do not know the tones of ကြား and မက.

Perfect:—ကုန် ကြား ပြု, or ကုန် ပြု ဖြစ်, I have eaten.

Future:—ကုန် ကြား ဖော်, I shall eat.

Imperative:—ကြား, eat.

Negative Imperative:—မျှ ကြား ဖော်, do not eat.

Permissive Imperative:—ကြား ဖော် ဖြစ်, allow to eat, let (him) eat.

Infinitive:—ကြား, to eat.

Infinitive of purpose:—ဟှား ကြား, in order to eat.

Participle:—ကြား (tone not known), having eaten.

Adverbial Participle:—မျှ ကြား ဖြစ်, 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 ကုန် မျှ, and ကြား မျှ, regarding the transliteration of which see p. 147, is used in direct negation, as in ကုန် ကြား မျှ ဖော် စိုးး, she does not laugh. ကြား မျှ is used in conditional and interrogative sentences.

As already said, the prohibitive particle is ကုန် မျှ.

Interrogative force is given by putting ကုန် ကြား 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 Khānti 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 Khānti, 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 Khānti. 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.
[No. 4.]

SIAMESE-CHINESE FAMILY.

KHAMTI.

SPECIMEN I.

(V. J. Needham, Esq., 1896.)

(DISTRICT LAHIMPUR.)
SIAMESE-CHINESE FAMILY.  

TAI GROUP.  

KHÂMÎT  

SPECIMEN I.  

TRANSCRIPTION AND TRANSLATION.

Note.—As every written vowel in Khâmît represents several sounds, and is also liable to modification before a final con-sonant, no attempt has been made to give a letter for latter modification, 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 a in ‘often,’ and e, that of an ‘all.’ In the light of this, both vowels are shown.

(F. J. Nordheim, Roy, 1896.)

Mû-nai kûn kû-lung chyang lûk-chae shûng-kû.  Naû lûk  
Formerly man’s a were sons two. Amongst children

man shûng-kû mài lûk-chae ân-nai pû man mai wâ-kû, ‘kûng  
his the-two aforementioned child (or son) younger-the father his to said, ‘(of)’ goods

chà kau chàt-khâhâ-ko phû-hâh-kû.  Mû-nai man  
share my whatever (there-ò) divide-give. Then he

lûk-chae man mài kûng phû-hâh-kû. Lûk-chae ân man un kûng  
sun his to (he)-property distributed. Son younger his taking goods

3. mû mû-hûng-yang-shi mûng kû-lung mûn kû-chû.  Mûng man  
the mû-lung having-terminated country a-far to went. Country that

mû man kûng tûng-mûng kû-hûn-mû-kû.  Mû kûng man  
in he property all (his) wasted. After property his

tûng-mûng mû-kû-mài mû-nai mûng man mûn úp-kâ hûng  
all getting-rid-of then country that in famine (occurred) a-mighty.

He-had-nothing-to-eat. Then he went

1. Es is a numeral prefix used for human beings.
2. ân is a demonstrative pronoun, used for emphasis and recognition.
3. Kûng en kûng an shows meaning very, exceedingly so that kûng-kûng is very far.
4. Kûn = man, his = est, mi = finish.
5. Mûn en kûn-mûng yang-kû, his what fear not was.
10. வரும்போது குறிப்பிட்டு வருவாம் என்று கூறி அவர் வந்து வந்தார்.

15. அவர் பல கோவில் கூறியது எனக்கு கூற்றும் வேளையான பொழுது.

20. எனவே செய்து வருவாம் என்றார். மேலும் வேளையான பொழுது வருவார்.
Man-mai khvang-ko ma-haí. Shang nai kâ-oham ham piga. Him-to vaables any-one not-gave. If obtained (he)-would-have kawok mû-ko of-these-pigs-also

Man tû kin. Mã man chaû-kum mû-nai man wâ, he would-have eaten. When he has-recovered he said,

'kâm pô kau mai kâ-nai ko kau ma-kun pû-li 'house father's my in slaves-the even food to-eat have-enough


Kau pô kau mai kâ-shi wâ kôt, "pî-â, kau Chauphrâ-mai' I father my to young say will, 'father, I God

15. tae-khâng maû-nai pîk-yau, khûn-nang-kau lûk-ohai ni ma àgainst (and)-yourself have-issued, and som good your

ma-shi mû-thok-wâ; kau-mai kû mû-kûn-shi un-wai-tâ.'" to-be I-(an)-not-fit; me (of-your)-slaves as fake."

Mû-nai man tae-khâng pô man maû ma-kâ Pô maû man-nai. Then he near father his to went. Rather his him

lûk tî-kû-nûn tan-kâ ham-kâ, khûn-nang-kau len-from usfur us pûkâd- (heem), and

kâ-shi khô man mai gum-shi chûp-kum-kâ. Mû-nai lûk-ohai running near his upon (and)-falling kissed-(him). Then son

20. man wû, 'po-n, kau Chauphrâ-mai khûn-nang ham kâ-nâ' maû-nai phû hit his said, 'father, I God and against yourself signed

---

1 Hei is an auxiliary used imperative, hablen, to have.
2 Man-nai kâ-oham ham-be ma-kun means, literally, any one even gave to him not things to eat.
3 Maû-nai mû-shi = not getting; mû = not; mû-shi = getting; shi is the past participles suffix.
4 Tae-khâng means, literally, 'ran, enchanced to.'
5 Kô = 'before,' in the presence of.' The name after Chauphrâ and man in the same are same with.
25. აღსანიშნელ გახდეს იქით, რომ ამ ადგილზე გადაწყვეტილი ტექსტი არ არის ყველაზე მნიშვნელოვანი. მაგალითად, არ ჩამოთვლილია როგორ შეიძლება თქვენმა იმის შესახებ, რომ ხელი აწარმოებს ნაწილი. მაგრამ, თუ ეს ტექსტი ნებისმიერ დაზოგვარებაში მოიცავს, სიხშირე იქნება ხშირად გამოიყენება.

man k’hâ-mân-khau-mâ’ â-khang hâm-kâ,
his his-sloves (thus) order gave,

‘luk kaun-mai su-mâ-shi plêk an-khei-ni su-mmân-tâ;
son my-to having-brought robe which-most-good put-ti-ôon(him);

mân-man mäi lâkshâp s’ôup-tâ,1 khâm-nang-kau tin mäi khep-tin
finger-his upon a-ring put, and (his-feel upon shoes

25. s’ôup-hâ-tâ; khâm-nang-kau tâ2 châm-kam-shî3 kin-kâ. Luk mäi
place; and us being-merry-together let-eat. Son my
hir-pû-nâi

mâm-tî-tai, ngai khâm-nang-kau pâk-mâ; heh-kâ, khâm-nang-kau mäi-mâ.’
(now) like-to-die, now and (he)-returned-has; (he)-lost-was, and got-was.’

Khâm-nang-kau pô n’îhâ lük châm-kam-kâ.’
And father and son made-merry-together.

Mu-näi lük-chai long män u tong-nä-mäi. Man
At-that-time son the-elder he was in-the-field. He

hâm mäi mäi-mâ. Mä ti-thung hâm-mäi he-mäi khâm-nang-kau
the-house is returned. (And) when wearing the-house dancing and

30. sheng-kìng-sheng-sham nài-hin-shi, mä-näi man khes-bun-mam-
music (he)-hearing, then he amount-of-house-his-
kù-lâm-mä’ hang-shi thâm-kâ, ‘kâm lau mäi pen-kâ?’ Mä-näi khâm-näi
a calling asked, ‘house our at matter-what?’ Then slave-the

were told, ‘younger-brother your home returned Consequently

1 Heh-kâ = make him.
2 Khâm-nang-kau = slave; hâm is the plural suffix, mas nominative case suffix.
3 Stop only means to put on certain things.
4 That sî = us (including the person addressed), and belongs to hâm-kâ = he-him, hâm-khep-kâ = he-me eat
5 Kâm is a reciprocal particle; châm-kam-shi = making merry together.
6 Khep is a personal meaning kind, and is used in speaking of two persons
7 Châm-kâm belongs to kâm, khep-kâm-shi = a slave, mäi is simply the nominative case suffix.
"გაქართოს მამა, არ გამარჯობა უღუმუშო უჯაო.

35 ატყობ უარა ალა თანჯა უღუმუშო იქნა ართობით ჩარჩო ზოგი რადგან უბრძანებზა ალა გულმა, თავმა ლორჯა მაგალითად თანჯა უღუმუშო. ურთი სოფლით შეუდგა თუმცა თანჯა უღუმუშო.

40 ჰქონდა ადგილი შესაძლო გამარჯობა სიჩქარე მოელინება, რომ მოქმედი აქვს მინდა რამდენა რამდენა, თუ არ გამო არ და არ შემო დატრაილე გამო მეორე მოხდომა. ამ ფორმა სიცოცხლე თანჯა უღუმუშო იყო ადგილი მეორე გამარჯობა რალა შემო.
pó maû long-poî nam, laî-pû pó maû maû maû châm-shi mai-kâ,  
father your feasting is, because father your him safely received.

mâ-nai  
Then

mâ khû-chî khûm-nang-kau kî nû hûn-maû mâ-kâ,  
he angered and go inside the-house not-spoke.

35. laî-pû-nai pó maû mâ-áî lan-shû maû maû hûn-kâ.  
Wherefore father his coming (and)-persuading him called.

lû-k-chî long maû pó maû mai wâ-kâ, 'po-a, maû khû-chûn-kâ  
The-son elder has father his to said, 'father, you consider

kau ku-pi-kâf maû-maî heâ-á-mu hûn-maî, khûm-nang-kau mâ-lâ-ko  
you how-many-years you-to work (and)-giving, and ever

kau khûm-maû thâm; tô-naî-ko maû kau-maî pê-yû-âm â-lûng  
you have (to)-command-your listened; yet you maî-to gout-child a

nai-kî táî-ko hóm kû pê-lû-nâi-shû mâ-hû. To-wa ngai  
even with friends together to-eat (and)-make-merry never-gave. Yet now

even with friends together to-eat (and)-make-merry never-gave. Yet now

40. lû-k-chî an mâ khûng táî-mûng khû-khûn-môt-shû hûn-má, laî-pû-nâi-shî  
on son younger your property everything having-wasted returned, therefore

maû long-poî. mâ-nai maû mai pó maû wâ-kâ, 'lû-k kau-û,  
you feast-(him).' Then him to father his said, 'son say,

maû táî-kî hóm-û; mâ-shû khûng kau kû-yûng-maî'  
you with me together-are; therefore property my whole

nâî-khûn-mû. ngâi-hûn thôk-shâm kau khûm-nang-kau  
(la) your. It-meet (that) (or)-make-merry together and

lûng-poî. laî-pû mâng  
feast. For younger-brother

maû táî-kî, khûn-nang-kau nip-mà; hat-kâ, khûn-nang-kau nài-maî.  
your died and is-alang-ngan; (he)-lost, and got-was.

1 Kûm-kû = literally, did not go.
2 Hû is an interrogative particle expressing uncertainty.
3 Kû-yûng nû = whole; kû-ûng-mû = your own, kûng and kû-ûng are particles denoting ownership.
SIAMESE-CHINESE FAMILY.

TAI GROUP.

KHAMTI.

SPECIMEN II.

(District Lakhipur.)

(From Mr. Needham, Esq., 1890.)

[Text in a script that appears to be a translation or transcription of the Khamti language.]

Note: The text is written in Khamti script, which is a form of the Tai language spoken in the Northern Thailand region. The content is likely a specimen or sample transcription of Khamti language text, possibly for linguistic or anthropological studies.
SIAMESE-CHINESE FAMILY.

TAE GROUP.

KHAMTI.

SPECIMEN II.

TRANSCRIPTION AND TRANSLATION.

(F. J. Needham, Esq., 1899.)

(DISTRICT LAKHIDIPUR.)

Trä an-mai phon. Kan hàn man-mai
Case this false. I house his

kā-chang-ko lāk-kāt nāi-shī man-ka. An-chau
anything steal to not-went. True

man an-mai. An-nā pā-līng-pūn lōk
not this. Ago year-one-past look

Thōniram² shū-shī an-ma ngō-mē kau-nāi
Dhāmirām buying brought cow my

5. hai-kā-nāi. Ngō-mē shang-wā kan kyeō-kyi-shī
minged. The-cow although I carefully

līng-ū-ko tō-nāi-kō hàn kau-chau
kept nevertheless house former

man-mai kāp-kāp kā-shī-ū. Nāng-kāu
owner's often went. And

kau līkwan kau man-mai kā pān
I several-times I her went fetched.

Thōniram khān-wan kau-ā-nāi
Dhāmirām the-day referred-to

¹ See note preceding last specimen
² There is no smēin Khamti, as in vulgar Hindustani.
१० ने जास्तीत जागते निम्न वाळते करि ते
ते तरुण होते तसेच ते ते
ते ने तुमसे मतेग ताने तरुण ते
ते तेज करुन घनले ते ते ते

t
१५ तालेविहार जलसे जली ते ते तालेविहार
ते ते ते ते ते ते ते ते
तेही ते ते ते ते ते ते ते
तेही ते ते ते

t
२० ते तेही ते ते ते ते ते
    to-see. At-that-time sun fell.

Kaa ân-nā-kan-lang kau kā ngō-mō
I as-usual I went the-cow

kau-nai yang-ar-kai nai-shi,
my was-or-not thinking,

15. kan-nu shān man-mai kā. Akhyik
    through compound his went. At

nan-mai nāng-shan man chā
that-time sister her name

Māloti shippet yi pā-shan
Māloti eighteen years grown-up-girl

mū-mai nam-tau alāng au-shi
hand-in water-pot one bringing

shān-mai mā Mā-nai nāp-shing ka.
compound-to came. Then dark came.

20. Kan man-mai mā khaū-chau-shā
    I her not noticing
ই একদিন গৃহে রহিলেন আর 
এক দিন গৃহে রহিলেন আর 
আর দুই দিন গৃহে রহিলেন আর 
আর তিন দিন গৃহে রহিলেন আর 

tেহ বললেন আর 

tেহ বললেন আর 

tেহ বললেন আর 

tেহ বললেন আর 

তাকে আসলে আর 
তাকে আসলে আর 
তাকে আসলে আর 
তাকে আসলে আর
kau man-mai kâ-shi-ù. Mûn-mai man
I kor-to went. Then she

kau-mai kí̄̄k kan-kâ kau-mai,
me suddenly saw me,

khâ-tâa phû-sâ man kô-shi
thought ghost she being afraid

in-kâ. Thôniram tang-kân hûn
screamed. Dhanrâm men house

25. maa kham' ak-mâ-shâ, kau tai
of .. ant-come, I in-the

pâ-shau-mai mâ an-nal-shi kau-mai
girl came saying me

mâ shew-kâ. Thôniram khang-sâ
came seized. Dhanrâm before

polish-mai-kâ khâm pûn-mai lan-kâ;
the-policer story other-this said;

khâ-tô kan-mang-mai khâ-an-shau
but afterwards to-hide

30. tang-ai nang-shau man-shê
shame sister his

ti-chê-yang-mai pheî shê-wûa,
to-court false said.

1 Khêm is the plural suffix and belongs to hâm.
Tai Group

இது என்ன எனின்று செய்ய வேண்டும்

என்று என் மனது வேதிய என்று

நேர காலில் எங்கள் செய்து மேற்கொண்டு
kau mā-jak mak-māng man,
I come-to-steal mangoes his.

mang-kau Mālati shang-ko kau-mai
and Mālati at-first me

nā tūn-mai tum-kā nài-sīi-wā,
sip tree saw said.

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 Dhamrām 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 Dhamrām 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 Mālati, 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 Dhamrām, came and seized me, saying that I had come there to visit the girl. That was the story Dhamrām 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.
TAIRONG.

The Tairongs (or great Taih) who are also called Tura or Shaim (i.e. Shan) Turung, inhabit the west centre of the Sibisagar District of Assam. The circumstances under which they became enslaved to the Kamti, 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 Khamti. The following account of the principal points of difference between Tairong and Khamti 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 Khamti, though a few curious forms appear. We may note ܩ for ra (in Itomih, this is almost the sign for la), and as usual a special form for the vocative particle ؕ, transliterated ot. The letter Ҁ is pronounced ya, as in Khamti, not jo, as in Ahorn and Nori. When compounded with another consonant ya is pronounced ea. Thus Ҁŋ kyong, in l. 5, is transliterated keng, and Ҁŋŋ kyap, in line 36, is transliterated kep.

As in Khamti and Nori lôh, to do, is always written Ҁ lôh, or even ਞ lôh. The word for ‘with’ is written Ҁ wî, corresponding to the Ҁ lêy of Nori.

The letter Ҁ is over and over again added to another consonant without any apparent reason. Thus we have the word for ‘servant’ written both Ҁ kha (e.g. l. 11), and Ҁ kha (l. 19). Again in line 19, kha is written Ҁ kha. For other examples see the pronouns below. This is probably an idiosyncrasy of the writer.

The letter Ҁ is always transliterated jo, and never pa. Similarly Ҁ is always jo, and never she. 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 bông in l. 31, and bông in l. 32. Similarly the word for ‘he’ is spelt men, men, men, and men as mentioned below. The word for ‘do’ is both bêch (bê) and børk (bôh).

Tone.—I regret that I can give no information on this subject.

Nouns.—Number.—The plural is formed by suffixing bōre, or nouns of multitude may be prefixed. Thus bāng mo-mā, bōre, literally a collection of bōre; māk bōre, they, literally a collection of them.

Case.—Hāng and bā are both used as prefixes for the Dative. Hāng is also used for the Accusative, as in bāng man, fūk-bā, bind, firm. Kā-bā is used for the Ablative, as in Shām. Thus an kā-bā man, take from him. Bā is also common, and in No. 118 of the List of Words we have bā for this case. O is sometimes prefixed to bā (e.g. Nos. 106, 113, 122), as it is prefixed in Itomih.

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 Ahorn and Itomih. When it appears in the specimen it seems to have the meaning of ‘also,’ as in Khāmī.
The word mā may apparently be prefixed to the Guttural and Dative, see Nos. 117, 125, and 126 in the List of Words. We may note that mā or ma suffixed seems to form an oblique case in Akihmi.

Adjectives call for no special remarks. The method of forming comparison is not clear from the specimen. We may note however the two following examples in the List of Words; mā-sì song, higher (No. 130), and xōng-chuè man nī pī-sou-nā song, his brother is taller than his sister.

Pronouns.—These are only remarkable for the somewhat spellings of the pronoun of the third person. Beside men, we have mēs (lines 1, 3, 19, 20); mēm (6, 9, 11, 25, 26), mēm (7) and mē (No. 22, of List). The reflexive pronoun is pā-ōmā.

Verbs.—In the list of words (Nos. 170 and 17) 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 tō, 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 Khömālī, tō or gau. In the List of Words mō is also sometimes added without altering the meaning.

The Future prefix is tō, as in Khömālī. The suffix of the Imperative is tō and also (in the List) tō (Nos. 234, 236, 237, 238).

The Participial suffix is sō as in Khömālī.

There are several forms of the Negative. The Khömālī sō sō, pronounced sō, appears in line 3, in sō-sō (probably a mistake for sō-sō) sō-pai, not many. Mō (l. 19) and mōs (l. 25) also occur. In lines 14 and 15 tō-pēn is translated 'am not.'

The Assertive suffix ha 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, mō ho-ha-ya, did not give. Similar appears to be the use of the suffix sō (lines 16 and 17), also written sō, 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.
SIAMESE-CHINESE FAMILY.

TAIBONG.

(TAI GROUP.)
SIAMESE-CHINESE FAMILY. TAI GROUP.

TAIRONG.

TRANSLITERATION AND TRANSLATION

(DISTRICT SIBAGAN.)

Kun fu-lung yang sang luk. Luk-mwan koi-nai wâ-kâ, 'pô sâ, hâm-sâ

không mây ok-châ i-lâm-khâ tâ-sâ-kuô hang-kau hau-mâ, Ti-nan

pô-mwan khâng-pâ-chau kheung-nai hang-kau meng-hau-yau. Mâ n'jau

father-his property-of-himself goods-the to-them divided. Time not-many

day-after

khâm-kau luok-choi án-nai khâng-pâ-chau tâng-lung hâm-sâ

and son younger-the goods-his-own all hâng-collected

5. ka mung-kau, hit-kang-yak-sa tâng-lung an-sum-kâ-yau. Ok-châ

went a-country-far, with-village-living all wanted. Property

mûn tâng-lung mut-si mung nan fûn-up-yau. Ti-nan

his all having-spent country that famine-occurred From-that

mûn-ko tak-fan-yau. Thâ-b-nan mûn-co hâm-nan

he-also began-to-be-wanted. For-that he of-country-that

ti-cham-hiñ-lêng kâ-su-mûy. Hañ-lêng mâ kum-lun nan

to-owner-of-house-one went-joined-with. To-lend wine person-of-house that

ti-nâ pâ-chau to-fields own

hâng-mân po-hau-yau. Ti-nan mân

sent. On-that he with-food-husks of some

hî-pyo-chi fun (make-pleasure-how-many)
10. sua tæng yau pî-chau Ko; hăng man sau-chau mà-hai-ya.
    foot belly did kis-om pan-ma Ko; im kim ang-un na-yaun-indeed.
   
Tû-khâ-sang-mî-nwô mâ wâkâ, 'Po kau khâ-kin-ngân khan-lâi-lang
    After great-suffering he said, 'Father my servant-eating-repees how many
    yang nai-kin;
    have bread,
    
    in sâ-ko nú-nai-un, khâm-kau kau tâng man-si tai Kau luk-sî
    enough being also to-spare(f), and I belly-fire being die. I having-arisen
    
    kô-lî-pô-si khâm nai tâ-lam, "pô âi, tâng-man châi-nû-un
    kô-lî-pô-si kham naí tâ-lam, "pô âî, tâng-man châi-nû-un
    having-gone-to-my father word this word, "father O, (I) feared against-heaven
    
    pin-si mû-muân hâm-nai-bit nga-mî-yau; kâ-chû-tâ-wâ luk-chai-nai tâ-pu(n)
    being to you sight being said; name-to-be-called son-the son-am
    
15. kho-sang mû-yang-hwô. Khâm man khâ-kin-ngân nang-kan
    any more worthy. Servant your servant-eating-repees like
    
hit-lâ." Khâm-kan man luâ-sî kô-sû pô. Û kai-nô
    hit-lâ." Khâm-kan man luâ-sî kô-sû pô. Û kai-nô
    make." And he having-arisen come (to-hit) father. Was far indeed
    make." And he having-arisen come (to-hit) father. Was far indeed
    hâm-sî po-man
    having-seen father-his
    
    lâm-nô; kâm-pai-nwô; kâ-khwô-man-si châm-kam Mû-nang-nu
    fell-pity indeed; ran indeed; fallen-neck his having kamed. Thus
    fallen-neck his having kamed. Thus
    luk-chai-nai
    son-the
    
    wâ-ks, 'pô âî, la-pû kaum-un mû-muân hâm-nai-bit nga-mi-kâ;
    said, 'father O, on-account-of ill-luck to-you before said;
    
    la-pû nai tâ-pin luk-chai
    on-account-of-this son-am son
    
1 ago-nai a formerly 'hail.'
20. წინ ძალიან წარხარგით ფიქრობდი, რომ თუ რა იცოდა სივრცე, რათა დაიშალო ორი თამაშები. ამიტომ მიუხედავად ეს, რაც შეეწყო, შეიძლება იყოს რამე მცირე წარმატებით. როდესაც შემოიღებ ამით ვმიჩნებოდ, ვიცოდათ სივრცე.

25. თუმცა მაგრამ კი დავაქვს ამ თანახმად, რაც მათ ვღირს, რომ თუ მე შეგჭირდება გამოხატავად, ჩემი გზები მათ შეეძლო სხვა. თუ არ შემოაგვა გამოხატავად, ამ შემთხვევაში მე იცის, რომ ყველა საინტერესო საქმიანობა. ჩემი გზები ცალკეული გამოხატავად დაიწყო ჩვენს ტემპოში.
nh weaker.

And father-the servant-his said.

30. -ni au-ak, hang-mu a-uung-im-u-twë, ti-mu loh-chap, ti-tam khep-

-haung-brought, to-her pet-on, un-finger ring, un-foot shoes

lai ha-ta; khun-kau hau kiai, hi-pyo-kai. Lai-sang loh kau

give; and we having-come, be-merry. Because son my

an-ping-seei, nip-ma s-o; hai-si, mai-ka. Tru-san khu

although-having-died, is-alive again; having-been-last. was-found.

Then they

ti-hit-pyo-kai-mai.

began-to-rejoice.

Maur-ang-nan luh-chai long man hit-mu-mu-si-o ka-lang man ma thung

Time-at-that son great his having-left his-field afterwards he came near

nai-hun-

-ta;

-muai; muai-ngin-kai sing-khang-sing yan ka-kik sadang. Maur-ang-nan ian

hous;

he-heard music dancing. Then he

hang-ka kha-lung-si, called servant-one,


asked, ‘words these on-accident-of-what?’ Then his-servants said, ‘brother

man pal-mi-ka, khun-

your back-come-did, and

kau po-man ban-ka khun-si-mu-mu hit-ka pok-long you.’ Tru

father-your son (him)-soft-and-soft make feast-great did. Then

man hit-chu-si-mo man-khun-

he being-angry would-

nai bai-yeu. Lai-pa-nai po-man ak-nai-si hang luh-chai-nai

not-enter-the-house. Therefore father-his having-contest to son-the

any-an-bai. Tru-san

entreated. Then
man hāng pō-nai thing-kī-wā-kā, 'nū-tā, kau khi-pī-lūng-kā-kyā
he to father-tho answered-said, 'to, 1-how-many-years
lung-la-shā, mā-lan sa ko (for kan) kham-ma-a-hau māu-khāt
serve, over I order-thy not-disobeyed,
mau-khan-yau, lai-khān-kau tang tai kō-khan hit-pyā-kā mā-a-ka ping-fā
nevertheless with friends to-be-merry even goat
an an-lung mā-
young-one-a (you) did-not-

30. hā-yau Lai-pā man mā-nāi hit-poi-hit-lun-kā, kun-nan tang
-give. Bet he coming-even-on made-a-forest, who with
mā-chang-śā
harlots
khung man cham-kā-yau.' Mū-nang-ma man wū-kā, 'luk-kau-śi,
property his wasted.' At that-time he said, 'son-øy,
mau ā ki-chā ti-kau-mam, khān-tān khung-kau-yang-saś-kō
you are ever with me, and all I have also
khung-mau-nāi nam; khun-kau nāng mau tārāi,
yours: and brother your having-died,
zhāi-mā-nang-kān;
hai-śī, nāi-nang-kān-yau; lai-pā-nai hau
has-found: having-been-lost, is-found: therefore us
hit-pyā-kau-śān kōn mī-yan.'
rejoicing-being-merry was good.'
NORA.

The Noris 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. 65 and 72, above.

The Nori language is undoubtedly akin to Khamti, but is not exactly the same as it. It possesses more points in common with the Northern Shan of Burma, and has also a greater number of Burmese loan-words. The alphabet used is the same as that of Khamti, and hence differs from that of Burmese Shan.

I am indebted to the kindness of the Deputy Commissioner of Sibsagar for the annexed specimens of Nori, consisting of a version of the Parable of the Prodigal Son, and of some riddles. They present few difficulties to anyone who has studied the preceding Khamti 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 Khamti.

In the first place Nori possesses the vowel ə, which exists in Ahom, Altomis, and Shan, but not, apparently, in Khamti. It is sometimes interchanged with ə. Thus the word for 'servant' is written both ə bō and ə bō.

The sign ə also appears as a sort of contraction. Thus ə lō (pronounced 'lō), with, is written ə lō. In the first line of the specimen səl, get, is written ə sə; why, I do not know, unless ə indicates a tone. In that case, I cannot say what tone it represents. In Khamti səl has the 'emphatic' tone. In Shan, the corresponding word, lō, has the 'straightforward' tone. It is possibly a sign indicating the repetition of the word. In Shan the corresponding sign, ə, indicates the 'emphatic' tone.

As usual in these Tai languages, the vocative particle is written in a peculiar way. In Nori it is written ə̣, and is pronounced hai.

When not compounded with another consonant ə is pronounced like jə (as in Ahom) and not as ye (as in Khamti). Thus the sign of the perfect tense is jəu, not you. 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 o or i. In the former ə o kōp, moment, is pronounced kōp. When ə follows, the translator has carefully transliterated ye by ə, representing, I suppose, the sound of ə in 'bet.' I have so transliterated it in the specimen. Thus the word for 'then' is written ə kōbet kōg, but is always transliterated kōbet-naw. The word ə ə pən, sin, is borrowed from the Burmese ə ə sə, which is pronounced ə sə in Burmese, and hence ə pən in Nori.

The letter ə is sometimes ən, but more usually ən.

The letter ə is, according to the transliteration, sometimes pronounced ən, and sometimes ən.
The word meaning 'to do' is written เจ้า chia, as in Khāmti. In Khāmti it is pronounced chet, and in Nūr ēt.

The letter  çeş is transliterated pha in Khāmti and ʃ in Nūrā. This apparently indicates a real difference of pronunciation, as in Khāmti pha represents an aspirated p.

I may note that the very common word for 'to go' is .hex, as in Shān, and not .hex, as in Khāmti.

In a compound word, when the last consonant of one member is the same as that of the first member of the next, the consonant is usually written only once. Thus khān-mung-kau, and, as always written khān-mung-kau. Similarly when the imperative particle قه is added to the root چ� chia, pronounced ēt, we have قه ēt-de for ēt-ta.

In regard to Substantives, the suffix ဝ is regularly used to make a kind of oblique form when a noun is governed by a preposition. Thus ငှင့် ကြညာ နိုင်း ဗိုလ်, to the servants; ငှင့် ဗိုး, to (e against) God; ဗိုလ် ဗိုလ် ဗိုလ်, before thee.

The Dative case is formed by prefixing ငှင့် hong or ကြညာ ka (as in Shān). Thus ငှင့် ကြညာ ဗိုလ် ဗိုလ်, to the servants; ကြညာ ကြညာ, to me. Hōng is sometimes used for the accusative as in ငှင့် ငှင့် ငှင့် ဗိုလ်, read him. The dative is also formed by prefixing ကြညာ as in Khāmti.

The Genitive usually, as in Khāmti, simply follows the governing noun, without any suffix or prefix. Sometimes, however, the relative pronoun ဆော is idiomatically prefixed. Thus ဆော ကြညာ, the slave of the father, literally, 'who of the father (is) the slave'. Sometimes ဝ will be prefixed, as in ဆော ကြညာ ကြညာ ကြညာ, the slaves of my father, lit. 'who of father of me (are) the slaves'.

The Ablative has the usual forms. We have also လက် in phrases like လက် ဗိုလ်, from him; လက် ဗိုလ်, from the well. Compare Shān, န္တိုး. လက်-ဝ is also common, as in လက် ကြညာ ကြညာ, from daughters.

To form the Plural, ဗိုလ် ဗိုလ် is used as well as ဗိုလ်. Thus we have ငှင့် ကြညာ ဗိုလ် ဗိုလ်, to the servants.

In the case of Adjectives, the participial suffix ဝ (Khāmti ဗိုလ်) is frequently added. Thus ငှင့် ဗိုလ် ဗိုလ်, all; ကြညာ, fan.

As regards Pronouns, the respectful suffix ဝ occurs constantly in the specimens.

We have ဝဗိုလ်, you, ဝဗိုလ်, he, ဝဗိုလ်, they. The use of the relative pronoun ဆော is also very common. The demonstrative pronouns are written ဝ and ဝ. ဝ-ဝ and ဝ-ဝ-ဝ-ဝ.

In Verbs, the past tense is frequently formed by ကြညာ (literally has gone), instead of the Khāmti ကြညာ used for the perfect. Compare the English I have 'went and did such and such'. Sometimes (e.g. I. 7) we have ကြညာ ဝဗိုလ်, ဝ, in this case being used as ဝ is used in Ahom.

For the future both the Khāmti ဝ and the Shān ဝ ဝ ဝ ဝ used. Thus ဝ ဝ, will say; ဝ ဝ ဝ, will be given. ဝ (for ဝ) is also used, as in ဝ ဝ ဝ ဝ ဝ ဝ ဝ ဝ, (I, 10) will reach, come to (ဟာ ဝ, place-reach). So ဝ ဝ ဝ, will strike.
An instance of the infinitive of purpose is ḥā-nect (I, 6), to feed, a pure dative. The participial suffix šé of Khamti becomes se in Norā. Examples please.

The negative is na, and also (I, 10) man.

The assisive word ọṣi ọ is often added to the end of a sentence as in Shān.

In 1, 8, we have a quotation introduced by the word ẹẹli, just as is done in Shān.
SIAMESE-CHINESE FAMILY.

TIAI GROUP.

NORÁ.

(District Sisagar.)

SPECIMEN 1.
[No. 7.]
SIAMESE-CHINESE FAMILY.

TAI GROUP.

NORA.

(DISTRICT SISAKAE.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kön kō-kung luk sang-kō jāng. Luk pādn wā hung pō.
Man person-one son-two had. Son male-younger said to father,
‘pō hai, 3-mū(nuy) mài ka kan tak nai-nai
Father 0, goods your to me will be-given
hâi hung kau.’ Khū-k-nam pō man 3-muy pam-bū-kā. Khū-k-nam à
give to me.’ Then father his goods divided. Then was
kop hung luk-chai an
moment one son-younger

man su ngūn tāng-lung-se kwâ mmg kā-se yun, kh(a)-nang-kau
his collected repose entirely go-country far did, and
ā-thān-se hech (for-hâi) ān jok
replied-there-having done what(is) riotous-being
se, ngūn tāng-lung sūn-slum-kwā-jau. Ngūn man tāng-lung
having, repose all wasted. Repose his all devoured-having,
mmg man yü lung kwā-jau
country that famine great became.

5. Khū-k-nam man tok-khā-kwā-jau. Khū-k-nam man kwâ, pāng-so
Then he in-want-became. Then he go, associate
kō (an u mung nam)
man (who was of-country that)
mā kō-lung mai jau. Kh(a)-nang-kau man kō ā-nam-mai hâi kā-pâi
a to did. And he men that (accusative) send to-feed
mā nā mai jau. Khū-k-nam chā
swine field in did. Then esten
k mā ham-kāp-nai man kha-ki kūn tāng kwâ-so-jau. Khū-k-nam
(by)-swine husks he wish-to-eat filling belly did. Then
phā-kō ān-kī
carry-one what-to-eat

n mā (for ma) hāi-kwā-jau. Khū-k-nam man hā-chāi chūn-se lu-kē
not gave. Then he mood-vehicle-being said
wāi, ‘ān pō kān mai hâi
that, ‘of father my of servants
ān-nai lāk-khā-mai kō (for kā), lām-se kha-him jāng, chū-khān
receive here(accusative) did, much things-to-eat have, but
kāu-sang1 tai tāng-mai.
Kau luk-se
Lou-the-other-hand die (of)-belly-fire (is hunger). I arisen-having

1 sang, means ‘die’ but is used with pronouns as an emphatic particle. So also in Khāntō
10.

15.

20.
10. ta (for tak)-ká-štū pō, khū(ñ)-náng-kau št-bā-wā, "pō hai, kau will-come-to father, and will-say, "father O, I chēm ti Fā-mai mus māt-so khūng-nā māl-also to God-(oblique) not remembered-having before thee-chau-mai hé-ch (for hēt) s-prát((pros. apṭū) kwā-jaū. Lāi-pō-šū hašt-pō-wā lūk -(oblique) do inu did. Therefore to-be-called son man-chau ma tan-jaū man-chau héch(for hēt)-níng, thy not worthy-was (that) thou make-should not Kūh-(for kūh)-pā-šū lāk-kūh pā-kūng nāng-kāu kan-mai bā(t)-iā." Khūk-cūn Serpent-persons-eat hare make-one like me make." Then man lūk-so kā-štū pō man kwā-jaū; he arise-having reach father his did; khūk-cūn pō man bōn ãn-˚i tī-kālē: pō man bān bāng then father his son when-he-was afar; father his new to man i-nū-so, len-mu, him having-compassion, running
Pan kūh, chūp kwā-jaū. Pō hai, kau chēm ti Fā-mai falling (an)-nēch, him cheek did 'Father O, I also to God man māt-so khūng-nā man-chau-mai héch (for hēt) not remembered-having before thee do
16. s-pāt kwā-jaū. Lāi-pō-šū hašt-pō-wā lūk māt-so man mā tan-jaū.' sin did. Therefore to-be-called son thy not worthy-was.' Khūk-cūn pō man Then father his hang lūk-kā-šū-mān-kāu wā-kā, ‘fā in ni lum tāng-lang to buy-servente-(oblique) said, ‘robe what good more-than all nāl an-āk-so hang man sur- this brought-forth-having to him put-
mān-tā; khū(ñ)-náng-kau mā man mai lāk-chūp, khū(ñ)-náng-kau on; and head his on ring, and tin-mai kāh-pūn sa shup-tu, foot-on shoe taking put-on.
Nāk-so nau nau kīn-jan-se héch(for hēt)-pyu-tā, kāh(hēt)-sang-tā lūk Besides that we eaten-having do-merriment; for son kāu s-mai tān-kā pā-
ning this died time
k lūng, khūn nīp-mā; hā-kā, khūn nāi-kā. Lāi-pō-šū man one(e. one), again lived; lūk-mu, again found-was' Therefore kāu-chau héch(hēt)-pyu-kwā-jaū they do-merriment-did.

30. Khūk-cūn lāk-chū pūng man ñtā mā. Khūk-cūn ma-so Then son great his was in field. Then come-having thing tai him, arrested (to-)vicinity of house.
Khök-nan man mā-nai-ngin sang kā sun kāng so-ho, khök-nan
then he heard noise of-dancing name of-man хозяин-идет, там
man hăng láu-ko cuai khu-yé-
he call boy-
khā pa-líng mai them-kā, ‘y-nai-khau hêch(hêt)-sang hêch(hêt) F
servant person-one to asked, ‘these why do?’
Khök-nan man wā-kā ti-mai, wā-kā.
Then he said to him, said,
‘māng mai mā, khū(n)-nāng-kan pō mañ mai-ti; māng
‘younger-brother thy name, and father thy received; younger-brother
mañ ū ni; hāi-pu-mai pō mañ hêch(hêt)-pēl-jau.’
thy was well; therefore father his made-feast-his.
Having-heard (these) words angry-being inside-to not wish-to-go-out.
Pū-nai pō mañ mā-ti-thā.
Therefore father his come-to-there

25. mā wā-kā-kā-jau Ti-thān man ti pō mañ
having entreated. To-there (thereon) he to father his
thān-thā-ko wā-kā, ‘lem-nā,
answered-having said, ‘to,
khāt-khāi khan-läng kāng mañ-chau kān lum (for lang)-lāj-se-ū.
from-before to-past to then I serve.
A-māng mañ-chau mā-laot-so-kā kā
Commanded thy ever-even I
mā jā. Tō-nai-kō mā-laot-so-kō mañ-chau hāng kā
not did-away-with. Nevertheless ever-even thou to me
pō-ju in tō-lang-kō-on
goat young-one animal-one-even
hāi ma-jāng, sang mañ-chau hān-āchām, kān kop-lāng lāy
gone nat. If them given-hadst, I both with
kā-ko-khau-mai tak-nai hēch (for hēt)-pyū-
friends-(oblique) would have done-merriment.
ho; chū-khān luat mañ mā-nai thāng-mā-lāy mañ-chau
indeed; but son thy this arrive-coming having then
tāng-pōl-kā. Man khāng mañ-chau
feast-host-made. He properly thy

30. khan-khāng ngūn khām tāng-lang kāng-kā-sā-jau.’ Khök-nan
rico-property repose gold all devoured.’ Then
man-chau wā-kā ti-mai, wā-kā the said to him,
‘mā-chau tāng ā lāy kan, khū(n)-nāng-kan ān kan
‘thou ever art with me, and what mine
kā-sāng-ka-sāng pāng-ū ko
whatever (I-) possess also

2 2 2
စီးပွားရေး သိရုံဆောင်ချိန်ကို လျှပ်စစ်နေသော အခြေခံစိတ်ချောင်းစီးနေသော စီးပွားရေး များအတွက် တိုက်ခိုက်မှုအား လိုအပ်သည်။

စီးပွားရေး ဆောင်ရွက်ချက်များစွာ တိုက်ခိုက်မှုအား ကျင်ကျင်များသော စီးပွားရေး ရှိသော စီးပွားရေး များအား လိုအပ်သည်။
in maā-ju. Chāng-nai lūu thuk bēch (for bēh) pyū,
what ihīn-is. Now we must do movement,
khā(u)-nāng-kāu hāt chā nil, chā chōm nil ko; wā-sāng-
and do mind good, mind glad good indeed; for
le nāng maā nāi tāl-kā pāk lān, chāng-nai khā(u)-nāng-kāu
younger-brother tā this died time one, now end
nāi-kā-ho.
found-was indeed.
SIAMESE-CHINESE FAMILY.

TAI GROUP.

(Specimen II.

Tai Group.

(District Sibagan.)

NORA.

[No. 8.]
SIAMESE-CHINESE FAMILY. TAI GROUP.

NORĀ.

(DISTRICT SIBSAGAR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

SOME NORĀ RIDDLES.

1. Ton man kā lam mat.
   Tree its is-equal rod fishing.

Nok pit nān kā khā.
   Bird Tui sleeps every branch.
   Its tree is equal-to a fishing-rod, and the Tui-bird, sleeps on every branch.
   Answer.—Ton-māk-khā, the Binhāl-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.—Māk-khā māk, a type Binhāl.

   Three drains water does-not-runs.

Shām 1 mā-to lai.
   Three women do-not-weave flowers.

Shām thān mā-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 Toiūlā,

Tung-i-lam mā-l, pai sang.
   Leaves of a certain jungle plant, thā-fish, and chandā-fish.

Kam-sān-shim hu
   Three kilos
AITONIA

As stated in the General Introduction to the group, the Aitons came into Assam from Māng Mān in quite modern times. It is said that there are only some two hundred of them altogether, some of whom live in the south-western corner of the Sibengar District, and the others in the Naga Hills.

Their language, as appears from the specimen, is almost pure Shām. In fact, it is the form of speech illustrated by Dr. Cushing’s Grammar of Shām, rather than that illustrated by Mr. Needham’s Grammar of Khāmti. The specimens which I have received from the local authorities of Sibengar 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 Aitónia is recognized by the people of Assam, who also call it Shān Dōdū, i.e., ‘Shān speech.’ In Assamese, dōdū means ‘a foreign language’, and Shān is the word which the Burmese mispronounce ‘Shām’.

**Alphabet.—** The alphabet used in the following specimens is almost entirely the Shān, and not the Khāmti, etc.

Note, in the first place, that the vowel əə, which in the specimen is written, Shān-fashion, əə, and which, for the sake of uniformity with the other Tai languages of Assam, I have transliterated throughout by a, must, in Aitónia, be pronounced as in Shān, i.e., as if it was a light ə. Thus əə hədə, give, should be pronounced kət, and so in every other case where the vowel occurs in the specimen.

As regards consonants, we have the Khāmti ɕ, instead of the Shān ɕ, and the Khāmti ɕ, instead of the Shān ɕ. In every other case, when the Shān form differs from the Khāmti one, the former is used. Thus we have the Shān ɕ for ɕ, and the Shān ɕ instead of the Khāmti ɕ for ɕ.

The consonant ɕ ɕ is used more frequently in composition with other consonants (as we have seen to be the case in Taiyang), than is usual in Khāmti. Thus ɕən is written ɕən instead of ɕən or ɕən. When ɕ is intended to represent the vowel ə, it is compounded as in Khāmti and Shān. Thus ɕən kʰən. When it retains its own sound of ɕ in composition, as it often does in Shān, but never in Khāmti, it takes the form ɕ. Thus ɕəl hən, go, the Aitónia and Shān word corresponding to the Khāmti ɕəl kət.

We have noted in Khāmti, Taiyang, and Nāhō how the word kət or kət, to do, is always spelled kət or kət, 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 Aitomi, the word โศก, seven, is written ໂద ອ ສ ຊ ສ ກ, and ფო, a duck, is written გფ — ფო.

The letter โ & คำ, which is common in Shan, Nga, and Shan, but does not appear to be used in Kharsi or Tai-nong, is also common in Aitomi.

The letter ხ is usually written ჯ. The tail is often omitted, so that we only have ჯ (to be distinguished from ჯ ხ). This character, in a slightly altered form, viz. ჯ, also appears in Tai-nong but there represents the letter რ. This is a very interesting fact, for it will be remembered that the letter დ in Ahom regularly becomes ხ in the modern Tai languages.

It may be added that neither in Kharsi nor in Shan does either the letter რ or the letter ხ take this form. The forms they take in these languages, and in Burmese, are as follows:—

<table>
<thead>
<tr>
<th>ძ</th>
<th>ხ</th>
<th>ჯ</th>
</tr>
</thead>
<tbody>
<tr>
<td>ძ</td>
<td>ჯ</td>
<td>ჯ</td>
</tr>
<tr>
<td>ხ</td>
<td>ჯ</td>
<td>ჯ</td>
</tr>
</tbody>
</table>

The Kharsi and Burmese signs for ხ are the nearest forms.

**Tones.**—I can give no information on this subject. We may expect that the tones of Aitomi are the same as those of Shan.

**Nouns.**—The plural is ordinarily formed by suffixing ხი as usual.

Sometimes ხი is used, as in ჯ — ხი, fathers. ჯ — ხი (literally, these-they) is also used, as in ჯ — ხი, horses, and many others in the list of words. Finally, we have ჯ — ხი in No. 116 of the list. The Nom. -ative sometimes takes the suffix ძ, as in Ahom and Tai-nong. Thus, ძ — ხი, you are, and many others in the list. The Accusative can take the dative proposition ძ — ხი, as in Tai-nong; thus, ძ — ხი — ძ — ხი, he asked a servant.

The usual proposition of the dative is ჯ — ხი, as in Shan. We also have ძ in ძ — ხი — ძ — ხი, to good men. ძ is also used for the ablative like many dative propositions in the Tai languages.

The most usual prefix of the Ablative is ძ, as in Kharsi, or ძ — ხ in Tai-nong. The Shan ძ — ხ does not occur in the specimens. ძ is, however, added to ხ, as in ძ — ხ — ძ, take from him. In ძ — ხ — ძ, afterwords, ძ (also written ძ) is probably a corruption of ძ, place, the final ძ being elided before the ძ of the following word. The phrase is, therefore, literally, from place that, from that place. Compare the formation of the future of verbs.

Leti (see Dative) and leti — ძ are also used for the ablative. See list Nos. 104, 113, 118, 122; 109, 127.

Finally, ძ alone is used as in Shan; e.g., ძ — ძ, 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, lêa, and se or se, which seem to indicate any oblique case, much in the way that mao is used in Khâmti.

We have them for instance,—

Dative,—luk-nau an-tâng lêa, to a daughter.
Luk-nau-nen khaw-so, to daughters
Ablative,—lai pô o-tâng lêa, from a father
Lai kun ni kâ-tâng khâm lêa, from a good man.
Lai-pû kun ni a-nân khaw-so, from those good men.

Genitive,—luk-nau ko-tâng lêa, of a daughter
Kun ni ko-tâng lêa, of a good man.
Khâng maw-so, his property.
Khu maw-so, thy servant.
Kun ni kher-so, of good men.

sî is prefixed to the Genitive and Dative in Taiâng.

Adjectives.—Few remarks are necessary. The numeral hông, one, can take the prefix ñe or ñe, and then has the force of the indeclinable article, like o-tâng in Khâmti.

The Comparative degree appears to be formed by suffixing sî, equivalent to the Shân edo or ñe, to the adjective. Thus u-sî ñe-nâi, better (than) this. In such a case ñe or ñe (an intensive particle) is usually added to the verb, or is used by itself instead of a copula, sî being optionally omitted. Thus u-sî ñe-nâi sa-yân, is better than this.

In hông mîng-chêm rôn hông mîng-seu rôn ñuot mô, 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 hông means ‘appearance, form’. The superlative is most simply formed by doubling the adjective, as in ñe-nâi, very good. The adverb ñieât (pronounced khen) is also used, as in khen sî, very good.

Pronouns.—The pronouns call for no remarks. We should remember that maw, thou, is pronounced, as in Shân, maw. The demonstrative pronouns are ñe-nâi, this, and ñe-nâi, that.

Verbs.—We may note that the usual sign of the past tense is lêa (cf. Shân lêa, to go), but occasionally we find the Khâmti kë and mâ. Thus, thâm-lêa, setted; kêt-kâ-

yan, they did: wêp-nêa, became alive.

The Future takes both ñe, and also ñê, a contraction of the Shân tiak. Thus kun ñê pin, I shall be; kun ñê pô, I shall strike; wêa ñê pô, thou wilt strike.

The participial suffix is es.

There are several negative words. We may note pô, not, in hông lêa pô tân pin, I son of thee not worthy am, I am not worthy to be thy son. With pô, we may compare the North Shân pô, Khâmti pô, which, however, are only used with the Imperative. A more usual negative is maw (shâm ñaw, Khâmti mâ, Shân maw), as in maw kë-hê, did not wish: maw hâm, did not give. The Khâmti form, mâ, appears in mâ-mâ, not good, bad.

The Shân Assertive suffix ho is common. Thus ñ-ho, am, or was, indeed: pô-ho, going-indeed.
[No. 9.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

AI'ONIA.

(DISTRIBUTORS SIBSAGAR.)

SPECIMEN I.
SIAMESE-CHINESE FAMILY.

TAI GROUP.

APTONTIA.

(DISTRICT SIBAGAR.)

SPECIMEN I.

<table>
<thead>
<tr>
<th>Kua</th>
<th>Lā-lāng</th>
<th>luk</th>
<th>sāng-kō</th>
<th>yang</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hua</td>
<td>person-one</td>
<td>sone</td>
<td>two-persons</td>
<td>had</td>
</tr>
</tbody>
</table>

Lāk-chal
Son-māle

ăn
younger

lan
said

hāng
to

pō-man,

father.

‘pō.

 ‘father,

khsing
property

mau
thy

yāng-sāng
whatever

wēng-hān’t.

wōng-sāng
divide-pies.

Wāi

Pān-hān-kā.

(he)-dividing-gave.

Wāi

After

Lāk-tā-nān

After-that

yāng-sāng
whatever (he had)

Wāi

After

5.

lāng

boek (i.e. afterwards)

an

khsing

mān-se

kwā

taken

property

his

went

mūng

(fo)-country

kēi

heoh (heii)

hāi

wickedness

ngān

khsing

yā-yāu.

Mūng

(fo)-country

mān

that

yāk-yāu.

Tok

kyū.

Mūng

that

great

famine-arose.

Fell

(fo)-poverty.

Pāi-kwā

(fo)-khow

lāng

pai-pāng

yāu.

Pāi-kwā

(fo)-khow

lāng

pai-pāng

yāu.

Pāi-kwā

(fo)-khow

lāng

pai-pāng

yāu.
Hāi-pāi mû kāng nā shau hân nān. Lei-pā
(En)-caused-(him)-to-tead swine in field of-owner of-house that. Therefore

10. tok khyû. Sak mû ko khâ hân hû.
fell (into)-poverty. Food-lessings of pigs even (he)-wished to-sal.

Phaî-ko man haû. Û-luk-tî-nâm
Anyone not gave. Afterwards

sîng-wô-kâ-sûng, 'khu 'sûrûnts pô kau
saw-saw-go(?), 'servants of-the-father of-me

na kîn nâm, kau mâ
get food much, I come

kân to-the-place(?), tân-sûi, Kau pô
of-belly-fire. I (to-)father

15. pâi lu, "pô kau hêi, kau
so sing, "father of-me O, I

khu-nî (against)-God kâng-nî mau hât hât(hat) òpat;
before before the gün; did

kau luk mau pô tân pîn;
I son of-thee not worthy am;

hâng-kau
me
20. [Text in Latin]

25. [Text in Latin]
20. luk-so
arisen-having

pái-sū
(he)-went-cooked

pō
father

man

his

Kā-lang

nai

After

this

U

ti-kai
at-distance

pō
father

kān-so
seen-having

kūl(ken)-mū,

man,

chwup

his,

kuned

kūl(kom),

chook.

Yām
(āi)-time

nān
that

lan-kā

(hè)-said

pō
man,

pō
father

kāng-nā
before

khun-fī

God

(to)-father

his,

father

O,

before

25. kāng-nā
before

māu
hech(hot)

ōpāt;

kan

Thee

(l)-did

sin;

I

hāng
(tū-te)-called

luk
son

mau
not

yāng'.

Pō
man

(ho)-mau-

hān

word

gwee,

phā

nī-mū

haṁ-mū-tā,

nūng-hau-tā;

lūk-chāp

haut-tā,

gwe-(it)-on;

ring

gwee,

2 2
TAI GROUP.

30

35

203
khop  tin  sup-hau tā;  hā-kūn,
sāo  foot  put-on;  gīne-to-sā,

30 heh (het) pyō  heh (het) mun  tā;  luk hau

do  happiness  do  rejoicing (imperative suffix);  son  my

tai,  nip-mā;  hai,  āk-mā

died,  became-alive;  was-lost,  was-found

mā'.  Het  pyō  het  mun  kā-yau.
came.'  Do  happiness  do  rejoicing (they-did).

Yām  nān  luk-chāi  lung  man  ü kāng rā
(At)-time  that  child-male  great  of-him  was  in  field.

Kā-āng  luk-chāi  lung  man  mā  thung
Afterwards  child-male  great  of-him  came  approached

35.  tai  hūn,  nāi  sing  syang (song)
vicinity  of-house,  (he)-gat  sound  of-music

sing  kāng.  Hūng-kū  man  thām-kwā,
sound  of-ārem.  Servant  he  asked,

' khām  lung  nāi  khām  sāng?'  Kha  nāi
'things  like  these  things  what?'  Servant  the

wā,  'nāng-chāi  mā,  lāi-pu-nāi
said,  younger-brother-male  came,  therefore

2 n 2
pō
father

maū
of thee

wā
said

mau-khām
not-said

tāng
prepare

49. poi
feast

khā.

Luk-chāi

lung

man

khaū-chā,

was-angry,

maū

to-enter

huṃ

mau

khaū-kā.

not

wished.

Ū-luk-tā-nān

Aftercards

pō

man

father

his

mā,

come,

tāng-pān

crashing

saumā.

brought

Tā-nān

Therefore

khaī-haū,

(he)-answered,

′pō,

kau

father,

I

45. luk

the-child

maū

of thee

chā-rē (chrē)

insult

pai

not

yā,

break (i.e. do),

to-mā-ko

nevertheless

pā-yā

got

ān

young-one

lāng-ko

one-even

maū

not

(thou)-gavest.

Luk-chāi

lāi-pū

but

ngūn

kām

tāng-long

silver

gold

all
mē-mēk-yā-sāi-mūng  yā-kā  man  mā-thūng,  pō
(on)-harlots  wouled,  hē  come-arrived,  father

50.  pāi (for pō)-kā  kau (for kā).’  Man  kau,  ‘luk
-found  gone.’  Hē  said,  ‘child

kau,  tāng-pā'-kō  maū  u  lai  kau;
of-me,  many goers-also  thou  art  with
me;

yāng-sūg-ko  kāng  maū  tāng-lung,  Nāng
whatever  property  thine  all.  Younger-brother

maū  tai-kū,  nip-mā;  hai-kū,
thy  died,  home-above;  was-lost,

āk-mā;  lai-pu-nai  tang  pō  kā.
was-found,  therefore  (I)-prepare  feast  did’.

207
<table>
<thead>
<tr>
<th>Specimen II.</th>
<th>Specimen II.</th>
<th>Specimen II.</th>
</tr>
</thead>
<tbody>
<tr>
<td>თათკუთ</td>
<td>თორიბზ</td>
<td>თათკუთ</td>
</tr>
<tr>
<td>ზომ</td>
<td>ძურ</td>
<td>ზომ</td>
</tr>
<tr>
<td>ნაქ</td>
<td>ნაქ</td>
<td>ნაქ</td>
</tr>
<tr>
<td>ჩოკი</td>
<td>ჩოკი</td>
<td>ჩოკი</td>
</tr>
<tr>
<td>მოძერვა</td>
<td>მოძერვა</td>
<td>მოძერვა</td>
</tr>
<tr>
<td>20</td>
<td>20</td>
<td>20</td>
</tr>
<tr>
<td>თათკუთ</td>
<td>თათკუთ</td>
<td>თათკუთ</td>
</tr>
</tbody>
</table>
Specimen II.

Lok
Boy

ān
young

kō-lang
person-one

tai
mān (pronounced bān)
village

ling
tended

wū.
rattle.

Lok
Boy

ān
young

nai
the

heh (het)
did

pūā (for pyū)
rejailing (i.e. in sport)

'sū,
tiger,

sū,
tiger

mūn-yā
made-noise

5. mūn-hāng
called

pāo
shouted

Au
Brought

phā
doo

ān
brought

rēk
spear

kūn
people

tī
from

mān (bān)
village

lēi (lan)
van

mā
Khaū
They

mā-thung
came-arrived

sū
tiger

mau, bān.
Tup
phā
ma
khū.

Ti-pēk

not samo.
Clasped
palms
of-hands
(ha)-laughed.
(They)-return

2 x
Hun  yam  Man  nang-nai  pan  lung
  to-house  did  He  like-those  time  one

sung  pan  m  ai  Wan  lung  tei-tei
  two  times  brought  shame  Day  one  really

ai  ma  khan  muk  wa
  tiger  came  entered  the-herd  of-cattle

man  efl (sin)-sung
  He  screamed

"man  "He  phot  lies

ku  pin  man  ma  Ti  nain  su
  many  times  (they did)  not  come  On  that  the-tiger

kap  wa  kieh  ta  to  lung
  cattle  several  animals  to  one

16. au  kwai  tu  thun
  took  went  to  forest

U-luk-ta-nin  man(for man  ke (f)
  Therefore  knew

man (for man)  kun-phot  phai-ko  man  wai-chua
  person-who-likes  anyone  not  believed

2  x  2
PHAKE OR PHAKIAL.

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>Amou (Chinese)</th>
<th>Hindi (Lokhampur)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>Lūng</td>
<td>Lūng</td>
</tr>
<tr>
<td>2. Two</td>
<td>Shāng</td>
<td>Shāng</td>
</tr>
<tr>
<td>3. Three</td>
<td>Shām²</td>
<td>Shām</td>
</tr>
<tr>
<td>4. Four</td>
<td>Shā</td>
<td>Shā</td>
</tr>
<tr>
<td>5. Five</td>
<td>Hā</td>
<td>Hā</td>
</tr>
<tr>
<td>6. Six</td>
<td>Hāk (hāk)</td>
<td>Hāk</td>
</tr>
<tr>
<td>7. Seven</td>
<td>Chā (chāt)</td>
<td>Chōt</td>
</tr>
<tr>
<td>8. Eight</td>
<td>Pāt (pāt)</td>
<td>Pāt</td>
</tr>
<tr>
<td>9. Nine</td>
<td>Kāu</td>
<td>Kāu</td>
</tr>
<tr>
<td>10. Ten</td>
<td>Shāp</td>
<td>Shāp</td>
</tr>
<tr>
<td>11. Twenty</td>
<td>Hār-shāp</td>
<td>Hār-shāp</td>
</tr>
<tr>
<td>12. Thirty</td>
<td>Pāk</td>
<td>Pāk</td>
</tr>
<tr>
<td>13. Hundred</td>
<td>Kāu, kāu</td>
<td>Kāu</td>
</tr>
<tr>
<td>14. I</td>
<td>Kāu</td>
<td>Kāu</td>
</tr>
<tr>
<td>15. Of me</td>
<td>Kāu</td>
<td>Kāu</td>
</tr>
<tr>
<td>16. Mine</td>
<td>Kāu (kāu)</td>
<td>Kāu (kāu)</td>
</tr>
<tr>
<td>17. We</td>
<td>Raw, raw</td>
<td>Tā (includes your address or name (includes person addressed))</td>
</tr>
<tr>
<td>18. Of us</td>
<td>Kāu</td>
<td>Kāu</td>
</tr>
<tr>
<td>19. Our</td>
<td>Kāu (kāu)</td>
<td>Kāu (kāu)</td>
</tr>
<tr>
<td>20. Them</td>
<td>Māt (mat)</td>
<td>Māt</td>
</tr>
<tr>
<td>21. Of them</td>
<td>Māt</td>
<td>Māt</td>
</tr>
<tr>
<td>22. These</td>
<td>Māt (mat)</td>
<td>Māt</td>
</tr>
<tr>
<td>23. Your</td>
<td>Shā (shā)</td>
<td>Shā</td>
</tr>
<tr>
<td>24. Of you</td>
<td>Shā</td>
<td>Shā</td>
</tr>
<tr>
<td>25. His</td>
<td>Kāu, kāu, kāu (your property)</td>
<td>Kāu (kāu)</td>
</tr>
<tr>
<td>26. His</td>
<td>Māt</td>
<td>Māt</td>
</tr>
<tr>
<td>27. Of him</td>
<td>Māt</td>
<td>Māt</td>
</tr>
</tbody>
</table>

In the list when the pronunciation differs from the spelling, the former is written in parenthesis.

In this list a final or a double written is in the original character.
<table>
<thead>
<tr>
<th>Taiwang (Gilong)</th>
<th>Mandarin (Shengwen)</th>
<th>Mooma (Shiangwu)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lūng</td>
<td>Lūng</td>
<td>Lūng</td>
</tr>
<tr>
<td>Siéng</td>
<td>Siéng</td>
<td>Siéng</td>
</tr>
<tr>
<td>Sūa</td>
<td>Sūa</td>
<td>Sūa</td>
</tr>
<tr>
<td>Sū</td>
<td>Sū</td>
<td>Sū</td>
</tr>
<tr>
<td>Hā</td>
<td>Hā</td>
<td>Hā</td>
</tr>
<tr>
<td>Hūk (hōk)</td>
<td>Hūk (hōk)</td>
<td>Hūk (hōk)</td>
</tr>
<tr>
<td>Chēb</td>
<td>Chēb (chēb)</td>
<td>Chēb (chēb)</td>
</tr>
<tr>
<td>Phet</td>
<td>Phet (pet)</td>
<td>Phet (pet)</td>
</tr>
<tr>
<td>Kau</td>
<td>Kau</td>
<td>Kau</td>
</tr>
<tr>
<td>Sūp</td>
<td>Sūp</td>
<td>Sūp</td>
</tr>
<tr>
<td>Sūn</td>
<td>Sūn</td>
<td>Sūn</td>
</tr>
<tr>
<td>Hūnp</td>
<td>Hūnp</td>
<td>Hūnp</td>
</tr>
<tr>
<td>Pak</td>
<td>Pak</td>
<td>Pak</td>
</tr>
<tr>
<td>Kau</td>
<td>Kau</td>
<td>Kau</td>
</tr>
<tr>
<td>Lūn-kūn</td>
<td>Tākōn</td>
<td>Kūng kūn</td>
</tr>
<tr>
<td>Kūng-kūn (my property)</td>
<td>Tākōn kūn</td>
<td>Kūng kūn</td>
</tr>
<tr>
<td>Hān</td>
<td>Hān</td>
<td>Hān</td>
</tr>
<tr>
<td>Lūhān</td>
<td>Ān kān</td>
<td>Kūng kān</td>
</tr>
<tr>
<td>Kūng-kān</td>
<td>Ān kān</td>
<td>Kūng kān</td>
</tr>
<tr>
<td>Māh</td>
<td>Māh</td>
<td>Māh</td>
</tr>
<tr>
<td>Lūn-pā māh</td>
<td>Ān māh</td>
<td>Kūng māh</td>
</tr>
<tr>
<td>Lūn-pā māh</td>
<td>Ān māh</td>
<td>Kūng māh</td>
</tr>
<tr>
<td>Sū</td>
<td>Sū</td>
<td>Sū</td>
</tr>
<tr>
<td>Lūn-pī-hūn</td>
<td>Ān sū-hūn</td>
<td>Kūng sū</td>
</tr>
<tr>
<td>Kūng-sū</td>
<td>Ān sū-hūn</td>
<td>Kūng sū</td>
</tr>
<tr>
<td>Mān</td>
<td>Mān</td>
<td>Mān</td>
</tr>
<tr>
<td>Lūn-pēhūn</td>
<td>Ān mān</td>
<td>Kūng mān</td>
</tr>
<tr>
<td>English</td>
<td>Mien (Chins)</td>
<td>Kachin (Ladahs)</td>
</tr>
<tr>
<td>---------</td>
<td>-------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>23. Him</td>
<td>Mien-mu, khub-mu</td>
<td>Khex man</td>
</tr>
<tr>
<td>29. They</td>
<td>Khaun</td>
<td>Man khan or Khan</td>
</tr>
<tr>
<td>30. Of them</td>
<td>Khaun</td>
<td>Khaun</td>
</tr>
<tr>
<td>31. Uncle</td>
<td>Khuang-khaun</td>
<td>Khuang khaun</td>
</tr>
<tr>
<td>32. Head</td>
<td>Mi</td>
<td>Pah mil</td>
</tr>
<tr>
<td>33. Foot</td>
<td>Tu</td>
<td>Tua</td>
</tr>
<tr>
<td>34. Noun</td>
<td>Dans</td>
<td>Bit mung</td>
</tr>
<tr>
<td>35. Eye</td>
<td>Tg</td>
<td>Ta</td>
</tr>
<tr>
<td>36. Mouth</td>
<td>Shap or yik</td>
<td>Shap</td>
</tr>
<tr>
<td>37. Tooth</td>
<td>Khua or khui</td>
<td>Khia</td>
</tr>
<tr>
<td>38. Ear</td>
<td>Fik</td>
<td>Pung hō</td>
</tr>
<tr>
<td>39. Hair</td>
<td>Phuam</td>
<td>Phuam</td>
</tr>
<tr>
<td>40. Head</td>
<td>Rus</td>
<td>Ria</td>
</tr>
<tr>
<td>41. Tongue</td>
<td>Lua</td>
<td>Lua</td>
</tr>
<tr>
<td>42. Belly</td>
<td>Ting</td>
<td>Ting</td>
</tr>
<tr>
<td>43. Back</td>
<td>Ling</td>
<td>Leug</td>
</tr>
<tr>
<td>44. Arm</td>
<td>Teg</td>
<td>Lek</td>
</tr>
<tr>
<td>45. Gold</td>
<td>Khiau</td>
<td>Khiau</td>
</tr>
<tr>
<td>46. Silver</td>
<td>Ngün</td>
<td>Ngün</td>
</tr>
<tr>
<td>47. Father</td>
<td>Po</td>
<td>Pa, chiu</td>
</tr>
<tr>
<td>48. Mother</td>
<td>Mo</td>
<td>Mē</td>
</tr>
<tr>
<td>49. Brother</td>
<td>Pi (elder), nia (younger)</td>
<td>Pi = elder, nia = younger</td>
</tr>
<tr>
<td>50. Sister</td>
<td>Nung, with pi for elder and nia for younger</td>
<td>Pi-chiu = elder, nia-chiu = younger</td>
</tr>
<tr>
<td>51. Man</td>
<td>Khun, when younger is not specified, phia (pha) is added</td>
<td>Pheluas</td>
</tr>
<tr>
<td>52. Woman</td>
<td>Nung or khun-mi</td>
<td>Phia-yng</td>
</tr>
<tr>
<td>53. Wife</td>
<td>Mi</td>
<td>Mi</td>
</tr>
<tr>
<td>54. Child</td>
<td>Līk-kha</td>
<td>To tia</td>
</tr>
</tbody>
</table>

**Notes:**
- *Mien-mu, khub-mu* refers to a Mien term for a relative.
- *Khua or khui* is a Kachin term for a tooth.
- *Khiau* is a Kachin term for gold.
- *Khia* is a Kachin term for something else.
- *Nung or khun-mi* refers to a woman's status.
- *Pi* and *Mi* refer to terms for older and younger, respectively, in the Kachin language.
- *Khun* in Kachin can refer to a term for a person.
- *Pi-chiu* and *nia-chiu* refer to elder and younger in Kachin, respectively.
<table>
<thead>
<tr>
<th>Taizong (Chinese)</th>
<th>Nga (Chinese)</th>
<th>Ancestral (Chinese)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kang-mun (NC)</td>
<td>Ag-man</td>
<td>Kang man</td>
</tr>
<tr>
<td>Khan</td>
<td>Khan, khan-cha</td>
<td>Khan</td>
</tr>
<tr>
<td>Lei-fu-khan</td>
<td>An-khan, lac-khan-cha</td>
<td>Kang khan</td>
</tr>
<tr>
<td>Kang-khan</td>
<td>An-khan, an-khan-cha</td>
<td>Kang khan</td>
</tr>
<tr>
<td>Ma</td>
<td>Ban-cha</td>
<td>Ma</td>
</tr>
<tr>
<td>Tua</td>
<td>Phatang</td>
<td>Tua</td>
</tr>
<tr>
<td>Hua-mao</td>
<td>Nong</td>
<td>Hu nang</td>
</tr>
<tr>
<td>Ta</td>
<td>Ta</td>
<td>Ta</td>
</tr>
<tr>
<td>Sap</td>
<td>Lap (adj)</td>
<td>Lap (adj)</td>
</tr>
<tr>
<td>Xion</td>
<td>Xin</td>
<td>Xin (son)</td>
</tr>
<tr>
<td>Ping-ha</td>
<td>Hop</td>
<td>Ping ha</td>
</tr>
<tr>
<td>Fun</td>
<td>Phun</td>
<td>Fun (son)</td>
</tr>
<tr>
<td>Un</td>
<td>Ne</td>
<td>Ne</td>
</tr>
<tr>
<td>Lin</td>
<td>Lin</td>
<td>Lin</td>
</tr>
<tr>
<td>Tang</td>
<td>Tang</td>
<td>Tang</td>
</tr>
<tr>
<td>Long</td>
<td>Po-lang</td>
<td>Long</td>
</tr>
<tr>
<td>Lik</td>
<td>Lik</td>
<td>Lik</td>
</tr>
<tr>
<td>Khan</td>
<td>Khan</td>
<td>Khan</td>
</tr>
<tr>
<td>Ngam</td>
<td>Ngam</td>
<td>Ngam</td>
</tr>
<tr>
<td>Pu</td>
<td>Po</td>
<td>Pu</td>
</tr>
<tr>
<td>Mei</td>
<td>Mei</td>
<td>Mei</td>
</tr>
<tr>
<td>Nang</td>
<td>Nang, nang-cha, pi-cha</td>
<td>Nang-cha, pi-cha young, old.</td>
</tr>
<tr>
<td>Nang-cha</td>
<td>Pi-cha, nang-cha</td>
<td>Nang-cha, pi-cha young, old.</td>
</tr>
<tr>
<td>Kun pi-cha</td>
<td>Kun (male)</td>
<td>Kun</td>
</tr>
<tr>
<td>Kun ping-cho</td>
<td>Pu-cho</td>
<td>Pu-cho</td>
</tr>
<tr>
<td>Mi</td>
<td>Me</td>
<td>Mi</td>
</tr>
<tr>
<td>Lao-cho</td>
<td>Lao-cho, lao-cho</td>
<td>Lao-cho, female.</td>
</tr>
<tr>
<td>English</td>
<td>Luen (Simplified)</td>
<td>Luen (Traditional)</td>
</tr>
<tr>
<td>---------</td>
<td>------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>56. Son</td>
<td>Lük-nên</td>
<td>Lük-lên</td>
</tr>
<tr>
<td>56. Daughter</td>
<td>Lük-sêng</td>
<td>Lük-luān</td>
</tr>
<tr>
<td>37. Sister</td>
<td>Khā</td>
<td>Khā</td>
</tr>
<tr>
<td>38. Calf</td>
<td>Kān-sā-hān</td>
<td>Ne morū</td>
</tr>
<tr>
<td>39. Sheep</td>
<td>Po-Jēk</td>
<td>Dālā</td>
</tr>
<tr>
<td>60. God</td>
<td>servername or place</td>
<td>Phēá</td>
</tr>
<tr>
<td>61. Devil</td>
<td>Thōt</td>
<td>Thō, lā, qōleit</td>
</tr>
<tr>
<td>62. Sun</td>
<td>Hān</td>
<td>Wān</td>
</tr>
<tr>
<td>63. Moon</td>
<td>Dīn</td>
<td>Nān or Iān</td>
</tr>
<tr>
<td>64. Nine</td>
<td>Dūn</td>
<td>Nāu</td>
</tr>
<tr>
<td>65. Fish</td>
<td>Phūn</td>
<td>Phōi</td>
</tr>
<tr>
<td>66. Wake</td>
<td>Nān</td>
<td>Nān</td>
</tr>
<tr>
<td>67. Home</td>
<td>Hān</td>
<td>Hāu</td>
</tr>
<tr>
<td>68. Horse</td>
<td>Mā (pronounced long)</td>
<td>Mā</td>
</tr>
<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>Mū, mīl</td>
<td>Mīn, Mīn</td>
</tr>
<tr>
<td>72. Cock</td>
<td>Kān</td>
<td>Kān-phēā</td>
</tr>
<tr>
<td>73. Duck</td>
<td>Pē (pot)</td>
<td>Pē</td>
</tr>
<tr>
<td>74. Arm</td>
<td>Mā</td>
<td>Mā</td>
</tr>
<tr>
<td>75. Oar</td>
<td>Hēn</td>
<td>Hēn</td>
</tr>
<tr>
<td>76. Bird</td>
<td>Māk (nāk)</td>
<td>Māk</td>
</tr>
<tr>
<td>77. Go</td>
<td>Kā, pēl, or phrase</td>
<td>Kā</td>
</tr>
<tr>
<td>78. Hat</td>
<td>Kīn</td>
<td>Kīn (also 'drink')</td>
</tr>
<tr>
<td>79. Sit</td>
<td>Kāng</td>
<td>Kāng</td>
</tr>
<tr>
<td>80. Omen</td>
<td>Mā</td>
<td>Mā</td>
</tr>
<tr>
<td>81. Beat</td>
<td>Po</td>
<td>Po</td>
</tr>
<tr>
<td>蒂涅 (斯里兰卡)</td>
<td>窝各 (室兰卡)</td>
<td>洞口 (斯里兰卡)</td>
</tr>
<tr>
<td>----------------</td>
<td>----------------</td>
<td>----------------</td>
</tr>
<tr>
<td>Lul-chai.</td>
<td>Lul-chai</td>
<td>Lul-chai</td>
</tr>
<tr>
<td>Khi-loss</td>
<td>Khi-loss</td>
<td>Khi-loss</td>
</tr>
<tr>
<td>Seh-bi-ma</td>
<td>Pa-hin (sea)</td>
<td>Pa-hin</td>
</tr>
<tr>
<td>Sau-long-pen</td>
<td>Pa-long pen</td>
<td>Pa-long pen</td>
</tr>
<tr>
<td>Fii</td>
<td>Fii</td>
<td>Fii</td>
</tr>
<tr>
<td>Ca</td>
<td>Can, Khan, Han</td>
<td>Can, Khan, Han</td>
</tr>
<tr>
<td>Neu</td>
<td>Neu</td>
<td>Neu</td>
</tr>
<tr>
<td>Neu</td>
<td>Neu</td>
<td>Neu</td>
</tr>
<tr>
<td>Sav.</td>
<td>Sav.</td>
<td>Sav.</td>
</tr>
<tr>
<td>Neu</td>
<td>Neu</td>
<td>Neu</td>
</tr>
<tr>
<td>Neu</td>
<td>Neu</td>
<td>Neu</td>
</tr>
<tr>
<td>Nua</td>
<td>Nua</td>
<td>Nua</td>
</tr>
<tr>
<td>Nua</td>
<td>Nua</td>
<td>Nua</td>
</tr>
<tr>
<td>Pua</td>
<td>Pua</td>
<td>Pua</td>
</tr>
<tr>
<td>Nua</td>
<td>Nua</td>
<td>Nua</td>
</tr>
<tr>
<td>Nua</td>
<td>Nua</td>
<td>Nua</td>
</tr>
<tr>
<td>Hau</td>
<td>Hau</td>
<td>Hau</td>
</tr>
<tr>
<td>Hau</td>
<td>Hau</td>
<td>Hau</td>
</tr>
<tr>
<td>Ma</td>
<td>Ma</td>
<td>Ma</td>
</tr>
<tr>
<td>Ma</td>
<td>Ma</td>
<td>Ma</td>
</tr>
<tr>
<td>Mi-qi</td>
<td>Mi-qi, Mi-qi</td>
<td>Mi-qi, Mi-qi</td>
</tr>
<tr>
<td>Mi</td>
<td>Mi</td>
<td>Mi</td>
</tr>
<tr>
<td>Mi</td>
<td>Mi</td>
<td>Mi</td>
</tr>
<tr>
<td>Nga-long-ma</td>
<td>Nga-long-ma</td>
<td>Nga-long-ma</td>
</tr>
<tr>
<td>Nu</td>
<td>Nu</td>
<td>Nu</td>
</tr>
<tr>
<td>Nu</td>
<td>Nu</td>
<td>Nu</td>
</tr>
<tr>
<td>Ba</td>
<td>Ba</td>
<td>Ba</td>
</tr>
<tr>
<td>Ba</td>
<td>Ba</td>
<td>Ba</td>
</tr>
<tr>
<td>Ka</td>
<td>Ka</td>
<td>Ka</td>
</tr>
<tr>
<td>Ka</td>
<td>Ka</td>
<td>Ka</td>
</tr>
<tr>
<td>Ke</td>
<td>Ke</td>
<td>Ke</td>
</tr>
<tr>
<td>Ke</td>
<td>Ke</td>
<td>Ke</td>
</tr>
<tr>
<td>Ngang-la</td>
<td>Ngang</td>
<td>Ngang</td>
</tr>
<tr>
<td>Mi-li</td>
<td>Mi</td>
<td>Mi</td>
</tr>
<tr>
<td>Pii</td>
<td>Pii</td>
<td>Pii</td>
</tr>
<tr>
<td>English</td>
<td>Amon (Sikang)</td>
<td>Khun (Talbingo)</td>
</tr>
<tr>
<td>---------</td>
<td>--------------</td>
<td>----------------</td>
</tr>
<tr>
<td>82. Sand</td>
<td>Khiu</td>
<td>San</td>
</tr>
<tr>
<td>83. Hot</td>
<td>Tai</td>
<td>Tai</td>
</tr>
<tr>
<td>84. Green</td>
<td>Hua</td>
<td>Hua</td>
</tr>
<tr>
<td>85. Rain</td>
<td>Leu (Lo)</td>
<td>Leu</td>
</tr>
<tr>
<td>86. Up</td>
<td>Na</td>
<td>Ka-nil = above, higher in place</td>
</tr>
<tr>
<td>87. Near</td>
<td>Tai or kia</td>
<td>Tai</td>
</tr>
<tr>
<td>88. Down</td>
<td>Ta</td>
<td>Ta = low, near the ground</td>
</tr>
<tr>
<td>89. Far</td>
<td>Jau or chia</td>
<td>Kau</td>
</tr>
<tr>
<td>90. Before</td>
<td>Khiung-ka</td>
<td>Khiung = previous in time, Khiung-nambers, in front or presence of Khiung</td>
</tr>
<tr>
<td>91. Behind</td>
<td>Khi-lang</td>
<td>Khi-lang</td>
</tr>
<tr>
<td>92. Who</td>
<td>Phoat</td>
<td>Phoat</td>
</tr>
<tr>
<td>93. Whai</td>
<td>Khi-lang</td>
<td>Khi-lang</td>
</tr>
<tr>
<td>94. Why</td>
<td>Bi</td>
<td>Hie-lang</td>
</tr>
<tr>
<td>95. And</td>
<td>Chian, ko, la-ae, pu</td>
<td>Ku</td>
</tr>
<tr>
<td>96. But</td>
<td>To-lo, te(n)-lo</td>
<td>To-lo, koi</td>
</tr>
<tr>
<td>97. If</td>
<td>Shang</td>
<td>Made by a particle, and a negation particle</td>
</tr>
<tr>
<td>98. Yes</td>
<td>Khiu</td>
<td>Chiai</td>
</tr>
<tr>
<td>99. No</td>
<td>Bi-khieu</td>
<td>N'chai</td>
</tr>
<tr>
<td>100. Also</td>
<td>Nko-ha</td>
<td>No word</td>
</tr>
<tr>
<td>101. A father</td>
<td>Pu-hang</td>
<td>Pu</td>
</tr>
<tr>
<td>102. Of a father</td>
<td>Pu-hang</td>
<td>Pu (after the governing tone)</td>
</tr>
<tr>
<td>103. To a father</td>
<td>To-hang</td>
<td>Po-nam</td>
</tr>
<tr>
<td>104. From a father</td>
<td>Lo-hang</td>
<td>Lo-kos</td>
</tr>
<tr>
<td>105. Two fathers</td>
<td>Shing-pa</td>
<td>Shing-pa</td>
</tr>
<tr>
<td>106. Fathers</td>
<td>Khu-pa</td>
<td>Pu-khan (khan = they, Personal pronoun)</td>
</tr>
<tr>
<td>107. Of fathers</td>
<td>Khu-pa</td>
<td>Pu-khan</td>
</tr>
<tr>
<td>108. To fathers</td>
<td>Tu khan-pa</td>
<td>Pu-khan-nsai</td>
</tr>
<tr>
<td>Tsiang (Sibemag)</td>
<td>Niu (Sibemag)</td>
<td>Amur (Sibemag)</td>
</tr>
<tr>
<td>-----------------</td>
<td>---------------</td>
<td>----------------</td>
</tr>
<tr>
<td>San-sou</td>
<td>San</td>
<td>Leuchtuen-khan</td>
</tr>
<tr>
<td>Tai</td>
<td>Tai</td>
<td>Tai-khwa</td>
</tr>
<tr>
<td>Hau</td>
<td>Hau</td>
<td>Hau-ma</td>
</tr>
<tr>
<td>Lao</td>
<td>Lao (lo)</td>
<td>Lao (lo)</td>
</tr>
<tr>
<td>Kng-han</td>
<td>Kng-lit</td>
<td>Kng-lan</td>
</tr>
<tr>
<td>Kau</td>
<td>Tz-kau</td>
<td>Kau</td>
</tr>
<tr>
<td>K-nai</td>
<td>K-nai</td>
<td>K-nai</td>
</tr>
<tr>
<td>K-nai</td>
<td>K-nai</td>
<td>K-nai</td>
</tr>
<tr>
<td>Kao-ku</td>
<td>Kao-ku</td>
<td>Kao-ku</td>
</tr>
<tr>
<td>Ke-lang</td>
<td>Xia-lang</td>
<td>Ke-lang</td>
</tr>
<tr>
<td>Fai</td>
<td>Phai</td>
<td>Fai</td>
</tr>
<tr>
<td>Ke-lang</td>
<td>Ke-lang</td>
<td>Ke-lang</td>
</tr>
<tr>
<td>Lao-lang</td>
<td>Hau (he)-sang</td>
<td>Lao-lang</td>
</tr>
<tr>
<td>Kho-lang</td>
<td>Kho-lang</td>
<td>Kho-lang</td>
</tr>
<tr>
<td>Khao-lang</td>
<td>Khao-lang</td>
<td>Khao-lang</td>
</tr>
<tr>
<td>Khao-lang</td>
<td>Khao-lang</td>
<td>Khao-lang</td>
</tr>
<tr>
<td>Chhun-lang</td>
<td>Chhun-lang</td>
<td>Chhun-lang</td>
</tr>
<tr>
<td>Chhun-lang</td>
<td>Chhun-lang</td>
<td>Chhun-lang</td>
</tr>
<tr>
<td>Nang-chi</td>
<td>Nang-chi</td>
<td>Nang-chi</td>
</tr>
<tr>
<td>Kung-yo</td>
<td>Kung-yo</td>
<td>Kung-yo</td>
</tr>
<tr>
<td>Po-lang</td>
<td>Po-lang</td>
<td>Po-lang</td>
</tr>
<tr>
<td>Phu-lang</td>
<td>Phu-lang</td>
<td>Phu-lang</td>
</tr>
<tr>
<td>Phu-lang</td>
<td>Phu-lang</td>
<td>Phu-lang</td>
</tr>
<tr>
<td>Hang po-lang</td>
<td>Hang po-lang</td>
<td>Hang po-lang</td>
</tr>
<tr>
<td>C-lak po-lang</td>
<td>C-lak po-lang</td>
<td>C-lak po-lang</td>
</tr>
<tr>
<td>Sng-po</td>
<td>Sng-po</td>
<td>Sng-po</td>
</tr>
<tr>
<td>Po-lang</td>
<td>Po-lang</td>
<td>Po-lang</td>
</tr>
<tr>
<td>Po-lang</td>
<td>Po-lang</td>
<td>Po-lang</td>
</tr>
<tr>
<td>Hang po-lang</td>
<td>Hang po-lang</td>
<td>Hang po-lang</td>
</tr>
<tr>
<td>Hang po-lang</td>
<td>Hang po-lang</td>
<td>Hang po-lang</td>
</tr>
<tr>
<td>Hang po-lang</td>
<td>Hang po-lang</td>
<td>Hang po-lang</td>
</tr>
<tr>
<td>Hang po-lang</td>
<td>Hang po-lang</td>
<td>Hang po-lang</td>
</tr>
</tbody>
</table>

*Tsü 241*
<table>
<thead>
<tr>
<th>English</th>
<th>Khon (Thai)</th>
<th>Khant (Lahu)</th>
</tr>
</thead>
<tbody>
<tr>
<td>109. From sisters</td>
<td>Lâk kuâng-yu</td>
<td>Lâk-êo khaa</td>
</tr>
<tr>
<td>110. A daughter</td>
<td>Lâk-êng-kîng</td>
<td>Lâk-êo khaa</td>
</tr>
<tr>
<td>111. Of a daughter</td>
<td>Lâk-êng-lîng</td>
<td>Lâk-khaa</td>
</tr>
<tr>
<td>112. To a daughter</td>
<td>Tî-êng-kîng</td>
<td>Lâk-shaw kîng</td>
</tr>
<tr>
<td>113. From a daughter</td>
<td>Lîk-lîng-kîng</td>
<td>Lûk-lîk-kîng</td>
</tr>
<tr>
<td>114. Two daughters</td>
<td>Shîng kîng</td>
<td>Lûk-shaw-lîng (in a numerical particle)</td>
</tr>
<tr>
<td>115. Daughters</td>
<td>Khon-lîk-kîng</td>
<td>Lûk-shaw-khaa</td>
</tr>
<tr>
<td>116. Of daughters</td>
<td>Khon-êng-lîng</td>
<td>Lûk-shaw-khaa</td>
</tr>
<tr>
<td>117. To daughters</td>
<td>Tî-khon-êng-lîng</td>
<td>Lûk-shaw-khaa mai</td>
</tr>
<tr>
<td>118. From daughters</td>
<td>Lûk-haaw-lîk-kîng</td>
<td>Lîk-haaw-khaa</td>
</tr>
<tr>
<td>119. A good man</td>
<td>Khon-êng-kîng (father is the male sign)</td>
<td>Khon ni</td>
</tr>
<tr>
<td>120. Of a good man</td>
<td>Khon-êng-lîng</td>
<td>Khon ni</td>
</tr>
<tr>
<td>121. To a good man</td>
<td>Tî-khon-êng-lîng</td>
<td>Khon ni mai</td>
</tr>
<tr>
<td>122. From a good man</td>
<td>Lîk-khon-êng-lîng</td>
<td>Lîk-khon ni</td>
</tr>
<tr>
<td>123. Two good men</td>
<td>Shîng kîng de</td>
<td>Khon mîng-tî</td>
</tr>
<tr>
<td>124. Good men</td>
<td>Khon-kîng-de</td>
<td>Khon ni-khaa</td>
</tr>
<tr>
<td>125. Of good men</td>
<td>Khon-êng-de-ma</td>
<td>Khon ni-khaa</td>
</tr>
<tr>
<td>126. To good men</td>
<td>Tî-khon-kîng</td>
<td>Khon ni-khaa-ma</td>
</tr>
<tr>
<td>127. From good men</td>
<td>Lûk-khon-kîng-ma</td>
<td>Lûk-kon mîkhaan</td>
</tr>
<tr>
<td>128. A good woman</td>
<td>Khon-êng-mîng</td>
<td>Pa-yang ni</td>
</tr>
<tr>
<td>129. A bad boy</td>
<td>Chà tî-lîng</td>
<td>Tûn ni</td>
</tr>
<tr>
<td>130. Good woman</td>
<td>Khon-kîng-ma</td>
<td>Pa-yang-khaa ni</td>
</tr>
<tr>
<td>131. A bad girl</td>
<td>Chà ni-tîng</td>
<td>Lûk-êng-pîng mûn</td>
</tr>
<tr>
<td>132. Good</td>
<td>Dê</td>
<td>Ni</td>
</tr>
<tr>
<td>133. Father</td>
<td>Khûû (Khîûû)</td>
<td>See grammar</td>
</tr>
<tr>
<td>134. Brother</td>
<td>Khon-êng-de-ma</td>
<td>Dîâ</td>
</tr>
<tr>
<td>135. High</td>
<td>Shîng</td>
<td>Dîâ</td>
</tr>
<tr>
<td>Tung (Shangri-la)</td>
<td>Nok (Shangri-la)</td>
<td>Akhni (Shangri-la)</td>
</tr>
<tr>
<td>------------------</td>
<td>------------------</td>
<td>--------------------</td>
</tr>
<tr>
<td>Luk pok-dum-nal</td>
<td>Luk-ta pu-maan khan</td>
<td>Lungta pu-maan khan</td>
</tr>
<tr>
<td>Luk-sen huq</td>
<td>Luk-ta pu-yung lo kong</td>
<td>Lung-chu kong</td>
</tr>
<tr>
<td>Khing-luk-sen huq-mar</td>
<td>Luk-chu-mun pu-yung lo kong</td>
<td>Lung-sen lo kong khan</td>
</tr>
<tr>
<td>Heng luk-sen-nun</td>
<td>Luk-chu pu-lung</td>
<td>Lung-sen su-lung khan</td>
</tr>
<tr>
<td>O-tok luk-sen huq</td>
<td>Luk-chu pu-sen mao</td>
<td>Lung-sen kong khan</td>
</tr>
<tr>
<td>Shing-sen</td>
<td>Luk-chu sam-sen</td>
<td>Lung-sen sam-sen</td>
</tr>
<tr>
<td>Luk-sen-khan</td>
<td>Luk-ta pu-maan khan</td>
<td>Lung-sen-maan khan</td>
</tr>
<tr>
<td>Lek-sen-khan-nun</td>
<td>Luk-chu pu-sen khan</td>
<td>Lung-sen-sen khan</td>
</tr>
<tr>
<td>So-sang luk-sen-khan-nun</td>
<td>Luk-chu pu-sen khan</td>
<td>Lung-sen-sen khan</td>
</tr>
<tr>
<td>Lek-sen-hun ma</td>
<td>Ti-luk khan qu ma</td>
<td>Lung-sen-sen khan</td>
</tr>
<tr>
<td>Kan ni liung</td>
<td>Kan (kun) ni tu liung</td>
<td>Kang ni kung</td>
</tr>
<tr>
<td>Khing kan ni ma</td>
<td>Kan-ta khan ni tu liung</td>
<td>Kang ni kung khan</td>
</tr>
<tr>
<td>Heng kan ni</td>
<td>Lung khan ni tu kong ma</td>
<td>Lung ni liung khan khan</td>
</tr>
<tr>
<td>O-tok kan ni</td>
<td>Lung ti khan ni tu liung ma</td>
<td>Lung ni liung khan khan</td>
</tr>
<tr>
<td>Kun ni sang-kot</td>
<td>Kun ni sang-kot</td>
<td>Kun ni sang-kot</td>
</tr>
<tr>
<td>Kun ni khan</td>
<td>Kuo ni khan</td>
<td>Kun ni khan</td>
</tr>
<tr>
<td>Sak kan ni khan</td>
<td>An khan ni khan</td>
<td>Kun ni khan</td>
</tr>
<tr>
<td>Si-sang kan ni khan-nun</td>
<td>Ti khan ni khan</td>
<td>Lung ni khan</td>
</tr>
<tr>
<td>O-tok kan ma khan</td>
<td>Lung khan ni tu khan ma</td>
<td>Lung-pa khan ni tu khan ma</td>
</tr>
<tr>
<td>P-tshing-sun ma liung</td>
<td>Fa lung khan ni tu liung</td>
<td>P-tshing ni pu liung</td>
</tr>
<tr>
<td>Luk ma liung</td>
<td>Lung-ja ma-ni kong kong</td>
<td>Lung kong ma ni</td>
</tr>
<tr>
<td>P-tshing ni khan</td>
<td>Fa lung ni khan</td>
<td>P-tshing ni khan ma ni</td>
</tr>
<tr>
<td>P-tshing-kung-yik liung</td>
<td>Lung-ja pu ying ma-ni kong kong</td>
<td>P-tshing teung kong ma ni</td>
</tr>
<tr>
<td>N-ti</td>
<td>N-ti</td>
<td>N-ti</td>
</tr>
<tr>
<td>Ol-tshing-den</td>
<td>Ni khan</td>
<td>Nui ni tu ma-yik</td>
</tr>
<tr>
<td>Ni-si-jo</td>
<td>Ni khan ying kong</td>
<td>Aon si khor (khor) ni</td>
</tr>
<tr>
<td>Song</td>
<td>Song (song)</td>
<td>Song (song)</td>
</tr>
<tr>
<td>English</td>
<td>Khul-an (Simirgi)</td>
<td>Khan (Khanegi)</td>
</tr>
<tr>
<td>-------------</td>
<td>-------------------</td>
<td>----------------</td>
</tr>
<tr>
<td>136 Higher</td>
<td>Khul-chang</td>
<td>See grammar</td>
</tr>
<tr>
<td>137 Highest</td>
<td>Khul-chang-nu-man</td>
<td>Ditta</td>
</tr>
<tr>
<td>138 A horse</td>
<td>Maa-thik-lang</td>
<td>No word</td>
</tr>
<tr>
<td>139 A man</td>
<td>Maa-mo-lang</td>
<td>Ditta</td>
</tr>
<tr>
<td>140 Horse</td>
<td>Khan-u-chik</td>
<td>Ditta</td>
</tr>
<tr>
<td>141 Mare</td>
<td>Khan-u-ma-ko</td>
<td>Ditta</td>
</tr>
<tr>
<td>142 A bull</td>
<td>Maa-thik-lang</td>
<td>Ngo-thik</td>
</tr>
<tr>
<td>143 A cow</td>
<td>Maa-mo-lang</td>
<td>Ngo</td>
</tr>
<tr>
<td>144 Bulls</td>
<td>Khoo-chik-chik</td>
<td>Ngo-chik-khan (chik &amp; the verb taffa used for making)</td>
</tr>
<tr>
<td>145 Cows</td>
<td>Khan-u-ko</td>
<td>Ngo-khan</td>
</tr>
<tr>
<td>146 A dog</td>
<td>Maa-thik-lang</td>
<td>Ma</td>
</tr>
<tr>
<td>147 A bitch</td>
<td>Maa-mo-lang</td>
<td>Ma-ni (ni = female)</td>
</tr>
<tr>
<td>148 Dogs</td>
<td>Khan-u-chik</td>
<td>Ma-khan</td>
</tr>
<tr>
<td>149 Bitches</td>
<td>Khan-u-ko</td>
<td>Ma-ma-khan</td>
</tr>
<tr>
<td>150 A he goat</td>
<td>Po-nge-thik-lang</td>
<td>Pya-chik</td>
</tr>
<tr>
<td>151 A female goat</td>
<td>Po-nge-mo-lang</td>
<td>Pya</td>
</tr>
<tr>
<td>152 Goats</td>
<td>Khan-pe-nge</td>
<td>Pe-yo-khan</td>
</tr>
<tr>
<td>153 A male deer</td>
<td>Tung-thik-lang</td>
<td>Nuchik</td>
</tr>
<tr>
<td>154 A female deer</td>
<td>Tung-mo-lang</td>
<td>Nuchik</td>
</tr>
<tr>
<td>155 Deer</td>
<td>Khan-tu-nge</td>
<td>Nuchik</td>
</tr>
<tr>
<td>156 I am</td>
<td>Kar  ti</td>
<td>Kar yang-qi</td>
</tr>
<tr>
<td>157 They are</td>
<td>Mut ti</td>
<td>Mut yang-qi</td>
</tr>
<tr>
<td>158 He is</td>
<td>Maa-ko</td>
<td>Maa yang-qi</td>
</tr>
<tr>
<td>159 We are</td>
<td>Kar  si</td>
<td>Tsu yang-qi</td>
</tr>
<tr>
<td>160 You are</td>
<td>Shu  ti</td>
<td>Shu yang-qi</td>
</tr>
<tr>
<td>161 They are</td>
<td>Maa-khan ti</td>
<td>Khan yang-qi</td>
</tr>
<tr>
<td>162 I was</td>
<td>Kar  si ju</td>
<td>Some as present tense</td>
</tr>
</tbody>
</table>

Tai—234
<table>
<thead>
<tr>
<th>Yung (Chinese)</th>
<th>Nuc (Mongol)</th>
<th>Amdan (Mongol)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mi 11 song</td>
<td>Song-ne é-ma</td>
<td>Nä-é song lo saang</td>
</tr>
<tr>
<td>Sing-ba-ta</td>
<td>Song-ba éng lang</td>
<td>A mah khan 11aung</td>
</tr>
<tr>
<td>Mi 10 líng</td>
<td>Mi-ta (th) líng</td>
<td>Mi-thik tii (th) líng</td>
</tr>
<tr>
<td>Mi-mi 11 líng</td>
<td>Mi-ti mi líng</td>
<td>Mi-mi 11 líng</td>
</tr>
<tr>
<td>Ma-kha</td>
<td>Ma-mi kha 11a</td>
<td>Ma-thik mi khaa</td>
</tr>
<tr>
<td>Mi-mi-khaa</td>
<td>Mi-mi mi-khaa</td>
<td>Mi-mi mi-khaa</td>
</tr>
<tr>
<td>U-thik</td>
<td>Ngii 10 líng</td>
<td>Wa thiik 10 líng</td>
</tr>
<tr>
<td>U-mi líng</td>
<td>Ngii 10 mm líng</td>
<td>Wa-mi 10 líng</td>
</tr>
<tr>
<td>Ti-thik-khaa</td>
<td>Ngii déi khaa</td>
<td>Wa-thik mi-khaa</td>
</tr>
<tr>
<td>Mi-6-khaa</td>
<td>Nyé mi-khaa</td>
<td>Wa-mi mi-khaa</td>
</tr>
<tr>
<td>Ma líng</td>
<td>Mi 11 líng</td>
<td>Mi-thik 11 líng</td>
</tr>
<tr>
<td>Mi-mi líng</td>
<td>Mi-ti mi líng</td>
<td>Mi-mi 11 líng</td>
</tr>
<tr>
<td>Mí-chuu</td>
<td>Mi-thik mi khaa</td>
<td>Mi-thik mi-khaa</td>
</tr>
<tr>
<td>Pung mi-thik</td>
<td>Mi-mi mi-khaa</td>
<td>Mi-mi mi-khaa</td>
</tr>
<tr>
<td>Pung-thik líng</td>
<td>Ph-thik líng</td>
<td>Ph-thik 10 líng</td>
</tr>
<tr>
<td>Pung-thik líng</td>
<td>Ph-thik mí líng</td>
<td>Ph-thik mi líng</td>
</tr>
<tr>
<td>Pung-thik-khaa</td>
<td>Ph-thik mi-khaa</td>
<td>Ph-thik mi-khaa</td>
</tr>
<tr>
<td>Ngii-thik líng</td>
<td>Nii thiik líng</td>
<td>Nii 10-thik</td>
</tr>
<tr>
<td>Mong líng</td>
<td>Mi 10 mi líng</td>
<td>Nii 10-ma</td>
</tr>
<tr>
<td>Ngii</td>
<td>Nii</td>
<td>Nii</td>
</tr>
<tr>
<td>Kua yi</td>
<td>Kua 11a</td>
<td>Kua yang</td>
</tr>
<tr>
<td>Mai yi</td>
<td>Mai 11a</td>
<td>Mai yang</td>
</tr>
<tr>
<td>Hua choi</td>
<td>Man 11a</td>
<td>Man yang</td>
</tr>
<tr>
<td>Hua yi</td>
<td>Hua 11a</td>
<td>Hua yang</td>
</tr>
<tr>
<td>Si pie</td>
<td>Sii 11a</td>
<td>Shiko yang</td>
</tr>
<tr>
<td>Khan choi</td>
<td>Khan 11a</td>
<td>Khan-co yang</td>
</tr>
<tr>
<td>Kua ying-mai</td>
<td>Kua ying ma</td>
<td>Kua ying</td>
</tr>
<tr>
<td>English</td>
<td>Javan (Indonesian)</td>
<td>Khasi (Khasieng)</td>
</tr>
<tr>
<td>---------</td>
<td>-------------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>I stood</td>
<td>Man sain</td>
<td>Same as present tense</td>
</tr>
<tr>
<td>He stood</td>
<td>Man sain</td>
<td>Ditto</td>
</tr>
<tr>
<td>We stood</td>
<td>Kau rā jān</td>
<td>Ditto</td>
</tr>
<tr>
<td>You stood</td>
<td>Shāl rā jān</td>
<td>Ditto</td>
</tr>
<tr>
<td>They stood</td>
<td>Man-chān sain</td>
<td>Ditto</td>
</tr>
<tr>
<td>Be</td>
<td>Shāg or ń</td>
<td>Shāh</td>
</tr>
<tr>
<td>To be</td>
<td>Shāg or ń</td>
<td>Ditto</td>
</tr>
<tr>
<td>Be/ing</td>
<td>Shāg-dān or ń-dān</td>
<td>Made with ń with an -dān suffix</td>
</tr>
<tr>
<td>Having been</td>
<td>Shāg-dān or ń-dān</td>
<td>Ditto</td>
</tr>
<tr>
<td>I may be</td>
<td>Kau pū-s (ona ḍo)</td>
<td>Ditto</td>
</tr>
<tr>
<td>I shall be</td>
<td>Kau ń-ā</td>
<td>Ditto</td>
</tr>
<tr>
<td>I should be</td>
<td>Kau ń-ō-kōn</td>
<td>Ditto</td>
</tr>
<tr>
<td>Hand</td>
<td>Po</td>
<td>Po</td>
</tr>
<tr>
<td>To be</td>
<td>Po</td>
<td>Po</td>
</tr>
<tr>
<td>Being ?</td>
<td>Bo-sālī</td>
<td>Po-sālī</td>
</tr>
<tr>
<td>Having been</td>
<td>Po-sālī</td>
<td>Po-sālī</td>
</tr>
<tr>
<td>I be</td>
<td>Kau ḍo</td>
<td>Kau pū-s</td>
</tr>
<tr>
<td>They be</td>
<td>Kau pū-s</td>
<td>Kau pū-s</td>
</tr>
<tr>
<td>He be</td>
<td>Man-pa</td>
<td>Man pū-s</td>
</tr>
<tr>
<td>We be</td>
<td>Man pa</td>
<td>Tu pū-s</td>
</tr>
<tr>
<td>You be</td>
<td>Shāl pa</td>
<td>Shāl pū-s</td>
</tr>
<tr>
<td>They be</td>
<td>Man-chān pa</td>
<td>Kau pū-s</td>
</tr>
<tr>
<td>I be (Past Tense)</td>
<td>Kau po-pān</td>
<td>Kau pū ka or po-pān</td>
</tr>
<tr>
<td>They be (Past Tense)</td>
<td>Kau pū-s</td>
<td>Kau pū ka or po-pān</td>
</tr>
<tr>
<td>He be (Past Tense)</td>
<td>Man po-pān</td>
<td>Man pū ka or po-pān</td>
</tr>
<tr>
<td>We be (Past Tense)</td>
<td>Man po-pān</td>
<td>Tu pū-s or po-pān</td>
</tr>
<tr>
<td>Taiwanese (Simplified)</td>
<td>Chinese (Simplified)</td>
<td>Shanghainese (Simplified)</td>
</tr>
<tr>
<td>-----------------------</td>
<td>----------------------</td>
<td>--------------------------</td>
</tr>
<tr>
<td>Mái yáng</td>
<td>Mái yáng-wai</td>
<td>Mái-kè-yáng</td>
</tr>
<tr>
<td>Mān yáng</td>
<td>Mān yáng-wai</td>
<td>Mān-kè yáng</td>
</tr>
<tr>
<td>Hǎn yáng-wāi</td>
<td>Hǎn yáng-wai</td>
<td>Hǎn-kè yáng</td>
</tr>
<tr>
<td>Pěng-su yáng</td>
<td>Pěng-su yáng-wai</td>
<td>Sū-kè yáng</td>
</tr>
<tr>
<td>Pèng-hsiao yáng</td>
<td>Pèng-hsiao yáng-wai</td>
<td>Khan-kè yáng</td>
</tr>
<tr>
<td>Chūn</td>
<td>Chūn (pūn)</td>
<td>Chūn</td>
</tr>
<tr>
<td>Hīng chūn</td>
<td>Hīng chūn</td>
<td>Hī Hīng (times to be)</td>
</tr>
<tr>
<td>Mān-yu</td>
<td>Mān-yu</td>
<td>Mān yu</td>
</tr>
<tr>
<td>Yáng</td>
<td>Yáng</td>
<td>Pen-hu</td>
</tr>
<tr>
<td>Kān pō-yū</td>
<td>Kān tā pō yū</td>
<td>Kān tā pō yū</td>
</tr>
<tr>
<td>Kān tā-pu-ēh</td>
<td>Kān tā pu-ēh</td>
<td>Kān tā pu-ēh</td>
</tr>
<tr>
<td>Kān tān-kū-yu</td>
<td>Kān tān-kū yu</td>
<td>Kān bān yu-wāi</td>
</tr>
<tr>
<td>Pō-lā</td>
<td>Pō-lā</td>
<td>Pō</td>
</tr>
<tr>
<td>Hīng pō</td>
<td>Hīng pō</td>
<td>Tā pō</td>
</tr>
<tr>
<td>Pō-ēh</td>
<td>Tō-ēh</td>
<td>Mī pō, mā</td>
</tr>
<tr>
<td>Pō-yu</td>
<td>Pō-yu</td>
<td>Pō-yu</td>
</tr>
<tr>
<td>Kān Gō-pō</td>
<td>Kān pō</td>
<td>Kān pō</td>
</tr>
<tr>
<td>Mān pō-la</td>
<td>Mān pō</td>
<td>Mān pō</td>
</tr>
<tr>
<td>Mān pō-7ō</td>
<td>Mān pō</td>
<td>Mān pō</td>
</tr>
<tr>
<td>Hǎn pō-7ō</td>
<td>Hǎn pō</td>
<td>Hǎn pō</td>
</tr>
<tr>
<td>Sā pō-lā</td>
<td>Sā pō</td>
<td>Sā pō</td>
</tr>
<tr>
<td>Khan pō-7ō</td>
<td>Khan pō</td>
<td>Khan pō</td>
</tr>
<tr>
<td>Kān pō-kē-yu</td>
<td>Kān pō-kē</td>
<td>Kān pō-yu</td>
</tr>
<tr>
<td>Mān pō-kē-wāi</td>
<td>Mān pō-kē</td>
<td>Mān pō-yu</td>
</tr>
<tr>
<td>Mān pō-kē-7ō</td>
<td>Mān pō-kē</td>
<td>Mān pō-yu</td>
</tr>
<tr>
<td>Hǎn pō-kē-7ō</td>
<td>Hǎn pō-kē</td>
<td>Hǎn pō-yu</td>
</tr>
<tr>
<td>English</td>
<td>Khow (Sino-Thai)</td>
<td>Khowpaw (Laotian)</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>120. You beat (Past Tense)</td>
<td>Shā po-jaan</td>
<td>Shā po-kh or po-ma</td>
</tr>
<tr>
<td>120. They beat (Past Tense)</td>
<td>Khau po-paun</td>
<td>Khau po-kh or po-ma</td>
</tr>
<tr>
<td>121. I am beating</td>
<td>Kau po-sa</td>
<td>Kau po-sih-sa</td>
</tr>
<tr>
<td>121. I was beating</td>
<td>Kau po-sa-jaan</td>
<td>Ditto</td>
</tr>
<tr>
<td>122. I beat himself</td>
<td>Kau po-jaaw</td>
<td>Kau po-kh-saun</td>
</tr>
<tr>
<td>124. I may beat</td>
<td>Kau shi-po (can beat)</td>
<td>Cannot be expressed</td>
</tr>
<tr>
<td>125. I shall beat</td>
<td>Kau ti-po</td>
<td>Kau ti-po</td>
</tr>
<tr>
<td>126. Them will beat</td>
<td>Man ti-po</td>
<td>Man ti-po</td>
</tr>
<tr>
<td>127. He will beat</td>
<td>Man ti-po</td>
<td>Man ti-po</td>
</tr>
<tr>
<td>128. We shall beat</td>
<td>Rau ti-po</td>
<td>Thā ti-po</td>
</tr>
<tr>
<td>129. You will beat</td>
<td>Shī ti-po</td>
<td>Shī ti-po</td>
</tr>
<tr>
<td>130. They will beat</td>
<td>Khau ti-po</td>
<td>Khau ti-po</td>
</tr>
<tr>
<td>131. I should beat</td>
<td>Kau ti-po-jaan</td>
<td>Kau ti-pi</td>
</tr>
<tr>
<td>133. I am beaten</td>
<td>Kau ma po-jaun</td>
<td>Cannot be given</td>
</tr>
<tr>
<td>133. I was beaten</td>
<td>Kau ma po-jaun</td>
<td>Ditto</td>
</tr>
<tr>
<td>134. I shall be beaten</td>
<td>Khau ma ti-po-ja</td>
<td>Ditto</td>
</tr>
<tr>
<td>135. I go</td>
<td>Kau yai or kau-bo po</td>
<td>Kau kh-yi</td>
</tr>
<tr>
<td>136. Thou go</td>
<td>Man poi</td>
<td>Man kh-yi</td>
</tr>
<tr>
<td>137. He goes</td>
<td>Man poi</td>
<td>Man kh-yi</td>
</tr>
<tr>
<td>138. We go</td>
<td>Man poi</td>
<td>Thā kh-yi</td>
</tr>
<tr>
<td>139. You go</td>
<td>Shī poi</td>
<td>Shī kh-yi</td>
</tr>
<tr>
<td>140. They go</td>
<td>Khau poi</td>
<td>Khau kh-yi</td>
</tr>
<tr>
<td>141. I went</td>
<td>Kau pab-kh</td>
<td>Kau kh-kh</td>
</tr>
<tr>
<td>142. Thou went</td>
<td>Man pab-kh</td>
<td>Man kh-kh</td>
</tr>
<tr>
<td>143. He went</td>
<td>Man pab-kh</td>
<td>Man kh-kh</td>
</tr>
<tr>
<td>144. We went</td>
<td>Rau pab-kh</td>
<td>Thā kh-kh</td>
</tr>
<tr>
<td>145. You went</td>
<td>Shī pab-kh</td>
<td>Shī kh-kh</td>
</tr>
<tr>
<td>Source (Hilangga)</td>
<td>Pngiulu piki-wakam</td>
<td>S+N Piki</td>
</tr>
<tr>
<td>-------------------</td>
<td>--------------------</td>
<td>----------</td>
</tr>
<tr>
<td>Nua i0.0</td>
<td>Nua i0.0</td>
<td>Nua i0.0</td>
</tr>
<tr>
<td>Nua i0.0</td>
<td>Nua i0.0</td>
<td>Nua i0.0</td>
</tr>
<tr>
<td>Nua i0.0</td>
<td>Nua i0.0</td>
<td>Nua i0.0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Location (Gilliwal)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kna Pweta</td>
</tr>
<tr>
<td>Kna Pweta</td>
</tr>
<tr>
<td>Kna Pweta</td>
</tr>
<tr>
<td>Kna Pweta</td>
</tr>
<tr>
<td>Kna Pweta</td>
</tr>
<tr>
<td>Kna Pweta</td>
</tr>
<tr>
<td>Kna Pweta</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Link 2 (Gilliwal)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kna Pweta</td>
</tr>
<tr>
<td>Kna Pweta</td>
</tr>
<tr>
<td>Kna Pweta</td>
</tr>
<tr>
<td>Kna Pweta</td>
</tr>
<tr>
<td>Kna Pweta</td>
</tr>
<tr>
<td>Kna Pweta</td>
</tr>
<tr>
<td>Kna Pweta</td>
</tr>
<tr>
<td>Hindi</td>
</tr>
<tr>
<td>----------------</td>
</tr>
<tr>
<td>216. They went</td>
</tr>
<tr>
<td>217. Go</td>
</tr>
<tr>
<td>218. Go</td>
</tr>
<tr>
<td>219. Go</td>
</tr>
<tr>
<td>220. Which is your name?</td>
</tr>
<tr>
<td>221. How old is the horse?</td>
</tr>
<tr>
<td>222. How far is it from your home to Kathmandu?</td>
</tr>
</tbody>
</table>
| 223. How many sons are there in your father's household? | Po wu na kha-sha kha? | Han pu ma wu men na shu-sha kha?
| 224. I have walked a long way today | Mi-ma chin phul-adiko | Han mok-kha bri leng |
| 225. The son of my uncle is married to his sister | Tima chin am-adiko | Han pu ma luk-lang kha |
| 226. In the house is the saddle of the white horse. | Lha la phal mok kha-run (ku = khat). | No word for saddle. |
| 227. Put the saddle upon his back. | Da la phal no phal ma (ku = dho-pa-ja-zo). | No word for grazing saddle. |
| 228. I have been his son with many stripes. | Kha pu min luk-lang kha-ku. | Lek-chamna kha maw-maw. |
| 229. He is grazing cattle on the top of the hill. | Min pu-ad kha-lang na for tet. | Sen kha I nang-pa. |
| 230. He is sitting on a bench under that tree. | Min mok-ka mi-lang ku-la mok ku-la. | Sen la la maw pa-wa. |
| 231. His brother is taller than his sister. | Min mok-ka mi-lang ku-la mok ku-la. | Et maw min-chi-ba min-kha-ba.
| 232. He is sitting on a bench under that tree. | Min mok-ka mi-lang ku-la mok ku-la. | Brother bwa min-chi-ba.
| 233. The price of this two rupees and a half | A min kha bha-lang-ba | Tu pha-lang-lang (ku = dho-lang-lang).
<table>
<thead>
<tr>
<th>Tsinont (Tibetan)</th>
<th>M'ed (Tibetan)</th>
<th>Adi-mi (Tibetan)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khan-k'e yel</td>
<td>Khan-lai wai</td>
<td>Khan-pa-lai</td>
</tr>
<tr>
<td>Pai</td>
<td>K'a</td>
<td>P't</td>
</tr>
<tr>
<td>K'a-si</td>
<td>Mei-pa-la</td>
<td>P'ai-ho</td>
</tr>
<tr>
<td>D'a-ma</td>
<td>D'a-kwa</td>
<td>P'ai-kwa</td>
</tr>
<tr>
<td>Chii jor na yang?</td>
<td>Chii maig byang</td>
<td>Mi-a c'e byang?</td>
</tr>
<tr>
<td>Mi na 4-sik khie-li byang?</td>
<td>Mi-nai cha-ki by</td>
<td>Mi-ga mi la by</td>
</tr>
<tr>
<td>D'ok-nal D'okomi ko khie-li byang?</td>
<td>D'ok-nal D'okomi ko khie-li by</td>
<td>D'ok-nal D'okomi ko khie-li by</td>
</tr>
<tr>
<td>Hii 4o na maig la-ba khie-li byang?</td>
<td>Hii 4o na khia la-ba khia la</td>
<td>Hii 4o na khia la-ba khia la</td>
</tr>
<tr>
<td>Ma mi t'ok t'i-si fei ma.</td>
<td>Ma mi ta-gi la-ba khie-li by</td>
<td>Ma mi ta-gi la-ba khie-li by</td>
</tr>
<tr>
<td>D'ang ni-a byol na byol min by la-by la-ba khia ma.</td>
<td>D'ang ni-a byol na byol min by la-by la-ba khia ma.</td>
<td>D'ang ni-a byol na byol min by la-by la-ba khia ma.</td>
</tr>
<tr>
<td>Ar na 4-iok not si khia yang ma.</td>
<td>Ar na 4-iok not si khia yang ma.</td>
<td>Ar na 4-iok not si khia yang ma.</td>
</tr>
<tr>
<td>Yee lam ma (sic) ma si</td>
<td>Yee lam ma (sic) ma si</td>
<td>Yee lam ma (sic) ma si</td>
</tr>
<tr>
<td>D'ang lam mar (sic) ma si</td>
<td>D'ang lam mar (sic) ma si</td>
<td>D'ang lam mar (sic) ma si</td>
</tr>
<tr>
<td>M'a na mi sia Ling 6</td>
<td>M'a paig na chek na</td>
<td>M'a paig na chek na</td>
</tr>
<tr>
<td>Te-ka-lai tien-mai man ko khia na-mi dui-mai khia na-mi dui-mai</td>
<td>Te-ka-lai tien-mai man ko khia na-mi dui-mai khia na-mi dui-mai</td>
<td>Te-ka-lai tien-mai man ko khia na-mi dui-mai khia na-mi dui-mai</td>
</tr>
<tr>
<td>D'ang-ma man (sic) mo la-pan ma na song</td>
<td>D'ang-ma man (sic) mo la-pan ma na song</td>
<td>D'ang-ma man (sic) mo la-pan ma na song</td>
</tr>
<tr>
<td>Khan man song bya thie</td>
<td>Khan man song bya thie</td>
<td>Khan man song bya thie</td>
</tr>
<tr>
<td>English</td>
<td>Khmer (Khmer)</td>
<td>Chinese (Lao Khmer)</td>
</tr>
<tr>
<td>---------</td>
<td>---------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>233. My father knows this small house.</td>
<td>គឺជាកូនមនុស្លានអាចឃុំទៅមួយផ្ទៃខ្លួន</td>
<td>他父亲知道这个小房子。</td>
</tr>
<tr>
<td>234. Give them ropes to him.</td>
<td>បញ្ចប់ទៅទំនើប</td>
<td>交给他绳子。</td>
</tr>
<tr>
<td>235. Take those ropes from him.</td>
<td>ស្លាប់ទៅខ្លួន</td>
<td>从他那里取绳子。</td>
</tr>
<tr>
<td>236. Beat him well and hand him with ropes.</td>
<td>ក្នុងរយៈពេលទេសអាវ់សីស្តួន</td>
<td>打他一顿并交给他绳子。</td>
</tr>
<tr>
<td>237. Draw water from the well.</td>
<td>ការប្រើការធ្វើប្រឪក្រាមទៅទំនើប</td>
<td>从井里取水。</td>
</tr>
<tr>
<td>238. Walk before me.</td>
<td>គ្រប់គ្រងបាល់ក្នុងរយៈពេលទេស</td>
<td>跟在我后面走。</td>
</tr>
<tr>
<td>239. Whose boy are these?</td>
<td>មានបុគ្គលិកភ្នំបេូចឬទេសីស្តួន</td>
<td>这些是什么孩子的？</td>
</tr>
<tr>
<td>240. From whom did you buy that?</td>
<td>មានថាមួយឈើឬទេសីស្តួន</td>
<td>你从谁那里买的？</td>
</tr>
<tr>
<td>241. From a shopkeeper of the village</td>
<td>មានដូចជាទូរស័ព្ទដើម្បីមនុស្លានអាចឃុំទៅមួយផ្ទៃខ្លួន</td>
<td>村里的一个店主。</td>
</tr>
</tbody>
</table>

Translation notes:  
- កូន = child  
- អាចឃុំ = can do  
- ទំនើប = rope  
- ធ្វើ = do  
- ការ = the action  
- ប្រើ = use  
- ប្រឪក្រាម = draw water  
- បាល់ = walk  
- បុគ្គលិក = shopkeeper  
- ដូចជា = like  
- ផ្ទៃខ្លួន = small house  
- គ្រប់គ្រង = walk  
- ថាមួយ = from whom  
- ឈើ = buy  
- ទូរស័ព្ទ = shopkeeper  
- អាចឃុំ  = can do