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LINGUISTIC SURVEY OF INDIA.

VOL. II.

MÓN-KHMÉR AND SIAMESE-CHINESE FAMILIES
(INCLUDING KHASSI AND TAI).

23420

COMPiled AND EDITED BY

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

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   " II. Môn-Khmer and Tai families.
   " III. Part I. Tibeto-Burman languages of Tibet and North Assam.
       " II. Bodo, Nagá, and Kachin groups of the Tibeto-Burman languages.
       " III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
   " IV. Dravido-Munda languages.
   " V. Indo-Aryan languages, Eastern group.
       Part I. Bengali and Assamese.
       " II. Bihâri and Oriyâ.
   " VI. Indo-Aryan languages, Mediate group (Eastern Hindi).
   " VII. Indo-Aryan languages, Southern group (Marâthî).
   " VIII. Indo-Aryan languages, North-Western group (Sindhi, Lahndâ, Kashmiri, and the Non-Sanskritic languages).
   " IX. Indo-Aryan languages, Central group.
       Part I. Western Hindi and Panjâbî.
       " II. Râjasthâni and Gujarâtî.
       " III. Himalayan languages.
   " X. Eranian family.
   " XI. "Gipsy" languages and supplement.
PREFACE.

The present volume deals with those languages of the Môn-Khmêr and Tai families which fall within the limits of this Survey. The Môn-Khmêr are the oldest, and the Tai are the latest, of the Indo-Chinese immigrants into India. If we arranged these languages chronologically, the Tai ones should come after the Tibeto-Burman Family. It has, however, been found convenient to put these two short sections together into one volume.
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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-Khmèr speech was once the language of the whole of Further India. Incursions, from the north, of tribes speaking Tibeto-Burman languages, and in later times, from Western China, of members of the Tai race, have driven most of the Môn-Khmèr 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-Khmèr origin, standing out amidst seas of alien peoples.

The languages of the Môn-Khmèr 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 Talaing spoken in Pegu, the Anamese of Anam, and a number of minor dialects (including Sieng and Bahnar) spoken in the latter country. The third group consists of the various dialects of the Khmers spoken in Cambodia. The fourth, or Palung-Wa, group, includes the Palung 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-mûk or Khmu, Le-met, and Riang. The fifth group consists of the various dialects of the Khassi language. In order to show the connexion between Khassi and the other languages of the family, I have added to the list of words of the Khassi dialects a further list showing the corresponding Môn-Khmèr words so far as I have been able to collect them.

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

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

2 These are the language of the so-called Orang Utan, or Men of the Woods, Fakel, Siemang, Orang Huntu, 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 Khassis and the Mons.

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

Of what language this original substratum consisted, we are not yet in a position to say. Whatever it was, it covered a wide area, larger than the area covered by many families of languages in India at the present day. Languages with this common substratum are now spoken not only in the modern Province of Assam, in Burma, Siam, Cambodia and Anam, but also over the whole of Central India as far west as the Berars. It is a far cry from Cochín China to Ņimar, and yet, even at the present day, the coincidences between the language of the Korkâs of the latter District and the Anamese of Cochín 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 Mundâ 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-Khémé 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-Khémé family of which it was the parent, and that the speakers were a mixture of two distinct races, i.e., that Eastern Tibetans, or Western Chinese, came across the Himalaya, and mingled with the Australo-Dravidians of India proper, who are now looked upon as the aborigines of India. Forbes, in his Comparative Grammar, avoids the question, and contents himself with proving what is not now a matter of doubt, that the Mundâ and Môn-Khémé 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-Khêmé, and, afterwards, in the Tibeto-Burman and Tai settlements in that region.

AUTHORITIES—

The following writings deal with the general question of the Môn-Khémé races and languages:—

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

1 So Kuhn in the Beltrnidge quoted below.
INTRODUCTION.


KHASSI.

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

The home of Khassi is the district of the Khasi and Jaintia Hills, the head-quarters of which are Shillong, the seat of Government in Assam. Speakers of it are also found in the adjoining districts of Sylhet and Cachar. The standard dialect is that spoken round Cherrapunji in the South Khasi Hills. It will be dealt with at length further on. Besides 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 Synteng or Phār, or the language of the upper portions of the Jowai 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. Synteng 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>113,100</td>
</tr>
<tr>
<td>Lyngngam</td>
<td>Ditto</td>
<td>1,800</td>
</tr>
<tr>
<td>Synteng or Phār</td>
<td>Ditto</td>
<td>51,740</td>
</tr>
<tr>
<td>War</td>
<td>Ditto</td>
<td>7,600</td>
</tr>
<tr>
<td>Unspecified</td>
<td>Sylhet</td>
<td>2,200</td>
</tr>
<tr>
<td></td>
<td>Cachar</td>
<td>313</td>
</tr>
</tbody>
</table>

**Total** 177,293

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 encloses it. This isolation, it may be added, is equally

¹ Quoted as an authority in the Introduction to the Family.
² As Schott, as quoted below, p. 427; Cast, The Modern Languages of the East Indies, p. 117; and Roberts, Khassi Grammar, p. xvii.
³ For the following account of the Khassi language, I am indebted to the kindness of Sir Charles J. Lyall, 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 Khassi race, and in the physical characteristics of the individuals who compose it. While the general type, both of speech and physical frame, is undoubtedly Mongolian, the morphological character of the language differs too much from that of other forms of speech found within the Indian boundaries, to admit of its being classed with any one of them.

The following are the principal points of difference between the Khassi 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 Khassi dialects these help-words are invariably prefixes, that is, they stand before the word they modify. On the other hand, the Dravidian, Mundā, and Tibeto-Burman forms of speech prefer suffixes, that is, the help-words follow the words they modify. The other Môn-Khmer languages follow the same system as the Khassi, while the Tai family uses both systems. The possessor is placed after the thing possessed in the Khassi, the Tai, and the other Môn-Khmer languages, but before it in the other languages named. The result of this peculiarity is that the order of the words in a Khassi 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 Khassi are thus differentiated in a very important respect.

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

**Vocabulary.**—The greater part of the words used in Khassi 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 Khassi. Many words have been borrowed from Bengali, Hindostāni and English, being required to express ideas and instruments of civilization and culture acquired from outside; but the language has considerable power of abstraction, and has proved adequate to the expression of very complex relations of thought.

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

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1 Mikir or Arleng, the nearest Tibeto-Burman neighbour of Khassi on the East, has a fairly large number of roots identical with Khassi; 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 Khassi-speaking area. Khassi 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—


Gabelnitz, H. C. von der.—In Berichte über die Verhandlungen der Königlichen sächischen Gesellschaft der Wissenschaften, X (1855.)


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


Solomon, U Job.—The Reader's Companion, being an easy guide how to speak and write Khasi. Shillong, 1895.

SKELETON KHASSI GRAMMAR.

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

\(a\) is not the Aryan \(a\), but the Aryan \(\ddot{a}\) somewhat shortened, as in Bengali and Assamese (German \(a\) in \(Mann\)).

\(e\) short and \(\ddot{e}\) long both occur.

\(o\) represents the abrupt \(o\) in ‘gone,’ ‘pot’; \(\ddot{o}\), the sound in ‘bone’.


**Khasse (Standard).**

\( y \) is used for the obscure vowel, not exactly the short \( a \) of Aryan, but something between it and the German \( ö \) or the French \( eu \), but shorter than these. Very rarely it is long, and then—the French \( eu \) in 'heuro.' \( Y \) is never used as a consonant, its place being taken by the vowel \( i \), as \( ta=ya \).

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

**Diphthongs:** \( ow \), as in Aryan; \( auw=\text{Aryan au} \); \( uw=\text{Aryan au} \); \( ou=\text{not exactly Aryan} \), but with the \( i \)-sound distinctly audible; \( euw=\text{Aryan eu} \); \( iw=\text{Aryan eu} \), but pronounced together so as to make one syllable; \( oi \) as in 'boll'; \( ui, \dot{u}i \), each sound separately heard, but as one syllable.

**Diacritical marks** of length are seldom used in writing, and the long vowel \( i \) is sometimes expressed by doubling, \( i \), e.g., \( sim, \) bird; \( siim (\dot{si}m) \), chief: \( ding, fire; diing, tree. \) Occasionally the diaeresis is used to denote long \( i \), thus, \( i \). \( ì \) is also used for a sound hardly distinguishable from long \( i \).

**Aspirated Consonants:** \( Bh, kh, dh, jh, ph, th, ngh, \) as in Aryan; only one \( d \) and \( t \) (not two, dental and cerebral) are used, as in English; \( sh \) as in 'shum.' The language does not contain the sounds of \( j \) (except as a dialectic form of \( ph \)), \( g \) (except in foreign words), \( ch \) or \( z \) (except in the Lyng-ngam and Wür dialects).

\( Ng \) is frequent as an initial, and after initial \( s \), as \( sugi, sugem, sugür. \) The \( g \) is never heard separately.

**Tones.**—Khasse possesses tones, like the other languages of the Mon-Khmer family, Tai, and Chinese. The accurate representation of these in writing has not yet been consistently provided for, though they are distinctly differentiated to the ear. Tone, however, the abrupt, is expressed by the use of \( h \) after the vowel; e.g., \( la, \) the particle for the past tense; \( tah, \) the particle of potentiality. Wherever \( h \) follows a vowel, this is to be understood to be its force.²

**Aphoresis.**—Khasse 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; \( hìàng, \) goat; \( tìàng-hrot, \) kid: \( shìmìng, \) village; \( nòng-kìch, \) village of the pine-trees: \( bìère, \) man; \( shì-rìe, \) a tall kind of millet: \( kìhì, \) ring; \( kì, \) hand; \( 'sìh'-tì, finger-ring. \)

**General Structure.**—The elements of the Khasse 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 Khasse all prefixes—which have lost their separate individuality, and are used to form compound roots. These have almost invariably the weakest vowel, \( y, \) which they tend to lose and to coalesce with the following consonant. Thus \( khìnìk, \) Khánik; \( kìpa, \) Kháp; \( kìmi, \) Khámi. The compounds thus formed tend to apheretise the first element, and we have \( pa, mì(nei) \) as the residuum. In verbs these syllables (\( pìn-, pìr-, kìr-, kìr-, lyr-, syr-, \) etc.) play a considerable part in producing secondary roots. Compound roots, in which each element retains its force and is distinctly

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

2. In a large number of cases the \( h \) represents a lost consonant, usually \( k. \) Thus \( hìrèk, \) all, is in Lyng-ngam \( pòk; \) \( khìk (\) Szeian), sharp, stands for \( kìhìk (\) Bengali \( kík) \). Compare also the Khasse \( (k)jìpòk, \) belly, with the Mikir \( pòk, \) and the Khasse \( zìk, \) beat, with the Mikir \( sìk. \) The abrupt tone is due to the disappearance of this consonant.

3. Aspirated consonants, \( nìg, \) and \( ìh, \) are here treated as single letters.
felt in the common idea, are extremely numerous, and add greatly to the power of the language as the means of expression. Thus kyn, causal prefix; måe, stone; kyn-mañ, mark with a stone as memorial, remember: khmiñ, look at, watch, lyuñ, road; khmiñ-luñ, expect, await: sugow, feel, bhá, good; sugow-bhá, be pleased.

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

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

Number is indicated only by the article.

Case is indicated by prefixes. Thus:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>u bric, a man</td>
<td>ki bric, men</td>
</tr>
<tr>
<td>Accusative</td>
<td>iu bric, a man</td>
<td>ia ki bric, men</td>
</tr>
<tr>
<td>Instrumental</td>
<td>da u bric, by a man</td>
<td>da ki bric, by men</td>
</tr>
<tr>
<td>Datívó</td>
<td>ha, aha, or ia u bric, to or for a man</td>
<td>ha, aha, or ia ki bric, to or for men</td>
</tr>
<tr>
<td>Ablative</td>
<td>na u bric, from a man</td>
<td>na ki bric, from men</td>
</tr>
<tr>
<td>Genitive</td>
<td>jing u bric, of a man</td>
<td>jing ki bric, of men</td>
</tr>
<tr>
<td>Locative</td>
<td>ha u bric, in a man</td>
<td>ha ki bric, in men</td>
</tr>
</tbody>
</table>

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

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

The adjective always follows the noun.

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

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

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

The Relative Pronoun is, in the same way, the personal pronoun of the third person followed by the adjective or relative particle bā—u-ba, ka-ba, i-ba, ki-ba. E.g., ‘there was a man who had two sons’ = la-don u-vei u-brou u-ba la-don ār-ŋat ki-khān shinrang. Bā is sometimes used as a relative without the ‘article.’

The Interrogative Pronoun is the ‘article’ followed by no or e, (u-no, ka-no, bi-no, who? which? w-ei, ku-ei, ki-ei, id.). E is often used without the ‘article’; and -no (which is restricted to persons), when declined, regularly drops the ‘article’, e.g., jong-no, whose? i-no, whom? sha-no, to whom? What? neutral, is aik, and also ka-ei.

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 pūn to the simple root; tāp, die; pūn-lop, kill; (2) Frequentatives, formed by prefixing iai; iām, weep; tāi-lām, weep continually; (3) Injectives, by prefixing man; stād, be wise; man-stād, grow wise; (4) Reciprocals, by prefixing ia: ieil, love; ia-iel, love one another; (5) Intensives, by prefixing the particles īn, iyn, syn, tyn. Any noun or adjective may be treated as a verbal root by means of a prefix of these five classes. Thus, kajia, a quarrel (Hindūstānī loan-word, qāzīa); ia-kajia, to quarrel with one another; līnta (Hindūstānī loan-word), share; pūn-ia-bintna (reciprocal-causal), to divide between several persons: ākādhā, rich man; man-ākādhā, to grow rich: bān, good; pūn-bān, to make good.

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

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ngā long, I am.</td>
<td>Ngā long, we are.</td>
<td>Ngā la long, I was.</td>
</tr>
<tr>
<td>Me (mas.) or phā (fem.) long, thou art.</td>
<td>Phī long, ye are.</td>
<td>Me or phā la long, thou wast.</td>
</tr>
<tr>
<td>U (mas.) or ka (fem.) long, he or she is.</td>
<td>Ki long, they are.</td>
<td>U or ka la long, he or she was.</td>
</tr>
</tbody>
</table>

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

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

The Infinitive of Purpose is composed of ba, the relative particle, and *yu*, the future particle, prefixed to the root: ba’n long, to he, or, for the purpose of being. The Infinitive of State is ka jing long or ka ba long, being.

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

Noun of Agency.—Nong long.

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

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

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

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

The Negative sign is *yu*, apocopated after vowels to ’m: ngā’m long, I am not. In the past tense *skym* is used in addition to *yu*: ngā’m skym la thōh, I have not written. In the future *yu* follows the future particle *yan*: ngā’n ym thōh, I will not write.

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

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

KHASSI.

STANDARD DIALECT.

(DISTRICT, KHASI AND JANTIA HILLS.)

SPECIMEN I.

(U Mohan Roy, 1900.)

La-don u-wei u-briw u-ba la-don ár-ngut ki-khún shinrang. U-ba Was-there one man who had two-persons children male. Who
khadduh u la-ong ha u-kypa jong-u, 'ko-pa, ái noh ha nga ka last he said to the-father his, 'father, give away to me the
bynta ka-ba häp ia nga.' Te u la-pyn-ia-bynta ha ki katha u don.
portion which falls to me.' Then he divided to them whatever he has.
Hadin ka-ta ym bún sngi u-ta u-ba khadduh hynda u la-ialum lang
After that not many days that who last when he gathered together
ia-kiei-kiei baroh u la-leit jing-leit sha ka-ri ka-ba jing-ngál; hang-ta things all he went journey to a-country which far; there
ruh u la-pyn-syrwa nob ia-ka-bynta jong-u ha u da-leh sareng-awria. also he wasted away the-portion his that he doing riotous.
Hynda u la-pyn-lut kunta ia-kiei-kiei baroh, la-jia 'nemswi’ ka-ba When he had-went so things all, happened famine (bad-year) which
khráw ha ka-ta ka-ri, u ruh u la-syndang ban sngow kyrdhu. Hynda kunta u
great in that country, he also he began to feel want. When so he
la-ia-lob bad u-wei na ki-trái-shnong ka-ta ka-ri, u-ba la-phah ia-u sha went with one from master-citizens (of-)that country, who sent him to
lyngkha jong-u ba’n áp sniąng. Te u la-sngow kwäh ba’n pyn-kydang field his to tend pig. Then he felt desire to fill
la-la ka-k’poh na ki skop, te ym don ba ái ia-n. own belly from those husks, then not there is that gives to-him.
Hinre hynda u la-kynmáw-briw u la-ong, 'katnö-ngut ki-shakri u-kypa But when he remembered-himself he said, 'how-many servants the-father
jong-ngál ki-ba don ka-jingbám kyrhái, nga te nga’n-sa-iap thyangan.
mine who have food abundant, I then I-will-die hungry.
Nga’n-da teng joi bad nga’n-leit sha u-kypa jong-ngál bad nga’n-ong I-will stand up and I-will-go to the-father mine and I-will-say
ha-u, "ko-pá, nga la-leh pop pyrska byneng bad ha khymat
to-him, "father, I did sin against heaven and in face
jong-mé; bad nga’m long u-ha bit shuh ba-yn-khot
of-thee; and I-not am who worthy any-more to-call
la-ngá u-khún jong-mé; to-pyn-long ia-ngá kum u-wei na
me son thine; cause-to-be me like one from
ki-shakri jong-ma." Te u la-æng bad u la-leit sha la-u-kypa.
servants thing." Then he stood and he went to own-father.

Hinrei haba u da-dang-ha-jing-ngai, u-kypa jong-u u la-ih-ih ia-u bad u
But whilst he still-at-a-distance, father his he saw him and he
la-sngow-isynei, u la-phot ruh, bad u la-hap ha ka-ryndang jong-u,
felt-pity, ran also, and he fell to the-neck his,

u la-iiaia-doh ruh ia-u. Te u-ta u-khun u la-ong ia-u 'Ko-pa ngæ la-leh
he kissed also him. Then that son he said to him 'Father I did
pop pyrsha byneng bad ha-kyamat jong-ma, te ngæ'm long shuh u-ba bit
sin against heaven and in-face of thee, then I-not am anymore who fit
ba-yu-khut ia-nga u-khun jong-ma.' Hinrei u-ta u-kypa u la-ong ia ki-shakri jong-u,
to-call me son thing.' But that father he said to servants his,

'wallam noh ia-ka-jain-kup ka-ba kor-tam, to-pyn-kup ruh ia-u; to-buh ruh
'bring away a-garment which bed, put-on also him; put also
in-ka-sah-ti ha ka-kti jong-u, bad ki-jutu ha ki-slaat jong-u. Tö ngi'n
a-ring in-the-hand his, and shoes on feet his. Let us
la-bam, ngi'n ia-ich kymen; na-ba u-ne u-khun jong-ngæ u-ba la-iah, u
together-eat, us do merry; from-what this son mine who died, he
la-im pat; bad u la-long u-ba la-jah noh, bad la-shem pat ia-u.' Kumta
was-alive again; and he was who lost away, and found again him.' So
ki la-in-syndang ba'n ia-leh kymen.
they began to do merry.

Te u-khun u-ba kham shiwa jong-u u la-don ha lyngkha. Te katba
Then son who more old his he was in field. Then while
u la-nang-wan hajen ka-ing u la-ih-sngow ia-tiar-rüai bad ia-ki-ba
he was-continue-coming near house he got-to-hear singers and who
shad. Te haba u la-khot ia-u-wei na ki-ta ki-shakri u la-kylli,
dance. Then when he called one from those servants he asked,
'aiih ka-leh long kine kiel-kiei ruh?' U te u la-iah-thuh ha u,
'what can be these things also?" He then he (reciprocal)-said to him,

'ba la-wan u-para jong-ma, te u-kypa jong-ma u la-pyn-iah ia-u-
'for-that same brother thing, then u-father thing he killed the-
khun-massi ba la-pyn-angaid, naba u la-iah pydlang pat ia-u u-ba-
sen-ow that fattened, for he got receive again him who
koit-ba-khiah.' Hynda kemta u la-bittar, u'm mon ba'n leit ha-poh.
safe-and-sound.' Afta like-that he was-angry, he-not will to go to-inside.

Namarkata u-kypa jong-u haba u la-mih-habar u la-kyrpad ia-u.
From-the-cause-(of)-that u-father his when he got-to-out he entreated him.
U te u da-in-thuh u la-ong ia-u-kypa, 'ha-kymih, la-katta snem
He then he continue-telling he said to-the-father, 'behold so-long year
ngæ dang-shakri ia-mé bad ngæ'm jiwi la-pallat ia-ka-hukim
I continue-serving thee and I-not ever transgressed a-command

I
jong-mē; pynban mē-'m jiw la-ai ha-ngā wad ia-i-khūn-blang thine; yet thou-not éver gavest to-me even a-little-daughter-goat ba-ngā-'n ich ia-leh-kymen bad ki-lok jong-ngā. Hinrei haba la-wan that-I-will get to-do-merriment with friends mine. But when came une u-khūn jong-mē, u-ba la-ham-dūh ia-ka-jing-im jong-mē ha ki-nuti, mē this son thine, who ate-out livelihood thine to hurtlets, thou la-pyn-iap ia-u kūn-massi ba-la-pyn-sngāid.' U te u la-ong ia-u, killed the son-cow fattened.' He then he said to-him, 'ko-khūn hala ka-sngi mē don lem bad ngā bad kie-i-kiei baroh ki 'O-son every day thou art together with me and things all they jong-ngā ki long ki jong-mē. Te ka-la-dei ba'n ia-leh-kymen bad ba'n mine they are they thine. Then it-was-meet to do-merry and to ia-leh sngowbhā, naba u-ne u-para jong-mē u la-long u-ba la-iap, te do pleasure, for this brother thine he was who died, then u la-im pat; bad u la-long u-ba la-jah, bad la-shem pat ia-u.' he was-alice again; and he was who lost, and found again him.'
MÔN-KHMÈR FAMILY.

KHASHI.

STANDARD DIALECT.

(DISTRICT, KHASI AND JANTHIA HILLS.)

SPECIMEN II.

Ka-ba ngā kynmaw shaphang u-jumāi.

What I remember concerning the earthquake.

Ha ka-por u jumāi ka-wei ka-kynteai ka la-iap ha ka-step
At the-time the earthquake one woman she died on the-morning
jong ka-ta ka-sagi, bad ka la-slap ha ka-ta ka-sagi, bad ngā la dang-wan
of that day, and it rained on that day, and I was doming
phāi na ba-tep. Namar ba ka long ka-sagi ka-ba pyjah ngā la-s'āid
returned from burial. Because that it was day which cold I warmed
ding lapoh ing. Hynda katto-katne ngā la-mih sha beranda,
fire inside house. After like-that-like-this-(i.e., little-while) I got-out to veranda,
bad ngā la-oh-sgow ka-jing-khyinnuh mian-mian kum ka jong u-jumāi.
and I got-to-feel a-trembling slowly as that of earthquake.

Ngā la-angāp bhā bad ngā la-oh-sgow ka-jing-khyinnuh ka nang jur,
I listened well and I felt the-trembling it grows-more severe,
bad ngā la-mih sha phyllāw-ing. Tang ngā shu phāi ha phyllāw, ka-
and I got-out to front-yard-house. Only I just reach to front-yard, the-
jing-khyinnuh ka la jur eh. La ngā la-khymih-lynti ba ka-n-da-ja-ha-
trembling it was severe very. Although I expected that it-would-pass-
noh, ka-jing-khyinnuh ka nang kham-jur pynban. Ha ka-ta ka-por ngā
off, the-trembling it grows more-severe nevertheless. At that time I
la-shpecting eh. Ngā la-don jing-kyrmen ba ka-n-da-ja-hob, binre hynda ki-kliih
was-afraid very. I had hope that it-would-pass-off, but when the-tops
atoshkiana ki la-kyllon, ngā la-ong, 'u-Blei u in-leh shisha in ka-pyreii,
chimney they full, I said, 'God he fights indeed against the-world,
bad ym don jing-ārtatīn ba yn-sa-pyn-duh ia ka-pyreii.' Ha
and not there-is two-thoughts (i.e., doubt) that will-destroy the-world.' At
kane ka-por ngā la-khymih-lynti man ka-khyllip-'mat ha yu klān lapoh
this time I expected every twinkling-of-an-eye that will swallow within
khyndew, bad ba ym dep baroh shi-syndon,
earth, and that will end all one-time.
FREE TRANSLATION OF THE FOREGOING.

What I recollect of the earthquake.

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

The Lyng-ngam dialect of Khasi is spoken in the west of the Khasi and Jaintia Hills District, near the Garo Hills. So little has hitherto been known about it that it has usually been considered to be a dialect of 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 specimens.

The Vocabulary deserves study. Some of the commonest verbs are very different from those used in the Standard dialect. There are also many minor differences of pronunciation. ‘A man’ is u-boco, not u-bric, and ‘a son’ is u-khôn, not u-khun. Standard ng is often represented by nj. Thus doinj for ding, fire. This sound is represented in other dialects by ŋ.

A final k often appears as k, and an initial b as p. Thus, barok (Standard), all, becomes prok. Standard ei becomes aw. Thus, we=we, one; de=da, be necessary.

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

NOUNS.—The prefix of the Accusative-Dative is so or sa, often contracted to s’, instead of ia.

The prefix of the Dative is hamom, hnam, or tnam. The Standard Dative-Locative prefix bo is also used, and may be spelt be or by. We also find tu or te.

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

The plural sometimes takes the suffix met. See List of words, Nos. 140, 141, etc. It is apparently only used with names of animals.

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

Re-myrriang, good,
Mai myrriang, better.
U re-myrriang khynang, best.

The Standard suffix tam is also used for the superlative.

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

PRONOUNS.—The Personal Pronouns are,—

Singular. | Plural.
---|---
1st Person | ne | bòwā, bōw.
2nd Person | mì, mēi | phāwɔ.
3rd Person | u, jū, u-ju | kítɔ.
The Nominative of the pronoun of the 2nd person singular is given once as bo-mi, and once as ma-mi. The ma or bo is the Standard emphatic prefix ma.

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

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

The Relative Pronoun is u-lah, who.

Interrogative Pronouns are nek, u-nek, who? and met, what?

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

The Standard causal prefix pyu appears in Lyng-ngam as pan.

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

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

The Past Tense is formed in one of five ways, viz.,

1. By suffixing leit, as in ong-leit, said.
2. By suffixing lah-leit, as in dih-rah-leit, went.
3. By prefixing lah, and suffixing leit, as in lah-ong-leit, said.
4. By prefixing lah, as in lah-kyllec, asked.
5. By prefixing yn, (yung, ym), as in yn-noi, gave; yung-khey, shook; ym-poit, broke; ym-jai, fell.

There seems to be no difference in the use of these various forms. A good example is s'nyu pyu-dai-leit, lah-hir-leit, dim-rah-leit ha kray jow jw, (he) felt pity, ran, fell on his neck.

The particle of the Future is, as in the Standard, yu, 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; ryhip, will strike. If the root is a compound, it is inserted between the two members, as in pan-yu-sop, will fill.

The Future sometimes takes the form of the Present. Thus, ne wau-di(h), I will go; phiaw rip, you will strike or you strike. Apparently, also, the future with yu can be used in the sense of the present. Thus, in the list of words (205), ne dynik is given as the equivalent of ‘I go’, the root meaning ‘to go’ being dih.

The Infinitive has the same form as the Future.

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

We have seen that yu, prefixed, gives the force of the Past Tense. Here we may note that the writer of the specimens seems to double the y of yu before a vowel. Thus we have yu-noi, gave, for yu-ai, the root being ai. So we have byu-nang, let us eat, from bang, eat, for b-yu-ang; and (second specimen) dyu-ko, to sell, probably for d-yno, the Standard root being ‘die’. Another example of this form is probably re-ryn-naw,
a cultivator (No. 58 in list of words). Here ryn-nāw is probably for r-yn-aw from rāw (the Standard trel, hence 'rei, rāw), to do. Finally we apparently find the infix in "nj-yn-āap, die, from njiap or njiap, to die.

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

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

The negative particle appears to be ji, jiát, jet, suffixed. Ji occurs in the parable in wan-sah-jī, go-in would not; be-ci-jī, gavest not; jiát, appears in daw-jiat, not worthy; jēt in iāw bong ioh-jēt 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 gūji in gūji breo gū-nej se-ju, no man gave to him; njēp gūji, died no one. This jē is probably connected with the Standard ji, ever, continually, which may possibly have assumed a negative sense (cf. the French point, pas, jamais, and the Persian hēch). (See post, under Wār, a corresponding use of ji.)

1 Standard ei becomes a or ā in Lyng-ngam. Thus nei=sow; kynthēi=kynthāw.
[No. 3.]

MÓN-KHMÉR FAMILY.

KHASSI.

LYNG-NGAM DIALECT.  (District, Khasi and Jaintia Hills.)

SPECIMEN I.

(U Dohory Ropmay, 1900.)

Waw u-breọ im-let är-ngut u-khön-korang. Hymbu dohdit am
One man hat two-person children male. Brother small of
'kiw ong-let hy pa am ju. 'O pa, i rynong jong mi
them said to father of him. 'O father, the property of thee
nei-ai s'ne dàw hnam ne.' Namba im-khynnong prok jong
give to me belongs to me.' Then property all of
ju rih-lah-let bad sa-kiw. Tah-show-ban bandon am ta lum-ryng-let
him divided with them. A short time after of that gathered-together
prok bad dih-lah-let te-j'ng-ngi, am-ta k'ma-ejkin kkài jong
all and went to far, there wasted substance of
ju remin synnpupahsat. Am-ta bud-ryng-let prok, sini-kyneha khynnong
him with riotous living. When spent entirely all, year bad arose
tham tnam-law. Am-ta dah-ryynmeein s'ngù-kbok-dhùh-let. Nang-de-ledde
towards land own. Then began feel want. Then

dih-njia-son bad u-wai ritskar-j'nong u-lah hat-let se-ju ta lyngkhā
went in company with one citizen who sent him to fields
of him to feed swine. He desired to fill the belly
hyn-jong de snih-juba de sh'ngi-ang ledde-lah-bang-let; ynjī breọ
his own with hanks by swine eaten; no man
yn-nai se-ju. De tma-breọ-let1 kyr-rab-let, 'je-met ngut
gave to him. When (he) remembered manhood (he) said, 'how many persons
u-mräw jong pa amb-ne im jong-bām phyllui, namba ne he-de-re 'njiap
slaves of father of me have food abundant, but I here die
hylle-wet. Ne njeng-dugang, ne wan-di tnam pa, ne ong-trai he-ju,
hunger. I (will) arise, I (will) go to father, I will say to him,
"'O pa, ne lah-raw-pāp-let se Brei bad ha-tang-nga mi; pan-tinj
"O father, I did-sin to God and before thee; to be called
khōn sa mi daw-jiat; theng s'ne waw skainang u-mräw jong mi.'
son to thee not worthy; make me one as slave of thee."
Nang-de-ledde njeng-dugang, wan-lah-let tnam pa. Nambe te-j'ng-ngi-bah,
Then (he) arose, came to father. But at a distance

1 Compare Symma in first line of Specimen II.
The father of him saw him, and felt-pity-did, ran,
dim-lah-let ha krang jong-ju, yn-hop-let se-ju. De u-khon lah-ong-let
fell on neck of him, kissed him. Then the-son said
se-ju, 'O pa, lah-raw-pap se Brei bad ha-tang-nga mi; pan-tinj
to-him, 'O father, (I)-did-sin to God and before thee; to-be-called
khon sa mi daw-jat.' Nambe pa ong-let se mrav 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 of all clothes, put-on to him; put-on
shirut-tei ha ka lut-ktei jong ju, maphong u-juta ha sl-k'jat am
ring on the finger of him, put-on shoes on feet of
ju; nei-lam u khon-masseo ne-lah-pan-mir, hai pan-njap-lah se-ju; hai
him; bring the child-ox fatted, let-us kill it; let-us
byn-nang, bad hai phylleo; namba uni u-khon jong ne lah-njap-let,
eat, and let-us be-merry; for this child of me died,
bad u lah-im-kylla-let; u lah-k'ma-let, jymmeo-kylla-let.' Hede
and he has-come-to-life-again; he was-lost, was-found-again. So
phylleo kylla-di-wet.
to-be-merry (they)-began.

U khon san jong ju im-let ha lyngkhá. Namba njang-wan ha
The child elder of him was in field. As (he)-came to
j'angan in, ju s'ngu-let jong-thek-blem-blí bad jong-jymat.1 Nambe
near house, he perceived music and dancing. When
ne-lah-kek-let se-waw u-mrav, u lah-kyllee, 'phlaw am-raw met?' U-ju
(he)-called one slave, he asked, 'you do what?' He
lah-khna-let nam ju, 'u hymbu jong mi lah-wan-let; u k'pa
said to him, 'the younger-brother of thee came; the father
jong mi lah-hynjaid se-u-khon-masseo re-bad-ym-mir, namba u njoh-kylla-let
of thee killed the-child-ox fatted, because he received-again
se-ju la myrriang byng-ha.' Nang-de-ledde cit-not-let, wan-sah-ji.
him in good condition.' Then (he)-was-angry go-in-wished-not.
Am-tu u k'pa jong ju meit-let torot, jylliam-let se-ju. U-ju
Therefore the father of him came out, entreated him. He
lah-ong-let nam pa jong ju, 'untad, la-katta snim ne mrav nam-me;
said to father of him, 'io, so-many years I slave of thee;
minot-minot ngeit-ji jonglhukum ba-mi; nambe minot-minot
never disobeyed command of thee; yet never
be-si-jí hnam ne u khon blang raw-khynyang ha'n ioh-phylleo
(thou)-gave-not to me the child goat in-order to be-merry

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

MÖN-KHMÉR FAMILY.

KHAISI.

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

SPECIMEN II.

(U Dohory Ropmay, 1900.)

Um-met ne tā-ha-jong tymma u jawmai.
What I at-the-time recollect the earthquake.

Yngkheit be jawmai tá-ha-thu-tak ha jong jut som dyn-no
Shook the earthquake just at time sharpening spear to-sell
ha iw. Yngkheit kynsan. Ne tiang-dait ynnan bet. I-in prok
at market. Shook severe. I afraid much very. The-house all
fell. Died no-one. Only vessels earthen broke, anything(else) not.

He-ymmot iaw bang njoh jet ja. Synshih se iaw bang njoh ja.
At-night we eat got not food. Morning to us eat (was)-got food.
He-ymmot iaw in hatyyna. Ynjai be slap kynsan, iaw jymbait prok.
At-night we slept outside. Fell the rain heavily, we (were)-wet all.
SYNTENG OR PNAR.

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

The Vocabulary differs mainly in pronunciation. Thus, we have ə for ai, give; mo for məw, stone; wi for wəi, one; bru for bru, man; ba-nəh, for ba-sməw, bad; Bła for Blei, God. There are not so many words peculiar to the dialect as in Lyng-ngam. With Bła compare Lyng-ngam Brel, the Wār Prā, and the Palaung Prā.

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

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

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

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

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

Ba-bhā, good.
Ba-p-bhā, better.
Ba-dhā, best.

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

PRONOUNS.—The Personal Pronouns are,—

<p>| | |</p>
<table>
<thead>
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<th></th>
<th></th>
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<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>1st Person</td>
<td>nga, ə</td>
</tr>
<tr>
<td>2nd Person</td>
<td>mé, mi</td>
</tr>
<tr>
<td>3rd Person</td>
<td>u fem. ka, ki</td>
</tr>
</tbody>
</table>

The ə of the first person very commonly means 'my.' Thus, ki lok ə, my friends. Similarly, in the second person, u pain mi, thy brother. Again, for the third person,
ONG U HA U-PA U, said he to the father his, he said to his father. This is not, however, peculiar to Synteng. The genitive prefix is often omitted in the Standard dialect.

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

The **Demonstrative Pronouns** which I have noted are—

- U-NE corresponding to the Standard u-ne, this.
- U-TO, that (near).
- U-LAI, that (far).

The **Relative Pronoun** is u-ba or u-sea.

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

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

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

The **Present Tense** is either the bare root-form, or else takes the prefix sea, as in sea 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 da, which corresponds to the Standard la. Thus, da bom o or da shoh o, I struck, corresponding to the Standard nga la shoh. Dep, meaning ‘finished,’ ‘completed,’ is sometimes added to da, see List of Words, Nos. 178, 186 and 193.

The sign of the **Future** is u, which is prefixed to the verb, as in u sympat o, I shall strike; u lai o shu u-po, will go I to the father, I will go to my father. The infinitive also takes u (corresponding to the Standard ba’u) as in u pyu-dap, (he desired) to fill. In both cases, this u corresponds to the War ju. Yu also occurs once in the parable in the first person plural of the Imperative; to yu ia-bam ia-dih ia-kymen, let us eat, drink, and be merry together.
MÔN-KHMÉR FAMILY.

KHASSI.

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

SPECIMEN I.

(U Kirit Dikhar, 1900.)

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

Te u-ba s’diâh ong u ha u-pa u, 'pa, ê noh Then who youngest said he to father his, 'father, give away i-blâh ò kat i-ba toh ia nga. Te blâh u ia ki the-portion my whatever what fails to me. Then divided he to them kat i-ba em i jong u. Ym bân singi nai’té u-te u-ba whatever what was the of him. Not many days thence that who s’diâh lum lang u i jong u baroh, kat ba em, lâi wot youngest gathered together he the of him all, whatever there was, went off u sha i-wi i-shnong i-ba j’ngai: he’te pyn-lut u kat i-ba em he to one village which-(was) far: there wasted he whatever what was i jong u ha i-leh sarong. Mynda lut baroh kat ba it of him in doing proudly. When spent all whatever there em, te poi u-snem ha’sih. He’te da duh u. Nei’te lâi was, then came a-year bud. Then being in-want he. Then went i-soh u ba u-wi u-bre-shnong i-te i-thâw; te phâh join he with one citizen of-that place; then sent u u u-lâi share snêng sha lûm. Te kwah u u-pyn-dap he him to-go tend pigs to hills. Then desired he to-kill i-a-kypoh u da-u-skop u-ba juh bâm ki-snêng; te the-belly his with-busk which usually ate the-pigs; then ym em ba ê ia u. Te ynda khyrhîat jong-bru u ong u, not there was that give to him. Then when returned consciousness he said he, 'katnu ngut ki shakri u-pa ô ki-ba ich pura i-ja how many persons the servants the-father mine who get enough rice be i-batam. Nga te sa îp thyngan. U mînnoh ô u lài and the-over. I then shall die hungry. Will go-out(start) I will go ô sha u-pa ioh u ong ô ha u, "Pa, nga da' leh pâp ô I will father that will say I to him, "Father, I have done sin I ia mê be-i ia i-hyneiî; ym hoi de u khut mi ia-nga against thee and-also against heaven: not fit any-more to call thou me
KHASSI (SYNTENG). 27

u-khôn mi; pya-man nga kam tun-wi-hi-ch u-shakri mi."" Te tend wet son thy; make me as one-only a-servant thy."" Then stood up u te lai u sha u-pa u. Te kathba dang jing-ngai u khajak, he then went he to father his. Then while being far he (a)-little, iô wet u-pa u u shiaw byrai u, ia u phet u, te saw as-noon-as the-father his him fell pity he, to him ran he, then khynrup u u, te doh wet u u. Heîte u-te u-khôn ong seized he him, then kissed at-the-same-time he him. Then that the-son said u ha u, 'pa, nga da leh pâp ô ia i-b'neîi bei haba iô mi; ha to him,' father, I have committed sin I against heaven and when saweet thou; ym hoî de u khat mi ia-nga u-khôn 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 kûp ka-ba bhâ thonce said he to the-servants his, bring a-cloth wearing which good tam; pyn-kûp ia u pyn-dein ka-sahkti ha ka kti u, pyn-sap wa most; dress to him decorate a-ring to a hand his, put with ki-juta ha ki-kyjat u. To ym ia-hâm ia-dih ia-kymen. Neibhah uni the-shoes on the-feet his. Let to eat drink make-merry. For this u-khôn ô u-ba da iap, da im wan u; u-ba da wiar, da shen son my who was dead, was alive again he; who was lost, was found wan u.' Neîte ia-kymen ki. again he.' Then together-joy they.

Ha i-te i-por u-khôn baheh em u ha lîngkha. Te kathba dang In that time the-son eldest was he in field. Then as still la wan u, poi u hajjan iung, sîw u ie-i barhai, bashâd. was coming he, came he near house, heard he something singing dancing. Te khat u ia u-wi na ki-shakri kylli u, 'Ileh kamni?' Te ong Then called he to one of the-servants asked he, 'Why thus?' Then said u ha u, 'da wan u-paiu mi. U-pa mi khawai u neibkah he to him,' was come the-brother thine. The-father thine feasted he for ba da ioh-wan u u he-i shait he-i tram.' Heîte shrai because has got-back he him in-his health in-his good-state.' Then angry wot u, te ym ben de u u p'sinh hapoh iung. Neîte ai-once he, then not agree any-more he to enter in house. Therefore mih u-pa u, lana u u. Te ong u ha u-pa u, 'ïô, came-out the-father his, entreated he him. Then said he to the-father his, 'io. nga bun stem ba da sumar ô ia me, ym em ujjuh tyngkhain ô I many years that have taken-care I of thee, not have ever broken I ie-i hukum mi; katte ileh ym juh ô mi ia nga tang i-wi something order thine; yet also not ever gaveest thou to me even one i-khon blang ileh, ioh u ia-sûìw-bhâ ô wa ki-luk ô. a-young goat also, that to together-feel-good I with the-friends mine.
Kat-u-io-pathan du' wa poi hi uni u-khōn mi u-ba pyn-ngam
In spite of that as soon as that came only this the son thine who plunged
mē ha ki-kusbi, te ê khawai mi io-i-bhāh u.' Nei' te
thy-(property) in the harlots, then give feast thou for sake his.' Then
ong u, 'khōn, mē u-ba juh em shirup ha nga, kat i-ba em i
said he, 'son, thou who ever wast together with me, whatever what was that
jong nga, du i jong mē don. Em kam u ia-rikhai ia-kmen i
of me, only it of thee all. There-is need to make merry jolly we
neibhuk u-ni, u pail mi u-wa da iap, da im wan u; u-ba da
for this, the brother thine who was dead, was alive again he; who was
wiar, da shem wan u.'
lost, was found again he.'
MÓN-KHMÉR FAMILY.

KHASSI.

SYNTENG DIALECT.  

(DISTRICT, KHASI AND JAINTIA HILLS.)

SPECIMEN II.

(Ú Kíri Díkhar, 1900.)

I-wow kynmo ia u-kh'mi.

What recollect of the-earthquake.

Ha i-tu i-por ba-khai u-kh'mi, toh ha ka-sugi ka-ba iap ka-wi ka

In that the-time arose the-earthquake, fell in the-day(on) which died one a
bru, bei wa hiar haroh u-slap. Te nga dang la-wan tep bru wot ö.

woman, and (on-)which fell also the-rain. And I was come bury person just I.

Te katda k'jam te hang dinj ó ha t'pái hapoh iung, te duh
And because cold and warm fire I in hearth inside house, then only

shibet donhi te mih wot ó sha dhari. Te súiaw ó ba khiih
little-time only and went-out just I to veranda. And felt I that rocking

wer-ber kamwa khiih u-kh'mi. Te ab bhá wot ö
slightly as shaking (or trembling) an-earthquake. And listened well just I

súiaw ó da rap jongheh, mih wot ö sha p'shem. Te du wa
felt I was more severe, went-out just I to front-of-house. And only that

poi hi ó ha p'shem, khiih wot jongheh-jongheh. Katwa
arrived only I in front-of-house, shook just severely-severely. Although

io-luti u wiar, ileh sam khiih
seeing the-road (i.e., expecting) to cease, nevertheless more-and-more shook

pathan jongheh. Hel'te te da tein sîh ó, te har
notwithstanding severely. Then then was afraid very-much I, and although

tein ileh dang rab em hi i-wa io-luti io-i-wow wiar u. Te
afraid also there something was also the expectation for-to cease it. And

mynda hâp hi-eh i-khlih u atoshkhana, te ong ö, 'i-ni te da leh u-Blái
when fell down the-top a chimney, then said I, 'this then is doing God

dajong sakhist; mynta te ym dam de u
with earnestness; now then not fail any-more to sink-down (the-world).

ngam.'

Katte te io-luti ö sadu féi ba u ngam hi,

By-that-time then expected I only for that it will-sink only,

klukne shapoh te dep iam ne.

swallowed-wholly inside then done for all.

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

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

The Vocabulary frequently differs. Thus, we have ni for wei, one; nā for kiat, a foot; t’men for hait, a tooth, and many others. Even when a word is retained, it undergoes great changes. Thus, a for ar, two; taï for kii, a hand; hān for khān, a child; sni for ing, a house.

As regards Pronunciation, we should note the occurrence of the letter s or ny, which has been explained under the head of Synteng. Generally speaking the pronunciation of words is indefinite. Thus, we have both jungai and shängai 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 swah'-m, the property of thee. U, ka, and kii are used as in the Standard dialect, but i is much oftened used for the plural (besides being used in the neuter singular) than kii.

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

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

For the Dative, we have the Standard ka (also written he), and also tu, as in tu madan, (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-ni ti ki-shakri, one from (i.e., of) the servants. But it is also used for the Locative, as in a-ah u ti ka-lohi, he was in the field; dem u ti radang u, he fell on his neck. Again it is used for the Dative, as in ong u ti u-pa, he said to the father.

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

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

\[\text{voo-ry-um, good.}\]
\[\text{rop ry-um, better.}\]
\[\text{ry-um lam, or ry-um bare, best.}\]

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

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td>1st</td>
<td>nga, nge, ŋia, o, a</td>
<td>ẹ̄i, ī</td>
</tr>
<tr>
<td>2nd</td>
<td>em, ym, 'm</td>
<td>ẹ̄hi, hi</td>
</tr>
<tr>
<td>3rd</td>
<td>ẹ̄o, u, ẹ̄</td>
<td>ẹ̄, ī</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, ŋ. O and ī both occur in Synteng under the forms ṣ and ī. 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-t'w, written pa'-m, thy father. As regards the third person, in every case in which ī occurs as a singular pronoun in the specimens, it is translated it'. It is probably a neuter pronoun, a contraction of ī-ẹ̄. On the other hand, however, the plural form ẹ̄, when it occurs in the specimens, always refers to human beings, and means 'them' (ī-ẹ̄, to them). It also may be a contraction of ī-ẹ̄ (ī being in this case the plural prefix).

The Demonstrative Pronouns which I have noted are u-nē, this, and u-ē, that. The 'article', of course, changes according to gender. In ŋi te i hūn smī, in that small house, the article is not prefixed to the pronominal termination.

The Relative Pronoun is u-a, ku-a, i-a, pl. ki-a or i-a, corresponding to the Standard u-la, etc. A is sometimes written wα, thus, u-wa. After ī it is sometimes written la, as in ī-la, ki-la.

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

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

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

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

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

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

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

The Infinitive Mood is formed by the same prefix. Thus, kīng-čh tang ju-ba, difficult even to eat; ju kūt hūn'm, to call thy son; ju-wa, to come (into the house).
Ju appears to have the meaning of 'never' in the following phrases,—

Ah ju bôn sh'ngāi, there were not even many days.
Ah ju tymphung uge, I never violated (thy command).
Ah ju-bēh ai'm, thou hast never given.

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

Another negative is pong, as in,—

Ry-um iê te pong, good it was not (to call me thy son).
Heute te dam te pong jų 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 da toh pong ēw, and in the other da toh wean ēw.

Yet another negative appears in line 3 of the parable, ah hyn-ah, is not-is, i.e., everything. Compare the Mikir kādō-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.
MON-KHMÉR FAMILY.

KHASSI.

WÁR DIALECT.

(DISTRICT, KHASI AND JANTIA HILLS.)

SPECIMEN I.

(U Kiri Dikhar, 1900.)

U-mi u-juprèw ah ar-bai i-hún u. U-wa jiang ti el-ë
One a-man had two-persons sons his. He-who younger from them
ong u ti u-pa u, 'pa, ai noh i-bhah o i-la harem
said he to the-father his, 'father', give away the-share mine that-which falls
tu ñià. Te bhah u he ei-ië kat-a ah hyn-ah i jong ëw.
to me. Then divided he to them whatever is not-is that of him.

Ah ju bon sh'ngāi ie u-te u-hún u u-wa jiang da pyn-lang
Were not many days since that the-son his what younger was collecting
u baroh, te hà-u sha ka-ri ka-a sh'ngāi, ti-te pyn-lut u
he all, then went-he to a-country which far, there spent he
ite i jong-u ti kam hynman. Lah de pyn-lut u baroh poi ka-
that the his in deeds wicked. When has spent he all occurred a-
-ñim-ñem ka-a mà ti ka-te ka-ri. Te da duk u
bad-year (famine) which great in that country. Then became poor he.

Te hà ñim-ñem u ba u-mi u-trai-shnong ka-te ka-ri.
Then went make-friends he with one a-citizen that country.

Te ruh u ëw ju-ña sharùi rūiàng u tu mādàn. Te kwah u
Then sent he him to-go tend pigs he to fields. Then wished he
ju-ba da i-te i-skop i-a ba ki-rūiàng. Ah te u-wa ai ha ëw.
to-eat by those husks that ate the-pigs. No one who give to him.

Lah a kynmo jong-juprèw-u ong u, 'shi hynbwai i-shakri
When he remembered his-manhood said he, 'how many persons servants
u-pa ki-la ah i-ba i-a hyn-eh tang ju-ba, kat ñia ñiang
father who have food which difficult (i.e. too-much) even to-eat, while I 1-will
lip tymphoh ti-ne. Ju zeng nge, ju lìa nge sha u-pa, ju ong
die hungry here. Will stand I, will go I to the-father, will say
nge ti ëw, "pa, da leh pâp nge ha em ba ha i-phliang. By-un
I to him, 'father, have done sin I to thee and to heaven. Good
iê te pong ju hut hún'm ha ñia. Pyn-man ha ñia kaw mi u-shakriam.
It was not to call son-thy to me. Make to me as one a-servant-thine.

Te zeng u, te lìa u sha u-pa u. Te kata dang
Then stand (arise) he, then went he to the-father his. Then while still
sh'nguí u, te *mah u-pa u ēw; sah shep u ha ēw; te phet for he, then saw the-father his him; felt pity he on him; then ran u, dem u ti radang u, te dōh u ēw. U-te u-hún ong u he, fall he on neck his, then kissed he him. That son said he ti ēw, 'pa, da leh pāp o ha i-phliang ha ti 'mat'm, to him, 'father, have done sin I to heaven and to face-thine, ry-um iē te pong ju hut hun'm ha niā. Te u pa u ong u good it was not to call son-thy to me.' Then the father his said he ha i-shakri u, 'nam i-dāa i-a ry-um tam, pyn-kūp ha ēw; to the-servants his, 'bring a-cloth which good most, clothe upon him; pyn-phin bei ksa-tai ti tāi u, hei juta ti nia u. To niā-ba pūl-on also ring on hand his, and shoes on feet his. Let eat-together niā-kymen i, katma u-ne u-hūn nge u-wa da ip, da py-em pong; u make-merry-together us, because this son mine who was dead, was alive again; he u-wa da wiar, da toh pong ēw.' Te da niā-leh k'men iē, who was lost, was found again him.' Then was make merry they.

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

KHASSI.

WAH DIALECT.

(DISTRICT, KHASI AND JAINTHIA HILLS.)

SPECIMEN II.

(U Kiri Dikhar, 1900.)

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

Ti ka-te ka-por a-how u-kh'mai toh ti ka-jungai ka-a laip ka-mi
At that time arose the-earthquake fell in the-day which died one
ka-juprêw, ba alah bow slai. Te nía dang wan tep juprêw
she-person, and fell with rain. And I was coming-(from) burying person
bet nga. Katda kjam û, te rang shmen nga ti twui shapoh
also I. Because cold it, then warm fire I near hearth inside
sni. Te shiwiat hî-te te shloh bet nga sha mukyndep. Te sah nga
house. Then little-time only then went-out just I to veranda. Then felt I
akhing did-did, kû-a khang u-khmâi. Te sah diam bet nga, te
brembling slightly, as-if tremble the-earthquake. And listened well then I, then
sahe nga de rap jonghèh û; shloh bet nga sha nudwar. Te poi bet
felt I with more severe it; went just I to courtyard. Then arrived just
nge nudwar, khîh bet ûe jonghèh jonghèh. Kat amah-rhen a-ju wiär
I courtyard, shake just it severely severely. Although expect to cease
ube niang khang ûe jonghèh. Lah tite te da k'tiang dhep
nevertheless more-and-more shook it severely. After that then was afraid much
nge. Hor, be-a ktiang be, dang rèp âh hi ûe ia mah-rhen hah i-a
I. Although, with fear also, there something was also it to expectation for what
ju-wiär u. Te lah-ada harem i-khîhâ atakskhana. Te ong nga, 'i-ne
will-cease it. Then after fell a-top chimney. Then said I, 'this
té da-lih û-Prai dei-jong-shynnam.' Henle te ûam te-pong ju-ngem.'
thent did God with-earnestness.' Now then ailed was-not to-sink.'

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

For a free translation see under Khassi (Standard).
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<td>49. Brother</td>
<td>U para</td>
<td>Hymalin (elder), hymbu (younger)</td>
<td>U pā'lu, bā'nu</td>
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<td>50. Sister</td>
<td>Ka para</td>
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<td>51. Man</td>
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<td>Bree, kohrang, korang (i.e. male)</td>
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<tr>
<td>Jong ehi</td>
<td>...</td>
<td>25. You.</td>
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<td>U</td>
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<tr>
<td>Jong ew</td>
<td>...</td>
<td>27. Of him.</td>
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1 Litt. 'that which grows on the head'; the Pusunug seems to have the same meaning.
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<td>Ka sim</td>
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<td>Khasi (Lyng-ugam)</td>
<td>Khasi (Syntceg)</td>
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<tr>
<td>106. Fathers</td>
<td>Ki k’pa</td>
<td>Pa</td>
<td>Ki’pa</td>
</tr>
<tr>
<td>107. Of fathers</td>
<td>Jeng ki k’pa</td>
<td>Jong pa</td>
<td>Jong ki’pa</td>
</tr>
<tr>
<td>108. To fathers</td>
<td>Sha ki k’pa</td>
<td>Hanam pa, tnam pa</td>
<td>Sha ki’pa</td>
</tr>
<tr>
<td>109. From fathers</td>
<td>Na ki k’pa</td>
<td>Am-nam pa</td>
<td>Na ki’pa</td>
</tr>
<tr>
<td>110. A daughter</td>
<td>Ka khun</td>
<td>Khon ‘raw-k’maw</td>
<td>Ka khun</td>
</tr>
<tr>
<td>111. Of a daughter</td>
<td>Jeng ka khun</td>
<td>Jong khon ‘raw-k’maw</td>
<td>Jong ka khun</td>
</tr>
<tr>
<td>112. To a daughter</td>
<td>Sha ka khun</td>
<td>Hanam (or tnam) kon ‘raw-k’maw</td>
<td>Sha ka khun</td>
</tr>
<tr>
<td>113. From a daughter</td>
<td>Na ka khun</td>
<td>Am-nam khon ‘raw-k’maw</td>
<td>Na ka khun</td>
</tr>
<tr>
<td>114. Two daughters</td>
<td>Ar-ngut ki khun kynthei</td>
<td>Ar-ngut khon ‘raw-k’maw</td>
<td>Ar-ngut ki khon kynthai</td>
</tr>
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<td>115. Daughters</td>
<td>Ki khun kynthei</td>
<td>Tah khon ‘raw-k’maw</td>
<td>Ki khon kynthai</td>
</tr>
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<td>116. Of daughters</td>
<td>Jeng ki khun kynthei</td>
<td>Jong khon ‘raw-k’maw</td>
<td>Jong ki khon kynthai</td>
</tr>
<tr>
<td>117. To daughters</td>
<td>Sha ki khun kynthei</td>
<td>Hanam (or tnam) khon ‘raw-k’maw</td>
<td>Sha ki khon kynthai</td>
</tr>
<tr>
<td>118. From daughters</td>
<td>Na ki khun kynthei</td>
<td>Am-nam khon ‘raw-k’maw</td>
<td>Na ki khon kynthai</td>
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<tr>
<td>119. A good man</td>
<td>U briw babha</td>
<td>Breo re-myrriang</td>
<td>U bru babha</td>
</tr>
<tr>
<td>120. Of a good man</td>
<td>Jeng u briw babha</td>
<td>Jong u breo re-myrriang</td>
<td>Jong u bru babha</td>
</tr>
<tr>
<td>121. To a good man</td>
<td>Sha u briw babha</td>
<td>Hanam (or tnam) breo re-myrriang</td>
<td>Sha u bru babha</td>
</tr>
<tr>
<td>122. From a good man</td>
<td>Na u briw babha</td>
<td>Am-nam breo re-myrriang</td>
<td>Na u bru babha</td>
</tr>
<tr>
<td>123. Two good men</td>
<td>Ar-ngut ki briw babha</td>
<td>Ar-ngut (or a’ngut) breo re-myrriang</td>
<td>Ar-ngut ki bri babha</td>
</tr>
<tr>
<td>124. Good men</td>
<td>Ki briw babha</td>
<td>U breo re-myrriang</td>
<td>Ki bru babha</td>
</tr>
<tr>
<td>125. Of good men</td>
<td>Jeng ki briw babha</td>
<td>Jong u breo re-myrriang</td>
<td>Jong ki bru babha</td>
</tr>
<tr>
<td>126. To good men</td>
<td>Sha ki briw babha</td>
<td>Hanam (or tnam) breo re-myrriang</td>
<td>Sha ki bru babha</td>
</tr>
<tr>
<td>127. From good men</td>
<td>Na ki briw babha</td>
<td>Am-nam breo re-myrriang</td>
<td>Na ki bru babha</td>
</tr>
<tr>
<td>128. A good woman</td>
<td>Ka kynthei babha</td>
<td>‘Raw-k’maw re-myrriang</td>
<td>Ka kynthai ka babha</td>
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<tr>
<td>129. A bad boy</td>
<td>U khynnah basiwi</td>
<td>Khodinij khon-kohrang re-kyncha</td>
<td>U khynnah basih</td>
</tr>
<tr>
<td>130. Good women</td>
<td>Ki kynthei babha</td>
<td>‘Raw-k’maw re-myrriang</td>
<td>Ki kynthai ki babha</td>
</tr>
<tr>
<td>131. A bad girl</td>
<td>Ka khynnah basiwi</td>
<td>Khodinij ‘raw-k’maw re-kyncha</td>
<td>Ka khynnah ka basih</td>
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<td>132. Good</td>
<td>Babha</td>
<td>Re-myrriang</td>
<td>Babha</td>
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<td>Khasi (War.)</td>
<td>Paharg (and other Mizo-Khamer Languages)</td>
<td>English.</td>
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<tr>
<td>I'pa</td>
<td></td>
<td>106. Fathers.</td>
<td></td>
</tr>
<tr>
<td>Jong i'pa</td>
<td></td>
<td>107. Of fathers.</td>
<td></td>
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<tr>
<td>Tui'pa</td>
<td></td>
<td>108. To fathers.</td>
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</tr>
<tr>
<td>Ti i'pa</td>
<td></td>
<td>109. From fathers.</td>
<td></td>
</tr>
<tr>
<td>Ka hun</td>
<td></td>
<td>110. A daughter.</td>
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</tr>
<tr>
<td>Jong ka hun</td>
<td></td>
<td>111. Of a daughter.</td>
<td></td>
</tr>
<tr>
<td>Tu ka hun</td>
<td></td>
<td>112. To a daughter.</td>
<td></td>
</tr>
<tr>
<td>Ti ka hun</td>
<td></td>
<td>113. From a daughter.</td>
<td></td>
</tr>
<tr>
<td>Ar-bai i hun hynthai</td>
<td></td>
<td>114. Two daughters.</td>
<td></td>
</tr>
<tr>
<td>I hun hynthai</td>
<td></td>
<td>115. Daughters.</td>
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</tr>
<tr>
<td>Jong i hun hynthai</td>
<td></td>
<td>116. Of daughters.</td>
<td></td>
</tr>
<tr>
<td>Tu i hun hynthai</td>
<td></td>
<td>117. To daughters.</td>
<td></td>
</tr>
<tr>
<td>Ti i hun hynthai</td>
<td></td>
<td>118. From daughters.</td>
<td></td>
</tr>
<tr>
<td>U juprew rum</td>
<td></td>
<td>119. A good man.</td>
<td></td>
</tr>
<tr>
<td>Jong u juprew rum</td>
<td></td>
<td>120. Of a good man.</td>
<td></td>
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<tr>
<td>Tu u juprew u wa-rum</td>
<td></td>
<td>121. To a good man.</td>
<td></td>
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<tr>
<td>Ti u juprew u wa-rum</td>
<td></td>
<td>122. From a good man.</td>
<td></td>
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<tr>
<td>Ar-bai ki juprew ki wa-rum</td>
<td></td>
<td>123. Two good men.</td>
<td></td>
</tr>
<tr>
<td>I juprew rum</td>
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<td>124. Good men.</td>
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<td>Jong i juprew rum</td>
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<td>125. Of good men.</td>
<td></td>
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<tr>
<td>Tu i juprew rum</td>
<td></td>
<td>126. To good men.</td>
<td></td>
</tr>
<tr>
<td>Ti i juprew rum</td>
<td></td>
<td>127. From good men.</td>
<td></td>
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<tr>
<td>Ka hynthai ka wa-rum</td>
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<td>128. A good woman.</td>
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<tr>
<td>U hymbo u wa-hymman</td>
<td></td>
<td>129. A bad boy.</td>
<td></td>
</tr>
<tr>
<td>I hynthai i wa-rum</td>
<td></td>
<td>130. Good women</td>
<td></td>
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<tr>
<td>Ka hymbo ka hymman</td>
<td></td>
<td>131. A bad girl.</td>
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<td>Ryum</td>
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<td>132. Good.</td>
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<td>Ex, Ish</td>
<td>Khasi (Standard)</td>
<td>Khasi (Lyon-ngam)</td>
<td>Khasi (Sysung)</td>
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<td>133. Better</td>
<td>Kham bhā</td>
<td>Mai-nya-riang</td>
<td>Rap bhā</td>
</tr>
<tr>
<td>134. Best</td>
<td>Bhā tam</td>
<td>U re-myrriang khyamng</td>
<td>Bhā duh</td>
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<tr>
<td>135. High</td>
<td>Jerong</td>
<td>J'rong</td>
<td>Jrong</td>
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<td>135. Higher</td>
<td>Kham jerong</td>
<td>Mai j'rong</td>
<td>Rap jrong</td>
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<td>137. Highest</td>
<td>Jerong tam</td>
<td>U re-j'rong khyamng</td>
<td>Jrong duh</td>
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<tr>
<td>138. A horse</td>
<td>U kulai</td>
<td>Gura kornang</td>
<td>U kulé</td>
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<tr>
<td>139. A mare</td>
<td>Ka kulai</td>
<td>Gura kornang met</td>
<td>Ka kulé</td>
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<tr>
<td>140. Horse</td>
<td>Ki kulai</td>
<td>Gura kornang met</td>
<td>Ki kulé</td>
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<tr>
<td>141. Mares</td>
<td>Ki kulai kynthei</td>
<td>Gura kornang met</td>
<td>Ki kulé kynthai</td>
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<td>142. A bull</td>
<td>U massi shinrang</td>
<td>Masso kymbah</td>
<td>U massi shinrang</td>
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<tr>
<td>143. A cow</td>
<td>Ka massi kynthei</td>
<td>Masso kornang met</td>
<td>Ka massi kynthai</td>
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<tr>
<td>144. Bulls</td>
<td>Ki massi shinrang</td>
<td>Masso kornang met</td>
<td>Ki massi shinrang</td>
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<td>145. Cows</td>
<td>Ki massi kynthei</td>
<td>Masso kornang met</td>
<td>Ki massi kynthai</td>
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<td>146. A dog</td>
<td>U ksew</td>
<td>'Su korang</td>
<td>U ksew</td>
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<tr>
<td>147. A bitch</td>
<td>Ka ksew</td>
<td>'Su kornang</td>
<td>Ka ksew</td>
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<td>148. Dogs</td>
<td>Ki ksew</td>
<td>'Su kornang met</td>
<td>Ki ksew</td>
</tr>
<tr>
<td>149. Bitches</td>
<td>Ki ksew kynthei</td>
<td>'Su kornang met</td>
<td>Ki ksew kynthai</td>
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<tr>
<td>150. A he goat</td>
<td>U blang</td>
<td>'Lang korang</td>
<td>U blang</td>
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<tr>
<td>151. A female goat</td>
<td>Ka blang</td>
<td>'Lang kornang</td>
<td>Ka blang</td>
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<tr>
<td>152. Goats</td>
<td>Ki blang</td>
<td>'Lang met</td>
<td>Ki blang</td>
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<tr>
<td>153. A male deer</td>
<td>U bythong (mamhar), u skel (barking deer)</td>
<td>Skaw korang (barking-deer)</td>
<td>U bythong</td>
</tr>
<tr>
<td>154. A female deer</td>
<td>Ka bythong</td>
<td>Skaw kornang</td>
<td>Kha bythong</td>
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<tr>
<td>155. Deer</td>
<td>Ki bythong</td>
<td>Skaw</td>
<td>Bythong</td>
</tr>
<tr>
<td>156. I am</td>
<td>Nga long</td>
<td>Ne re</td>
<td>Nga man</td>
</tr>
<tr>
<td>157. Thou art</td>
<td>Me long</td>
<td>Mi re</td>
<td>Më man</td>
</tr>
<tr>
<td>158. He is</td>
<td>U long</td>
<td>U-ju re</td>
<td>U man</td>
</tr>
<tr>
<td>159. We are</td>
<td>Ngì long</td>
<td>Biaw re</td>
<td>Ngì man</td>
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<td>Khasi (Wur.)</td>
<td>Palamug (end other Môn-Khmer Languages)</td>
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<td>Rap ryum</td>
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<td>133. Better.</td>
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<tr>
<td>Ryuam tam, barë</td>
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<td>134. Best.</td>
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<tr>
<td>Nu-karong</td>
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<td>Karong tam, barë</td>
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<tr>
<td>U kurui</td>
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<td>138. A horse.</td>
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<tr>
<td>Ka kurui</td>
<td></td>
<td>139. A mare.</td>
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<td>I kurui</td>
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<td>141. Mares.</td>
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<td>U massow</td>
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<td>142. A bull.</td>
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<td>Ka massow</td>
<td></td>
<td>143. A cow.</td>
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<tr>
<td>I massow tyrmāi</td>
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<td>144. Bulls.</td>
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<td>I massow hynthāi</td>
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<td>145. Cows.</td>
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<tr>
<td>U kən</td>
<td></td>
<td>146. A dog.</td>
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</tr>
<tr>
<td>Ka kən</td>
<td></td>
<td>147. A bitch.</td>
<td></td>
</tr>
<tr>
<td>I kən</td>
<td></td>
<td>148. Dogs.</td>
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</tr>
<tr>
<td>I kən hynthāi</td>
<td></td>
<td>149. Bitches</td>
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<tr>
<td>U blang</td>
<td>Be (a goat)</td>
<td>150. A he goat.</td>
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</tr>
<tr>
<td>Ka blang</td>
<td></td>
<td>151. A female goat.</td>
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</tr>
<tr>
<td>I blang</td>
<td></td>
<td>152. Goats.</td>
<td></td>
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<td>U bythong</td>
<td>Túng (a deer)</td>
<td>153. A male deer.</td>
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<tr>
<td>Ka bythong</td>
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<td>154. A female deer.</td>
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<td>Bythong</td>
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<td>155. Deer.</td>
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<tr>
<td>Aman-o</td>
<td></td>
<td>156. I am.</td>
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<tr>
<td>Aman-'m</td>
<td></td>
<td>157. Thou art.</td>
<td></td>
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<tr>
<td>Aman-u</td>
<td></td>
<td>158. He is.</td>
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<tr>
<td>E-i aman-i</td>
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<td>159. We are.</td>
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<tr>
<td>English</td>
<td>Khasi (Standard)</td>
<td>Khasi (1-\text{genogen})</td>
<td>Khasi (System)</td>
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<tr>
<td>160. You are</td>
<td>Phi long</td>
<td>Phiaw re</td>
<td>Phi man</td>
</tr>
<tr>
<td>161. They are</td>
<td>Ki long</td>
<td>Kiw re</td>
<td>Ki man</td>
</tr>
<tr>
<td>162. I was</td>
<td>Nga la long</td>
<td>Ne im let</td>
<td>Em hi ô</td>
</tr>
<tr>
<td>163. Thou wast</td>
<td>Me la long</td>
<td>Mai'm let, mi'm let</td>
<td>Em hi mi</td>
</tr>
<tr>
<td>164. He was</td>
<td>U la long</td>
<td>U-ju im let</td>
<td>Em hi u</td>
</tr>
<tr>
<td>165. We were</td>
<td>Ngî la long</td>
<td>Biaw im let</td>
<td>Em hi l</td>
</tr>
<tr>
<td>166. You were</td>
<td>Phi la long</td>
<td>Phiaw im let</td>
<td>Man hi phi</td>
</tr>
<tr>
<td>167. They were</td>
<td>Ki la long</td>
<td>Kiw im let</td>
<td>Man hi ki</td>
</tr>
<tr>
<td>168. Be</td>
<td>Long</td>
<td>Meit</td>
<td>Man, em</td>
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<td>169. To be</td>
<td>Ba'n long</td>
<td>Ha's meit</td>
<td>U (1a) em</td>
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<tr>
<td>170. Being</td>
<td>Da long, la long</td>
<td>[Im] (?), [dhang im] (?)</td>
<td>Dei wa</td>
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<tr>
<td>171. Having been</td>
<td>Ynda la long, haba la long</td>
<td>[Lah im let] (?)</td>
<td>Ha ba da</td>
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<tr>
<td>172. I may be</td>
<td>Nga lah ba'n long</td>
<td>Ne lah meit myriang let</td>
<td>Jan em hi ô</td>
</tr>
<tr>
<td>173. I shall be</td>
<td>Nga'n long</td>
<td>.......</td>
<td>U em ô</td>
</tr>
<tr>
<td>174. I should be</td>
<td>Ka dei la nga'n long</td>
<td>Ne daw ban long</td>
<td>Em kâm</td>
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<tr>
<td>175. Beat</td>
<td>Shoh</td>
<td>Rip</td>
<td>Sympat</td>
</tr>
<tr>
<td>176. To beat</td>
<td>Ba'n shoh</td>
<td>Rip manjia</td>
<td>U sympat</td>
</tr>
<tr>
<td>177. Benting</td>
<td>Da shoh, ka shoh</td>
<td>.......</td>
<td>Ba sympat</td>
</tr>
<tr>
<td>178. Having beaten</td>
<td>Ynda la shoh, haba la shoh</td>
<td>Lah rip let</td>
<td>Da dep sympat</td>
</tr>
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<td>179. I beat</td>
<td>Nga shoh</td>
<td>Ne rip</td>
<td>Wa sympat ô</td>
</tr>
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<td>180. Thou beatest</td>
<td>Me shoh</td>
<td>Mi rip</td>
<td>Wa sympat mi</td>
</tr>
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<td>181. He beats</td>
<td>U shoh</td>
<td>U-ja rip</td>
<td>Wa sympat u</td>
</tr>
<tr>
<td>182. We beat</td>
<td>Ngî shoh</td>
<td>Rip biaw</td>
<td>Wa sympat l</td>
</tr>
<tr>
<td>183. You beat</td>
<td>Phi shoh</td>
<td>Rip phiaw</td>
<td>Wa sympat phi</td>
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<td>184. They beat</td>
<td>Ki shoh</td>
<td>Rip kiw</td>
<td>Wa sympat ki</td>
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<tr>
<td>185. I beat (Past Tense)</td>
<td>Nga la shoh</td>
<td>Ne rip let</td>
<td>Da bom ô</td>
</tr>
<tr>
<td>186. Thou beatest (Past Tense)</td>
<td>Me la shoh</td>
<td>Mi rip let</td>
<td>Da dep bom mi</td>
</tr>
<tr>
<td>Khasi (War)</td>
<td>Pahalg (and other Mon-Khamer Languages)</td>
<td>English</td>
<td></td>
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<tr>
<td>------------</td>
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<td></td>
</tr>
<tr>
<td>Ehi amsu-hi</td>
<td>........................................</td>
<td>160. You are.</td>
<td></td>
</tr>
<tr>
<td>Amsu-ko</td>
<td>........................................</td>
<td>161. They are.</td>
<td></td>
</tr>
<tr>
<td>Ah-hee-ngo</td>
<td>........................................</td>
<td>162. I was.</td>
<td></td>
</tr>
<tr>
<td>Ah'm-y</td>
<td>........................................</td>
<td>163. Thou wast.</td>
<td></td>
</tr>
<tr>
<td>Ah ha u</td>
<td>........................................</td>
<td>164. He was.</td>
<td></td>
</tr>
<tr>
<td>Ah hi i</td>
<td>........................................</td>
<td>165. We were.</td>
<td></td>
</tr>
<tr>
<td>Ah hi hai</td>
<td>........................................</td>
<td>166. You were.</td>
<td></td>
</tr>
<tr>
<td>Ah hi i'o</td>
<td>........................................</td>
<td>167. They were.</td>
<td></td>
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<tr>
<td>Man, ah</td>
<td>........................................</td>
<td>168. Be.</td>
<td></td>
</tr>
<tr>
<td>Ju man or ju ah</td>
<td>........................................</td>
<td>169. To be.</td>
<td></td>
</tr>
<tr>
<td>Kat a da</td>
<td>........................................</td>
<td>171. Having been.</td>
<td></td>
</tr>
<tr>
<td>Eh nge ju ah</td>
<td>........................................</td>
<td>172. I may be.</td>
<td></td>
</tr>
<tr>
<td>Ju ah o</td>
<td>........................................</td>
<td>173. I shall be.</td>
<td></td>
</tr>
<tr>
<td>Ah kam ju-man</td>
<td>........................................</td>
<td>174. I should be.</td>
<td></td>
</tr>
<tr>
<td>Sympat</td>
<td>........................................</td>
<td>175. Beat.</td>
<td></td>
</tr>
<tr>
<td>Ju sympat</td>
<td>........................................</td>
<td>176. To beat.</td>
<td></td>
</tr>
<tr>
<td>A sympat</td>
<td>........................................</td>
<td>177. Beatings.</td>
<td></td>
</tr>
<tr>
<td>Da dep sympat</td>
<td>........................................</td>
<td>178. Having beaten.</td>
<td></td>
</tr>
<tr>
<td>A sympat o</td>
<td>........................................</td>
<td>179. I beat.</td>
<td></td>
</tr>
<tr>
<td>A sympat'm</td>
<td>........................................</td>
<td>180. Thou beatest.</td>
<td></td>
</tr>
<tr>
<td>A sympat u</td>
<td>........................................</td>
<td>181. He beats.</td>
<td></td>
</tr>
<tr>
<td>A sympat i</td>
<td>........................................</td>
<td>182. We beat.</td>
<td></td>
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<tr>
<td>A sympat hi</td>
<td>........................................</td>
<td>183. You beat.</td>
<td></td>
</tr>
<tr>
<td>A sympat-lo</td>
<td>........................................</td>
<td>184. They beat.</td>
<td></td>
</tr>
<tr>
<td>Da choh nge</td>
<td>........................................</td>
<td>185. I beat (Past Tense).</td>
<td></td>
</tr>
<tr>
<td>Da dep choh'm</td>
<td>........................................</td>
<td>186. Thou beatest (Past Tense).</td>
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Khmer—51
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<thead>
<tr>
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<th>Khansi (Lytog-yum)</th>
<th>Khansi (System)</th>
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<tbody>
<tr>
<td>187. Ho beat (Past Tense)</td>
<td>U la aloh</td>
<td>U-ja rip let</td>
<td>Da bom u</td>
</tr>
<tr>
<td>188. Wo beat (Past Tense)</td>
<td>Ngir la aloh</td>
<td>Biaw rip let</td>
<td>Da bom i</td>
</tr>
<tr>
<td>189. You beat (Past Tense)</td>
<td>Phi la aloh</td>
<td>Phiaw rip let</td>
<td>Da bom phi</td>
</tr>
<tr>
<td>190. They beat (Past Tense)</td>
<td>Ki la aloh</td>
<td>Kiw rip let</td>
<td>Da bom ki</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Ngir dang aloh</td>
<td>Ne dang rip</td>
<td>Dang sympat o</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Ngir la dang aloh</td>
<td>Ne dang rip nan</td>
<td>Haba dang sympat o</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Ngir la lah aloh</td>
<td>Ne rip let</td>
<td>Da dep sympat o</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Ngir lah ba'n aloh</td>
<td>Ne rip jam</td>
<td>Ie hi u u sympat</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Ngir'ño (ngan) aloh</td>
<td>Ne rynip</td>
<td>U sympat o</td>
</tr>
<tr>
<td>196. Thou will beat</td>
<td>Mii aloh</td>
<td>Ma-ni rip</td>
<td>U bom mi</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>U'no aloh</td>
<td>U-ja rynip, holu rynip</td>
<td>U bom u</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Ngir'no aloh</td>
<td>Rip biaw, taw rynip</td>
<td>U bom i</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Phi'no aloh</td>
<td>Phiaw rynip</td>
<td>U bom phi</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Ki'no aloh</td>
<td>Kiw rynip</td>
<td>U bom ki</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>Ka dei ba nga'no aloh</td>
<td>Ne daw rynip</td>
<td>Eun kun u sympat o</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Dang la aloh in nga</td>
<td>Dang rip let s'no</td>
<td>Da aloh in nga</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>La aloh in nga</td>
<td>Lah rip let s'no</td>
<td>Da dep sho in nga</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Yn aloh in nga</td>
<td>Ne shah rynip</td>
<td>Da u shoh in nga</td>
</tr>
<tr>
<td>205. I go</td>
<td>Nga leit</td>
<td>Ne dynih (? I shall go)</td>
<td>Wa lai o</td>
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<tr>
<td>206. Thou goest</td>
<td>Moe leit</td>
<td>Mi dynih</td>
<td>Wa lai mi</td>
</tr>
<tr>
<td>207. He goes</td>
<td>U leit</td>
<td>U-ju dynih</td>
<td>Wa lai u</td>
</tr>
<tr>
<td>208. We go</td>
<td>Ngir leit</td>
<td>Biaw dynih</td>
<td>Wa lai i</td>
</tr>
<tr>
<td>209. You go</td>
<td>Phi leit</td>
<td>Phiaw dynih</td>
<td>Wa lai phi</td>
</tr>
<tr>
<td>210. They go</td>
<td>Ki leit</td>
<td>Kiw dynih</td>
<td>Wa lai ki</td>
</tr>
<tr>
<td>211. I went</td>
<td>Nga la leit</td>
<td>Ne lah dih let</td>
<td>Da dep lai o</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Mo la leit</td>
<td>Mi lah dih let</td>
<td>Da dep lai mi</td>
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<tr>
<td>213. He went</td>
<td>U la leit</td>
<td>U-ju lah dih let</td>
<td>Da dep lai u</td>
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<tr>
<td>Da choh u</td>
<td></td>
<td>187. He beat (Past Tense).</td>
<td></td>
</tr>
<tr>
<td>Da choh i</td>
<td></td>
<td>188. We beat (Past Tense).</td>
<td></td>
</tr>
<tr>
<td>Da choh hi</td>
<td></td>
<td>189. You beat (Past Tense).</td>
<td></td>
</tr>
<tr>
<td>Da choh iê</td>
<td></td>
<td>190. They beat (Past Tense).</td>
<td></td>
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<tr>
<td>Adang sympat nga</td>
<td></td>
<td>191. I am beating.</td>
<td></td>
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<tr>
<td>Ti adang sympat nga</td>
<td></td>
<td>192. I was beating.</td>
<td></td>
</tr>
<tr>
<td>Da dop sympat nga</td>
<td></td>
<td>193. I had beaten.</td>
<td></td>
</tr>
<tr>
<td>Bh nga ju sympat</td>
<td></td>
<td>194. I may beat.</td>
<td></td>
</tr>
<tr>
<td>Ju sympat nga</td>
<td></td>
<td>195. I shall beat.</td>
<td></td>
</tr>
<tr>
<td>A ju choh'na</td>
<td></td>
<td>196. Thou wilt beat.</td>
<td></td>
</tr>
<tr>
<td>A ju choh u</td>
<td></td>
<td>197. He will beat.</td>
<td></td>
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<tr>
<td>Ju choh i</td>
<td></td>
<td>198. We shall beat.</td>
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<td>Ju choh hi</td>
<td></td>
<td>199. You will beat.</td>
<td></td>
</tr>
<tr>
<td>Ju choh iê</td>
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<td>200. They will beat.</td>
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</tr>
<tr>
<td>Ah kum ju sympat nga</td>
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<td>201. I should beat.</td>
<td></td>
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<tr>
<td>Da sympat ha fiia</td>
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<td>202. I am beaten.</td>
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<tr>
<td>Da dop shoh ha fiia</td>
<td></td>
<td>203. I was beaten.</td>
<td></td>
</tr>
<tr>
<td>Dang ju shoh ha fiia</td>
<td></td>
<td>204. I shall be beaten.</td>
<td></td>
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<tr>
<td>A liâ nga</td>
<td></td>
<td>205. I go.</td>
<td></td>
</tr>
<tr>
<td>A liâ'm</td>
<td></td>
<td>206. Thou goest.</td>
<td></td>
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<tr>
<td>A liâ u</td>
<td></td>
<td>207. He goes.</td>
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<td>208. We go.</td>
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<td>209. You go.</td>
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<tr>
<td>A liâ iê</td>
<td></td>
<td>210. They go.</td>
<td></td>
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<tr>
<td>Da liâ nga</td>
<td></td>
<td>211. I went.</td>
<td></td>
</tr>
<tr>
<td>Da liâ'm</td>
<td></td>
<td>212. Thou wentest.</td>
<td></td>
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<tr>
<td>Da liâ u</td>
<td></td>
<td>213. He went.</td>
<td></td>
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<tr>
<td>English</td>
<td>Khasi (Standard)</td>
<td>Khasi (Lyng-nong)</td>
<td>Khasi (Syntetic)</td>
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</tr>
<tr>
<td>214. We went</td>
<td>Ngi la lei</td>
<td>Biaw lah dih lot</td>
<td>Da lai i</td>
</tr>
<tr>
<td>215. You went</td>
<td>Phi la lei</td>
<td>Phiaw lah dih lot</td>
<td>Da lai phi</td>
</tr>
<tr>
<td>216. They went</td>
<td>Ki la lei</td>
<td>Krw lah dih let</td>
<td>Da lai ki</td>
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<tr>
<td>217. Go</td>
<td>Lei</td>
<td>Dih</td>
<td>Lai</td>
</tr>
<tr>
<td>218. Going</td>
<td>Da lei</td>
<td>Dang dih</td>
<td>Dang lai</td>
</tr>
<tr>
<td>219. Gone</td>
<td>La lah lei</td>
<td>Lah dih</td>
<td>Da lai</td>
</tr>
<tr>
<td>220. What is your name?</td>
<td>Ka-ei ka kyrung-jong phi?</td>
<td>At iat s'mi?</td>
<td>I i pytinite mi</td>
</tr>
<tr>
<td>221. How old is this horse?</td>
<td>U don katau sune u kulai?</td>
<td>Tymmin katset lot uni u gura?</td>
<td>Katwon i yeta uni u kulé</td>
</tr>
<tr>
<td>223. How many sons are there in your father's house?</td>
<td>Katau ngi ki khun shin-rang ki da hon ing u kypa jong phi?</td>
<td>Jyn-net ngut u khon korang ha inj jong u pa am-mi?</td>
<td>Katam ngut ki khun shin-rang ba om ha iung u 'pa mi?</td>
</tr>
<tr>
<td>224. I have walked a long way to-day.</td>
<td>Nga dang lai-t jing-ngai ci nyenta ka angi</td>
<td>Ne lah dih te j'ng-ngi hele sngi ni.</td>
<td>Yae te da jing-ngai sih ha lai o</td>
</tr>
<tr>
<td>225. The son of my uncle is married to his sister.</td>
<td>U khun jong u kyn-ni jong nga u shong kurim ia ka para jong u.</td>
<td>U khun jong anang am-ee shong kouthaw se hymbu am-ju.</td>
<td>U khon u mä-o lai kurim u ha ka pail u</td>
</tr>
<tr>
<td>226. In the house is the saddle of the white horse.</td>
<td>Ha i ing don ka jin jong u kulai lin.</td>
<td>Ha inj im jin am gura lila.</td>
<td>Ha iung em ka jin u kulé balih.</td>
</tr>
<tr>
<td>227. Put the saddle upon his back.</td>
<td>Buh ka jin haler ka ing-dong jong u.</td>
<td>Byk jin ha phat jong ju</td>
<td>Buh ka jin ha ryaghki u</td>
</tr>
<tr>
<td>228. I have beaten his son with many stripes.</td>
<td>Nga la shoh bun ding iu khun jong u.</td>
<td>Ne rip let se u khun jong ju bun thap let.</td>
<td>Da shoh o u khon u bun dein.</td>
</tr>
<tr>
<td>229. He is grazing cattle on the top of the hill.</td>
<td>U ap maa ci kalih u lam</td>
<td>U-ju dang pyunbang u phang se jing-yumei ha pyundeng bom.</td>
<td>Share maa ci ha j'rong lüm</td>
</tr>
<tr>
<td>230. He is sitting on a horse under that tree.</td>
<td>U dang shong haler u kulai hapoh utai u digg.</td>
<td>U-ju dang shong gura ha ram diang.</td>
<td>Shong u ha j'rong u kulé hapoh utai u dein.</td>
</tr>
<tr>
<td>231. His brother is taller than his sister.</td>
<td>U para jong u khun jeryong ia ka para.</td>
<td>Hymbu khun korang jong ju bab mai j'rong se rawk'maw hymbu am-ju.</td>
<td>U pai u dang rap jrong u la ka pai u.</td>
</tr>
<tr>
<td>232. The price of that is two rupees and a half.</td>
<td>Ka dor jong katei ka long ar phi.</td>
<td>Ka dor jong katei long ar phi.</td>
<td>I dor ita ar phi.</td>
</tr>
<tr>
<td>233. My father lives in that small house.</td>
<td>U kypa jong nga u shong ha itai ing.</td>
<td>Pa am-ne shong ha tei inj dohlit.</td>
<td>U 'pâ s'hong u ha i te i khian iung.</td>
</tr>
<tr>
<td>234. Give this rupee to him.</td>
<td>Ai kane ka tyngka ha u</td>
<td>Ai tangka-nilh ha ju.</td>
<td>Si kane ka tyngka ha u</td>
</tr>
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</table>

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<th>English</th>
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<tbody>
<tr>
<td>Da líh i</td>
<td></td>
<td>214. We went.</td>
</tr>
<tr>
<td>Da líh hi</td>
<td></td>
<td>215. You went.</td>
</tr>
<tr>
<td>Da líh lê</td>
<td></td>
<td>216. They went.</td>
</tr>
<tr>
<td>Liā</td>
<td></td>
<td>217. Go.</td>
</tr>
<tr>
<td>Dang líh</td>
<td></td>
<td>218. Going.</td>
</tr>
<tr>
<td>Dōp líh</td>
<td></td>
<td>219. Gone.</td>
</tr>
<tr>
<td>I ai i tawlāng'm</td>
<td></td>
<td>220. What is your name?</td>
</tr>
<tr>
<td>Shi hymbw i yrta une u kruñi.</td>
<td></td>
<td>221. How old is this horse?</td>
</tr>
<tr>
<td>Kasññāh shngui thēe tu Kashmir?</td>
<td></td>
<td>222. How far is it from here to Kashmir?</td>
</tr>
<tr>
<td>Shi hymbw bāi i hūn tyeñu a ah ti sni u pe'm ?</td>
<td></td>
<td>223. How many sons are there in your father's house.</td>
</tr>
<tr>
<td>Dang is da sh'ngui dhyp ië a he nge.</td>
<td></td>
<td>224. I have walked a long way today.</td>
</tr>
<tr>
<td>U hūn u sēw nge shke phrait u ti ka para u.</td>
<td></td>
<td>225. The son of my uncle is married to his sister.</td>
</tr>
<tr>
<td>Ti sāi sh ka jin u kuryń slang.</td>
<td></td>
<td>226. In the house is the saddle of the white horse.</td>
</tr>
<tr>
<td>Tal ka jin ti tympong ū</td>
<td></td>
<td>227. Put the saddle upon his back.</td>
</tr>
<tr>
<td>Da shōb Ū u hūn u bon ot le.</td>
<td></td>
<td>228. I have beaten his son with many stripes.</td>
</tr>
<tr>
<td>A sharna masow n nukmal p'deng.</td>
<td></td>
<td>229. He is grazing cattle on the top of the hill.</td>
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<tr>
<td>Shkia u tēkāi kurui ti peh uete u twān.</td>
<td></td>
<td>230. He is sitting on a horse under that tree.</td>
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<tr>
<td>Rap karon g hāre u para u ha ka para n.</td>
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<td>231. His brother is taller than his sister.</td>
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<tr>
<td>I dōe lie a'phiah</td>
<td></td>
<td>232. The price of that is two rupees and a half.</td>
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<tr>
<td>U'pā ń akhia u ti tē i hūn anli.</td>
<td></td>
<td>233. My father lives in that small house.</td>
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<td>Ai kane ka tymkān ti-ōw.</td>
<td></td>
<td>234. Give this rupees to him.</td>
</tr>
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<td>English</td>
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<td>Khasi (Lyng-sgam)</td>
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</tr>
<tr>
<td>235. Take those rupees from him.</td>
<td>Shim ia kito ki tyngka na u</td>
<td>Thom tangka am-nam ju-tu</td>
</tr>
<tr>
<td>236. Beat him well and bind him with ropes.</td>
<td>Shok hhā ia u, bad teh ia de u da u tyllai.</td>
<td>Rip dam riang so ju, bad khom so ju ha tyng k’nao.</td>
</tr>
<tr>
<td>237. Draw water from the well.</td>
<td>Tong um na ka pukri.</td>
<td>Tong gnum am ‘um-thliō.</td>
</tr>
<tr>
<td>238. Walk before me.</td>
<td>Nang iall haphrang jong nga.</td>
<td>Dih hib-ylliang am’ne.</td>
</tr>
<tr>
<td>239. Whose boy comes behind you?</td>
<td>U khynnah jong no u ha bud nadin jong phi?</td>
<td>U khon-dinj jong lak wun ha bandon am-phlaw?</td>
</tr>
<tr>
<td>240. From whom did you buy that?</td>
<td>Na no phi la thiel ia kata?</td>
<td>Am-uet phlaw thoh nkyda?</td>
</tr>
<tr>
<td>241. From a shopkeeper of the village.</td>
<td>Na uba shong dukhan sha ahmong.</td>
<td>Am shong dukhan ha j’nung</td>
</tr>
</tbody>
</table>

1 Wells are not used in the Khasi Hills—péra is Bogali and means ‘tank’. The words for well in the following columns (am-thliō, thlu-um, thloos-an) mean water-hole and correspond to a Standard thlīa-an, which is not however in use.
|--------------|------------------------------------------|---------|
| Them noh ite i tyngka ti-ôw.            | ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 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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, Lü and Khǔn of the trans-Salwin Shān States, Shān of Burma and Yūn-nan, and Ahom, Khāmti, and other dialects of Assam. As the languages of Burma do not form a part of our present inquiries, the Assam Tai languages are the only ones which will be considered in detail in the following pages.
Map
SHOWING THE LOCALITIES IN WHICH THE TAI LANGUAGES OF BRITISH INDIA ARE SPOKEN.

Scale 1 inch = 6 Miles.

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

NORTH WESTERN SHAN
TAI MAU OR CHINESE SHAN
NORTHERN SHAN
SOUTHERN SHAN
SIAMESE & LAO

(No. 20. Linguistic Survey.—Jan. 19—20.)
TAE GROUP.

GENERAL INTRODUCTION.

The Tai or Shām 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 Shāms except the Siamese, is unknown. The Siamese change the first letter to Th, pronouncing the word ‘Thai’ and giving it the meaning of ‘free’. This appears to be a modification of the original word to commemorate some prominent event in their early history. The word ‘Siām’ is most probably an Anglicism of the Portuguese or Italian ‘Seiam’, which is an attempt to write ‘Shām’. The origin of the word ‘Shām’ or, as the Burmese pronounce it, ‘Shām’ 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 Yūn-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 Khāmti, Chinese Shān, and Burmese Shān, together with the ancient Ahom language now extinct; and the latter includes Lao and Siamese. They have seven distinct forms of written character—the Ahom, the Cis-Salwin Shān, the Khāmti, and the Tai Mau (Chinese Shān), the Lā and Khūn (trans-Salwin Shāns), the Lao, and the Siamese.

As a rule the languages of each group are mutually comprehensible amongst themselves, but the two groups differ somewhat widely. At the same time 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 China was the original home of the Tai people, or rather was the region where they attained to a marked separate development as a people. From thence they migrated into Upper Burma. According to Dr. Cushing, these migrations began about two thousand years ago. Probably the first swarms were small and were due rather to restlessness of character than to exterior force. Later, however, larger and more important migrations were undoubtedly due to the pressure of Chinese invasion and conquest. A great wave of Tai migration descended in the sixth century of our era from the mountains of Southern Yūn-nan into the Nām Mau or Shweli Valley and the adjacent regions, and through it that valley became the centre of Shān political power. The early history of the Shāns in Burma is obscure. A powerful kingdom grew up called Māng Mau Lōng. Its capital was originally Sē Lan, about thirteen miles east of the modern

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

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

The power of the Burmese Shâns reached its climax in the closing years of the thirteenth century, and thereafter gradually decayed. The Siamese and Lao dependencies became a separate kingdom under the suzerainty of Ayuthia, the old capital of Siam. Wars with Burma and China were frequent and the invasions of the Chinese caused great loss. At the commencement of the seventeenth century Shân history merges into Burmese history, and the Shân 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 Shâns must be considered under four sections.

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

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

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

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

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

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1 All these places, except Sê Iam, will be found on plate 50 of Cassell's Hand Atlas of India. Mùng Mau (written 'Māngmaw') will be found exactly on the 25th parallel of latitude. The Shweli and Nâm Khâm (written 'Namkaam') will be found just below it.
largely assimilated to them. They have also suffered much from the attacks of the Kachins. These would have finished what the Burmese began if it had not been for the British annexation, and the North-Western Shāns would have disappeared as completely as the Ahoms in Assam. Shāns are still found for a hundred miles or so north of Māng Kāng (Mogaung), but their villages are few in number, and most of the Tai have fled before Burman oppression and Kachin invasion. Among them we must mention the Khāntsia, 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 Khānti States along the upper course of the Chindwin near the Manipur frontier, named Shāng-shāp and Singkaling, and there is a larger settlement close to the north-east corner of Assam, beyond the Lakhimpur frontier. The migration of the Khāntsia into Assam will be dealt with subsequently. ¹

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

The Ahoms are the descendants of those Shāns who, under the leadership of Chukhāphā, crossed the Patkoi about 1228 A.D. (or just about the time when Kublai Khan was establishing his power in China), and entered the upper portion of the province, to which they have given their name. ² The Ahoms were not apparently a very large tribe, and they consequently took some time to consolidate their power in Upper Assam. They were engaged for several hundred years in conflicts with the Chutiyas and Kacharis, and it was not till 1540 A.D. that they finally overthrew the latter, and established their rule as far as the Kallang. The power of the Chutiyas had been broken, and their king slain, some forty years earlier. In 1562 A.D., the Koch king, Nar Nārkya, who was then at the zenith of his power, invaded their territory, and in the following year he inflicted a decisive defeat on them and sacked their capital. Subsequently, the Koch kingdom was divided into two parts, and as its power declined, that of the Ahoms increased, and the Rajas of Jaināra, Dimarua, and others, who had formerly been feudatories of Bīswa Singha, acknowledged the suzerainty of the Ahoms. The Musalmāns on several occasions invaded their country, but never succeeded in permanently annexing it. A Paṭhaṅ named Tumnik led an army as far as Rassī in 1502, and defeated the Ahoms there, but was in his turn beaten and chased as far as the Karatgyā. The next invasion was led by Sajraj Bābakar and Saṅraj in 1627, but was equally unsuccessful. Their army was cut up, and the Ahoms established their sway as far as Gauhati. In 1683 A.D. Mir Jumla invaded the country with a large army, and after some fighting took the capital. The Ahom Rajā fled eastwards, and worried the Musalmāns by a constant guerilla warfare during the nine years. This, together with the difficulty of obtaining supplies, the extreme unhealthiness of the climate, and the consequent heavy mortality among his troops, who threatened to mutiny, made

¹ For further information regarding the Tai in Upper Burma, the reader is referred to the admirable monograph on the Shan States and the Tai in Vol. I, Pt. 1, pp. 187 and ff. of the Gazetteer of Upper Burma and the Shan States already referred to. Nearly the whole of what precedes is made up of quotations from it, and can claim no originality.

² Many different derivations of the name of the province have been suggested, and some of these ignore the un doubted 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 conformed by the Ahoms was Śamāmpā. Prior to the advent of those Shāns, the term Assam or Ahom was unknown, and when it is first met with, it is found as the designation by which they were known to the people of the West. Thus, in the manuscript Purnabhām of Rājā Lakhi Nāriyān Kuar of Haflī Mochampur, we find it stated that Nār Nāriyān took an army to attack “Assam,” that “Assam” fed, eventually became tributeary, etc. So also in the Phālakhābād it is stated that “Asam” borders on “Rajom” (Kumāp and Garlipur) and refers to the people of the country as Asamais. In Pātāṇa it is stated that the inhabitants belong to two races, the Assamais and the Kolīs (Kolī). There can, I think, be no doubt that the word was first applied to the Ahoms, and subsequently to the country they conquered. Its use was afterwards extended by us and made to include the whole of the Brahmaputra Valley, and when the Province, as now constituted, was formed in 1724, the word was given a still more extended meaning, and now stands for the whole of the Chief Commissariat, including the Salmara Valley and Hill Districts.

How the name came to be applied to the tribe is still unknown. The explanation usually offered, that they are called ‘Asomai’ (the Sanskrit word meaning ‘treeless’) by the Morāns and Dorākhīs, whom they compared, on account of their skill in ruling, 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 Asom is simply ‘Shām’ or ‘Shān.’ In that case ‘Ahom’ would be an Assamese corruption of ‘Asom’.—G. A. G.]
Mr Jumla glad to patch up a peace, which he did, and retreated rapidly to Bengal, where he died shortly afterwards. The Ahoms then again took Gauhati, and made the Koch kings of Mangaldai and Belota their tributaries. They defeated another Musalmān army led by Rāja Rām Singh, and extended their boundary to the Momas. The Ahoms were then at the height of their power; all the minor rulers of the country acknowledged their supremacy, and even the Daffs, Mīrs, and other hill tribes desisted from raiding on their subjects. But even then the decline was at hand. They had for some time bankered after Hinduism, and the Rājas had for years been in the habit of taking a Hindū as well as a Shāh name. Eventually Radha Singh, alias Chukrungpha, who became king in 1695, resolved to make a public profession of Hinduism. He was too proud to become the disciple of a subject, and was sent for Krishnā-ram Bhāṭṭāchārīya, a Śākta Gobain of Nadā. The Gobain came, but the Rāja hesitated to take the final step, and died in 1714 while still unconverted. His son Sīh Singh succeeded him, and became a disciple of Krishnā-ram, who was allowed to occupy the temple of Kāmākhya. In his reign the seeds of future dissension were sown by the persecution of the Monomarias, while the pride of race, which had hitherto sustained the Ahoms, began to disappear, and those who had failed to embrace Hinduism were looked upon as a separate and lower class, instead of being respected as members of the ruling tribe. At the same time, their habits began to change, and “instead of being like barbarians but mighty Kālastrīyas, they became, like Bṛāhmaṇa, powerful in talk only.” Pātrīotic feeling soon disappeared, and the country was filled with dissensions, chief amongst which was the rebellion of the Monomarias, which was followed by the revolt of the Koch kings of Darrang. Captain Welsh was deputed by Lord Cornwallis to help the King Gauri-nāth Singh, who was then being besieged at Gauhati, and with his aid he was once more freed from his enemies. At this juncture, Sir John Shore succeeded to the Government-Generalship, and one of his first acts was to recall Welsh (1794 A.D.) after whose departure the country was given over to anarchy. The aid of the Burmese was then invoked (1816 A.D.) and the latter remained in the country until 1824, when they were driven out by our troops, and the country was annexed.

The Ahoms have left at least two important legacies to Assam, the sense of the importance of history, and the system of administration. The former will be briefly dealt with when I treat of the literatures of the Tāi languages. I base the following account of the system of Ahom administration on what we are told in the Imperial Gazetter 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 pāṭk, and was enlisted as a member of a vast army of public servants. Three pāṭk made up a got, and one pāṭk from each got was, in theory, always on duty. A larger division, called a khel, consisted of twenty�ots, at the head of which was a bāra. Over each hundred �ots was a suikāya and over each thousand �ots a hazāri. 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 pāṭk was liable to render personal service to the Rājā, 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 pāṭk 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 budge 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 Hindū officials the court language at first continued to be Āhom, but it was gradually supplanted by Assamese, and now Āhom is known by only a few priests.¹

The following account of the Khāmtis is based on the late Mr. E. Stack's note on pages 84 and ff. of the Census Report of Assam for 1851, on Mr. Gait's note on page 283 of the similar report for 1891, and on Captain P. R. Gurdon's article On the Khāmtis, in Volume xxxvii(1895) of the Journal of the Royal Asiatic Society, pages 157 and ff.

The Khāmtis were originally a North Shān tribe whose head-quarters appear to have been round Māng Kāng (Mogaung) in Upper Burma. Māng Kāng was the last of the Northern Shān States (commonly called the kingdom of Pong) to maintain a condition of semi-independence, and was finally conquered by the Burmese King Alomphra 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 whom their ancestors had subjugated. Their kinsmen, the Āhoms, had long been settled in Eastern Assam, and gave them permission to establish themselves on the Tengapānī River. Before long they rose against the Āhom king, and ejected the Governor of Sadiya, the Khāmti chief taking his place. Being unable to oust him, the Āhoms 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 1830 A.D. They succeeded in surprising the Sadiya garrison, and in murdering Colonel White, who was in command there, but were eventually defeated and scattered about the country. During the following year many of them returned to their former home in Bor Khāmti, while the remainder were divided into four parties and settled in different parts of the Lakhimpur District. In 1850 a fresh colony, numbering three to four hundred people, came and settled in Assam. In 1891, the total number of Khāmtis in the Province was 3,040. They are Buddhists, and are far more civilised than most of the

¹ I am indebted to Mr. Gait for the following details regarding the casting of the Āhom language by Assamese. Bekhams began to obtain office at the Āhom court, chiefly as khalta or envoys, early in the seventeenth century, but Āhom was still the means of communication between the king and his ministers. At the time of the Muhammadan invasion in 1662 the Āhoms would still accept food from persons of any caste, and would eat all kinds of flesh, except that of human beings, whether of animals that had been killed or that had died a natural death. Gahalbar Singh (1688–1706) was a friend of the Śakti Hindus, and persecuted Valāhpārawī who had then spread over the land. We have seen how Randira Singh (1696–1714) sent for a Hindū priest, and how his son and successor, Śīt Singh, formally adopted Hinduism. During this king's reign Hinduism became the dominant religion, and the Āhoms who did not accept it were looked upon as a degraded class. The influence of the Dādhs, or priests of the old Āhom religion, revived for a time about 1774. Similarly, Assamese, as a language, began to out Āhom about the beginning of the eighteenth century, and from about 1790 it was no longer necessary for Hindu office-seekers to learn the latter language. It probably remained the spoken language of the Āhoms themselves until the end of the eighteenth century, and of the Dādhs for about fifty years longer. Even among the latter, it has been a dead language for over fifty years, and the number who still retain a decent knowledge of it is extremely limited, being barely a dozen all told.

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

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

Norî is the name by which the Mung Kang Shans are known to the Ahoms, and frequent references are made to them under that name in the Ahom chronicles. The persons known to us as Khümjangs or Kamyangs, are a section of that race, who formerly resided on the Patkoi Range, but who, like so many of their congeners, were driven to take refuge in Assam at the beginning of the nineteenth century by the oppression of the Kachins.

In the Asam Burungji we read that the Ahoms were attacked by the Nagas on their way over the Patkoi at a place called Khümjang, and it may be that this place was also the early settlement of the section of the Norîs who were subsequently known by that name. The number of Norîs counted at the Census of 1891 was 751 (including Khüm-jangs). Nearly all of them live in the Jorhat Subdivision of Sibsagar.²

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

¹ The above information is based on the account of the tribe contained in Mr. Gait's Census Report, pages 293 and if.
² The above is based on the note on page 284 of Mr. Gait's Census Report.
Captain Neufville, along with nearly six thousand Assamese slaves, in 1825, and continued their journey to the Jorhat Subdivision, where they are still settled. During their servitude to the Kachins they entirely forgot their own language, and now only speak that of their conquerors, Singpho. They have, however, still a few books in their own language, which is practically the same as Khâmti.

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

The Aitons or Aitoniás, also called Shân Doâniyâς, or Shân interpreters, are said to have been the section of the Shâns at Mung Kang which supplied eunuchs to the royal seraglio, and to have emigrated to Assam to avoid the punishment to which, for some reason, they had been condemned. There are two small settlements of this tribe, one in the Naga Hills and the other in the Sibsagar District. They are Buddhists, and their priests come from the Khâmti 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 Âhoms, 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 Khâmtis 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 Taiyong, 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 Khâmti differs from the Shân of Burma, the other modern Tai languages of Assam partly agree with Khâmti. The language of the early Tai invaders—the Âhoms—has now died out, and the Âhoms 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 Lâ and Khûn. 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. Lâ and Khûn are spoken in Kaingtung 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 254 of Mr. Gait's Census Report.
² The above is taken from page 236 of Mr. Gait's Report.
and Southern Tai languages, but are nearer to the latter than the former. The Lao alphabet is derived from the Môn and closely related to it is that of Lô. The Siamese alphabet is said to be a modified form of the Pali of Cambodia. It was invented in the year 1125, in the reign of Râmâ Sômodê, or about a hundred years before the invasion of Assam by the Ahoms.

The Northern group includes a dead language, Ahom, together with Khâmti and Shân proper. Ahom was the language of the Tai conquerors who first invaded Assam in the year 1225 and ruled it with varying power till the end of the eighteenth century. The Ahoms have long been completely Hinduisé, 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 Khâmtis and Shâns of Burma, but is much more complete. We are not in a position to say that it is certain that Khâmti and Shân 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. Khâmti is spoken on the upper course of the Irrawaddy and its branches, also in Bor Khâmti (Great Khâmti Land), immediately to the east of Assam, and by four colonies in the Lakhimpur District of that Province. Shân is divided into three dialects, Northern Shân, Southern Shân, and Chinese Shân, or Tai Mau. Northern and Southern Shân 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 Shân is the language of the Northern Shân States, and Southern Shân that of the Southern Shân States. Northern Shân is closely allied to Southern Shân, although they form one language, with only slight differences of dialect. When they differ, Northern Shân is often in agreement with Khâmti. Chinese Shân 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 Shân proper.

Mr. Needham is of opinion that almost all the words found in use in Khâmti are quite different from those in use in Shân 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 Khâmti vocabulary, fourteen can at once be found in the same spellings and meanings in Dr. Cushing’s Shân Dictionary, and probably more would be found there if allowance were made for differences of orthography. Northern and Southern Shân have the same alphabet, which is closely connected with Burmese. Chinese Shân 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 Shân would write this and a Tai Mau would write it.

Burmese Shân tradition says that about 300 years ago, after the establishment, or more probably the revival, of Buddhism, a Shân priest went down into the Burma country, learned Pâli and Burmese, devised the present Shân alphabet, and translated some religious books into his own language. The Khâmti alphabet closely resembles the Burmese Shân one, but some of the letters take divergent shapes. It is a more local modification.
The literature of the Sháns of Burma is considerable, but it is chiefly religious. Some medical and historical works exist. All these are written in a rhythmical or poetical style often of an intricate construction, familiarity with which can only be gained by special study. Khánti 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 buranjí, which is an Ahom word, viz., bò-ran-jí, 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. ǎ, wide; of a vowel preceded by one or more consonants (an open syllable) e.g. (Ahom) bǎ, say; trǎ, a rupee; or of either of these followed by a consonant (closed syllable) e.g. ǎn, before; bǎn, village; khríaṅg, property. In the Northern Tai language which has the most complete alphabet, Ahom, there are eighteen vowels and twenty-three simple consonants, each of which may be combined with any of the eighteen vowels. So far as the specimens show, the only consonants which can be combined so as to form compounds with other consonants are l and r. The compounds which occur in the specimens are seven in number, viz., khr, phr, mr, tr, bl, kl, 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, k, t, p, ng, n, m, and s, 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 Khánti and Shán it is far less. This figure is really too large even for Ahom; for though it is possible that r and l may combine with other consonants than those mentioned above, it is, on the other hand, certain that a great many of the possible combinations, of which we do know, do not form words. In order to check this statement, we may compare the Siamese language, the phonetic system of which closely resembles that of Ahom. In it the number of elementary monosyllables is only 1,851. In Mandarin Chinese, with a less wide range of original sounds, it is less than a third of this. As this number is not sufficient to furnish all possible ideas, it follows that if all possible ideas have to be expressed in a Siamese-Chinese language, one and the same word must have several distinct meanings. This is actually the case. For instance, in Ahom, 'horse,' 'dog,' and 'come' are all indicated by the same word mé.

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
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 khai. Spoken with a closed natural tone, it means 'fat.'

grave " egg ' straightforward tone, it means 'desire,' 'narrate.'
high tone, it means 'filth.'
emphatic tone, it means 'mottled.'
an open natural " sell.'
high " 'mornas.'
emphatic " remove.'

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

Another good example is the Shan word kau. Spoken with a closed natural tone, it means 'I,' the pronoun.

grave " 'be old.'
straightforward tone, it means 'nine,' also 'a lock of hair.'
high tone, it means 'be indifferent to evil results by a spirit.'
emphatic tone, it means 'an owl.'
an open natural " 'a butea tree.'
grave " 'complain of.' [ankle.'
straightforward tone, it means 'the leg from the knee to the high tone, it means 'the common balsam plant.'
emphatic tone, it means 'a kind of mill.'

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

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

¹ This account of the tones is condensed from Dr. Cushing's Shan Dictionary.
It is a common belief that these isolating, monosyllabic, languages, are examples of the infancy of speech. It is sometimes said that they are in the 'radical' stage, and that they may be expected to develop gradually into agglutinative and finally into synthetic tongues. So far, however, are they from being in their infancy, that the exact reverse is the case. They are languages in the last stage of decrepitude. That, they will all pass, and that some of them are now passing, through the agglutinative stage, may be admitted, but they have been there before. These monosyllabic words are worn down polysyllabically, 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 the prefix was rubbed down, leaving only a faint trace of the changes in the main word which its presence had effected. Or, on the other hand, the word itself may be rubbed down, so that apparently the prefix alone remains. The following example of the vicissitudes which an Indo-Chinese word undergoes in its life in the different Indo-Chinese languages is taken from Professor Conrady's work abovementioned. The original Indo-Chinese word was *ranj, *ring, or *rong, a horse. It has become in—

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<tr>
<th>Tho chu</th>
<th>roh</th>
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<tr>
<td>Horpa</td>
<td>rhi, ryi</td>
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<tr>
<td>Mic hua ng</td>
<td>rung</td>
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<tr>
<td>Tib ar skad</td>
<td>shung</td>
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<td>Sou th ern Ch in</td>
<td>shi</td>
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<td>Gy ar ung</td>
<td>bo-roh</td>
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<td>Man yak</td>
<td>ho-roh</td>
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<td>Abo r-Miri</td>
<td>bu-re</td>
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<td>Sokpa</td>
<td>mo-ri</td>
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<td>Bur me se</td>
<td>m-rung</td>
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<td>Sin gpho</td>
<td>gu-s-rang</td>
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<td>Jili</td>
<td>nga-s-rang</td>
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<td>Muton ña</td>
<td>ma, mo</td>
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<td>Chin ese</td>
<td>mg (old form) mo-r</td>
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<tr>
<td>Tai lan guages</td>
<td>mo</td>
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<tr>
<td>Miao-chi</td>
<td>mo, mei, te-ma, ta-me, etc.</td>
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<td>Siri n</td>
<td>zhe-pa</td>
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<td>Tsang ku kal</td>
<td>sha-pa</td>
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<td>Che gäng</td>
<td>sa-la</td>
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<td>Newarı</td>
<td>sa-ro</td>
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<td>Pahi</td>
<td>sa-rung</td>
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<tr>
<td>Bodo</td>
<td>ko-rai</td>
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<tr>
<td>Ao-Nagă</td>
<td>ko-rr (Possibly borrowed from Aryan)</td>
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<tr>
<td>Angämi Nágă</td>
<td>ku-r ( Ditto. )</td>
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<tr>
<td>Kären</td>
<td>ka-te</td>
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<td>Tibet an</td>
<td>r-tha</td>
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<td>Pwo-Kären</td>
<td>thi</td>
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<tr>
<td>Sgam-Ka re</td>
<td>kha-chi, kha-tha</td>
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<tr>
<td>Tsa ng ku</td>
<td>thay</td>
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<tr>
<td>Khami</td>
<td>ta-phæ</td>
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<td>Sharva, Mærmï</td>
<td>ta</td>
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<td>Tak-pa</td>
<td>th</td>
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<td>Lep cha, Lim ba</td>
<td>en</td>
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<tr>
<td>Loh or ong,</td>
<td>yen</td>
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<td>Bal ali,</td>
<td>yen-pa</td>
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<td>Sang peng,</td>
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1 Most of the following is based on Conrady's Eines indochinesischen Kasasik-Denominatio Bildung und ihrer Zusammenhang mit den Tonartenen.
A consideration of the above list will show that in a great many languages; only the r of *rang* has survived. In others it has been changed to sh or s. In old Chinese, only the r remains with the prefix *mo*. The r has been dropped in modern Chinese, and only the prefix seems to remain under the form *mo*.

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

Moreover, Professor Conradi explains how the system of tones has arisen from this elision of prefixes, or of the original word. It is not so much that, after the elision had taken place, the speakers found it necessary to distinguish between similar sounding words, and hence invented tones. The tones were automatic results of the elision of the prefixes. For instance, the prefix of a causal verb was 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 monosyllable, which never changes its shape, which gives the idea of one or more root-meanings, and to which the ideas, supplied in Aryan languages by the accidents of declension or conjugation, can be supplied by compounding it with other words possessing the root-meanings of the relations of place or time.

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

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

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

Other examples of such couplets are:—

- *pái-khâ*, go-go, to go.
- *nâng-tâng*, place-place, to place, to put on (clothes).
- *tâng-loi*, all-all, all.
- *mûn-khâin*, rejoicing-rejoicing, happiness.

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

Sometimes, in these couplets, only one word has retained its meaning, while the other word has, in some particular language, lost its meaning and has become, what Dr. Cushing calls, a 'shadow word,' the compound having only the meaning of the dominant word exactly as occurs in Chinese. Thus, the Shâns say tâng-sîn for 'a road;' in which tâng is the word which has retained its original meaning, while sîn has lost it. So, in Áhom, we have pe-ngâ, a goat, in which ngâ (so far as I can ascertain) has now no meaning in this connexion, while 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, emptied itself of it in favour of the dominant member. This is very commonly the case with words like dai, to possess; bai, place, and the like. Thus,—
aû, take; aû-dai, to take, to collect, bring.
khai, give; khai-dai, give, give out and out.
râi, lose, be lost; râi-dai, to lose altogether, to be lost altogether, to die.
hûp, to collect; hûp-bai, to store.
khâî, to bind; khâî-bai, to bind.

Another form which these couplets take is the juxtaposition of two words, not of identical, but of similar meaning, the couplet giving the general signification of both. Thus,—
khráng, large property; lîng, cattle and small property; khráng-lîng, property generally.
nâ, a field; kîp, a plot of land; nâ-kîp, a field.
sho, complaint; khâm, word; sho-khâm, a complaint in a court of justice.
khân, price; shû, buy; aû, take; khân-shû, . . . . . aû, to buy and take, to buy.
aû, take; kîn, eat; aû-kîn, to eat.
lâ, say; khâm, word; lâ-khâm, to say.
lâ-khâm, say; lau, address; lau-khâm-lau, to address a superior.
mû, time; bân, day; mû-bân, time, day.

There are other couplets the members of which possess, not even similar, but altogether different meanings, the resultant couplet having a signification giving the combined meaning of the two. These correspond to what would be called compounds in Aryan languages. Thus,—
bân, day, sun; tuk, fall; bân-tuk, sunset, evening.
aû, take; mû, come; aû-mû, fetch, bring.
jâ, worthy; bê, say; jâ-bê, worthy to be called.
hân, see, be seen; dai, possess; hân-dai, become visible. In this way dai makes many potential compounds.
râng, to arrange; kân, mutuality; râng-kân, consult. In this way kân makes many couplets implying mutuality.
pân, divide; kân, begin; pân-kân, to begin to divide. In this way kân makes many inceptive compounds.
khai, give; oî, continuance; khai-oî, give or cause continually.
pô, strike, be struck; û, be, remain; pô-û, is striking, is being struck. In this
way ṛ performs the function of what, in Aryan grammar, we should call the
Definite Present Tense.
ṝ, be; jau, complete; ṛ-jau, was. In this way jau performs the function of
what we should call the Past Tense.
po, strike, be struck; ṛ, be; jau, complete; po-ṝ-jau, was striking, was being
struck. In this way ṛ-jau performs the function of what we should call the
Imperfect Tense.
ti, place, hence, motion towards; po, father; ti-po, to a father. In this way ti,
prefixed, performs the function of what we should call the Dative Case; as
giving also the idea of a place started from, it is also used in Shān to indicate
the function of the Ablative Case.
ti, place, hence, motion towards; po, strike, be struck; ti-po, shall strike, shall
be struck. In this way ti, prefixed, also performs the function of what we
should call the Future Tense. In a Tai language, the idiom is exactly the
same in both cases.
po, go; nai, suddenness; pai-nai, go unexpectedly. Here, as in the case of
oi, we performs the function of an adverb.
hau, give, cause; kin-kin (kin), eat-drink; hau-kin-kin, cause to eat and
drink, feed; so hau-oi-kin-kin, 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, ḍhā-phān means 'to eat,' and ḍhā-kān-phān-ān means 'to
begin to eat,' kān, meaning 'to begin.' So hit means 'to do,' mān-kān, is 'rejoicing,'
and hit-mān-hit-kān, is 'to do rejoicing,' 'to rejoice'; mān-bān, time, day; kān, every;
ku-mā-ku-bān, every day, always, often.

Although these words usually appear in couplets, they sometimes appear in com-
ounds of three or more words, in order to give the requisite shade of meaning. A good
example is hau-oi-kin-kin, to pasture, given above. In such compounds, the connexion
of ideas is not always plain. The following are examples:—
kīn-bā-di, very say good, called very good, excellent, best.
khān-mā-chām, quick come swift, as soon as.
khān-mā-lau, word come speak, a word.
phā-khrung-hān, divide divide middle, a half.
hau-āi-dāi, give take possess, give fetch, fetch and give.
aū-rāp-dāi, take bind possess, take (a person as a servant).
jāng-hau-dāi, be give possess, give.
thām-khān-rō, ask word know, enquire.
chī-rāp-chāp-chāp-bāi, a finger-ring, explained as 'jewel bind pure round
place.' The Shān for 'finger-ring' is, however, lāk-chāp, which is borrowed
from the Burmese, and means, literally 'hand-insert.'

Finally, there are some compounds the meaning of each member of which has been
entirely lost. Examples are,—
mā-lau-kin, at any time.
pān-kā, who (relative pronoun).
Inflexion.—In the Tai languages, all pure Tai words are monosyllables; only words borrowed from foreign languages, like kachāri, a court-house, are polysyllabic.

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

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

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

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

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

As an example of the preceding, 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 lăng, on back, i.e., after.

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

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

Others, such as ak, take; bān, 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**  
*phrai kîn-phing dai khau*, how many persons possess (*dai*) rice.

**Past Time**  
mâu bâ, he said.

**Future Time**  
(Aitonâ), *kau po pai lâu*, I will go (*pai*) to (my) father (and) will say (*lâu*).

**Imperative**  
mâu khâ-iik bai châm doiâ, thou servant keep (*bai*) with, keep (*me*) with (*thî*) servants.

**Infinitive**  
kau bau pai-kâ lâk, I not went to steal (*lâk*), I did not go to steal.

**Verbal Noun**  
bai shäi-hing-jen-o (1) had performed watching (*bâi*), I had watched.

**Past Participle**  
bâ bân, (on) the said day, on the day referred to.

**Active Voice**  
pâu-kî lük-ko rai-dai mâu tâng-lai khâm, what son lost (*rai-dai*) thy all gold, the son who lost all thy gold.

**Passive Voice**  
mân rai-dai, he was lost.

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

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

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

Hence, too, as each particle affects the whole sentence, Tai languages can afford to be economical of their use. If in the same sentence there are many words performing the functions of verbs all in, what we should call, the same tense, then only one tense particle is supplied for all. For example,—po:m mān-ko khān chām pāi-kā-mē ti pō:nān jau, and he arise and go to the father complete, i.e., and he arose and went to his father. Here we must translate both khān, arose, and pāi-kā-mē, went, as if they were verbs in the past tense. But there is only one particle of past time, jau, and it refers to both the words performing the function of verbs.

**Order of words.**—In most Indo-Chinese languages the most important help to distinguishing what function is performed by any word is the place which it occupies in relation to the other words in the sentence. Or, to put the matter differently, the meaning of a sentence is to be grasped from the order of the words which comprise it. Thus, let us refer again to the phrase quoted on p. 68 bā bā bā bā. 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 Āhom. Kīp means ‘husk,’ and khau means ‘rice.’ Kī p kha means ‘husk of rice’ and not ‘rice of husk,’ because the rule is that when a word performs the function of a genitive, it follows the word which governs it. Hence, assuming that one of these words performs the function of a genitive, we must also assume that khau is the one that does so, and that it is governed by kīp. In an Indo-Aryan language the order of the words would be exactly reversed. We should say ‘dīn-kā būṣā,’ not ‘būṣā dīn-kā,’ 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 customary in Siamese as that most characteristic of the Tai group. Shān and Khāmī appear to have been influenced by Tibeto-Burman languages in this respect. In Āhom the order of words is altogether peculiar. In Siamese, the order of words is as in English, subject, verb, object. Adjectives follow the word they qualify (here differing from colloquial English), and genitives follow the words on which they are dependent. In Shān the rule about the object following the
verb is not imperative, whereas in Khâmti (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 Áhom 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 Khâmti, but is altogether opposed to the genius of Tibeto-Burman languages.

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A.—On the Tai languages generally.

Buchanan, Francis,—A comparative Vocabulary of some of the Languages spoken in the Burmese Empire. Asiatic Researches, Vol. v (1799), pp. 219 and ff. Contains vocabularies on pp. 228 and ff of Tai-ang (i.e., Siamese); Tai-yay (apparently Burmese Shan); and Tai-kong (apparently Khâmti or Throng).


Elgar, Net.—Introductory Sketch of the History of the Shans in Upper Burma and West Yunnan. Calcutta, 1876.


De la Croixerie, T.—The Languages of China before the Chinese. Transactions of the Philological Society, 1833-36, pp. 394 and ff.


B.—On Áhom.

Brown, the Rev. N.—Alphabets of the Tai Languages as quoted under Head A. Contains an account of the Áhom alphabet, and a comparison of the language with others of the group. It also contains an Áhom account of the Cosmogony, of which a translation together with a verbal analysis by Major F. Jenkins, is given on p. 289 of the same volume of the J. A. S. B.


Campbell, Sir George.—Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Province, and the Eastern Frontier. Calcutta, 1874. Áhom Vocabulary on pp. 163 and ff.

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

C.—On Shan.


Campbell, Sir G.,—Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier. Calcutta, 1874. Shan Vocabulary on p. 286.


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

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

D.—On Khâmit.


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


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

Mackenzie, Major (afterwards Brodier General) C. R.,—Outline Singhpo Grammar. No date or imprint. (Contains a ‘Khâmit’ Vocabulary.)

See also Assam Census Reports for 1891 and 1891.

E.—On Phakid.

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

F.—On Nori.

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

G.—On Taiwng.

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

H.—On Aitnais.

Vocabulary in pp. 168 and ff. of Campbell’s Specimens, quoted under Head B. A short list of words in Daman’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, Khâmti 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.

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

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 Khâmti.

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

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

Aitonâ is the furthest removed from Khâmti and the nearest to Shan. It still uses the Shan alphabet, although in the case of one or two letters it has adopted Khâmti forms. It uses Shan grammatical forms freely, but also does not disdain the corresponding Khâmti 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>Khâmti</td>
<td>Lakhimpur</td>
<td>2,990</td>
</tr>
<tr>
<td>Phakial</td>
<td>Lakhimpur</td>
<td>625</td>
</tr>
<tr>
<td>Norâ</td>
<td>Sibsagar</td>
<td>300</td>
</tr>
<tr>
<td>Tairong</td>
<td>Sibsagar</td>
<td>150</td>
</tr>
<tr>
<td>Aitonâ</td>
<td>Sibsagar and Naga Hills</td>
<td>200</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>4,200</strong></td>
</tr>
</tbody>
</table>
These figures do not necessarily agree with the Census figures for the numbers of members of each tribe counted in 1891. The number of speakers of a language, and the number of members of the tribe which speaks it, do not usually agree. The figures for speakers of Khâmtî given above are those of the Census of 1891, reduced to round numbers. Those for other languages are merely local estimates.

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

AHOM.

As already several times stated, Ahom is an extinct language. It is reported that about a hundred people in the Sibsagar District of Assam can speak it (much as Pandits can speak Sanskrit), but that it is not their vernacular. It is very doubtful if there are now so many. A full account of the 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 Chundra 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 Chundra Barua, and has not only checked the meaning of every syllable of this monosyllabic language, but has also supplied me with a valuable series of notes elucidating the many difficult points. I trust, therefore, that, in their main lines, the grammar and vocabulary annexed will be found to be accurate. I have departed from my usual custom in providing a vocabulary. It seemed to me advisable to do this on account of the little that is known regarding this interesting language.

Alphabet.—The Ahom alphabet is an old form of that which, under various forms, is current for Khantil, Shan, Burmese, and Chakma. It is more complete than those of Khantil and Shan, but not so complete as those of Burmese and Chakma. 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 Khantil letters for the sake of comparison.

Vowels.

<table>
<thead>
<tr>
<th>Ahom</th>
<th>Khantil</th>
<th>Pali</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>न</td>
<td>a.</td>
</tr>
<tr>
<td>2</td>
<td>यु</td>
<td>c. In Ahom only used as a fulcrum for other vowels.</td>
</tr>
<tr>
<td>3</td>
<td>या</td>
<td>g.</td>
</tr>
<tr>
<td>4</td>
<td>यि</td>
<td>i.</td>
</tr>
<tr>
<td>5</td>
<td>ये</td>
<td>e.</td>
</tr>
<tr>
<td>6</td>
<td>यो</td>
<td>a.</td>
</tr>
<tr>
<td>7</td>
<td>यङ</td>
<td>a.</td>
</tr>
</tbody>
</table>
### Vowels—contd.

<table>
<thead>
<tr>
<th></th>
<th>Ahom</th>
<th>Khânsi</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>Ṣm</td>
<td>Ṣ</td>
<td>e, as in me.</td>
</tr>
<tr>
<td>9</td>
<td>Ṣm</td>
<td>Ṣ</td>
<td>e, as the ey in they.</td>
</tr>
<tr>
<td>10</td>
<td>Ṣm</td>
<td>Ṣ</td>
<td>o, as in once; the short sound of a, No. 17.</td>
</tr>
<tr>
<td>11</td>
<td>Ṣm</td>
<td>Ṣ</td>
<td>o, as in note.</td>
</tr>
<tr>
<td>12</td>
<td>Ṣm</td>
<td>Ṣ</td>
<td>u.</td>
</tr>
<tr>
<td>13</td>
<td>Ṣm</td>
<td>Ṣ</td>
<td>ai.</td>
</tr>
<tr>
<td>14</td>
<td>Ṣm</td>
<td>Ṣ</td>
<td>ao, as in German. Like the ow in ’house’.</td>
</tr>
<tr>
<td>15</td>
<td>Ṣm</td>
<td>Ṣ</td>
<td>au. Probably pronounced like the Norwegian ey.</td>
</tr>
<tr>
<td>16</td>
<td>Ṣm</td>
<td>Ṣ</td>
<td>ø.</td>
</tr>
<tr>
<td>17</td>
<td>Ṣm</td>
<td>Ṣ</td>
<td>o, like the a in all; the long sound of o, No. 10.</td>
</tr>
<tr>
<td>18</td>
<td>Ṣm</td>
<td>Ṣ</td>
<td>oi, as in boil.</td>
</tr>
</tbody>
</table>

### Consonants.

<table>
<thead>
<tr>
<th></th>
<th>Ahom</th>
<th>Khânsi</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>19</td>
<td>Ṣm</td>
<td>Ṣ</td>
<td>kd</td>
</tr>
<tr>
<td>20</td>
<td>Ṣm</td>
<td>Ṣ</td>
<td>khd.</td>
</tr>
<tr>
<td>21</td>
<td>Ṣ or σ</td>
<td>Ṣ</td>
<td>gū (not in Khânsi).</td>
</tr>
<tr>
<td>22</td>
<td>Ṣm</td>
<td>Ṣ</td>
<td>gḥō (not in Khânsi).</td>
</tr>
</tbody>
</table>
### Ahom Alphabet

#### Consonants—contd.

<table>
<thead>
<tr>
<th>Ahom</th>
<th>Khâmti</th>
<th>Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>23</td>
<td>ย</td>
<td>ง ง, as in sing.</td>
</tr>
<tr>
<td>24</td>
<td>ร ฉ</td>
<td>ช ฉ; in Khâmti sometimes has the power of the English t.</td>
</tr>
<tr>
<td>25</td>
<td>ว ฒ</td>
<td>จ ฉ. In Khâmti y.</td>
</tr>
<tr>
<td>26</td>
<td>ะ ฉ</td>
<td>นะ (not in Khâmti).</td>
</tr>
<tr>
<td>27</td>
<td>ฉ ฉ</td>
<td>chè. Sometimes pronounced a or y.</td>
</tr>
<tr>
<td>28</td>
<td>ฉ ฉ</td>
<td>ช.</td>
</tr>
<tr>
<td>29</td>
<td>ฉ ฉ</td>
<td>ฑ.</td>
</tr>
<tr>
<td>30</td>
<td>ฉ ฉ</td>
<td>ฬ (not in Khâmti).</td>
</tr>
<tr>
<td>31</td>
<td>ฉ ฉ</td>
<td>ฬ (not in Khâmti).</td>
</tr>
<tr>
<td>32</td>
<td>ฉ ฉ</td>
<td>งฝ.</td>
</tr>
<tr>
<td>33</td>
<td>ฉ ฉ</td>
<td>ง.</td>
</tr>
<tr>
<td>34</td>
<td>ฉ ฉ</td>
<td>ง.</td>
</tr>
<tr>
<td>35</td>
<td>ฉ ฉ</td>
<td>ง, ง (final) (only w in Khâmti)</td>
</tr>
<tr>
<td>36</td>
<td>ฉ ฉ</td>
<td>ง (not in Khâmti).</td>
</tr>
<tr>
<td>37</td>
<td>ฉ ฉ</td>
<td>ง.</td>
</tr>
<tr>
<td>38</td>
<td>ฉ ฉ</td>
<td>ง.</td>
</tr>
<tr>
<td>39</td>
<td>ฉ ฉ</td>
<td>ง.</td>
</tr>
<tr>
<td>40</td>
<td>ฉ ฉ</td>
<td>ง.</td>
</tr>
<tr>
<td>41</td>
<td>ฉ ฉ</td>
<td>ง.</td>
</tr>
</tbody>
</table>
As regards the vowels, the first, ओ, is considered in Ahom to be a consonant as in Siamese. It is used, much like the a of Hindustani, merely as a fulcrum for carrying the other vowels when they are initial. The vowel inherent in consonants is, as in Chähmā, a, not e. Hence when ओ stands at the commencement of a word, and is followed by another consonant, it has the force of a. Thus, ओ ओ ओ. When a syllable is not a closed one, but ends in long a, the letter a (No. 3) must be written in full. Thus ओ ओ, ओ ओ. ओ by itself would mean nothing.

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

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

The vowel ओ ओ (No. 14) is often written ओ ओ. Thus ओ or ओ kau or kow, I. This is always the case in Shân. Kau represents the correct pronunciation.

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

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

\[ m̥ k̥, v̥, m̥, n̥ b̥, n̥ chā, n̥ ki, n̥ d̥, n̥ k̥, o̥ t̥, m̥ ku, n̥ lu, m̥ k̥, n̥ l̥, n̥ le, n̥ me, n̥m k̥, n̥v p̥e, n̥m k̥o, n̥n po, n̥l̥ k̥, n̥k̥ k̥hā, k̥ k̥ai, n̥ r̥a, n̥ k̥au, n̥ j̥au, n̥ kā, n̥ m̥a, n̥ n̥ k̥h̥i, n̥ n̥ k̥h̥i, u̥ j̥, n̥ k̥i, u̥ p̥o.

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

\[ n̥ i \] and \[ n̥ ā \] are often confounded.

As regards consonants, it will be seen that the Ahom alphabet is more complete than Khāmti. The latter wants the soft letters \( g, gh, j, j̥, d̥, dh, b \) and \( bh \). On the other hand Khāmti has \( j \) instead of the Ahom \( j \). The same is the case in Shān. In other respects, also, the Khāmti alphabet is nearly, but not quite, the same as that of Shān.

In Ahom, the letter \( č \) (No. 35) is pronounced \( b \) when initial, and \( c \) when final. When subscript to another consonant it is used for the vowel \( ā \) (No. 18).

Every consonant has the letter \( ā \) inherent in it. The same occurs in the Chāmkā 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 \( ā \) is always carefully marked as long, and there seems to be little doubt about the matter. The same transliteration, however, represents the sound of \( q \) in °hot° by \( a \) (as in Assamese), and hence it is possible that while the inherent vowel of the consonants is marked \( ā \), it is not necessarily a long \( ā \), but may also have the sound of \( a \) in °have°. The point is not of much consequence, 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 \( c \) corresponding to the Sanskrit \( k i r i m a \) is put over it. Thus \( m \ k a, b m n a \). The letter \( v \) \( m ā \), however, when final, does not take this mark. Instead of this it becomes \( o \), a small circle, written above the preceding consonant, and corresponding to the Sanskrit \( anuskāra \). Thus \( n \), not \( n o o \) \( chōm \), and.

In Khāmti, the inherent vowel has the same sound as in Hindi,—that of the \( a \) in °America°. In Shān it is described as the \( a \) in °quota°, °Jada°. Dr. Cushing often transcribes it as \( d \). In Siamese, its sound is represented by \( a \). In both Shān and Khāmti an anusvāra is used to indicate a final \( a \).

The pronunciation of the consonants presents little difficulty. \( u \) \( u gā \) is pronounced
like the ay in ‘sing’, and o chā as in ‘church’. The nasal letter r̥ nā has the
power of nga. But at the end of a syllable, it is sometimes pronounced as an n, and
sometimes as a y. Thus r̥ r̥ kūn̥h, much, is pronounced kūn̥h. r̥ r̥ u̥n̥
gladness, is pronounced u̥.

In Ahom, the letter o (No. 35) has two sounds; bō when initial, and o when
final. It is often written as a mere circle, thus, o E.g., o bōw, for bau, not. In
literary Khâmîi, Shân, and Siamese, there is no b-sound, this letter being always
pronounced as o. In colloquial Shân, an initial m is frequently pronounced b. Thus
māng is pronounced bāng.

The letters se, l, and r are frequently compounded with other consonants. In such
cases o becomes the vowel ś (No. 17), q.v. The following compounds of r and l occur
in the specimens and list of words, khr, phr, srl, tr, bl, kl, and pl.

The method of writing a compound r is properly as follows, o khr, o phr, o
wō, o trō, but in words of frequent occurrence the r is omitted in writing.

Thus khrāng, property, is written o kāng, not o khrāng, and phrā, who?

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

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

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

n̥ kāi, written kāi, far, distant.

n̥ kāng, written kāng, middle.

n̥ plāng, written plāng, clear.

These compound letters have almost disappeared in Khâmîi and Shân. Compounded l has disappeared
altogether. Thus, the Khâmîi word for ‘distant’ is kās and for ‘middle’ is kāng. The only certain instance
of a compound r occurring in Khâmîi with which I am acquainted is in trā, a rupce, corresponding to the
Ahom ဿ. There may be a few others, but I do not know them. The general rule is that a compound ṛ in Ahom disappears in Khãmti and Shãn. Thus—

<table>
<thead>
<tr>
<th>Ahom</th>
<th>Khãmti</th>
<th>Shãn</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṛh derivatives</td>
<td>ṛh derivatives</td>
<td>ṛh derivatives</td>
<td>ṛh derivatives</td>
</tr>
<tr>
<td>ṛkrong</td>
<td>ṛkrong</td>
<td>ṛkrong</td>
<td>ṛproperty.</td>
</tr>
<tr>
<td>ṛkring</td>
<td>ṛkring</td>
<td>ṛkring</td>
<td>ṛbody.</td>
</tr>
<tr>
<td>ṛhrui</td>
<td>ṛhrui</td>
<td>ṛhrui</td>
<td>ṛtooth.</td>
</tr>
<tr>
<td>ṛhrung</td>
<td>ṛhrung</td>
<td>ṛhrung</td>
<td>ṛdivide.</td>
</tr>
<tr>
<td>ṛϕrui</td>
<td>ṛϕrui</td>
<td>ṛϕrui</td>
<td>ṛwho?</td>
</tr>
<tr>
<td>ṛϕrung</td>
<td>ṛϕrung</td>
<td>ṛϕrung</td>
<td>ṛbe many.</td>
</tr>
<tr>
<td>ṛϕrum</td>
<td>ṛϕrum</td>
<td>ṛϕrum</td>
<td>ṛhair.</td>
</tr>
</tbody>
</table>

Compare—

<table>
<thead>
<tr>
<th>Ahom</th>
<th>Khãmti</th>
<th>Shãn</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṛrui</td>
<td>ṛrui</td>
<td>ṛrui</td>
<td>ṛeat.</td>
</tr>
<tr>
<td>ṛkun or ṛkun</td>
<td>ṛkun</td>
<td>ṛkun</td>
<td>ṛdrink.</td>
</tr>
</tbody>
</table>

In Ahom the words for 'eat' and 'drink' are distinct. In Khãmti and Shãn they are the same.

Irregular forms of syllables sometimes occur. Thus the interjection ṛi is always written ṛ as if it was ṛh. The word ṛit, do, is always written ṛ, as if it was ᩠.

In ṛ, 40, ṛho, service, is written ṛ, instead of ṛ.

Some consonants are freely interchanged. Thus, we have both ṛjang and ṛjang, be; ṛkhau and ṛshau, enter; ṛcham and ṛchung, and.

The numeral figures are—

<table>
<thead>
<tr>
<th>❶ or ❷</th>
<th>१</th>
<th>२</th>
<th>३</th>
<th>४</th>
<th>५</th>
<th>६</th>
<th>७</th>
<th>८</th>
<th>९</th>
<th>१०</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṛ</td>
<td>ṛ</td>
<td>ṛ</td>
<td>ṛ</td>
<td>ṛ</td>
<td>ṛ</td>
<td>ṛ</td>
<td>ṛ</td>
<td>ṛ</td>
<td>ṛ</td>
<td>ṛ</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 ṛshām, three; ṛhī, four; and ṛhā, 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 ṛlāwŋ, one, is used for the indefinite article, ṛ, we always find ṛ or ṛ १, not ṛ ṛ १, ṛlāwŋ, one. Similarly for 'two' we find ṛ २, not ṛ ṛ ṛ २, ṛshāwng, two. In the second specimen, however, the word for 'eighteen', ṛshīp-pūt, is spelt out.
Relationship of Ahom to Khâmti and Shan.—Like Khâmti and Shan, Ahom belongs to the Northern Sub-Group of the Tai Group of languages. It is in an older stage of linguistic development, and is therefore of considerable philological interest. It bears something of the same relationship to them that Sanskrit does to Pāli, but the relationship is much closer. Khâmti and Shan have not developed so far from Ahom, 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. Ahom khr, pl and other compound consonants are simplified into kh, p, etc., in Khâmti and Shan, just as Sanskrit khr, pl, and other compound consonants become kh, p, etc., in Pāli.

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

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

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

2. As regards consonants, the following changes occur:

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

<table>
<thead>
<tr>
<th>Ahom</th>
<th>Khâmti</th>
<th>Shan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>걝</td>
<td>걝</td>
<td>걝</td>
<td>say.</td>
</tr>
<tr>
<td>걝</td>
<td>걝</td>
<td>걝</td>
<td>put.</td>
</tr>
<tr>
<td>걝</td>
<td>걝</td>
<td>걝</td>
<td>day.</td>
</tr>
</tbody>
</table>

Sometimes it becomes m. Thus,—

<table>
<thead>
<tr>
<th>Ahom</th>
<th>Khâmti</th>
<th>Shan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>걝</td>
<td>걝</td>
<td>걝</td>
<td>flower.</td>
</tr>
<tr>
<td>걝</td>
<td>걝</td>
<td>걝</td>
<td>village.</td>
</tr>
<tr>
<td>걝</td>
<td>걝</td>
<td>걝</td>
<td>a youth.</td>
</tr>
<tr>
<td>걝</td>
<td>걝</td>
<td>걝</td>
<td>a leaf.</td>
</tr>
</tbody>
</table>

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

(b) Ahom d becomes Khâmti and Shan n or 1. Thus,—

<table>
<thead>
<tr>
<th>Ahom</th>
<th>Khâmti</th>
<th>Shan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>걝</td>
<td>걝</td>
<td>걝</td>
<td>obtain.</td>
</tr>
<tr>
<td>걝</td>
<td>걝</td>
<td>걝</td>
<td>nose.</td>
</tr>
<tr>
<td>걝</td>
<td>걝</td>
<td>걝</td>
<td>star. Siamese dəm.</td>
</tr>
<tr>
<td>걝</td>
<td>걝</td>
<td>걝</td>
<td>good. Siamese də.</td>
</tr>
<tr>
<td>걝</td>
<td>걝</td>
<td>걝</td>
<td>ground. Siamese də.</td>
</tr>
<tr>
<td>걝</td>
<td>걝</td>
<td>걝</td>
<td>alive.</td>
</tr>
<tr>
<td>걝</td>
<td>걝</td>
<td>걝</td>
<td>moon. Siamese dən.</td>
</tr>
</tbody>
</table>
The difference between Khāmti and Shān is not so great as it looks, for both languages freely interchange *n* and *l*. It will be noticed that Siamese retains the *d*.

(c) Āhom *h* usually remains unchanged, but sometimes appears in Khāmti and Shān as *ng*. Thus, Āhom, *hū* an animal of the ox species; Khāmti and Shān, *ngō*; Siamese, *ngōdā*; Shān, also, *vō*.

(d) Āhom *j* becomes Khāmti and Shān *y*. Thus,—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>jān</em></td>
<td>...</td>
<td><em>yān</em></td>
<td>ask.</td>
</tr>
<tr>
<td><em>jau</em></td>
<td><em>yau</em></td>
<td><em>yau</em></td>
<td>completion.</td>
</tr>
<tr>
<td><em>jā rā u</em></td>
<td>...</td>
<td><em>yu</em></td>
<td>abide.</td>
</tr>
</tbody>
</table>

(e) Āhom initial *ŋ* becomes Khāmti and Shān *y*. Thus,—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>kāŋ</em></td>
<td><em>yāŋ</em></td>
<td><em>yāŋ</em></td>
<td>be.</td>
</tr>
<tr>
<td><em>kāng</em></td>
<td><em>yēng</em></td>
<td><em>yēng</em></td>
<td>female.</td>
</tr>
</tbody>
</table>

(f) In Khāmti and Shān, *n* and *l* are freely interchangeable. Hence we sometimes find an Āhom *n* represented by *l*, as in Āhom *nīn*, a finger; Khāmti *lū*; Shān *niū*.

(g) Āhom *r* becomes *h* in Khāmti and Shān. Thus,—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>rai</em></td>
<td><em>hāi</em></td>
<td><em>hāi</em></td>
<td>lose.</td>
</tr>
<tr>
<td><em>rāk</em></td>
<td>...</td>
<td><em>hāk</em></td>
<td>compassion. Siamese <em>rāk</em>.</td>
</tr>
<tr>
<td><em>rāŋ</em></td>
<td><em>hāng</em></td>
<td><em>hāng</em></td>
<td>a tail.</td>
</tr>
<tr>
<td><em>rāŋg</em></td>
<td><em>hāng</em></td>
<td><em>hāng</em></td>
<td>shout.</td>
</tr>
<tr>
<td><em>rāu</em></td>
<td><em>hōu</em></td>
<td><em>hōu</em></td>
<td>we. Siamese <em>rōu</em>.</td>
</tr>
<tr>
<td><em>rāk</em></td>
<td>...</td>
<td><em>hōk</em></td>
<td>call. Siamese <em>rōk</em>.</td>
</tr>
<tr>
<td><em>rō</em></td>
<td><em>hō</em></td>
<td><em>hō</em></td>
<td>head. Siamese <em>hō</em>.</td>
</tr>
<tr>
<td><em>rūn</em></td>
<td><em>hūn</em></td>
<td><em>hūn</em></td>
<td>house. Siamese <em>rūn</em>.</td>
</tr>
</tbody>
</table>

It will be seen that Siamese usually retains the *r*.

In other respects the phonology of Āhom agrees very closely with those of Khāmti and Shān.

Tones.—Āhom, 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 mû, which, when it means ‘a horse’, has in Ahom a long tone,
and in Khâmti an abrupt tone, while mû, 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 làng, one, is employed. Thus, küm-phû-lâng, person male
one, a man. In Khâmti, ã is prefixed to làng in this sense, but this does not appear to be
the case in Ahom. The Interrogative-Indefinite Pronoun phraiû 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 phû for the masculine, and mû for
the feminine. Thus, küm, a person; küm-phû, person male, man; küm-mû, person female,
woman. Other words used are lik, for the masculine, and niû for the feminine. Ex-
amples are khû, slave; khû-liûk, a male servant; khû-niûg, a female servant. With nouns
of relationship màân and niû are used. Thus, po or po-mân, a father; màân, a younger
brother or sister; màân-niûg, a younger brother; màân-niûg, a younger
sister; lük, a child; lük-mân, a son; lük-niûg, a daughter. In words like po-mân
instead of po, the màân is said to give the idea of respect.

In the case of irrational animals thûk indicates the male sex, and mû the female.
Thus,—

<table>
<thead>
<tr>
<th>Noun</th>
<th>Khâmti</th>
<th>Shân</th>
<th>Sänoso</th>
</tr>
</thead>
<tbody>
<tr>
<td>mû-thûk, horse</td>
<td>mû-me, mare.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mû-thûk, dog</td>
<td>mû-me, bitch.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hû-thûk, bull</td>
<td>hû-me, cow.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>po-ngû-thûk, he-goat</td>
<td>po-ngû-mû, she-goat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tua-ngû-thûk, male deer</td>
<td>tua-ngû-mû, female deer.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Gender</th>
<th>Khâmti</th>
<th>Shân</th>
<th>Sänoso</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male human beings</td>
<td>chai</td>
<td>chai</td>
<td>zài</td>
</tr>
<tr>
<td>Female ditto</td>
<td>gûng</td>
<td>gûng</td>
<td>ãnû, ka-kûng.</td>
</tr>
<tr>
<td>Male irrational animals</td>
<td>thuûk</td>
<td>po</td>
<td>tua-phû.</td>
</tr>
<tr>
<td>Female ditto</td>
<td>mû</td>
<td>mû</td>
<td>tua-mû.</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; mû, mother.

**Number.**—Usually the idea of plurality is left to be inferred from the nature of the
sentence. If, however, it is necessary to express it, this is generally done by prefixing the
word khau, which is also used as the plural of the third personal pronoun, meaning ‘they’.
The same word is used in Khāmti and Shān. Examples of its use are, khan kham-kulā, servants; khan mān, rejoicing; khan po, fathers. Or some noun of multitude, such as phring, a crowd, may be added, as in kān phring, people. With numerals, no sign of number is required. Thus, shāng kān, 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 Shān ko, a person, or with the Khāmti ko, also. Examples of the use of the nominative are,—

(a) Without ko.

luk-nyi lāt-khām, the younger son said.

po-mān pān-kān, the father began to divide.

(b) With ko.

po-mān-ko rūn āk mā, the father came outside the house.

pān-kān luk-ko vai-dōt, which son lost, the son who lost.

In Khāmti and Siamese the nominative takes no suffix. Shān may suffix māi, ēdē, or chāng. In all these languages, as in Khāmti, the nominative usually stands first in the sentence after the introductory particles. Ko occurs in Shān as a suffix in words like tāng-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 ngūn, he sound hear; he heard a sound.

mung-tāng khīp tin-khāu, put shoe foot-on, put shoes on (his) feet.

The accusative sometimes takes the suffix māi (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 Khāmti, Shān, or Siamese; but, in Khāmti, it also freely takes māi. In Shān it can take the suffix chāng, when it is wished to give the word a definite meaning. In Shān, as in Khāmti, it sometimes precedes and sometimes follows the word performing the function of a verb. In Khāmti it usually precedes, and in Siamese it usually follows.

The relationship of the Instrumental case is indicated by prefixing tāng, with. Thus, tāng khān, (best him) with a cudgel; tāng shāt, (bind him) with a rope.

Tāng properly means 'with'. 'in company with'. In Khāmti it appears to have only this meaning. In Shān, it appears to have only the meaning of the instrumental. The Khāmti prefix of the instrumental is an.

The relationship of the Dative case is indicated by prefixing the word ti, meaning 'place', hence 'the place or object to which motion is directed'. As explained below, ti in Shān is also used to indicate the Ablative, as meaning 'the place from which motion is begun'. The same word is used to form the future tense of words performing the function of verbs. Examples of the dative are,—

ti po kon, (I will go) to my father.

ti mān rūn, to his house.

ti māi luk-kām Kāshmīr, to here from Kashmir.

Ti is used as a dative prefix in Khāmti and Northern Shān. In Siamese it becomes tē. In Southern Shān the word used is lēh, but kā-tī, place-place, is also employed. See ablative below.
The relationship of the Ablative case is indicated by prefixing luk or luk-tám, as in luk po-lâng, from a father; luk-tám Dhanirâm, from Dhaniram; luk-tám Kashmir, (how far is it to here) from Kashmir.

Tám means ‘place’, and luk probably means the same. Luk-tâm, like the Shân hâ-ti, is a copula meaning, literally, ‘place’. Hence it means the source of an action, and is used to mean ‘from’. In Shân hâ-ti 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 Khâmí luk is used as the prefix of the Ablative.

The relationship of the Genitive is indicated by the juxtaposition of the governed and governing word, the governed word being placed last. Thus, kip khau, husk of rice i.e., husk of rice; ân phûk mû, 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 Khassí, but in the Tibeto-Burman languages it is reversed.

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

kau pù-mûn rûn, I father house, my father’s house. Here kau precedes instead of following pù-mûn, and pù-mûn, which is also in the genitive precedes rûn.

mûn rûn, (in) he house, in his house. Here mûn precedes rûn.

îs mûn rûn, place he house, to his house. Here mûn again precedes rûn.

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

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

It may be noted that in each of these examples, the main governing word is the same, rûn, a house, and this may have something to say to it. In Shân, however, we find sentences like kûn kau-chû mûn, house men those, the house of those men, which is according to rule.

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

hau ming-bûn tak-ip-tak âk-jau, (in) that country famine arose.

wûn-tûng mûi chiût-chûp-khûp-bûn, put (on) hand a ring.

rau-ko hût-mûn hût-khûn â chaut koi, we rejoicing merry-making been heart have, we have been rejoicing (in) heart.

bô-bûn, 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,

phû-ôi luk-mûn mû-dûn shaiû â-koi, the elder son field enter been-has, the elder son had entered the field, i.e., was in the field. Here it is impossible to say whether shaiû should be considered as a postposition or as a verb,—a typical example of Tai idiom. Similarly we have,—

mûn-ko rûn bau mû-khau, he house not came-enter, he did not come into the house. Here khou is part of the compound verb mû-khau, but that is only an accident of its position. If it had been after rûn, it would have been a postposition meaning ‘in’.

In the following khau has come definitely to perform the function of a pre- or post-position:—

nā-kip khau, into the field.

ten khau, on the feet.

khau shun, into the compound.

khau mū, on the hand.

khau kāchāri, in the court.

khau a-nān rān, in that house.

In Khāmī the locative is formed by suffixing māi.

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

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

There is one suffix still to be dealt with. It occurs only in Khāmī and Ahom. It is māi. In Khāmī 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 suffix is not in the nominative case. Thus it is used for the accusative in kau-māi po-ū, beats me, I am beaten; to distinguish it from kau po-ū, I beat; for the instrumental in kau-māi lai kha breath-jeu-ū, by me watching used to be done. Similarly with the preposition ān, before, we have ān kau-māi, before me. When used as a genitive, it is said to be employed only as a genitive absolute; thus, kau-māi, mine, not ‘my’. So kūm-phū lāng hāi māng-māi, 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,—

māng jāu, country distant, a far country.

phā ai, male elder, an elder male person.

rin noi, small house.

kūm di phū lāng, person good male one, a good man.

kūm di mā lāng, person good female one, a good woman.

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

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

Comparison.—Comparison is formed with the word khān or kān (pronounced kān or kān), which means ‘be better’. The thing with which comparison is made is put in the ablative governed by luk. Thus, dī, good; khān di luk, better than.

The superlative is expressed by adding nām, many, or tāng, all. Thus khān di nām, better (than) many; khān di nām nām, better (than) many many; khān di tāng nām, better (than) all many; all these meaning ‘best’.

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

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

These indicate the quality of the noun which is counted. Thus, one word is used when human beings are counted, another when animals are counted, another when flat things, another when round things, and so on. The word ‘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 Ahom:

- *kûn*, a person, is used in counting human beings, as *kûn phû lâng*, person male one,
  one man; *kûn mû lâng*, person female one, one woman; *lûk-mûn shûng kûn*,
  son two persons, two sons.
- *tû*, a body, used in counting animals, as in *tû shûng-shûî mû*, body two-twenty
  pig; or *mû shûng-shûî tû*, pig two-twenty body, both meaning twenty-two pigs.

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

In Khâmí, when no generic word is used, the numeral precedes the noun. When one is used, the
numeral follows the noun. Thus, *shûn khûn*, three nights, but *hûn hû-nîng*, house five-habitations, five houses.
In Shân, the rule regarding ‘one’ is the same as in Ahom. In other cases, the thing counted precedes, and
the generic word follows, the numeral. Thus *mûn-chûk hû-nîng*, 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 Khâmí, Shân, and Siamese forms for the sake of comparison:

<table>
<thead>
<tr>
<th>Ahom</th>
<th>Khâmí and Shân</th>
<th>Siamese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>kôu.</td>
<td>kôu.</td>
<td>kôu.</td>
<td>I.</td>
</tr>
<tr>
<td>rûn.</td>
<td>hûn.</td>
<td>rûn.</td>
<td>we.</td>
</tr>
<tr>
<td>mâu.</td>
<td>mâu.</td>
<td>mâu.</td>
<td>thou.</td>
</tr>
<tr>
<td>shû.</td>
<td>shû.</td>
<td>sô.</td>
<td>ye.</td>
</tr>
<tr>
<td>mûn.</td>
<td>mûn.</td>
<td>mûn.</td>
<td>he, she, it.</td>
</tr>
<tr>
<td>khaû or mâu-khaû.</td>
<td>khaû or mâu-khaû.</td>
<td>khaû.</td>
<td>they.</td>
</tr>
</tbody>
</table>

In the above, the suffix *mâu* forms a genitive absolute, as in *kôu-mâu*, mine.

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

- *po kôu*, my father.
- *lûk-mûn mâu* (also *mâu lûk-mûn*), thy son.
- *nûng mâu*, thy younger brother.
- *po mâu*, thy father.
**Ahom. Pronouns.**

- ḳhrung ᵇšu, your property.
- po-män män, his father.
- luk-män-ko män, his son.
- shun män, his compound.
- ḳhrung bai män, on his body.
- nāk-mo-māṅg män, his mango fruit.

It precedes in—
- kau po-män, my father.
- kau kwan-rîk-tai, my friends.
- kau tâng-lai, everything of mine.
- kau hâ-me, my cow.
- kau an-chau, my uncle.
- maï lu-k-män (and lu-k-män māa), thy son.
- maï nāṅg-män, thy younger brother.
- maï po-män, thy father.
- maï tâng-lai khâm, all thy gold.
- maï chî, thy name.
- män lu-k, his son.
- män rûn, (at) his house.
- tî män rûn, to his house.
- män shâi nāṅg-āṅg, his grown-up younger sister.
- män nāṅg, his younger sister.
- män nāṅg-māṅ, his younger brother.

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

The Demonstrative Pronouns are naï, an-naï, this, and nāṅ, â-naṅ, à-nāṅ, that. Examples are, tâm-naï, from this, then; mû-naï, time this, then; tu-naï, place this, here, now; â-naṅ bai-lâng, after that; tuk-phraï māu khān-shâ o-nāṅ ài, from whom did you buy that? à-nāṅ khâm, that word; à-nāṅ lūn, that tree. With regard to â-naṅ and à-nāṅ, the latter is certainly the original form. In the Tai languages, when two words are compounded, and the first word ends, and the next begins, with the same letter, one of these letters may be optionally elided. There are numerous examples of this in the modern languages. This is of importance in analyzing the meanings of compound words.

Naï and māa also occur in both Khāmti and Shan. The Siamese words are wî, this, and wî, that.

We have also in Ahom, but not apparently in the other Tai languages, i-ë, this, and haï, that. I have only met them used as adjectives, but always preceding the word they qualify. They are not impossibly borrowed from Assamese. Examples are i-ë lu-k-män, this son; i-ë lu-k mâi, this thy son; i-ë nāṅg mâi, this thy younger brother; i-ë shō-khâm, this complaint; i-ë ân phêk mē, this saddle of the white horse; i-ë, trä, this rupee; haï mīng-bān, (in) that country; haï mīng-mâi, of that country; haï-kūn-phē, that man. I-ë is explained as a compound of i, one (?) and â, is.

The Relative Pronoun is pûn-kâ, as in kîp khâv pān-kâ mî hâi-kîn-kîn, the husks of rice which (to) the swine he gave to eat; pûn-kâ lu-k-kâ rai-dâi, which son lost, the son who lost; hî-me pûn-kâ kau khân-jav, the cow which I bought.

The Khâmti, Shan, and Siamese Relative Pronoun is an. I am unable to find any word resembling pûn-kâ in these languages. In Khâmti, phân means 'what sort'.
The Interrogative Pronouns are phrāi, who?; and shāng, kā-shāng, ré, what? Thus, lik-khā phrāi, whose boy?; luk phrāi, from whom?; phrāi-nai, what now, when?; kā-shāng (sic) khaun-mān bāk khām o, what merriments mean word, what do these merry-makings mean?; mai chi kā-shāng ú, 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.

Phrāi appears in Khāmti and Shān in the form of phāi. Both have kā-shāng.

Phrāi appears also as an Indefinite Pronoun, as in phrāi nā-kāp, a certain field; phrāi bau, anyone not, no one.

Kā-shāng means 'how many' in; kā-shāng pī, how many years? Similarly phrāi kān-phring, what person-multitude, how many persons?

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

The Simple Present takes no particle. It is always the word performing the function of the verb, standing alone. Thus, po kau jū khaun á-nān rūn noi, my father lives (jū) in that small house.

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

The Present Definite is formed by adding o, remain, after the word performing the function of a verb, as in, mōn nāng-ú nō māng-līng, he is sitting (mōng, sit) on a horse.

In Khāmti o is added. In Shān pū, and in Siamese dū.

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

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

In thān both jau and kā are used indiscriminately for the Past tense. In Khāmti and Shān, jauu, like the Siamese lau, indicates the perfect rather than past tense generally. In Siamese lau is put at the end of the sentence, but kā, which corresponds to it in Shān, unlike jau or jauu, precedes the verb. In Khāmti kā also gives the force of the past tense, as in thān, but not in Shān. I do not know the original meaning of kā, when used as a past sign. Possibly, like tī of the future, it means 'place'. Tī indicates the place or scope to which action proceeds, and kā might mean the place from which it proceeds. Compare the use of kā for both the dative and the ablative in Shān. Jauu 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.

rau-dai-jau, lost, I, 7; was lost, I, 54.
āk-jau, arose, I, 10.
dip-dū-jau, was alive and well, I, 15.
hān-jau, saw, I, 23; II, 11, 18.
chām-kān-jau, began to kiss, I, 24.
bā-jau, said, I, 50.
ta̯-jau, died, I, 53.
AHOM. VERBS.

\textit{dai}-jau, was got, I, 54; was obliged, II, 5.
\textit{kхи-ju}, bought, II, 3.
\textit{pin-ju}, became, II, 7.
\textit{kэ-ju}, went, II, 10.
\textit{khэi-ju}, seized, II, 14.
\textit{mэ-ju}, came, II, 15.
\textit{u-ju}, was, 162 and ff.
\textit{po-ju}, struck, 185 and ff.; was struck, 203.

(5) Separated from the root.
\textit{dэi (mэн) ju}, (cf. \textit{dai-ju}, above), (he) possessed, I, 1.
\textit{pin-kэ-ju}, (tэng-lэi . . . kэng шэng pэi нэng) ju, divided (all
between the two brothers), I, 3.
\textit{phэ (phэn) ju}, floated (on poverty), I, 10.
\textit{pэi-kэ-mэ (ti po-mэn) ju}, went (to his father), I, 21.
\textit{u (tэng nэ) ju}, was (distant), I, 22. Cf. \textit{u-ju}, above.
\textit{bэ (mэн) ju}, (cf. mэн bэ-ju, I, 50), said (to him), I, 37.
\textit{hэi (phэk-lэng kэnэ) ju}, gave (a feast to them), I, 38.

As already seen, \textit{u-ju}, the past of \textit{u}, remain, be, is used to form the imperfect.

\textit{Kэ} (or, as it is written in I, 11, \textit{kэ}) 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 \textit{kэ}, go, which is frequently compounded with \textit{pэi}, go, so as to form a couplet, as in \textit{pэi-kэ-ju} (II, 7), or \textit{kэ-ju} (II, 10), went.

\textit{lэu-kэ}, told, II, 16.
\textit{pэi-kэ}, went, I, 5, 11 (kэ); II, 1, 6, 17; 211 and ff.
\textit{phэtэ-kэ}, went, II, 8.
\textit{tэk-kэ}, fell, II, 11.

The Perfect is formed by adding \textit{kэ} after the word performing the function of a verb.

As already stated, Khэmit forms the perfect by adding \textit{ja} after the verb. So also Shэn, which may also, however, prefix \textit{la}, with or without \textit{ja} following the verb. \textit{Kэ} means ‘come to an end, be used up’.

The following are examples of the perfect:—

\textit{dэp-dэ-kэ}, has become alive and well, I, 30, 54.
\textit{u-kэ}, has been, was, I, 33.
\textit{dэi (kэi-dэ) kэ}, has got (him in good health), I, 39.
\textit{la} \textit{lu-kэ}, have not disobeyed, I, 44.
\textit{ju-kэ}, has lived, I, 51.
\textit{dэi (chэm) kэ}, (and) has possessed, I, 52.
\textit{pэi-kэ}, it happened, II, 9.
\textit{(kэu) po (mэн luk tэng kэnэ) kэ}, (I) have beaten (his son with many
stripes), 228.
As seen above, the perfect of ń, remain, be, is ã-koń, and this is itself, also used to render the perfect. Thus,—

\[ \text{kañ-ã-koń, has entered, entered, I, 6.} \]

\[ \text{mā-ã-koń, has come, I, 38.} \]

\[ \text{hit-miń hit-khún ã (chañ) koń, have been rejoicing in heart, I, 53.} \]

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

\[ \text{mān-ko jau-tāng lāk-lān, lāk-pāng, bīn jau-o, he had diminished, had ruined, had eaten all the property, I, 9. Here jau-o must be construed with each of the three words performing the functions of verbs viz., lāk-lān, lāk-pāng, and bīn.} \]

\[ \text{hit-miń hit-khún jau-o, they rejoiced and were merry, I, 32.} \]

\[ \text{haā-lā (pāk-lāng) jau-o, had given (a feast), I, 49.} \]

\[ \text{shañ-heng jau-o, had used, II, 4.} \]

\[ \text{pō jau-o, had struck, 193.} \]

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

\[ \text{tai-ši jau, having died was, had died, I, 30.} \]

\[ \text{phrāi jau-ši, was having gone, had gone, II, 9.} \]

The Future is indicated by prefixing ti to the word performing the function of a verb. The same word is used in Khâmi and Northern Shan. It is also used to indicate the dative and (in Shan) the ablative. Its root meaning is throughout ‘place’. In the dative and future (it should be remembered that to an Ahom, who recognizes no distinction between verbs and nouns, ‘to going’ and ‘will go’ represent the same idea), the word indicates the ‘place’ towards 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 lāk and tā are used to form the future instead of it. Siamese uses cha, but has ti for the dative, just 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.

\[ \text{Ti kā-nai kau-ko khūn chām, . . . . . . kau lāt-khām lau mān chām.} \]

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

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

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

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

The Imperative may optionally take the particle ši, thus, koï or koï-ši, put.

The original meaning of this suffix is unknown to me. It also forms participles. Khâmi uses ta and Shan ti for the Imperative.

The Conditional Mood is formed by šang or šang-bā, with chāng in the apodosis. An example is,—

\[ \text{mān chāng wī(ñ) chau-plāg, šang-bā mān-ko thān tāng} \]

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

kip-khau.

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

‘If’ in Khami is ke-gä, added at the end of the sentence, or sëng, sëng-va. The apodosis takes keam. In Shan ‘if’ is po.

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

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

At the same time, when it is remembered that participles are only verbal adjectives, and that it is just as easy for an 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 can perform the functions of a noun as easily as it performs those of an adjective or a verb. Hence, what we should call infinitives, are only the root-word itself without any particle added. Thus lôk means ‘steal’, and must be translated ‘to steal’, in kau kau lôk pai-kâ, I not steal went, I did not go to steal. Similarly ai lap, 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 couplets and compounds above.

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

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

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>kau po-œ</td>
<td>I strike</td>
</tr>
<tr>
<td>Present Definite</td>
<td>kau po-û</td>
<td>I am striking</td>
</tr>
<tr>
<td>Imperfect</td>
<td>kau po-û-jau</td>
<td>I was striking</td>
</tr>
<tr>
<td>Past</td>
<td>kau po or kau po-jau</td>
<td>I struck.</td>
</tr>
<tr>
<td>Perfect</td>
<td>kau po-koi or û-koi</td>
<td>I have struck.</td>
</tr>
<tr>
<td>Pluperfect</td>
<td>kau po-jau-o</td>
<td>I had struck</td>
</tr>
<tr>
<td>Future</td>
<td>kau ti-po</td>
<td>I shall strike</td>
</tr>
<tr>
<td>Future Perfect</td>
<td>kau po-ti-koi or kau ti-po-jau</td>
<td>I shall have struck.</td>
</tr>
<tr>
<td>Participle Indefinite</td>
<td>po-shi, striking.</td>
<td></td>
</tr>
<tr>
<td>Participle Past</td>
<td>po-shi-o, struck.</td>
<td></td>
</tr>
<tr>
<td>Infinitive</td>
<td>po</td>
<td>to strike</td>
</tr>
<tr>
<td>Causal</td>
<td>kau haï-po</td>
<td>I cause to strike</td>
</tr>
<tr>
<td>Inceptive</td>
<td>kau po-kän</td>
<td>I begin to strike</td>
</tr>
<tr>
<td>Potential</td>
<td>kau pin-po</td>
<td>I may, am able to, strike</td>
</tr>
<tr>
<td></td>
<td>kau po-dèi</td>
<td>I can strike, I can be struck</td>
</tr>
<tr>
<td>Continuative</td>
<td>kau po-ôi</td>
<td>I strike continually</td>
</tr>
<tr>
<td>Passive</td>
<td>kau-mai po</td>
<td>beats me, I am struck.</td>
</tr>
</tbody>
</table>
It must be remembered that the bare root-word, by itself, can, as explained in the introduction to the family, be used for any tense.

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

- **mi-nai** time-now, then.
- **khan-mii-cham**, quick-come-swift, as soon as.
- **nai-khan-mii**, previous-place-time, as usual.
- **mii-laai-lin**, ever, at any time.

The negative particles are **bou**, and **maa**, not. The usual verb substantive is **a**, be, but, with **bou**, **mii** is used instead. In the third specimen we have also **pai**, not, and **pai-mii**, is not.

The Khâmit negatives are **a** (pronounced as or a) and **maa**. Shân has **daa** and **maa**. Siamese has **naa** and **mii**.

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 **pai**, go, **mai**, unexpectedness; **pai-mii**, (to) go unexpectedly. So many others.

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

- **ak**, outside; **run ak**, outside the house.
- **bou**, on (or to put); **khring bou man**, on his body.
- **kan-p**e, place-side, towards; **man khan-p**, towards her.
- **shaan** (cf. **kuan**), in (or to enter); **nai-dia shaan**, in the field.
- **an**, before; **an kau-mai**, before me.
- **an-naa**, before-before, before; **maa an-naa**, before thee.
- **bou-lang**, on-back, after; **a-nai bou-lang**, after that.
- **kaa** (or **kiih**)-lang, at-back, after; **kii-lang bou bii naa nai-kaa**, after not days now many, after a few days.
- **kii-tai**, at below, under; **kii-lang a-nai lun**, under that tree.
- **lang**, middle, between; **kii-lang shang**, between both.
- **pun**, beyond; **pun miih juh**, beyond a country far, a land far away.
- **lan**, after; **lan-lang**, after back, afterwards.
- **dou**, with; **dou khan-lang-shaai**, with hurls; **kau dou**, with me; **chaou-dou**, joined-with, with; **kii-ka lang chaou-dou**, amongst servants; **kaa-kaa lang kiih-tai**, with friends.
- **khan**, enter, in, into, on; **nai-kip khan**, into the field; **tun khan**, on on the feet; **khan chun**, into the compound; **kau mii**, in the hand; **kau a-nai run**, in that house.
- **naa**, before; **an-naa** (see above); **kiih-naa**, before, in the presence of.
- **nii** or **naa**, above, on; **nii-ro**, above the head, against; **pha nii-ro**, against Heaven; **tun-nya**, on the tree; **nii-lang mii**, on his back; **nu dou**, on the top of a hill; **nii-mii-lang**, on a horse.
Conjunctions.—The usual word for 'and' is châm or châng. 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,—

môn-ko pai-kâ, châm châm-doî kôm-phû-lâng, he went, and associated with a man.
aû-nâ phâ kôû-bô-di, nûng-tâng phâ hûîng bôi mån châm, fetch the best robe,
and put it on his body. Here châm is at the end of the second clause.
hû châm, and the cow. Here it is the second word in the clause.
shàng kau hû-me tet châm phûi-jou-si, and (I went to see) if my cow had gone there. Here it is the penultimate word of the clause.
khou bâ-kô kau tet châm mû-jau bôn nûng nhûi, and they said I came there to see the younger sister. Here châng is in the middle of a dependent clause, immediately preceding the word doing function as a verb.
tû-bô mån nûng shau ai lôp châng mån bû, but also (châng) he says to hide the disgrace of his younger sister.

Châm . . . . châm, means 'both . . . . and', as in kûn-kûn châm, hû-bôi châm, they both consume, and lay by. In such cases châm is always at the end of each of the connected clauses.

Other words used with the meaning 'and' are,—
bô-ân, why-front, and.
pô, excess, and.
pô-iân, and-before, and.
pô-lân-lân, again-after-back, and, moreover.
The words used for 'and' in the cognate languages are,
Khâmâ, ko.
Shân, tûng, â, lo.
Siamese, ha, la.

Other words used as conjunctions are,—
shàng, shàng-bô, if.
tû-bô, but.
châm, indicates the apodosis of a conditional sentence.
chû-châm-nôi, because, therefore.
 tô-lâm, nevertheless.
pô-nâm-nôi, 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 nk-chêh, ah. Ai is always written hô. It is a curious fact that the vocative particle is written irregularly in all the Northern Tai languages including Shân.

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. H. Müller in Z. D. M. G. xlvii, 190. Compare Courtat, Einige indochinesische Casezusammenstellung, p. 44.

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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.

\[
\begin{array}{lll}
\text{Subject} & \text{Complement} & \text{Copula} \\
\end{array}
\]

Thus—

\[
\begin{array}{lll}
i-\mu & \text{sho-kham} & \text{aam} \\
\end{array}
\]

this complaint false has-been, this complaint is false.

Similarly with an intransitive verb we have,—

\[
\begin{array}{ll}
\text{Subject} & \text{Predicate} \\
i-\mu & \text{luk-m\text{\text{-}}}n \text{\text{-}hai} \\
\text{this son} & \text{tai-sh\text{\text{-}}}jau \\
\text{was-dead.} & \\
\end{array}
\]

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

\[
\begin{array}{ll}
\text{Subject} & \text{Adverb} & \text{Copula} \\
\text{pha-ai luk-m\text{\text{-}}}n & \text{wai-din shaai} & \text{aam} \\
\text{the elder son field in was, the elder son was in the field.} & \\
\text{Subject} & \text{Adverb} & \text{Verb} \\
pom\text{-}m\text{\text{-}}\text{ko} & \text{ruk} & \text{ak} \\
\text{the-father house outside came, the father came outside the house.} & \\
\text{With transitive verbs, the usual order is subject, direct object, verb. Thus,—} \\
\text{Subject} & \text{Direct Object} & \text{Verb} \\
luk & \text{yngi} & \text{pun} \\
\text{son younger beyond country far entered-has, the younger son entered a} & \\
\text{foreign country.} & \\
\text{Subject} & \text{Direct Object} & \text{Verb} \\
m\text{\text{-}n-ko} & \text{tong} & \text{khr\text{\text{-}}}n\text{\text{-}lang} \\
\text{he all property diminished,} & \text{tak-lu,} & \text{tak-p\text{\text{-}}}n\text{\text{-}g} \\
\text{spent,} & \text{kin\text{-}jau-o} & \\
\text{he had diminished, spent and eaten all the property.} & \\
\text{In one case, a pronoun in apposition to the subject is inserted between the verb and} & \\
\text{its tense suffix, viz,—} \\
\text{Subject} & \text{Direct Object} & \text{Verb} \\
k\text{\text{-}n\text{-}phu\text{-}li\text{-}ting} & \text{luk-m\text{\text{-}}}n & \text{shang\text{-}k\text{\text{-}}}n \\
\text{a man possessed two sons.} & \text{dai-m\text{\text{-}}}n\text{\text{-}jau} & \\
\text{Sometimes, when the object is a complex one, the verb is inserted immediately} & \\
\text{after its principal member. Thus,—} \\
\text{Subject} & \text{Direct Object} & \text{Verb} \\
m\text{\text{-}n-ko} & \text{hung} & \text{ngin} \\
\text{he heard (of) merriment rejoicing} & \text{hit\text{-}m\text{\text{-}}}n & \text{hit\text{-}kh\text{\text{-}}}n \\
\text{and, dancing.} & \text{k\text{\text{-}}}n & \text{ch\text{\text{-}}}m \\
\text{When an adverb qualifies such a verb, it appears to come between the verb and its} & \\
tense-suffix. Thus,— \\
\text{Subject} & \text{Direct Object} & \text{Verb} & \text{Adverb} & \text{Suffix} \\
m\text{\text{-}n-ko} & \text{man} & \text{dai} & \text{kh\text{\text{-}}}n\text{\text{-}d\text{\text{-}}} & \text{k\text{\text{-}}}n \\
\text{He him get alive-well did, he got him alive and well.} & \\
\text{Here, however, what we, under the influence of Aryan grammar, are compelled to call an} \\
\end{array}
\]
Ahom. Order of Words.

Adverb, is really a part of the verb. Dai-khūā-di is a compound verb meaning 'to get alive and well', and its perfect is dai-khūā-di-kōt. 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—

<table>
<thead>
<tr>
<th>Subject</th>
<th>Indirect Object</th>
<th>Direct Object</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>po-mān</td>
<td>khou-khām-kulā</td>
<td>phān-khām</td>
<td>haū,</td>
</tr>
<tr>
<td>the-father</td>
<td>(to)-the-servants</td>
<td>order</td>
<td>gave,</td>
</tr>
</tbody>
</table>

the father gave order to the servants.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Indirect Object</th>
<th>Verb</th>
<th>Indirect Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hai kūn-phū</td>
<td>phān-khām</td>
<td>haū</td>
<td>mān.</td>
</tr>
<tr>
<td>That man</td>
<td>order</td>
<td>gave</td>
<td>to-him.</td>
</tr>
</tbody>
</table>

Thus—

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Direct Object</th>
<th>Adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Māi-ko</td>
<td>kau</td>
<td>bau haū</td>
<td>ān</td>
</tr>
<tr>
<td>Thou</td>
<td>to-me</td>
<td>not gavest</td>
<td>young</td>
</tr>
<tr>
<td></td>
<td></td>
<td>goat-one.</td>
<td></td>
</tr>
</tbody>
</table>

thou gavest not to me one kid.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Direct Object</th>
<th>Adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>shāng-bā</td>
<td>mān-ko</td>
<td>thūn</td>
<td>tōng</td>
</tr>
<tr>
<td>If he</td>
<td>fill</td>
<td>belly (with)</td>
<td>husks of rice,</td>
</tr>
</tbody>
</table>

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—

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Direct Object</th>
<th>Adverb</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>kau</td>
<td>po</td>
<td>mān luk</td>
<td>tōng khān</td>
<td>kōt,</td>
</tr>
<tr>
<td>I</td>
<td>beat</td>
<td>his son (with)</td>
<td>many cudgel</td>
<td>have,</td>
</tr>
</tbody>
</table>

I have beaten his son with many stripes.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Indirect Object</th>
<th>Verb</th>
<th>Direct Object</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>māi-ko</td>
<td>mān haū-dāki</td>
<td>phāk-lūng</td>
<td>fau-ō,</td>
<td></td>
</tr>
<tr>
<td>Thou</td>
<td>(to)-him</td>
<td>give</td>
<td>feast-one</td>
<td>did,</td>
</tr>
</tbody>
</table>

thou gavest him a feast.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Direct Object</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>māi</td>
<td>pomān</td>
<td>haū phāk-lūng</td>
<td>khum</td>
</tr>
<tr>
<td>Thy</td>
<td>father</td>
<td>give</td>
<td>feast-one</td>
</tr>
</tbody>
</table>

thy father gave them a feast.

<table>
<thead>
<tr>
<th>Direct Object</th>
<th>Subject</th>
<th>Verb</th>
<th>Indirect Object</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>An-mān lāt-khām Dhonī-rām</td>
<td>sou-kā</td>
<td>pālīsh.</td>
<td>(to)-the-police.</td>
<td></td>
</tr>
<tr>
<td>That word</td>
<td>Dhanī-rām</td>
<td>said</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

So, with intransitive verbs,—

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Indirect Object</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>mān-ko</td>
<td>khūn chām pai-kā-mō</td>
<td>ti-pomān</td>
<td>fau,</td>
</tr>
<tr>
<td>he</td>
<td>arise and</td>
<td>go</td>
<td>to-the-father</td>
</tr>
</tbody>
</table>

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 ס, we have,

<table>
<thead>
<tr>
<th>Particle</th>
<th>Subject</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>ט (Te)</td>
<td>קָנַּא (kā-naī)</td>
<td>קָאוּ-קֹ (kau-ko)</td>
</tr>
<tr>
<td>Will</td>
<td>now</td>
<td>他会 (khān)</td>
</tr>
<tr>
<td></td>
<td>I</td>
<td>arise, I will arise</td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Indirect Object</th>
<th>Direct Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>לֻּק (luk)</td>
<td>נָגַ (nāgī)</td>
<td>לָלַ-קָחַנְ (lat-kham)</td>
<td>פָּו-מַנֶּ (po-man)</td>
</tr>
<tr>
<td>son younger</td>
<td>said</td>
<td>(to)-the-father</td>
<td>'father O, etc.'</td>
</tr>
<tr>
<td>מָן (man)</td>
<td>בָּיָ (bāi)</td>
<td>לָקָ (luk)</td>
<td>'son O, etc.'</td>
</tr>
<tr>
<td>he</td>
<td>(to)-him</td>
<td>said</td>
<td>Direct Object</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Indirect Object</th>
<th>Direct Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>מָן-קֹ (man-ko)</td>
<td>מָן (man)</td>
<td>בָּי- (bāi)</td>
<td>'luk ai, etc.'</td>
</tr>
<tr>
<td>he</td>
<td>(to)-the-father</td>
<td>said</td>
<td>Direct Object</td>
</tr>
<tr>
<td>מָן-ק (man-ko)</td>
<td>לַל-קָח-ל (lat-kham-lau)</td>
<td>פָּו-מ (po-man)</td>
<td>פ่น (phan)</td>
</tr>
<tr>
<td>he</td>
<td>said</td>
<td>(in-) sorrow great, 'how many years, etc.'</td>
<td></td>
</tr>
</tbody>
</table>

he said to his father in great sorrow, '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>
</tr>
</thead>
<tbody>
<tr>
<td>מָא (maa)</td>
<td>קָו (kau)</td>
</tr>
<tr>
<td>thou</td>
<td>keep (me) with (thry) servants</td>
</tr>
<tr>
<td>מָא (maa)</td>
<td>קָו (kau)</td>
</tr>
<tr>
<td>thou</td>
<td>keep with,</td>
</tr>
</tbody>
</table>

bring (robe) and place it on his body.

The following are examples of interrogative sentences:

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Subject</th>
<th>Verb</th>
<th>Direct Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>קָאו (kau)</td>
<td>מָא (maa)</td>
<td>מָא (maa)</td>
<td>הָיָ (hai)</td>
</tr>
<tr>
<td>My father</td>
<td>male-servants</td>
<td>female-servants</td>
<td>possess</td>
</tr>
<tr>
<td>how many</td>
<td>male and female servants in my father's house possess rice,</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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,--

\[ \text{kau bau pai-kā lāk.} \]
I not went to-steal.

\[ \text{kau phrai-kā khu shun mān nā-kān-mū hān-dū.} \]
I went into compound his as-usual to-see-carefully.

\[ \text{kau pai-kā lāk māk-mo-māng.} \]
I went to-steal mangos.

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

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

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

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

There remains the consideration of the mutual collocation of words in the subordinate members of a sentence. This has 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 Shaṅ languages. The only exceptions are adjectives borrowed from Pali, an Aryan language, which follow the Aryan custom of preceding.

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

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

AHOM.

SPECIMEN I.

(DISTRICT LAKHIMPUR.)

(BABU GOLAB CHUNDER BANERJEE, 1899.)

5. চাহা হইলে না মহীশূরে কাপড় ধরিয়া পথে ধারণ করিতে নাহি স্বভাব- পথে নাহি পথে ঘুরিয়া সহায় করিয়া রহিয়া যায় না, এরূপ পথে যায় না এই পথে ধারণ করায়, নাহি পথে ঘুরিয়া যায়

হই না, সহায়তা করিয়া দিবে তাহার সহিত সহায়তে নাহি যায় না এই পথে ধারণ করায়, নাহি পথে ঘুরিয়া যায়।
TRANSLITERATION AND TRANSLATION.

Kün phū-1 luk-mān 2-kün dai-mān-jau. Poi luk ngi
Kun phū-lān ṣhāṅ-gūn
Person male-one son two-person possess-possess. And son younger
lāt khăm po-mān, 'po hā, dai khāng ling jān-shū hā-uāi-dāi
ai, khrāng
said word (tol-father, 'father O. possess large-property small-property-and-cattle ask-wish give-take-possess
pān mān kāng 2 pā kai pā nāng'. Poi po-mān pān-kān
kāng shāṅ
(divide thou middle (i.e. between) two brother elder brother younger'. And the-father divide-begin
tāng-lai khāng ling kāng 2 pā nāng jau.
khrāng kāng shāṅ
all-all large-property small-property-and-cattle between two elder-brother younger-brother did.

5. bān nai nām-nā luk ngi tāng khāng ling aū-dāi pāi-kā
khrāng
days now many-very son younger all large-property small-property-and-cattle take-possess go-did
pun mūng jau khāu-ū-koī. Mān-ko lūk lāu ā-kin
beyond country distant entered-hat. He liquid spirit take-cat
chām kūn-mī bāng dōi-kān pā-kān tāng khāng khrāng
kun
and person-female harlot with-begin accompany-mutually (copulate) all large-property
ling rāi-dāi
small-property-and-cattle lose-possess

jau. Phāu-nāi mān-ko tāng khāng ling tāk-lū
Phraū khrāng
did. When he all large-property small-property-and-cattle become diminished tāk-pāng

become-ruined (i.e. spent)

kin-jau-o, tit chām hāū mūng-bān tāk-īp-tāk
casted-hat, there and that country-village become-famine-misery

r 2
10. Āk-jau, mān-ko  phū phān jau. Poi lun-lāng mān-ko
     arise-did, be float (on) poverty did. Again after-back (then) be
     poi-kā, chām chām-loiīn khu phū-1 hāū mūng-mai. Hāū
     ge-dā, and join(ed)-with person male-one that country-of. That
     kūn phū phām-khām hāū mān mū lik phū nā-kip kāhu hāū-
     person male order-word gave (to-him) swine tend some field-plot into cause-
     -oi-kin-klin; mān chāng uñ-chaū-pāng shāng-bā mān-ko
     -continua-eat-drink; he would gladness-mind-clear if be
     thūn tāng kip-khāu pān-kū mū hāū-kin-klin; phāw (si) bāw
     fill belly husk-of-rice which (to-swine cause-eat-drink; anyone not
     kūn; phūnā bāu
     jāng-hāū-dāi. Poi Poi
     bēgive-possess. And

15. phāū-nai mān-ko dip-di-jau, mān bā, 'kāw po-mān rūn khā-
     phūnā dip  kān
     when be alive-well-was, he said, 'my father's house servant-
     -lik kā-hūng phāū kūn-phūng vai kāhu kīn klin chām hūp-bāi-chām,
     -male servant-female what person-mutiltude possess rice eat drink and
     poi kāw-ko tāi-shī dit kāng tāng. Ti kā nai kāw-ko khūn chām,
     and I dying (from) pressure within belly. Will at here (now) I arise and,
     kāu det kāng tāng.
     ti po kāw pai-kā-nā chām, kāw lāi-khām lau mān chām, "po hā,
     to father of-me go-go-will and, I say-word speak (to-him) and, "father O,
     hāu chām, kāu khām oī;
     kāw-ko phit phā nó rō chām, māu ān-nū chām; poi kāw-ko bāw-
     kāw na
     I sin(ted) sky above head and, then presence-before and; and I not

20. mi jāk bā luk-mān mā: mā-kāw sā-rūp-dāi-nāng
     un worthy (to-call) son (of-thee); thou me take-bind-possess-emaintenance
     chām māu khā-lik hai chām doīn.' Poi mān-ko khūn chām pai-kā-mā
     and thou servant-male place join(ed) with." And he arise and go-go-some
     ti po-mān jau. Tū-bā phāu-nai mān-ko u tāng ni jau, mān
     to father did. But when he was road distant (was), him
     phūnā-nai
     po-mān mān hān-jau chām, rāk-kān chām, khān pai mū kāt kho
     to father did. But when he was road distant (was), him
     father (of-him) sad-did and, compassion-feed(did) and, quick got(did) (with) hand embrace neck
     chum-kān-jau. Poi luk-mān-ko mān bā, 'po hā, kāw-ko phit
     kīas-begin-did. And (the) son (of-him) said, 'father O. I sinned)
25. "What does this mean?" asked one of them. "We are thinking of something else.

You see, it is not true that they have come to speak to us. It is true that they have come to ask us something else.

They have come to ask us something else.

30. But we do not know what.

It is a matter of great importance.

35. We are working on it.

We are working on it.

40. We have not finished yet.

We have not finished yet.
25. phā nō rō chām māū ān-nā; poi-ān kāw-ko jāk bōw-mī bā kau ban skī above head and thy presence-before; and I worthy not-am (to-)all māū luk-mān. Poi po-mān khañ-khām-kūlā phān-khām hāu, ‘āū mā kūlā (of) thee (the-son). And (the-)father (plural) servants order-word gave, 'take some phā kīū-bā-dī; nung-tāng phē khing bai-mān chām; poi nung-tāng khring roba very-called-good; put-on-place roba body on-his and; and put-on-place niu chī-rāp-chāp-khā-pāi; poi nung-tāng khūp tin khau. Poi mās, (on-)finger jewel-bind-pare-round-place; and put-on-place shoe feet on. And come, rāw kīn kīn, chām hit-mūn hit-khūn. Chū-chāng-nai i-ū rau klen, we eat drink, and de-merriment de-playing. Because this mān chām rā-dīp son died-having-was, and again alive-well-bas-(become); he and loose-dai, chāng-nai dāi chām.' Bā-ān khañ tāng-lai hit-mūn hit-khūn possess, present-time-now get and, And they all de-merriment de-playing jau-o. done-had.

Ti-nāi phū-ai luk-mān nā-dīn saū ū-kōi.

Place-this (now) male-sēder son field-land enter bōm-bēa.

Bā-ān mān-ko pāk mū, mū-thūng phāng rūn, mān-ko And he back came, come-arrive near house, he

35. hung ngūn hit-mūn hit-khūn kā chām. Poi-ān mān-ko rik ngūn sound hear de-merriment de-playing dancing and, And he called phā-1 khā-lik-bāu thām-khām-rō, 'kō-chāng khañ-mūn bāk-khām-lāng male-one servant-male-young-man sak-word-know, 'what (pt) merriment mean-word o?' Bā-ān mān-ko bā-mān-jau, 'mū māng-mān mā (question)!' And he say-to-him-did, 'thy younger-brother come-ū-kōi; maū po-mān hāu phā-1 khañ jau, chū-chāng-nai lāng been-bas; thy father give feast-one (to-)them dīt, because mān-ko mān dāi khū (for khū) di kōi.' Bā-ān mān-ko thūn khūn he him got very-well bas.' And he very

40. chaū dīt; mān-ko rūn bāw mā-khāu. Chū-chāng-nai po-dīt bau (in-) mind hot; he (into-) house not come-enter(ed). Therefore (the-)father mān-ko rūn ák mū luk-pī-nī rāng rīk-mū, 'khāu rūn jū.'
TAI GROUP.

45.

50.
Bā-ān mān-ko lát-khām le (for lau) po-mān phān jāk,
And be say-word spoke (to-the-)father (in-)sorrow great,
'kā-shāng pi mū mān nai kāw-ko maū hit-boi-ā; phān maû
what year time past-time now I (to-)thee doing-service-am; order (of-) thee
kāw-ko khām-mā-lau bāw lu-ko. To-lāk maû-ko
kau bau
I word-come-speak (i.e. word) not disobeyed-have. Nevertheless thou
45. kāw mā-lau-kin bāw haû ăn pe-ngā-l pū-nāng-nai
kau bau làng
(to-)thee ever not gavest young great one;
in-order-that
kāw-ko pin hit-mūn hit-khūn doîn chām kāw kun-rik-tai.
kau kun
I (may-) be doing-merriment doing-playing with together my person-relation-playmate.
Tū-bā khān-mā-chām iû luk maû mā-thūng-chām pān-kū luk-
But as-aon-as this son (of-) thee come-arrive which son
-ko rai-dai maû tāng-lai khām khāng ling kin
leas-possess(ed) thy all-all gold large-property small-property-and-cattle ate
klen doîn
hāng-shaû maû-ko mān haû-dai phāk-1 jau-o,' Bā-ān mān-
harlot-young-women thou (to-) him gave-possess first-one done-had.' And he
50. -ko mān bā-jau, 'luk hē, maû-ko kāw doîn kū-mū-kū-
(to-) him say-did, 'son O, thou me with every-time-every-
bān jū-koî; poi-ān kāw tāng-lai khāng ling khaun
kau khāng
day lived-hast; and (of-) me all-all great-property small-property-and-cattle them
maû-ko dai
thou possessed
chām koi. Mān hān-dai di jau pū-nāng-nai rāw-ko hit-mūn
also hast. It see-get (appears) good very that we do-merriment
hit-khūn ū chaût koi, chū-chāng-nai iû nāng maû tai-jau,
de-playing been (in-) heart have, because this younger-brother (of-) thee did-did,
poi dip-di-koi; bā-ān rai-dai-jau, poi-ān nai dai-jau.'
dip
again alive-well-hast-(become); and leas-possess-wus, and now got-was.'
Q
SIAMESE-CHINESE FAMILY.

TAI GROUP.

AHOM.

SPECIMEN II.

(District Sibsagar.)

(Badu Golab Chandra Barna, 1899.)

श्रेष्ठ वाप के नगर जाने वाले हों, जो भी रूप भरत अब निवासहरू के

हर्ष से धन वाप वन के नाम लेते हैं। तो ती दूर बाहर बैठे जिन्हें

वह नष्ट हो जाए तो वह नष्ट कर देंगे वहाँ जिन्हें जल्द नष्ट हो

पर वह हो रहे हैं, जब भी वह नष्ट नहीं हो। अब तो वह नष्ट

वह हो नष्ट हो जाए तो वह नष्ट कर देंगे वहाँ जिन्हें जल्द नष्ट हो

वह हो नष्ट हो जाए तो वह नष्ट कर देंगे वहाँ जिन्हें जल्द नष्ट हो

वह हो नष्ट हो जाए तो वह नष्ट कर देंगे वहाँ जिन्हें जल्द नष्ट हो

वह हो नष्ट हो जाए तो वह नष्ट कर देंगे वहाँ जिन्हें जल्द नष्ट हो
[No. 2.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

AHOM.

SPECIMEN II.

(District Sibsagar.)

(Babu Golab Chandra Barua, 1899.)

TRANSLITERATION AND TRANSLATION.

I-ú sho-khám ūm ū-koi. Kāw bāw pai-kā lāk phau (sic) khāng
Kau bau phrai khāng

This complaint-word false been-hides. I must go did (to)-steal any large-property
ling-mai small-property-cow-fat

mān rūn. Sho-khám khan lau ū. Kāw rai-dai kāw hū-me pān-kū
Kau kau

(at-)his home. Complaint-word those (those) words (truth) are. I lose possess my cow-female which

kāw khān-jau luk-tām Dhnī-rām rū (for rū) pī-l jau. Hū chām
Kau lung

I boy-did from Dhanī-rām before year-one ago. Cow and

shi-kō kāw-mai khiṭ bai chām shaā-hing-jau-o phai mān kāw chau rūn
Kau khān kān phrai kau

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

5. kū-mū kū-bān; kāw chām dai-jau pai āw(sic)-mā (sic) hū-me kū-mū nām.
Kau aū
every-time every-day; I and possess did go take-come cow-female each-times many.

Bā-bān

Sāl-dāy

Dhnī-rām, kāw-ko pai-kā ti mān rūn hūn chām shāṅg-bā kāw hū-
Kau kau

(by-)Dhnī-rām, I go did to his house (to) see and if my cow-

me tit chām pai-kā-jau. Ā-nān bāi-lāng bān-tūk pin-
tet
female there and go-go-did. That on-back (i.e. after) sun-fall was.

jau. Kāw phai-kā khan shun mān nā-kān-mū hān-dū shāng kāw hū-
Kau phrai

I go did into compound (of-)him before-place-time (to)-see carefully if my cow-

me tit chām phai-jau-shī. Chiū pin-koi mū-nai mān shaū nāṅg-phūng
Kau phrai

-female there and goe-had. So happened times-this (i.e. then) his young-woman younger-sister

q. 2
10. \dots

15. \dots
10. chá Mâloti náng-1 ship pit pî mâ(sie) khaun shun kâ-jau
láng ship pet
name Mâloti girl-one ten eight year come into compound go-did
táng nâm-tàng-1 khaun mû. Tâm-nai cháhm khâm tük-kâ. Mâloti hân-
-tuk
with water-pot-one in hand. From-thus (i.e. then) and evening fall-did. Mâlati see-
jau; kâw pai-nai-shî mân kân-pû, shî-ko kâw mû hân mân jau.
kau kau did; I go-unexpectedly-ing her towards, though I not see her did.
Mân shaû kû-kûn-tâ cháhm rûng-hai-kâ, shûng-bâ mân bû-kâ kâw ú
kau
She young-woman fear-began-feel and about-told-did, as-if she say-did I be
phi-1 koi. Khàn Dhoni-rám táng kûn âk mû, cháhm kâw khât-jau.
phûi-tàng kun kun ghost-one did. They Dhoni-rám all persons outside came, and me see-did.
15. Khàn bû-kâ kâw tût cháng mâ-jau hân náng shaû. Án-nûn lâ-
kau tet
They say-did I there and come-did (to-)see younger-sister young-woman. That say-
khâm Dhoni-rám lau-kâ pûlûsh, tû-bâ mân náng shaû ai láp
word Dhoni-rám tell-did (to-the-)police, but his younger-sister young-woman shame hide
chûng mân

bû khaun kâchû kûw pai-kâ lûk mûk-mo-mûng mân cháhm Mâloti
kau
say in court I go-did (to-)steal fruit-mango (of-)his and Mâloti
kâw hân-jau ân tûn nû.
kau tûn I and see-did first tree ca.

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 Dhanirám 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 Dhanirám I went to his house to see if my cow had gone there. That was after sunset. I walked through his hari as usual to see whether my cow was straying there. (It so happened) that at that time his sister Mâlati, a grown-up girl of 18 years, came to the hari 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 Dhanirám, came and seized me, saying that I had come there to visit the girl. That was the story Dhanirám 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 Mâlati saw me first on the tree.
The following Áhom 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 Áhom character, is given on plate VI of that volume, but is so incorrect that a satisfactory reproduction is impossible. A transliteration and translation by Major F. Jenkins is given on pp. 980 and ff. of the same volume, on which the following is based.

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

[No. 3.]
SIAMESE-CHINESE FAMILY.

ÁHOM.

SPECIMEN III.

AAHOM COSMOGONY.

Pin-nâng ji-mû râm-ko tau phâ pai mû diû.
Be-thus beginning-time confused bottom heaven not be earth.

Pai mû lûp-din mûng shû tau.
Not be island-land land (?) or below.

Lai-chân kup-kup mai tim mûng tê-jau.
Many-fold layer-layer tree fill country establish-was.

Tâng-kâ khrung phâ phraû pai-mû nâng hit chau.
All-all frost sky any not-be sit do master.

Division-division jungle quiet-quiet (?) .

Kâng-to ai-mû (muy)- dai-oi-shâ tê-jau.
(? ) Collect vapour-frost possess-feed-forest establish-was.

Khâm (for kham)-to jaû kau lâk pin phâ.
Word-only filament spider transform become God.

Nû ring bû-chû-mûng ti pûn tê-jau.
Thick thousand fathom-league-country place world establish-was.

Tâm-lâm jû mû poi jû bân.
Afterwards-after remain time again remain day.

God consider-say know become Brahmâ.

Bau rô phrî-daû phân mân haû pin-dai.
Not know god-deva order him give become-possess.

Khîf (khem) klâng rau nâng phûng.
Remain middle in-the-air like-what a-honey-comb.

Pâ nâm tâng-kâ mûng râm.
On-account-of that all-all country confused.

Phraû pai nâng hit châng.
Anyone not sit do umbrella.
Ahom.

15.3: Khān (for khām)-to jāu kau lāk pin phā.

Word-only filament spider transform become God.

Kān phū phūk rāng mūng.

Mass rock white uphold land.

Lai lūp ti pūn tē jāu.

Many island place world establish was.

Khān-to mān poi jūn pin phā.

Word-only he again pattern become God.

Ring lūp mān khām koi lūng pin mān khrai.

Thousand smear Brahmā gold only one became Brahmā egg.

20. Phā pin phe nai din.

God become pervade now earth.

Klūm-khūm ak shīng (sheng) ngāu.

Brightness brightness come out ray light.

Khūn (khen) klāng rau nāng phūng.

Remain middle in-the-air like-what a-honey-comb.

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 (?i) 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 know, and considered, and said, ‘Let Brahmā be created.’
11. I know not (what) god or what deity (gave) the order, (but) He gave him (to us, and we) received him.
12. (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 Mān) 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 ḍājum: Literally, was established, is used throughout this specimen to indicate past time, as if it was jāum alone.
Vocabulary.

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

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

ā, wide; ā-lâng, wide-power, God, 60.
ā, in ā-nûn, that, q. v.
āi, suffix of vocative; po-āi, O father, I, 2, 18, 24; luk-āi, O son, I, 50. Always written as if it was āi.
āi (Sh. the same), vapour, fog, III, 6.
āi, first-born; phâ-āi, male first-born, I, 33; luk-pi-āi, child-year-first-born, eldest son, I, 41.
āi (Sh. the same), shame, disgrace, II, 16.
āk (Sh. the same), to go or come out, appear; rise, arise, I, 10; III, 21; outside; āk mā, to come outside; II, 14; rûn āk mā, came out of the house, I, 41.
ān (Sh. the same), a diminutive ending; ānûn, a boy, 129; young, ān pe-āngā, a young goat, a kid, I, 45.
ān (Sh. ān, to precede), first; hān-jau-ān, saw (me) first, II, 18.
ān, before, in front (of ān); ān ku-āi, before me, 238; māi ān-nā, before thee (nā also means before), I, 19, 25; bā-ān (why-front), and, I, 30, 31, 34, 37, 39, 42, 49; pol-ān, and, see pol, I, 25, 35, 51, 64.
ān, a saddle, 226, 227.
ānān (Sh. ān-ān, Kh. ā-nûn), that, II, 1, 15 (ān-nûn); 230, 232, 233, 240.
ān-nān, see ā-nûn.
āū (Sh. āw), to take, 235; āū-āi, to take-possess, to fetch, I, 2; collect, I, 5; hân-āū-āi, to fetch and give, I, 2; āū-āin, to take and eat (or drink), I, 6; āū-râp-āi, to take-bind-have, to make (me thy servant), I, 20; āū-mā, to take and come, to bring, I, 26; II, 5; āū mā, to take a female, to marry, 225; khân-shāū.
āū, to buy, 240; sometimes spelt āw, as in Shân, e.g., II, 5.
au-chau (Sh. āw), an uncle, the younger brother of a father.
bā, why?, 94; bā-ān (why in front), and, I, 30, 31, 34, 37, 39, 42, 49, 54; shâng-bā (Kh. shang-ô), if, I, 13; II, 6, 13; tō-bā (Kh. to-ô), but, I, 22; II, 16; 96 (with tō-bā, pr. tō-bā, as an alternative spelling).
bā (Sh. wâ), a fathom, four cubits, III, 8.
bâ (Kh. and Sh. wâ), to say; bâ, he said, I, 15, 24 (bâ); he says, II, 17; jâk-bâ, worthy to be called, I, 20; jâk bâc (bâc-wâ) bâ, am not worthy to be called, I, 25; kîn (ken)-bâ-dî, very-called-good, that which is called very good, the best, I, 27; bâ-mân-juān, said to him, I, 37; bâ-juān, said, I, 50; bâ-bān, said day, on the day referred to, II, 5; khan bâ-ô, they said, II, 15.
bai (Kh. and Sh. xao), to place; bai-shi, put (imperative), 227; bai châm doiâ, place (me) together with (thy servants), I, 21; hup-bai, to lay by, store, I, 16; chi-râp-châp-khâp-bai, jewel-bind-pure-round-place, a finger-ring, I, 23; khât-bai-shi, bind (imperat.), 236; bai, watching, taking care of, II, 4; bai, on; khring bai mâm, on his body, I, 27; bai-tâng, on-back, after, II, 7.

bâk (Sh. sók or mîk, to announce), to mean, I, 30; to speak, tell (H.).

bân (Kh., Sh. and Siamese wâm), a day, I, 5; III, 9; the sun, 62; kâ-mâ-kû-bân, every time every day, always, I, 51; frequently, II, 8; bô-bân, the said day, on the day referred to, II, 5; bân-tuk, sun fall, sunset, II, 7.

bân (Kh. mên, Sh. màn, wân, Siamese bân), a village; hûî mûng-bân, that country-village, in that land, I, 9; bân-châm, of (belonging to) the village, 241.

bâng, a harlot, I, 42; kun-mi-bâng, person-female-harlot, I, 7.

bôu (Sh. sou or man), a young unmarried man; khâ-li-k-bau, servant male young-man, a servant, I, 36.

bôû (Kh. and Sh. maû), a leaf (H.).

bôu (bôu), negative particle, I, 40, 44, 45; II, 1; III, 11; kâ-lâng bau bân nai mâm nâ, after not day now many very, after a few days, I, 4; phraû-bau, anyone-not, no one, I, 14; the negative verb substantive is bau-mû, am-not, I, 19, 25; cf. bû-khriu.

bâk (Kh. and Sh. mák), a flower (H.).

boî, to serve; hit-boî-û, (I) do-serv-am, I am serving, I, 43.

bôû, not (H.).

bû-khriu, no, 93; khriu means 'yes'.

châ (Siamese châ); the Shân is hoi), bad, 129, 131; wîk-chà, alas, 100.

châm, and, 95; usually as a copula between phrases; in such cases it most often precedes the second member, as in I, 7, 11, 21 bis, 25, 29; II, 13, 14, 17; 236; sometimes used elsewhere in the second member, as if it were an enclitic, 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 chàng, middle of clause, preceding verb); may be best translated 'also' in I, 52 (penultimate); II, 7 (chàng, penultimate), 16, (chàng, 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 mâm châm rai-dai, châm-noi dâu 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 chân.

châm, said to mean 'swift' in the compound khâm-mê-châm, quickly come swift, i.e., as soon as, I, 47. The same word is repeated in the same sentence after the verb, apparently pleonastically; khâm-mê-châm i-û lok mâi mê-thìng-châm, as soon as this thy son arrived; in Kh. mâ châm means 'soon'; possibly the second châm is the same as the Sh. cháng, the sign of the conjunctive participle (having arrived). Compare, however, chàng, the particle of present time.

châm, in ki-châm, how many?, 223. Cf. chân.
chăm, in bpués-chám, of or belonging to a village (hăm), 241.
chám (Sh. châm, to be near), vicinity, company; châm-doït, joined with, living with, living with, I, 11, 21; doït chám, together with, I, 46, preceding the noun it governs.
chàn (Sh. the same), a layer, a fold; lòi-chàn, manifold, III, 3. Evidently the same as châm in kâ-châm above. In the third specimen final m is regularly written n. Cf. kàn.
chăng, the same as châm, and, q.v.
chăng (Kh. and Sh. the same), an elephant (II.).
chăng (Sh. the same), a verbal particle denoting present time; chăng-nai, now, I, 31.
chăng (Kh. kâ-châm), a conditional particle, used to denote the apodosis of a conditional sentence, with shäng-bâ, if, I, 13; chu-chăng-nai, because, therefore, see châ.
chăng (Kh. and Sh. the same), an umbrella: hit chang, to do umbrella, to be a king.
cháp, said to mean 'pure' in chi-rêp-cháp-kháp-bâi, a finger-ring, I, 28, see chi.
The Kh. and Sh., however, for a finger-ring is lêk-cháp, which is borrowed directly from Burmese.
chat (Sh. châw), a master, owner, II, 4; III, 14.
chau, in au-chau, an uncle, 225, see au.
chau (Kh. and Sh. chaî, Siamese choï), mind, heart, I, 13, 40; nâ(ny)-châu-plăng, gladness mind clear, i.e., he would pain, I, 13; hit-miên hit-kân ù châu koi, have (ù-kîl) rejoiced in heart (chaî), I, 53.
chê, cold (II.). (Hodgson writes this khye.)
chêng, handsome (II.). (Hodgson writes this khyeng.)
chi, a jewel, precious stone; chi-rêp-cháp-kháp-bâi (Kh. and Sh. lêk-cháp), jewel bind pure round place, a finger-ring, I, 28.
chël (pronounced chel) (Kh., Sh. and Siamese the same), numeral, seven.
chû (Kh. the same), a name; II, 10; 220.
chûa, a measure of length, a yûjana or league, III, 8.
chû-chăng-nai, because, I, 39, 38, 53; therefore, I, 40; the component parts are said to be chû, a long time; chăng, a scale; noi, now. There is a word chăng used as a conditional particle.
chum (borrowed word), a kiss, I, 24.
chut, little (II.).
dô, to strike (II.).
dài (Kh. nî, Sh. lâi), to get, obtain, I, 31, 39, 54; to possess, I, 1, 2, 16, 51; III, 6, 11; to be compelled, obliged, to have to do a thing; dai-jau-pai, was obliged to go, II, 5; very common as the second member of a compound verb, e.g., an-dài, to fetch, I, 2; to collect, I, 5; an-rêp-dài, to take bind have to make (a person a servant), I, 20; hai-dài, to give out and out, I, 14, 49; rai-dài, actively, to lose, I, 7, 48; II, 2; passively, to be lost, I, 30, 54; this compound also means 'to die'; hâm-dài, to see get, to seem, appear, I, 52; in the last example it forms a potential compound, and is the regular auxiliary for that purpose.
Ahom.

dām (Kh. nām, Siamese δām), black (H.).
dāng (Kh. hā nāng), the nose, 34.
dāw (Kh. nāw, Sh. tāw, Siamese δāw), a star, 64.
dāu (Kh. nāu, Sh. tāu, Siamese δāu), a god, 11.
dīng (pronounced deng) (Kh. the same), red (H.).
dī (Kh. nī, Sh. lī, Siamese dī), good, I, 52; 132; kūn dī phū lāng, person good
male one, a good man, 110—127; kūn dī nāi lāng, a good woman, 128, 130;
dīp-dī, alive and well, I, 15, 30, 54; khūh (khūh) dī lūk, better than, 133;
kūn dī nām, kūn dī nām nām, or kūn dī lāng nām, best, 134; khūh =
more; lūk = from; nām = many; tāng = all; kīh (kēh) bā dī, very called
good, best, I, 27; khūh dī, very well, in very good health, I, 39.
dīn (Sh. liu, Siamese dīn), the earth, ground, III, I, 20; nā-dīn, a field, I, 33; lūp-
dīn, an island, III, 2.
dīp (Kh. nōp, Sh. lēp), alive, I, 15, 30, 54.
dīt (det) (Kh. lēh), hot, I, 40; pressure; dēt kāng tāng, pressure within belly,
hunger, I, 17.
dōi (Kh. nō, Sh. lō), a hill, a mountain, 229.
dōh (Sh. lūh), with, together with; dōh bōng shōh, with harlots, I, 48; kōu dōh
with me, I, 50; bōng dōh-kōh, began to be with harlots, I, 7; chām-dōh-kun-
phū-lāng, joined with a man, living with a man, I, 11; kāh-lik bāik chām-dōh,
place amongst servants, I, 21; dōh chām kāu kun-rīk-lāi, with my friends, I,
46.
dū (Sh. lā), to look behold; hān-dū, to look carefully, thoroughly, II, 8; both
words mean 'to see' or 'look'.
dūn (Kh. nūn or lūn, Sh. lūn, Siamese dūn), the moon, 63.
hā (Kh., Sh. and Siamese the same), fire, 5; hā ship, fifty, 12.
hā, see āi.
hāi (Kh. and Sh. the same), to weep; rāng-hai (Sh. rāng-hai), to cry out, scream,
II, 13.
hān (Kh. the same, Siamese hēn), to see; Past, hān-jau, saw, I, 23; II, 11, 15; kāu
mā hān mān jau, I did not see her, II, 12; pāi-ka hān, I went to see, II, 6;
mō-jau hān, I came to see, II, 15; hān-dal, to appear, see dal; hān-dū, to
look carefully, see dū.'
haū, that (adjective); haū māng-bān, in that country, I, 9; haū māng-mōk, of that
country, I, 11; haū kun-phū, that man, I, 11.
haū (Kh. and Northern Sh. haū, Southern Sh., pān), to give; Imperative, haū, I, 2;
84, 234; Past, haū, he gave, I, 12, 26, 45; III, 11, haū . . . jau,
gave, I, 33; Plup. haū-dal . . . jau-o, had given out and out, I, 49;
pheū-hau jāng-haū-dal, no one gave, I, 14; phēu-kham haū, to give an
order, I, 12, 26. Commonly used as a causal prefix, (so also in Kh., cf. Sh.,
k-). Thus, haū-oi-khān-khān, cause to eat and drink continually, pasture, I, 12;
so I, 14, mā haū-khān-khān, fed the swine.
Māng (heng) in shāng-heng, to use, to exert force. The members of the compound
are said to have no meaning separately, II, 4; see shāng-hing.

n 2
hit [Kh. and Sh. hit (het)]. In Kh. usually written hieh, to do, III, 4; hit-mun hit-khan, to do merriment, to do playing, to rejoice, I, 29 (1st pl. imperat.), 31 (plup. with jaw-o), 35 (verbal noun), 46 (potential with pin), 52 (perf. with o . . . ko): hit-boi-ū (I) am doing service I, 43; hit chang, to do umbrella, to bear an umbrella be a king III, 14.

hū (Kh. and Sh. ngō, Sh. also sō, Siamese ngūa), an animal of the ox species; hū-thūk, a bull, 142; hū-me, a cow, 143. Cf. II, 2, 3, 5, 6, 8. It will be seen from II, 3 and from 69 that the suffix of gender is sometimes omitted.

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

hūng, thin, not fat (II).

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

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

i-ū, this (adjective). Always precedes the word which it qualifies. I, 29, 47, 53; II, 1, 221, 226, 227, 234. Applies to both animate and inanimate objects. The word is explained as i, one; ā, is!

jāk, translated 'great' in I, 42. The phrase is phēn jāk, in great sorrow; possibly really an intensive doublet, and jāk, means 'poor', 'unhappy'. Cf. Sh. yāk.

jāk, to be fit, worthy, I, 20, 25.

jān (Sh. jān), to ask, demand, beg for; jān-shū, to ask wish, (I) ask that, I, 2.

jāng (Kh. and Sh. jāng), to be, exist; jāng-hū-dāi, be give possess, (no one) gave, I, 14; more usually hūng, q.v.

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

jau, very, in dī jaw, very good, I, 52. In Sh. jaw is an assertive suffix.

jau (Kh. jau), to be distant, far; mūng jau, a distant country, I, 6; jaw, far, 89.

jau (Kh. and Sh. the same), a fibre, filament; jaw-kau, a spider's thread, III, 7, 15.

ji, first, beginning; ji-mū, beginning-time, III, 1.

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

jū (Sh. yū cf. ā), to stay, abide, dwell, III, 9; imperat. jū, I, 41; pres. jū, 233; perf. jū-kū, I, 51.

jūn, a pattern, III, 18.

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

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

kā suffix of past tense. Written kā in I, 11. The same suffix is used in Khāmti.

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

kë, often written for kâ, q.v.

kê (Kh. and Sh. kâ), to dance, I, 35.

kôchêri (borrowed word), a magistrate’s court, cutcherry, II, 17.

kôi (Kh. and Sh. the same, Siamese khai), a fowl, 72.

kôi, in pô-kôi, an elder brother, I, 3; pô, by itself, means the same. Cf. aî in phô-aî.

kân (Southern Sh. kâ, Northern Sh. kân), a place; hence, kân-pâ, place side, i.e., towards; mân kân-pû, towards her, II, 12; nû-kân-mû, before place time, hence, as usual, II, 8.

kân (Kh. the same), a suffix denoting mutuality, as in pô-kân, mutually accompanied, copulated, I, 7; cf. rûng-kân, to consult.

kân, to begin; pûn-kân . . . jau, began to divide, I, 3; dôiû-kân, began to be with, I, 7; rûk-kân, began to love, felt compassion, I, 23; chuêm-kân-jan, began to kiss, I, 24; kâ-kân-tâ, fear began feel, became frightened, II, 13; khâm-kân-phû-kân, to begin to cut.

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

kâng, in kâng-to, to bring (a thing) into, or keep it in subjuction; (?) to collect (Cf. Sh. kông), III, 6.

kât (Kh. and Sh. the same), a market, bazaar; kât-kôm (kem), a shopkeeper, 241.

kât (Sh. the same), to embrace; Past, kôt, with jau supplied from the following clause, embraced, I, 23.

kau, former, previous, II, 4.

kau (Kh. Sh. and Siamese the same), numeral, nine, 9.

kau, often written kôw (Kh. and Sh., the same, Siamese kû), pronoun, ‘I,’ 14—16. Nominative, kâw-bo, I, 17 (bis), 19 (bis), 24, 25, 48, 44, 46; II, 6; 205; Acc., kau, I, 20; II, 18; Dative, kau, I, 45; general oblique form, kau-mô, II, 4 (by me watching was done); ân kau-mô, before me, 238; Genitive, following governing noun, po kau, my father, I, 18, 233; preceding governing noun, I, 15, 46, 51; II, 2, 8, 9; 225. The plural is ruvi, we, q. v.

kau (Kh. and Sh. kông-kau), a spider, III, 7, 15.

kê, crooked (II.).

ken, see khâ.

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

khâ, the hand (II.).

khâ, to cut; doublet, khâ-phûn, cut cut, to cut; with kân, to begin, we have khâm-phûn-kân, to begin to cut.

khâm-khôi, division-division, in every division, everywhere III, 5.

khâm (Kh. and Sh. the same, Siamese thâm-khâm), evening, twilight, II, 11.

khâm (Kh. and Sh. the same), gold, I, 43; III, 19; 45.

khâm, in khâm-kulâ (the members of the compound have no meaning), a servant; plural, khâm-khâm-kulâ, I, 26.
kahm (Kh. and Northern Sh., kham, Southern Sh. khém), (written khém in III, 15, 18), word, speech, language, I, 36; lát kham, said a word, said, I, 2, 18, 42; II, 16; phém-kham, order-word, an order, I, 12, 26; thém-kham-rō, ask word know, enquired, I, 36; shō-kham, complaint word, complaint, II, 1; kham-mā-lau, word come speak, a pleonasm for kham, word, I, 44.

khân, the same as kham, a word. Khân-to is translated 'by word only', III, 15, 18.

khân (Kh. and Sh. the same), price, 232; khān-shot, . . . aü, price buy . . . take, (you) bought (that), 240.

khân (Kh. and Sh. the same), quick; khân mā-chām, quick come swift, hence as soon as, I, 47. In Kh. mā chām means 'soon'.

khân (Sh. the same), a cudgel, staff, stick; tāng-khān, with a cudgel; po tāng, khān, to beat with a cudgel, to beat severely, 229.

khāng-nā (Kh. the same, Siamese khāng-nak), before, in presence of, 90.

khāp (Sh. the same), a circle, ring; round, around, in chi-rāp-chāp-khāp-bāt, jewel bind pure round place, a finger-ring, I, 28.

khāt (Sh. the same), to tie a knot; khāt-bāi-sī, bind (Imperat.), 236; khāt-jōu, seized, II, 14.

khao or mān-khao (so Kh. and Sh., Siamese khao), the plural of the third personal pronoun; Nom. khaou, I, 31; II, 14, 15; mān-khao, 161, etc.; Acc. khaou, I, 51; to them, khaou, I, 38; as a demonstrative pronoun, khao, those (for 'these'), II, 2; as an adjective, khao trō, those rupees, 235; regularly used as a prefix to indicate the plural, I, 26, 36, 106, etc.; 140, etc.; 229.

khao (Kh. and Sh. the same), to enter; Perf. khaou-ō-koñ, has entered, I, 6; mā-khao, come and enter, entered, I, 40; Imperat. khaou, enter, I, 41. Used as a post- or pre-position, in, on, into; uō-kip khaou, into a field, I, 12; tōn khaou, on feet, I, 28; khao skañ, into the compound, II, 8, 10; khao wā, in hand, I, 11; khao kāchārī, in the cutcherry, II, 17; khao ō-nōi ōiñ, in that house, 230. Cf. shōn.

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

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

khāū, see khāū.

khāū (pronounced khōn), to remain, III, 12, 22.

khōn, see khōn.

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

khōi (Kh. khō), a buffalo (H.).

khōi (Kh. and Sh. khōi), an egg, III, 19; hence, Brahmā, III, 10.

khōng (Kh. and Sh. khōng), property, goods. In contradistinction to ling,

khōng means 'large property', and ling 'small things and domestic animals'; hence khrōng-ling (Sh. khōng-ling) means 'property generally', 'goods and chattels', I, 2, 4, 5, 7, 8, 48, 51; II, 1; khrōng shō, your property, yours, 25; khrōng māi, his property, his, 28.

khōng (Sh. khōng), the body; khōng bōi mān, on his body, I, 27.

khōi or khōn (Kh. and Sh. khōn), a tooth, 37.
khrin, yes, 98; bû khrin, no, 99.

khô (Kh. and Sh. khô), to laugh (H.).

khōmin (cf. Sh. khôm, a hole in the ground), in luk nâm-khôm (abl.), from the well, 237.

khun (Kh. and Sh. khôm), bitter.

khrung (Kh. and Sh. kâng), to divide or distribute equally, in phâ-khrung-kâng (Ph. phâ-krâng-kâng), divide divide-equally middle, a half, 232.

khrung (compare Sh. kâng, to be numbed from cold), frost, III, 4. The Áhom text has clearly khun (i.e., khrung), but Major Jenkins transliterates krang.

khâun (Sh. khân, to ascend), to arise; ti ... khân, will arise, I, 17; khân (with jau supplied from the following sentence, connected by chão), arose, I, 21; to stand up, 82.

khun, in hit-mân hit-khun, which is an intensive doublet of hit-mân, the whole meaning ‘doing-merriment doing-playing’, i.e., ‘rejoicing’; 1st pers. pl. imperative, I, 29; plural, with jav-o, I, 31; Genitive, governed by hûng, sound, I, 35; Potential, with phû, I, 46; Perfect, with jô-koi, I, 52.

khûn (also written khôn) (pronounced khûn) (Kh. and Sh. the same), to be better; hence, very well, I, 39 (khôn); much, II, 4 (khûn). Used to form the comparative degree, thus, khûn dî, better. The thing with which the comparison is made is put in the ablative by prefixing luk. The superlative is formed with the ablative of nâm-nâm, many many, or of tâng-nâm, all many; thus, khûn dî luk, better than; khûn dî luk nâm-nâm or khûn dî luk tâng-nâm, better than very many, better than all, best; see 133–13; khûn shûng luk nâm nêng-nêng, taller than his sister, 231.

khûp (Kh. and Sh. khûp-tîn), a shoe (acc.), I, 28.

kî (Kh. the same), how much? how many? kî than, how old? 221; kî shîn, how far?, 222; kî châm, how many?, 223.

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

kîm (Kh. and Sh. the same; but in these languages kim means both ‘to eat’ and ‘to drink’). In Áhom kim is ‘to eat’, and kîm (pronounced kîn or kîim) is ‘to drink’], to eat, 78; kim, (they) eat, I, 16; (let us) eat, I, 29; ate, I, 45; kîm-jau-o, had eaten, I, 9; aû-kim, took and ate, hence, drank, I, 6 (aû-kim is said to be the same as kîn); haû-kîn-kîm, caused to eat and drink, I, 14; haû-oî-kîn-kîm, cause to continue to eat and drink, pasture (imperative), I, 13; kîm-nô-kîm, (? ) person field eat, a cultivator, 58.

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

kîn (pronounced ken) (Sh. kîn), intensive particle; kîn-bâ-di, very called good, called very good, the best, I, 27.

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

kip, a plot, in nû-kip, a field-plot, I, 13.

kôl (Kh. kaû, Siamese kîl), near, not far, nearly, almost, 87.

kîm (Siamese the same), round (H.).

kîng (Kh. and Sh. kâng), middle, between, III, 12; kîng-shîng, between the two (brothers), I, 3; kîng tâng, in the belly, I, 17; phâ-khrung-kîng, a half, 232, see khrung.
klun, see klin.

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

klun, see klin.

klum, brightness, III, 21.

ko, suffix of the nominative case, as in kau-ko, I, in I, 17 (bis), 19 (bis), 24, 25, 43, 44, 46; II, 6; 2205; run-ko, we, I, 52; maal-ko, thou, I, 20, 44, 49, 50, 51; man-ko, he, I, 6, 8, 10 (bis), 13, 15, 21, 22, 35 (bis), 35, 37, 39 (bis), 40, 42, 50; po-man-ko, the father, I, 41; luk-man-ko, the son, I, 24; luk-ko, the son, I, 48; ran-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 noi, chām, and chūng. In Sh. ko means 'a person'.

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

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

koi (Sh. koi), to come to an end, be used up), the suffix of the perfect or past tense, equivalent to the Kh. suffix kā-yau, and the Sh. suffix yau-yau or prefix loi; dīp-dī-koí, has become alive and well, I, 30, 54; u-koí, has been, was, I, 33; II, 1, 14; 223; dhai khū-dī koí, has got him in good health (dat-koí, has got), I, 39; ban lu-koí, have not disobeyed, I, 44; jā-koí, have lived, I, 51; dhai dī-koí, have possessed, I, 52; pin-koí, it happened, II, 9; po dī-koí, (I) have beaten, 228. The force is emphasized by adding a, to be, as in khau-ū-koí, has entered, I, 6; nā-ū-koí, has come, I, 35; hit-mān hit-kuān ā . . . koí, have been rejoicing, I, 55; a past subjunctive is formed by adding koí to the future prefix it, and making the whole a suffix, as in kau ā-ti-koí, I should be, 174.

krung, see khrung.

kū (Kh. and Sh. the same), a distributive particle meaning 'each', 'every', as in kū-mā kū-bān, every time every day, always (I, 50), often (II, 5); kū-mā vān, each time very, over and over again, II, 5.

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

kū (Kh. and Sh. kū), to fear; kū-kān-lū, began to feel fear, II, 13.

kulā, in khān-kulā, see khāmn.

kūn (pronounced, and often written, kun) (Kh. and Sh. the same), a person, a human being; kūn-phū-lān, person-male one, a man, I, 1, 11; 51; kūn-mī, person-female, a woman, I, 7; 52; kūn-phruṅ, person crowd, a number of people, persons, I, 16; kūn-rīk-lāi, person relation playmate, a friend, I, 46; tōng-kūn, all persons, everyone, II, 14; kūn-mā-kūn, (?) person field eat, a cultivator, 58; kūn di phū-lān, person good male one, a good man, 119—127; kūn di mā-lān, a good woman, 128, 130; often used as a generic prefix or postfix with numerals in counting human beings, as above; so also luk-mān shāng-kūn, son two persons, two sons, I, 1.
kun (? still, quiet, in jin-kun (III, 5).

kup, a layer, III, 3.

lai (Kh. and Sh. the same), all; many, III, 17; used as a doublet of tâng in tâng-lai, all, I, 2, 31, 48, 51; lâi-châan, manifold, III, 3.

lâk, in to-lâk, nevertheless.

lâk (Sh. the same), to steal; kau bau poï-kâ lâk, I did not go to steal, II, 1; so, II, 17.

lâk, to transform, III, 7, 15.

lâ-lâng (Kh. and Sh. ling), a monkey (II.).

lâng (Kh. and Sh. the same, Siamese lâng), the back, 43; nô lâng mân, on his back, 227; kâ-lâng, behind, 91; kâ-lâng bau bân mai mân-mâ, after not many days, I, 4; lâi-lâng bân-luk, on back, i.e., after sunset, II, 7; lâng mân, after you, 239; poï lâm-lâng, again after back, and thereupon, then, I, 10.

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

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

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

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

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

lau (Sh. the same), a statement, II, 2; to address a person, say (usually to a superior); Past-kâm lau-kâ, said words (to the police), II, 16; lât-kâm-lau (governed by ti in the preceding clause), will say word speak, will say, I, 18; lât-kâm-lau (written le), said, I, 42; kâm-mâ-lau, word come say, a mere pleonasm for kâm, word, I, 44.

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

lau, in mân-lau-kîn, ever, at any time. The separate members of the compound are said to have no meaning.

le, in I, 42, incorrect for lâu.

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

lik, in kâ-lêk, a male paid servant, I, 16, 21, 36. Kê-lêk is 'a female paid servant', khê meaning 'slave'. In Sh. a servant or slave is kâ, of which khaî-la is a synonym; la in Sh. also means 'a servant', and lo-làk, the subjects of a prince. Nîn is certainly a female suffix, and hence lik is probably a male one. Of Kh. lâk-kå, child.

lik, to tend, take care of; Imperat., lik, I, 12; pâ-lik, graze-tend, a shepherd, 59.
lik-kâ (Kh. lâk-kâ), a child, 54, 239.

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

lin (pronounced len) (Kh. the same), to run, 55.

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

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

ling, cattle; Acc. pl., khau ling, 229; in compound with khâng, ling means 'cattle and small property'; and the whole compound khâng-ling means 'property' (Sh. khâng-ling). See khâng.

lip (Sh. the same; Kh. nêp), raw, unripe (II.).
lu (Sh. the same), to be ruined, làk-lu, become diminished, I, 8; tàk-lu tàk-pàng, become diminished become ruined, hence, spent, I, 8; kau-ko ban lu-koi, I have not disobeyed, I, 44.

luk (Kh. and Sh. the same, Siamese dék), a child, son, I, 5; 228; Voc. luk ai, I, 50; Nom. lük-ko, I, 47; lük-màn, a son, I, 1, 20, 26, 30, 33, 53, 223, 225; Nom. lük-mön-ko, I, 24; lük-nàng, a daughter, 56, 110, etc.; lük-pí-ai, son year first-born, eldest son, I, 41; ‘son’ is lük-màn; ‘his son’ is usually (228) mán luk, not lük màn, as we should expect.

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

lum (pronounced lóm) (Kh. and Sh. the same), air, wind (II.).

lun or lān (Northern Sh. lun, Southern Sh. lān), what comes last, after; lung-lōng, after behind, afterwards, I, 10. Tān-lān in III, 9, see tān.

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

lāng (so in Kh. and Sh., Siamese nāng), numeral, one, I, 45; III, 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., 138, etc., 239.

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

lōp, in lōp-din, an island, III, 2, 17.

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

lōt (Kh. the same), dot (II.).

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

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

mā (Kh. and Siamese mā, Sh. māi), to come, 80; Pres. māi, comes, 239; Imperat. mēi, come, I, 28; Past, pāk-mēi, came back, I, 34; āk mā, came outside, I, 41; II, 14; mā-jau, came, II, 15; Perf., mā-i-koi, has come, I, 37. In the second specimen the root is uniformly, but wrongly, written mā. The word is frequent in compounds; thus, mā-mē, take come, bring, Imperat., I, 26; (wont) to fetch, II, 5; pāi-kā-mā . . . jau, went went came, went, I, 21; khan-mā-chām (quick come swift=as soon as); mā-thāng-chām, as soon as (thy son) arrived, I, 47; mē-thāng, arrived, I, 34; mē-khan, entered, I, 40; rāk-mā, call come, entreated, I, 41; mā . . . kā-jau, come went, came, II, 10; khan-mā-lūn, word come say, a mere pleonasm for khan, word, I, 44; with regard to khan-mā-chām, above, cf. Kh. mā-chām, soon. Like kā, mē, when appended to another verb, usually gives the idea of progression.

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

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

mō-lūn-kin, ever, at any time, I, 45. The separate members of the compound are said to have no significance.

mai, postposition. This word is frequently used as a suffix to denote any case except the nominative; thus, hāi-māng-mai, of that country, I, 11; kau-mai,
by me, II, 4; àn kau-mai, before me, 238; kau-mai po-ù, I am beaten, literally, beats me, 201, 202, 203, 204; as a genitive, only as a genitive, absolute, as in kau-mai; mine; rau-mai, ours, 16, etc.

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

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

mán (Kh. and Sh. the same; Siamese mânn, used only contemptuously, the plural form, khaun, being used as a respectful singular), pron., he (26), she (II, 4, 13), it (I, 52). The plural is khao or mán-khaun, q.v. Nom., mán (he) I, 13, 15, 30; II, 16; III, 18; 158, etc., 229, 230; (she) II, 13 (bis); (it) I, 52; mán-ko, I, 6, 8, 10 (bis), 315, 316, 318, (bis), 35, 37, 39 (bis), 40, 42; in I, 1, mânn, as the subject is inserted between a verb and its tense suffix. I am informed that this can only be done when the subject is masculine; Acc., mán (him) I, 22, 39; III, 11, 230; (her) II, 12, 49, 234; (say) to him, I, 18, 30; mán káu-pá, towards her, II, 12; luk-tám mán, from him, 235. The Genitive absolute is mán-mai, 26; the dependent genitive usually follows the noun which governs it; thus, po-mán mán, his father, I, 23; luk-mán-ko mán, his son, I, 24; ahm mán, his compound, II, 8; khing boi mán, on his body, I, 27; mák-mo-máng mán, his mango-fruit, II, 17; sometimes it precedes, as in mán luk, his son (to distinguish from luk-mán, son), 228; mán rún, (at) his house, II, 2; mán chon, her owner, II, 4; ti mán rún, to his house, II, 6; mán shái núng-túng, his grown up younger sister, II, 9; mán núng, his younger sister, II, 16; mán núng-mán, his brother, his sister, 231.

mán, a pleonastic particle, said to give the idea of respect, added to male nouns of relationship. The corresponding feminine word is núng (231); po-mán, a father, I, 2, 3, 15, 22, 23, 26, 35 (maii po-mán, thy father), 41, 42; mái núng-mán, thy younger brother, I, 37; mán núng-mán, his brother, 231; luk-mán, a son, I, 1, 20, 24, 26, 30, 33, 55, 223, 225.

mán, Brahman, III, 18.

máng, in mák-mo-máng, a mango, see mák.

maii (Kh. and Sh. the same; Siamese móii), (also written mau, 20), the pronoun of the second person. The plural is shái, q.v. Nom., mái, thou, I, 8, 21; 20, 157, etc., 240; mái-kő, I, 20, 44, 49, 51; mái án-mái, in thy presence, I, 19, 25; láng mái, behind thee, 239; the genitive usually follows the governing word, as in luk-mán mái, thy son, I, 20 (also mái luk-mán, see below); phăn mái, thy order, I, 43; luk mái, thy son, I, 47; núng mái, thy younger brother, I, 53; po mái, thy father, 223; sometimes it precedes, as in mái luk-mán (see above), thy son, I, 26; mái núng-mán, thy younger brother, I, 37; mái po-mái, thy father, I, 38; mái láng-lái khám, all thy gold, I, 48; mái chái, thy name, 220; the Dat. is mái, I, 43 (am doing service) to thee.

me (Kh. and Sh. the same; Siamese mé), a mother, 48; feminine suffix used with irrational animals, the corresponding masculine suffix being thák; hú-me, a cow, II, 2, 5, 7, 9; 143, 145; mái-me, a mare, 139, 141; mái-me, a bitch, 147, 149; pe-yá-me, a she goat, 151; tói-ni-me, a she deer, 154.
mi, a feminine suffix (like ṭhūng) used with human beings, the corresponding masculine suffix being phū; kūn-mi, person female, a woman, I, 7; 52; kūn dī mi, a good woman, 128, 130; aū mi, to take a woman, to marry, be married to, 225.

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

miā, see miū.

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

mo-māng, in māk-mo-māng, a mango, see māk.

mrāt, a camel, 75.

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

mū (Kh. and Sh. the same, Siamese mū), the hand, I, 23; 32; khau mū, in (her) hand, II, 11.

mū (Sh. the same), time, I, 48; III, 9; kū-mū kā-bān, every time every day always (I, 50); often (II, 5); kū-mū nām, each time many, over and over again, II, 6; nā-kān-mū, before place time, as usual, II, 8; mū-nāi, time this, then, II, 9; ji-mū, beginning-time, in the beginning, III, 1.

mūn (Sh. mun), to be happy, rejoice; khau mūn (pl.) rejoicings, I, 36; hīt-mūn, rejoicing, see hīt.

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

mūn (pr. mūy) (Sh. the same), first, III, 6.

mūng (Kh. and Sh. the same), a country, III, 3, 8, 13, 16; pun mūng, foreign country, I, 6; hāu mūng-bān, in that country village, in that land, I, 9; kūn-phā-līng hāu mūng-nāi, a man of that country, I, 11.

nā (Kh. and Sh. the same), the face, countenance; adv., before; ān-nā, before the face, before; nāi ān-nā, before thee, I, 19, 25; nā-kān-nā, before (previous) place time, as usual, II, 8; khāng-nā, before, in the presence of, 90.

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

nā (Sh. the same), a field; nā-kīp, a field-plot, I, 12; nā-dīn, field-land, field, I, 33; kūn-nā-kīn, a cultivator, see kūn, 53.

nā, a suffix of the future, used instead of the prefix tī, with pai-kā, I, 13; said to be rare except with this verb. Probably the same as nā, before.

nā (Sh. the same), very, exceedingly; nām-nā, many very, very many, I, 5.

nān, a forest, III, 6.

nai (So. Kh. and Sh.), this; tī-nai, place this, now, I, 33; here, 222; phā-nāng-nai, on-account-of-this, in order that, I, 45, 52; mū-nai, time this, then, II, 9; today, 224; tām-nai, from this, then, thereon, II, 11; adv., here; now, I, 5, 54; III, 20; kū-nai, at now, now, I, 17; phū-nai, what now, when, I, 8, 15, 22; chū-chāng-nai, because, I, 20, 38, 53; therefore, I, 40, see chū; chāng-nai, now, I, 31; kā-shāng pī mū mūn nai, what year time past-time now, for how many years, I, 43.

nai, a particle signifying unexpectedness; pai-nai-shī, going unexpectedly, II, 12.

nām (Kh., Sh. and Siamese the same), water, 66; nām-lāng, a water-pot, II, 11.
nám (Kh. and Sh. the same), many, I, 5; II, 5; nám or nám nám is used to form
the superlative, 134, 137, see di.

nám, false (of an accusation), II, 1.
nân (Kh. and Sh. the same), pronoun, that: â-nân, that (subst.), II, 7; 240;
ân-nân khám, that word, II, 15; â-nân lun, that tree, 230; â-nân khám, the
price of that, 232; â-nân rún, that house, 283; pú nân, on account of that,
III, 13.

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

nào (Kh. and Sh. the same), to sit, III, 4, 14; 79; nang à, is
sitting, 230.

nàng (Kh. and Sh. the same), adv. of what sort?; III, 12, 22; like that, III, 1;
adv., as; pù-nâng-nai, on-account-of as this, in order that, I, 45.
nàng, a girl, II, 10; 131.
nông (Kh. and Sh. the same), man's younger brother (I, 4, 53; 49)
or sister; nông-mín, a younger brother, I, 37; 231; núng-núng (11, 9; 131)
or núng-núng (50), a younger sister; pù-nông, a younger brother (I, 3);
núng-shài, an adult younger sister, II, 15, 16, 225.

nông (Kh. and Sh. yàng; also written jìng, I, 14, see jìng), to be, continue,
168–170; Pres., nông, (the saddle) is (in the house), 226; used as a particle
to denote continuance, nong-ràp-dai-nông, take bind possess continue, keep,
retain (imperat.) (here wrongly written nàng), I, 20.
nou (Siamese and Lao the same), cold (II).
ngá (? Sh. ngān, castrated), in pe-ngá, a goat, 150; in Sh. pe-ngān is 'a he-goat'.
ngák (Kh. and Sh. the same), crooked (II).
ngau (Kh. and Sh. the same), light, brilliancy, III, 21.
ngi, in tâ-ngi, a deer, 153—155.
ngi, the younger, in luk-ngi, a younger child, I, 1, 5.
ngin (Sh. the same), to hear; ngin, he heard, I, 35.
ngün (Kh. and Sh. the same; Siamese ngûn), silver, 46.

nì, far, distant, I, 22; 224.
nik, in nik-chà, alas, 100.
niù (Kh. biu, Sh. niù), a finger; niù, on (his) finger, I, 25.

nó or nû (Kh. and Sh. nû), above, on; nô-rà, above the head, against, I, 19, 25;
tun-nû, on the tree, II, 18; nô lăng mûn, on his back, 227; nû dûi, on the
top of a hill, 229; nô mû-lûng, on a horse, 230.

nói (Sh. the same), small; ã-nân rûn nôi, that small house, 233.

ní, see nò.

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

nung (Kh. and Sh. the same), to put on (clothes); nung-tûng, put on (clothes, etc.)
(imperat.), I, 27 (bis), 23.

núng (Kh. and Sh. Siamese ñûng), a female, a woman, 52; used as a suffix or prefix
denoting sex of human beings; the corresponding masculine suffix is mûn
(Kh. and Sh. chài), or lûk; khû-nûng, a female servant, I, 16; núng-núng, I, 9; 231 or núng-núng, 'a sister; luk-núng, a daughter, 58, 110—118.

nyu-chu, an ant (II).
Tai Group.

o, added to jau, to make the suffix of the pluperfect, I, 9, 32, 49; II, 4; 193; added to the present participle in shi, makes a past participle, pai-shi, going; pai-shi-o, gone, 219.

o (cf. Sh. ǹ), sign of interrogation, I, 37.
oi, a particle signifying continuance; haui-oi-kiui-kiin, to give continually to eat and drink, to feed regularly, to pasture, I, 13. Cf., however, oi, to feed.
oi (Sh. the same), to feed, III, 6.

oi, sweet (II.).
pai (Sh. the same), a side; kau-pai, place-side, towards, II, 19.
pai, to graze; Pres. Def., pai-u, is grazing, 229; pai-lih, graze tend, a shepherd, 59.
paii (Sh. the same), to accompany; pai-kam, accompanied mutually, had sexual intercourse with, I, 7.
pai (Sh. and Siamese the same), to go, march, walk; Imperat. pai, 77, 238; Past. pai, II, 5; pai-kai, I, 5; II, 1, 6, 17; pai-kai, I, 11; pai . . . jau, I, 23; Participle, pai-nai-shi, going unexpectedly, II, 12; compounded with kai, to go, usually with the idea of haste; Fut., pai-kai-nai, will go, I, 18; Past, pai-kai-mai . . . jau, went and came, went to, I, 21; pai-ka-jau, went, II, 7; pai-kam, to run (II.).
pai (Kh. pi and Sh. pai, only used in prohibition), not; pai-mi, was not, III, 1, 2, 4, 14.
pak (Kh. Sh. and Siamese the same), a hundred, 13.
pak (Sh. the same), the mouth, 36.
pak (Kh. the same), to return, come back; pak-mai, came back, came home, I, 34.
pian (Kh. the same), to divide; Imperat., pian, I, 3; pian-kam, began to divide, I, 3.
pian, the meaning of this word is unknown. In Kh. phan lau means 'what sort'? Pian occurs in pian-kä (what-each), which is used as a relative pronoun; e.g., I, 14, (the husks) which (he gave to the swine); pian-kä luk-ko, the son who (wasted thy substance), I, 47; hu-me pian-kä, the cow which (I bought), II, 2. Other meanings of pian are 'flax', 'to divide', 'to turn round', 'to hold', 'bloodless'.

pang (Sh. the same), to be ruined; ták-pang, become ruined, I, 9; ták-lu ták-pang, spent, I, 8.
pec (Kh. Sh. and Siamese kpe), a goat; pec-ngä, a goat, I, 45 (Sh. pec-ngän, a he-goat); pec-ngä thük, a he-goat, 150; pec-ngä me, a she-goat, 151.
pec, see pik.
phä, (Kh. käng-phä, Sh. phä, a covering, a waist-cloth, a cloud), the sky, heaven, I, 19, 25; III, 1, 4: (Kh. phä, a cloth), a garment, I, 27 (bis); phä-kö (nom.), God, III, 10; phä, God, III, 7, 15, 18, 20.
phä (Kh. and Sh. the same), to divide; phä-khrung-käng, half, 232, see khrung.
phai (Kh. and Sh. the same, Siamese fai), fire, 65.
phäk, a feast, I, 38, 49.
phän, an order, III, 11; phän-khäm hau, to give order word, to command, to order, I, 12, 26; phän mai, thy order, I, 43.
phän (Kh. and Sh. the same), poor, poverty; phü phän, to float on poverty, to be poor, to be destitute, I, 10.
phän, sorrow; phän ják, in great sorrow, I, 42 (cf. connected with Sh. phän, to suffer horripilation).
phabet, to cut; as doublet in khā-phabet, cut out, to cut, see khā.
phabet, near; phlăng rūn, near the house, I, 34.
phe (Sh. phê to spread out), to pervade, III, 20.
phit (Sh. the same), to err, sin; Past, phit, sinned, I, 19, 24.
pfrā (Sh. phā, a flat stone), a rock; kūn pfrā phūk, a mass of white rock, Mount Mēru, III, 16.
pfrāi (Sh. phrai), to go, walk, 77; pfrāi-kā, went, II, 8; sāṅg pfrāi-jau-shī, if (it) had gone, II, 9; pfrāi, (used) to go, II, 4; pfrāi · · · jau-kōi, (1) have walked, 224.
pfrāi (Kh. and Sh. phai), interrog. pron., who?, 92; lik-kā phrai, whose boy?, 259; luk pfrāi, from whom?, 210; pfrāi-nī, what now?, when, I, 8, 15, 22; as an indef. pron., pfrāi nā-kip, a certain field, I, 12; pfrāi kun-phring, what multitude of persons, how many persons, I, 16; pfrāi bau, no one, I, 14; pfrāi pai mī, there was no one, III, 4; pfrāi pai, the same, III, 14.
pfrī (Sh. pī, Siamese pī), a ghost (II, 14); a devil (61); an inferior deity, III, 11.
pfrīng (Sh. the same), to be many; used as a suffix to form the plural as kūn pfrīng, persons, I, 16.
pfrīnu (Kh. and Sh. phum, Siamese phum), hair, 39.
pfrīng (Kh. and Sh. phōng, a bee), a honey-comb, III, 12, 22.
pū (Sh. and Siamese the same, in Kh. pū 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 mī; pū-ling, here used as a generic word with a numeral, a male, I, 30; kūn-pū, person male, a man, I, I, 11, 51; kūn dī pū, person good male, a good man, 119—122; pū-aī luk-mūn, male elder son, the elder son, I, 33.
pū (Kh. and Sh. the same), to float; pū-phūn jau, he floated on misery, became indigent, I, 10.
pūk (Kh. and Sh. the same), white, III, 16; ān pūk mō, the saddle of the white horse, 226.
pī (Kh. and Sh. the same), a year; luk-pī-āi, son year first-born, eldest son, I, 41, kā-shōng pī mī mūn mū, what year time past-time now, for how many years, I, 43; rō-pī-lūng, before year one, a year ago, II, 3; ship pī pī, eighteen years (old), II, 10.
pī (Kh. and Sh. the same, Siamese pī), an elder brother (I, 3, 4; 49) or sister; pī kāi, elder brother, I, 3; pī-nāng, elder sister, 50.
pī (Kh. the same), fat (II.).
pīk (Kh. pīng-hā), the ear, 38.
pīn (Kh. and Sh. the same), to be, exist, become, III, 11, 19, 20; pin, was, III, 1, 7, 15, 18; pīn-jau, it was (sunset), 11, 7; pīn-kōi, it happened, II, 9; used to form potential verbs; kōu-kō pīn hit-mūn, (that) I may be able to rejoice, III. (that) I become to rejoice, I, 46; kōu pīn-ū, I may be, 172; kōu pīn-po, I may strike, 194.
pí (pr. pêi) (Kh., Sh. and Siamese the same), eight, 8 ; ship pí, eighteen, II, 10.
pit (pr. pet) (Kh., Sh. and Siamese the same), a duck, 73.
plá (Sh. and Kh. pà, Siamese plà), a fish (II.).
plái, thus (H.).
plâng, clear; (wû-chăû-plâng), gladness mind clear, his mind (would) have been glad and clear, he (would) fain, I, 13.
po (Kh. and Sh. the same), to strike, beat, 81 ; Imperat., po, 175 ; po-shí, 236 ; Participle, po-shî, 177, 178 ; Pres. po, 179—184 ; Pres. Def., po-û, am striking, 191 ; Imperf., po-û-jau, was striking, 192 ; Past, po-jau, struck, 159—190 ; Perf., po-koì, have struck, 228 ; Plup., po-jau-o, had struck, 193 ; Fut., ti-po, shall strike, 195—200 ; Potential, pûn-po, can strike, 194 ; Past Conditional, ti-po-jau, should strike, 201 ; Passive same as Active, 202—204 ; po-tai, to kill (II.).
pô (Kh. po, Sh. pò, Siamese bo, pronounced phô), a father, 47 ; Nom. po kau, my father, 233 ; Voc., po ai, I, 2, 18, 24 ; Dat., ti po, 103 ; ti po kau, (will go) to my father, I, 18 ; Abl., tak po, 104 ; Gen., po, 102 ; po maû rûn, your father's house, 223 ; Pl., khâu po, 106. Frequently takes the pleonastic suffix mûn ; Nom., po-mûn mûn, his father, I, 23 ; maû po-mûn, thy father, I, 38 ; po-mûn-kû, I, 41 ; Dat., po-mûn, I, 2, 42 ; ti po-mûn, I, 22 ; Gen., kau po-mûn rûn, my father's house, I, 15.
pot (Sh. pot or pot), to exceed, be more; hence, conj., and, moreover, I, 1, 3, 4, 17, 19, 21, 24, 26, 27, 28, 232 ; again, I, 30, 54 ; III, 9, 18 ; po-tûn, and before, and, I, 25, 35, 51, 54; pot-lun-lûng, again after back, and moreover, I, 10.
pû (Kh. and Sh. the same), on account of; pû-mûn-nai, on-account-of, as this, in order that, I, 45 ; (it is right) that, I, 52 ; pû-nûn, on account of that, III, 13.
pun (Sh. the same), prep. beyond; pun-mûn, beyond a country, a foreign country, I, 6.
pûn, world; ti pûn, place of world, world, III, 8, 17.
rà, much (H.).
rà, in phû-ruû-tû-rà, q.v.
raî (Kh. hai), to lose; rai-dâi, lose possess, lose; rai-dai-jau, lost, I, 7 ; rai-dai, lost, I, 48; II, 2 ; rai-dai, was lost, I, 30 ; rai-dai-jau, was lost, I, 54.
ràk (Sh. hâk, Siamese râk), compassion, I, 23.
rûn, rûm, deserted, confused, chaos, nom. rûn-kû, III, 1 ; rûm, III, 13.
rûn (Kh. and Sh. hûn, Siamese rûn), hot (II.).
rán (Kh. and Sh. hûng), a tail, skeleton.
rán (Kh. and Sh. hûng), to call out, shout; rán, addressed, I, 41 ; rán-hài-kà, shouted out loudly, II, 13.
rán (Sh. hûn), to uphold, sustain, III, 16.
rán-gûn, to consult; probably from rán, to arrange (Sh. hûng), and gûn, mutually.
râp (Sh. hâp), to encircle, bind; aû-râp-dâi-nâng, take bind possess continue, take and keep (me), make (me a servant), I, 20; chi-râp-chûp-chûp-bài, jewel bind pure round place, a finger-ring, I, 23.
râu, in the air, unsupported, III, 12, 22.
rāu (Kh. and Sh. hāu, Siamese rāu), we, the plural of kān, I; Nom., rāu-ko, I, 52; rāu, 17; ours, rāu-māi, 19.

rē, what? (H.).

rīk (Sh. hīk, Siamese rīk), to say, call; rīk, (he) called, summoned, I, 35; rīk-mō, to call and come, to entreat; rān gāk-mō, addressed and entreated, I, 41.

rīk, a relation; kūn-rīk-tāi, relations and playmates, friends, I, 46.

rīng (Kh. and Sh. hīng, pr. hēng), a thousand, III, 8, 19.

rō (Kh. and Sh. hō, Siamese hū), the head, 40; nō rō, on the head, against; phā nō-rō, against heaven, I, 19, 25; prep., before; rō pū lūng, before year one, one year ago, II, 3.

rō, to know, III, 10, 11; thōm-khám-rō, ask word, know, enquired, I, 36.

rū (Kh. and Sh. hū), a boat (H.).

rūk (pronounced rük) (Kh., Sh. and Siamese hūk), numeral, six, 6.

rūn (Kh. and Sh. hūn, Siamese rūn), a house, 67; rūn, in the house, I, 15, 41; 223; rūn, into the house, I, 41; mān rūn, (in) his house, II, 2; khāw rūn, in the house, 230; khāw āmān rūn, in that house, 233; phāng rūn, near the house, I, 31; rūn ǎ, outside the house, I, 41; rūn, to the house, II, 4; ti mān rūn, to his house, II, 6.

rūng, ripe (H.).

shāi (Kh. and Sh. kāi), far, 89; kāi-shāi, how far, 222; shāi-nē, far distant, a long way, 224.

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

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

shāng or shāng-bā (Kh. and Sh. shāng or shāng-wā), conditional conjunction, if, II, 6 (shāng-bā), 8 (shāng); 97; with shāng in apodosis, I, 13 (shāng-bā); shāng-bā, as if, II, 13; kō-shāng, interrog. neuter pronoun, what?, I, 36; 93, 220; how many?, I, 43.

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

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

shāu (Kh. khāu, Sh. shāu, to enter; shāu-á-khāi, has entered, was in, I, 33. See khāu.

shāu (Kh. and Sh. shāu, Siamese yī-sāp), numeral, twenty, 11.

shāu-hīng (pronounced hēng) (Kh. the same), to use, make use of; bāi shāu-hīng, I used watching, I used to watch, II, 4. The separate parts of the compound are not explained.

shī (Kh. the same), a particle used as a suffix giving an indefinite participial force to the verb, usually, but not always, that of the present; tāi-shī, dying, I, 17; tāi-shī-jāu, was dying, I, 30; pāi-nāi-shī, going unexpectedly, II, 12; nūng-shī or ū-shī, being, 170; having been, 171; pō-shī, beating, 177; having beaten, 178; pāi-shī, going, 218; pāi-shī-o, gone (O is a particle of past time), 219; the indefinite force of the particle is well seen in phrat-jōu-ē (to see if the cow) had gone, II, 9; shī-ko, although, II, 12.
Tai Group.

shí, a particle optionally added to the imperative; hai-shí, put, 227; po-shí, beat, 236; khát-hai-shí, bind, 236; tet ném shí, draw water (ném), 237.

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

shîng (pronounced shêng), a ray of light, III, 21.

shîp (Kh. and Sh, the same, Siamese sip), numeral, ten, 10; hâ-ship, five tens, fifty, 12; ship-pit (pêt), eighteen, II, 10.

shó, a complaint, II, 1, 2.

shó, to wish; ján-shó, ask wish, (I) ask that, I, 2.

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

shuí (Kh. and Sh, shuí, Siamese suá), pronoun of the second person plural, you, ye;

23—25; 100, etc.; khying shuí, your property.

shuk (Kh. and Sh, the same), ripe (H.).

shuam (Kh. and Sh, the same), sour, acid (H.).

shun (Kh. and Sh, the same), the grounds round a house, a compound; khau shun, into the compound, II, 8, 10.

shung (Kh. and Sh, the same, Siamese sâng), high, lofty, 135; khâh shung luk, higher than, 136; khâh shung nám nám, highest, 137.

shung (Kh. and Sh, the same), to take away (H.).

shup (Kh. and Sh, the same), the mouth, 36; shup-mu, to be silent (H.).

tà, to feel; (kâ-kân-tà), began to feel fear, II, 18.

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

tâ, in phâ-râ-tâ-râ, q.v.

tai (Kh., Sh, and Siamese the same), to die, 33; tai-shí, dying (participle used as present tense), I, 17; tai-shí-jau, was dying, was dead, I, 30; tai-jau, died, I, 53; po-tai, to kill (H.).

tái, a playmate, a companion, I, 47.

tai (Kh, and Sh, the same), near, 57.

ták, to become; ták-iu tâk-pâng, become diminished become ruined, hence, spent, I, 8; ták-ip-ták, become famine misery, I, 9.

tâk, misery, I, 9, see preceding.

tâk, to consider, III, 10.

tâk, apparently a numeral suffix used with rupees; trâ-shâng-tâk, rupee two pieces, two rupees, 292.

tâm (Kh. and Sh, the same), low, not high (H.).

tâm (Sh, the same), a place; luk-tâm, from, see luk.

tâng (Kh. and Sh, the same), with, in company with, II, 11; with, by means of;

tâng khám, (beat) with a cudgel, 228; tâng shâi, (bind) with a rope, 236.

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

tâng (Kh. and Sh, the same), all, I, 5, 7, 8; II, 14; 134 (see dâ); tâng-tâi, all all, all, I, 4, 45, 51; tâng-kâ, all all, all, III, 4; tâng-kâ, III, 13, the same.

tâng (Kh. and Sh, the same), a road; tâng nî, road distant, at a distance on the road, I, 22.

tâng (cf. Sh, tâng, to water, to pour water on), a pot; nâm-tâng, a water-pot, II, 11.

tâng (Kh. and Sh, the same, Siamese thâng-noi), the belly, 42; thân tâng, to fill the belly, I, 14; khâng tâng, within the belly, I, 17.
teu, a bone (H.).
teu (Kh. and Sh. the same), down, not up, III, 2; 88; kā-teu ā-nān tum, under that tree, 230; teu-phā, bottom heaven, below and above, earth and heaven, III, 1.
tè (Sh. the same), set up, establish; be established, be; tè-jau, was, III, 3, 6, 8, 17.
thàm (Kh. and Sh. the same), to ask, enquire; thàm-khām-rō, ask word know, enquired, I, 36.
that (Kh. and Sh. the same), to be old; ki òau, how old?, 221.
thāk (Kh. and Sh. the same), a male animal; a masculine suffix used with irrational animals, 138, 140, 142, 144, 146, 148, 150, 153.
thām, to fill; shāng-bā mān-ho thām tāng, if he could have filled his belly, I, 14.
thām (Kh. and Sh. the same), a jungle, forest, III, 8.
that, very, I, 39.
thāng (Kh. and Sh. the same), to arrive; mā-thāng, came arrived, arrived, I, 34, 47; although the root thāng means ‘arrival’, it is never used without mā prefixed.
t̄i, to stand up (H.).
t̄i (Kh. and Northern Sh. the same, Siamese t̄i, Southern Sh. lāk), a place, situation, III, 8, 17; t̄i-nāi, place this, now, I, 33; a prefix used to form (1) the dative case, and (2) the future tense. Examples, (1) t̄i po kau, (will go) to my father, I, 18; t̄i po-mān, (went) to (his) father, I, 22; t̄i mān rān, to his house, II, 6; Cf. 103, 108, 112, 117, 121, 126; t̄i-nāi lāk-tám Kashmir, to here from Kashmir, 222; (2) t̄i... khām, will arise (cf. nā), I, 17; cf. 173, 195—200, 204. A past subjunctive is formed with t̄i-koi following the verb, as in ā-t̄i-koi, should be, 174, or by adding jau to the future, as in t̄i-po-jau, should strike, 201.
tim (Sh. the same), to fill, III, 3.
tiu (Kh. and Sh. the same, Siamese tā-tiu), a foot, 33; t̄i khau, on his foot, I, 29.
t̄it (pronounced tet), there, I, 9; II, 7, 9, 15.
t̄it (pronounced tet), in t̄it-nām, to draw water; imperative, t̄it-nām-shi, 237.
to (Sh. tō), now, present time; to-lāk, nevertheless, I, 44.
to, in kāng-to, q.v. In khām-to, q.v.
trā (Kh. trā), a rupee; ā-trā, this rupee, 237; khaun trā, those rupees, 235; trā-sāng-tāk, two rupees, 232.
tū (Kh. and Sh. the same), a body; a generic prefix or suffix used with numerals when animals are counted, as in tū shāng-shāntān mā, body two-twenty pig, or mā shāng-shāntān tū, pig two-twenty body, twenty-two pigs.
tū, in tū-bā (Kh. tō-wā), but, I, 22, 47; II, 16; 96; also written tū(pronounced tō)-bā, 96.
tū, in tū-dān (Kh. tō-dān), a boy, 120. Cf. Sh. tū pronounced tō, a body; dān is a diminutive particle.
tū, in tū-nāi, a deer, 138—155.
tuk (Kh. and Sh. the same), to fall; khām tuk-kā, evening fell, II, 11; bān-tuk, sun fall, evening, II, 7.
TAI GROUP.

tun (Kh. and Sh. the same, Siamese tōn), a tree; tun-nů, on the tree, II, 18; kā-laũ u-nān tun, under that tree, 230.
tān, in tān-lān in III, 9. Transliterated by Major Jenkins tau-lan, but the original is clearly tān-lān. Tān means 'after that,' 'afterwards,' so that tān-lān is a doublet meaning 'afterwards.'
tīng (Kh., Sh. and Siamese tān), to be awake (II).
ū, in iū, this, see īū.
ū, straight (II).
ū (Kh. the same, Sh. yā, Siamese ēyū; cf. jū), to stay, remain, be; conjugated, 150—174; ú, is, 220, 221, 222, 232; are, II, 2; shāng-bā kau ú-koi, as if I were (a ghost), II, 13; ú . . . jau, was, I, 22; Frequent as an auxiliary verbal particle indicating continuance, hence, present definite, hit-koi-ū, am doing service, have been doing service, I, 43; po-ū, am striking, 191, am being struck, 202; pā-ū, is grazing, 229; nāng-ū, is sitting, 230; imperf. po-ū-jau, was striking, 192; fut., ti-pō-ū, shall be beaten, 204; the perfect ú-koi frequently forms a continuous past, as in khaw-ū-koi, entered (and remained), I, 6; shai-ū-koi, entered (and remained), was in (the field), I, 33; mā-ū-koi, has come, I, 38; ran-ko hit-mān hit-khān u chaī koi, it is fitting that we should have been rejoicing in our hearts, I, 53; u-koi, has been (and is), II, 1.
ūr (pronounced uy), gladness, I, 13; see chaū.
uy, see uū.
yuk (pronounced yok) (Kh. and Sh. the same), to lift up, raise (H.).
KHĀMTĪ.

Khāmtī is spoken at the east end of the Lakhimpur District, between Mishmi and Singpho, on the south side of the Brahmaputra. It is also spoken by large numbers in the Khāmtī Long country, beyond our frontier.

A history of the Khāmtīs is given ante, p. 63, and a list of authorities regarding their language will be found on p. 77. Mr. Needham is of opinion that almost all the words used in Khāmtī are quite different from those in use among Dr. Cushing’s Shān. As explained on p. 66 ante, I am, with all deference to Mr. Needham’s superior authority, unable to agree to this somewhat sweeping statement. A glance at the Āhom vocabulary on pp. 120 and ff. will show how closely allied Shān (especially Northern Shān), Khāmtī, and Āhom 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 Āhom.

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 Āhom, 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 Āhom Alphabet. In the vowels it has not the letters ə and ɐ, the first of which, however, occurs in Shān. In the consonants, like Shān, it wants the letters y, gh, j, zh, d, dh, h, and bh. It has, however, the letters y and ə which are wanting in Āhom.

The Khāmtī letters as used in writing will be found under Āhom, ante, p. 81. The following is the Khāmtī Alphabet in the usual printing characters. It differs from the written letters in not having the black dot which is so characteristic of the latter. In another column I have given the Shān Alphabet for the sake of comparison.

VOWELS AND DIPHTHONGS.

<table>
<thead>
<tr>
<th>Khāmtī</th>
<th>Shān</th>
<th>Transliteration</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 əə</td>
<td>As in Khāmtī</td>
<td>a, ə</td>
<td>As in ‘America’, ‘father’.</td>
</tr>
<tr>
<td>2 əə</td>
<td>ə</td>
<td>ə</td>
<td>As in ‘father’.</td>
</tr>
</tbody>
</table>
### VOWELS AND DIPHTHONGS—continued.

<table>
<thead>
<tr>
<th>Khāmti</th>
<th>Sêh.</th>
<th>Transliteration</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>敝</td>
<td>i, e, i̯</td>
<td>As in 'pin', 'meat', 'piqué', and as the ey in 'they' respectively.</td>
</tr>
<tr>
<td>4</td>
<td>敝</td>
<td>.showToast</td>
<td>As in 'piqué'.</td>
</tr>
<tr>
<td>5</td>
<td>敝</td>
<td>u, e, ë</td>
<td>As the u in 'bull', the oo in 'loot', and the o in 'pope', respectively.</td>
</tr>
<tr>
<td>6</td>
<td>敝</td>
<td>ᴥ</td>
<td>As the oo in 'loot'.</td>
</tr>
<tr>
<td>7</td>
<td>敝</td>
<td>œ, ū</td>
<td>As the o in 'met', or the ey in 'they'.</td>
</tr>
<tr>
<td>8</td>
<td>敝</td>
<td>o, ë</td>
<td>As the o in 'often', and the o in 'pope', respectively. The former is the short sound of No. 15.</td>
</tr>
<tr>
<td>9</td>
<td>敝</td>
<td>ō</td>
<td>As in 'pope'.</td>
</tr>
<tr>
<td>10</td>
<td>敝</td>
<td>u̯</td>
<td>As in German, but both short and long.</td>
</tr>
<tr>
<td>11</td>
<td>敝</td>
<td>ə</td>
<td>As in 'shin'.</td>
</tr>
<tr>
<td>12</td>
<td>敝</td>
<td>ə̅</td>
<td>As the oo in 'how'.</td>
</tr>
<tr>
<td>13</td>
<td>敝</td>
<td>ə̅</td>
<td>A diphthong.</td>
</tr>
<tr>
<td>14</td>
<td>敝</td>
<td>iə, iu, oə</td>
<td>Diphthongs.</td>
</tr>
<tr>
<td>15</td>
<td>敝</td>
<td>ə</td>
<td>As the o in 'all'.</td>
</tr>
<tr>
<td>16</td>
<td>敝</td>
<td>ə̯</td>
<td>As in 'boil'.</td>
</tr>
</tbody>
</table>

### CONSONANTS.

<table>
<thead>
<tr>
<th>Khāmti</th>
<th>Sêh.</th>
<th>Transliteration</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>17</td>
<td>敝</td>
<td>ə̯</td>
<td>ka</td>
</tr>
<tr>
<td>18</td>
<td>敝</td>
<td>ə̯</td>
<td>kha</td>
</tr>
<tr>
<td>19</td>
<td>敝</td>
<td>ə̯</td>
<td>nga</td>
</tr>
<tr>
<td>20</td>
<td>敝</td>
<td>ə̯</td>
<td>cha</td>
</tr>
<tr>
<td>21</td>
<td>敝</td>
<td>ə̯</td>
<td>sha</td>
</tr>
<tr>
<td>22</td>
<td>敝</td>
<td>ə̯</td>
<td>ə̯, mə, yə</td>
</tr>
<tr>
<td>23</td>
<td>敝</td>
<td>ə̯</td>
<td>ta</td>
</tr>
</tbody>
</table>
As regards the **vowels**, the vowel $\infty a$ (No. 1) is considered by Native Tai scholars to be a consonant, as in Siamese and Shan. It is used, as in Ahom, merely as a fulcrum for carrying other vowels when initial. The vowel inherent in every consonant, to which no other vowel is supplied, is usually $a$, not $\ddot{a}$ as in Ahom. Hence, as $\infty$ is considered a consonant, it is inherent in it too, so that, just as $B$ stands for initial $i$, so $\infty$ stands for initial $a$.

It will be observed that the vowel $B$ (No. 3) has no less than four different pronunciations. The pronunciation is indicated in each case by the transliteration. Similarly $\eta$ 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 $S$. This $S$ 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 $\infty$. They can similarly be attached to any other consonant. The following are examples:—

$\alpha k\ddot{a}$, $B k\ddot{a}$, $S p\ddot{a}$, $q y\ddot{u}$, $q\ddot{p} h\ddot{u}$, $S m\ddot{e}$, $\alpha \ddot{o} p\ddot{o}$, $q\ddot{g} n\ddot{g}o$, $\alpha \ddot{o} t\ddot{h}u$, $B S t\ddot{h}u\ddot{n}$, $q^\prime p\ddot{a}t$, $S k\ddot{a}w$, $S m\ddot{a}w$, $B S h\ddot{e}h\ddot{o}$, $q\ddot{g} k\ddot{a}$, $q\ddot{g}^2 k\ddot{o}i$.

Every **consonant** has the letter $a$ inherent in it. When it is desired to pronounce a consonant (standing alone) without the inherent vowel, as, for instance, at the end of
a closed syllable, the mark " is placed over it. Thus " ka but a. The letter o ma (No. 28), however, when final does not take this mark. Instead of this it becomes ; a small circle, written above the preceding consonant; thus, o nam, water, for o ; o khom, language, for o. When the preceding vowel is o, this and the small-circle are written o. Thus, o tim.

When the last sign of a word is written twice, it means that the whole word is to be repeated. Thus o o lik lik, o nam nam, o kai kai.

Mr. Needham transliterates the letter oo sha (No. 21) by sa, but adds that it is pronounced like a Bengali w. I therefore transliterate it by sha, not sa.

The letter Cy ra (No. 22) is properly pronounced nya, like the Bengali as. It is sometimes pronounced like an ordinary na, as in Cy khua, pronounced khon, more.

Sometimes it has the force of a mere ya, as in Cy nu, pronounced nuy. In such cases I shall transliterate according to pronunciation, thus khon, not khua; nuy, not nu.

A final o is often written o ch. Thus ket, to do, is usually written o o kech.

This is an imitation of Burmese, in which a final ch is pronounced t.

The letters oo la (No. 31) and o ma (No. 25) are freely interchangeable.

As in Ahom oo ya (No. 29), o ra (No. 30), and o wa (No. 32), can be compounded with other consonants. Such compounds are rare in Khant, but they do occur. There are no compounds with la, as there are in Ahom.

oo ya, when compounded, takes the form y, thus o o o, myek, to carry on the shoulder. o ra, when compounded, takes the form r, as in o o tru, a rupee. o wa, when compounded, becomes the vowel o (No. 15). Thus o o o ma, a blossom. We have a double compound in words like o o o o akkyang, purport, a word borrowed from the Burmese oo o oo.

Tones.—In Shan there are ten tones. In Khant, according to Mr. Needham, there are at least three. Robinson in his grammar (while he only describes three) appears to recognise four tones, viz.—

(1) The rising tone. This is the natural pitch of the voice, with a slight rising inflection at the end, as ma, a dog. It is not indicated by any special mark, and corresponds to Dr. Cushing's first, or 'natural' tone in Shan.

(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 Shan) 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 Shan.

(3) The falling tone. This Robinson indicates by putting the consonant of the word into special type, as in ma, to come. It appears to correspond to Dr. Cushing's
fourth or 'high' tone in Shân. 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 mā, 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 jante de mieux.

For further information on the general subject of tones reference should be made to pp. 67 and ff. ante.

NOUNS.

Article.—The indefinite article is formed by adding ă-tāng, one, after the noun; as in çöq çiq kôn ă-tāng, a certain man. For the definite article, the pronoun nái, this, is often used. Thus ççā mū khān, pigs; çèq çèq mū nái khān, the pigs.

Gender.—Gender is unknown. In order to distinguish sex, either different words are used, such as çeq po, father; çëq mē, mother, or else differentiating words are added.

In the latter case, the male word is chai for human beings, thāk for inferior animals, and phā for birds. The female word is pā-yīng or shān for human beings, mē for inferior animals and birds. Thus,—

çöq çèq luk chai, son; çèq çèq luk shān, daughter.

çëq çiq çèq tō-ăn pā choi, a male child.

çèq çèq mē thāk, a horse.

çëq çiq nōk phū, a male bird; çèq çèq nōk mē, a hen bird.

Number.—The plural is indicated (when necessary) by prefixing or suffixing khān. When there is a pronoun or definite article it is suffixed to it. Thus,—

çöq çèq pet khān, ducks; çëq çèq pet nāi khān, the ducks; çèq çèq çèq ā-nān khān ngō, those (a-man) cows. In Ahom, khān 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 çèq mai.

Mai is also optionally used as a suffix of the dative and the locative.
The Genitive takes no prefix or suffix, but is placed after the governing word. Thus 

\[ \text{\textsetlanguage{zh} assumed characters} \]

häng, a tail; \textsetlanguage{zh} 肉, a fish; \textsetlanguage{zh} 約, a fish’s tail; \textsetlanguage{zh} 約, hand, \textsetlanguage{zh} 約, man, he, \textsetlanguage{zh} 約, 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;

- \text{\textsetlanguage{zh} assumed characters}
- \text{\textsetlanguage{zh} assumed characters}
- \text{\textsetlanguage{zh} assumed characters}
- \text{\textsetlanguage{zh} assumed characters}
- \text{\textsetlanguage{zh} assumed characters}
- \text{\textsetlanguage{zh} assumed characters}
- \text{\textsetlanguage{zh} assumed characters}

Adjectives. These do not change for gender. They follow the nouns they qualify.

Thus \textsetlanguage{zh} 約, a good (ni) man. Particles indicating number or case are appended to the last word.

The Comparative is formed by prefixing \textsetlanguage{zh} 約, more, to the adjective, and adding \textsetlanguage{zh} 約 or \textsetlanguage{zh} 約. Thus,

\[ \text{\textsetlanguage{zh} assumed characters} \]

i.e., that man (is) older than this man.

\[ \text{\textsetlanguage{zh} assumed characters} \]

i.e., a boat which is larger than that.

To form the Superlative we say ‘more than all’, as in \textsetlanguage{zh} 約, larger than all, largest. Sometimes \textsetlanguage{zh} is prefixed to \textsetlanguage{zh}, as \textsetlanguage{zh} 約, ti 約.

The Numerals are given in the list of words. All are pronounced with the rising tone except 約, one; \textsetlanguage{zh} 約, four; \textsetlanguage{zh} 約, five; \textsetlanguage{zh} 約, twenty. The following are not in the list of words: \textsetlanguage{zh} 約, a thousand; \textsetlanguage{zh} 約, ten thousand; \textsetlanguage{zh} 約, a hundred thousand.

The figures are,

\[ 1; 2; 3; 4; 5; 6; 7; 8; 9; 0. \]

\textsetlanguage{zh} 約, one, is usually written \textsetlanguage{zh}.

Generic words can be added to numerals, as in \textsetlanguage{zh}. Mr. Needham’s grammar gives twelve common ones. We may mention \textsetlanguage{zh} 約, used when counting human beings; \textsetlanguage{zh} 約, used when counting animals; and \textsetlanguage{zh} 約 (straightforward tone), used in counting things generally.

\[ ^{1} \text{I regret that I do not know the tones of \textsetlanguage{zh} or \textsetlanguage{zh}.} \]
KRÄMTI.

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,—

ći ći shăm khën, three nights.
ći cę cę kon shăm-kö, men three-persons, three men.
ći cę cę chăng tö-lang, elephant animal one, one elephant.
ći cę cę kön kip-lang, 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.       Plural.
ći khun, I.     cę hau, cę tū, or cę hā, we.
ći mai, thou    cę shū, ye, or you.
ći man, he, she, it    cę khau or cę cę mon khau, they.

In the first person, hau is the same as our 'we', tū excludes the person addressed, and hā is really a dual, and means 'we two', both of us. There are a number of compound pronouns. The following are given by Mr. Needham. I do not know the tones.

ći ći hāng khā, we two.
ći cę shāng khā, you two.
ći cę shāng khā or cę cę n'khā, they two (excluding the speaker and person addressed).

In the last word cę n'ā is the negative, and, as such, has the sound of the French word un. In such cases, I follow Mr. Needham in transliterating it by n'.

To give the idea of respect cę chau, master, is added to a pronoun. Thus mon chau, he (respectfully). I do not know what tone chau has in Krämti. In Shān it is chau. cę cę pā chau (tones unknown) gives the force of a reflexive pronoun. Thus, mai pā chau, you yourself.

The Demonstrative Pronouns are cę cę ā naí or cę cę an naí, this.
ći cę an or cę cę an men, that.

They are adjectives, and follow the nouns they qualify. The initial ā or an is often dropped. Noi, by itself, is often used as a definite article.

The Relative Pronoun is cę ści an, who or which. Thus, cę cę ści hū an chêm, the boat which sunk.

Interrogative pronouns are sometimes used as relatives.

The Interrogative Pronouns are cę phāu, who? cę cę kā shang, what? and cę cę ā lai, which.

There are several indefinite pronouns, such as cę cę phāu kai, or cę cę cę phāu ko, any one, some one, etc. I do not know the tones of kai and ko.
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 ɕɛ ś kin, eat.

Present, —kau ɕin, I eat.

Present Definite, —kau ɕin ʊ, I am eating.

Past, —kau ɕin kʊ, I ate. Sometimes mā is used, as in kau po mā, I struck. I do not know the tones of kʊ and mā.

Perfect, —kau ɕin kʊ yau, or kau ɕin yau, I have eaten.

Future, —kau ti ɕin, I shall eat.

Imperative, —kìn tɔ, eat.

Negative Imperative, —pi ɕìn tɔ, do not eat.

Permissive Imperative, —kìn hau tɔ, allow to eat, let (him) eat.

Infinitive, —kìn, to eat.

Infinitive of purpose, —liŋ kìn, in order to eat.

Participle, —kìn shi (tone not known), having eaten.

Adverbial Participle, —mā ɕın nei, 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 ɕɛ ś n’; and ɕų mā. ɕɛ ś n’, regarding the transliteration of which see p. 147, is used in direct negation, as in ɕɛ ś ɕɛ ś c-ɕų mā n’kʊ, she does not laugh. ɕų mā is used in conditional and interrogative sentences.

As already said, the prohibitive particle is ɕ pi.

Interrogative force is given by putting ɕɛ ś kʊ 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 Khâmti 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 Ahom. For further information regarding Khâmti, 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 Khâmti. 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.

TAI GROUP.

KHAMTI.

SPECIMEN I.

(F. J. Needham, Esq., 1896.)

(DISTRICT LAKHIMPUR.)
SIAMESE-CHINESE FAMILY.

TAI GROUP.

KHÂMÎ.

SPECIMEN 1.

TRANSCRIPTION AND TRANSLATION.

*Note.*—As every written vowel in Khâmî represents several sounds, and is also liable to modification before a final consonant, no attempt has been made to give a letter for letter transliteration, which would be of very little use. Instead, a phonetic transcription has been given, showing the actual pronunciation of each vowel. In this transcription o represents the sound of o in *often,* and a that of a in *all.* In the diplômorph oii, both vowels are heard.

(F. J. Needham, Esq., 1896.)

Mû-nan kôn kô-lûng¹ yâng lûk-châi shâng-kô. Naû lûk
Formerly man’s a were sons two. Amongst children

man shâng-kô nai² lûk-châi ân-nai pô man mai wâ-kâ, ‘kûng
his the-two aforesaid child (or son) younger-the father his to said, ‘(of)-goods

châ kau chât-khâlaû-â-ko pan-haû-tâ. Mû-nai man
share my whatever (there-be) divide-give. Then he

lûk-châi man mai khûng pan-haû-kâ. Lûk-châi ân man su khûng
son his to (his)-property distributed. Son younger his taking goods

5. nai mû-hûng-yang-shî mûng kai-lûng³ mai kâ-kâ. Mûng man
the not-long-having-tarried country a-far to went. Country that

mai man khûng tâng-mûng khâl-kin-mût-kâ.⁴ Mû khûng man
in he property all (his) wasted. After property his

tâng-mûng mût-kâ-nai mû-nai mûng man mai âû-khân long,³
all getting-rid-of then country that in famine (occurred) a-mighty.

Man-an-tû-kin-mû-yang-kâ.⁵ Mû-nai man kôn-lûng mai kâ
He-had-nothing-to-eat. Then he man-a to went

¹ Kô is a numeral particle used for human beings.
² Nai is a demonstrative pronoun used here for emphasis and recognition.
³ Kûng or lûng is an adverb meaning very, exceedingly; so that kai-lûng = very far.
⁴ Khâl = lose, khî = eat, mût = finish.
⁵ Man an lû-kin mû yang-kâ, his what to-eat not was.
10 என்று என் நீளம் குறுக்கும் என்று கூறின்று அழைக்கப் பட்டான் என்று போன்று கூறின்றார். அவ்விருக்கிறது குறிப்பிட்டான் என்று அறியச்செய்தான். அவ்விரு குறிப்பிட்டான் என்று கூறின்றான் என்று அறியச்செய்தேன். என்று கூறின்றான் என்று அறியச்செய்தேன். என்று கூறின்றான் என்று அறியச்செய்தேன்.

15. என்று செய்தேன் என்று செய்தேன் என்று செய்தேன். என்று செய்தேன் என்று செய்தேன். என்று செய்தேன் என்று செய்தேன். என்று செய்தேன் என்று செய்தேன். என்று செய்தேன் என்று செய்தேன். என்று செய்தேன் என்று செய்தேன். என்று செய்தேன் என்று செய்தேன். என்று செய்தேன் என்று செய்தேன்.
khāmti.

pāng-phō-kā kön-an man-mai tōng-na mai poi-kā haû-leng
(and)-joined-(himself) (and)-man-the him fields into sent to-tend

10. mū. Man-mai khung-kin phā-ko mā-hān. Shang nai kā-cham ham
pigs. Him-to eatables any-one not-gave. If obtained (he)-could-have husks
mū-ko
of-the-pigs-also

man tī kin. Mū man chaû-kum mā-nai man wā,
he would-have eaten. When he his-senses recovered he said,

'hūn pō kau mai khā-nai ko khau mū-kin pō-lū
'house father's my in slaves-the even food to-eat have-enough
khūn-nang-kau pūn-mai ko haû. Kau-cham mā-nai-kin-shī
and others-to even to-give. I not-getting-food
nang-tī-tai.
(um)-like-to-die.

Kau pō kau mai kā-shī wā kāt, "pō-ū, kau Chauphrā-mai"
I father my to going say will, "father, I God

15. tai-khāng maū-mai phīt-yau, khūn-nang-kau lūk-chai nī maū
against (and)-yourself have-sinned, and son good your

nai-shī mā-thōk-wā; kau-mai khā nā-kan-shī au-wai-tā, "
to-be 1-(um)-not-fit; me (of-your)-slaves as take."

Mū-nai man tai-khāng pō man mai mā-kā. Pō man man-mai
Then he near father his to went. Father his him
lūk ti-kai-pūn han-kā han-kā, khūn-nang-kau len-
from afar saw pitied-(him), and

kā-shī khō man mai wām-shī chūp-kem-kā. Mū-nai lūk-chai
running neck his upon (and)-falling kissed-(him). Then son

20. man wā, "pō-ū, kau Chauphrā-mai khūn-nang-kau kā-nā" maū-mai phīt
his said, "father, I God and against yourself sinned

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1. Haû is an auxiliary causative imperative, haû-leng, to tend.
2. Man-mai khung-kin phā-ko mā-hān means, literally, any one even gave to him not things to eat.
3. Mā-nai-shī = not getting; mā = not; mai-sāi = getting; shī is the past participle suffix.
4. Māi is simply the accusative case suffix.
5. Tai-khāng means, literally, 'near, adjacent to.'
6. Kī-nā = 'before,' in the presence of.' The mai after Chauphrā and maū is the accusative case suffix.
25. The Tai Group.

None of the Tai peoples are related to one another.

In the northern Tai subgroup, only a few languages are related to one another.

The southern Tai subgroup is the most diverse, with many languages spoken in a small area.

30. The Tai languages are characterized by a lack of common vocabulary and grammar.

However, there are some similarities in the phonology and syntax of the languages.

The Tai Group is divided into two main subgroups: the northern and southern Tai.

The northern Tai subgroup includes languages such as Tai Lue, Tai Dam, and Tai Kho.

The southern Tai subgroup includes languages such as Tai Oi, Tai Dam, and Tai Lue.

Tai languages are spoken in a large area of south-east Asia, including Thailand, Laos, Myanmar, and Vietnam.
KRÁMTÍ.

155

het-kā. Kau-mai lākh-ehai ni-nai-shi n’thōk-wā. To-nai-ū-ko pō have. I-(am) son good-to-be unfit. But father

man khā-man-klau-maiā ākhāng haū-kā,
his his-slaves (thus) order gave,

‘lūk kau-mai au-mū-shi phā au-kheñ-nī au-nung-tā;
‘son my-lo having-brought robe which-most-good put-(it)-on(him);

mū-man mai lákēhp shūp-tā, khūn-nang-kau tin mai khept-tin finger-his upon a-ring put, and (his)feet upon shoes

25. shūp-hāu-tā; khūn-nang-kau tā chām-kan-shiā kin-kāt. Lūk kau place; and us being-merry-together iet-eat. Son my

lai-pū-nai

mang-ti-tai, ngai khūn-nang-kau pāk-mā; hai-kā, khūn-nang-kau nai-mā.’ (was)like-to-die, now and (he)returned-has; (he)-lost-was, and got-was.’

Khūn-nang-kau pō n’khaā lūk chām-kan-kā.’ And father and son made-merry-together.

Mū-nai lūk-ehai lōng man ū tūng-nā-mai. Man
At-that-time son the-elder he was in-the-field. He

hūn mai mū-nā. Mū ti-thūng hūn-mai kā-nai khūn-nang-kau the-house to returned. (And)when nearing the-house dancing and

30. sheng-kāng-shong-sham nai-hin-shi, mū-nai man khā-hūn-man-
music (he)-hearing, then he servant-of-house-his-
kō-lūng-mai hāng-shi thām-kā, ‘hūn hau mai pen-hū?’ Mū-nai khā-nai a calling asked, ‘house our at matter-what?’ Then slave-the


1 Phā-bot = make sin.
2 Khā-kheñ-mai = slaves; khān is the plural suffix; mūi accusative case suffix.
3 Shāp only means to put on certain things.
4 Thā = us (excluding the person addressed), and belongs to kin-kāt = let eat, tā-kin-kāt = let us eat.
5 Kān is a reciprocal particle; kān-kō-shi = making merry together.
6 N’kāh is a pronoun meaning both, and is used in speaking of two persons.
7 Chān-kā = made merry, kān (reciprocal particle) = together.
8 ‘ is the subjunctive verb meaning here ‘was.’ In Khānti bare roots of verbs are often used to express past action.
9 Khā-lūng-mai belongs to kāhā, khā-ē-lūng-mai = a slave, mūi is simply the accusative case suffix.
Therefore father his coming (and)-persuading him called.

Luk-chai long man po man mai wa-ka, 'po-ü, maa khoo-cha-ü-ta
The-son elder his father his is said, 'father, you consider

kau ki-pi-ki1 maa-mai het-aa-mu haau-nai, khoo-nang-kau maa-laü-ko
I how-many-years you-to work (am-I)-giving, and ever

kau khoo-maa tham; to-nai-ü-ko maa kau-mai po-yaa-an a-lung
1-have (to)-command-your listened; yet you me-to goal-child a

nai-ko tang tai-ko hom kin poe-ta-nai-shi maa-hau. To-wa ngai
even with friends together to-eat (and)-make-merry never-gave. Yet now

40. Luk-chai an maa khung tang-mung khai-kin-mot-shi thung-ma, lai-pu-nai-shi
son younger your property everything having-wasted returned, therefore

maa leng-poi. Maa-nai man mai po man wa-ka, 'luk kau-ü,
you feast-(him).' Then him to father his said, 'son my,

maa tang kau hom-ü; nai-shi khung kau ka-yang-nai3
you with me together-are; therefore property my whole

la-khang-maa. Nga-hau thok-cham kan khoo-nang-kau
(is)-yours. It-is-meet (that) (we-)make-merry together and

leng-poi, Lai-pu nang
feast. For younger-brother

maa tai-kü, khoo-nang-kau nip-ma; hai-ka, khoo-nang-kau nai-ma.
your died and is-alive-again; (he)-was-lost, and got-was.

1 Kaa-ma-kü = literally, did not go.
2 Kai is an interrogative particle expressing uncertainty.
3 Kaa-yang-naa = whole; la-khang-maa = your own; khung and la-khang are particles denoting ownership.
SIAMESE-CHINESE FAMILY.

TAI GROUP.

KHĀMTI.

SPECIMEN II.

(F. J. Needham, Esq., 1899.)

(District Lakhimpur.)
SIAMESE-CHINESE FAMILY.  

TAI GROUP.  

KHAMILY.

SPECIMEN II.  

TRANSCRIPTION¹ AND TRANSLATION.

(F. J. Needham, Esq., 1890.)

Trā án-nai phet.  Kau hūn man-mai  
Case this false.  I house his

kā-shang-ko lāk-kāt nai-shi mau-kā. An-chau  
anything steal to not-went. True

man án-nai. An-nā pi-lūng-pǔn lāk  
act this. Ago year-one-past from

Thōnirām² shū-shi au-mā ngō-me kau-nai  
Dhanirām buying brought cow my

5. hai-kā-nai. Ngō-me shang-wǎ kau kyō-kyā-shī  
missed. The-cow although I carefully

leng-ū-ko tō-nai-ko hūn kau-chau  
kept nevertheless house former

man-mai kāp-kāp kā-shi-ū. Nang-kau  
owner's often went. And

kau lai-wan kau man-mai kā pī-an.  
I several-times I her went fetched.

Thōnirām khām-wan lāu-ā-nai  
Dhanirām the-day referred-to

¹ See note preceding last specimen.
² There is no dā in Khāmī, so tā is used instead.
10. နောက်က လိုအပ် သေချင် သန်း စိုက်

ထူစီး ပြီး သေချင် သေချင်

မန္းပေး အနေ လိုအပ် သေချင် သန်း ပေး

15. သေချင် ကူး လိုအပ် သေချင် သန်း ပေး

သားများ လိုအပ် သေချင် သေချင်

မိသားစု အနေ လိုအပ် သေချင် သေချင်

20. သေချင် ကူး လိုအပ် သေချင် သေချင်
10. wan-nan ngō-mē kau-nai kā-ū kai
day-that cow my has-gone or

mau-kā hun man-mai kau kā
not-gone house his I went

pī-lem. Mū-nai kang-wan tōk-kā.
to-see. At-that-time sun fell.

Kau ān-nā-kan-lang kau kā ngō-mē
I as-usual I went the-cow

kau-nai yang-ū-kai nai-shî,
my wear-or-not thinking,

15. kan-nau shān man-mai kā. Ākhyik
through compound his went. At

nan-mai nāng-shau man chû
that-time sister her name

Mālōtī ship-pet pī pā-shau
Mālōtī eighteen years grown-up-girl

mū-mai nam-tau alūng au-shî
hand-in water-pot one bringing

shān-mai mà. Mū-nai nap-shing kā.
compound-to came. Then dark came.

20. Kau man-mai mà khaũ-chau-shî
I her not noticing
kau man-mai kā-shī-ū. Mā-nai man
I her-to went. Then she

kau-mai kitik kau-kā kau-mai,
me suddenly saw me,

khā-tau phū-shī man kō-shī
thought ghost she being-afraid

iu-kā. Thōniram tang-kān hūn
screamed. Dhanirāṃ men house

25. man khau' āk-mā-shī, kau tāi
of ... out-came, I to-the

pā-shau-mai mā an-nai-shī kau-mai
girl came saying me

mā shew-kā. Thōniram khang-nā
came seized. Dhanirāṃ before

polish-mai-kō khām pūn-nai lau-kā;
the-police story other-this told;

khē-tō kan-nang-mai khā-au-shau
but afterwards to-hide

30. tang-ai nāng-shau man-shī
shame sister his

ti-chē-yang-mai phet shī-wā,
to-court false said.
kau mū-lāk mak-māng man,
I came-to-steal mangoes his,

nang-kau Mālōti shang-ko kau-mai
and Mālatī at-first me

nū tōn-mai han-kā nai-shi-wā.
saw tree 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 Dhanirām a year ago. The cow though carefully kept by me used to visit her former owner's house very often, and I had to go and fetch her several times. On the day referred to by Dhanirām I went to his house to see if my cow had gone there. That was after sunset. I walked through his compound as usual to see whether my cow was straying there. It so happened that at that time his sister Mālatī, a grown-up girl of 18 years, came to the compound with a water-pot in her hand. It was then nearly dark. She saw me unexpectedly going towards her, though I myself had not noticed her. She got frightened and screamed as if she thought I was a ghost. The people of the house, including Dhanirām, came and seized me, saying that I had come there to visit the girl. That was the story Dhanirām told to the Police, but in the Court, in order to hide the shame of his sister, he gives out that I was stealing his mangoes and that Mālatī saw me first on the tree.
TAIRONG.

The Tairongs (or great Tais) who are also called Turung or Shāṁ (i.e. Shān) Turung, inhabit the west centre of the Sibsagar District of Assam. The circumstances under which they became enslaved to the Kachins, and learned to speak the language of their masters, have been described in the General Introduction to the group. About 150 of them are said to speak their own language, which, according to the specimen, is nearly the same as Khāmti. The following account of the principal points of difference between Tairong and Khāmti is based on the specimens and List of Words. As explained below, the specimens were obtained with difficulty, and are not very trustworthy.

Alphabet.—This is the same as Khāmti, though a few curious forms appear. We may note  for ra (in Aitonā, this is almost the sign for ha), and as usual a special form for the vocative particle  transliterated ṇ. The letter  is pronounced ya, as in Khāmti, not ja, as in Āhom and Norā. When compounded with another consonant ya is pronounced ı. Thus  kyang, in l. 5, is transliterated keng, and  kyp, in line 20, is transliterated kep.

As in Khāmti and Norā hit, to do, is always written  hich, or even  hach. The word for ‘with’ is written  nūy, corresponding to the  tūy of Norā.

The letter  o is over and over again added to another consonant without any apparent reason. Thus we have the word for ‘servant’ written both  khā (e.g. l. 11), and  khō (l. 19). Again in line 19, khō is written  khō. For other examples see the pronouns below. This is probably an idiosyncrasy of the writer.

The letter  is always transliterated ja, and never pha. Similarly  is always sa, and never sha. Whether these transliterations represent actual pronunciations, I cannot say.

The use of the vowels in the specimen is very capricious. Thus the word for ‘property’ is spelt khūng in l. 31, and khāng in l. 32. Similarly the word for ‘he’ is spelt man, muan, mān, and mōm as mentioned below. The word for ‘do’ is both hich (hit) and bāch (hat).

Tones.—I regret that I can give no information on this subject.

Nouns.—Number.—The plural is formed by suffixing khan, or nouns of multitude may be prefixed. Thus  me-mā, bitches, literally a collection of bitches;  khan, they, literally a collection of them.

Case.—Hāng and ś are both used as prefixes for the Dative. Hāng is also used for the Accusative, as in hāng man . . . śuk-tā, bind . . . him. Kā-ś is used for the Ablative, as in Shān. Thus  kā-ś man, take from him. Łāh is also common, and in No. 118 of the List of Words we have  for this case. O is sometimes prefixed to luk (cf. Nos. 104, 113, 122), as ū is prefixed in Aitonā.

The suffix  appears to be used with the nominative, as in Nos. 212, 214, and 215 of the List. This suffix is regular in Āhom and Aitonā. When it appears in the specimen it seems to have the meaning of ‘also,’ as in Khāmti.
The word ㎏ may apparently be prefixed to the Genitive and Dative, see Nos. 117, 125, and 126 in the List of Words. We may note that ㎏ or ㎏ suffixed seems to form an oblique case in Aitonia.

**Adjectives** call for no special remarks. The method of forming comparison is not clear from the specimens. We may note however the two following examples in the List of Words; ｎ- santa, higher (No. 136), and ｎ-qi-tha ㎎-thai santa, his brother is taller than his sister.

**Pronouns.**—These are only remarkable for the eccentric spellings of the pronoun of the third person. Beside ｍan, we have ㎎-man (lines 1, 3, 19, 20); ㎎-man (6, 9, 11, 25, 26), ㎎-man (7) and ㎎-man (No. 29, of List). The reflexive pronoun is 圮-cha-tha.

**Verbs.**—In the list of words (Nos. 179 and 181) 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 ㎏ which is usually added to the third person (but also to the first) is evidently an assertive suffix like the Shan ㎞. The only suffix about which I am in doubt is ㎞, 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 Khâmti. ㎞ or ㎞. In the List of Words ㎞ is also sometimes added without altering the meaning.

The Future prefix is ㎞, as in Khâmti. The suffix of the Imperative is ㎞ and also (in the List) ㎞ (Nos. 234, 236, 237, 238).

The Participial suffix is ㎞ as in Khâmti.

There are several forms of the Negative. The Khâmti ㎞, pronounced ㎞, appears in line 3, in ㎞ (probably a mistake for ㎞) ㎞-ra, not many... ㎞ (l. 10) and ㎞ (l. 28) also occur. In lines 14 and 18 ㎞-rin is translated 'am not.'

The Assertive suffix ㎞ of Shan appears as ㎞. I have already referred to its use in the List of Words. In the specimen it occurs in line 10, ㎞ ha-㎞-yo, did not give. Similar appears to be the use of the suffix ㎞ (lines 16 and 17), also written ㎞-ra, 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.  

TAIRONG.  

(DISTRICT SIBSAGAR.)
SIAMESE-CHINESE FAMILY.

TAIRONG.

TRANSLITERATION AND TRANSLATION.

(DISTRICT SIBSAGAR.)

Kun fa-lung yang sang luk. Luk-mwàn koi-nai wà-ká, ‘pó-èi,
Mun one had two sons. Son-his younger said, ‘father O,
khung mau ok-chá khá-laú ti-fát-kwó hâng-kau baù-má.’ Ti-nan
goods your property how-much portion to-me give.’ On-that
pó-mwàn khung-pâ-chan khung-nai hâng-khau meng-hâù-yân. Mù n’-pai
father-his property-of-himself goods-the to-them divided. Time not-many
hung-nai days-after
khun-kau luk-chai án-nai khung-pâ-chau tâng-lung hám-si
and son younger-the goods-his-own all having-collected
5. kâ mungi-kai, hit-keng-yok-sí tâng-lung au-sum-kâ-yau. Ok-chá
went a-country-far, with-riots-living all wasted. Property
mùn tâng-lung mut-sí mungi nan fân-üp-yau. Ti-nan
his all having-spent country that famine-occurred. From-that
man-ko tuk-san-yau. Thât-nan mwun-ko ti-mungi-nan
he-also began-to-be-in-want. For-that he of-country-that
ti-chau-hûn-lâng kâ-sau-nûy. Haû-ling mù kun-hûn nan
to-owner-of-house-one went-joined-with. To-tend mine person-of-house that
ti-nâ pâ-chau to-fields own
hâng-man poi-hâù-yau. Ti-nan mùn ti-kin-châk mù
him sent. On-that he with-food-huskgs of-mine
hit-pyo-chi
fai(?) make-pleasure-how-many)

2
10. როგორ ერთოვთ მარია არქანგელმოსა იშირებულა იმოქმედება ქერქი ამერიკიაში თბოძები აქვთ არქანგელმოსა იშირება.

15. მიუთითებს რელიგიის აღეპთის წინა უკან. თანხა არქანგელმოსა იშირება.

ვეღარ იცავეთ თუ არ იცავეთ არქანგელმოსა იშირება.
    fill belly did his-own-also; to-him any-one not-gave-really.

Tû-khâ-sang-rê-nwô mûn wâ-kâ, 'Pô-kau khâ-kin-ngûn khâ-laû-lung
    After-great-suffering he said, 'Father-my servants-eating-rupees how-many
    yang nai-kin,
    have bread

    enough-being-also to-spare(?), and I belly-fire-being die. I having-arisen

    kâ-tî-pô-sî khâm nai tî-lau, "pô ëi, tang-fan chât-mû-nan
    having-gone-to-my-father word this will-say, "father O, (I) sinned against-heaven

    pin-sî mû-mau bàn-nai-hit ngâ-rai-yau; kâ-chû-tî-wâ luk-chai-nai tâ-pî(n)
    being to-you sight-doing sinned; name-to-be-called son-the will-am

15 kbû-sang mû-yang-hwô. Khû maû khâ-kin-ngûn nang-kan
    any-more worthy. Servant your servant-eating-rupees like

    hit-lâ.". Khûn-kau man luk-sî kâ-sû pô. Ü kai-nô
    make.". And he having-arisen came (to-his)father. Was far-really

    hân-sî pô-man
    having-seeu father-his

    1-nû-nô; len-pai-nwô; kêt-khwô-man-si chum-kem. Mû-nang-nan
    felt-pity-really; run-really; fallen-neck-his-having kissed.
    Then

    luk-chai-nai son-the

    wâ-kâ, 'pô ëi, lai-pû knum-nai mû-mau hân-nai-hit ngâ-rai-kâ;
    said, 'father O, on-account-of ill-luck to-you before sinned;

    lai-pû-nai tâ-pin luk-chai
    on-account-of-this not-am son

1 ngû-rai is literally 'hell.'
20. ა თქვენ იკითხება შესწავლამ თქვენამ უხერხალა
    არა თუ თქვენ შეიძლებათ არჩევანი საუკუნი
    მისმა მიერ ხანს წარმოადგენს. განახლდეს
    თავისი საქმიანობა მანქანრეჟი თუ თქვენ
    იშვიაკოდ თქვენ მას არ უცხოებით ან არ უცხოებით

25. თავიანთი შეთანხმებით მთელი მუხლი არ არჩევთ უარი
    იგი საცხოვრებლად მიყოფა უმცროსი დრო
    ხმაჰ თქვენი შეთანხმებით და არ არჩევთ უარი
    ამჟღავნი შეთანხმები თქვენთვის ერთმანეთს თან გადაჰყოფს.

ეს ქსოვილი შექმნათ ბრიტანული მიმართ საქართველოში და გადაჰყოფს ქართულ ენაზე.
khwô-sang hwo.' Khun-kau pô-nai hâng-khwâ-mwân-khau lau-kâ-lô, any more worthy? And father-the to-serenade his said,

'mê-si-khpués.

'best-robe

20. -ni au-si, hâng-mwân au-nung-haü-twâ; tî-mû lak-cháp, tî-tin khop-
having-brought, to-him put-on; on-finger ring, on-feet shoes

-tîn haü-tâ; khun-kau hau kin-si, hit-pyö-kât. Lai-sang luk kau give; and we having-eaten, be-merry. Because son my

an-pin-tai-si, nip-mû sî-u; hai-si, nai-kâ.' Ti-nan khau although-having-died, is-alive again; having-been-lost, was-found.' Then they

tât hit-pyö-kât-nai. began-to-rejoice.

Mû-nang-nan luk-chai lung man hit-û-mû-nû-sî-û ka-lâng man mâ thûng Time-at-that son great his having-left-his-field afterwards he came near

nâ-hûn-
to-the-

-kâ-nai; ma-nai-ngin-kâ sing-kâng-sing-yam kâ-kî-sî-fang. Mû-nang-nan man -house; he-heard music dancing. Then he

hâng-kâ khû-lûng-si, called servant-one,

25. thâm-kâ-lô, 'khâm nai lai-pû-sang'? Ti-nan khû-mûn-khau lau-kâ, nûng asked, 'words these on-account-of-what'? Then his-servants said, 'brother

mû pûk-mû-kâ, khûn-
your back-come-did, and

-kau pû-mû hân-kâ khem-sä-sî-mû-nai hit-kâ poi-lung yau.' Ti-nan father-your saw (him)safe-and sound make feast-great did.' Then

mûn hit-chû-si-lê mau-khau-
he being-angry would-

-naû-hûn-yau. Lai-pû-nai pû-man âk-nâk-sî hâng luk-chai-nai -not-enter-the-house. Therefore father-his having-come-out to son-the

ân-yûn-kâ-yau. Ti-nan entreated. Then
176 TAI GROUP.

30. რაჟი ათავისუფლებული წინააღმდეგ არის?

რჩება, რომ ადამიანი არ შეიძლება გადატანო რამაც გარკვეული თანამგზავრის თხოვნებით.

ასეთი ფრთხილებით არ შეიძლება გადატანო რამაც გარკვეული თანამგზავრის თხოვნებით.
Man hāng po-nai thing-kā-wā-kā, 'nū-tā, kau-khā-pi-lāng-kū-kyā
he to father-the answered-said, 'lo, I-how-many-years
lung-lā-stū, mū-laï-stī ko (for kau) khām-māu-chau mau-khāt-
serve, ever I order-thy not-disobeyed,

-mau-khan-yau, lai-khūn-kau tang tai-kō-khau hit-pyō-kāt nai-st-ko ping-ō
nevertheless with friends to-be-merry even goat.
ān-ān-lāng mū-
young-one-a (you)did-not-

-give. But he coming-even-on made-a-feast, who with
mā-chāng-kā
harlots

khāng man cham-kā-yau.' Mū-nang-nan man wā-kā, 'lûk-kau-ēi,
property his wasted.' At-that-time he said, 'son-my,

maū ā kā-chū ti-kau-nam, khūn-kān khūng-kau-yang-sang-sī-ko
you are ever with-me, and all-I-have-also
khūng-māu-nai-nam; khūn-kau nāng måū tai-sī,
yours; and brother your having-died,

nip-mā-nang-kan; hai-sī, nai-nang-kan-yau; lai-pū-nai hau
has-lived; having-been-lost, is-found; therefore us
hit-pyō-kan-mwān-kan nī-yau.'
rejoicing-being-merry was-good.'
NORA.

The Nora 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. 60 and ff. ante.

The Nora language is undoubtedly akin to Khâmti, 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 Khâmti, 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 Nora, consisting of a version of the Parable of the Prodigal Son and of some riddles. They present few difficulties to any one who has studied the preceding Khâmti 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 Khâmti.

In the first place Nora possesses the vowel /a/, which exists in Ahom, Aitonâ, and Shan, but not, apparently, in Khâmti. It is sometimes interchanged with /i/. Thus the word for 'servant' is written both /kha/ and /ka/.

The sign /i/ also appears as a sort of contraction. Thus /lii/ (pronounced lûi), with, is written /i/ /i/. In the first line of the specimen /nai/, get, is written /i/ /i/; why, I do not know, unless /i/ indicates a tone. In that case, I cannot say what tone it represents. In Khâmti /nai/ has the 'emphatic' tone. In Shan, the corresponding word, /lai/, has the 'straightforward' tone. It is possibly a sign indicating the repetition of the word. In Shan the corresponding sign, /a/, indicates the 'emphatic' tone.

As usual in these Tai languages, the vocative particle is written in a peculiar way. In Nora it is written /ei/, and is pronounced /ha/.

When not compounded with another consonant /i/ is pronounced like /ja/ (as in Ahom) and not as /ya/ (as in Khâmti). Thus the sign of the perfect tense is /jau/, not /gau/.

When compounded with another consonant, /i/ does not seem to be pronounced, but affects the sound of the following vowel. The only instances in the specimens are those in which the vowels following are /a/ or /e/. In the former /ka/ /ka/, /kape/, moment, is pronounced /kpe/. When /e/ follows, the translator has carefully transliterated /yi/ by /â/, representing, I suppose, the sound of /a/ in 'hat.' I have so transliterated it in the specimen. Thus the word for 'then' is written /ka/ /ka/, /khiy/, which is pronounced /gjet/ in Burmese, and hence /gjet/ in Nora.

The letter /i/ is sometimes /a/, but more usually /sa/.

The letter /e/ is, according to the transliteration, sometimes pronounced /sha/, and sometimes /sa/.
The word meaning 'to do' is written क्षिथि hich, as in Khânti. In Khânti it is pronounced hêt, and in Norâ hêt.

The letter ṝ is transliterated pha in Khânti and ḟu in Norâ. This apparently indicates a real difference of pronunciation, as in Khânti ph represents an aspirated p.

I may note that the very common word for 'to go' is kwa, as in Shân, and not kâ, as in Khânti.

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 khân-nâng-kau, and, is always written khâ-nâng-kau. Similarly when the imperative particle क़ि tâ is added to the root झिथि, pronounced hêt, we have झूँ hê-tâ for hêt-tâ.

In regard to Substantives, the suffix mai is regularly used to make a kind of oblique form when a noun is governed by a preposition. Thus hâng luk-khâ ma-khau mai, to the servants; ti Frâ-mai, to (i.e. against) God; khâng ma-ai-chau mai, before thee.

The Dative case is formed by prefixing झें hâng or क़ि kâ (as in Shân). Thus hâng luk-khâ ma-khau mai, to the servants; kâ kau, to me. Hâng is sometimes used for the accusative as in झूँ क़ि झें po-tâ hâng man, beat him. The dative is also formed by prefixing ti as in Khânti.

The Genitive usually, as in Khânti, simply follows the governing noun, without any suffix or prefix. Sometimes, however, the relative pronoun an is idiomatically prefixed. Thus an pō kho, the slave of the father, literally, ‘who of the father (is)’ the slave’. Sometimes mai is suffixed, as in an pō kau-mai kho, the slaves of my father, lit. ‘who of father of me (are)’ the slaves’.

The Ablative has the usual forms. We have also luk-ti in phrases like luk-ti ma, from him; luk-ti nam-mô, from the well. Compare Shân khâ-ti. Ti—ma is also common, as in ti luk-chau kau mai, from daughters.

To form the Plural, ma-khau is used as well as kau. Thus we have hâng luk-khâ na-khau mai, to the servants.

In the case of Adjectives, the participial suffix se (Khânti shâ) is frequently added. Thus tâng-tung-se, all; kai-se, far.

As regards Pronouns, the respectful suffix chau occurs constantly in the specimens. We have ma-ai-chau, you; maun-chau, he; khau-chau, they. The use of the relative pronoun an is also very common. The demonstrative pronouns are written क़ि ग्ने a-nai and क़ि ग्ने a-non.

In Verbs, the past tense is frequently formed by kuâ-chau (literally has gone), instead of the Khânti kâ-yau used for the perfect. Compare the English idiom 'went and did such and such'. Sometimes (e.g. I. 7) we have kuâ-so-jau, sc, in this case being used as shi is used in Ahom.

For the future both the Khânti ti and the Shân tak are used. Thus, ti-kâ-wo, will say; tak naï-nai, will be given. To (for tak) is also used, as in क़ि ग्ने ti-kâ-su, (I, 10) will reach, come to (kâ-su, place-reach). So to-po, will strike.
An instance of the infinitive of purpose is *kā-paḥ* (I, 6), to feed, a pure dative. The participial suffix *sā* of Khāmti becomes *se* in Norā. Examples passim.

The negative is *me*, and also (I, 10) *mau*.

The assertive word *ἡσ* *ho* is often added to the end of a sentence as in Shān.

In I, 8, we have a quotation introduced by the word *se-ti*, just as is done in Shān.
SIAMESE-CHINESE FAMILY.

NORĀ.

(District Sibsagar.)

Tai Group.

Specimen I.
Specimen 1.

Transliteration and Translation.

Kön kō-lūng luk sāng-kō jāng. Luk pā-ān wā hāng pō,
Man person-one sons two had. Son male-younger said to father,
'pō hāi, a-muē(muy) māu kā kau tak mai-nai
'Father O, goods your to me will be-given
haū hāng kau.' Khāk-nan pō man a-muē pān-hāu-kā. Khāk-nan ú
give to me.' Then father his goods divided. Then was
kēp lūng lūk-chai án
moment one son younger
man au ngūn tān̄g-lung-se kwā mūng kai-se jau, khū(n)-nāng-kau
his collected rupees entirely go country far did, and
ū-thān-se hēch (for hēt) án jok
remained-there-having done what(is) riotous-living
se, ngūn tān̄g-lung au-shum-kwā-jau. Ngūn man tān̄g-lung kin-sing-se,
having, rupees all wasted. Rupees his all devoured-having,
mūng man īp lung kwā-jau. Country that famine great became.

Then he in-want-became. Then he go, associate
kōn (ān ī mūng nān)
man (who was of-country that)
kō-lūng mai jau. Khū(n)-nāng-kau man kōn a-nān-mai haū kā-pāu
a to did. And he man that (accusative) send to-feed
mū nā mai jau. Khāk-nan chā-
swine field in did. Then eaten
k mū ham-kāp-nāi man khāu-kin im tān̄g kwā-se-jau. Khāk-nan
(by)swine husks he wish-to-eat filling belly did. Then
phāū-ko ān-ki-
any-one what-to-eat
n mū(for mā) haū-kwā-jau. Khāk-nan man hō-chāu chūn-se lan-kā
not gave. Then he mind conscious-being said
wā-tī, 'ān pō kau mai khā
that, 'of father my of servants
ān-nāi lāk-khā-mai kō (for kā), lūm-se khāng-kin jāng, chū-khūn
receive hire(accusative) did, much things-to-eat have, but
kau-sāng1 tai tān̄g-mai. Kau luk-se
I-on-the-other-hand die (of)belly-fire (i.e. hunger). I arisen-having

1 sang, means "if," but is used with pronouns as an emphatic particle. So also in Khāmfī.
10. ta (for tak)-ki-sū pō, khū(n)-nāng-kau ti-kā-wā, “pō hai, kau will-come-to father, and will-say, “father O, I chām ti Frā-mai mau màt-se khang-nā mau-also to God-(oblique) not remembered-having before thee-chau-mai hēch (for hēt) a-prat/pron. ápāt)¹ kwā-jau. Lai-pū-nan hāu-pō-wā luk-(oblique) do sin did. Therefore to-be-called son mau-chau mā tan-jau mau-chau hēch (for hēt)-nāng. thy not worthy-was (that) thou make-shouldst.

Khā(for kha)-pa-kin lāk-khā pa-lūng nāng-kān kau-mai hē(t)-tā.”¹² Khāk-nan Servant-persons-eat hire male-one like me make.” Then man luk-se kā-sū pō mau kwā-jau; he arisen-having reach father his did;

khāk-nan pō man hān ōnū tī-kāi-lē; pō man hān hāng then father his saw when-he-was after; father his šuo to man i-nū-se, len-nū, him having-compassion, running.

pan khū, chup kem kwā-jau. ‘Pō hai, kau chām ti Frā-mai falling (on)-neck, kiss cheek did. ‘Father O, I also to God mau màt-se khang-nā mau-chau-mai hēch (for hēt) not remembered-having before thee do

15. a-pāt kwā-jau. Lai-pū-nan hāu-pō-wā luk mau-chau mā tan-jau.’

sin did. Therefore to-be-called son thy not worthy-was.”¹² Khāk-nan pō man Then father his

hāng luk-kha-na-khau-mai wā-kā, ’fā ān ni lūm tāng-lung to boy-servants-(oblite) said, ‘robe what good more-than all nāi antāk-se hāng man au-this brought-forth-having to him put-nung-tā; khū(n)-nāng-kau mā man mau lāk-chāp, khū(n)-nāng-kau -on; and hand his on ring, and tin-māi khāp-tīn au shup-tā, feet-on shoe taking put-on.

Nāk-se man hau kūn-jau-se hēch (for hēt)-pyū-tā; hēch(hēt)-sāng-lē luk Besides that we eaten-having do-merriment; for son kau ɑ-nāi tai-kā pā-my this died time

k lāng, khūn nip-mā; hai-kā, khūn nai-kā.’ Lai-pū-nan one(i.e. once), again lived; loui-was, again found-was.’ Therefore khau-chau hēch(hēt)-pyū-kwā-jau they do-merriment-did.

20. Khāk-nan luk-chāi lung man ū ti nā. Khāk-nan mā-se Then son great his was in field. Then come-having thung tai hūn, arrived (in-)vicinity of-house.

¹ a-prat is a word borrowed from Burmese, and is pronounced ʃ-prat or ʃ-pət as in Burmese.
TAI GROUP.

25.

30.

[Handwritten text in Burmese script]
khāk-nan man mā-nai-ngin song kā seng kāng so-ho, khāk-nan
then he heard noise of-dancing noise of-music having-Indeed, then
man hāng luk-
he call boy-

-khā pāy-lāng mai thām-kā, 'ā-nai-khau hēch(hēt)-sang hēch(hēt)?
-servant person-one to asked, 'these why do?'
Khāk-nan man wā-kā ti-man, wā-ka,
Then he said to-him, said,

'nhāng māi mā, khū(n)-nāṅg-kau pō māi nāi-tī; nhāng
younger-brother thy came, and father thy received; younger-brother
mā ā nī; lai-pū-nai pō man hēch(hēt)-poi-jau,' thy was well; therefore father his made-feast-his.'

Nai-ngin kham khāi-chā-se kā-nnāi-mai mā khaū-kā-se-jau.
Having-heard (these) words angry-being inside-to not wish-to-go-did.
Pū-nai pō man mū-li-thā-
Therefore father his come-to-there

25. n-so ū-khyā-kā-jau. Ti-thān man ti pō man
having entreated. To-there (thereon) he to father his
tān-tāp-se wā-kā, 'lem-nū,
answered-having said, 'lo,
khūt-khāi khūn-lāng hāng māi-chau kau lum (for lung)-(1)ā-se-ū.
from-before to-past to thee I serve.
A-mīng 'māi-chau mū-lāi-se-ko kau
Command thy ever-even I
mā jā. To-nāi-kō mū-lāi-se-ko māi-chau hāng kau
not did-away-with. Nevertheless ever-even thou to me
pe-jā ān tō-lāng-kō-ān
goa young-one animal-one-even
hāu mā-jāng. Sang māi-chau hāi-ū-chām, kau kop-tāng lūy
gave not. If thou given-hadst, I both with
tāi-ko-khāu-mai tak-nāi héch (for hēt)-pyā- friends-(oblique) would-have done-merriment-
ho; chū-khūn luk mā s-nai thūng-mā-lūy māi-chau
indeed; but son thy this arrivio-como-having thou
tāng-poi-kā. Man khang māi-chau feast-hast-made. He property thy

30. khāu-khāng ngūn khām tāng-lūng kīn-sīng-kwā-jau.' Khāk-nan
rice-property rupees gold all decoared.' Then
man-chau wā-kā ti man, man-chau wā-kā ti man,
he said to him,

'māi-chau a-tūng ā lūy kau, khū(n)-nāi-kau ān kau
thou ever art with me, and what mine
ka-sang-ka-sang jāng-ū ko
whatever (I-) possess also

2 n 2
„

„

„
ân mau-jau. Chăng-nai hau thuk hêch (for hêt) pyû,
what thine-is. Now we must do merriment,
khû(n)-nâng-kau hêt chaû nî, chaû châm nî ho; wâ-sâng-
and do mind good, mind glad good indeed; for
lê nãng mau ʂ-nâi tai-kâ pâk lûng, chăng-nai khû(n)-nâng-kau
younger-brother thy this died time one, now and
nip-mâ; hai-kâ, khû(n)-nâng-kau
lived; lost-was, and

nai-kâ-ho.'
found-was-Indeed.'
[No. 8.]
SIAMESE-CHINESE FAMILY. 

Tai Group.

Nora.

(District Sibsagar.)

Specimen II.

[Text in a foreign script is presented but not transcribed into a natural text representation.]
Specimen II.

TRANSLITERATION AND TRANSLATION.

SOME NORÄ RIDDLES

1. Ton man kā lam met.
   Tree its is-equal rod fishing.
   Nok pit nān kū khā.
   Bird Tuni sleeps every branch.
   Its tree is equal-to a fishing-rod, and the Tuni-bird sleeps on every branch
   Answer.—Ton-māk-khū, the Binjal-tree.

   Bamboo one split four pieces.
   Lām sī son lū sī sik.
   Encloses four compounds remains four pieces.
   One bamboo, split into four pieces, encloses four compounds, and still remains
   four pieces. Answer.—Mak-khū suk, a ripe Binjal.

   Three drains water does-not-run.
   Shām i mā-to lai.
   Three women do-not-weave flowers.
   Shām than mā-to mē.
   Three old-men do-not-cohabit (with-any)-wife.
   Water does not run through three drains. Three women do not weave flowers.
   Three old men do not cohabit with any wife. Answer.—
   Hāng-lāng, hāng-hok,
   Back (of a man), two grooves of a Tolthā,
   Tang-i-lam mai-i, pai sang.
   Leaves of a certain jungle plant, ikrā-fish, and chandā-fish.
   Kan-sau-shām hai.
   Three kilas.
AITONIA.

As stated in the General Introduction to the group, the Aitons came into Assam from Mung Mau in quite modern times. It is said that there are only some two hundred of them altogether, some of whom live in the south-west corner of the Sibsagar District, and the others in the Naga Hills.

Their language, as appears from the specimen, is almost pure Shān. In fact, it is the form of speech illustrated by Dr. Cushing’s Grammar of Shān, rather than that illustrated by Mr. Needham’s Grammar of Khāmti. The specimens which I have received from the local authorities of Sibsagar are evidently carefully prepared, and it has been easy to make out the meaning of the greater part of them. Only here and there I have come across a phrase which baffled me, and this was most probably due to my own ignorance, rather than to any incorrectness of the text.

The specimens consist of the Parable of the Prodigal Son and of the fable of the boy who cried ‘wolf, wolf.’ In the translation I have marked with a query any passages which appeared doubtful to me.

The true character of Aitonía is recognised by the people of Assam, who also call it Shām Doán, i.e., ‘Shān speech.’ In Assamese, doán means ‘a foreign language,’ and Shān is the word which the Burmese mispronounce ‘Shān’.

Alphabet.—The alphabet used in the following specimens is almost entirely the Shān, and not the Khāmti, one.

Note, in the first place, that the vowel \( \overline{\varepsilon} \), which in the specimens is written, Shān-fashion, \( \varepsilon \), and which, for the sake of uniformity with the other Tai languages of Assam, I have transliterated throughout by \( a \), must, in Aitonía, be pronounced as in Shān, i.e., as if it was a light, \( ū \). Thus \( \varepsilon \varepsilon \) haít, give, should be pronounced \( hūt \), and so in every other case where the vowel occurs in the specimens.

As regards consonants, we have the Khāmti \( \infty kə \), instead of the Shān \( \varepsilon \), and the Khāmti \( \infty pə \), instead of the Shān \( \varepsilon \). In every other case, when the Shān form differs from the Khāmti one, the former is used. Thus we have the Shān \( \infty \) instead of the Khāmti \( \varepsilon \) for \( sə \), and the Shān \( \varepsilon \) instead of the Khāmti \( \varepsilon \) for \( na \).

The consonant \( \varepsilon \varepsilon \varepsilon \) we is used more frequently in composition with other consonants (as we have seen to be the case in Tairong), than is usual in Khāmti. Thus \( kəw \) is written \( \varepsilon \varepsilon \varepsilon \) instead of \( \varepsilon \varepsilon \varepsilon \) or \( \varepsilon \varepsilon \varepsilon \). When \( \varepsilon \) is intended to represent the vowel \( ā \), it is compounded as in Khāmti and Shān. Thus \( \varepsilon \varepsilon \varepsilon \) kāng. When it retains its own sound of \( we \) in composition, as it often does in Shān, but never in Khāmti, it takes the form \( \varepsilon \). Thus \( \varepsilon \varepsilon \varepsilon \) kəw, go, the Aitonía and Shān word corresponding to the Khāmti \( \varepsilon \varepsilon \varepsilon \) kā.

We have noted in Khāmti, Tairong, and Norá how the word \( hət \) or \( hət \), to do, is always spelt \( həc \) or \( həc \), and, under the head of Khāmti, I have pointed out how this is due to the influence of Burmese, in which language a final \( ch \) is pronounced as \( t \). This
custom is carried still further in Aitonöl, the word chel, seven, is written ❙ cheerful, and pit, a duck, is written ❙ pick.

The letter ❙ or ��, which is common in Ahom, Nori, and Shân, but does not appear to be used in Khâmï or Taïrong, is also common in Aitonöl.

The letter ha is usually written ❙. The tail is often omitted, so that we only have ❙ (to be distinguished from ❙ la). This character, in a slightly altered form, viz. ❙, also appears in Taïrong but there represents the letter ro. This is a very interesting fact, for it will be remembered that the letter ro in Ahom regularly becomes ha in the modern Tai languages.

It may be added that neither in Khâmï nor in Shân does either the letter ro or the letter ha take this form. The forms they take in these languages, and in Burmese, are as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ra</td>
<td>❙</td>
<td>As in Khâmï</td>
<td>As in Khâmï</td>
</tr>
<tr>
<td>ha</td>
<td>❙</td>
<td>❙</td>
<td>❙</td>
</tr>
</tbody>
</table>

The Khâmï and Burmese signs for ha are the nearest forms.

**Tones.**—I can give no information on this subject. We may expect that the tones of Aitonöl are the same as those of Shân.

**Nouns.**—The plural is ordinarily formed by suffixing khon as usual. Sometimes khon-ya is used, as in pō khon-ya, fathers. Nai-khon (literally, these-they) is also used, as in mg-thāk nai-khon, horses, and many others in the list of words. Finally, we have fung-nai-khon in No. 116 of the list.

The Nominative sometimes takes the suffix ko, as in Ahom and Taïrong. Thus, sū-ko yāng, you are, and many others in the list.

The Accusative can take the dative preposition hōng, as in Taïrong; thus, hung-khā man thām-bāvī, he asked a servant.

The usual preposition of the dative is ❙ & hāng, as in Shân. We also have lai, as in lai kint ni nai-khon, to good men. Lai is also used for the ablative like many dative prepositions in the Tai languages.

The most usual prefix of the Ablative is luk, as in Khâmï, or ū-luk as in Taïrong. The Shân kā-ti does not occur in the specimens. Ti is, however, added to luk, as in ū-luk-ti nān au, take from him. In ū-luk-tā-nān or luk-tā-nān, afterwards, ta (also written to) is probably a corruption of ton, place, the final n being elided before the n of the following word. The phrase is, therefore, literally, from place that, from that place. Compare the formation of the future of verbs.

Lai (see Dative) and lāi-pā are also used for the ablative. See list Nos. 104, 113, 118, 122; 109, 127.

Finally, ti alone is used as in Shân; e.g., ti sū, 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, kán, and se or.sg, which seem to indicate any oblique case, much in the way that main is used in Khâmtî.

We have them for instance,—

**Dative,**—luk-sa齿轮 kán, to a daughter.

Luk-sa齿轮 haw-se, to daughters.

**Ablative,**—laò pô齿轮 kán, from a father.

Laò kün mē齿轮 khām kān, from a good man.

Laò-pō齿轮 kun mē齿轮 kha-ul-se, from those good men.

**Genitive,**—luk-sa齿轮 kān, of a daughter.

Kun mē齿轮 kān, of a good man.

Khâm man-se, his property.

Khâ māi-se, thy servant.

Kun mē齿轮 kha-ul-se, of good men.

Sā is prefixed to the Genitive and Dative in Tairog.

**Adjectives.**—Few remarks are necessary. The numeral lâng, one, can take the suffix an or a, and then has the force of the indefinite article, like sā-lâng in Khâmtî.

The Comparative degree appears to be formed by suffixing sī, equivalent to the Shân sī, to the adjective. Thus sī-sī齿轮 main, better (than) this. In such a case mē or mē (an intensive particle) is usually added to the verb, or is used by itself instead of a copula, sī being optionally omitted. Thus sī-sī齿轮 main ma-yâng, is better than this.

In hâng nāng-châi man hâng nāng-saun men song mē, literally, to brother of-him to sister of-him fall very, his brother is taller than his sister, both the nouns appear to be placed in the dative, unless hâng means ‘appearance, form’. The superlative is most simply formed by doubling the adjective, as in nē-mē, very good. The adverb khū (pronounced khen) is also used, as in khen mēi, very good.

**Pronouns.**—The pronouns call for no remarks. We should remember that māi, thou, is pronounced, as in Shân, mîl. The demonstrative pronouns are main, this, and main, that.

**Verbs.**—We may note that the usual sign of the past tense is kwā (cf. Shân kwa, to go), but occasionally we find the Khâmtî kâ and mā. Thus, thâm-kwā, asked; héi-kâ-yâ, they did; mā-mā, became alive.

The Future takes both 1, and also tâ, a contraction of the Shân tâk. Thus kau tā pin, I shall be; kau tâ pō, I shall strike; māi tā pō, thou wilt strike.

The participle suffix is sī.

There are several negative words. We may note pā, not, in kau luk māi齿轮 pā tān pin, I son of-thee not worthy am, I am not worthy to be thy son. With pō, we may compare the North Shân pōi, Khâmtî pōi, which, however, are only used with the Imperative. A more usual negative is mân (Ahom ban, Khâmtî māi, Shân mān), as in mān kha-ul-kâ, did not wish: mān hâ, did not give. The Khâmtî form, māi, appears in māi-mi, not good, bad.

The Shân Assertive suffix ho is common. Thus hō-hō, am, or was, indeed: pōi-ho, going-—indeed.
[No. 9.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

AITONIA.

(DISTRICT SIBSAGAR.)

SPECIMEN 1.
[No. 9.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

AITONIA.

(DISTRICT SIBSAGAR.)

SPECIMEN I.

Kun  ko-lung  luk  sang-kö  yang.

Man  person-one  sons  two-persons  had.

Luk-chai  án  lau  häng  pö-man,

Son-male  younger  said  to  father,

'pö,  khäng  maú  yăng-säng  weng-haú'.

'father,  property  thy  whatever  divide-give'.

Luk-tä-nän  yăng-säng  pän-haú-kä.

After-that  whatever (he had)  (ho)-dividing-gave.

Wai

5.  läng  au  khäng  man-se  kwä

back (i.e. afterwards)  taken  property  his  went

mungen  kai  hech (het)  hai  ngün  khäng  yä-yau.

(to)-country  far  did  wickedness  silver  property  wasted.

Mung  nan  yok  yäk-yau.

(In)-country  that  great  famine-arose.

Tok  kyū.

Pai-kwä  hun  lung  pai-püng  yau.

(He)-went  (to)-house  a  take-refuge(f)  did.
Haū-paū mū kāng nā chau hūn nān. Lai-pū (He)-caused-(him)-to-tend swine in field of-owner of-house that. Therefore

10. tok khyū. Sāk mū ko khāū kīn. fell (into)-poverty. Food-loungings of-pigs even (he)-wished to-cat.

Phaū-ko mau haū. Ú-luk-tā-nān
Anyone not gave. Afterwards

sāng-wē-kā-sāng, 'khā pō kau
'servants of-the-father of-me

nai kīn nām, kau mā
get food much, I come

kīn tāng-mai. Kau pō
(to-the-place(?)) of-belly-fire. I (to-)father

15. pai lan, "pō kau kau
 go say, "father of-me O, I

khān-fi khang-nū mū hech(het) òpat; (against-)God before thee did sin;

kau luk mū pā tān pin;
I son of-thee not worthy am;

hāng-kau me
20 นิจันต นิจ สิน อนันต

25 แม่ระดับ ลิศ นิจ อนันต

เฝ่ อนันต ด้วย แต่ อนันต

ขอว่า อนันต ร้อง อนันต
<table>
<thead>
<tr>
<th>ALTONIA.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>wá</td>
<td>kä-kin-chäng</td>
</tr>
<tr>
<td>call</td>
<td>servant-eating-hire</td>
</tr>
</tbody>
</table>

20. luk-se | pai-sú | pò | man. |
| arisen-having | (he)-went-reached | father | his. |

Ú | ti-kai | pò | hän-se | leña(len)-má, |
| (He)-was | at-distance | father | seen-having | ran, |

kát | luk-chái | man, | chwup |
| embraced | son-male | his, | kissed |

kyim(kem). | Yám | nän | lau-ká |
| cheek. | (At)-time | that | (he)-said |

pò | man, | pò | heí, | khäng-ná | khun-fi |
| (to)-father | his, | father | O, | before | God |

25. khäng-ná | mau | hech(het) | Öpät; | kau |
| before | thew | (I)-did | sin; | I |

häng | luk | mau | yang’; | Pò | man |
| (to-be)-called | son | not | am-(worthy)’; | Father | his |

lau | haú, | phā | ní-ní | hau-má-tá, |
| word | gave, | robe | good-good | give-come (i.e. bring), |

nang-hau-tá; | lük-cháp | haú-tá, | give, |
| put-(it)-on; | ring |   | 2p |
khep  
shoe  

tin  
foot  

sup-haú-tá;  
put-on;  

haú-kin,  
give-to-eat,  

30.  hech (hot)  pyó  hech (hot)  mun  tá;  luk  kau

do  happiness  do  rejoicing  (imperative suffix);  son  my

tai,  
nip-má;

died,  
became-alive;

hai,  
was-lost,  
was-found

má,'  
Het  pyó  het  mun  kā-yau.
came.'  
Do  happiness  do  rejoicing  (they)did.

Vām  nān  luk-chai  lung  man  u  kāng  nā.
(At)-time  that  child-male  great  of-him  was  in  field.

Kā-lāng  luk-chai  lung  man  má  thūng
Afterwards  child-male  great  of-him  came  approached

35.  tai  hūn,  nai  sing  syang  (song)
vicinity  of-house,  (he)-got  sound  of-music

sing  kāng.
sound  of-drum.

Hāng-khū  man  thūm-kwā,
Servant  he  asked,

khām  lāng  nai  khām  sīng?'  Khá  nāi
'things  like  'these  things  what?'  Servant  the

wā,  

'nam-chai
said,  younger-brother-male

mā,  
came,  
lai-pū-nai  therefore  2  n  2
pō  father
maū  of-thee
wā  said
mau-khām  not-sick
tāng  prepare

40. poi  feast
kā'  did'
Luk-chai  Lung  man
child-male  great  of-him
khaū-chā,  was-angry,

naū  to-enter
hūn  house
mau  not
khaū-kā,  wished,

Ū-luk-tā-nān  Afterwards
pō  father
man  his

mā,  came,
tāng-pūn  entreaty
au-mā.  brought.

Tā-nān  Therefore
khāi-haū,  (he) answered,
'pō,  father,
kau

45. luk  the-child
maū  of-thee
chā-rē (chrē)  insult
pai  not

yā,  break (i.e. do),
to-nai-ko  nevertheless
pē-yā  goat
àn  young-one

lāng-ko  man
one-even  not
haū.  (thou)-gavest.
Luk-chai  Son
lai-pū  but

ngūn  silver
khām  gold
tāng-long  all
mē-māk-yū-sai-mūng yū-kā, man mā-thūng, pō
(ou)-harlots wasted, he came-arrived, father

50. pai (for poi)-kā hau (for haū). Man lau, 'luk
feasted gave.' He said, 'child

kau, tung-pi-ko mau ā lai kau;
of-me, many-years-also thou art with me;

yāng-sāng-ko khāng mau tāng-lung. Nāng
whatever property thine all. Younger-brother

maū tai-kā, nip-mā; hai-kā,
thy died, became-alive; was-lost,

āk-mā; lai-pū-nai tāng poi kā'.
was-found; therefore (I)-prepare feast did'.
[No. 10.]

SIAMESE-CHINESE FAMILY.

AITONIA.

TAI GROUP.

(DISTRICT SIBSAGAR.)

SPECIMEN II.

Translation of the text into English:

No.

French

English

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

11.

12.
SIAMESE-CHINESE FAMILY.

TAI GROUP.

ATTONIA.

(DISTRICT SIBSAGAR.)

SPEOEIMEN II.

Luk
Boy
ân
young
kô-lüng
person-one
tai
near
mân (pronounced bûn)
village
ling
tended
wû.
cattle.

Luk
Boy
ân
young
nai
the
hech (het)
did
p và (for pyû)
rejoicing (i.e. in sport)

’sû,
‘tiger,
sû,
tiger,
mûn-yâ
made-noise

5. mûn-hûng
called
pau.
shouted.
Au
Brought
phâ
dao

au
brought
râk
spear
kun
people
tà
from
mân (bûn)
village
leût (len)
run

mû.
came.
Khuâ
They
mà-thûng
came-arrived
sû
tiger

mût
bûn.
not
saw.
Tûp
phâ
mû
khû.
Ti-pák
Clapping
palms
of-hands
(he)-laughed.
(They)-return
2 e
TAI GROUP.

10.  ท  ธา  ช  ง  ต  ท  ธา  ช  ง  ต

15.  พ  ฉ  ช  ง  ท  ธา  ช  ง  ต
hūn  yau.  Man  nang-nai  pān  lūng
  to-house  did.  He  like-this  time  one

sāng  pān  nu  ai.  Wān  lūng  tē-tē-tē
  two  times  brought  shame.  Day  one  really

sū  mā,  khau  mūk  wū.
tiger  came,  entered  the-herd  of-cattle.

Man  sīn (sin)-sang,  'Man  phet
  He  screamed.  'He  lies

kū  pān',  mau  mā.  Ti  nūn  sū
  many  times',  (they did)  not come.  On  that  the-tiger

kāp  wū,  ki-lai  tō,  tō  lūng
bit  cattle  several  animals,  animal  one

15.  au,  kwā  ti  thūn.
took,  went  to  forest.

Ū-luk-tā-nān  mūn(for man)  hū
Therefore  he (?)  knew

mūn (for man)  kun-phet,  phāū-ko  mau  wū-chū.
him (?)  person-who-lies,  anyone  not  believed.
PHÄKE OR PHĀKIAL.

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>Áhom (Sibsagar)</th>
<th>Khâmti (Lakhimpur)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>Lâng</td>
<td>Lâng</td>
</tr>
<tr>
<td>2. Two</td>
<td>Shâng</td>
<td>Shâng</td>
</tr>
<tr>
<td>3. Three</td>
<td>Shâm³</td>
<td>Shâm</td>
</tr>
<tr>
<td>4. Four</td>
<td>Shî</td>
<td>Shî</td>
</tr>
<tr>
<td>5. Fire</td>
<td>Hà</td>
<td>Hà</td>
</tr>
<tr>
<td>6. Six</td>
<td>Bûk (tek)</td>
<td>Hûk</td>
</tr>
<tr>
<td>7. Seven</td>
<td>Chît (chet)</td>
<td>Chêt</td>
</tr>
<tr>
<td>8. Eight</td>
<td>Pit (pet)</td>
<td>Pit</td>
</tr>
<tr>
<td>9. Nine</td>
<td>Kau</td>
<td>Kau</td>
</tr>
<tr>
<td>10. Ten</td>
<td>Ship</td>
<td>Ship</td>
</tr>
<tr>
<td>11. Twenty</td>
<td>Shâû</td>
<td>Shau</td>
</tr>
<tr>
<td>12. Fifty</td>
<td>Hà-ship</td>
<td>Hà-ship</td>
</tr>
<tr>
<td>13. Hundred</td>
<td>Pàk</td>
<td>Pàk lâng</td>
</tr>
<tr>
<td>14. I</td>
<td>Kâw, kau</td>
<td>Kau</td>
</tr>
<tr>
<td>15. Of me</td>
<td>Kau</td>
<td>Kau</td>
</tr>
<tr>
<td>16. Mine</td>
<td>Kau-mâi</td>
<td>Khâng kau (my property)</td>
</tr>
<tr>
<td>17. We</td>
<td>Râw, rau</td>
<td>Tû (excludes person addressed) or hau (includes person addressed), Tû or hau</td>
</tr>
<tr>
<td>18. Of us</td>
<td>Rau</td>
<td></td>
</tr>
<tr>
<td>19. Our</td>
<td>Rau-mâi</td>
<td>Khâng tû</td>
</tr>
<tr>
<td>20. Thou</td>
<td>Mâû, mau</td>
<td>Mâû</td>
</tr>
<tr>
<td>21. Of thee</td>
<td>Mâû</td>
<td>Mâû</td>
</tr>
<tr>
<td>22. Thine</td>
<td>Mâû-mâi</td>
<td>Khâng mû</td>
</tr>
<tr>
<td>23. You</td>
<td>Shû</td>
<td>Shû</td>
</tr>
<tr>
<td>24. Of you</td>
<td>Shû</td>
<td>Shû</td>
</tr>
<tr>
<td>25. Your</td>
<td>Shû-mâi, khâng shû (your property)</td>
<td>Khâng shû</td>
</tr>
<tr>
<td>26. Hê</td>
<td>Man</td>
<td>Man</td>
</tr>
<tr>
<td>27. Of him</td>
<td>Man</td>
<td>Man</td>
</tr>
</tbody>
</table>

In this list when the pronunciation differs from the spelling, the former is added in parenthesis. ³In this list a final ə is always written o in the original character.
<table>
<thead>
<tr>
<th>Taiwong (Sibangar)</th>
<th>Norä (Sibangar)</th>
<th>Altonä (Sibangar)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Läng</td>
<td>Läng</td>
<td>Läng.</td>
</tr>
<tr>
<td>Sâng</td>
<td>Sâng</td>
<td>Sâng.</td>
</tr>
<tr>
<td>Sâm</td>
<td>Shâm</td>
<td>Sâm.</td>
</tr>
<tr>
<td>St</td>
<td>St.</td>
<td>St.</td>
</tr>
<tr>
<td>Há</td>
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<td>Chiet (chet).</td>
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<td>Pit (òt)</td>
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<td>Man, man-chau.</td>
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<td>English</td>
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<td>22. His</td>
<td>Mān-dai, khāng mān</td>
<td>Khāng man</td>
</tr>
<tr>
<td>23. They</td>
<td>Khau</td>
<td>Man khaun or khaun</td>
</tr>
<tr>
<td>24. Of them</td>
<td>Khau</td>
<td>Khau</td>
</tr>
<tr>
<td>25. Their</td>
<td>Khāng-khau</td>
<td>Khāng khaun</td>
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<tr>
<td>26. Hand</td>
<td>Mū</td>
<td>Phā mū</td>
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<td>27. Foot</td>
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<td>Tin</td>
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<td>28. Nose</td>
<td>Dāng</td>
<td>Hū nang</td>
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<td>29. Eye</td>
<td>Tā</td>
<td>Tā</td>
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<td>30. Mouth</td>
<td>Shup or pāk</td>
<td>Sháp</td>
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<td>31. Tooth</td>
<td>Khū or khīn</td>
<td>Khō</td>
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<td>Pīk</td>
<td>Pīng hō</td>
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<td>33. Hair</td>
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<td>Lin</td>
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<td>36. Belly</td>
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<td>37. Back</td>
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<td>Lang</td>
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<td>38. Iron</td>
<td>Lēk</td>
<td>Lēk</td>
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<td>39. Gold</td>
<td>Khām</td>
<td>Khām</td>
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<td>40. Silver</td>
<td>Ngūn</td>
<td>Ngūn</td>
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<tr>
<td>41. Father</td>
<td>Po</td>
<td>Pō, chau</td>
</tr>
<tr>
<td>42. Mother</td>
<td>Mo</td>
<td>Mē</td>
</tr>
<tr>
<td>43. Brother</td>
<td>Ph (elder), nāng (younger).</td>
<td>Ph = elder, nāng = younger.</td>
</tr>
<tr>
<td>44. Sister</td>
<td>Nāng, with ph for older and nāng for younger.</td>
<td>Ph-sāhu = elder, nāng-sāhu = younger.</td>
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<td>45. Man</td>
<td>Kūn, when gender is emphasized phā (pha) is added.</td>
<td>Pā-climi</td>
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<td>46. Woman</td>
<td>Nāng or kūn-mī</td>
<td>Pa-ying</td>
</tr>
<tr>
<td>47. Wife</td>
<td>Mī</td>
<td>Mē</td>
</tr>
<tr>
<td>48. Child</td>
<td>Lik-khā</td>
<td>To án</td>
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<tr>
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<td>Nâng, nâng-chai, pâ-chai</td>
<td>Nâng-chai, pâ-chai</td>
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<td>Pâ-yîng</td>
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<td>Luk-yîng, luk-chai</td>
<td>Luk-chai, luk-pâ-yîng</td>
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<th>Áhun (Sibang).</th>
<th>Khâuti (Lakhumpur).</th>
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<tr>
<td>55. Son</td>
<td>Luk-măn</td>
<td>Luk-chai.</td>
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<td>56. Daughter</td>
<td>Luk-sâng</td>
<td>Luk-shan.</td>
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<td>57. Slave</td>
<td>Khâ</td>
<td>Khâ.</td>
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<td>58. Cultivator</td>
<td>Kûn-nâ-kin</td>
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<td>59. Shepherd</td>
<td>Pa-lik</td>
<td>Ditò.</td>
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<td>61. Devil</td>
<td>Phri</td>
<td>Phû, lit. spirit.</td>
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<td>63. Moon</td>
<td>Dûn</td>
<td>Nûn or lûn.</td>
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<tr>
<td>64. Star</td>
<td>Dau</td>
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<td>65. Fire</td>
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<td>Phai.</td>
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<td>66. Water</td>
<td>Nam</td>
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<td>67. Horse</td>
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<td>Hûn.</td>
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<td>68. Horse</td>
<td>Mâ (pronounced long)</td>
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<tr>
<td>69. Cow</td>
<td>Hû</td>
<td>Ngô.</td>
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<tr>
<td>70. Dog</td>
<td>Mâ (pronounced short)</td>
<td>Mâ.</td>
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<tr>
<td>71. Cat</td>
<td>Mûn, mûû</td>
<td>Mû-u.</td>
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<td>72. Cook</td>
<td>Kai</td>
<td>Käu-phu.</td>
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<td>73. Duck</td>
<td>Pit (pot)</td>
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<td>74. Ass</td>
<td>Mâ</td>
<td>.....</td>
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<td>75. Camel</td>
<td>Mût</td>
<td>.....</td>
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<td>76. Bird</td>
<td>Nûk (mûk)</td>
<td>Nûk.</td>
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<td>77. Go</td>
<td>Kà, pâi, or phrai</td>
<td>Kà.</td>
</tr>
<tr>
<td>78. Eat</td>
<td>Kin</td>
<td>Kin (also 'drink').</td>
</tr>
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<td>79. Sit</td>
<td>Nûnûn</td>
<td>Nûnûn.</td>
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<td>80. Come</td>
<td>Mûâ</td>
<td>Mûâ.</td>
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<td>81. Beat</td>
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<td>Po.</td>
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<td>Tai (Sibangar)</td>
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<td>82. Stand</td>
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<td>83. Die</td>
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<td>Hai</td>
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<td>85. Run</td>
<td>Lin (len)</td>
<td>Len</td>
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<tr>
<td>86. Up</td>
<td>No</td>
<td>Kā-nā = above, higher in place</td>
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<td>87. Near</td>
<td>Tai or khaï</td>
<td>Tai</td>
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<td>88. Down</td>
<td>Tai</td>
<td>Tam = low, near the ground</td>
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<td>89. Far</td>
<td>Jau or chài</td>
<td>Kai</td>
</tr>
<tr>
<td>90. Before</td>
<td>Khäng-nà</td>
<td>Kā-nā = previous in time, Khang-nà = before, in front or presence of</td>
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<td>91. Behind</td>
<td>Kā-lang</td>
<td>Kā-lang</td>
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<td>92. Who</td>
<td>Phraï</td>
<td>Phai</td>
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<td>Kā-sang</td>
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<td>94. Why</td>
<td>Bā</td>
<td>Hēt-sang</td>
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<td>95. And</td>
<td>Châm, ko, bà-ân, poi</td>
<td>Ko</td>
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<td>96. But</td>
<td>Tū-bā, tā(to)-bā</td>
<td>Tō-māi-āko</td>
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<td>97. If</td>
<td>Shāng</td>
<td>Made by a participle, and a negative particle</td>
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<tr>
<td>98. Yes</td>
<td>Khêin</td>
<td>Chai</td>
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<td>Bu-khêin</td>
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<td>101. A father</td>
<td>Po-lâng</td>
<td>Po</td>
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<td>Po-lâng</td>
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<td>Ti-po-lâng</td>
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<td>Shâng-pō</td>
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<td>106. Fathers</td>
<td>Khan-po</td>
<td>Pō-khan (khan = they, Personal Pronoun)</td>
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<td>Luk-shau</td>
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<td>114. Two daughters</td>
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<td>Luk-shau-shang-to (to is a numeral particle)</td>
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<td>117. To daughters</td>
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<td>124. Good men</td>
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<td>137. Highest</td>
<td>Khūn-shung-năm-năm</td>
<td>Ditto</td>
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<td>138. A horse</td>
<td>Mă-thūk-lūng</td>
<td>No word</td>
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<td>139. A mare</td>
<td>Mă-me-lūng</td>
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<td>140. Horses</td>
<td>Khan-mă-thūk</td>
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<td>141. Mares</td>
<td>Khan-mă-me</td>
<td>Ditto</td>
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<td>142. A bull</td>
<td>Hū-thūk-lūng</td>
<td>Ngo-thūk</td>
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<tr>
<td>143. A cow</td>
<td>Hū-me-lūng</td>
<td>Ngo</td>
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| 144. Bulls       | Khan-bā-thūk    | Ngo-thūk-khan (thūk is the male suffix used for ani-
|                  |                 | male)             |
| 145. Cows        | Khan-hū-me      | Ngo-khan          |
| 146. A dog       | Mă-thūk-lūng    | Ma                |
| 147. A bitch     | Mă-me-lūng      | Mă-mă (mă = female) |
| 148. Dogs        | Khan-mă-thūk    | Mă-khan           |
| 149. Bitches     | Khan-mă-me      | Mă-mē-khan        |
| 150. A he goat   | Pe-ngā-thūk-lūng | Pē-yā-thūk       |
| 151. A female goat | Pe-ngā-me-lūng | Pē-yā             |
| 152. Goats       | Khan-pe-ngā     | Pō-yā-khan        |
| 153. A male deer | Tū-ngi-thūk-lūng | Nū-thūk          |
| 154. A female deer | Tū-ngi-me-lūng | Nū-mă            |
| 155. Deer        | Khan-tū-ngî     | Nū-khan           |
| 156. I am        | Kau ú           | Kau yang-ú        |
| 157. Thou art    | Maī ú           | Maī yang-ú        |
| 158. He is       | Măn ú           | Măn yang-ú        |
| 159. We are      | Rau ú           | Tū yang-ú         |
| 160. You are     | Shū ú           | Shū yang-ú        |
| 161. They are    | Măn-khan ú      | Khan yang-ú       |
| 162. I was       | Kau ú-jau       | Same as present tense |

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<td>Mä tã (to) lãng</td>
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<td>Mä na-khan</td>
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<td>Ngo tõ-läng</td>
<td>Wä-thük tô-läng</td>
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<td>Pe-yä-thük tô-läng</td>
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<td>Pe-yä-mé tô-läng</td>
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<td>Kau yang</td>
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<td>Han pin</td>
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<td>Maň u-jau</td>
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<td>165. We were</td>
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<td>166. You were</td>
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<td>Ńang-shi or ū-shi</td>
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<td>Kau pin-ũ (can be)</td>
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<td>173. I shall be</td>
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<td>177. Beating</td>
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<td>178. Having beaten</td>
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<td>Po-shi</td>
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<td>179. I beat</td>
<td>Kau po</td>
<td>Kau po-ũ</td>
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<td>180. Thou beat</td>
<td>Maň po</td>
<td>Maň po-ũ</td>
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<tr>
<td>181. He beats</td>
<td>Măn po</td>
<td>Măn po-ũ</td>
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<td>182. We beat</td>
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<tr>
<td>Fung-si yang</td>
<td>Sii jang-wai</td>
<td>Sii-ko yang</td>
</tr>
<tr>
<td>Fung-khan yang</td>
<td>Khan jang-wai</td>
<td>Khan-ko yang</td>
</tr>
<tr>
<td>Chau</td>
<td>Pin (pen)</td>
<td>Chau</td>
</tr>
<tr>
<td>Hang chau</td>
<td>Tak pen</td>
<td>Hai pin (name to be)</td>
</tr>
<tr>
<td>Man-yo</td>
<td>Pen</td>
<td>Mui pin nai</td>
</tr>
<tr>
<td>Yang</td>
<td>Pen-so</td>
<td>Pen-lo</td>
</tr>
<tr>
<td>Kan pe-pin</td>
<td>Kau tap pe pen</td>
<td>Kau tap pe pin</td>
</tr>
<tr>
<td>Kan ti-pin-sa</td>
<td>Kau tak pen</td>
<td>Kau tap pin</td>
</tr>
<tr>
<td>Kan pin-nil-yo</td>
<td>Kau tak-nai pen</td>
<td>Kau hai pin-sa</td>
</tr>
<tr>
<td>Po-lai</td>
<td>Po</td>
<td>Po</td>
</tr>
<tr>
<td>Hang po</td>
<td>Tak-po</td>
<td>Ta po</td>
</tr>
<tr>
<td>Po-si-ai</td>
<td>Po-se</td>
<td>Mui po nai</td>
</tr>
<tr>
<td>Po-yun</td>
<td>Po-se</td>
<td>Po-yun</td>
</tr>
<tr>
<td>Kau ti-poe</td>
<td>Kau po</td>
<td>Kau po</td>
</tr>
<tr>
<td>Maui po-lai</td>
<td>Maui po</td>
<td>Maui po</td>
</tr>
<tr>
<td>Man po-yo</td>
<td>Man po</td>
<td>Man po</td>
</tr>
<tr>
<td>Han ti-poe</td>
<td>Han po</td>
<td>Han po</td>
</tr>
<tr>
<td>Sui po-lai</td>
<td>Sui po</td>
<td>Sui po</td>
</tr>
<tr>
<td>Khan po-yo</td>
<td>Khan po</td>
<td>Khan po</td>
</tr>
<tr>
<td>Kau po-kai-yun</td>
<td>Kau po-kai</td>
<td>Kau po-yun</td>
</tr>
<tr>
<td>Maui po-kai-nai</td>
<td>Maui po-kai</td>
<td>Maui po-yai</td>
</tr>
<tr>
<td>Man mo-po</td>
<td>Man po-kai</td>
<td>Man po-yai</td>
</tr>
<tr>
<td>Han po-kai-yun</td>
<td>Han po-kai</td>
<td>Han po-yai</td>
</tr>
<tr>
<td>English</td>
<td>Ahom (Sthangar)</td>
<td>Khamti (Laakhimpur)</td>
</tr>
<tr>
<td>---------</td>
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<td>-------------------</td>
</tr>
<tr>
<td>189. You beat (Past Tense)</td>
<td>Shū po-jań</td>
<td>Shū pō-kā or pō-mā</td>
</tr>
<tr>
<td>190. They beat (Past Tense)</td>
<td>Khuṃ po-jań</td>
<td>Khuṃ pō-kā or pō-mā</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Kau po-ū</td>
<td>Kau pō-shi-ū</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Kau po-ū-jań</td>
<td>Ditto</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Kau po-jań-ō</td>
<td>Kau pō-kā-yau</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Kau pin-po (can beat)</td>
<td>Cannot be expressed</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Kau ti-po</td>
<td>Kau ti-pō</td>
</tr>
<tr>
<td>196. Thou wilt beat</td>
<td>Mau ti-po</td>
<td>Mau ti-pō</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>Mān ti-po</td>
<td>Mān ti-pō</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Run ti-po</td>
<td>Tū ti-pō</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Shū ti-po</td>
<td>Shū ti-pō</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Khuṃ ti-po</td>
<td>Khan ti-pō</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>Kau ti-po-jań</td>
<td>Kau ti-pō</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Knu-mai po-ū (mai is used in the passive voice when the agent himself is an object)</td>
<td>Cannot be given</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Knu-mai po-jań</td>
<td>Ditto</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Knu-mai ti-po-ū</td>
<td>Ditto</td>
</tr>
<tr>
<td>205. I go</td>
<td>Kau pai or kan-ko pai</td>
<td>Kau kā-ū</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Mau pai</td>
<td>Mau kā-ū</td>
</tr>
<tr>
<td>207. He goes</td>
<td>Mān pai</td>
<td>Mān kā-ū</td>
</tr>
<tr>
<td>208. We go</td>
<td>Rau pai</td>
<td>Tū kā-ū</td>
</tr>
<tr>
<td>209. You go</td>
<td>Shū pai</td>
<td>Shū kā-ū</td>
</tr>
<tr>
<td>210. They go</td>
<td>Khan pai</td>
<td>Khan kā-ū</td>
</tr>
<tr>
<td>211. I went</td>
<td>Kau pai-kā</td>
<td>Kau kā-kā</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Mau pai-kā</td>
<td>Mau kā-kā</td>
</tr>
<tr>
<td>213. He went</td>
<td>Mān pai-kā</td>
<td>Mān kā-kā</td>
</tr>
<tr>
<td>214. We went</td>
<td>Rau pai-kā</td>
<td>Tū kā-kā</td>
</tr>
<tr>
<td>215. You went</td>
<td>Shū pai-kā</td>
<td>Shū kā-kā</td>
</tr>
<tr>
<td>Talung (Sihangar)</td>
<td>Noru (Sihangar)</td>
<td>Alounl (Sihangar)</td>
</tr>
<tr>
<td>-------------------</td>
<td>----------------</td>
<td>------------------</td>
</tr>
<tr>
<td>Fung-sà po-kà-nai</td>
<td>Sù po-kà</td>
<td>Sù pè-yau.</td>
</tr>
<tr>
<td>Khau po-kà-nai</td>
<td>Khau po-kà</td>
<td>Khan po-yau.</td>
</tr>
<tr>
<td>Kau ti-pô</td>
<td>Kau tak po or tâ po</td>
<td>Kau tâ-pô.</td>
</tr>
<tr>
<td>Maù pò-là</td>
<td>Maù tâ po</td>
<td>Maù ti-pô.</td>
</tr>
<tr>
<td>Man ti-pô</td>
<td>Man tâ po</td>
<td>Man ti-pô.</td>
</tr>
<tr>
<td>Sù po-là</td>
<td>Sù tâ po</td>
<td>Sù ti-pô.</td>
</tr>
<tr>
<td>Muk-khau ti-pô</td>
<td>Khau tâ po</td>
<td>Khan ti-pô.</td>
</tr>
<tr>
<td>Kau khan-pô</td>
<td>Kau haû-nai-po</td>
<td>Kau haû-nai po.</td>
</tr>
<tr>
<td>Hâng kau po-yo</td>
<td>Kau kin khân (<em>ioat stripes</em>)</td>
<td>Pô hâng-kau.</td>
</tr>
<tr>
<td>Po kau</td>
<td>Kau kin khân kà</td>
<td>Hâng-kau pò-kwá.</td>
</tr>
<tr>
<td>Kau-mai sî-pô</td>
<td>Kau tak kin khân</td>
<td>Tâ-pô hâng-kau.</td>
</tr>
<tr>
<td>Kau pai</td>
<td>Kau pai</td>
<td>Kau pai.</td>
</tr>
<tr>
<td>Maù pai</td>
<td>Maù pai</td>
<td>Maù pai.</td>
</tr>
<tr>
<td>Man kà-yo</td>
<td>Man pai</td>
<td>Man pai.</td>
</tr>
<tr>
<td>Hau kàt-ti-kà-yo</td>
<td>Hau kà</td>
<td>Hau pai.</td>
</tr>
<tr>
<td>Sù kà-là</td>
<td>Sù kà</td>
<td>Sù pai.</td>
</tr>
<tr>
<td>Khau pai-yo</td>
<td>Khan kà</td>
<td>Khan pai.</td>
</tr>
<tr>
<td>Kau pai-mà</td>
<td>Kau pai-û</td>
<td>Kau pai-kwá.</td>
</tr>
<tr>
<td>Maù ko pai-mà</td>
<td>Maù pai-û</td>
<td>Maù pai-kwá.</td>
</tr>
<tr>
<td>Man pai-mà</td>
<td>Man pai-û</td>
<td>Man pai-kwá.</td>
</tr>
<tr>
<td>Hau ko kà-mà</td>
<td>Hau kà-wai</td>
<td>Hau pai-kwá.</td>
</tr>
<tr>
<td>Sù-ko kà-mà</td>
<td>Sù kà-wai</td>
<td>Sù pai-kwá.</td>
</tr>
<tr>
<td>English</td>
<td>Abos (Hindustani)</td>
<td>Khātā (Lokhimpur)</td>
</tr>
<tr>
<td>---------</td>
<td>------------------</td>
<td>------------------</td>
</tr>
<tr>
<td>216. They went</td>
<td>Khan pāi-kā</td>
<td>Khan kā-kā</td>
</tr>
<tr>
<td>217. Go</td>
<td>Pāi or phrai</td>
<td>Kā-tā</td>
</tr>
<tr>
<td>218. Going</td>
<td>Pāi-shī</td>
<td>Kā-shī</td>
</tr>
<tr>
<td>219. Gone</td>
<td>Pāi-shī-c</td>
<td>Ka-kā-yau</td>
</tr>
<tr>
<td>220. What is your name?</td>
<td>Māi chū kā-kā-shāng?</td>
<td>Chū māi wā hū? Name your say what?</td>
</tr>
<tr>
<td>221. How old is this house?</td>
<td>I-ū mā kī-thān ū?</td>
<td>Mā ā-nāi ā-shāk khā-lū? House this age how-many?</td>
</tr>
<tr>
<td>223. How many sons are there in your father’s house?</td>
<td>Po māi rūn kī-chām lūk-mān lū-kōi?</td>
<td>Hūn pō māi māi House father yours tu lūk-chāi kā-ūai-yang-ū? sons how-many are?</td>
</tr>
<tr>
<td>224. I have walked a long way to-day</td>
<td>Mā-nāi kāu phrai shāi-hā jān-kōi.</td>
<td>Kau mā-nāi kāl lōng I to-day far stay phrai-kā. walked.</td>
</tr>
<tr>
<td>225. The son of my uncle is married to his sister.</td>
<td>Lūk-mān kāu an-chā su-māi nāng-chaśā mān.</td>
<td>Lūk-chāi po-an kāu Son uncle mine lūk-pāy-ing māi nu-eisht his tuhe-mā-kā. female-did.</td>
</tr>
<tr>
<td>226. In the house is the saddle of the white horse.</td>
<td>I-ū ān phūk mā kāng kān-rūn (I-ū = this).</td>
<td>No word for saddle.</td>
</tr>
<tr>
<td>227. I have beaten my son with many stripes.</td>
<td>Kāu po mān lūk lāng kān kōi.</td>
<td>Lūk-chāi man kāu nam-nam brā his I much po-kā. beat.</td>
</tr>
<tr>
<td>228. He is grazing cattle on the top of the hill.</td>
<td>Mān pā-ā kān-lāng mū-dē lā.</td>
<td>No word for grazing cattle.</td>
</tr>
<tr>
<td>229. He is sitting on a horse under that tree.</td>
<td>Mān nāng-dā nā mā-ā-lāng kā tā nā-nān tān.</td>
<td>Pi mān shāng hān-shī. Brother his taller than his sister his.</td>
</tr>
<tr>
<td>230. His brother is taller than his sister.</td>
<td>Mān nāng-mān khū-shāng ū lūk mān nāng-ān.</td>
<td>Kā ā-nān shāng trī. Price that two rupees. (I forget what word is for anna.)</td>
</tr>
</tbody>
</table>
| 231. The price of that is two rupees and a half. | A-nān kān trā-shāng-āk pā phā-khāng-kān 0. | }
<table>
<thead>
<tr>
<th>Taibung (Sibangar).</th>
<th>Norâ (Sibangar).</th>
<th>Alkuli (Sisangar).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chû mâ Sü sang ?</td>
<td>Chû mâ Sü kâ-sang</td>
<td>Mâ Sü chû sang ?</td>
</tr>
<tr>
<td>Mâ nâi è-sük kâ-laü</td>
<td>Mâ nâi thun kâ pâ</td>
<td>Mâ è-sük kâ pî koî ?</td>
</tr>
<tr>
<td>ëng ?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lok-ti-nai Kashmir-nai kâ kâ-laü ëng ?</td>
<td>Lok-thai Kashmir kai kâ laü.</td>
<td>Ù-luk-ti-nai Kashmir kai kâ nai ëng ?</td>
</tr>
<tr>
<td>Hûn po mâi lok-chai kâ-laü yang ?</td>
<td>Hûn po mâi lok kâ laü jâng.</td>
<td>Hûn po mâi kau lok-chai kî kë yâng ?</td>
</tr>
<tr>
<td>Án mâ fûk nai tî hûn yang-nâ .</td>
<td>Án mâ fûk nai jâng tî hûn .</td>
<td>Hûn è-nân lûap (tep) mâ fûk yâng .</td>
</tr>
<tr>
<td>English</td>
<td>Ahom (Sibagor)</td>
<td>Khinti (Lakhimpur)</td>
</tr>
<tr>
<td>---------</td>
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<td>---------------------</td>
</tr>
<tr>
<td>233. My father lives in that small house.</td>
<td>1 1 1 3 6 0 1 2 Po kha jü khaan ä-nan ṛum a niol.</td>
<td>Hün an ä-nan mai house small that fa po kna a father my resides.</td>
</tr>
<tr>
<td>234. Give this rupees to him.</td>
<td>1 2 3 4 5 7 Haś mān lā ṭrā.</td>
<td>Tra an-nai man mai hail-tā Rupee this him to give.</td>
</tr>
<tr>
<td>235. Take those rupees from him.</td>
<td>1 2 3 4 5 Aś khaan-tā ṭuk-tām mān.</td>
<td>Tra-khan ä-nan lāk man-nai Rupees those from him take.</td>
</tr>
<tr>
<td>236. Beat him well and bind him with ropes.</td>
<td>1 2 3 4 5 Mān po-sī chām khi-lā hā 7 8 shā tāṅg shāi.</td>
<td>Man-māi ni-sī po-sī an Hūm well beating with shāi phāk-tā ropes bind.</td>
</tr>
<tr>
<td>237. Draw water from the well.</td>
<td>1 2 3 4 5 Tī (tot) mān shī lūk nām- 1 2 khrūṃ. (Nām-khrūṃ = well, tank).</td>
<td>Lāk nam-ūn-māi nam From well water an-mā-tā bring.</td>
</tr>
<tr>
<td>238. Walk before me.</td>
<td>1 2 3 4 5 Pā un kha-nāi.</td>
<td>Khāng-nā kan-māi phāi-tā Before we walk.</td>
</tr>
<tr>
<td>239. Whose boy comes behind you?</td>
<td>1 2 3 4 5 Līk-khā phīrāu mā lāṅg mā 1 2 3 Kālang māi to-An phāi Behind you boy whose mā-kā come.</td>
<td></td>
</tr>
<tr>
<td>240. From whom did you buy that?</td>
<td>1 2 3 4 5 Lūk phīrāu mā kān-shū &amp; 2 3 nān ū.</td>
<td>Ā-nān lāk phā-māi shū kai? That from whom buy? (Kai is an interrogative particle).</td>
</tr>
<tr>
<td>241. From a shopkeeper of the village.</td>
<td>1 2 3 4 5 Lūk kāt-kim (kōm) līn 2 3 4 lāṅn chām.</td>
<td>Lāk mān chān-kat-māi From village shopkeeper.</td>
</tr>
<tr>
<td>Talreng (Sibangar)</td>
<td>Nga (Sibangar)</td>
<td>Aldeh (Sibangar)</td>
</tr>
<tr>
<td>-------------------</td>
<td>----------------</td>
<td>-----------------</td>
</tr>
</tbody>
</table>
| Ti-hūn ān nan po kan yāng | Pō kau ū hūn ān ʂ-
| Hāng man ngūn nan hā-
| Ngu nan kā-ti man | Lūk-ti man ngūn fung | Pō kau ū ti hūn iî (enu). |
| Ngu nan tāi ni ni-ši an | Pō-tā hāng man ni ni ēn-
| Lūk-ti nan ngūn ŋu-ši | Lūk-ti nan ngūn ŋu-ši |
| Lūk ŋu ni ŋu ŋu ŋu | Lūk-ti ŋu ni ŋu ŋu ŋu |
| Ān-nā kā nā lā̀ | Khāng-nā kā nā tāng kā | Ān-tāng ān-tāng kā po. |
| Kāng-lāng mā kā lāk mā | Lūk lāk nā mā kā lāng | Kān lāng mā kā lāk mā? |
| Mā řā lāk lāk řū | A-nān mā řū kā lūk-ti | Mā sī-tu řū řū? |
|                |                |                |

Tai—233

G. I. C. P. O.—No. 965 H. D.—SS-11-03—000, | P. M. M. |