LINGUISTIC SURVEY OF INDIA.

COMPILED AND EDITED BY

G. A. GRIERSON, C.I.E., Ph.D., D.Litt., I.C.S.

VOL. II.

MŌN-KHMĒR AND SIAMESE-CHINESE FAMILIES

(INCLUDING KHASSI AND TAI).

Agents for the sale of Books published by the
Superintendent of Government Printing, India, Calcutta.

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

PREFACE.

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THE present volume deals with those languages of the Mōn-Khmēr and Tai families which fall within the limits of this Survey. The Mōn-Khmēr 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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MAPS.

THE MŌN-KHMĔR 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 Mōn-Khmĕr speech was once the language of the whole of Further India.[1] Incursions, from the north, of tribes speaking Tibeto-Burman languages, and in later times, from Western China, of members of the Tai race, have driven most of the Mōn-Khmĕr 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 Mōn-Khmĕr origin, standing out amidst seas of alien peoples.

The languages of the Mōn-Khmĕr 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 Mōn or Talaing spoken in Pegu, the Anamese of Anam, and a number of minor dialects (including Stieng and Bahnar) spoken in the latter country. The third group consists of the various dialects of the Khmĕr spoken in Cambodia. The fourth, or Palaung-Wa, group, includes the Palaung spoken north-east of Mandalay, the language of the Was, and a number of other dialects spoken in the hilly country round the upper middle courses of the Chindwin and the Me-kong. Amongst them may be mentioned Kha-mŭk 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 Mōn-Khmĕr words so far as I have been able to collect them.

The points of resemblance between the Mōn-Khmĕr vocabularies and those, on the one hand, of the Mundā languages of Central India, and, on the other hand, of the Nancowry language of the Nicobars and the dialects of the early inhabitants of Malacca,[2] have often been pointed out. They are so remarkable and of such frequent occurrence, that a connexion between all these tongues cannot be doubted, and must be considered as finally established by the labours of Professor Kuhn. At the same time the structures of the two sets of languages differ in important particulars. The Mōn-Khmĕr languages are monosyllabic. Every word consists of a single syllable. When, in Khassi for instance, we meet an apparent dissyllable we find on examination that it is really a compound word. On the other hand, the Mundā, 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 Mundā languages and compare it with that of Khassi and Mōn, we find another important distinction. The Mundā order is subject, object, verb, while in Khassi and Mōn 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 Tais.

[2] These are the language of the so-called Orang Utan, or Men of the Woods, Sakei, Sĕmang, Orang Benua, and others.

words in a sentence follows the order of thought of the speaker, so that it follows that the Mundās think in an order of ideas different from that of the Khassis and the Mōns.

Owing to the existence of these differences we should not be justified in assuming a common origin for the Mōn-Khmēr languages on the one hand, and for the Mundā, Nancowry, and Malacca languages, on the other. We may, however, safely assume that there is at the bottom of all these tongues[1] a common substratum, over which there have settled layers of the speeches of other peoples, differing in different localities. Nevertheless, this substratum was firmly enough established to prevent its being entirely hidden by them, and frequent, undeniable, traces of it are still discernible in languages spoken in widely distant tracts of Nearer and Further India.

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

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

AUTHORITIES—

The following writings deal with the general question of the Mōn-Khmēr 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 Dravirian Languages*, on pp. 186 and ff. of Vol. vii (1853).

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[1] So Kuhn in the *Beiträge* quoted below.

FORBES, C. J. F. S.—*Comparative Grammar of the Languages of Further India, A Fragment.* London, 1881.

KUHN, E.—*Ueber Herkunft und Sprache der transgangetischen Völker.* Festrede zur Vorfeier des allerhöchsten Geburts-und Namensfestes Seiner Majestät des Königs Ludwig II. Munich, 1883.

KUHN, E.—*Beiträge zur Sprachenkunde Hinterindiens.* Aus den *Sitzungsberichten* der philos.-philol. und histor. Classe der k. bayer. Akad. der Wissenschaften. 1889. Heft II. Separate Reprint. Munich, 1889.

THOMSEN, VILH.—*Bemærkninger om de khervariske (kolariske) Sprogs Stilling.* Særtryk af Oversigt over d. Kgl. Danske Vidensk. Selskabs Forhandl. 1892. Copenhagen, 1892.

STEVENS, HROLF VAUGHAN, AND GRÜNWEDEL, ALBERT.—*Materialen zur Kenntniss der wilden Stämme auf der Halbinsel Maláka,* von H.V.S., herausgegeben von A. G. II. Theil. In *Veröffentlichen aus dem königlichen Museum für Völkerkunde,* iii, 3-4 Heft. *Berlin,* 1894. Comparisons with Khassi on pp. 100, 109, 117, and 190.

PEAL, S. E.—*On some traces of the Kol-Mon-Anam in the Eastern Naga Hills.* Journal of the Asiatic Society of Bengal, Vol. lxv (1897), Part III, pp. 20 and ff.

SCHMIDT, P. W., S.V.D.—*Die Sprachen der Sakei und Semang auf Malacca und ihr Verhältniss zu den Mon-khmèr-Sprachen.* *Bijdragen* tot de Taal-, Land- en Volkenkunde van Ned.-Indië, 6e Volgr., Deel viii, pp. 401 and ff. 's Gravenhage, 1901.

KHASSI.

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

The home of Khassi is the district of the Khasi and Jaintia Hills, the head-quarters of which are Shillong, the seat of Government in Assam. Speakers of it are also found in the adjoining districts of Sylhet and Cachar. The standard dialect is that spoken round Cherrapunji in the South Khasi Hills. It will be dealt with at length further on. Besides this three other dialects have been reported for this Survey, *viz.*, (1) the Lyng-ngam, or the language of the south-western corner of the hills, bordering on the Garo Hills; (2) the Synteng or Pnār, or the language of the upper portions of the Jowai sub-division, east of Shillong; and (3) the Wār, 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:—

Dialect.	Where spoken.		Number of speakers.
Standard	Khasi and Jantia Hills		113,190
Lyng-ngam	Ditto		1,850
Synteng or Pnār	Ditto		51,740
Wār	Ditto		7,000
Unspecified	{ Sylhet	3,200	
	{ Cachar	313	
			3,513
	Total	.	177,293

The[3] 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

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[1] Quoted as an authority in the Introduction to the Family.

[2] So Schott, as quoted below, p. 427; Cust, *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.

Map
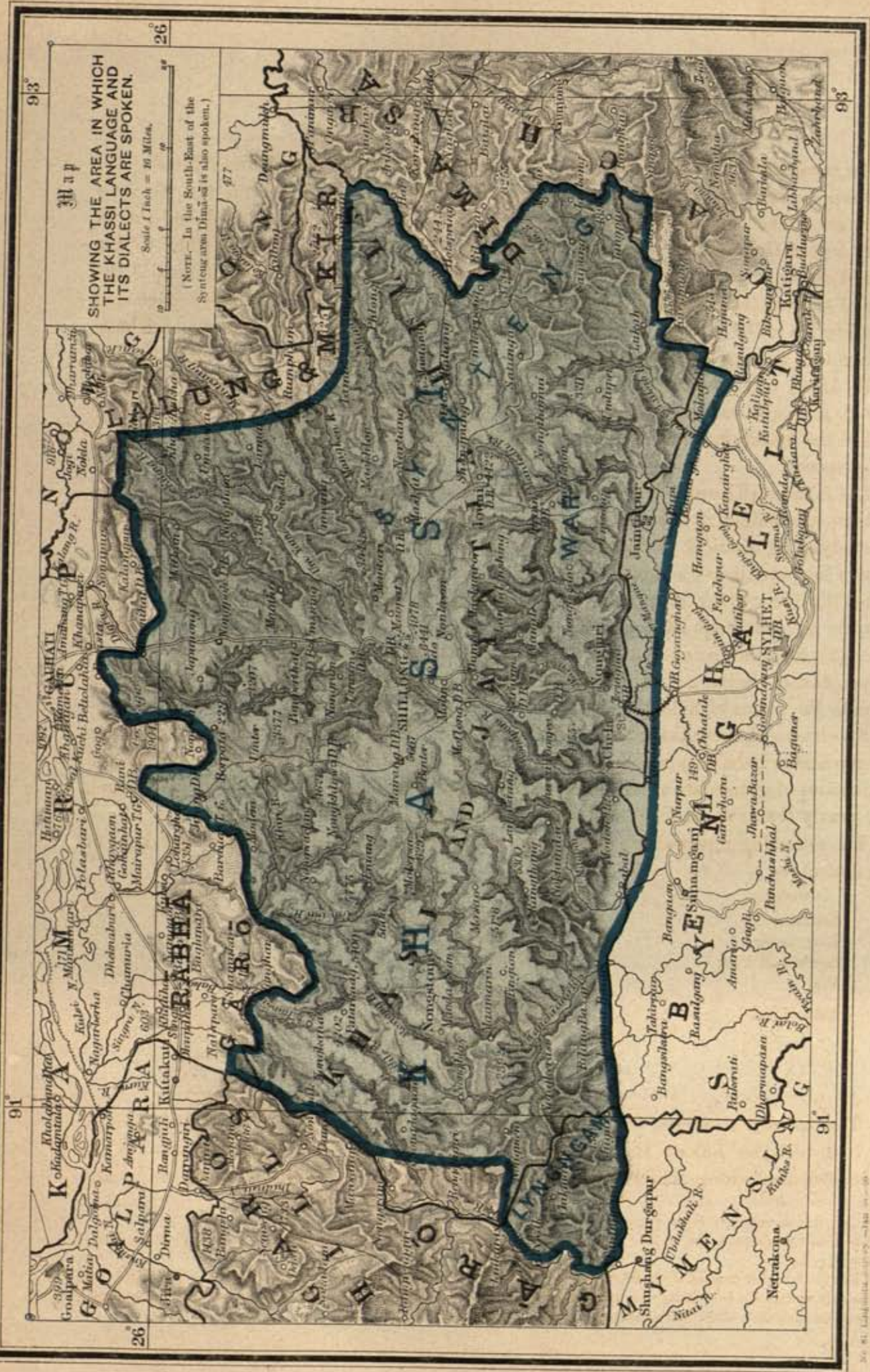
SHOWING THE AREA IN WHICH THE KHASSI LANGUAGE AND ITS DIALECTS ARE SPOKEN.

Scale 1 Inch = 16 Miles.

(NOTE.—In the South-East of the Synteng area Dimā-sā is also spoken.)

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 Mōn-Khmēr 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 Mōn-Khmēr 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 Anamese languages (as well as with those of the Tai family), but not with Mōn.

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.[1] 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, Hindōstānī 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

[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.

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ROBINSON, W.—*Notes on the Languages spoken by the various Tribes inhabiting the Valley of Asam and its Mountain Confines.* Journal of the Asiatic Society of Bengal, Vol. xviii, Pt. I, 1849, pp. 183 and 310. Kassia Grammar on pp. 336 and ff. Vocabulary on pp. 342 and ff.

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DALTON, E. T.—*Descriptive Ethnology of Bengal.* Calcutta, 1872. Khasi Vocabulary on pp. 235 and ff.

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

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ROBERTS, REV. H.—*Khassi Primer, Vernacular Series, Part I, and Part II., with Vocabulary.* Calcutta School-book-Society, 1876.

ROBERTS, REV. H.—*A Grammar of the Khassi Language for the Use of Schools, Native Students, Officers, and English Residents.* London, 1891.

AVERY, J.—*On the Khasi Language. Proceedings* of the American Oriental Society for 1883, pp. clxxiii and ff. In Vol. xi (1885) of the *Journal* of the Society.

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

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 *ā* somewhat shortened, as in Bengali and Assamese (German *a* in *Mann*).

e short and *ē* long both occur.

o represents the abrupt *o* in 'gone,' 'pot'; *ō*, the sound in 'bone'.

y is used for the obscure vowel, not exactly the short *a* of Aryan, but something between it and the German *ö* or the French *eu*, but shorter than these.[1] Very rarely it is long, and then=the French *eu* in 'heure.' Y is never used as a consonant, its place being taken by the vowel *i*, as *ia=ya*.

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

Diphthongs—ai, āi, as in Aryan; *aw*=Aryan *au*; *āw*=Aryan *āu*; *ei*=not exactly Aryan *ē*, but with the *i*-sound distinctly audible; *ew*=Aryan *ēu*; *iw*=Aryan *īu*, but pronounced together so as to make one syllable; *oi* as in 'boil'; *ui, ūi*, each sound separately heard, but as one syllable.

Diacritical marks of length are seldom used in writing, and the long vowel *ī* is sometimes expressed by doubling, *ii*, e.g., *sim*, bird; *siim* (*sīm*), chief: *ding*, fire; *diing*, tree. Occasionally the diæresis is used to denote long *ī*, thus, *ï*. *Ie* is also used for a sound hardly distinguishable from long *ī*.

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

Ng is frequent as an initial, and after initial *s*, as *sngi, sngem, sngūr*. The *g* is never heard separately.

Tones.—Khassi possesses tones, like the other languages of the Mŏn-Khmĕr family, Tai, and Chinese. The accurate representation of these in writing has not yet been consistently provided for, though they are distinctly differentiated to the ear. One tone, however, the abrupt, is expressed by the use of *h* after the vowel; e.g., *la*, the particle for the past tense; *lah*, the particle of potentiality. Wherever *h* follows a vowel, this is to be understood to be its force.[2]

Aphæresis.—Khassi abounds in initial consonants (not, however, exceeding two[3]); but the effect of abrasion produced by rapid utterance is to reduce these compounds by the omission of the first; *blang*, goat; *'lang-brot*, kid: *shnong*, village; *'nong-kseh*, village of the pine-trees: *brïw*, man; *soh-'rïw*, a tall kind of millet: *ksah*, ring; *kti*, hand; *'sah-'ti*, finger-ring.

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

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

[2] In a large number of cases the *h* represents a lost consonant, usually *k*. Thus *baroh*, all, is in Lyng-ngam *prok*; *bhah* (Synteng), share, stands for *bhak* (Bengali *bhāg*). Compare also the Khassi (*ky*)*poh*, belly, with the Mikir *pok*, and the Khassi *shoh*, beat, with the Mikir *chok*. The abrupt tone is due to the disappearance of this consonant.

[3] Aspirated consonants, *ng*, and *sh*, 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, *māw*, stone; *kyn-māw*, mark with a stone as memorial, remember: *khmīh*, look at, watch, *lynti*, road; *khmīh-lynti*, expect, await: *sngow*, feel, *bhā*, good; *sngow-bhā*, be pleased.

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

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

Number is indicated only by the article.

Case is indicated by prefixes. Thus :—

Case.	Singular.	Plural.
Nominative	*u brīw*, a man	*ki brīw*, men.
Accusative	*ia u brīw*, a man	*ia ki brīw*, men.
Instrumental	*da u brīw*, by a man	*da ki brīw*, by men.
Dative	*ha, sha,* or *ia u brīw*, to or for a man	*ha, sha,* or *ia ki brīw*, to or for men.
Ablative	*na u brīw*, from a man	*na ki brīw*, from men.
Genitive	*jong u brīw*, of a man	*jong ki brīw*, of men.
Locative	*ha u brīw*, in a man	*ha ki brīw*, in men.

N.B.—The prefix of the Accusative (*ia*) and of the Genitive (*jong*) 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, *bhā*, goodness; *ba-bhā*, good: *snīw*, badness; *ba-snīw*, bad. Often *ba-* is dropped and the root joined immediately to the noun, but in this case there is generally some difference of meaning, and the word has become properly a permanent compound noun. Thus, *u brīw babhā*, a good man: *u'rīw-bhā*, a rich man. The 'article' may be repeated before the adjective or omitted at pleasure, *u brīw u bastād* or *u brīw bastād*, a wise man.

The adjective always follows the noun.

Comparison is effected by inserting *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-eh*, hard; *ba-kham-eh*, harder; *ba-eh-tam*, *ba-kham-eh-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., *ăr-ngut*, two persons: *lăi-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 *ngă*, I; *ngi*, we (both of common gender); *mē* (masc.), *phă* (fem.), thou; *phi* (com. gen.), ye; *u* (masc.), *ka* (fem.), he, she, it; *ki* (com. gen.), they. All are declined as nouns. *Ma-* prefixed emphasises the pronoun; *ngă la ong, ma-ngă*=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 dei*, it is necessary; *ka la slap*, it rained; *ka-ne*, this; *ka-ta*, that, of sexless things.

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

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

The **Interrogative Pronoun** is the 'article' followed by *no* or *ei*, (*u-no, ka-no, ki-no*, who? which? *u-ei, ka-ei, ki-ei*, id.). *Ei* is often used without the 'article'; and *-no* (which is restricted to persons), when declined, regularly drops the 'article', e.g., *jong-no*, whose? *ia-no*, whom? *sha-no*, to whom? What? neuter, is *aiuh*, 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 *pyn* to the simple root; *iap*, die; *pyn-iap*, kill: (2) *Frequentatives*, formed by prefixing *iai*; *iăm*, weep; *iai-iăm*, weep continually: (3) *Inceptives*, by prefixing *man*; *stăd*, be wise; *man-stăd*, grow wise: (4) *Reciprocals*, by prefixing *ia*: *ïeit*, love; *ia-ïeit*, love one another: (5) *Intensives*, by prefixing the particles *kyn, lyn, 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 (Hindōstānī loan-word, *qazīa*) ; *ia-kajia*, to quarrel with one another; *bynta* (Hindōstānī loan-word), share; *pyn-ia-bynta* (reciprocal-causal), to divide between several persons: *'rïwbhă*, rich man; *man-'rïwbhă*, to grow rich: *bhă*, good; *pyn-bhă*, 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.

PRESENT.		PAST.		FUTURE.	
Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
Ngā long, I am .	*Ngi long*, we are.	*Ngā la long*, I was.	*Ngi la long*, we were.	*Ngā'n long*, I shall be.	*Ngi'n long*, we shall be.
Mē (masc.) or *phā* (fem.) *long*, thou art.	*Phi long*, ye are.	*Mē* or *phā la long*, thou wast.	*Phi la long*, ye were.	*Mē'n* or *phā'n long*, thou shalt be.	*Phi'n long*, ye shall be.
U (masc.) or *ka* (fem.) *long*, he or she is.	*Ki long*, they are.	*U* or *ka la long*, he *or* she was.	*Ki la long*, they were.	*U'n or ka'n long*, he *or* she will be.	*Ki'n long*, they will be.

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

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

The *Infinitive of Purpose* is composed of *ba*, the relative particle, and *yn*, the future particle, prefixed to the root : *ba'n long*, to be, 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 (*ïeit*, to love),—I am loved=*dang ïeit ia ngā ;* I was loved=*la ïeit ia ngā ;* I shall be loved=*yn ïeit ia ngā.*

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

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

The *Negative* sign is *ym*, apocopated after vowels to *'m : ngā'm long*, I am not. In the past tense *shȳm* is used in addition to *ym : ngā'm shȳm la thoh*, I have not written. In the future *ym follows* the future particle *yn : ngā'n ym thoh*, I will not write.

In the Imperative the Negative is *wat : wat thoh* or *wat thoh mē*, write not.

Order of words.—The usual order of words is (1) subject, (2) verb, (3) object ; but very often, for the sake of emphasis, the verb (usually preceded by the ' article ' or pronoun) is put before the subject : *u la wan u briw* or *la wan u briw,* 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.

MŌN-KHMĒR FAMILY.

KHASSI.

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

SPECIMEN I.

(U Mohan Roy, 1900.)

La-don   u-wei   u-brīw u-ba   la-don   ār-ngut   ki-khūn   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,   āi   noh ha ngā   ka
last   he   said   to the-father   his,   'father, give away to   me   the

bynta ka-ba hāp ia ngā.'   Te   u la-pyn-ia-bynta ha ki   katba   u don.
portion which falls to me.'   Then he   divided   to them whatever   he has.

Hadīn ka-ta ym būn 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-rī   ka-ba jing-ngāi; hang-ta
things   all   he   went   journey   to a-country which   far;   there

ruh   u   la-pyn-syrwa noh   ia-ka-bynta jong-u ba u   da-leh sarong-awria.
also he   wasted   away   the-portion   his   that he   doing   riotous.

Hynda u la-pyn-lut kumta ia-kiei-kiei baroh,   la-jīa   'nemsnīw   ka-ba
When he had-spent   so   things   all,   happened famine (bad-year) which

khrāw ha ka-ta ka-rī,   u ruh u la-sydang ban sngow kyrduh. Hynda kumta u
great in that country, he also he   began   to feel   want.   When   so   he

la-ia-soh bad u-wei na ki-trāi-shnong   ka-ta   ka-rī,   u-ba la-phah ia-u sha
went with one from master-citizens (of-)that country, who   sent   him   to

lyngkha jong-u ba'n āp   snïang. Te   u la-sngow kwah ba'n pyn-kydang
field   his   to tend   pig.   Then he   felt   desire   to   fill

ia-la ka-k'poh   na   ki   skop,   te ym   don   ba   āi   ia-u.
own   belly   from those husks, then not there-is that gives to-him.

Hinre hynda u   la-kynmāw-brīw   u la-ong, 'katnō-ngut ki-shakri u-kypa
But when he remembered-himself he   said, 'how-many   servants the-father

jong-ngā ki-ba don   ka-jingbām kyrhāi, ngā te   ngā'n-sa-iap thyngan.
mine   who have   food   abundant, I   then   I-will-die   hungry.

Ngā'n-da ïeng joit bad ngā'n-leit sha u-kypa jong-ngā bad   ngā'n-ong
I-will   stand up   and I-will-go   to the-father mine   and   I-will-say

ha-u,   "ko-pā, ngā la-leh pop pyrsha byneng bad ha   khymat
to-him,   "father, I   did   sin against heaven   and in   face

jong-mē;   bad   ngā'm long u-ba   bit   shuh   ba-yn-khot
of-thee;   and   I-not   am   who   worthy any-more to-call

ia-ngā u-khūn jong-mē; to-pyn-long ia-ngā kum u-wei   na
me   son   thine;   cause-to-be   me   like   one   from

ki-shakri jong-mē." Te u la-ïeng bad u la-leit sha la-u-kypa.
servants thine." Then he stood and he went to own-father.

Hinrei haba u da-dang-ha-jing-ngāi, u-kypa jong-u u la-ioh-īh ia-u bad u
But whilst he still-at-a-distance, father his he saw him and he

la-sngow-isynei, u la-phet ruh, bad u la-hāp ha ka-ryndang jong-u,
felt-pity, he ran also, and he fell to the-neck his,

u la-iai-ia-doh ruh ia-u. Te u-ta u-khūn u la-ong ia-u 'Ko-pa ngā la-leh
he kissed also him. Then that son he said to-him 'Father I did

pop pyrsha byneng bad ha-khymat jong-mē, te ngā'm long shuh u-ba bit
sin against heaven and in-face of-thee, then I-not am anymore who fit

ba-yn-khot ia-nga u-khūn jong-mē.' Hinrei u-ta u-kypa u la-ong ia ki-shakri jong-u,
to-call me son thine.' But that father he said to servants his,

'wallam noh ia-ka-jain-kūp ka-ba kor-tam, to-pyn-kūp ruh ia-u; to-buh ruh
'bring away a-garment which best, put-on also him; put also

ia-ka-'sah-'tī ha ka-kti jong-u, bad ki-juti ha ki-slajat jong-u. Tŏ ngi'n
a-ring in the-hand his, and shoes on feet his. Let us

ia-bam, ngi'n ia-leh kymen; na-ba u-ne u-khūn jong-ngā u-ba la-iap, 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-ia-sydang ba'n ia-leh kymen.
they began to do merry.

Te u-khūn 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 hajan ka-īng u la-ioh-sngow ia-'tiar-rūai bad ia-ki-ba
he was-continue-coming near house he got-to-hear singers and who

shād. 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,

'aiuh ka-lah long ki-ne kiei-kiei ruh?' U te u la-ia-thuh ha u,
'what can be these things also?' He then he (reciprocal)-said to him,

'ba la-wan u-para jong-mē, te u-kypa jong-mē u la-pyn-iap ia-u-
'for-that came brother thine, then the-father thine he killed the-

khūn-massi ba la-pyn-sngāid, naba u la-ioh pyd-diang pat ia-u u-ba-
son-cow that fattened, for he got receive again him who

koit-ba-khiah.' Hynda kumta u la-bittar, u-'m mon ba'n leit ha-poh.
safe-and-sound.' After like-that he was-angry, he-not will to go to-inside.

Namarkata u-kypa jong-u haba u la-mih-habar u la-kyrpād ia-u.
From-the-cause-(of)-that the-father his when he got-to-out he entreated him.

U te u da-ia-thuh u la-ong ia-u-kypa, 'ha-khymīh, la-katta snem
He then he continue-telling he said to-the-father, ' behold so-long year

ngā dang-shakri ia-mē bad ngā-'m jiw la-pallat ia-ka-hukúm
I continue-serving thee and I-not ever transgressed a-command

jong-mē;   pynban   mē-'m   jiw   la-ai   ha-ngā   wad   ia-i-khŭn-blang
thine;   *yet*   *thou-not*   *ever*   *gavest*   *to-me*   *even*   *a-little-daughter-goat*

ba-ngā-'n   ioh   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-khŭn   jong-mē,   u-ba   la-bam-dūh   ia-ka-jing-im jong-mē ha ki-nuti,   mē
this   son   thine,   who   ate-out   livelihood   thine   to harlots,   thou

la-pyn-iap   ia-u   khŭn-massi   ba-la-pyn-sngāid.'   U   te   u la-ong   ia-u,
killed   the   son-cow   fattened.'   He   then   he   said   to-him,

'ko-khŭn   hala   ka-sngi   mē   don   lem   bad   ngā   bad   kiei-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-alive   again;   and   he   was   who   lost,   and   found   again   him.'

MŌN-KHMÈR FAMILY.

KHASSI.

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

SPECIMEN II.

(*U Mohan Roy, 1900.*)

Ka-ba ngā kynmāw shaphang u-jumāi.
What I remember concerning the-earthquake.

Ha ka-por u jumāi ka-wei ka-kynthei ka la-iap ha ka-step
At the-time the earthquake one woman she died on the-morning

jong ka-ta ka-sngi, bad ka la-slap ha ka-ta ka-sngi, bad ngā la dang-wan
of that day, and it rained on that day, and I was coming

phāi na ba-tep. Namar ba ka long ka-sngi ka-ba pyjah ngā la-s'āid
returned from burial. Because that it was day which cold I warmed

ding hapoh īng. 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-ioh-sngow ka-jing-khynniuh mïan-mïan kum ka jong u-jumāi.
and I got-to-feel a-trembling slowly as that of earthquake.

Ngā la-sngāp bhā bad ngā la-ioh-sngow ka-jing-khynniuh ka nang jur,
I listened well and I felt the-trembling it grows-more severe,

bad ngā la-mih sha phyllāw-īng. Tang ngā shu phāi ha phyllāw, ka-
and I got-out to front-yard-house. Only I just reach to front-yard, the-

jing-khynniuh ka la jur eh. La ngā la-khymīh-lynti ba ka-'n-da-jah-
trembling it was severe very. Although I expected that it-would-pass-

noh, ka-jing-khynniuh ka nang kham-jur pynban. Ha ka-ta ka-por ngā
off, the-trembling it grows more-severe nevertheless. At that time I

la-sheptīng eh. Ngā la-don jing-kyrmen ba ka-'n-da-jah-noh, hinrei hynda ki-khlīh
was-afraid very. I had hope that it-would-pass-off, but when the-tops

atoshkhana ki la-kyllon, ngā la-ong, 'u-Blei u ia-leh shisha ia ka-pyrthei,
chimney they fell, I said, 'God he fights indeed against the-world,

bad ym don jing-ārtatīn ba yn-sa-pyn-duh ia ka-pyrthei.' Ha
and not there-is two-thoughts (i.e., doubt) that will-destroy to the-world.' At

kane ka-por ngā la-khymīh-lynti man ka-khyllip-'mat ba yn klūn hapoh
this time I expected every twinkling-of-an-eye that will swallow within

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

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

A final *h* often appears as *k*, and an initial *b* as *p*. Thus, *baroh* (Standard), all, becomes *prok*. Standard *ei* becomes *aw*. Thus, *wei=waw*, one ; *dei=daw*, 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 *ār-ngut u-khōn-korang*, two sons ; *je-met ngut u-mrāw*, how many slaves. The diminutive article is often used without any apparent reason,—possibly as a neuter. Thus, *i-rynong*, the property.

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

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

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

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

Adjectives.—The usual word for 'male' is *korang*, and for 'female' *konthăw*, in place of the Standard *shin-rang* and *kynthei* respectively. As examples of comparison we have,

> *Re-myrriang*, good.
> *Mai myrriang*, better.
> *U re-myrriang khynnang*, 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*	*bĭāw, ĭāw.*
2nd Person	*mi, mei*	*phĭāw.*
3rd Person	*u, ju, u-ju*	*kiw.*

D

The Nominative of the pronoun of the 2nd person singular is given once as *ba-mi*, and once as *ma-mi*. The *ma* or *ba* is the Standard emphatic prefix *ma*.

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

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

The **Relative Pronoun** is *u-lah*, who.

Interrogative Pronouns are *uet, u-iet*, who? and *met*, what?

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

The Standard causal prefix *pyn* 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 *let*, as in *ong-let*, said.
2. By suffixing *lah-let*, as in *dih-lah-let*, went.
3. By prefixing *lah*, and suffixing *let*, as in *lah-ong-let*, said.
4. By prefixing *lah*, as in *lah-kyllei*, asked.
5. By prefixing *yn*, (*yng, ym*), as in *yn-nai*, gave; *yng-kheit*, shook; *ym-pait*, broke; *yn-jai*, fell.

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

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

The Future sometimes takes the form of the Present. Thus, *ne wan-di(h)*, I will go; *phiāw rip*, you will strike or you strike. Apparently, also, the future with *yn* can be used in the sense of the present. Thus, in the list of words (205), *ne dynih* is given as the equivalent of 'I go', the root meaning 'to go' being *dih*.

The **Infinitive** has the same form as the Future.

This formation of the Future and the Infinitive by the *insertion* of *yn* into the body of the root is very interesting. Similar infixes occur in Malay, in the Nancowry dialect of Nicobar, and the Malacca aboriginal languages (see the introduction to the Mōn-Khmēr Family).

We have seen that *yn, prefixed*, gives the force of the Past Tense. Here we may note that the writer of the specimens seems to double the *n* of *yn* before a vowel. Thus we have *yn-nai*, gave, for *yn-ai*, the root being *ai*. So we have *byn-nang*, let us eat, from *bang*, eat, for *b-yn-ang*; and (second specimen) *dyn-no*, to sell, probably for *d-yn-o*, the Standard root being *die*. Another example of this form is probably *re-ryn-nāw*,

a cultivator (No. 58 in list of words). Here *ryn-nāw* is probably for *r-yn-āw* from *rāw* (the Standard *trei*,[1] hence *'rei, rāw*), to do. Finally we apparently find the infix in *'nj-yn-nap*, die, from *njiap* or *njap*, to die.

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

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

The negative particle appears to be *ji, jïat, jet*, suffixed. *Ji* occurs in the parable in *wan-sah-ji*, go-in would not; *be-ai-ji*, gavest not; *jïat*, appears in *daw-jïat*, not worthy; *jet* in *iāw bang ioh-jet jā*, we did not get to eat (*i.e.*, were not able to eat) rice, is perhaps the same word. Besides these a separate negative appears as *ynji* in *ynji breo yn-nai se-ju*, no man gave to him; *njāp ynji*, died no one. This *ji* is probably connected with the Standard *jiw*, 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 *ju*.)

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[1] Standard *ei* becomes *aw* or *āw* in Lyng-ngam. Thus *wei=waw; kynthei=kynthāw.*

[No. 3.]

MŌN-KHMĒR FAMILY.

KHASSI.

Lyng-ngam Dialect.   (District, Khasi and Jaintia Hills.)

Specimen I.

(U Dohory Ropmay, 1900.)

Waw   u-breo   im-let   ār-ngut   u-khōn-korang.   Hymbu   dohdit   am
One   man   had   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   dāw   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-shibit-nan 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-ekjin   kkǎi   jong
all   and   went   to-far,   there   wasted   substance of

ju   remin   synnupepahsat.   Am-ta   bud-ryng-let   prok,   snim-kyncha khynnong
him   with   riotous-living. When   spent-entirely all,   year-bad   arose

tham   tnam-īaw.   Am-ta   dah-rymmein   s'ngū-khoh-duh-let.   Nang-de-ledde
towards   land-our.   Then   began   feel-want.   Then

dih-njia-son   bad   u-wai   ritskir-j'nong   u-lah   hat-let   se-ju   ta lyngkhā
went-in-company with   one   citizen   who   sent   him   to fields

jong   ju   ha   dih-ngiang   sh'ngïang.   U-kyndur   pan-yn-sop   sa-khlaw
of   him   to   feed   swine.   He-desired to-fill   the-belly

hyn-jong   de   snih-juba   de   sh'ngïang   ledde-lah-bang-let;   ynji   breo
his-own   with   husks   by   swine   eaten;   no   man

yn-nai se-ju.   De   tma-breo-let[1]   kyr-rah-let,   'je-met   ngut
gave to-him.   When   (he)-remembered-manhood   (he)-said,   'how-many persons

u-mrāw   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-jïat;   theng s'ne waw skainang   u-mrāw   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

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[1] Compare *tymma* in first line of Specimen II.

u pa am ju lah-myja-let se-ju, ne s'ngū-pyn-dai-let, lah-hir-let,
the father of him saw him, and feel-pity-did, ran,

dim-lah-let ha krang jong-ju, yn-nop-let se-ju. De u-khōn lah-ong-let
fell on neck of-him, kissed him. Then the-son said

se-ju, 'O pa, lah-raw-pāp se Brei bad ha-tang-nga mi; pan-tinj
to-him, 'O father, (I)-did-sin to God and before thee; to-be-called

khōn sa mi daw-jïat.' Nambe pa ong-let se mrāw 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 slā-k'jat am
ring on the finger of him, put-on shoes on feet of

ju; nei-lam u khōn-masseo ne-lah-pan-mir, hai pan-njāp-iah se-ju; hai
him; bring the child-ox fatted, let-us kill it; let-us

byn-nang, bad hai phylleo; namba uni u-khōn jong ne lah-njāp-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 khōn san jong ju im-let ha lyngkhā. Namba njang-wan ha
The child elder of him was in field. As (he)-came to

j'ngan īnj, ju s'ngū-let jong-thek-klem-bli bad jong-jymat.[1] Nambe
near house, he perceived music and dancing. When

ne-lah-kek-let se-waw u-mrāw, u lah-kyllei, 'phïāw 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-khōn-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 eit-not-let, wan-sah-ji.
him in good condition.' Then (he)-was-angry go-in-wished-not.

Am-ta u k'pa jong ju meit-let torot, jylliam-let se-ju. U-ju
Therefore the father of him came out, entreated him. He

lah-ong-let nam pa jong ju, 'untad, la-katta snim ne mrāw nam-me;
said to father of him, 'lo, so-many years I slave of-thee;

minot-minot ngeit-ji jong[1]-hukum ba-mi; nambe minot-minot
never disobeyed command of-thee; yet never

be-ai-ji hnam ne u khōn blang raw-khynnang ba'n ioh-phylleo
(thou)-gavest-not to me the child goat in-order to be-merry

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[1] *Jong* here corresponds to the Standard *jing*.

ma   lok   am   ne.
with   *friends*   *of*   *me.*

lah-bang-dok-let   spah
(who)-wasted   *property*

had-ym-mir-let.'   U   pa
fatted.'   *The*   *father*

chong-son   hnam   ne.
remainest-with   *to*   *me.*

Te   dynnaw   raw-phylleo
So   *ought*   *(to)-make-merry*

u-hymbu   jong   mi   u
younger-brother   *of*   *thee*   *he*

bad   jymmeo-kylla   se-ju.'
and   *found-again*   *him.'*

Nambe   tah-wan   u-khŏn   jong   mi
But   *as-soon-as-came*   *the-child*   *of*   *thee*

amba   mi,   mi   lah-hynjaid   se-khŏn-masseo
of   *thee,*   *thou*   *killedst*   *the-child-ox*

ong-let   nam   ju,   'O   khŏn,   jan-be-sngei   mi
said   *to*   *him,*   *'O*   *child,*   *every-day*   *thou*

U-met-u-met   prok   jong   ne   bad   amba   mi.
Whatever   *all*   *of*   *me*   *also*   *of*   *thee.*

bad   u-raw-s'ngū-myrriang,   namba   uni
and   *(to)-feel-glad,*   *for*   *this*

lah-njap,   bad   im-kylla-let;   u   lah-k'ma-let,
was-dead,   *and*   *existed-again;*   *he*   *was-lost,*

[No. 4.]

MŌN-KHMĒR FAMILY.

KHASSI.

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 tā-ha-thu-tak ha jong jut sōm ɖyn-no
Shook the earthquake just at time sharpening spear to-sell
ha ïw. Yngkheit kynsan. Ne tiang-dait ynnan bet. Ï-in prok
at market. Shook severe. I afraid much very. The-house all
lah-lip. Njāp yn-ji. Tah khiaw kymiang ympait, met-met yn-ji.
fell. Died no-one. Only vessels earthen broke, anything(else) not.
He-ymmot ïāw bang njoh jet ja. Synshih se lāw bang njoh ja.
At-night we eat got not food. Morning to us eat (was)-got food.
He-ymmot ïāw in hatyrna. Ynjai be slap kynsan, ïāw 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 Khassi. 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 *ē* for *ai*, give; *mo* for *māw*, stone; *wi* for *wei*, one; *bru* for *brīw*, man; *ba-sih*, for *ba-snīw*, bad; *Blāi* for *Blei*, God. There are not so many words peculiar to the dialect as in Lyng-ngam. With *Blāi* compare Lyng-ngam *Brei*, the Wār *Prāi*, and the Palaung *Prā*.

The **Pronunciation** is generally as in the Standard dialect, but attention must be called to the fact that the standard *ng* is sometimes represented by *nj*. This *nj* is sometimes represented by the letter *ñ*. Thus, *dinj* or *diñ*, for the Standard *ding*, fire. This *nj* or *ñ* 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 Khassi). 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 Khassi. 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. *Ie* is often used instead of *ia* (Wār has *ei*).

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

> *Ba-bhā,* good.
> *Rap-bhā,* better.
> *Bhā duh,* best.

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

PRONOUNS.—The Personal Pronouns are,—

	Singular.	Plural.
1st Person	*nga, ō*	*ngi, ī.*
2nd Person	*mē, mi*	*phi.*
3rd Person	*u* fem. *ka*	*ki.*

The *ō* of the first person very commonly means 'my.' Thus, *ki lok ō,* my friends. Similarly, in the second person, *u paiu 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 *pha*, as in the Standard.

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

u-ni	corresponding to the Standard	*u-ne*,	this.
u-tu	„	„	*u-to*,	that (near).
u-te	„	„	*u-tai*,	that (far).

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

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

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

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

The **Present Tense** is either the bare root-form, or else takes the prefix *wa*, as in *wa sympat ō*, 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 ō* or *da shoh ō*, I struck, corresponding to the Standard *ngā 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 ō*, I shall strike; *u lāi ō sha u-pa*, will go I to the father, I will go to my father. The infinitive also takes *u* (corresponding to the Standard *ba'n*) as in *u pyn-dap*, (he desired) to fill. In both cases, this *u* corresponds to the Wär *jŭ*. *Yn* also occurs once in the parable in the first person plural of the Imperative; *to yn ia-bām ia-dih ia-kymen*, let us eat, drink, and be merry together.

[No. 5.]

MŌN-KHMĔR FAMILY.

KHASSI.

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

SPECIMEN I.

(U Kiri Dikhar, 1900.)

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

Te   u-ba   s'diāh   ong   u   ha   u-pa   u,   'pa,   ē   noh
Then   who   youngest   said   he   to   father   his,   'father, give   away

i-bhāh   ō   kat   i-ba   toh   ia   nga.   Te   bhāh   u   ia   ki
the-portion my whatever what   falls   to   me.   Then divided   he   to   them

kat   i-ba   em   i   jong   u.   Ym   bŭn   sngi   nai'te   u-te   u-ba
whatever what   was   the   of   him.   Not   many   days   thence   that   who

s'diāh   lum   lang   u   i   jong   u   baroh,   kat   ba   em,   lāi   wot
youngest gathered together he   the   of   him   all,   whatever there was,   went   off

u   sha   i-wi   i-shnong   i-ba   j'ngai: hei'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   ba'sih.   Hei'te   da   duh   u.   Nei'te   lāi
was,   then   came   a-year   bad.   Then   being   in-want   he.   Then   went

ia-soh   u   ba   u-wi   u-tre-shnong   i-te   i-thāw;   te   phāh
join   he   with   one   cilizen   of-that   place ;   then   sent

u   u   u-lāi   share   snïang   sha   lūm.   Te   kwah   u   u-pyn-dap
he   him   to-go   tend   pigs   to   hills.   Then   desired   he   to-fill

ia-u-kypoh   u   da-u-skop   u-ba   juh   bām   ki-snïang;   te
the-belly   his   with-husk   which   usually   ate   the-pigs ;   then

ym   em   ba   ē   ia   u.   Te   ynda   khyrñiat   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   ō   ki-ba   ioh   pura   i-ja
'how-many   persons   the   servants   the-father   mine   who   get   enough   rice

be   i-batam.   Nga   te   sa   iâp   thyngan.   U   mihnoh   ō   u   lāi
and-the-over.   I   then   shall   die   hungry.   Will   go-out(start)   I   will   go

ō   sha   u-pa   ioh   u   ong   ō   ha   u,   "Pa,   nga   da   leh   pāp   ō
I   will   father   that   will   say   I   to   him,   "Father,   I   have   done   sin   I

ia   mē   be-i   ia   i-byneiñ;   ym   hoi   de   u   khut   mi   ia-nga
against   thee   and-also   against   heaven :   not   fit   any-more   to   call   thou   me

u-khŏn mi; pyn-man nga kam u-wi-hi-eh u-shakri mi."'   Te   ïeng wot
son thy;   make   me   as one-only a-servant thy."'   Then stood up

u te   lāi u sha u-pa u. Te katba dang jing-ngāi u   khajiak,
he then went he to father his. Then while being far   he (a)-little,

iō   wot   u-pa   u u sñiāw byrāi u, ia u phet u, te
saw as-soon-as the-father his him felt pity he, to him ran he, then

khynrup u u, te doh   wot   u u. Hei'te u-te u-khŏn ong
seized he him, then kissed at-the-same-time he him. Then that the-son said

u ha u, 'pa, nga da leh pāp ō ia i-b'neiñ bei haba iō mi;
he to him, 'father, I have committed sin I against heaven and when sawest thou;

ym hoi de u khut mi ia-nga u-khŏn mi.' Te   u-pa   u
not fit any-more to call thou me the-son thine.' Then the-father his

nei'te ong u ha ki-shakri u, 'lam ka-that kūp ka-ba   bhā
thence said he to the-servants his, 'bring a-cloth wearing which good

tam; pyn-kūp 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 yn ia-bām ia-dih ia-kymen. Neibhah uni
the-shoes on the-feet his. Let to eat drink make-merry. For this

u-khŏn ō u-ba da iap, da im   wan u; u-ba da wïar, da   shem
son my who was dead, was alive again he; who was lost, was found

wan u.' Nei'te ia-kymen ki.
again he.' Then together-joy they.

Ha i-te i-por u-khŏn baheh em u ha lyngkha. Te katba dang
In that time the-son eldest was he in field.   Then as   still

la   wan u, poi u hajan iung, sñiw u   ie-i   barūai, bashād.
was coming he, came he near house, heard he something singing dancing.

Te   khut 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 neibhah
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.'   Hei'te shrai
because has got-back he him in-his health in-his good-state.' Then angry

wot u, te ym ben   de   u u p'siah hapoh iung. Nei'te
at-once he, then not agree any-more he to enter in house. Therefore

mih   u-pa u, lana u u. Te ong u ha u-pa u, 'iō,
came-out the-father his, entreated he him. Then said he to the-father his, 'lo,

nga būn snem ba da   sumar ō ia me, ym em ujuh tyngkhain ō
I many years that have taken-care I of thee, not have ever broken I

ie-i   hukum mi; katte ileh ym juh ē   mi ia nga tang i-wi
something order thine; yet also not ever gavest thou to me even one

i-khŏn blang ileh, ioh u ia-sñiāw-bhā ō wa   ki-lok   ō.
a-young goat also, that to together-feel-good I with the-friends mine.

Kat-u-io-pathan   du   wa   poi   hi   uni u-khŏn 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   ē   khawai mi ie-i-bhäh u.'   Nei'te
thy-(property)   in   the-harlots, then give feast thou for-sake his.'   Then

ong u, 'khŏn, mē u-ba juh em   shirup ba nga,   kat   i-ba em i
said he, 'son, thou who ever wast together with me,   whatever what was that

jong nga, du   i jong mē don. Em   kam u   ia-rkhai ia-kmen ī
of   me, only it of thee all. There-is need to   make-merry jolly   we

neibhah u-ni, u paiu   mi u-wa da iap, da im wan u;   u-ba da
for   this, the brother thine who was dead, was alive again he;   who was

wiar, da shem   wan   u.'
lost, was found again he.'

MŌN-KHMĒR FAMILY.

KHASSI.

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

SPECIMEN II.

(U Kiri Dikhar, 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-sngi 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 tlep bru wot ō.
woman, and (on-)which fell also the-rain. And I was came bury person just I.

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

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

wer-wer kamwa khih u-kh'mi. Te ab bhā wot ō
slightly as shaking (or trembling) an-earthquake. And listened well just I

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

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

iō-luti u wïar, ileh sam khih
seeing-the-road (i.e., expecting) to cease, nevertheless more-and-more shook

pathan jongheh. Hei'te te da tein sih ō, te har
notwithstanding severely. Then then was afraid very-much I, and although

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

mynda hāp hi-eh i-khlīh u atoshkhana, te ong ō, 'i-ni te da leh u-Blāi
when fell down the-top a chimney, then said I, 'this then is doing God

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

Katte te io-luti ō sadu iei ba u ngam hi,
By-that-time then expected I only for that it will-sink only,

klukne shapoh te dep iam ne.
swallowed-wholly inside then done for all.

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

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 *mi* for *wei*, one; *nia* for *kjat*, a foot; *l'men* for *bniat*, a tooth; and many others. Even when a word is retained, it undergoes great changes. Thus, *ā* for *ār*, two; *tāi* for *kti*, a hand; *hūn* for *khūn*, a child; *sni* for *īng*, a house.

As regards **Pronunciation**, we should note the occurrence of the letter *ñ* or *nj*, which has been explained under the head of Synteng. Generally speaking the pronunciation of words is indefinite. Thus, we have both *jungai* and *sh'ngāi* 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 *ki* are used as in the Standard dialect, but *i* is much oftener used for the plural (besides being used in the neuter singular) than *ki*.

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

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

For the Dative, we have the Standard *ha* (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-mi 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-lahi*, 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 *wa*. The following are examples of comparison,—

wa-ry-um, good.
rap ry-um, better.
ry-um tam, or *ry-um barē*, best.

The comparative prefix *rap* also occurs in Synteng.

PRONOUNS.—The Personal Pronouns are,—

	Singular.	Plural.
1st Person	*nga, nge, ñia, o, a*	*ēi, i.*
2nd Person	*em, ym, 'm*	*ēhi, hi.*
3rd Person	*ēw, u, ĭē.*	*ĭē, i.*

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, *a*, which occurs only once, and there means me (let me make merry with my friends), is evidently either a mistake for, or a by-form of, *o*. *O* and *i* both occur in Synteng under the forms *ō* 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 'thy', as in *pa-'m*, written *pa'm*, thy father. As regards the third person, in every case in which *ĭē* occurs as a singular pronoun in the specimens, it is translated 'it'. It is probably a neuter pronoun, a contraction of *i-ēw*. On the other hand, however, the plural form *ĭē*, when it occurs in the specimens, always refers to human beings, and means 'them' (*ei-ĭē*, to them). It also may be a contraction of *i-ēw* (*i* being in this case the plural prefix).

The **Demonstrative Pronouns** which I have noted are *u-ne*, this, and *u-te*, that. The 'article,' of course, changes according to gender. In *ti te i hŭn sni*, in that small house, the article is not prefixed to the pronominal termination.

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

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

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

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

The **Past Tense** takes the prefix *da* or *de*, as in *da choh nge*, I struck; *da pyn-lang*, collected; *da duk*, became poor; *de pyn-lut*, spent. Synteng also has *da*. Instead of *da*, we also find *a*, as in *a-ah u ti ka-lahi*, he was in the field; *a-ai khawai u-pa 'm*, gave feast the father of-thee, thy father gave a feast. In *a-da-wan u-bo-'m*, hath-come the brother of thee, thy brother hath come, we have both *a* and *da* to form the perfect. *A* is said to be the equivalent of the Standard *la*. Often the prefix is omitted in this tense, as in *lĭā-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 lĭā nge*, I will go. Compare Synteng *u*.

The **Infinitive Mood** is formed by the same prefix. Thus, *hyng-eh tang ju-ba*, difficult even to eat; *ju hut hŭn'm*, to call thy son; *ju-wan*, to come (into the house).

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

> *Ah ju bōn sh'ngāi,* there were not even many days.
> *Ah ju tympung nge,* I never violated (thy command).
> *Ah ju-beh ai'm,* thou hast never given.

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

Another negative is *pong,* as in,—

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

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

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

MŌN-KHMĒR FAMILY.

KHASSI.

Wār Dialect.   (District, Khasi and Jaintia Hills.)

Specimen I.

(U Kiri Dikhar, 1900.)

U-mi u-juprēw ah ar-bai i-hūn u.   U-wa jïang ti ei-ïē
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-ia harem
said he to the-father his, 'father, give away the-share mine that-which falls

tu ñia. Te bhāh u he ei-ïē kat-a ah hyn-ah i jong ēw.
to me. Then divided he to them whatever is not-is that of him.

Ah ju bōn sh'ngāi ie u-te u-hūn u u-wa jiang da pyn-lang
Were not many days since that the-son his what younger was collecting

u baroh, te liā-u sha ka-ri ka-a sh'ngŭi, ti-te pyn-lut u
he all, then went-he to a-country which far, there spent he

ite i jong-u ti kam hymman. Lah de pyn-lut u baroh poi ka-
that the his in deeds wicked. When has spent he all occurred a-

snia-snem ka-a mia ti ka-te ka-ri. Te da duk u.
bad-year (famine) which great in that country. Then became poor he.

Te liā ñiah-lok 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 ēw ju-liā sharui rñiang u tu madan. 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-rñiang. Ah te u-wa ai ha ēw.
to-eat by those husks that ate the-pigs. No one who give to him.

Lah a kymmo jong-juprēw-u ong u, 'shi hymbow bai i-shakri
When he remembered his-manhood said he, 'how many persons servants

u-pa ki-ia ah i-ba i-a hyng-eh tang ju-ba, kat ñia ñiang
father who have food which difficult (i.e. too-much) even to-eat, while I I-will

iip tymphoh ti-ne. Ju zeng nge, ju liā nge sha u-pa, ju ong
die hungry here. Will stand I, will go I to the-father, will say

nge ti ēw, "pa, da leh pāp nge ha em ba ha i-phlïang. Ry-um
I to him, "father, have done sin I to thee and to heaven. Good

iē te pong ju hut hūn'm ha ñia. Pyn-man ha ñia kaw mi u-shakri'm."'
it was not to call son-thy to me. Make to me as one a-servant-thine."'

Te zeng u, te liā u sha u-pa u. Te kata dang
Then stand (arise) he, then went he to the-father his. Then while still

sh'ngŭi u, te * mah u-pa u ēw; sah shep u ha ēw; te phet
far he, then saw the-father his him; felt pity he on him; then ran

u, dem u ti radang u, te doh u ēw. U-te u-hŭn 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-phlïang ba 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 ñia.' 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-dïa i-a ry-um tam, pyn-kŭp ha ēw;
to the-servants his, 'bring a-cloth which good most, clothe upon him;

pyn-phin bei ksah-tai ti tai u, bei juta ti nia u. To ñia-ba
put-on also ring on hand his, and shoes on feet his. Let eat-together

ñia-kymen i, katma u-ne u-hŭn nge u-wa da iip, 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 ñia-leh k'men iē.
who was lost, was found again him.' Then was make merry they.

Ti ka-te ka-por u-hŭn rongbah jong ēw a-ah u ti ka-lahi. Ti ka-por
At that time the-son elder of his was he on the-field. At the-time

kah wan poi u ti-jan sni, sah u hah i rüoi be kazai. 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-ai i-ah ni iē 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 a-ai khawai u-pa'm poi u-
him, 'has-come the-brother-thine, and gave feast the-father-thine came the

para'm dei a hïah dei u-py-em.' Lah tite kïat, 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 tympung nge ha i-hukum i jong
served I to thee; have never violated I to a-order any of

em ti kañiah kañiah ka-por; ah jubeh ai'm ha ñia tang u
thee at any any a-time; hast never given-thou to me even a

hŭn-blang be ha di a ju ñiah-sah-syor bei lok nge. Pynban duh
kid even to let me to make-merry with friends mine. Yet just

a wan hi u-ne u-hŭn'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-bhah u.' Lah i-te ong
harlots, thou gavest feast yet thou for sake his.' After that said

u ha ēw, 'O hŭn, em u-a beh ah bei ñia kat i-wa ah i
he to him, 'O son, thou who always art with me as what-(I) have that

jong ñia i-te i jong em.   Ah   kam ha-ēi ju ñia-leh k'men i, bei
of   me   that is   of   thee. There-is need for-us to   make merry us, and
ju sah-syor i.   Mah, u-ne   u-para'm   u-ba da iip, te hynle
to be-glad we.   See,   this   the-brother-thine who was dead, but   new
da py-em pong u; da   wïar u,   te   da   toh   wan ēw.'
is   alive again he; was   lost he, then was found again him.'

MŌN-KHMĒR FAMILY.

KHASSI.

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

SPECIMEN II.

(U Kiri Dikhar, 1900.)

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

Ti   ka-te   ka-por   a-how   u-kh'mai   toh   ti ka-jungai   ka-a   iip   ka-mi
At   that   time   arose the-earthquake fell   in   the-day   which died   one

ka-juprēw,   ba   alah   bow   slai.   Te   ñia dang   wan   tep   juprēw
she-person,   and   fell   with   rain.   And   I   was coming-(from) burying   person

bet   nga.   Katda   kjam   ĭē,   te   rang   shmen   nge   ti   twui   shapoh
also   I.   Because   cold   it, then   warm   fire   I   near   hearth   inside

sni.   Te   shiwiat   hi-ĭe   te   shloh   bet   nge sha mukyndep.   Te   sah   nge
house.   Then little-time   only   then went-out just   I   to   veranda.   Then felt   I

akhing   did-did,   kāi-a   khing   u-khmai.   Te   sah   diam   bet   nge,   te
trembling slightly,   as-if   tremble the-earthquake.   And listened well   then   I,   then

sah   nge   de   rap jongheh   ĭē;   shloh   bet nge sha   nudwar.   Te   poi   bet
felt   I   with more   secere   it;   went   just I   to   courtyard.   Then arrived just

nge nudwar,   khih   bet   ĭē   jongheh   jongheh.   Kat   amah-rhen a-ju   wīar
I   courtyard, shake just   it   severely   severely.   Although   expect   to   cease

ube   niang   khing ĭē jongheh.   Lah   tite   te   da k'tĭang dhep
nevertheless more-and-more shook   it   severely.   After that   then   was   afraid much

nge.   Hor,   be-a ktiang be,   dang   rēp   āh   hi   ĭē ia   mah-rhen hah i-a
I.   Although, with fear   also, there something was   also it   to expectation for what

ju-wiar   u.   Te   lah-ada   harem   i-khlïah atoskhana.   Te   ong   nge,   'i-ne
will-cease it.   Then   after   fell   a-top   chimney.   Then   said   I,   ' this

te da-lïeh u-Prāi   dei-jong-shynnam.'   Henle   te   ðam te-pong   ju-ngem.'
then did   God   with-earnestness.'   Now   then   ailed was-not   to-sink.'

Katte   te mah-rhen nge du hah   i   ju-ngem hai kluk-ne shapoh   te
At-that-(time) then   expected   I   only that   it   to-subside   in   wholly   inside then

dep   ĭē iam-ne.
done it for-all.

For a free translation see under Khassi (Standard).

STANDARD LIST OF WORDS AND SENTENCES IN KHASSI

English.	Khassi (Standard).	Khassi (Lyng-ngam).	Khassi (Synteng).
1. One	Wei, shi	Waw, shi	Wi, shi
2. Two	Ār	Ār-re or ā-re	Ār
3. Three	Lāi	Lai-re	Lē
4. Four	Sāw	Sāw-re	Sŏ
5. Five	San	San-de	San
6. Six	Hinrīw	Hyrrew-re	Ynru
7. Seven	Hinniew	Hynnju-re	Ynñiaw
8. Eight	Phrā	Phrā-re	Phrā
9. Nine	Khyndāi	Khondai-re	Khyndē
10. Ten	Shi-phew	Shi-phu	Shi-phāw
11. Twenty	Ār-phew	Ār-phu	Ār-phāw
12. Fifty	San-phew	San-phu	San-phāw
13. Hundred	Shi-spah	Shi-spāh	Shi-spah
14. I	Ngā	Ne	Nga, ŏ
15. Of me	Jong ngā	Jong ne, am ne, am-nam ne, amb ne.	Jong nga, ŏ
16. Mine	Jong ngā	Jong ne	Jong nga
17. We	Ngi	Bīāw, īāw	Ī, ngi
18. Of us	Jong ngi	Jong īāw, am-nam īāw	Jong ī
19. Our	Jong ngi	Jong īāw	Jong ī
20. Thou	Mē, fem. phā	Ba-mi, mi, mei	Mē, mi
21. Of thee	Jong mē	Jong mi, am mi, am-nam mi.	Jong mē, mi
22. Thine	Jong mē	Jong mi	Jong mē, mi
23. You	Phi	Phīāw	Phi
24. Of you	Jong phi	Jong phīāw, nam phīāw	Jong phi

Khassi (Wăr).	Palaung (and other Mŏn-Khmĕr Languages).	English.
Mi, shi	Hle, (*in composition*, se) .	1. One.
Ā	Ā (*Riang*, k-ăr) . .	2. Two.
Lāi	We (*Wa*, lai) . .	3. Three.
Zia	Phŏn	4. Four.
Zan	Phan (*Mŏn*, pa-sŏn) . .	5. Five.
Threw	Taw (*Mŏn*, kă-rao) . .	6. Six.
Hynthlāi . . .	Pu	7. Seven.
Hympyă . . .	Ta (*Riang*, pre-ta) . .	8. Eight.
Hynshyăi . . .	Tim, 'ntim, (*Stieng*, kin)	9. Nine.
Shi-phui . . .	Kŏ, se-'kŭr . . .	10. Ten.
Ār-phui . . .	A-kŭr, (*Riang*, ăr-kall) .	11. Twenty.
Zan-phui . . .	......	12. Fifty.
Shi-swăh . . .	U-pai-ya, se-par-yar . .	13. Hundred.
Ñia, nge, o . . .	Ao	14. I.
Jong ñia, *etc.* . .	......	15. Of me.
Jong ñia, *etc.* . .	......	16. Mine.
Ē-i, i	Ye	17. We.
Jong ē-i . . .	......	18. Of us.
Jong ē-i . . .	......	19. Our.
Em	Mai, mi . . .	20. Thou.
Jong em, 'm . . .	......	21. Of thee.
Jong em, 'm . . .	......	22. Thine.
Ēhi, hi	Pe	23. You.
Jong ēhi . . .	......	24. Of you.

English.	Khassi (Standard).	Khassi (Lyng-ngam).	Khassi (Synteng).
25. Your	Jong phi . . .	Jong phïãw . . .	Jong phi . . .
26. He	U	Ju, u-ju . . .	U . . . .
27. Of him . . .	Jong u . . .	Jong ju, nam ju, am ju .	Jong u . . .
28. His	Jong u . . .	Jong ju . . .	Jong u . . .
29. They	Ki	Kiw . . .	Ki . . .
30. Of them . . .	Jong ki . . .	Jong kiw, nam kiw .	Jong ki . . .
31. Their . . .	Jong ki . . .	Jong kiw . .	Jong ki . . .
32. Hand . . .	Ka kti . . .	Ktei . . .	Ka kti . . .
33. Foot . . .	Ka kjat, kyjat, slajat	K'jat . . .	Ka kjat, kyjat . .
34. Nose . . .	Ka khmut . . .	Leo-'mut . . .	Ka khmut . . .
35. Eye . . .	Ka khmat . . .	Kh'mat . . .	Ka khmat . . .
36. Mouth . .	Ka shintur . . .	Lymor . . .	I ktiĕn . . .
37. Tooth . .	Ka bniat . . .	Moiw . . .	Ka l'mien . .
38. Ear . . .	Ka shkŏr . . .	Lykur . . .	Ka shkŏr . . .
39. Hair . . .	U shniuh . . .	Shnjek . . .	U shniuh . . .
40. Head . . .	Ka khlĭh . . .	Khlĭh . . .	I khlĭh . . .
41. Tongue . . .	U thyllied . . .	Thylloid . . .	U thyllij . . .
42. Belly . . .	Ka kypoh . . .	Khlaw . . .	U kypoh . . .
43. Back . . .	Ka ingdong . . .	Phat . . .	I ryngkhih . . .
44. Iron . . .	U nar . . .	Lymon . . .	U nar . . .
45. Gold . . .	Ka ksiar . . .	'Sïar . . .	I ksiar . . .
46. Silver . . .	Ka rupa . . .	Rupa . . .	I rupa . . .
47. Father . .	U kpa . . .	Pä . . .	U pa . . .
48. Mother . .	Ka kymi . . .	G'maw, 'bei, kybei .	Ka bei . . .
49. Brother . .	U para . . .	Hymmin (*elder*), hymbu (*younger*).	U päiu, bäiu . .
50. Sister . . .	Ka para . . .	*Ditto, ditto* .	Ka päiu, bäiu . .
51. Man . . .	U briw . . .	Breo, kohrang, korang (*i.e. male*).	U bru . . .

Khassi (Wār).	Palaung (and other Mōn-Khmēr Languages).	English.
Jong ēhi	......	25. Your.
U	An, (*Riang*, hu) .	26. He.
Jong ēw	......	27. Of him.
Jong ēw	......	28. His.
Ei īē	I, ke-doi (*Riang*, ku) .	29. They.
Jong ei-īē . .	......	30. Of them.
Jong ei-īē . .	......	31. Their.
Ka tāi	Tai, ka-ba-tai . . .	32. Hand.
Ka nīa	Jan	33. Foot.
U myrkong . . .	Kadong-mu (*Mōn*, mu) .	34. Nose.
Ka māt	Ngai (*Mōn*, mut) . .	35. Eye.
I t'kong . . .	Mwe	36. Mouth.
Ka l'men . . .	Rang	37. Tooth.
Ka tərang . . .	Hsŏk	38. Ear.
U suh-khlīah[1] . .	Hŭk-ken . . .	39. Hair.
U khlīah . . .	Ken	40. Head.
U khlīit . . .	Hsā-tă	41. Tongue.
U 'poh . . .	Wat (*Riang*, klung) .	42. Belly.
U tympong . . .	......	43. Back.
U nar . . .	Lhak (*Riang*, hir) . .	44. Iron.
I ksi . . .	Khyi, kri (*Wa*, hsari) .	45. Gold.
I rupa . . .	Rŏn	46. Silver.
U pa . . .	Kōn (*Riang*, pa) . .	47. Father.
Ka māi . . .	Mā (*Mon*, a-mai) . .	48. Mother.
U para, u bo (*younger*) .	Pi (*elder*), wa (*younger*), bwi (*younger*).	49. Brother.
Ka para . . .	Pi ipăn (*elder*), wa ipăn, bwi pŭn (*younger*).	50. Sister.
U juprēw . . .	Imai (*male*), (*Riang*, keramē).	51. Man.

[1] Lit. 'that which grows on the head'; the Palaung seems to have the same meaning.

English.	Khassi (Standard).	Khassi (Lyng-ngam).	Khassi (Synteng).
52. Woman	Ka brĭw, ka kynthei .	'Rǎw-k'māw . . .	Ka bru, ka kynthǎi .
53. Wife .	Ka tynga . . .	Konthǎw . . .	Ka shkāw . . .
54. Child .	I khŭn . . .	Khŏndĭnj . .	I khŏn . . .
55. Son .	U khŭn . . .	Khŏn kohrang . .	U khŏn . . .
56. Daughter .	Ka khŭn . .	Khŏn 'rǎw-k'māw .	Ka khŏn . . .
57. Slave .	U mrǎw . . .	Mrǎw . . .	U brŏ . . .
58. Cultivator .	U nongrep, u barep .	Re-ryn-nǎw . .	U barep . . .
59. Shepherd .	U nong-āp langbrot .	U reo-njang-langbrot	U sharĕ (one who pastures)
60. God .	U Blei . . .	Blei or brei . .	U Blǎi . . .
61. Devil .	U ksŭid . . .	Ksoid . . .	U blǎi-basih (i.e., wicked god).
62. Sun .	Ka sngi . . .	Sngei . . .	Ka sngi . . .
63. Moon .	U bynai . . .	B'ni . . .	U b'nǎi . . .
64. Star .	U khlŭr . . .	Khlŏr . . .	U khlŭr . .
65. Fire .	Ka ding . . .	Doinj . . .	I diñ, dinj . .
66. Water .	Ka ŭm . . .	Gŭm . . .	Ka ŭm . . .
67. House .	Ka ĭng . . .	Ĭnj . . .	I iung . . .
68. Horse .	U kulai . . .	Gura . .	U kulĕ . . .
69. Cow .	Ka massi . .	Masseo . . .	Ka massi . .
70. Dog .	U ksew . . .	Ksŭ, 'sŭ . .	U ksǎw . . .
71. Cat .	Ka miaw . .	Miǎw . . .	Ka miaw . . .
72. Cock .	U sĭar, u 'ĭar . .	'Iar rangbah . .	U sĭar . . .
73. Duck .	Ka hǎn . . .	Tau kiap . .	Ka rapasa . .
74. Ass .	Ka kadda . .	Kadda . . .	Ka kadda . .
75. Camel .	Ka ut . . .	Ut, ud . . .	Ka ut . . .
76. Bird .	Ka sim . . .	Sim . . .	Ka sim . . .
77. Go .	Leit . . .	Dih . . .	Lǎi . . .
78. Eat .	Bǎm . . .	Bang . . .	Bǎm . . .

Khassi (Wār).	Palaung (and other Mön-Khmér Languages).	English.
Ka juprēw, ka hynthāi	I-pǎn, (Wa, rapŏn) (Kha-mŭk, sim-kün), (Mön, brao).	52. Woman.
Ka khynang	Pyi, (Kha-mŭk, tum-kaw).	53. Wife.
I hūn	I-det, (Kha-mŭk, khawn), (Anamese, kon).	54. Child.
U hūn	Kawn i-mai	55. Son.
Ka hūn	Kawn i-pan, (Wa, kawn rapŏn).	56. Daughter.
U ma	......	57. Slave.
U wakhih	......	58. Cultivator.
U sharui	I-hyaing-mǎk (cowherd)	59. Shepherd.
U Prāi	Pǎrā, Prā	60. God.
U prāi dheb	Kǎnǎm	61. Devil.
Ka jungai, ka sh'ngāi	Se-ngai	62. Sun.
U p'nui	Pa-kyo (Khmér, phkāy)	63. Moon.
U khlashmen	Hsa-man, sǎ-main	64. Star.
I sh'men	Lakwai, (Wa, ngo), (Bah-nar, ning).	65. Fire.
Ka ǎm	Em, ŏm	66. Water.
I sni	Gang, (Wa, nyè), (Mön, nhyi).	67. House.
U kurui	Imbyang	68. Horse.
Ka massow	Mǎk, mi (cow), mi-rasū (bull).	69. Cow.
U ksĭa	Hsao, (Mön, khla)	70. Dog.
Ka miaw	A-myao	71. Cat.
U seī	Ior, (Riang, yer-reng), (Kha-mŭk, yer).	72. Cock.
Ka rapasa	Pyit (a Shǎn word)	73. Duck.
Ka kadda	... ...	74. Ass.
Ka ut	......	75. Camel.
Ka ksem	Hsim, sim	76. Bird.
Liā	Hao, (Riang, lan)	77. Go.
Ba	Hawm	78. Eat.

English.	Khassi (Standard).	Khassi (Lyng-ngam).	Khassi (Synteng).
79. Sit	Shong	Machong	Chong, shong
80. Come	Wan, alle (*interjectional*)	Nei	Wan, alĕ (*interjectional*)
81. Beat	Shoh, sympat	Rip	Shoh, bom, sympat
82. Stand	Ĭeng	Njeng	Ĭong
83. Die	Ĭăp	Njyn-nap, njiap, *or* njap	Ĭăp
84. Give	Ăi	Ai	Ĕ
85. Run	Phet, mareh	Mahir	Phet
86. Up	Ha neng, ha jrong, sha neng	Ta-hynnyng	Ha neinj
87. Near	Ha jan	Ha j'ngan	Ha jan
88. Down	Ha rum, sha rum	Ha rum	Sha wah
89. Far	Jing-ngăi	J'ng-ngi	J'ngăi
90. Before	Ha khymat, ha shiwa	Ylliang, ha kh'mat	Ha phrang
91. Behind	Ha din, sha din	Bandon	Ha din
92. Who	Uba (*relative*), u ei? (*interrogative*).	U-iet	Uba, u i?
93. What	Ka ei, niuh?	Met	Ka i
94. Why	Balei	Raw met	Ileh
95. And	Bad	Bad	Ba, haroh
96. But	Hinrei	Namba	Mei'to
97. If	Lada	......	Lada
98. Yes	Ha-ŏid	Ha-ăw	O
99. No	Ĕm	Yn-ji	Oho
100. Alas	Jă	Hy-ne-nangngine	Jă
101. A father	U kypa	U pa	U pa
102. Of a father	Jong u kypa	Jong pa, am pa	Jong u 'pa
103. To a father	Sha u kypa	Hanam pa, tnam pa, he (*or* hy) pa.	Sha u 'pa
104. From a father	Na u kypa	Nam pa	Na u 'pa
105. Two fathers	Ăr-ngut ki k'pa	Pa ă'-ngut, ăr-ngut ki k'pa.	Ăr-ngut ki 'pa

Khassi (Wăr)	Palaung (and other Mŏn-Khmĕr Languages).	English.
Shkea	Mŏng	79. Sit.
Wan, alē	De	80. Come.
Choh, sympat	Ma	81. Beat.
Zeng	Jŭng	82. Stand.
Ïp	Yam	83. Die.
Ai	......	84. Give.
Phet	(Wa, pèrayè)	85. Run.
Nu th'mun	......	86. Up.
Ti jan	Indăw	87. Near.
Sha rem	......	88. Down.
Sh'ngŭi	Dŏng (Mŏn, za-ngo-ă), (Bahnar, hangai), (Anamese, ngai), (Khmĕr, chhngăy), (Lemet, sngay).	89. Far.
Ti phrang	I-ai	90. Before.
Di trăi	I-pan	91. Behind.
U ba	......	92. Who.
Ka ai	......	93. What.
Ai ni	......	94. Why.
Ba	......	95. And.
Lah-ē	......	96. But.
Nē-mē	......	97. If.
He-i	......	98. Yes.
Hoh	......	99. No.
O-măi	......	100. Alas.
U pa	......	101. A father.
Jong u 'pa	......	102. Of a father.
Tu u 'pa	......	103. To a father.
Ti u 'pa	......	104. From a father.
Ăr-bai i 'pa	......	105. Two fathers.

English.	Khassi (Standard).	Khassi (Lyng-ngam).	Khassi (Synteng).
106. Fathers	Ki k'pa	Pa	Ki 'pa
107. Of fathers	Jong ki k'pa	Jong pa	Jong ki 'pa
108. To fathers	Sha ki k'pa	Hanam pa, tnam pa	Sha ki 'pa
109. From fathers	Na ki k'pa	Am-nam pa	Na ki 'pa
110. A daughter	Ka khūn	Khŏn 'rāw-k'māw	Ka khŏn
111. Of a daughter	Jong ka khūn	Jong khŏn 'rāw-k'māw	Jong ka khŏn
112. To a daughter	Sha ka khūn	Hanam (or tnam) khŏn 'rāw-k'māw	Sha ka khŏn
113. From a daughter	Na ka khūn	Am-nam khŏn 'rāw-k'māw	Na ka khŏn
114. Two daughters	Ār-ngut ki khūn kynthei	Ār-ngut khŏn 'rāw-k'māw	Ār-ngut ki khŏn kynthāi
115. Daughters	Ki khūn kynthei	Tah khŏn 'rāw-k'māw	Ki khŏn kynthāi
116. Of daughters	Jong ki khūn kynthei	Jong khŏn 'rāw-k'māw	Jong ki khŏn kynthāi
117. To daughters	Sha ki khūn kynthei	Hanam (or tnam) khŏn 'rāw-k'māw.	Sha ki khŏn kynthāi
118. From daughters	Na ki khūn kynthei	Am-nam khŏn 'rāw-k'māw	Na ki khŏn kynthāi
119. A good man	U brīw babhā	Breo re-myrriang	U brū babhā
120. Of a good man	Jong u brīw babhā	Jong a breo re-myrriang	Jong u brū babhā
121. To a good man	Sha u brīw babhā	Hanam (or tnam) breo re-myrriang	Sha u brū babhā
122. From a good man	Na u brīw babhā	Am-nam breo re-myrriang	Na u brū babhā
123. Two good men	Ār-ngut ki brīw babhā	Ār-ngut (or ā'-ngut) breo re-myrriang	Ār-ngut ki brū babhā
124. Good men	Ki brīw babhā	U breo re-myrriang	Ki brū babhā
125. Of good men	Jong ki brīw babhā	Jong u breo re-myrriang	Jong ki brū babhā
126. To good men	Sha ki brīw babhā	Hanam (or tnam) breo re-myrriang	Sha ki brū babhā
127. From good men	Na ki brīw babhā	Am-nam breo re-myrriang	Na ki brū babhā
128. A good woman	Ka kynthei babhā	'Rāw-k'māw re-myrriang	Ka kynthāi ka babhā
129. A bad boy	U khynnah basnīw	Khŏndīnj khŏn-kohrang re-kyncha	U khynnah basih
130. Good women	Ki kynthei babhā	'Rāw-k'māw re-myrriang	Ki kynthāi ki babhā
131. A bad girl	Ka khynnah basnīw	Khŏndīnj 'rāw-k'māw re-kyncha	Ka khynnah ka basih
132. Good	Babhā	Re-myrriang	Babhā

Khassi (Wār).	Palaung (and other Mōn-Khmēr Languages).	English.
I 'pa	....	106. Fathers.
Jong i 'pa . . .	....	107. Of fathers.
Tui'pa	.. ...	108. To fathers.
Ti i 'pa	... ...	109. From fathers.
Ka hūn	....	110. A daughter.
Jong ka hūn . . .	....	111. Of a daughter.
Tu ka hūn . . .	... .	112. To a daughter.
Ti ka hūn . . .	....	113. From a daughter.
Ār-bāi i hūn hynthāi .	....	114. Two daughters.
I hūn hynthāi . . .	... ..	115. Daughters.
Jong i hūn hynthāi . .	... ...	116. Of daughters.
Tu i hūn hynthāi . .	... .	117. To daughters.
Ti i hūn hynthāi . .	... .	118. From daughters.
U juprēw ryum . .	....	119. A good man.
Jong u juprēw ryum .	... .	120. Of a good man.
Tu u juprēw u wa-ryum .	... .	121. To a good man.
Ti u juprēw u wa-ryum .	... .	122. From a good man.
Ār-bāi ki juprēw ki wa-ryum	.....	123. Two good men.
I juprēw ryum . .	... .	124. Good men.
Jong i juprēw ryum . .	... ...	125. Of good men.
Tu i juprēw ryum . .	....	126. To good men.
Ti i juprēw ryum . .	....	127. From good men.
Ka hynthāi ka wa-ryum .	....	128. A good woman.
U hymbo u wa-hymman .	... .	129. A bad boy.
I hynthāi i wa-ryum .	....	130. Good women
Ka hymbo ka hymman .	....	131. A bad girl.
Ryum	... ...	132. Good.

English.	Khassi (Standard).	Khassi (Lyng-ngam).	Khassi (Synteng).
133. Better	Kham bhā	Mai-myrriang	Rap bhā
134. Best	Bhā tam	U re-myrriang khynnang	Bhā duh
135. High	Jerong	J'rong	Jrong
136. Higher	Kham jerong	Mai j'rong	Rap jrong
137. Highest	Jerong tam	U re-j'rong khynnang	Jrong duh
138. A horse	U kulai	Gura korang	U kulē
139. A mare	Ka kulai	Gura konthāw	Ka kulē
140. Horses	Ki kulai	Gura korang met	Ki kulē
141. Mares	Ki kulai kynthei	Gura konthāw met	Ki kulē kynthāi
142. A bull	U massi shinrang	Masseo kymbah	U massi shinrang
143. A cow	Ka massi kynthei	Masseo konthāw	Ka massi kynthāi
144. Bulls	Ki massi shinrang	Masseo kymbah met	Ki massi shinrang
145. Cows	Ki massi kynthei	Masseo konthāw met	Ki massi kynthāi
146. A dog	U ksew	'Sū korang	U ksāw
147. A bitch	Ka ksew	'Sū konthāw	Ka ksāw
148. Dogs	Ki ksew	'Sū korang met	Ki ksāw
149. Bitches	Ki ksew kynthei	'Sū konthāw met	Ki ksāw kynthāi
150. A he goat	U blang	'Lang korang	U blang
151. A female goat	Ka blang	'Lang konthāw	Ka blang
152. Goats	Ki blang	'Lang met	Ki blang
153. A male deer	U bythong (*sambhar*), u skei (*barking deer*).	Skāw korang (*barking-deer*)	U bythong
154. A female deer	Ka bythong	Skāw konthāw	Ka bythong
155. Deer	Ki bythong	Skāw	Bythong
156. I am	Nga long	Ne re	Nga man
157. Thou art	Me long	Mi re	Mē man
158. He is	U long	U-ju re	U man
159. We are	Ngi long	Biāw re	Ngi man

Khassi (War).	Palaung (and other Mön-Khmēr Languages).	English.
Rap ryum . . .	......	133. Better.
Ryum tam, barē . .	... ..	134. Best.
Nu-karong . . .	......	135. High.
Rap karong . . .	... ..	136. Higher.
Karong tam, barē . .	... ...	137. Highest.
U kurui	......	138. A horse.
Ka kurui	... ...	139. A mare.
I kurui	......	140. Horses.
I kurui hynthāi . .	... ...	141. Mares.
U massow . . .	......	142. A bull.
Ka massow . . .	... ...	143. A cow.
I massow tyrmāi . .	... ...	144. Bulls.
I massow hynthāi . .	......	145. Cows.
U ksĭa	... ...	146. A dog.
Ka ksĭa . . .	... ...	147. A bitch.
I ksĭa	... ...	148. Dogs.
I ksĭa hynthāi . . .	.....	149. Bitches.
U blang	Be (a goat) . . .	150. A he goat.
Ka blang . . .	... ...	151. A female goat.
I blang	.. ...	152. Goats.
U bythong . . .	Tŭng (a deer) . . .	153. A male deer.
Ka bythong . . .	... ...	154. A female deer.
Bythong . . .	......	155. Deer.
Aman-o	......	156. I am.
Aman-'m . . .	... ...	157. Thou art.
Aman-u	......	158. He is.
Ĕ-i aman-i . . .	... ...	159. We are.

English.	Khassi (Standard).	Khassi (Lyng-ngam).	Khassi (Synteng).
160. You are	Phi long	Phīāw re	Phi man
161. They are	Ki long	Kiw re	Ki man
162. I was	Nga la long	Ne im let	Em hi ŏ
163. Thou wast	Me la long	Mei'm let, mi'm let	Em hi mi
164. He was	U la long	U-ju im let	Em hi u
165. We were	Ngi la long	Bīāw im let	Em hi ĭ
166. You were	Phi la long	Phīāw im let	Man hi phi
167. They were	Ki la long	Kiw im let	Man hi ki
168. Be	Long	Meit	Man, em
169. To be	Ba'n long	Hat meit	U (ia) em
170. Being	Da long, ba long	[Im] (?), [dang im] (?)	Dei wa
171. Having been	Ynda la long, haba la long	[Lah im let] (?)	Ha ba da
172. I may be	Nga lah ba'n long	Ne lah meit myrriang let	Jan em hi ŏ
173. I shall be	Nga'n long	......	U em ŏ
174. I should be	Ka dei ba nga'n long	Ne däw ban long	Em kăm
175. Beat	Shoh	Rip	Sympat
176. To beat	Ba'n shoh	Rip munjia	U sympat
177. Beating	Da shoh, ba shoh	......	Ba sympat
178. Having beaten	Ynda la shoh, haba la shoh	Lah rip let	Da dep sympat
179. I beat	Nga shoh	Ne rip	Wa sympat ŏ
180. Thou beatest	Me shoh	Mi rip	Wa sympat mi
181. He beats	U shoh	U-ju rip	Wa sympat u
182. We beat	Ngi shoh	Rip bīāw	Wa sympat ĭ
183. You beat	Phi shoh	Rip phīāw	Wa sympat phi
184. They beat	Ki shoh	Rip kiw	Wa sympat ki
185. I beat (*Past Tense*)	Nga la shoh	Ne rip let	Da bom ŏ
186. Thou beatest (*Past Tense*).	Me la shoh	Mi rip let	Da dep bom mi

Khasi—50

Khassi (Wär).	Palaung (and other Mön-Khmēr Languages).	English.
Ēhi aman-hi	......	160. You are.
Aman-ie	......	161. They are.
Ah-he-nge	......	162. I was.
Ah'm-y	......	163. Thou wast.
Ah ha u	......	164. He was.
Ah hi i	......	165. We were.
Ah hi hai	....	166. You were.
Ah hi ie	......	167. They were.
Man, ah	......	168. Be.
Ju man *or* ju ah	......	169. To be.
De-ia	... ...	170. Being.
Kat a da	... ...	171. Having been.
Eh nge ju ah	......	172. I may be.
Ju ah ŏ	......	173. I shall be.
Ah kam ju-man	....	174. I should be.
Sympat	.. ...	175. Beat.
Ju sympat	....	176. To beat.
A sympat	...-...	177. Beating.
Da dep sympat	...-...	178. Having beaten.
A sympat ŏ	... ...	179. I beat.
A sympat'm	......	180. Thou beatest.
A sympat u	......	181. He beats.
A sympat i	......	182. We beat.
A sympat hi	......	183. You beat.
A sympat-ie	......	184. They beat.
Da choh nge	......	185. I beat (*Past Tense*).
Da dep choh'm	......	186. Thou beatest (*Past Tense*).

English.	Khassi (Standard).	Khassi (Lyng-ngam).	Khassi (Synteng).
187. He beat (*Past Tense*)	U la shoh	U-ju rip let	Da bom u
188. We beat (*Past Tense*)	Ngi la shoh	Biäw rip let	Da bom I.
189. You beat (*Past Tense*)	Phi la shoh	Phiäw rip let	Da bom phi
190. They beat (*Past Tense*)	Ki la shoh	Kiw rip let	Da bom ki
191. I am beating	Nga dang shoh	Ne dang rip	Dang sympat ŏ
192. I was beating	Nga la dang shoh	Ne dang rip nan	Haba dang sympat ŏ .
193. I had beaten	Nga la lah shoh	Ne rip let	Da dep sympat ŏ
194. I may beat	Nga lah ba'n shoh	Ne rip jam	Ie hi ŏ u sympat
195. I shall beat	Nga-'n (ngan) shoh	Ne rynip	U sympat ŏ
196. Thou wilt beat	Me'n shoh	Ma-mi rip	U bom mi
197. He will beat	U'n shoh	U-ju rynip, holeh rynip	U bom u
198. We shall beat	Ngi'n shoh	Rip biäw, iäw rynip	U bom I
199. You will beat	Phi'n shoh	Phiäw rip	U bom phi
200. They will beat	Ki'n shoh	Kiw rynip	U bom ki
201. I should beat	Ka dei ba nga'n shoh	Ne däw rynip	Em kæm u sympat ŏ
202. I am beaten	Dang la shoh ia nga	Dang rip let s'ne	Da shoh iä nga
203. I was beaten	La shoh ia nga	Lah rip let s'ne	Da dep shoh ia nga
204. I shall be beaten	Yn shoh ia nga	Ne shah rynip	Da u shoh ia nga
205. I go	Nga leit	Ne dynih (? *I shall go*)	Wa läi ŏ
206. Thou goest	Me leit	Mi dynih	Wa läi mi
207. He goes	U leit	U-ju dynih	Wa läi u
208. We go	Ngi leit	Biäw dynih	Wa läi I .
209. You go	Phi leit	Phiäw dynih	Wa läi phi
210. They go	Ki leit	Kiw dynih	Wa läi ki
211. I went	Nga la leit	Ne lah dih let	Da dep läi ŏ
212. Thou wentest	Me la leit	Mi lah dih let	Da dep läi mi
213. He went	U la leit	U-ju lah dih let	Da dep läi u

Khassi (War).	Palaung (and other Mön-Khmër Languages).	English.
Da choh n	......	187. He beat (*Past Tense*).
Da choh i	......	188. We beat (*Past Tense*).
Da choh hi	......	189. You beat (*Past Tense*).
Da choh iē	......	190. They beat (*Past Tense*).
Adang sympat nge	......	191. I am beating.
Ti adang sympat nge	......	192. I was beating.
Da dep sympat nge	......	193. I had beaten.
Eh nge ju sympat	......	194. I may beat.
Ju sympat nge	......	195. I shall beat.
A ju choh'm	......	196. Thou wilt beat.
A ju choh u	......	197. He will beat.
Ju choh i	......	198. We shall beat.
Ju choh hi	......	199. You will beat.
Ju choh iē	......	200. They will beat.
Ah kam ju sympat nge	......	201. I should beat.
Da sympat ha ñia	......	202. I am beaten.
Da dep shoh ha ñia	......	203. I was beaten.
Dang ju shoh ha ñia	......	204. I shall be beaten.
A liā nge	......	205. I go.
A liā'm	......	206. Thou goest.
A liā u	......	207. He goes.
A liā i	......	208. We go.
A liā hi	......	209. You go.
A liā iē	......	210. They go.
Da liā nge	......	211. I went.
Da liā'm	......	212. Thou wentest.
Da liā u	......	213. He went.

English.	Khassi (Standard).	Khassi (Lyng-ngam).	Khassi (Synteng).
214. We went	Ngi la leit	Bïaw lah dih let	Da lāi l
215. You went	Phi la leit	Phïaw lah dih let	Da lāi phi
216. They went	Ki la leit	Kiw lah dih let	Da lāi ki
217. Go	Leit	Dih	Lāi
218. Going	Da leit	Dang dih	Dang lāi
219. Gone	La lah leit	Lah dih	Da lāi
220. What is your name?	Ka-ei ka kyrteng jong phi?	At iat s'mi?	I i pyrtuit mi
221. How old is this horse?	U don katno snem une u kulai?	Tymmin katnet let uni u gura?	Katwon i yrta uni n kulē
222. How far is it from here to Kashmir?	Ka jing-ngāi katno nangne sha Kashmir?	J'ng-ngi iet-net thnim-amni iat Kashmir?	Katwon ba jing-ngāi neini ba Kashmir?
223. How many sons are there in your father's house?	Katno ngut ki khūn shin-rang ki ia don ha īng u kypa jong phi?	Jym-met ngut u khōn korang ha inj jong u pa am-mi?	Katnu ngut ki khōn shin-rang ba em ha iung u 'pa mi?
224. I have walked a long way to-day.	Nga dang la iaid jing-ngāi eh mynta ka sngi.	Ne lah dih te j'ng-ngi hede sngei ni.	Yne te da jing-ngāi sih ba lāi ō.
225. The son of my uncle is married to his sister.	U khūn jong u kyn-ngi jong nga u shong kurim ia ka para jong u.	U khōn jong anang am-ne shong konthāw se hymbu am-ju.	U khōn u mā-ō lāi kurim u ha ka pāiu u.
226. In the house is the sad-dle of the white horse.	Ha i īng don ka jin jong u kulai lih.	Ha inj im jin am gura lih	Ha iung em ka jin u kulē balih.
227. Put the saddle upon his back.	Buh ka jin halor ka īng-dong jong u.	Byk jin ha phat jong ju	Buh ka jin ha ryngkhi u
228. I have beaten his son with many stripes.	Nga la shoh būn ding ia u khūn jong u.	Ne rip let se u khōn jong ju būn thāp let.	Da shoh ō u khōn u bun deiñ.
229. He is grazing cattle on the top of the hill.	U āp massi ha khlīh u lūm	U-ju dang pynbang u phlang se jing-rynnei ha pyndeng lōm.	Share massi u ha j'rong lūm
230. He is sitting on a horse under that tree.	U dang shong halor u kulai hapoh utai u dīng.	U-ju dang chong gura ha rum dīang.	Shong u ha j'rong u kulē hapoh ute u dein.
231. His brother is taller than his sister.	U para jong u kham jerong ia la ka para.	Hymbu khōn korang jong ju bad mai j'rong se 'rāw-k'māw hymbu am-ju.	U paiu u dang rap jrong u ia ka paiu u.
232. The price of that is two rupees and a half.	Ka dōr jong katai ka long ar phīah.	Ka dor jong katei long ār-pīah.	I dor itu ār phïah
233. My father lives in that small house.	U kypa jong nga u shong ha itai i īng.	Pa am-ne chōng ha tei inj dohdit.	U 'pā ō shong u ha i te i khian iung.
234. Give this rupee to him	Āi kane ka tyngka ha u	Ai tangka-nih he ju	Ē kani ka tyngka ha u

Khassi (Wár).	Palaung (and other Mŏn-Khmĕr Languages).	English.
Da liã i	......	214. We went.
Da liã hi	......	215. You went.
Da liã iĕ	......	216. They went.
Liã	......	217. Go.
Dang liã	......	218. Going.
Dep liã	......	219. Gone.
I ai i tawiang'm	......	220. What is your name?
Shi hymbāw i yrta une u kruui.	......	221. How old is this horse?
Katñiah shngui tine tu Kashmir?	......	222. How far is it from here to Kashmir?
Shi hymbāw bai i hūn tyrmai a ah ti sni u pa'm?	......	223. How many sons are there in your father's house.
Dang ie da sh'ngūi dhep ie a lie nge.	......	224. I have walked a long way to-day.
U hūn u ñew nge shke phrāi u ti ka para u.	......	225. The son of my uncle is married to his sister.
Ti sni ah ka jin u kurui slang.	......	226. In the house is the saddle of the white horse.
Tai ka jin ti tympong ŭ	......	227. Put the saddle upon his back.
Da shoh ō u hūn u bon ot ie.	......	228. I have beaten his son with many stripes.
A sharui massow u nuknai p'deng.	......	229. He is grazing cattle on the top of the hill.
Shkia u tiknai kurui ti poh ute u twĭa.	......	230. He is sitting on a horse under that tree.
Rap karong bare u para u ha ka para u.	......	231. His brother is taller than his sister.
I dŏr ile a'phĭah	......	232. The price of that is two rupees and a half.
U 'pa ō skhia u ti te i hūn sni.	......	233. My father lives in that small house.
Ai kane ka tyngka ti-ĕw	......	234. Give this rupee to him.

English.	Khassi (Standard).	Khassi (Lyng-ngam).	Khassi (Synteng).
235. Take those rupees from him.	Shim ia kito ki tyngka na u	Thom tangka am-nam ju-tu	Him noh kitu ki tyngka na u.
236. Beat him well and bind him with ropes.	Shoh bhā ia u, bad teh ia de u da u tyllai.	Rip dam riang se ju, bad khōm se ju ba lyng k'nāo.	Sympat u haba jem hop, te khum wot u da u tyllĕ.
237. Draw water from the well.	Tong ūm na ka pukri[1]	Tong gūm am 'ūm-thlëö	Tong um na thlu-um .
238. Walk before me .	Nang iāid haphrang jong nga.	Dih hih-ylliang āmb'-ne	Lāi ha phrang ö
239. Whose boy comes behind you ?	U khynnah jong no u ba bud nadin jong phi ?	U khōn-dīnj jong iak wan ha bandon am-phīāw ?	U jong u i u khynnah u wa bud nadin mī ?
240. From whom did you buy that ?	Na no phi la thied ia kata ?	Am-net phīāw thoh ukydu ?	Nei-i thied phi ka tu ?
241. From a shopkeeper of the village.	Na ubo shong dukan sha shnong.	Am chong dukhan ha j'nong	Na u badai dukān na shnong.

[1] Wells are not used in the Khasi Hills—*pukri* is Bengali and means 'tank'. The words for well in the following columns ('*ūm-thlëö*, *thlu-um*, *khlow-am*) mean water-hole and correspond to a Standard *thliw-um*, which is not however in use.

Khasi —56

Khassi (Wăr).	Palaung (and other Mŏn-Khmĕr Languages).	English.
Them noh ite i tyngka ti-ĕw.	......	235. Take those rupees from him.
Sympat ĕw te ej em u phlir te kdoh bed ĕw da u tarui.	......	236. Beat him well and bind him with ropes.
Puh am ti khlow-am	......	237. Draw water from the well.
Liă ti phrang nge	......	238. Walk before me.
U hymbo kiai u le abeh di trai'm ?	......	239. Whose boy comes behind you ?
Ti kiai kti hi ei-iĕ ile	......	240. From whom did you buy that ?
Ti u adui dukan ti shnong	......	241. From a shopkeeper of the village.

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 Khūn of the trans-Salwin Shān States, Shān of Burma and Yūn-nan, and Āhom, Khāmtī, 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 = 64 Miles.

50   25   0   50   100

(NOTE.—In the Shān areas, especially the North-Western Shān area, other languages beside Shān are spoken.)

KHĀMTĪ

KHĀMTĪ & PHĀKIAL

PHĀKIAL

AITONIA

KHĀMTĪ

KHĀMTĪ & AGNIS

NORTH WESTERN SHĀN

TAI MAU OR CHINESE SHĀN

NORTHERN SHĀN

SOUTHERN SHĀN

LÜ & KHŪN

SIAMESE & LAO

MANIPUR

MANDALAY

AVA
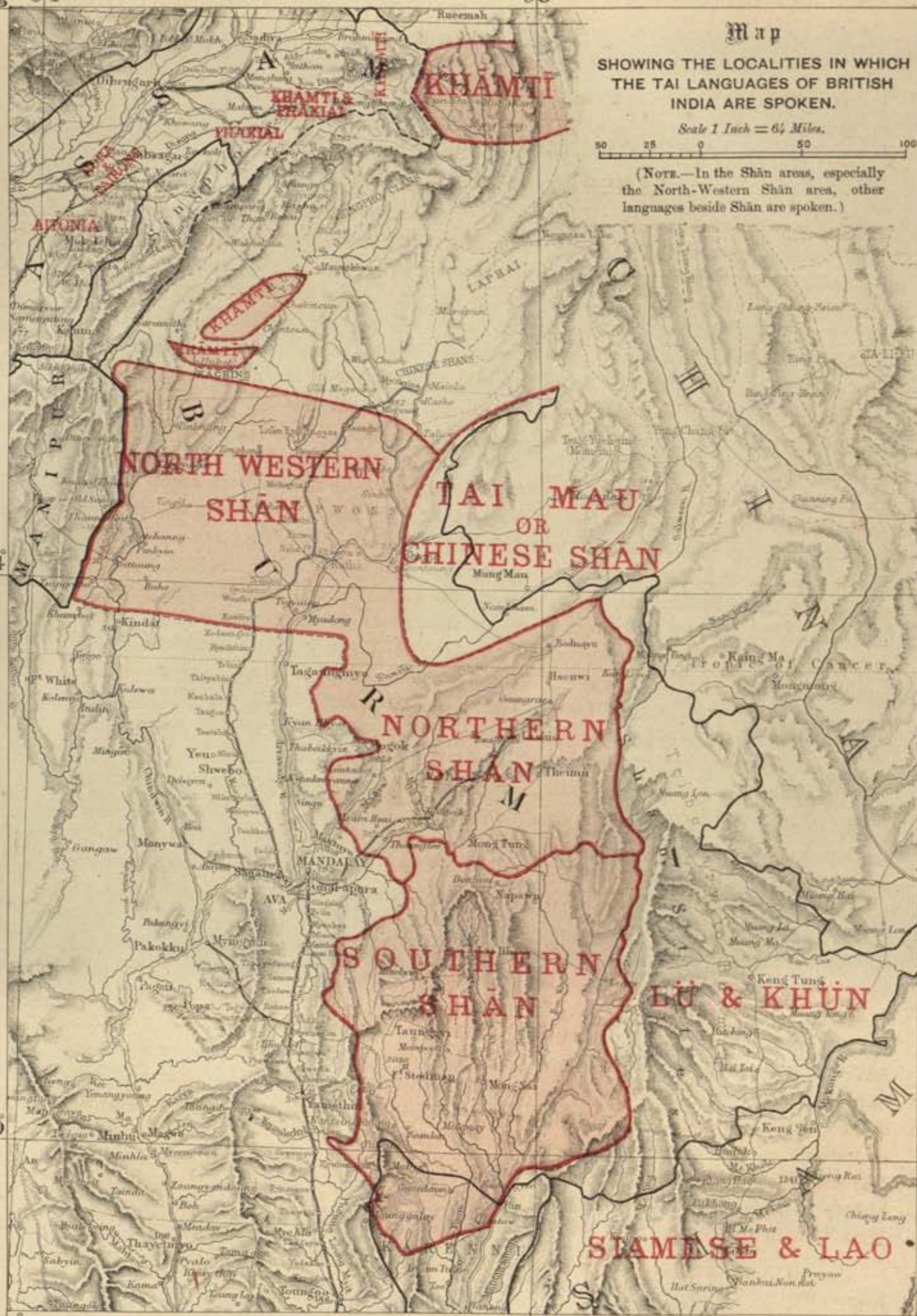
TAI GROUP.

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 'Siam' is most probably an Anglicism of the Portuguese or Italian 'Sciam', which is an attempt to write 'Shām'. The origin of the word 'Shām' or, as the Burmese pronounce it, 'Shān' itself is as yet an unexplained riddle. I shall henceforth employ the Burmese spelling of the name.

The Tai[1] race, in its different branches, is beyond all question the most widely spread of any in the Indo-Chinese Peninsula and even in parts beyond the Peninsula, and it is certainly the most numerous. Its members are to be found from Assam to far into the Chinese province of Kwang-si and from Bangkok to the interior of Yün-nan. Perhaps they extend even further. As will be seen, the various forms of languages spoken by them fall into two closely connected groups, a Northern and a Southern. The former includes Khāmtī, Chinese Shān, and Burmese Shān, together with the ancient Āhom language now extinct; and the latter includes Lao and Siamese. They have seven distinct forms of written character—the Āhom, the Cis-Salwin Shān, the Khāmtī, and the Tai Mau (Chinese Shān), the Lü and Khün (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 Āhom (which is Northern) contains many forms which have been lost in the modern languages of the group, but which still survive in Siamese (which is Southern). The greatest bar to mutual intelligence is said to be that the tones of the same word in different languages do not always correspond.

South-Western China was the original home of the Tai people, or rather was the region where they attained to a marked separate development as a people. From thence they migrated into Upper Burma. According to Dr. Cushing, these migrations began about two thousand years ago. Probably the first swarms were small and were due rather to restlessness of character than to exterior force. Later, however, larger and more important migrations were undoubtedly due to the pressure of Chinese invasion and conquest. A great wave of Tai migration descended in the sixth century of our era from the mountains of Southern Yün-nan into the 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 Mūng Mau Lōng. Its capital was originally Sè Lan, about thirteen miles east of the modern

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[1] Much of what follows is based on Messrs. Scott and Hardiman's *Gazetteer of Upper Burma and the Shan States,* Rangoon, 1900.

Năm Khăm on the Shweli, but in 1204 A.D. was moved to the present Mŭng Mau.[1] From the Năm Mau the Shāns spread south-east over the present Shān States, north into the present Khămtī region, and west of the Irrawaddy into all the country lying between it, the Chindwin, and Assam. Centuries later they overran and conquered Assam itself. Not only does tradition assert that these Shāns of Upper Burma are the oldest branch of the 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 Yün-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 Mènăm, between Cambodia and the Mōn country.

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

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

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

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

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

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

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[1] All these places, except Sè Lan, will be found on plate 30 of Constable's Hand Atlas of India. Mŭng Mau (written 'Maingmaw') will be found exactly on the 24th parallel of latitude. The Shweli and Năm Khăm (written 'Namkam') will be found just below it.

largely assimilated to them. They have also suffered much from the attacks of the Kachins. These would have finished what the Burmese began if it had not been for the British annexation, and the North-Western Shāns would have disappeared as completely as the Āhoms in Assam. Shāns are still found for a hundred miles or so north of Müng Kâng (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 Khāmtis, 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 Khāmtī States along the upper course of the Chindwin near the Manipur frontier, named Shâng-shüp and Singkaling, and there is a larger settlement close to the north-east corner of Assam, beyond the Lakhimpur frontier. The migration of the Khāmtīs 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 Āhoms, 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 Āhoms are the descendants of those Shāns who, under the leadership of Chukāphā, crossed the Patkoi about 1228 A.D. (or just about the time when Kublai Kaan was establishing his power in China), and entered the upper portion of the province, to which they have given their name.[2] The Āhoms 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 Chutiyās and Kachārīs, 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 Chutiyās had been broken, and their king slain, some forty years earlier. In 1562 A.D., the Koch king, Nar Nārāyan, 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 Āhoms increased, and the Rājās of Jaintia, Dimarua, and others, who had formerly been feudatories of Biśwa Singh, acknowledged the suzerainty of the Āhoms. The Musalmāns on several occasions invaded their country, but never succeeded in permanently annexing it. A Pathān named Turbuk led an army as far as Kollabar in 1506, and defeated the Āhoms there, but was in his turn beaten and chased as far as the Karatōyā. The next invasion was led by Saiyad Babakar and Satrajit in 1627, but was equally unsuccessful. Their army was cut up, and the Āhoms established their sway as far as Gauhati. In 1663 A.D. Mīr Jumlā invaded the country with a large army, and after some fighting took the capital. The Āhom Rājā fled eastwards, and worried the Musalmāns by a constant guerilla warfare during the rains. This, together with the difficulty of obtaining supplies, the extreme unhealthiness of the climate, and the consequent heavy mortality among his troops, who threatened to mutiny, made

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[1] For further information regarding the Tai in Upper Burma, the reader is referred to the admirable monograph on the Shan States and the Tai in Vol. i, Pt. i, pp. 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 undoubted fact stated above, *viz.*, that the country derives its name from the Āhoms, and not the Āhoms from the country. The old name for the country conquered by the Āhoms was Saumarpīth. Prior to the advent of these Shāns, the term Assam or Āhom 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 *Purushnāmeh* of Rājā Lakhi Nārāyan Kuar of Hauli Mohanpur, we find it stated that Nar Nārāyan took an army to attack "Asam," that "Asam" fled, eventually became tributary, etc. So also in the *Pādishāhnāmeh* it is stated that "Asam" borders on "Hājo" (Kamrup and Goalpara) and refers to the people of the country as Assamese. In *Fathiya i 'Ibriyah* it is stated that the inhabitants belong to two races, the Assamese and the Kulita (Kalitā). There can, I think, be no doubt that the word was first applied to the Āhoms, and subsequently to the country they conquered. Its use was afterwards extended by us and made to include the whole of the Brahmaputra Valley, and when the Province, as now constituted, was formed in 1874, the word was given a still more extended meaning, and now stands for the whole of the Chief Commissionership, including the Surma 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 'A-sama' (the Sanskrit word meaning 'peerless') by the Morāns and Borāhīs, whom they conquered, on account of their skill in ruling, is based on the assumption that these tribes had abandoned their own Indo-Chinese dialects more than eight hundred years ago, an assumption which is clearly erroneous. [According to some, the last syllable of Āsām is simply 'Shām' or 'Shān.' In that case 'Āhom' would be an Assamese corruption of 'Āsām'.—G. A. G.]

Mir Jumlā glad to patch up a peace, which he did, and retreated rapidly to Bengal, where he died shortly afterwards. The Āhoms then again took Gauhati, and made the Koch kings of Mangaldai and Beltola their tributaries. They defeated another Musalmān army led by Rājā Rām Singh, and extended their boundary to the Monass. The Āhoms were then at the height of their power; all the minor rulers of the country acknowledged their supremacy, and even the Daflās, Miris, and other hill tribes desisted from raiding on their subjects. But even then the decline was at hand. They had for some time hankered after Hinduism, and the Rājās had for years been in the habit of taking a Hindū as well as a Shān name. Eventually Rudra Singh, alias Chukrungphā, 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 so sent for Krishṇa-rām Bhaṭṭāchārjya, a Śākta Gosain of Nadiā. The Gosain came, but the Rājā hesitated to take the final step, and died in 1714 while still unconverted. His son Sib Singh succeeded him, and became a disciple of Krishṇa-rām, who was allowed to occupy the temple of Kāmākhyā. In his reign the seeds of future dissension were sown by the persecution of the Moamarias, while the pride of race, which had hitherto sustained the Āhoms, 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 Kshattriyas, they became, like Brāhmaṇs, powerful in talk only." Patriotic feeling soon disappeared, and the country was filled with dissensions, chief amongst which was the rebellion of the Moamarias, which was followed by the revolt of the Koch kings of Darrang. Captain Welsh was deputed by Lord Cornwallis to help the King Gaurī-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 Governor-Generalship, and one of his first acts was to recall Welsh (1794 A.D.) after whose departure the country was given again over to anarchy. The aid of the Burmese was then invoked (1816 A.D.) and the latter remained in the country until 1824, when they were driven out by our troops, and the country was annexed.

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

It was not the soil, so much as the cultivators of the soil, that were regarded as the property of the Āhom 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 *paik*, and was enlisted as a member of a vast army of public servants. Three *paiks* made up a *got*, and one *paik* from each *got* was, in theory, always on duty. A larger division, called a *khel*, consisted of twenty *gots*, at the head of which was a *bāra*. Over each hundred *gots* was a *saikyā* and over each thousand *gots* a *hazārī*. 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 *paik* was liable to render personal service to the Rājā, or to pay a poll-tax if his attendance was not required. The Āhom princes were efficient administrators, but hard taskmasters. It was by the *paik* organization that they were able to repel the Muhammadan invaders, and to construct those great public works still scattered throughout the Province in the form of embankments and tanks. But the memory of this system of forced labour has sunk so deep into the minds of the native population, that at the present day it is reckoned a badge of servitude to accept employment in public works. Our civil officers find it very difficult to attract labour even by high wages.

The change of the speech of the Āhoms into Assamese can be very clearly traced. Their earlier Āhom copper-plate inscriptions were in the Āhom 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 Khāmtīs is based on the late Mr. E. Stack's note on pages 84 and ff. of the Census Report of Assam for 1881, on Mr. Gait's note on page 283 of the similar report for 1891, and on Captain P. R. Gurdon's article *On the Khāmtīs*, in Volume xxvii(1895) of the Journal of the Royal Asiatic Society, pages 157 and ff.

The Khāmtīs were originally a North Shān tribe whose head-quarters appear to have been round Müng Kảng (Mogaung) in Upper Burma. Müng Kảng was the last of the Northern Shān States (commonly called the kingdom of Pōng) 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 Müng Kảng a number of Khāmtīs 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 Khāmtī or Great Khāmtī Land. Captain Wilcox visited it in 1826, and found the Khāmtīs 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 Khāmtī 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 Khāmtīs reduced the local Assamese to slavery, and it is probably owing to the discontent caused by our releasing these slaves that they rebelled in 1839 A.D. They succeeded in surprising the Sadiya garrison, and in murdering Colonel White, who was in command there, but were eventually defeated and scattered about the country. During the following year many of them returned to their former home in Bor Khāmtī, 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 Khāmtīs in the Province was 3,040. They are Buddhists, and are far more civilised than most of the

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[1] I am indebted to Mr. Gait for the following details regarding the ousting of the Āhom language by Assamese. Brāhmaṇs began to obtain office at the Āhom court, chiefly as *katakis* 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. Gadādhar Singh (1681-96) was a friend of the Śākta Hindūs, and persecuted Vaishṇavas who had then spread over the land. We have seen how Rudra Singh (1696-1714) sent for a Hindū priest, and how his son and successor, Śib 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 Deodhais, or priests of the old Āhom religion, revived for a time about 1775. Similarly, Assamese, as a language, began to oust Āhom about the beginning of the eighteenth century, and from about 1720 it was no longer necessary for Hindū office-seekers to learn the latter language. It probably remained the spoken language of the Āhoms themselves until towards the end of the eighteenth century, and of the Deodhais 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 ousted 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 Āhom people always formed a very small proportion of the population of the Assam Valley, and that, as their rule expanded and other tribes were brought under their control, it was necessary to have some *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 Brāhmaṇs.

other Shān tribes of Assam. They have their own priests, and these, as well as a large proportion of the laity, are literate. The Khāmtī language closely agrees with Northern Shān. A large proportion of the vocabulary is common to the two languages. The alphabets are nearly identical. It will be remembered that the Āhoms, unlike the Khām- tīs, have become Hinduised, and are no longer Buddhists.

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

Norā is the name by which the Mūng Kāng Shāns are known to the Āhoms, and frequent references are made to them under that name in the Āhom chronicles. The persons known to us as Khāmjāngs or Kāmyāngs, are a section of that race, who formerly resided on the 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 *Asām Buranji* we read that the Āhoms were attacked by the Nāgās on their way over the Patkoi at a place called Khāmjāng, and it may be that this place was also the early settlement of the section of the Norās who were subsequently known by that name. The number of Norās counted at the Census of 1891 was 751 (including Khām- jāngs). Nearly all of them live in the Jorhat Subdivision of Sibsagar.[2]

We have seen that the Northern Shāns were always spoken of by the other branches

of the family as the 'Tai Long' (�.) or 'Great Tais'. In Shān the letters *l* and *r*

are freely interchanged, so that another form of the name is 'Tai Rong'. One section of the Shāns who at various times entered Assam has retained this name, and its members are now known as Tairongs, Turūngs, or Shām (*i.e.*, Shān) Turūngs. They are said to have immigrated into the Province less than eighty years ago. Their own tradition is that they originally came from Mūng-māng Khau-shāng on the North-East of Upper Burma, and settled on the Turungpānī River, which took its name, 'the Tai-Rong Water', from them. While there, they received an invitation from the Norās, who had preceded them and had settled themselves at Jorhat, and in consequence they started across the 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

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[1] The above information is based on the account of the tribe contained in Mr. Gait's Census Report, pages 283 and ff.
[2] The above is based on the note on page 284 of Mr. Gait's Census Report.

Captain Neufville, along with nearly six thousand Assamese slaves, in 1825, and continued their journey to the Jorhat Subdivision, where they are still settled. During their servitude to the Kachins they entirely forgot their own language, and now only speak that of their conquerors, Singpho. They have, however, still a few books in their own language, which is practically the same as Khāmtī.

The Norās 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 Norās, Khāmtīs, 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 Aitoniās, also called Shām Doāniyās, or Shān interpreters, are said to have been the section of the Shāns at Müng Kâng 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 Khāmtī 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 Shāns.[2]

From the foregoing it will appear that there were two distinct classes of Tai immigrants into Assam, both belonging to the Northern Shān tribes. The first immigration was that of the Āhoms, who entered Assam in the twelfth century A.D. as conquerors, and gave their name to the country. The second consisted of a number of small clans who came into Assam at various times between the middle of the eighteenth and the middle of the nineteenth century, not as conquerors, but as refugees from the oppression of the Burmese and the Kachins. Of these the Khāmtīs 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 Tairong, 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 Khāmtī differs from the Shān of Burma, the other modern Tai languages of Assam partly agree with Khāmtī. The language of the early Tai invaders,—the Āhoms—has now died out, and the Āhoms are now completely Hinduised. The other Tai tribes of Assam have hitherto preserved their Buddhist religion.

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

The Southern group includes all the languages of the tribes whom I have classed above as South-Eastern Shāns, i.e., those who have settled east of the Salwin. It includes Siamese and Lao, and also two varieties of the latter known as Lü and Khün. 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. Lü and Khün are spoken in Kainghung and in Kaingtung and the adjacent districts respectively. They form a link between the Northern

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[1] Most of the above is based on the note on page 284 of Mr. Gait's Census Report.
[2] The above is taken from page 285 of Mr. Gait's Report.

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and Southern Tai languages, but are nearer to the latter than the former. The Lao alphabet is derived from the Mōn and closely related to it is that of Lü. The Siamese alphabet is said to be a modified form of the Bali of Cambodia. It was invented in the year 1125, in the reign of Rāmā Sŏmdĕt, or about a hundred years before the invasion of Assam by the Āhoms.

The Northern group includes a dead language, Āhom, together with Khāmtī and Shān proper. Āhom was the language of the Tai conquerors who first invaded Assam in the year 1228 and ruled it with varying power till the end of the eighteenth century. The Āhŏms have long been completely Hinduised, and their language has for many years been extinct as a spoken tongue, but a considerable literature in it is still extant. It has an alphabet of its own, which is an archaic form of that used at the present day by the Khāmtīs and Shāns of Burma, but is much more complete. We are not in a position to say that it is certain that Khāmtī and Shān are actually descended from Āhom, but it is very probably the case, and without any doubt whatever Āhom, if not the actual pro- genitor, 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. Khāmtī is spoken on the upper course of the Irrawaddy and its branches, also in Bor Khāmtī (Great Khāmtī Land), immediately to the east of Assam, and by four colonies in the Lakhimpur District of that Province. Shān is divided into three dialects, Northern Shān, Southern Shān, and Chinese Shān, or Tai Mau. Northern and Southern Shān occupy the territory between the mountains east of the great Burma plain and the Mekong River, and between the 19th and 23rd parallels of north latitude. Northern Shān is the language of the Northern Shān States, and Southern Shān that of the Southern Shān States. Northern Shān is closely allied to Southern Shān, indeed they form one language, with only slight differences of dialect. When they differ, Northern Shān is often in agreement with Khāmtī. Chinese Shān or Taĭ Mau is spoken in the many small principalities which lie east and north-east of Bhamo and are tributary to China. It, too, appears to differ but slightly from the other two dialects of Shān proper. Mr. Needham is of opinion that almost all the words found in use in Khāmtī are quite different from those in use in Shān proper, but this is hardly borne out by the imperfect observations which I have been able to make. To me it seems as if the two languages were almost the same. Dialectic differences of course exist, but, so far as I can find out, little more. The grammars are nearly identical. As regards vocabulary, all I can say is that out of the first twenty words in Mr. Needham's Khāmtī vocabulary, fourteen can at once be found in the same spellings and meanings in Dr. Cushing's Shān Dictionary, and probably more would be found there if allowance were made for difference of orthography. Northern and Southern Shān have the same alphabet, which is closely connected with Burmese. Chinese Shān has two additional letters and also writes its character in a peculiar diamond-shaped way instead of making them circular, a thing which its writers attribute to Chinese influence. Thus, a Burmese Shān would write *tha* ∞ and a Tai Mau would write it ⟨⟩. Burmese Shān tradition says that about 300 years ago, after the estab- lishment, or more probably the revival, of Buddhism, a Shān priest went down into the Burma country, learned Pāli and Burmese, devised the present Shān alphabet, and translated some religious books into his own language. The Khāmtī alphabet closely resembles the Burmese Shān one, but some of the letters take divergent shapes. It is a mere local modification.

The literature of the Shāns of Burma is considerable, but it is chiefly religious. Some medical and historical works exist. All these are written in a rhythmical or poetical style often of an intricate construction, familiarity with which can only be gained by special study. Khāmtī and Āhom have also literatures. Little is yet known about their contents, except that that of Āhom 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 Āhoms. The Assamese word for a 'history' is *buranji*, which is an Āhom word, *viz.*, *bū-ran-jī*, 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 Āhom, the oldest form of the speech to which I have access.

The Tone System.—Every true Tai word consists of one syllable. A word may consist of a vowel alone, *e.g. ă*, wide; of a vowel preceded by one or more consonants (an open syllable) *e.g.* (Āhom) *bā*, say ; *trạ*, a rupee ; or of either of these followed by a consonant (closed syllable) *e.g. ān*, before; *bān*, village ; *khrắng*, property. In the Northern Tai language which has the most complete alphabet, Āhom, 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, $18 + 30 \times 18 = 558$ possible open syllables in the Āhom language.

There are only seven consonants, *k, t, p, ṽg, ñ, n,* and *m*, which can end a word. The possible number of closed syllables is therefore $558 \times 7 = 3,906$. The total possible number of words in Āhom is therefore $3,906 + 558 = 4,464$. In Khāmtī and Shān it is far less. This figure is really too large even for Āhom ; 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 Āhom. 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 Āhom, 'horse,' 'dog,' and ' come ' are all indicated by the same word *mā*.

In order to indicate the difference in meaning in such cases a system grew up in the Indo-Chinese languages of pronouncing the same word in different ways according to its meaning. This system is called that of tones. Owing to Āhom 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 Shān, which is still spoken, to furnish an example.

In Shān[1] 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 Shān 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	,,	,,	'morass.'
,,	,,	emphatic	,,	,,	'remove.'

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

Another good example is the Shān 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 Müller's *Lectures on the Science of Language*. *Ba ba ba ba* is said to mean, if properly pronounced, 'three ladies gave a box on the 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.

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[1] This account of the tones is condensed from Dr. Cushing's Shān 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[1] they will all pass, and that some of them are now passing, through the agglutinative stage, may be admitted, but they have been there before. These monosyllabic words are worn down polysyllables, and these polysyllables were formed, just as we see polysyllables formed at the present day in other languages, by prefixes and suffixes. By constant attrition sometimes the prefix was rubbed down, leaving only a faint trace of the changes in the main word which its presence had effected. Or, on the other hand, the word itself may be rubbed down, so that apparently the prefix alone remains. The following example of the vicissitudes which an Indo-Chinese word undergoes in its life in the different Indo-Chinese languages is taken from Professor Conrady's work abovementioned. The original Indo-Chinese word was *rang, *ring, or *rong, a horse. It has become in—

Thochu,	roh.
Horpa,	rhi, ryi.
Milchanang,	rung.
Tibarskad,	shung.
Southern Chin	shi.
Gyarung,	bo-roh.
Manyak,	bo-roh.
Abor-Miri,	bu-ri.
Sokpa,	ma-ri.
Burmese,	m-ràng.
Singpho,	gü-m-rang.
Jili,	kha-m-rang.
Mutoniā,	man, mok.
Chinese,	'mā, (old form) mo-r.
Tai languages,	mā.
Miao-chi,	ma, mei, te-ma, ta-mei, etc.
Siyin,	shī-pü.
Tāngkhul,	sha-puk.
Chepāng,	se-rang.
Newāri,	sa-la.
Pahi,	sa-ro.
Bodo,	ko-rai.
Āo-Nāgā,	ko-rr. (Possibly borrowed from Aryan.)
Angāmi Nāgā,	kwi-r. (Ditto.)
Karen,	ka-sē.
Tibetan,	r-ta.
Pwo-Karen,	thi.
Sgau-Karen,	ka-thi, k-tha.
Taungthu,	thay.
Khami,	ta-phu.
Sharpa, Mūrmi,	ta.
Tak-pa,	teh.
Lepcha, Limbu,	on.
Lohorong,	ēn.
Balali,	yen.
Sangpeng,	yem-pa.

[1] Most of the following is based on Conrady's *Eine induchinesische Causativ-Denominativ Bildung und ihr Zusammenhang mit den Tonaccenten.*

A consideration of the above list will show that in a great many languages, only the *r* of *rang* has survived. In others it has been changed to *sh* or *s*. In old Chinese, only the *r* remains with the prefix *mo*. The *r* has been dropped in modern Chinese, and only the prefix seems to remain under the form *ma*.

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

Moreover, Professor Conrady explains how the system of tones has arisen from this elision of prefixes, or of the original word. It is not so much that, after the elision had taken place, the speakers found it necessary to distinguish between similar sounding words, and hence invented tones. The tones were automatic results of the elision of the prefixes. For instance, the prefix of a causal verb was *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 *khā* and *phān*. *Khā*, amongst its other significations, means (1) 'slave', (2) 'cut'; *phān*, amongst its other significations, means (1) 'an order', (2) 'poor', (3) 'sorrow', (4) 'cut.' The couplet *khā-phān* means 'cut', and nothing else, because 'cut' is the only meaning common to its two members.

Other examples of such couplets are,[1]—

> *pai-kā*, go-go, to go.
>
> *nung-tāng*, place-place, to place, to put on (clothes).
>
> *tāng-lai*, all-all, all.
>
> *mūn-khūn*, rejoicing-rejoicing, happiness.

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[1] Here and elsewhere, unless otherwise stated, all examples are taken from Āhom.

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

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

  aü, take; *aü-dai*, to take, to collect, bring.
  haü, give; *haü-dai*, give, give out and out.
  rai, lose, be lost; *rai-dai*, to lose altogether, to be lost altogether, to die.
  hup, to collect; *hup-bai*, to store.
  khăt, to bind; *khăt-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,—

  khrăng, large property; *ling*, cattle and small property; *khrăng-ling*, property generally.
  nă, a field; *kip*, a plot of land; *nă-kip*, a field.
  sho, complaint; *khăm*, word; *sho-khăm*, a complaint in a court of justice.
  khăn, price; *shü*, buy; *aü*, take; *khăn-shü*, ... *aü*, to buy and take, to buy.
  aü, take; *kin*, eat; *aü-kin*, to eat.
  lăt, say; *khăm*, word; *lăt-khăm*, to say.
  lăt-khăm, say; *lau*, address; *lat-khăm-lau*, to address a superior.
  mü, time; *băn*, day; *mü-băn*, 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,—

  băn, day, sun; *tuk*, fall; *băn-tuk*, sunset, evening.
  aü, take; *mă*, come; *aü-mă*, fetch, bring.
  jăk, worthy; *bă*, say; *jăk-bă*, worthy to be called.
  hăn, see, be seen; *dai*, possess; *hăn-dai*, become visible. In this way *dai* makes many potential compounds.
  răng, to arrange; *kăn*, mutuality; *răng-kăn*, consult. In this way *kan* makes many couplets imp'ying mutuality.
  păn, divide; *kăn*, begin; *păn-kăn*, to begin to divide. In this way *kăn* makes many inceptive compounds.
  haü, give; *oi*, continuance; *haü-oi*, give or cause continrally.
  po, strike, be struck; *ü*, be, remain; *po-ü*, is striking, is being struck. In this

way *ŭ* performs the function of what, in Aryan grammar, we should call the Definite Present Tense.

ŭ, be ; *jau*, complete ; *ŭ-jau*, was. In this way *jau* performs the function of what we should call the Past Tense.

po, strike, be struck ; *ŭ*, be ; *jau*, complete ; *po-ŭ-jau*, was striking, was being struck. In this way *ŭ-jau* performs the function of what we should call the Imperfect Tense.

tĭ, place, hence, motion towards ; *po*, father ; *tĭ-po*, to a father. In this way *tĭ*, 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.

tĭ, place, hence, motion towards ; *po*, strike, be struck ; *tĭ-po*, shall strike, shall be struck. In this way *tĭ*, prefixed, also performs the function of what we should call the Future Tense. In a Tai language, the idiom is exactly the same in both cases.

pai, go ; *nai*, suddenness ; *pai-nai*, go unexpectedly. Here, as in the case of *oi*, *nai* performs the function of an adverb.

haŭ, give, cause ; *kin-klin* (*klen*), eat-drink ; *haŭ-kin-klin*, cause to eat and drink, feed ; so *haŭ-oi-kin-klin*, 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, *khā-phān* means 'to cut,' and *khā-kān-phān-kān* means 'to begin to cut,' *kān*, meaning 'to begin.' So *hit* means 'to do,' *mŭn-khŭn*, is 'rejoicing,' and *hit-mŭn-hit-khŭn*, is 'to do rejoicing,' 'to rejoice' ; *mŭ-bān*, time, day ; *kŭ*, every ; *kŭ-mŭ-kŭ-bān*, every day, always, often.

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

kiñ-bā-dī, very say good, called very good, excellent, best.

khān-mā-chām, quick come swift, as soon as.

khām-mā-lau, word come speak, a word.

phā-khrung-klāng, divide divide middle, a half.

haŭ-aŭ-dai, give take possess, give fetch, fetch and give.

aŭ-rāp-dai, take bind possess, take (a person as a servant).

jāng-haŭ-dai, be give possess, give.

thām-khām-rō, ask word know, enquire.

chĭ-rāp-chāp-khāp-bai, 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-kŭ, who (relative pronoun).

Inflexion.—In the Tai languages, all pure Tai words are monosyllables; only words borrowed from foreign languages, like *kāchārī*, 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 Āhom 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 Āhom, 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 Āhom 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 lāng*, 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 *shī*, we get *bai-shī*, 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 *phūk*, whiteness, but usually either 'white,' or 'to be white.'

Others, such as *aū*, take; *haū*, give, are in practice confined to the function of verbs, but others, like *bai*, above quoted, may perform any function.

L

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	*phraŭ kŭn-phring dai khau*, how many persons possess (*dai*) rice.
Past Time	*măn bă*, he said.
Future Time	(Aitoniă), *kau po pai lau*, I will go (*pai*) to (my) father (and) will say (*lau*).
Imperative	*maŭ khă-lik bai chăm doiñ*, thou servant keep (*bai*) with, keep (me) with (thy) servants.
Infinitive	*kau bau pai-kă lăk*, I not went to steal (*lăk*), I did not go to steal.
Verbal Noun	*bai shaŭ-hing-jau-o* (I) had performed watching (*bai*), I had watched.
Past Participle	*bă băn*, (on) the said day, on the day referred to.
Active Voice	*păn-kŭ luk-ko rai-dai maŭ tăng-lai khăm*, what son lost (*rai-dai*) thy all gold, the son who lost all thy gold.
Passive Voice	*măn 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-mai po* means "beats me," that is to say 'I am beaten'. Here there can be no doubt that the latter sentence is to be construed passively, owing to *kau-mai* being in the accusative case. But, if we take the example given above, *măn 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 Āhom 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-măn păn-kăn tăng-lai khrăng-ling klăng shăng pī năng 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 *păn-kăn*, 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, *rō pī-lüng jau* (Āhom specimens, II, 3), literally, before year-one completion, *i.e.*, (the cow which I bought) a year *ago*. The full sentence runs *kau khān-jau luk-tām Dhoni-rām rō pī-lüng 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 *ū*, the particle of present time, means 'existence'; *kā*, another particle of past time probably means the 'place' from which action starts; just as *tī*, 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,—*poi mān-ko khün chām pai-kā-mā tī po-mān 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 *khün*, arose, and *pai-kā-mā*, went, as if they were verbs in the past tense. But there is only one particle of past time, *jau*, and it refers to both the words performing the function of verbs.

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

To take the simplest possible example from Āhom. *Kip* means 'husk,' and *khau* means 'rice.' *Kip khau* means 'husk of rice' and not 'rice of husk,' because the rule is that when a word performs the function of a genitive, it follows the word which governs it. Hence, assuming that one of these words performs the function of a genitive, we must also assume that *khau* is the one that does so, and that it is governed by *kip.* In an Indo-Aryan language the order of the words would be exactly reversed. We should say '*dhān-kā bhūsā*,' not '*bhūsā dhān-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 Khāmtī 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 Khāmtī (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 Āhom sentence will be discussed when dealing with that language. In all the languages, one rule is almost universal, that is, the position of the adjective after the word it qualifies and of the genitive after the word which governs it.

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

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See also Assam Census Reports for 1881 and 1891.

E.—On Phākial.

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 Norā.

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

G.—On Tairong.

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

H.—On Aitoniā.

Vocabulary in pp. 168 and ff. of Campbell's *Specimens,* quoted under Head B. A short list of words in Damant'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 Shān dialects. Of these dialects, Khāmtī and the Northern Shān of Burma may be considered as the most widely separated, though, in truth, even in this case, the distance between them is not great. Āhom 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.

Khāmtī is most widely different from Burmese Shān because the Khāmtīs left Mǔng Kâng a century and a half ago, and their language has had time to develop on independent lines. It has, too, retained archaic forms which have disappeared in its Mǔng Mau brother. For instance, in the alphabet, it still has the form for the letter *ka* which was originally borrowed from the Burmese, *viz.*, ကျ, while in Mǔng Mau Shān, the letter has changed its form to ၇.

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 Khāmtī.

Tairong is the one which is most like Khāmtī. 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 Singphōs, and the few that speak a Tai language at the present day have not improbably learnt it again from their Khāmtī relations, and have slightly modified it under the influence of dim traditions of their old form of speech.

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

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

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

Dialect.	Where spoken.	No. of speakers.
Khāmtī	Lakhimpur	2,930
Phākial	Lakhimpur	625
Norā .	Sibsagar	300
Tairong	Sibsagar	150
Aitoniā	Sibsagar and Naga Hills	200
	Total .	4,205

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 Khāmtī 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 Phākial, and hence can give no particulars about this dialect.

ĀHOM.

As already several times stated, Āhom 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 Āhoms 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 Āhom translator to the Assam Government, who is, I suppose, the only person alive who is familiar with both Āhom 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 Āhom alphabet is an old form of that which, under various forms, is current for Khāmtī, Shān, Burmese, and Chākmā. It is more complete than those of Khāmtī and Shān, but not so complete as those of Burmese and Chākmā. It is to be ultimately referred to the alphabet in which Pāli was written.

The Āhom 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 Khāmtī letters for the sake of comparison.

Vowels.

	Āhom.	Khāmtī.	Power.
1			*a.* In Āhom only used as a fulcrum for other vowels.
2			*ā.*
3			*a.*
4			*i, e* (as in *met*).
5			*i.*
6			*u.*
7			*ū.*

M

Vowels—*contd.*

	Āhom.	Khāmti.	Power.
8			e, as in *met*.
9			ē, as the *ey* in *they*.
10			o, as in *often*; the short sound of á, No. 17.
11			ō, as in *note*.
12			ŭ.
13			ai.
14			au, as in German. Like the *ou* in 'house'.
15			aŭ. Probably pronounced like the Norwegian *ey*.
16			iu.
17			á, like the *a* in *all*; the long sound of o, No. 10.
18			oi, as in *boil*.

Consonants.

	Āhom.	Khāmti.	Power.
19			ka
20			kha.
21		...	ga (not in Khāmti).
22		...	gha (not in Khāmti).

Consonants—*contd.*

	Āhom.	Khāmti.	Power.
23	४	e	*ngā*, as in *sing*.
24	ᴡ	ᴡ	*chā*; in Khāmti sometimes has the power of the English *t*.
25	ᴡ	ᴡ	*jā*. In Khāmti *y*.
26	ᴡ	- - -	*jhā* (not in Khāmti).
27	ᴡ	ᴡ	*ñā*. Sometimes pronounced *n* or *y*.
28	ᴑ	ᴑ	*tā*.
29	ᴡ	ᴑ	*thā*.
30	ᴓ	- - -	*dā* (not in Khāmti).
31	ᴓ	- - -	*dhā* (not in Khāmti).
32	ᴓ	ᴓ	*nā*.
33	ᴠ	ᴠ	*pā*.
34	ᴓ	ᴓ	*phā*.
35	ᴠ	ᴏ	*bā*, *wā* (final) (only *w* in Khāmti)
36	ᴓ	- - -	*bhā* (not in Khāmti).
37	ᴓ	ᴓ	*mā*.
38	ᴓ	ᴓ	*rā*.
39	ᴡ	ᴓ	*lā*.
40	ᴡ	ᴡ	*shā*.
41	ᴓ	ᴓ	*hā*.

As regards the VOWELS, the first, 𑜒 *ā*, is considered in Ahom to be a consonant as in Siamese. It is used, much like the *alif* of Hindōstānī, merely as a fulcrum for carrying the other vowels when they are initial. The vowel inherent in consonants is, as in Chākmā, *ā*, not *a*. Hence when 𑜒 stands at the commencement of a word, and is followed by another consonant, it has the force of *ā*. Thus, 𑜒 𑜆 *ān*. When a syllable is not a closed one, but ends in long *ā*, the letter *ā* (No. 3) must be written in full. Thus 𑜒 *ā*, 𑜃 *nā*. 𑜒 by itself would mean nothing.

The second vowel 𑜒 ' corresponds to the Sanskrit *visarga*. It occurs both in Shān and Siamese, but not in Khāmtī. In Shān it is used as a tone sign, to indicate a high tone. In Siamese, it is used to indicate short vowels. In Āhom, according to the present tradition, its pronunciation is the same as *ā* (No. 3), and it is freely interchanged with it. Thus the word for 'to come' is written both 𑜊' and 𑜊. I therefore transliterate it *a̱*. The vowel 𑜒 (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 𑜒 (Nos. 7 and 11) has two sounds, those of *ŭ* and *ō*. When it is final, and has the *ō*-pronunciation, the letter Ô is added to it. But when it is medial, this Ô is dropped, so that there is no means of distinguishing between the two pronunciations. Thus, 𑜃 *nŭ*, but 𑜃ô *nō*. Both *nŭn* and *nōn* would be written 𑜃 𑜡 . I am not at all certain that this distinction in writing *nŭ* and *nō* really exists. All that I can say is that it is what is done in the specimens here given.

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

The vowel 𑜒 *au* (No. 14) is often written 𑜒ô *āw*. Thus 𑜃 or 𑜃ô *kau* or *kāw*, I. This is always the case in Shān. *Kau* represents the correct pronunciation.

In writing, 𑜒 *aŭ* (No. 15) and 𑜒 *au* (No. 14) are often confused; so that we find 𑜊 *maŭ*, thou, often carelessly written 𑜊 or even 𑜊ô.

In the above table, the vowels are all given in their initial forms, *i.e.*, attached to 𑜒 which, as already stated, is considered by the Āhoms to be a consonant. They can

be similarly attached to any other consonant. The following are examples :—

म्‍ *kā,* ष्‍ *mā,* व्‍ *bā,* व्‍ *chā,* म्‍ *ki,* ड्‍ *di,* म्‍ *kī,* त्‍ *tī,*

म्‍ *ku,* न्‍ *lu,* म्‍ *kŭ,* न्‍ *lŭ,* व्‍ *le,* व्‍ *me,* म्‍ *kē,*

व्‍ *pē,* म्‍ *ko,* व्‍ *po,* म्‍ *kŭ,* ख्‍ *khŭ,* म्‍ *kai,*

ड्‍ *rai,* म्‍ *kau,* व्‍ *jau,* न्‍ *haŭ,* ष्‍ *maŭ,* ष्‍ *khriu,*

न्‍ *khā,* व्‍ *jā,* म्‍ *koi,* व्‍ *poi.*

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

म्‍ *i* and म्‍ *ŭ* are often confounded.

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

Every consonant has the letter *ā* inherent in it. The same occurs in the Chākmā spoken in the Chittagong Hill Tracts, which is an Aryan language, using an alphabet belonging to the same group as that of Āhom. 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 *ǫ* 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, for since, as has been said above, the tones of the words have been forgotten, there is little chance of the modern pronunciation of the inherent vowel correctly representing the ancient one.

When it is desired to pronounce a consonant (standing alone) without the inherent vowel, as, for instance, at the end of a closed syllable, the mark ⌒ corresponding to the

Sanskrit *virāma* is put over it. Thus म्‍ *kā,* but म्‍ *k.* The letter ष्‍ *mā,* however, when final, does not take this mark. Instead of this it becomes ○, a small circle, written above the preceding consonant, and corresponding to the Sanskrit *anusvāra.* Thus ग्‍ò not व्‍ष्‍ *chām,* and.

In *Khāmtī,* the inherent vowel has the same sound as in Hindī,—that of the *a* in ‘America.’ In Shān it is described as the *a* in ‘quota’, ‘Ida’. Dr. Cushing often transcribes it as *à.* In Siamese, its sound is represented by *ŏ.* In both Shān and Khāmtī an *anusvāra* is used to indicate a final *m.*

The pronunciation of the consonants presents little difficulty. ੮ *ngā* is pronounced

like the *ng* in 'sing', and 𝒴𝒪 *chā* as in 'church'. The nasal letter 𝒲 *ñā* has the power of *nyā*. But at the end of a syllable, it is sometimes pronounced as an *n*, and sometimes as a *y*. Thus 𝓡𝒲 *khüñ*, much, is pronounced *khün*. 𝓂𝒲 *üñ*, gladness, is pronounced *üy*.

In Āhom, the letter 𝒟 (No. 35) has two sounds; *bā* when initial, and *w* when final. It is often written as a mere circle, thus, O *E.g.*, OꝊ *bāw*, for *bau*, not. In literary Khāmtī, Shān, and Siamese, there is no *b*-sound, this letter being always pronounced as *w*. In colloquial Shān, an initial *m* is frequently pronounced *b*. Thus *māng* is pronounced *bāng*.

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

The method of writing a compound *r* is properly as follows, 𝓑 *khrā*, 𝒞𝒪 *phrā*, 𝒴 *mrā*, 𝒪 *trā*, but in words of frequent occurrence the *r* is omitted in writing. Thus *khráng*, property, is written 𝓡𝓑 *kháng*, not 𝓑𝓑 *khráng*, and *phraü*, who?

is written both 𝒞𝒪𝒮 *phraü* and 𝓈𝒮 *phaü*, and also (incorrectly) even 𝒞𝒪𝒮 *phrau* and 𝓈𝒮 *phau*. This word well illustrates the extreme laxity observed in writing the vowels in Āhom. 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 𝓂𝒻 *klin* (pronounced *klen*), drink, as compared with 𝓂𝒻 *kin*, eat. It thus appears, if this example applies to every case, that the form which conjunct *l* takes is the same as that of the letter *ạ*. 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 :—

    𝓂 *klai*, written *kai*, far, distant.

    𝓂𝒻 *klāng*, written *kāng*, middle.

    𝓊𝒻 *pláng*, written *páng*, clear.

These compound letters have almost disappeared in Khāmtī and Shān. Compounded *l* has disappeared altogether. Thus, the Khāmtī word for 'distant' is *kai* and for 'middle' is *kāng*. The only certain instance of a compound *r* occurring in Khāmtī with which I am acquainted is in *trā*, a rupee, corresponding to the

Āhom *trạ*. There may be a few others, but I do not know them. The general rule is that a compound *r* in Āhom disappears in Khāmtī and Shān. Thus—

Āhom.	Khāmti.	Shān.	English.
khrāng	khāng	khāng	property.
khring	......	khing	body.
khriu	khiu	khiu	tooth.
khrung	khüng	khüng	divide.
phraü	phaü	phaü	who ?
phring	......	phing	be many.
phrum	phum	phum	hair.
Compare—			
kin	kin	kin	eat.
klin or klün	kin	kin	drink.

In Āhom the words for 'eat' and 'drink' are distinct. In Khāmtī and Shān they are the same.

Irregular forms of syllables sometimes occur. Thus the interjection *ai* is always written $\mathcal{H}$ as if it was *hạ*. The word *hit*, do, is always written $\mathcal{M}$, as if it was *ki*. In I, 40, *boi*, service, is written $\partial\!b$, instead of $\mathcal{E}$.

Some consonants are freely interchanged. Thus, we have both *jāng* and *ñāng*, be; *khau* and *shaü*, enter; *chām* and *chāng*, and.

The numeral figures are—

)⚇(or ⁀ἴὶ	1	(5	6
Ɣⴰ	2	ᥟ	7
ⱳ	3	ᥛ	8
ᥴ	4	(Ꮛ	9
ᥛ	5	lol	10

These are as given me by the local authorities. Those for three, four, and five are doubtful, as they are only the words *shām*, three; *shī*, four; and *hā*, five, spelt out. There can be no doubt about the others. When numerals are used, the figure and not the word is almost always written. Thus, when *lüng*, one, is used for the indefinite article, a, we always find)⚇(or ⁀ἴὶ, 1, not $\mathcal{MP}$ *lüng*, one. Similarly for 'two' we find Ɣⴰ, 2, not $\mathcal{W}$ *shāng*, two. In the second specimen, however, the word for 'eighteen', *ship-pit*, is spelt out.

Relationship of Āhom to Khāmtī and Shān.—Like Khāmtī and Shān, 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. Khāmtī and Shān have not developed so far from Āhom, as Pāli has from Sanskrit. In one point, however, there is close resemblance between the two relationships. This consists in the simplification of compound consonants. Āhom *khr, pl* and other compound consonants are simplified into *kh, p,* etc., in Khāmtī and Shān, 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 *phlŏp*, twilight, the *l* is pronounced, but in *chring*, truly, the *r* is not heard, and the word is pronounced *ching*. Sometimes, instead of the second member of the compound being unpronounced, a very short vowel (like the *svarabhakti* familiar to students of languages derived from Sanskrit) is inserted between the two letters. Thus the word *tlat*, a market, is pronounced *t'lat*.

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

1. As a rule, the Āhom vowels are retained in Khāmtī and Shān. There are very few exceptions, such as Āhom *khrung*, divide, Khāmtī and Shān *khüng.*

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

(*a*) Āhom *b* usually corresponds to Khāmtī or Shān *w.* Thus,—

Āhom.	Khāmtī.	Shān.	English.
bā	*wā*	*wā*	say.
bai	*wai*	*wai*	put.
bān	*wān*	*wān*	day.

Sometimes it becomes *m.* Thus,—

Āhom.	Khāmtī.	Shān.	English.
blāk	*māk*	*māk*	flower.
bān	*mān*	*mān or wān*	village.
bau	. . .	*māw or wāw*	a youth.
baü	*maü*	*maü*	a leaf.

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

(*b*) Āhom *d* becomes Khāmtī and Shān *n* or *l.* Thus,—

Āhom.	Khāmtī.	Shān.	English.
dai	*nai*	*lai*	obtain.
dāng	*hū-nāng*	*khū-lāng*	nose.
dau	*nau*	*lau*	star. Siamese *dau.*
dī	*nī*	*lī*	good. Siamese *dī.*
din	. . .	*lin*	ground. Siamese *din.*
dip	*nip*	*lip*	alive.
dün	*nün or lün*	*lün*	moon. Siamese *düen.*

The difference between Khāmtī 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 Khāmtī and Shān as *ng*. Thus, Āhom, *hū* an animal of the ox species; Khāmtī and Shān, *ngō*; Siamese, *ngüā*; Shān, also, *wō*.

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

Āhom.	Khāmtī.	Shān.	English.
jân	. . .	*yân*	ask.
jau	*yau*	*yau*	completion.
jū or *ū*	. . .	*yu*	abide.

(*e*) Āhom initial *ñ* becomes Khāmtī and Shān *y*. Thus,—

Āhom.	Khāmtī.	Shān.	English.
ñāng	*yāng*	*yāng*	be.
ñüng	*ying*	*ying*	female.

(*f*) In Khāmtī and Shān, *n* and *l* are freely interchangeable. Hence we sometimes find an Āhom *n* represented by *l*, as in Āhom *niu*, a finger; Khāmtī *liu*; Shān *niu*.

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

Āhom.	Khāmtī.	Shān.	English.
rai	*hai*	*hai*	lose.
rāk	. . .	*hāk*	compassion. Siamese *rāk*.
rāng	*hāng*	*hāng*	a tail.
ráng	*háng*	*háng*	shout.
rau	*hau*	*hāw*	we. Siamese *rau*.
rik	. . .	*hik*	call. Siamese *rik*.
rō	*hō*	*hō*	head. Siamese *huā*.
rün	*hün*	*hün*	house. Siamese *rüen*.

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

In other respects the phonology of Āhom agrees very closely with those of Khāmtī 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

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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 Khāmtī and Shān. This is the word *mạ̄*, which, when it means 'a horse', has in Āhom a long tone, and in Khāmtī an abrupt tone, while *mạ̄*, a dog, has in Āhom an abrupt tone, but in Khāmtī and Shān 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 *lŭng*, one, is employed. Thus, *kŭn-phŭ-lŭng*, person male one, a man. In Khāmtī, *ā* is prefixed to *lŭng* in this sense, but this does not appear to be the case in Āhom. The Interrogative-Indefinite Pronoun *phraü* is used to mean 'a certain'.

Nouns.—*Gender.*—Āhom 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 *phŭ* for the masculine, and *mĭ* for the feminine. Thus, *kŭn*, a person; *kŭn-phŭ*, person male, man; *kun-mĭ*, person female, woman. Other words used are *lik*, for the masculine, and *ñŭng* for the feminine. Examples are *khā*, slave; *khā-lik*, a male servant; *khā-ñŭng*, a female servant. With nouns of relationship *mān* and *ñŭng* are used. Thus, *po* or *po-mān*, a father; *náng*, a younger brother or sister; *náng-mān*, a younger brother; *náng-ñŭng* or *ñŭng-náng*, a younger sister; *luk*, a child; *luk-mān*, a son; *luk-ñŭng*, a daughter. In words like *po-mān* instead of *po*, the *mān* is said to give the idea of respect.

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

mạ̄-thŭk, horse	*mạ̄-me*, mare.
mạ̄-thŭk, dog	*mạ̄-me*, bitch.
hŭ-thŭk, bull	*hŭ-me*, cow.
pe-ngā-thŭk, he-goat	*pe-ngā-me*, she-goat.
tŭ-ngĭ-thŭk, male deer	*tŭ-ngĭ-me*, female deer.

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

	Khāmtī.	Shān.	Siamese.
Male human beings	*chai*	*chai*	*xai*
Female ditto	*ying*	*ying*	*xāu, ha-ñing.*
Male irrational animals	*thŭk*	*po*	*tua-phŭ.*
Female ditto	*mĕ*	*me*	*tua-mia.*

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

Number.—Usually the idea of plurality is left to be inferred from the nature of the sentence. If, however, it is necessary to express it, this is generally done by prefixing the word *khau*, which is also used as the plural of the third personal pronoun, meaning 'they'.

The same word is used in Khāmtī and Shān. Examples of its use are, *khau khām-kulā,* servants; *khau mūn,* rejoicings; *khau po,* fathers. Or some noun of multitude, such as *phring,* a crowd, may be added, as in *kūn phring,* people. With numerals, no sign of number is required. Thus, *shāng kūn,* 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 Khāmtī *ko,* also. Examples of the use of the nominative are,—

(*a*) Without *ko.*

luk-ngī 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-kū luk-ko rai-dai, which son lost, the son who lost.

In Khāmtī and Siamese the nominative takes no suffix. Shān may suffix *nai, chām,* or *chūng.* In all these languages, as in Āhom, the nominative usually stands first in the sentence after the introductory particles. *Ko* occurs in Shān as a suffix in words like *lāng-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 ngin, he sound hear, he heard a sound.

nung-tāng khūp tin-khau, put shoe foot-on, put shoes on (his) feet.

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

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

The accusative takes no suffix in Khāmtī, Shān, or Siamese; but, in Khāmtī, it also freely takes *mai.* In Shān it can take the suffix *chūng,* when it is wished to give the word a definitive meaning. In Shān, as in Āhom, it sometimes precedes and sometimes follows the word performing the function of a verb. In Khāmtī it usually precedes, and in Siamese it usually follows.

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

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

The relationship of the *Dative* case is indicated by prefixing the word *tī,* meaning 'place', hence 'the place or object to which motion is directed'. As explained below, *tī* 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,—

tī po kau, (I will go) to my father.

tī mān rūn, to his house.

tī nai luk-tām Kāshmīr, to here from Kashmir.

Tī is used as a dative prefix in Khāmtī and Northern Shān. In Siamese it becomes *tē.* In Southern Shān the word used is *lāk,* but *kā-tī,* place-place, is also employed. See ablative below.

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The relationship of the *Ablative* case is indicated by prefixing *luk* or *luk-tām*, as in *luk po-lüng*, from a father; *luk-tām Dhonīrām*, from Dhanirām; *luk-tām Kāshmīr*, (how far is it to here) from Kashmīr.

Tām means 'place', and *luk* probably means the same. *Lūk-tām*, like the Shān *kä-tï*, is a couplet meaning, literally, 'place'. Hence it means the *source* of an action, and is used to mean 'from'. In Shān *kä-tï* 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 Khāmtī *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 rice *i.e.*, husk of rice; *ān phük mā*, 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 Mŏn-Khmĕr languages including Khassi, but in the Tibeto-Burman languages it is reversed.

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

> *kau po-mān rün*, I father house, my father's house. Here *kau* precedes instead of following *po-mān*, and *po-mān*, which is also in the genitive precedes *rün*.
>
> *mān rün*, (in) he house, in his house. Here *mān* precedes *rün*.
>
> *tï mān rün*, place he house, to his house. Here *mān* again precedes *rün*.
>
> *kau chau rün*, former owner house, former owner's house. Here *chau* precedes *rün*.
>
> *po maü rün*, father thou house, thy father's house. Here *po maü*, thy father, is according to rule; but it should follow, not precede, *rün*.

It may be noted that in each of these examples, the main governing word is the same, *rün*, a house, and this *may* have something to say to it. In Shān, however, we find sentences like *hün kun-chü nän*, 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,

> *haü müng-bān tāk-ip-tāk āk-jau*, (in) that country famine arose.
>
> *nung-tāng mü chī-ráp-cháp-kháp-bai*, put (on) hand a ring.
>
> *rau-ko hit-mün hit-khün ü chaü koi*, we rejoicing merry-making been heart have, we have been rejoicing (in) heart.
>
> *bā-bān*, said day, (on) the day referred to.

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

> *phü-ai luk-mān nā-din shaü ü-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 *shaü* should be considered as a postposition or as a verb,—a typical example of Tai idiom. Similarly we have,—
>
> *mān-ko rün bau mā-khau*, he house not came-enter, he did not come into the house. Here *khau* is part of the compound verb *mā-khau*, but that is only an accident of its position. If it had been after *rün*, 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.
> *tin khau*, on the feet.
> *khau shun*, into the compound.
> *khau mü*, on the hand.
> *khau kāchāri*, in the court.
> *khau ā-nān rün*, in that house.

In Khāmtī the Locative is formed by suffixing *mai*.

The *Vocative* is formed by suffixing *ai* (which is always written *hạ*), 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 Khāmtī and Āhom. It is *mai*. In Khāmtī it is used as a suffix of the accusative, dative, and locative. In Āhom it seems to be used generally as a kind of indicator of an oblique case, that is to say, that the noun to which it is suffixed is not in the nominative case. Thus it is used for the accusative in *kau-mai po-ü*, beats me, I am beaten, to distinguish it from *kau po-ü*, I beat ; for the instrumental in *kau-mai bai shaü-hing-jau-ō*, by me watching used to be done. Similarly with the preposition *ān*, before, we have *ān kau-mai*, before me. When used as a genitive, it is said to be employed only as a genitive absolute ; thus, *kau-mai*, mine, not 'my'. So *kūn-phü lüng haü müng-mai*, person-male one that country-of, a man of that country.

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

> *müng jau*, country distant, a far country.
> *phü ai*, male elder, an elder male person.
> *rün noi*, small house.
> *kūn dī phü lüng*, person good male one, a good man.
> *kūn dī mī lüng*, person good female one, a good woman.

In one instance (sentence No. 226) we have *phük mạ*, 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 Khassi it precedes.

Comparison.—Comparison is formed with the word *khüñ* or *kiñ* (pronounced *khün* or *ken*), which means 'be better'. The thing with which comparison is made is put in the ablative governed by *luk*. Thus, *dī*, good ; *khüñ dī luk*, better than.

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

Khiñ is also used to form the comparative in Khāmtī 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 ; *shāng shaü*, 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 Khāmtī Grammar, gives a list of about twelve common ones. Cushing, in his Shān Grammar, gives a list of forty-five, and specially says that it is not complete.

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

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

> *kŭn*, a person, is used in counting human beings, as *kŭn phŭ lŭng*, person male one, one man; *kŭn mĭ lŭng*, person female one, one woman; *luk-mān shāng kŭn*, son two persons, two sons.

> *tŭ*, a body, used in counting animals, as in *tŭ shāng-shaŭ mŭ*, body two-twenty pig; or *mŭ shāng-shaŭ tŭ*, 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 versá*.

In Khāmtī, when no generic word is used, the numeral precedes the noun. When one is used, the numeral follows the noun. Thus, *shām khŭn*, three nights, but *hŭn hā-lāng*, house five-habitations, five houses. In Shān, the rule regarding 'one' is the same as in Āhom. In other cases, the thing counted precedes, and the generic word follows, the numeral. Thus *māk-chāk hā-hŭñ*, 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 Khāmtī, Shān, and Siamese forms for the sake of comparison :—

Āhom.	Khāmtī and Shān.	Siamese.	English.
kau.	*kau.*	*kŭ.*	I.
rau.	*hau.*	*rau.*	we.
maŭ.	*maŭ.*	*mŭng.*	thou.
shŭ.	*shŭ.*	*sŭ.*	ye.
mān.	*mān.*	*man.*	he, she, it.
khau or *mān-khau.*	*khau* or *mān-khau.*	*khau.*	they.

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

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

> *po kau*, my father.
> *luk-mān maŭ* (also *maŭ luk-mān*), thy son.
> *nāng maŭ*, thy younger brother.
> *po maŭ*, thy father.

khráng shü, your property.
po-mãn mãn, his father.
luk-mãn-ko mãn, his son.
shun mãn, his compound.
khring bai mãn, on his body.
mãk-mo-máng mãn, his mango fruit.

It precedes in—

kau po-mãn, my father.
kau kun-rik-tai, my friends.
kau tãng-lai, everything of mine.
kau hü-me, my cow.
kau au-chau, my uncle.
maü luk-mãn (and *luk-mãn maü*), thy son.
maü nóng-mãn, thy younger brother.
maü po-mãn, thy father.
maü tãng-lai khãm, all thy gold.
maü chü, thy name.
mãn luk, his son.
mãn rün, (at) his house.
tï mãn rün, to his house.
mãn shaü nóng-ñüng, his grown-up younger sister.
mãn náng, his younger sister.
mãn náng-mãn, his younger brother.

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

The *Demonstrative Pronouns* are *nai*, *ãn-nai*, this, and *nãn*, *ã-nãn*, *ãn-nãn*, that. Examples are, *tãm-nai*, from this, then; *mü-nai*, time this, then; *tï-nai*, place this, here, now; *ã-nãn bai-lãng*, after that; *luk-phraü maü khãn-shü ã-nãn aü*, from whom did you buy that? *ãn-nãn khãm*, that word; *ã-nãn tun*, that tree. With regard to *ã-nãn* and *ãn-nãn*, 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.

Nai and *nãn* also occur in both Khāmtī and Shān. The Siamese words are *nï*, this, and *nõn*, that.

We have also in Āhom, but not apparently in the other Tai languages, *i-ü*, this, and *haü*, 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-ü luk-mãn*, this son; *i-ü luk maü*, this thy son; *i-ü náng maü*, this thy younger brother; *i-ü sho-khãm*, this complaint; *i-ü mã̄*, this horse; *i-ü ãn phük mã̄*, this saddle of the white horse; *i-ü, trã̄*, this rupee; *haü müng-bãn*, (in) that country; *haü müng-mai*, of that country; *haü-kün-phü*, that man. *I-ü* is explained as a compound of *i*, one (?) and *ü*, is.

The *Relative Pronoun* is *pãn-kü*, as in *kip khau pãn-kü mü haü-kin-klin*, the husks of rice which (to) the swine he gave to eat; *pãn-kü luk-ko rai-dai*, which son lost, the son who lost; *hü-me pãn-kü kau khãn-jau*, the cow which I bought.

The Khāmtī, Shān, and Siamese Relative Pronoun is *an*. I am unable to find any word resembling *pãn-kü* in those languages. In Khāmtī, *phãn* means 'what sort'.

The *Interrogative Pronouns* are *phraü*, who?; and *shāng, kā-shāng, rē,* what? Thus, *lik-khā phraü,* whose boy ?; *luk phraü,* from whom ?; *phraü-nai,* what now, when ?; *kā-shāng* (sic) *khau-mün bāk khām o,* what merriments mean word, what do these merry-makings mean?; *maü chü kā-shāng ü,* your name what is, what is your name? *Rē* is given on the authority of Hodgson. One of the foregoing sentences ends in *o.* This is an interrogative particle which cannot be translated. It simply gives an interrogative force to the sentence.

Phraü appears in Khāmtī and Shān in the form of *phaü.* Both have *kā-shāng.*

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

Kā-shāng means 'how many' in; *kā-shāng pī,* how many years? Similarly *phraü kun-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 jü khau ā-nān rün noi,* my father lives (*jü*) in that small house.

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

The *Present Definite* is formed by adding *ü*, remain, after the word performing the function of a verb, as in, *mān nāng-ü nō mā-lüng,* he is sitting (*nāng,* sit) on a horse.

In Khāmtī *ü* is added. In Shān *yü,* and in Siamese *āyü.*

The *Imperfect* is formed by adding *ü-jau, i.e.,* the past tense of *ü.* Thus *kau po-ü-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 Āhom both *jau* and *kā* are used indifferently for the Past tense. In Khāmtī and Shān, *yau,* like the Siamese *lēu,* indicates the perfect rather than past tense generally. In Siamese *lēu* is put at the end of the sentence, but *lai,* which corresponds to it in Shān, unlike *jau* or *yau,* precedes the verb. In Khāmtī *kā* also gives the force of the past tense, as in Āhom, 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. *Jau* means ' completion '.

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

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

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

rai-dai-jau, lost, I, 7 ; was lost, I, 54.
āk-jau, arose, I, 10.
dip-dī-jau, was alive and well, I, 15.
hān-jau, saw, I, 23 ; II, 11, 18.
chum-kān-jau, began to kiss, I, 24.
bā-jau, said, I, 50.
tai-jau, died, I, 53.

> *dai-jau*, was got, I, 54; was obliged, II, 5.
> *khān-jau*, bought, II, 3.
> *pai-kā-jau*, went, II, 7.
> *pin-jau*, became, II, 7.
> *kā-jau*, went, II, 10.
> *khát-jau*, seized, II, 14.
> *mā̆-jau*, came, II, 15.
> *ŭ-jau*, was, 162 and ff.
> *po-jau*, struck, 185 and ff.; was struck, 203.

(b) Separated from the root.

> *dai* (*mān*) *jau* (cf. *dai-jau*, above), (he) possessed, I, 1.
> *pān-kān* (*tāng-lai* . . . *klāng sháng pī náng*) *jau*, divided (all between the two brothers), I, 3.
> *phŭ* (*phān*) *jau*, flôated (on poverty), I, 10.
> *pai-kā-mā̆* (*tī po-mān*) *jau*, went (to his father), I, 21.
> *ŭ* (*tāng nĭ*) *jau*, was (distant), I, 22. Cf. *ŭ-jau*, above.
> *bā* (*mān*) *jau* (cf. *mān bā̆-jau*, I, 50), said (to him), I, 37.
> *haŭ* (*phák-lŭng khau*) *jau*, gave (a feast to them), I, 38.
> *hān* (*mān*) *jau*, saw her, II, 12. Cf. *hān-jau*, above.

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

Kā (or, as it is written in I, 11, *kā̆*) occurs in the following cases. In every instance it is attacned directly to the word performing the function of a verb. It should be distinguished from the word *kā*, go, which is frequently compounded with *pai*, go, so as to form a couplet, as in *pai-kā-jau* (II, 7), or *kā-jau* (II, 10), went.

> *bā-kā*, said, II, 13, 15.
> *lau-kā*, told, II, 16.
> *pai-kā*, went, I, 5, 11 (*kā̆*); II, 1, 6, 17; 211 and ff.
> *phrai-kā*, went, II, 8.
> *ráng-hai-kā*, shouted aloud, II, 13.
> *tuk-kā*, fell, II, 11.

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

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

The following are examples of the perfect:—

> *dip-dī-koi*, has become alive and well, I, 30, 54.
> *ŭ-koi*, has been, was, I, 33.
> *dai* (*khuñ-dī*) *koi*, has got (him in good health), I, 39.
> *bau lu-koi*, have not disobeyed, I, 44.
> *jŭ-koi*, hast lived, I, 51.
> *dai* (*chām*) *koi*, (and) hast possessed, I, 52.
> *pin-koi*, it happened, II, 9.
> (*kau*) *po* (*mān luk tāng khán*) *koi*, (I) have beaten (his son with many stripes), 228.

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As seen above, the perfect of *ŭ*, remain, be, is *ŭ-koi*, and this is itself, also used to render the perfect. Thus,—

> *khau-ŭ-koi*, has entered, entered, I, 6.
>
> *mā-ŭ-koi*, has come, I, 38.
>
> *hit-mŭn hit-khŭn ŭ* (*chaŭ*) *koi*, have been rejoicing in heart, I, 53.

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

> *mān-ko tāng khrāng-ling tāk-lu, tāk-pāng, kin jau-o*, he had diminished, had ruined, had eaten all the property, I, 9. Here *jau-o* must be construed with each of the three words performing the functions of verbs *viz.*, *tāk-lu, tāk-pāng*, and *kin*.
>
> *hit-mŭn hit-khŭn jau-o*, they rejoiced and were merry, I, 32.
>
> *haŭ-dai* (*phák-lŭng*) *jau-o*, had given (a feast), I, 49.
>
> *shaŭ-heng-jau-o*, had used, II, 4.
>
> *po-jau-o*, had struck, 193.

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

> *tai-shī-jau*, having died was, had died, I, 30.
>
> *phrai-jau-shī*, was having gone, had gone, II, 9.

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

The same word is used in Khāmtī and Northern Shān. It is also used to indicate the dative and (in Shān) the ablative. Its root meaning is throughout 'place'. In the dative and future (it should be remembered that to an Āhom, who recognises 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 *kā*, 'place', to form the past tense. In Southern Shān *lāk* and *tāk* are used to form the future instead of *tī*. Siamese uses *cha*, but has *tē* for the dative, just as Northern Shān has *tī*.

In the following example, *tī* 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.

> *Tī kā-nai kau-ko khŭn chām*, ... *kau lāt-khām lau mān chām.*

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

Another form of the future is made by suffixing *nā*, as in *pai-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, *tī po*, will strike; *tī po jau*, will have struck. Similarly with *koi*, we have *ŭ-tī-koi*, will have been.

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

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

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

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

mān	chāng	uñ(uy)-chau-pláng,	shāng-bā	mān-ko	thŭn	táng
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 Khāmtī is *kā-yē*, added at the end of the sentence, or *shāng, shāng-wa.* The apodosis takes *chām.* In Shān 'if' is *po.*

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

Often no particle is added, as in *bā bān*, 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 Āhom 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 Āhom 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 *lāk* means 'steal', and must be translated ' to steal', in *kau bau lāk pai-kā*, I not steal went, I did not go to steal. Similarly *ai lāp,* shame hide, in order to hide disgrace.

Causals, inceptives, 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 :—

Present	*kau po,* I strike.
Present Definite	*kau po-ū,* I am striking.
Imperfect	*kau po-ū-jau,* I was striking.
Past	*kau po* or *kau po-jau,* I struck. *Kau pai-kā,* I went (there is no instance of *po* taking the suffix *kā* in the materials available).
Perfect	*kau po-koi* or *-ū-koi,* I have struck.
Pluperfect	*kau po-jau-o,* I had struck.
Future	*kau tī-po,* I shall strike.
Future Perfect	*kau po-tī-koi* or *kau tī-po-jau,* I shall have struck.
Participle Indefinite	*po-shī,* striking.
Participle Past	*po-shī-o,* struck.
Infinitive	*po,* to strike.
Causal	*kau haū-po,* I cause to strike.
Inceptive	*kau po-kān,* I begin to strike.
Potential	*kau pin-po,* I may, am able to, strike.
	kau po-dai, I can strike, I can be struck.
Continuative	*kau po-oi,* I strike continually.
Passive	*kau-mai po,* beats me, I am struck.

o 2

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,—

> *mü-nai*, time-now, then.
> *khān-mā-chām*, quick-come-swift, as soon as.
> *nā-kān-mü*, previous-place-time, as usual.
> *mā-laü-kin*, ever, at any time.

The negative particles are *bau*, and *mā*, not. The usual verb substantive is *ü*, be, but, with *bau*, *mi* is used instead. In the third specimen we have also *pai*, not, and *pai-mi*, is not.

The Khāmti negatives are *ü* (pronounced *ün* or *n'*) and *mā*. Shān has *ām* and *mau*. Siamese has *nai* and *mi*.

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, *nai*, unexpectedness; *pai-nai*, (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 :—

> *ák*, outside ; *rün ák*, outside the house.
> *bai*, on (or to put) ; *khring bai mān*, on his body.
> *kān-pā*, place-side, towards; *mān kān-pā*, towards her.
> *shaü* (cf. *khau*), in (or to enter) ; *nā-din shaü*, in the field.
> *ān*, before ; *ān kau-mai*, before me.
> *ān-nā*, before-before, before; *maü ān-nā*, before thee.
> *bai-lāng*, on-back, after ; *ā-nān bai-lāng*, after that.
> *kā* (or *kā*)-*lāng*, at-back, after ; *kā-lāng bau bān nai nām-nā*, after not days now
>   many, after a few days.
> *kā-taü*, at below, under ; *kā-taü ā-nān tun*, under that tree.
> *klāng*, middle, between; *klāng shāng*, between both.
> *pun*, beyond ; *pun müng jau*, beyond a country far, a land far away.
> *lun*, after ; *lun-lāng*, after back, afterwards.
> *doiñ*, with ; *doiñ bāng-shaü*, with harlots ; *kau doiñ*, with me ; *chám-doiñ* joined-
>   with, with ; *khā-lik chám-doiñ*, amongst servants ; *doiñ-chám kun-rik-tai*, with
>   friends.
> *khau*, enter, in, into, on ; *nā-kip khau*, into the field ; *tin khau*, on on the feet ; *khau
>   shun*, into the compound ; *khau mü*, in the hand ; *khau ā-nān rün*, in that
>   house.
> *nā*, before ; *ān-nā* (see above) ; *khāng-nā*, before, in the presence of.
> *nō* or *nü*, above, on ; *nō-rō*, above the head, against ; *phā nō-rō*, against Heaven ; *tun-
>   nü*, on the tree ; *nō lāng mān*, on his back ; *nü doi*, on the top of a hill ; *nō mā-
>   lüng*, on a horse.

Conjunctions.—The usual word for 'and' is *chām* or *chāng*. It is most often a copula between two phrases and then usually comes between the two. It, however, appears almost anywhere in a sentence. Examples are,—

mān-ko pai-kā, chām chám-doiñ kūn-phū-lūng, he went, and associated with a man.

aü-mā phā kiñ-bā-dī, nung-tāng phā khring bai mān chām, fetch the best robe, and put it on his body. Here *chām* is at the end of the second clause.

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

shāng kau hū-me tet chām phrai-jau-shī, and (I went to see) if my cow had gone there. Here it is the penultimate word of the clause.

khau bā-kā kau tet chāng mā-jau hān náng shaü, and they said I came there to see the younger sister. Here *chāng* is in the middle of a dependent clause, immediately preceding the word doing function as a verb.

tü-bā mān náng shaü ai lāp chāng mān bā, but also (*chāng*) he says to hide the disgrace of his younger sister.

Chām . . . . chām, means 'both . . . and', as in *kin-klin chām, hup-bai chām*, they both consume, and lay by. In such cases *chām* is always at the end of each of the connected clauses.

Other words used with the meaning 'and' are,—

bā-ān, why-front, and.

poi, excess, and.

poi-ān, and-before, and.

poi-lun-lāng, again-after-back, and, moreover.

The words used for 'and' in the cognate languages are,

Khāmtī, *ko.*

Shān, *tāng, ik, le.*

Siamese, *ka, lē.*

Other words used as conjunctions are,—

shāng, shāng-bā, if.

tü-bā, but.

chāng, indicates the apodosis of a conditional sentence.

chū-chāng-nai, because, therefore.

to-lāk, nevertheless.

pü-nāng-nai, on-account-of as this, in order that.

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

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

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[1] See F. W. K. Müller in Z. D. M. G. xlviii, 199. Compare Conrady, *Eine Indochinesische Causativ-denominativ-bildung*, p. 44.

It will thus not surprise us to find that, in Āhom, 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.

Subject.	Complement.	Copula.	
Thus— *i-ū sho-khăm*	*ñăm*	*ū-koi*	
this complaint	false	has-been,	this complaint is false.

Similarly with an intransitive verb we have,—

Subject.		Predicate.	
i-ū	*luk-măn*	*tai-shī-jau*	
this	son	was-dead.	

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

Subject.		Adverb.		Copula.	
phă-ai luk-măn		*nă-din*	*shaŭ*	*ū-koi*	
The elder son		field	in	was,	the elder son was in the field.

Subject.	Adverb.		Verb.	
po-măn-ko	*rŭn*	*ák*	*mặ*	
the-father	house	outside	came,	the father came outside the house.

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

Subject.		Direct Object.			Verb.	
luk	*ngĭ*	*pun*	*mŭng*	*jau*	*khau-ū-koi*	
son	younger	beyond	country	far	entered-has,	the younger son entered a

foreign country.

Subject.		Direct Object.		Verb.		
măn-ko	*tăng*	*khrắng-ling*	*tăk-lū,*	*tăk-păng,*	*kin-jau-o*	
He	all	property	diminished,	spent,	eaten-had,	

he had diminished, spent and eaten all the property.

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

Subject.	Direct Object.		Verb.	
kŭn-phŭ-lŭng	*luk-măn*	*shắng-kŭn*	*dai-măn-jau*	
man-a	son	two	possess-he-did,	a man possessed two sons.

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

Subject.	Direct Object.	Verb.	Direct Object.			
măn-ko	*hung*	*ngin*	*hit-măn*	*hit-khŭn*	*kặ*	*chăm*
He	sound	heard	(of) merriment	rejoicing	dancing	and,

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

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

Subject.	Direct Object.	Verb.	Adverb.	Suffix.
măn-ko	*măn*	*dai*	*khŭñ-di*	*koi.*
He	him	get	alive-well	did, he got him alive and well.

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

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

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

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

the father gave order to the servants.

Subject.	Direct Object.	Verb.	Indirect Object.
Haŭ kŭn-phŭ	*phān-khām*	*haŭ*	*mān.*
That man	order	gave	to-him.

Subject.	Indirect Object.	Verb.		Direct Object.	
Maŭ-ko	*kau*	*bau*	*haŭ*	*án*	*pe-ngā-lŭng,*
Thou	to-me	not	gavest	young	goat-one,

thou gavest not to me one kid.

Subject.		Verb.	Direct Object.	Adverb.
shāng-bā	*mān-ko*	*thŭn*	*táng*	*kip-khau,*
If	he	fill	belly	(with) husks of rice,

if he filled his belly with husks of rice.

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

Subject.	Verb.	Direct Object.		Adverb.	Suffix.
kau	*po*	*mān*	*luk*	*tāng khán*	*koi,*
I	beat	his	son	(with) many cudgel	have,

I have beaten his son with many stripes.

Subject.	Indirect Object.	Verb.	Direct Object.	Suffix.
maŭ-ko	*mān*	*haŭ-dai*	*phák-lŭng*	*jau-o,*
Thou	(to)-him	give	feast-one	did,

thou gavest him a feast.

Subject.		Verb.	Direct Object.	Indirect Object.	Suffix.
maŭ	*pomān*	*haŭ*	*phák-lŭng*	*khau*	*jau,*
Thy	father	give	feast-one	(to)-them	did,

thy father gave them a feast.

Direct Object.		Subject.	Verb.	Indirect Object.
Ān-nān	*lāt-khām*	*Dhonī-rām*	*lau-kā*	*pŭlīsh.*
That	word	Dhanī-rām	said	(to)-the-police.

So, with intransitive verbs,—

Subject.	Verb.			Indirect Object.	Suffix.
mān-ko	*khŭn*	*chām*	*pai-kā-mā*	*ti-po-mān*	*jau,*
he	arise	and	go	to-the-father	did,

he arose and went to his father,

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

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

Particle.		Subject.	Verb.
Ti	*kā-nai*	*kau-ko*	*khŭn*
Will	now	I	arise, I will arise.

Here the principle is the same, except that the particle (as it precedes) is the first word in the sentence instead of the last. As this, however, is the only example of a future with *ti* 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,—

Subject.	Verb.	Indirect Object.	Direct Object.
luk ngi	*lāt-khăm*	*po-măn,*	*' po ai, etc.'*
son younger	said	(to)-the-father,	'father O, etc.'

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

Subject.	Indirect Object.	Verb.	Direct Object.
măn-ko	*măn*	*bā-jau,*	*' luk ai, etc.'*
he	(to-)him	said,	'son O, etc.'

Subject.	Verb.	Indirect Object.	Adverb.	Direct Object.
măn-ko	*lat-khăm-lau*	*po-măn*	*phăn jăk,*	*' kā-shăng pĭ, etc.'*
he	said	(to-)the-father	(in-) sorrow great,	'how many years, etc.',

he said to his father in great sorrow, 'how many years, etc.'

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

Subject.	Direct Object.	Verb.
maŭ-ko	*kau*	*aŭ-răp-dai-năng.*
thou	me	take.

Subject.	Direct Object.	Verb.
maŭ	*khă-lik*	*bai-chăm-doiñ*
thou	servant	keep-with,

keep (me) with (thy) servants.

Verb.	Direct Object.	Verb.	Direct Object.	Adverb.
aŭ-mā	*phă . . .*	*nung-tăng*	*phă*	*khring-bai-măn*
bring	robe . . .	place	robe	body-on-his,

bring a robe, and place it on his body.

The following are examples of interrogative sentences:—

Adverb.				Subject.	Verb.	Direct Object.
Kau po-măn rŭn	*khă-lik*	*khă-ñŭng*	*phrau kŭn-phring*		*dai*	*khau*
My father house	male-servants	female-servants	how-many		possess	rice,

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

Adverb.				Subject.	Direct Object.	Verb.
kā-shăng pĭ mŭ	*mŭn*	*nai*		*kau-ko*	*maŭ*	*hit-boi-ŭ*
what year time	past-time	now		I	thee	serving-am,

for how many years am I serving thee.

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

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

kau   bau   pai-kā   lāk.
I   not   went   to-steal.

kau   phrai-kā   khau   shun   mān   nā-kān-mū   hān-dū.
I   went   into   compound   his   as-usual   to-see-carefully.

kau   pai-kā   lāk   māk-mo-máng.
I   went   to-steal   mangos.

In Khāmtī, 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 Khāmtī.

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

We have seen above that in Āhom 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 (*tī po kau pai-kā̲-na*, 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 Shān languages. The only exceptions are adjectives borrowed from Pali, an Aryan language, which follow the Aryan custom of preceding.

The position of the conjunction *chām*, 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 Khāmtī, but when *ko*, and, is used to mean 'also', it is put after the noun to which it refers.

The following three specimens of Āhom 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 Āhom account of the Cosmogony of the universe taken from the sixth volume of the Journal of the Asiatic Society of Bengal.

P

SIAMESE-CHINESE FAMILY. TAI GROUP.

ĀHOM.

SPECIMEN I.

<div style="text-align:right">(DISTRICT LAKHIMPUR.)</div>

(Babu Golab Chundra Barua, 1899.)

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SIAMESE-CHINESE FAMILY. TAI GROUP.

ĀHOM.

SPECIMEN I.

(DISTRICT LAKHIMPUR.)

(Babu Golab Chundra Barua, 1899.)

TRANSLITERATION AND TRANSLATION.

Kūn	phŭ-1	luk-mān	2-kūn	dai-mān-jau.	Poi	luk	ngī
Kun	*phŭ-lŭng*		*sháng-kun*				
Person	male-one	son	two-person	possess-he-did.	And	son	younger

lāt khām	po-mān,	'po hā,	dai	khâng	ling	jân-shū haŭ-aŭ-dai
		ai,		*khráng*		
said word	(to)-father,	'father O,	possess	large-property	small-property-and-cattle	ask-wish give-take-possess

pān	maŭ	kāng	2	pī kai pī nâng'.	Poi	po-mān	pān-kān
		klāng	*sháng*				
divide	thou	middle (*i.e.* between)	two	brother elder brother younger'.	And	the-father	divide-begin

tāng-lai	khâng	ling	kāng	2	pī	nâng	jau.
	khráng		*klāng*	*sháng*			
all-all	large-property	small-property-and-cattle	between	two	elder-brother	younger-brother	did.

	Poi	kā-lāng	bāw
			bau
	And	at-back (*i.e.* after)	not

5. bān	nai	ɒām-nā	luk ngī	tāng	khâng	ling	aŭ-dai	pai-kā
					khráng			
days	now	many-very	son younger	all	large-property	small-property-and-cattle	take-possess	go-did

pun	mŭng	jau	khau-ū-koi.	Mān-ko	luk	lau	ū-kin
beyond	country	distant	entered-has.	He	liquid	spirit	take-eat

chām	kūn-mī	bāng	doiñ-kān	pā-kān	tāng	khâng
	kun					*khráng*
and	person-female	harlot	with-begin	accompany-mutually (copulate)	all	large-property

	ling	rai-dai
	small-property-and-cattle	loss-possess

jau.	Phaŭ-nai	mān-ko tāng	khâng	ling	tāk-lu
	Phraŭ		*khráng*		
did.	When	he all	large-property	small-property-and-cattle	become-diminished

	tāk-pāng
	become-ruined (*i.e.* spent)

kin-jau-o,	tit	chām	haŭ	mŭng-bān	tāk-ip-tāk
	tet				
eaten-had,	there	and	that	country-village	become-famine-misery

F 2

10. [Tai script text, line 1]

[Tai script text, line 2]

[Tai script text, line 3]

[Tai script text, line 4]

[Tai script text, line 5]

15. [Tai script text, line 1]

[Tai script text, line 2]

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[Tai script text, line 5]

20. [Tai script text, line 1]

[Tai script text, line 2]

[Tai script text, line 3]

[Tai script text, line 4]

[Tai script text, line 5]

10. āk-jau, mān-ko phū phān jau. Poi lun-lāng mān-ko

arise-did, he float (on) poverty did. Again after-back (then) he

pai-kạ, chām chām-doiñ kūn phū-1 haü müng-mai. Haü
                      kun   *lüng*

go-did, and join(ed)-with person male-one that country-of. That

kūn phū phān-khām haü mān mü lik phaü nā-kip khau haü-
kun   *phraü*

person male order-word gave (to-)him swine tend some field-plot into cause-

-oi-kin-klin ; mān chāng uñ-chau-pâng shāng-bā mān-ko
klen ;   *uy-chaü-plāng*

-continue-eat-drink ; he would gladness-mind-clear if he

thūn tâng kip-khau pān-kū mü haü-kin-klin ; phau (*sic*) bāw
                                 klen ;   *phraü*   *bau*

fill belly husk-(of)-rice which (to-)swine caused-eat-drink ; anyone not

                                      jāng-haü-dai. Poi
                                                 Poi

                                      be-give-possess. And

15. phaü-nai mān-ko dīp-dī-jau, mān bā, ‘kāw po-mān rün khā-
phraü-   *dip*   ‘*kau*

when he alive-well-was, he said, ‘my father’s house servant-

-lik khā-ñüng phaü kūn-phing dai khau kin klin chām hūp-bai-chām,
                phraü kun-phring   *klen*   *hup-bai-chām,*

-male servant-female what person-multitude possess rice eat drink and collect-place-also,

poi kāw-ko tai-shī dit kāng tâng. Tī kạ nai kāw-ko khün chām,
    kau   *det klāng tâng.*   *kau*

and I dy-ing (from) pressure within belly. Will at here (now) I arise and,

tī po kāw pai-kạ-nā chām, kāw lāt-khām lau mān chām, “po hạ,
    kau   *cham, kau khām*   *ai,*

to father of-me go-go-will and, I say-word speak (to-)him and, “father O,

kāw-ko phit phā nō rō chām, maü ān-nā chām ; poi kāw-ko bāw-
kau   *kau bau-*

I sin(ned) sky above head and, thou presence-before and ; and I not-

20. mī jāk bā luk-mān maü : maü-ko kāw aü-rāp-dai-nāng
                                          kau

am worthy (to-)call son (of-)thee : thou me take-bind-possess-continue

chām maü khā-lik bai chām doiñ.”’ Poi mān-ko khün chām pai-kā-mạ

and thou servant-male place join(ed) with.”’ And he arise and go-go-come

tī po-mān jau. Tü-bā phaü-nai mān-ko ū tāng nī jau, mān
                 phraü-nai

to father did. But when he was road distant (was), him

po-mān mān hān-jau chām, rāk-kān chām, khân pai mü kât kho

father (of-)him see-did and, compassion-feel-(did) and, quick go(-did) (with) hand embrace neck

chum-kān-jau. Poi luk-mān-ko mān bā, ‘po hạ, kāw-ko phit
                                              ai,   *kau*

kiss-begin-did. And (the-)son (of-)him said, ‘father O, I sin(ned)

25.

30.

35.

40.

25. phā nō rō chăm maŭ ān-nā ; poi-ān kāw-ko jăk bāw-mī bā
               kau   *bau*

  sky above head and thy presence-before ; and I worthy not-am (to-)call

maŭ luk-mān.' Poi po-mān khau-khăm-kūlā phăn-khăm haŭ, 'aŭ mğ
                    kulā

  (of-) thee (the-)son.' And (the-)father (*plural*) servants order-word gave, 'take come

phā kiñ-bā-dī ; nung-tăng phā khīng bai-mān chăm ; poi nung-tăng
  ken   *khring*

  robe very-called-good ; put-on-place robe body on-his and ; and put-on-place

niu chī-răp-chăp-khăp-bai ; poi nung-tăng khūp tin khau. Poi mğ,

  (on-)finger jewel-bind-pure-round-place ; and put-on-place shoe feet on. And come,

răw kin klin, chăm hit-mŭn hit-khŭn. Chū-chăng-nai ī-ū
rau   *klen,*

  we eat drink, and do-merriment do-playing. Because this

30. luk-mān tai-shī-jau, bā-ān poi dīp-dī-koi ; mān chăm rai-
                     dip

  son died-having-was, and again alive-well-has(-become) ; he and loss-

dai, chăng-nai dai chăm.' Bā-ān khau tăng-lai hit-mŭn hit-khŭn-

  possess, present-time-now get and.' And they all-all do-merriment do-playing-

jau-o.

  done-had.

      Tī-nai phū-ai luk-mān nā-din shaŭ ū-koi.

      Place-this (now) male-elder son field-land enter been-has.

Bā-ān mān-ko păk mğ, mğ-thŭng phăng rŭn, mān-ko

  And he back came, come-arrive near house, he

35. hung ngīn hit-mŭn hit-khŭn kğ chăm. Poi-ān mān-ko rik
      ngin

  sound hear do-merriment do-playing dancing and. And he called

phū-1 khā-lik-bau thăm-khăm-rō, 'kğ-shāng khau-mŭn băk-khăm-
lŭng

  male-one servant-male-young-man ask-word-know, 'what (*pl.*) merriment mean-word

o ? ' Bā-ān mān-ko bā-mān-jau, 'maŭ năng-mān mğ-

  (*question*)?' And he say-to-him-did, 'thy younger-brother come-

ū-koi ; maŭ po-mān haŭ phăk-1 khau jau, chū-chăng-nai
               lŭng

  been-has ; thy father give feast-one (to-)them did, because

mān-ko mān dai khiñ (*for* khŭñ)-dī koi.' Bā-ān mān-ko thuñ
      khŭn

  he him got very-well has.' And he very

40. chaŭ dit ; mān-ko rŭn bāw mğ-khau. Chū-chăng-nai po-
     det   *bau*

  (in-) mind hot ; he (into-) house not come-enter(ed). Therefore (the-) father

mān-ko rŭn ăk mğ luk-pī-ai răng rik-mğ, 'khau rŭn jū.'

  house outside came son-year-first-born address(ed) call-come, 'enter house live.

45.

50.

Bā-ān   mān-ko   lāt-khām   le (*for* lau)   po-mān   phān   jāk,

And   he   say-word   spoke   (to-the-)father   (in-)sorrow   great,

'kā-shāng   pī   mū   mūn   nai   kāw-ko   maū   hit-boi-ū;   phān   maū
                                             kau

'what   year   time   past-time   now   I   (to-)thee   doing-service-am;   order   (of-) thee

kāw-ko   khām-mā-lau   bāw   lu-koi.   To-lāk   maū-ko
kau   *bau*

I   word-come-speak (*i.e.* word)   not   disobeyed-have.   Nevertheless   thou

45. kāw   mā-lau-kin   bāw   haū   ân   pe-ngā-1   pū-nāng-nai
    kau   *bau*   *lüng*

(to-)me   ever   not   gavest   young   goat-one,   in-order-that

kāw-ko   pin   hit-mūn   hit-khūn   doiñ   châm   kāw   kūn-rik-tai.
kau   *kau*   *kun.*

I   (may-) be   doing-merriment   doing-playing   with   together   my   person-relation-playmate.

Tū-bā   khān-mā-chām   ī-ū   luk   maū   mā-thūng-chām   pān-kū   luk-

But   as-soon-as   this   son (of-) thee   come-arrive   which   son

-ko   rai-dai   maū   tāng-lai   khām   khâng   ling   kin
                                                 khráng

loss-possess(ed)   thy   all-all   gold   large-property   small-property-and-cattle   ate

klen   doiñ

drank   with

bāng-shaū   maū-ko   mān   haū-dai   phâk-1   jau-o.'   Bā-ān   mān-
                                             lüng

harlot-young-women   thou   (to-) him   gave-possess   feast-one   done-had.'   And   he

50. -ko   mān   bā-jau,   'luk   hā,   maū-ko   kāw   doiñ   kū-mū-kū-
                                       ai,   *kau*

(to-) him   say-did,   'son   O,   thou   me   with   every-time-every-

bān   jū-koi;   poi-ān   kāw   tāng-lai   khâng   ling   khau
                             kau   *khráng*

day   lived-hast;   and   (of-) me   all-all   great-property   small-property-and-cattle   them

maū-ko   dai

thou   possessed

châm   koi.   Mān   hān-dai   dī   jau   pū-nāng-nai   rāw-ko   hit-mūn
                                                                     rau

also   hast.   It   see-get (appears)   good   very   that   we   do-merriment

hit-khūn   ū   chaū   koi,   chū-châng-nai   ī-ū   nâng   maū   tai-jau,

do-playing   been   (in-) heart   have,   because   this   younger-brother   (of-) thee   die-did,

poi   dīp-dī-koi;   bā-ān   rai-dai-jau,   poi-ān   nai   dai-jau.'
       dip

again   alive-well-has-(become);   and   loss-possess-was,   and   now   got-was.'

Q

[No. 2.]

SIAMESE-CHINESE FAMILY.   Tai Group.

ĀHOM.

SPECIMEN II.

(District Sibsagar.)

(Babu Golab Chundra Barua, 1899.)

[Ahom script text - multiple lines]

5. [Ahom script text continues]

[Ahom script text - multiple lines]

SIAMESE-CHINESE FAMILY. TAI GROUP.

ĀHOM.

SPECIMEN II.

(DISTRICT SIBSAGAR.)

(Babu Golab Chundra Barua, 1899.)

TRANSLITERATION AND TRANSLATION.

Ī-ū sho-khām ñâm ū-koi. Kāw bāw pai-kā lāk phau (*sic*) khâng
    Kau *bau* *phraŭ* *khráng*
This complaint-word false been-has. I not go-did (to-)steal any large-property

ling-mai

small-property-and-cattle-at

mān rŭn. Sho-khām khau lau ŭ. Kāw rai-dai kāw hŭ-me pān-kŭ
    Kau *kau*
(at-)his house. Complaint-word those (these) words (truth) are. I loss-possess my cow-female which

kāw khān-jau luk-tâm Dhonī-rām rŭ (*for* rō) pī-1 jau. Hŭ chām
kau *lŭng*
I buy-did from Dhanī-rām before year-one ago. Cow and

shī-ko kāw-mai khiñ bai chām shaŭ-hing-jau.o phai mān kāw chau rŭn
    kau *khŭn* *heng* *phrai* *kau*
though me-by much watching also use-done-had go her former owner('s) house

5. kŭ-mū kŭ-bān; kāw chām dai-jau pai āw(*sic*)-mā (*sic*) hŭ-me kŭ-mū nām.
    kau *aŭ*
every-time every-day; I and possess-did go take-come cow-female each-time many.

Bā-bān

Said-day

Dhonī-rām, kāw-ko pai-kā tī mān rŭn hān chām shāng-bā kāw hŭ-
    kau *kau*
(by-)Dhanī-rām, I go-did to his house (to-) see and if my cow-

me tit chāng pai-kā-jau. Ā-nān bai-lāng bān-tŭk pin-
    tet *tuk*
female there and go-go-did. That on-back (*i.e.* after) sun-fall was.

jau. Kāw phai-kā khau shun mān nā-kān-mū hān-dū shāng kāw hŭ-
    Kau *phrai* *kau*
I go-did into compound (of-)him before-place-time (to-)see-carefully if my cow-

me tit chām phai-jau-shī. Chiu pin-koi mū-nai mān shaŭ nâng-ñŭng
    tet *phrai*
-female there and gone-had. So happened time-this (*i.e.* then) his young-woman younger-sister

Q 2

10. [Tai script text]

15. [Tai script text]

10. chū   Māloti nāng-1   shīp   pit   pī   mā(*sic*)   khau   shun   kā-jau
       lŭng   *ship*   *pet*
   name   Mālatī   girl-one   ten   eight   year   come   into   compound   go-did

tāng   nām-tāng-1   khau mŭ.   Tām-nai   chām   khām   tūk-kā.   Māloti   hān-
      -lŭng   *tuk*
   with   water-pot-one   in   hand. From-this (*i.e.* then) and   evening   fall-did.   Mālatī   see-

jau;   kāw   pai-nai-shī   mān   kān-pā,   shī-ko   kāw   mā   hān   mān   jau.
      kau   *kau*
   did;   I   go-unexpectedly-ing   her   towards,   though   I   not   see   her   did.

Mān   shaŭ   kŭ-kān-tā   chām   rāng-hai-kā,   shāng-bā   mān   bā-kā   kāw   ŭ
                                                     kau
   She   young-woman fear-began-feel   and   shout-loud-did,   as-if   she   say-did   I   be

   phī-1 koi. Khau Dhonī-rām   tāng   kŭn   āk   mā,   chām   kāw   khāt-jau.
phrī-lŭng   *kun*   *kau*
   ghost-one   did.   They   Dhanī-rām   all   persons   outside   came,   and   me   seize-did.

15. Khau bā-kā   kāw   tit   chāng   mā-jau   hān   nāng   shaŭ.   Ān-nān   lāt-
            kau   *tet*
   They say-did   I   there   and   come-did   (to-)see   younger-sister young-woman.   That   say-

khām   Dhonī-rām   lau-kā   pŭlīsh,   tū-bā   mān   nāng   shaŭ   ai   lāp
   word   Dhanī-rām   tell-did   (to-the-)police,   but   his   younger-sister young-woman   shame   hide

                                                               chāng   mān

                                                               and   he

bā   khau   kāchārī   kāw   pai-kā   lāk   māk-mo-māng   mān   chām   Māloti
                    kau
   says   in   court   I   go-did   (to-)steal   fruit-mango   (of-)him   and   Mālatī

kāw   hān-jau   ān   tūn   nŭ.
kau   *tun*
   me   see-did   first   tree   on.

FREE TRANSLATION OF THE FOREGOING.

This case is false. I did not go to steal anything at his house. The facts are these.
I missed my cow which I had bought from Dhanirām a year ago. The cow, though
carefully kept by me, used to visit her former owner's house very often, and I had to go
and fetch her several times. On the day referred to by Dhanirām I went to his house
to see if my cow had gone there. That was after sunset. I walked through his *bari*
as usual to see whether my cow was straying there. (It so happened) that at that
time his sister Mālati, a grown-up girl of 18 years, came to the *bari* with a water-pot
in her hand. It was then nearly dark. She saw me unexpectedly going towards her
though I myself had not noticed her. She got frightened and screamed as if she
thought I was a ghost. The people of the house, including Dhanirām, came and seized
me, saying that I had come there to visit the girl. That was the story Dhanirām told
to the police, but in the Court in order to hide the shame of his sister he gives out that
I was stealing his mangoes and that Mālati saw me first on the tree.

The following Āhom 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 Āhom character, is given on plate VI of that volume, but is so incorrect that a satisfactory reproduction is impossible. A transliteration and translation by Major F. Jenkins is given on pp. 980 and ff. of the same volume, on which the following is based.

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

[No. 3.]

SIAMESE-CHINESE FAMILY.   TAI GROUP.

ĀHOM.

SPECIMEN III.

AN AHOM COSMOGONY.

Pin-nāng   jī-mū   rân-ko   taü   phā   pai mī din.
Be-thus   beginning-time confused bottom heaven not be earth.

Pai   mī   lüp-din   müng   shü taü.
Not be island-land land (?) or below.

Laï-chān   kup-kup   mai   tim   müng   tē-jau.
Many-fold layer-layer tree fill country establish-was.

Tāng-kā khrung phā   phraü pai-mī nāng hit chau.
All-all   frost   sky   any   not-be   sit   do master.

5.   Khāk-khai   thün   jin-kun.
Division-division jungle quiet-quiet (?).

Kâng-to   ai-muñ (muy)-   dai-oi-ñā   tē-jau.
(?) Collect vapour-frost possess-feed-forest establish-was.

Khân (for *khām*)-to   jaü   kau   lâk   pin   phā.
Word-only   filament spider transform become God.

Nā   ring   bā-chū-müng   tī   pün   tē-jau.
Thick thousand fathom-league-country place world establish-was.

Tün-lün   jū   mū   poi   jū   bān.
Afterwards-after remain time again remain day.

10.   Phā-ko   tāk-bā   rō   mī   khrai.
God   consider-say know become Brahmā.

Bau   rō   phrī-daü   phān   mān   haü   pin-dai.
Not know god-deva order him give become-possess.

Khiñ(khen)   klāng   rau   nāng   phrüng.
Remain   middle in-the-air like-what a-honey-comb.

Pū   nān tāng-kạ müng   râm.
On-account-of that all-all country confused.

Phraü pai nāng hit châng.
Anyone not sit do umbrella.

15. Khān (*for* khām)-to   jaü   kau   lâk   pin   phā.
  Word-only   filament   spider   transform   become   God.

Kàn phrą phŭk râng mŭng.
Mass rock white uphold land.

Lai   lŭp   tī   pūn   tĕ-jau.
Many island place world establish-was.

Khān-to mān poi jŭn   pin phā.
Word-only he again pattern become God.

Ring lup mân khâm koi lŭng pin   mân khrai.
Thousand smear Brahmā gold only   one became Brahmā egg.

20.   Phā pin   phe nai din.
  God become pervade now earth.

Klŭm-klŭm   âk shing (sheng) ngau.
Brightness-brightness   come-out   ray   light.

Khiñ(khen) klāng rau   nāng   phrŭng.
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[1] the earth in manifold layers.
4. All was frozen. Over the heavens no lord sat.
5. In each division (*i.e.* everywhere), the jungle was still and quiet.
6. The forests fed upon the (?) collected fogs and frosts.
7. God, by his word alone, became transformed (and created the universe) like the thread of a spider (*i.e.* as a spider spins his web).
8. In the world was a country a thousand fathoms and leagues thick.
9. Thereafter He remained (at rest) for a time, and again remained at rest for days.
10. God knew, and considered, and said, ' Let 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 Mĕru) 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.

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[1] *Tĕ-jau*, literally, was established, is used throughout this specimen to indicate past time, as if it was *jau* alone.

Vocabulary.

The following Vocabulary contains all the Āhom 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. Vocables depending solely on the authority of Hodgson are marked with the letter H. 'Sh.' means 'Shān'; 'Kh.'='Khāmtī.'

ạ, wide; ạ-láng, wide-power, God, 60.

ā, in ā-nān, that, q. v.

ai, suffix of vocative; po-ai, O father, I, 2, 18, 24; luk-ai, O son, I, 50. Always written as if it was hạ.

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

ai, first-born; phū-ai, male first-born, I, 33; luk-pī-ai, child-year-first-born, eldest son, I, 41.

ai (Sh. the same), shame, disgrace, II, 16.

ák (Sh. the same), to go or come out, appear; rise, arise, I, 10; III, 21; outside; ák mạ, to come outside; II, 14; rūn ák mạ, came out of the house, I, 41.

án (Sh. the same), a diminutive ending; tū-án, a boy, 129; young, án pe-ngā, a young goat, a kid, I, 45.

án (Sh. án, to precede), first; hān-jau-án, saw (me) first, II, 18.

ān, before, in front (cf. án); ān kau-mai, before me, 238; maü ān-nā, before thee (nā also means before), I, 19, 25; bā-ān (why-front), and, I, 30, 31, 34, 37, 39, 42, 49; poi-ān, and, see poi, I, 25, 35, 51, 54.

ān, a saddle, 226, 227.

ā-nān (Sh. án-nān, Kh. ā-nān), that, II, 7, 15 (ān-nān); 230, 232, 233, 240.

ān-nān, see ā-nān.

aü (Sh. āw), to take, 235; aü-dai, to take-possess, to fetch, I, 2; collect, I, 5; haü-aü-dai, to fetch and give, I, 2; aü-kin, to take and eat (or drink), I, 6; aü-ráp-dai, to take-bind-have, to make (me thy servant), I, 20; aü-mạ, to take and come, to bring, I, 26; II, 5; aü mī, to take a female, to marry, 225; khān-shü . . . . . . aü, to buy, 240; sometimes spelt āw, as in Shān, 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; shāng-bā (Kh. shang-wā), if, I, 13; II, 6, 13; tū-bā (Kh. to-wā), but, I, 22; II, 16; 96 (with tū-bā, pr. tō-bā, as an alternative spelling).

bā (Sh. wā), a fathom, four cubits, III, 8.

bā (Kh. and Sh. wā), to say; bā, he said, I, 15, 24 (bạ); he says, II, 17; ják-bā, worthy to be called, I, 20; ják bāw (bau)-mī bā, am not worthy to be called, I, 25; kiū (ken)-bā-dī, very-called-good, that which is called very good, the best, I, 27; bā-mān-jau, said to him, I, 37; bạ-jau, said, I, 50; bā-bān, said day, on the day referred to, II, 5; khau bā-kā, they said, II, 15.

bai (Kh. and Sh. *wai*), to place; *bai-shī*, put (imperative), 227; *bai chām doiñ*, place (me) together with (thy servants), I, 21; *hup-bai*, to lay by, store, I, 16; *chi-ráp-cháp-kháp-bai*, jewel-bind-pure-round-place, a finger-ring, I, 28; *khát-bai-shī*, bind (imperat.), 236; *bai*, watching, taking care of, II, 4; *bai*, on; *khring bai mān*, on his body, I, 27; *bai-lāng*, on-back, after, II, 7.

bák (Sh. *wák* or *mák*, to announce), to mean, I, 36; to speak, tell (H.).

bān (Kh., Sh. and Siamese *wān*), a day, I, 5: III, 9; the sun, 62; *kŭ-mŭ-kŭ-bān*, every time every day, always, I, 51; frequently, II, 8; *bā-bān*, the said day, on the day referred to, II, 5; *bān-tuk*, sun fall, sunset, II, 7.

bān (Kh. *mān*, Sh. *mān*, *wān*, Siamese *bān*), a village; *haŭ mŭng-bān*, that country-village, in that land, I, 9; *bān-chām*, of (belonging to) the village, 241.

bāng, a harlot, I, 49; *kun-mī-bāng*, person-female-harlot, I, 7.

bau (Sh. *wau* or *mau*), a young unmarried man; *khā-lik-bau*, servant male young-man, a servant, I, 36.

baŭ (Kh. and Sh. *maŭ*), a leaf (H.).

bāw (*bau*), negative particle, I, 40, 44, 45; II, 1; III, 11; *kā-lāng bau bān nai nām nā*, after not day now many very, after a few days, I, 4; *phraŭ-bau*, anyone-not, no one, I, 14; the negative verb substantive is *bau-mī*, am-not, I, 19, 25; cf. *bŭ-khriu*.

blák (Kh. and Sh. *mák*), a flower (H.).

boi, to serve; *hit-boi-ŭ*, (I) do-serve-am, I am serving, I, 43.

bŭ, not (H.).

bŭ-khriu, no, 93; *khriu* means 'yes'.

chā (Siamese *chuā*; the Shān is *hai*), bad, 129, 131; *nik-chā*, alas, 100.

chām, and, 95; usually as a copula between phrases; in such cases it most often precedes the second member, as in I, 7, 11, 21 bis, 25, 29; II, 13, 14, 17; 236; sometimes used elsewhere in the second member, as if it were an encli-tic, 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 *chāng*, middle of clause, preceding verb); may be best translated 'also' in I, 52 (penultimate); II, 7 (*chāng*, penultimate), 16, (*chāng*, middle of sentence). *chām* . . . . . *chām*, both . . . . . and, the word being placed at the end of each clause, I, 16, 17, 18, 19, 23; in I, 30, we have *mān chām rai-dai, chāng-nai dai chām*, he on the one hand was lost, but on the other hand was found. As seen in some of the above examples, the word is occasionally written *chāng*.

chām, said to mean 'swift' in the compound *khān-mā-chām*, quickly come swift, *i.e.*, as soon as, I, 47. The same word is repeated in the same sentence after the verb, apparently pleonastically; *khān-mā-chām i-ŭ luk maŭ mā-thŭng-chām*, as soon as this thy son arrived; in Kh. *mā chām* means 'soon'; possibly the second *chām* is the same as the Sh. *chāng*, the sign of the conjunctive parti-ciple (having arrived). Compare, however, *chāng*, the particle of present time.

chām, in *kī-chām*, how many?, 223. Cf. *chān*.

R

chăm, in *băn-chăm,* of or belonging to a village (*băn*), 241.

chăm (Sh. *chăm,* to be near), vicinity, company; *chăm-doiñ,* joined with, living with, living with I, 11, 21; *doiñ chăm,* together with, I, 46, preceding the noun it governs.

chăn (Sh. the same), a layer, a fold; *lai-chăn,* manifold, III, 3. Evidently the same as *chăm* in *kĭ-chăm* above. In the third specimen final *m* is regularly written *n.* Cf. *khăn.*

chăng, the same as *chăm,* and, q.v.

chăng (Kh. and Sh. the same), an elephant (H.).

chăng (Sh. the same), a verbal particle denoting present time; *chăng-nai,* now, I, 31.

chăng (Kh. *kă-chăm*), a conditional particle, used to denote the apodosis of a conditional sentence, with *shăng-bă,* if, I, 13; *chŭ-chăng-nai,* because, therefore, see *chŭ.*

chăng (Kh. and Sh. the same), an umbrella : *hit chăng,* to do umbrella, to be a king.

chăp, said to mean 'pure' in *chĭ-răp-chăp-khăp-bai,* a finger-ring, I, 28, see *chĭ.* The Kh. and Sh., however, for a finger-ring is *lăk-chăp,* which is borrowed direct from Burmese.

chau (Sh. *chăw*), a master, owner, II, 4; III, 4.

chau, in *au-chau,* an uncle, 225, see *au.*

chaŭ (Kh. and Sh. *chaŭ,* Siamese *chai*), mind, heart, I, 13, 40; *uñ(uy)-chaŭ-plăng,* gladness mind clear, *i.e.,* he would fain, I, 13; *hit-măn hit-khün ŭ chaŭ koi,* have (*ŭ-koi*) rejoiced in heart (*chaŭ*), I, 53.

chĕ, cold (H.). (Hodgson writes this *khye.*)

cheng, handsome (H.). (Hodgson writes this *khyeng.*)

chĭ, a jewel, precious stone; *chĭ-răp-chăp-khăp-bai* (Kh. and Sh. *lăk-chăp*), jewel bind pure round place, a finger-ring, I, 28.

chit (pronounced *chet*) (Kh., Sh. and Siamese the same), numeral, seven.

chŭ (Kh. the same), a name; II, 10; 220.

chŭ, a measure of length, a *yōjana* or league, III, 8.

chŭ-chăng-nai, because, I, 29, 38, 53; therefore, I, 40; the component parts are said to be *chŭ,* 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 (H.).

dă, to strike (H.).

dai (Kh. *nai,* Sh. *lai*), 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., aŭ-dai,* to fetch, I, 2; to collect, I, 5; *aŭ-răp-dai,* to take bind have to make (a person a servant), I, 20; *haŭ-dai,* to give out and out, I, 14, 49; *rai-dai,* actively, to lose, I, 7, 48; II, 2; passively, to be lost, I, 30, 54; this compound also means 'to die'; *hăn-dai,* 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.

dăm (Kh. *năm*, Siamese *dăm*), black (H.).

dăng (Kh. *hŭ năng*), the nose, 34.

dau (Kh. *nau*, Sh. *lau*, Siamese *dau*), a star, 64.

dail (? a corruption of *dēva*), a god, III, 11.

ding (pronounced *deng*) (Kh. the same), red (H.).

di (Kh. *nĭ*, Sh. *li*, Siamese *di*), good, I, 52; 132; *kŭn di phŭ lŭng*, person good male one, a good man, 119—127; *kŭn di mĭ lŭng*, a good woman, 128, 130; *dip-di*, alive and well, I, 15, 30, 54; *khŭñ (khŭn) di luk*, better than, 133; *khŭñ di năm*, *khŭñ di năm năm*, or *khŭn di tăng năm*, best, 134; *khŭñ* = more; *luk* = from; *năm* = many; *tăng* = all; *kiñ (ken) bă di*, very called good, best, I, 27; *khŭñ di*, very well, in very good health, I, 39.

din (Sh. *lin*, Siamese *din*), the earth, ground, III, 1, 20; *nă-din*, a field, I, 33; *lŭp-din*, an island, III, 2.

dip (Kh. *nip*, Sh. *lip*), alive, I, 15, 30, 54.

dit (det) (Kh. *lŭt*), hot, I, 40; pressure; *det klăng tăng*, pressure within belly, hunger, I, 17.

doi (Kh. *noi*, Sh. *loi*), a hill, a mountain, 229.

doiñ (Sh. *luñ*), with, together with; *doiñ băng shaŭ*, with harlots, I, 48; *kau doiñ* with me, I, 50; *băng doiñ-kăn*, began to be with harlots, I, 7; *chám-doiñ kun-phŭ-lŭng*, joined with a man, living with a man, I, 11; *khă-lik bai chám-doiñ*, place amongst servants, I, 21; *doiñ chám kau kun-rik-tai*, with my friends, I, 46.

dŭ (Sh. *lŭ*), to look behold; *hăn-dŭ*, to look carefully, thoroughly, II, 8; both words mean ' to see ' or ' look '.

dŭn (Kh. *nŭn* or *lŭn*, Sh. *lŭn*, Siamese *dŭen*), the moon, 63.

hă (Kh., Sh. and Siamese the same), five, 5; *hă ship*, fifty, 12.

hă, see *ai*.

hai (Kh. and Sh. the same), to weep; *ráng-hai* (Sh. *háng-hai*), to cry out, scream, II, 13.

hăn (Kh. the same, Siamese *hen*), to see; Past, *hăn-jau*, saw, I, 23; II, 11, 18; *kau mă hăn măn jau*, I did not see her, II, 12; *pai-ka hăn*, I went to see, II, 6|; *mă-jau hăn*, I came to see, II, 15; *hăn-dai*, to appear, see *dai*; *hăn-dŭ*, to look carefully, see *dŭ*.

haŭ, that (adjective); *haŭ mŭng-băn*, in that country, I, 9; *haŭ mŭng-mai*, of that country, I, 11; *haŭ kun-phŭ*, that man, I, 11.

haŭ (Kh. and Northern Sh. *haŭ*, Southern Sh., *păn*), to give; Imperative, *haŭ*, I, 2; 84, 234; Past, *haŭ*, he gave, I, 12, 26, 45; III, 11; *haŭ . . . jau*, gave, I, 38; Plup. *haŭ-dai . . . jau-o*, had given out and out, I, 49; *phraŭ-bau jăng-haŭ-dai*, no one gave, I, 14; *phăn-kham haŭ*, to give an order, I, 12, 26. Commonly used as a causal prefix, (so also in Kh., cf. Sh. *h-*). Thus, *haŭ-oi-kin-klen*, cause to eat and drink continually, pasture, I, 12; so I, 14, *mŭ haŭ-kin-klen*, fed the swine.

hing (*heng*) in *shaŭ-heng*, to use, to exert force. The members of the compound are said to have no meaning separately, II, 4; see *shaŭ-hing*.

hit [Kh. and Sh. *hit* (*het*). In Kh. usually written *hich*], to do, III, 4 ; *hit-mün hit-khün*, to do merriment, to do playing, to rejoice, I, 29 (1st pl. imperat.), 31 (plup. with *jau-o*), 35 (verbal noun), 46 (potential with *pin*), 52 (perf. with *ü* . . . *koi*) : *hit-boi-ü* (I) am doing service I, 43 ; *hit cháng*, to do umbrella, to bear an umbrella be a king III, 14.

hü (Kh. and Sh. *ngō*, Sh. also *wō*, Siamese *ngüä*), an animal of the ox species ; *hü-thük*, a bull, 142 ; *hü-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.

hüng, thin, not fat (H.).

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

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

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

jāk, translated 'great' in I, 42. The phrase is *phǎn 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.

ján (Sh. *yán*), to ask, demand, beg for ; *ján-shü*, to ask wish, (I) ask that, I, 2.

jāng (Kh. and Sh. *yāng*), to be, exist ; *jāng-haü-dai*, be give possess, (no one) gave, I, 14 ; more usually *ñǎng*, q.v.

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

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

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

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

ji, first, beginning ; *ji-mü*, beginning-time, III, 1.

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

jü (Sh. *yü* cf. *ü*), to stay, abide, dwell, III, 9 ; imperat. *jü*, I, 41 ; pres. *jü*, 233 ; perf. *jü-koi*, I, 51.

jün, a pattern, III, 18.

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

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

kā, suffix of past tense. Written *kạ̄* in I, 11. The same suffix is used in Khāmtī.

kā (Kh. and Sh. the same) (sometimes written *kạ̄*), prep., at ; *kā-lāng*, at back, behind, after, I, 4 (written *kạ̄*) ; 91 ; *kạ̄ nai*, at this, now, I, 17 ; *kā-taü*, at below, under, 230.

kā (Kh. and Sh. the same), to be sufficient, as much as,—only used in composition ; *kā-shāng*, the same as *shāng*, what ?, I, 36, 43 (written *kạ̄*) ; 93, 220. The compound is explained as *kā*, measure, and *shāng*, know. *As adjective*, all (so Sh.) : *tāng-kā*, all all, all, III, 4, written *tāng-kạ̄* in III, 13.

kạ̄, often written for *kā*, q.v.

kạ̄ (Kh. and Sh. *kā*), to dance, I, 35.

kāchārī (borrowed word), a magistrate's court, cutcherry, II, 17.

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

kai, in *pī-kai*, an elder brother, I, 3 ; *pī*, by itself, means the same. Cf. *ai* in *phū-ai*.

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

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

kān, to begin ; *pān-kān* . . . *jau*, began to divide, I, 3 ; *doiñ-kān*, began to be with, I, 7 ; *rāk-kān*, began to love, felt compassion, I, 23 ; *chum-kān-jan*, began to kiss, I, 24 ; *kŭ-kān-tā*, fear began feel, became frightened, II, 13 ; *khā-kān-phā-kān*, to begin to cut.

kán (Sh. the same), a hard mass, a block ; *kán phrạ̄*, a mass of rock, III, 16.

káng, in *káng-to*, to bring (a thing) into, or keep it in subjection ; (?) to collect (Cf. Sh. *káng*), III, 6.

kāt (Kh. and Sh. the same), a market, bazaar ; *kāt-kim* (*kem*), a shopkeeper, 241.

kát (Sh. the same), to embrace ; Past, *kát*, 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 *kāw* (Kh. and Sh., the same, Siamese *kŭ*), pronoun, ' I,' 14—16. Nominative, *kau-ko*, I, 17 (bis), 19 (bis), 24, 25, 43, 44, 46 ; II, 6 ; 205 ; Acc., *kau*, I, 20 ; II, 18 ; Dative, *kau*, I, 45 ; general oblique form, *kau-mai*, II, 4 (by me watching was done) ; *ān kau-mai*, before me, 238 ; Genitive, following governing noun, *po kau*, my father, I, 18, 233 ; preceding governing noun, I, 15, 46, 51 ; II, 2, 6, 8 ; 225. The plural is *rau*, we, q. v.

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

kē, crooked (H.).

ken, see *kiñ*.

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

khā, the hand (H.).

khā, to cut ; doublet, *khā-phān*, cut cut, to cut ; with *kān*, to begin, we have *khā-kān-phān-kān*, to begin to cut.

khāk-khai, division-division, in every division, everywhere III, 5.

khām (Kh. and Sh. the same, Siamese *tháng-khām*), evening, twilight, II, 11.

khām (Kh. and Sh. the same), gold, I, 48 ; III, 19 ; 45.

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

khām (Kh. and Northern Sh., *khăm*, Southern Sh. *kwăm*), (written *khăn* in III, 7, 15, 18), word, speech, language, I, 36 ; *lāt khăm*, said a word. said, I, 2, 18, 42 ; II, 16 ; *phăn-khăm*, order-word, an order, I, 12, 26 ; *thăm-khăm-rō*, ask word know, enquired, I, 36 ; *sho-khăm*, complaint word, complaint, II, 1 ; *khăm-mą-lau*, word come speak, a pleonasm for *khăm*, word, I, 44.

khăn, the same as *khăm*, a word. *khăn-to* is translated 'by word only', III, 7, 15, 18.

khăn (Kh. and Sh. the same), price, 232 ; *khăn-shŭ* . . . *aŭ*, price buy . . . take, (you) bought (that), 240.

khăn (Kh. and Sh. the same), quick ; *khăn mą chăm*, quick come swift, hence as soon as, I, 47. In Kh. *mā chăm* means 'soon'.

khán (Sh. the same), a cudgel, staff, stick ; *tăng-khán*, with a cudgel ; *po tăng, khán*, to beat with a cudgel, to beat severely, 228.

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

kháp (Sh. the same), a circle, ring ; round, around, in *chĭ-ráp-cháp-kháp-bai*, jewel bind pure round place, a finger-ring, I, 28.

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

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

khau (Kh. and Sh. the same), to enter ; Perf. *khau-ŭ-koi*, has entered, I, 6 ; *mą-khau*, come and enter, entered, I, 40 ; Imperat. *khau*, enter, I, 41. Used as a post- or pre-position, in, on, into ; *nā-kip khau*, into a field, I, 12 ; *tin khau*, on feet, I, 28 ; *khau shun*, into the compound, II, 8, 10 ; *khau mŭ*, in hand, I, 11 ; *khau kāchārī*, in the cutcherry, II, 17 ; *khau ā-năn rŭn*, in that house, 230. Cf. *shaŭ*.

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

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

khiñ, see *khŭñ*.

khiñ (pronounced *khen*), to remain, III, 12, 22.

khiu, see *khriu*.

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

khrai (Kh. *khai*), a buffalo (H.).

khrai (Kh. and Sh. *khai*), an egg, III, 19 ; hence, Brahmā, III, 10.

khráng (Kh. and Sh. *kháng*), property, goods. In contradistinction to *ling*, *khráng* means 'large property', and *ling* 'small things and domestic animals'; hence *khráng-ling* (Sh. *kháng-ling*) means 'property generally', 'goods and chattels', I, 2, 4, 5, 7, 8, 48, 51 ; II, 1 ; *khráng shŭ*, your property, yours, 25 ; *khráng mai*, his property, his, 28.

khring (Sh. *khing*), the body ; *khring bai măn*, on his body, I, 27.

khriu or *khiu* (Kh. and Sh. *khiu*), a tooth, 37.

khriu, yes, 98 ; *bū khriu*, no, 99.

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

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

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

khrung (Kh. and Sh. *khüng*), to divide or distribute equally, in *phā-khrung-klāng* (Kh. *phā-khüng-kāng*), divide divide-equally middle, a half, 232.

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

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

khün, in *hit-mün hit-khün*, which is an intensive doublet of *hit-mün*, the whole meaning 'doing-merriment doing-playing', *i.e.*, 'rejoicing'; 1st pers. pl. imperat., I, 29 ; Plup. with *jau-o*, I, 31 ; Genitive, governed by *hung*, sound, I, 35 ; Potential, with *pin*, I, 46 ; Perf., with *ū-koi*, I, 52.

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

khüp (Kh. and Sh. *khip-tin*), a shoe (acc.), I, 28.

kī (Kh. the same), how much ? how many ? *kī thau*, how old ? 221 ; *kī shai*, how far ?, 222 ; *kī chām*, how many ?, 223.

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

kīn [Kh. and Sh. the same ; but in these languages *kin* means both 'to eat' and 'to drink'. In Āhom *kin* is 'to eat', and *klin* (pronounced *klen* or *klün*) is 'to drink'], to eat, 78 ; *kin*, (they) eat, I, 16 ; (let us) eat, I, 29 ; ate, I, 48 ; *kin-jau-o*, had eaten, I, 9 ; *aü-kin*, took and ate, hence, drank, I, 6 (*aü-kin* is said to be the same as *klin*); *haü-kin-klin*, caused to eat and drink, I, 14 ; *haü-oi-kin-klin*, cause to continue to eat and drink, pasture (imperat.), I, 13 ; *kun-nā-kin*, (?) person field eat, a cultivator, 58.

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

kiñ (pronounced *ken*) (Sh. *kiñ*), intensive particle; *kiñ-bā-dī*, 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 *nā-kip*, a field-plot, I, 12.

klai (Kh. *kaü*, Siamese *klai*), near, not far, nearly, almost, 87.

klám (Siamese the same), round (H.).

klāng (Kh. and Sh. *kāng*), middle, between, III, 12, 22 ; *klāng-shāng*, between the two (brothers), I, 3, 4 ; *klāng táng*, in the belly, I, 17 ; *phā-khrung-klāng*, a half, 232, see *khrung*.

klen, see *klin*.

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

klün, see *klin*.

klüm, 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; 205; *rau-ko*, we, I, 52; *maü-ko*, thou, I, 20, 44, 49, 50, 51; *mān-ko*, he, I, 6, 8, 10 (bis), 13, 15, 21, 22, 34 (bis), 35, 37, 39 (bis), 40, 42, 50; *po-mān-ko*, the father, I, 41; *luk-mān-ko*, the son, I, 24; *luk-ko*, the son, I, 48; *rán-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 *nai*, *chām*, and *chüng*. In Sh. *ko* means 'a person'.

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

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

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

koi (Sh. *koi*, to come to an end, be used up), the suffix of the perfect or past tense, equivalent to the Kh. suffix *kā-yau*, and the Sh. suffix *yau-yau* or prefix *lai*; *dip-di-koi*, has become alive and well, I, 30, 54; *ü-koi*, has been, was, I, 33; II, 1, 14; 223; *dai khüñ-di koi*, has got him in good health (*dai-koi*, has got), I, 39; *bau lu-koi*, have not disobeyed, I, 44; *jü-koi*, hast lived, I, 51; *dai . . . koi*, hast possessed, I, 52; *pin-koi*, it happened, II, 9; *po . . . koi*, (I) have beaten, 228. The force is emphasised by adding *ü*, to be, as in *khau-ü-koi*, has entered, I, 6; *mā-ü-koi*, has come, I, 38; *hit-mün hit-khün ü . . . koi*, have been rejoicing, I, 53; a past subjunctive is formed by adding *koi* to the future prefix *ti*, and making the whole a suffix, as in *kau ü-ti-koi*, I should be, 174.

krang, see *khrung*.

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

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

kü (Kh. and Sh. *kō*), to fear; *kü-kān-tā*, began to feel fear, II, 13.

kulā, in *khām-kulā*, see *khām*.

kün (pronounced, and often written, *kun*) (Kh. and Sh. the same), a person, a human being; *kün-phü-lüng*, person-male one, a man, I, 1, 11; 51; *kün-mī*, person-female, a woman, I, 7; 52; *kün-phring*, person crowd, a number of people, persons, I, 16; *kün-rik-tai*, person relation playmate, a friend, I, 46; *tāng-kün*, all persons, everyone, II, 14; *kün-nā-kin*, (?) person field eat, a cultivator, 58; *kün dī phü lüng*, person good male one, a good man, 119—127; *kün dī mī lüng*, 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 sháng-kün*, 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 *tāng* in *tāng-lai*, all, I, 4, 31, 48, 51; *lai-chān*, manifold, III, 3.

lāk, in *to-lāk*, nevertheless.

lāk (Sh. the same), to steal; *kau bau pai-kā lāk*, I did not go to steal, II, 1; so, II, 17.

lák, to transform, III, 7, 15.

lā-ling (Kh. and Sh. *ling*), a monkey (H.).

lāng (Kh. and Sh. the same, Siamese *hlāng*), the back, 43; *nō lāng mān*, on his back, 227; *kā-lāng*, behind, 91; *kạ-lāng bau bān nai nām-nā*, after not many days, I, 4; *bai-lāng bān-tuk*, on back, *i.e.*, after sunset, II, 7; *lāng maü*, after you, 239; *poi lun-lāng*, again after-back, and, thereupon, then, I, 10.

lāng (Kh. and Sh. the same), the jack-fruit tree. See *māk*.

láng, power, in *ā-láng*, wide power, God, 60.

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

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

lát (Kh. and Sh. the same), short (H.).

lau (Sh. the same), a statement, II, 2; to address a person, say (usually to a superior); Past, *khām lau-kā*, said words (to the police), II, 16; *lāt-khām-lau* (governed by *tī* in the preceding clause), will say word speak, will say, I, 18; *lāt-khām-lau* (written *le*), said, I, 42; *khām-mā-lau*, word come say, a mere pleonasm for *khām*, word, I, 44.

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

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

le, in I, 42, incorrect for *lau*.

lik (Kh., Sh. and Siamese *lēk*), iron, 44.

lik, in *khā-lik*, a male paid servant, I, 16, 21, 36. *Khā-ñüng* is 'a female paid servant', *khā* meaning 'slave'. In Sh. a servant or slave is *khā*, of which *khāl-la* is a synonym; *la* in Sh. also means 'a servant', and *la-lūk*, the subjects of a prince. *Nüng* is certainly a female suffix, and hence *lik* is probably a male one. Cf. Kh. *lāk-khā*, child.

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

lik-khā (Kh. *lāk-khā*), a child, 54, 239.

lim (pronounced *lem*) (Kh. and Sh. the same) an arrow (H.).

lin (pronounced *len*) (Kh. the same), to run, 85.

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

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

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

lip (Sh. the same; Kh. *nip*), raw, unripe (H.).

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lu (Sh. the same), to be ruined, *tāk-lu*, become diminished, I, 8 ; *tāk-lu tāk-pāng*, become diminished become ruined, hence, spent, I, 8 ; *kau-ko bau lu-koi*, I have not disobeyed, I, 44.

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

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

lum (pronounced *lōm*) (Kh. and Sh. the same), air, wind (H.).

lun or *lün* (Northern Sh. *lun*, Southern Sh. *lün*), what comes last, after ; *lun-lāng*, after behind, afterwards, I, 10. *Tün-lün* in III, 9, see *tün*.

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

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

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

lüp, in *lüp-din*, an island, III, 2, 17.

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

lüt (Kh. the same), hot (H.).

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

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

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

mā̤ (spoken with a long tone) (Kh. *mā*, Sh. *ma*, with an abrupt tone ; Siamese *mā*), a horse, 68 ; *mā̤-thük*, a male horse, 138, 140 ; *mā̤-me*, a mare, 139, 141 ; *nō mā̤ lüng*, on a horse, 230.

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

mā̤-lau-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, *haü-mūng-mai*, of that country, I, 11 ; *kau-mai*,

by me, II, 4; *ān kau-mai*, before me, 238; *kau-mai po-ŭ*, 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.

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

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

mān (Kh. and Sh. the same; Siamese *man*, used only contemptuously, the plural form, *khau*, being used as a respectful singular), pron., he (26), she (II, 4, 13), it (I, 52). The plural is *khau* or *mān-khau*, q.v. Nom., *mān* (he) I, 13, 15, 30; II, 16; III, 18; 158, etc., 229, 230; (she) II, 13 (bis); (it) I, 52; *mān-ko*, I, 6, 8, 10 (bis), 13, 15, 21, 22, 34 (bis), 35, 37, 39 (bis), 40, 42; in I, 1, *mān*, 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., *mān* (him) I, 22, 39; III, 11; 236; (her) II, 12; Dat., (gave) to him, I, 12, 49; 234; (say) to him, I, 18, 50; *mān kān-pā*, towards her, II, 12; *luk-tām mān*, from him, 235. The Genitive absolute is *mān-mai*, 26; the dependent genitive usually follows the noun which governs it; thus, *po-mān mān*, his father, I, 23; *luk-mān-ko mān*, his son, I, 24; *shun mān*, his compound, II, 8; *khring bai mān*, on his body, I, 27; *māk-mo-máng mān*, his mango-fruit, II, 17; sometimes it precedes, as in *mān luk*, his son (to distinguish from *luk-mān*, son), 228; *mān rŭn*, (at) his house, II, 2; *mān chau*, her owner, II, 4; *tī mān rŭn*, to his house, II, 6; *mān shaŭ náng-ñŭng*, his grown up younger sister, II, 9; *mān náng*, his younger sister, II, 16; *mān náng-mān* .   .   . *mān náng-ñŭng*, his brother .   .   . his sister, 231.

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

mán, Brahmā, III, 19.

máng, in *māk-mo-máng*, a mango, see *māk*.

maŭ (Kh. and Sh. the same; Siamese *mŭng*), (also written *mau*, 20), the pronoun of the second person. The plural is *shŭ*, q.v. Nom., *maŭ*, thou, I, 3, 21; 20, 157, etc., 240; *maŭ-ko*, I, 20, 44, 49, 51; *maŭ ān-nā*, in thy presence, I, 19, 25; *lāng maŭ*, behind thee, 239; the genitive usually follows the governing word, as in *luk-mān maŭ*, thy son, I, 20 (also *maŭ luk-mān*, see below); *phān maŭ*, thy order, I, 43; *luk maŭ*, thy son, I, 47; *náng maŭ*, thy younger brother, I, 53; *po maŭ*, thy father, 223; sometimes it precedes, as in *maŭ luk-mān* (see above), thy son, I, 26; *maŭ náng-mān*, thy younger brother, I, 37; *maŭ po-mān*, thy father, I, 38; *maŭ tāng-lai khām*, all thy gold, I, 48; *maŭ chŭ*, thy name, 220; the Dat. is *maŭ*, I, 43 (am doing service) to thee.

me (Kh. and Sh. the same, Siamese *mē*), a mother, 48; feminine suffix used with irrational animals, the corresponding masculine suffix being *thŭk; hŭ-me*, a cow, II, 2, 5, 7, 9; 143, 145; *mā-me*, a mare, 139, 141; *mā-me*, a bitch, 147, 149; *pe-ngā-me*, a she goat, 151; *tŭ-ngī-me*, a she deer, 154.

mī, a feminine suffix (like *ñūng*) used with human beings, the corresponding masculine suffix being *phū* ; *kūn-mī*, person female, a woman, I, 7 ; 52 ; *kūn di mī*, a good woman, 128, 130 ; *aū mī*, to take a woman, to marry, be married to, 225.

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

miñ, see *miu*.

miu, miñ (Kh. and Sh. *miu*, Siamese *meo*), a cat, 71.

mo-máng, in *māk-mo-máng*, 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 kū-bān*, every time every day always (I, 50), often (II, 5) ; *kū-mū nām*, each time many, over and over again, II, 5 ; *nā-kān-mū*, before place time, as usual, II, 8 ; *mū-nai*, time this, then, II, 9 ; *jī-mū*, beginning-time, in the beginning, III, 1.

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

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

muñ (pr. *muy*) (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 ; *haū mūng-bān*, in that country village, in that land, I, 9 ; *kūn-phū-lūng haū mūng-mai*, a man of that country, I, 11.

nā (Kh. and Sh. the same), the face, countenance ; adv., before ; *ān-nā*, before the face, before ; *maū ān-nā*, before thee, I, 19, 25 ; *nā-kān-mū*, 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-kip*, a field-plot, I, 12 ; *nā-din*, field-land, field, I, 33 ; *kūn-nā-kin*, a cultivator, see *kūn*, 58.

nā, a suffix of the future, used instead of the prefix *ti*, with *pai-kā*, I, 18 ; 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.

ñā, a forest, III, 6.

nai (So. Kh. and Sh.), this ; *tī-nai*, place this, now, I, 33 ; here, 222 ; *pū-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 ; *kā-nai*, at now, now, I, 17 ; *phraū-nai*, what now, when, I, 8, 15, 22 ; *chū-chāng-nai*, because, I, 29, 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 ; *nam-táng*, a water-pot, II, 11.

nām (Kh. and Sh. the same), many, I, 5 ; II, 5 ; *nām* or *nām nām* is used to form the superlative, 134, 137, see *di*.

ñám, false (of an accusation), II, 1.

nān (Kh. and Sh. the same), pronoun, that: *ā-nān*, that (subst.), II, 7 ; 240 ; *ān-nān khām*, that word, II, 15 ; *ā-nān tun*, that tree, 230 ; *ā-nān khān*, the price of that, 232 ; *ā-nān rün*, that house, 233 ; *pü nān*, on account of that, III, 13.

nán (Kh. and Sh. the same), to sleep (H.).

nāng for *ñāng* (I, 20), see *ñāng*.

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

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

nāng, a girl, II, 10 ; 131.

náng (Kh., Sh. and Siamese the same), a man's younger brother (I, 4, 53 ; 49) or sister ; *náng-mān*, a younger brother, I, 37 ; 231 ; *náng-ñüng* (II, 9 ; 231) or *ñüng-náng* (50), a younger sister ; *pī-náng*, a younger brother (I, 3) ; *náng-shaü*, an adult younger sister, II, 15, 16 ; 225.

ñāng (Kh. and Sh. *yāng*; also written *jāng*, I, 14, see *jāng*), to be, continue, 168—170 ; Pres., *ñāng*, (the saddle) is (in the house), 226 ; used as a particle to denote continuance, *aü-ráp-dai-ñāng*, take bind possess continue, keep, retain (imperat.) (here wrongly written *nāng*), I, 20.

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

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

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

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

ngī, in *tü-ngī*, a deer, 153—155.

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

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

ngün (Kh. and Sh. the same ; Siamese *ngön*), silver, 46.

nī, far, distant, I, 22 ; 224.

nik, in *nik-chā*, alas, 100.

niu (Kh. *liu*, Sh. *niu*), a finger ; *niu*, on (his) finger, I, 28.

nō or *nü* (Kh. and Sh. *nü*), above, on ; *nō-rō*, above the head, against, I, 19, 25 ; *tun-nü*, on the tree, II, 18 ; *nō lāng mān*, on his back, 227 ; *nü doi*, on the top of a hill, 229 ; *nō mā-lüng*, on a horse, 230.

noi (Sh. the same), small ; *ā-nān rün noi*, that small house, 233.

nü, see *nō*.

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

nung (Kh. and Sh. the same), to put on (clothes) ; *nung-tāng*, put on (clothes, etc.) (imperat.), I, 27 (bis), 28.

ñüng (Kh., Sh. and Siamese *ying*), a female, a woman, 52 ; used as a suffix or prefix denoting sex of human beings ; the corresponding masculine suffix is *mān* (Kh. and Sh. *chai*), or *lik* ; *khā-ñüng*, a female servant, I, 16 ; *náng-ñüng*, II, 9 ; 231 or *ñüng-náng*, 50, a sister ; *luk-ñüng*, a daughter, 56, 110—118.

nyu-chu, an ant (H.).

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

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

oi, a particle signifying continuance; *haü-oi-kin-klin*, 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 (H.).

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

pā, to graze; Pres. Def., *pā-ü*, is grazing, 229; *pā-lik*, graze tend, a shepherd, 59.

pạ̄ (Sh. the same), to accompany; *pạ̄-kān*, 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-kā*, I, 5; II, 1, 6, 17; *pai-kạ̄*, I, 11; *pai* . . . *jau*, I, 23; Participle, *pai-nai-shī*, going unexpectedly, II, 12; compounded with *kā*, to go, usually with the idea of haste; Fut., *pai-kā-nā*, will go, I, 18; Past, *pai-kā-mạ̄* . . . *jau*, went and came, went to, I, 21; *pai-ka-jau*, went, II, 7; *pai-khān*, to run (H.).

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

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

pāk (Sh. the same), the mouth, 36.

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

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

pān, the meaning of this word is unknown. In Kh. *phān laü* means 'what sort'? *Pān* occurs in *pān-kü* (? what-each), which is used as a relative pronoun; *e.g.*, I, 14, (the husks) which (he gave to the swine); *pān-kü luk-ko*, the son who (wasted thy substance), I, 47; *hü-me pān-kü*. the cow which (I bought), II, 2. Other meanings of *pān* are 'flax', ' to divide', 'to turn round', to hold', ' bloodless'.

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

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

pet, see *pit*.

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

phā (Kh. and Sh. the same), to divide; *phā-khrung-klāng*, half, 232, see *khrung*.

phai (Kh. and Sh. the same, Siamese *fai*), fire, 65.

phák, a feast, I, 38, 49.

phān, an order, III, 11; *phān-khām haü*, to give order word, to command, to order, I, 12, 26; *phān maü*, thy order, I, 43.

phān (Kh. and Sh. the same), poor, poverty; *phü phān*, to float on poverty, to be poor, to be destitute, I, 10.

phān, sorrow; *phān jāk*, in great sorrow, I, 42 (? connected with Sh. *phān*, to suffer horripilation).

phān, to cut; as doublet in *khă-phăn*, cut cut, to cut, see *khă*.

phăng, near; *phăng rŭn*, near the house, I, 34.

phe (Sh. *phĕ* to spread out), to pervade, III, 20.

phit (Sh. the same), to err, sin; Past, *phit*, sinned, I, 19, 24.

phrạ (Sh. *phă*, a flat stone), a rock; *kăn phrạ phŭk*, a mass of white rock, Mount Mĕru, III, 16.

phrai (Sh. *phai*), to go, walk, 77; *phrai-kă*, went, II, 8; *shăng phrai-jau-shĭ*, if (it) had gone, II, 9; *phrai*, (used) to go, II, 4; *phrai* . . . *jau-koi*, (I) have walked, 224.

phraŭ (Kh. and Sh. *phaŭ*), interrog. pron., who?, 92; *lik-khă phraŭ*, whose boy?, 239; *luk phraŭ*, from whom?, 240; *phraŭ-nai*, what now?, when, I, 8, 15, 22; as an indef. pron., *phraŭ nă-kip*, a certain field, I, 12; *phraŭ kun-phring*, what multitude of persons, how many persons, I, 16; *phraŭ bau*, no one, I, 14; *phraŭ pai mĭ*, there was no one, III, 4; *phraŭ pai*, the same, III, 14.

phrĭ (Sh. *phĭ*, Siamese *pĭ*), a ghost (II, 14); a devil (61); an inferior deity, III, 11.

phring (Sh. the same), to be many; used as a suffix to form the plural as *kŭn phring*, persons, I, 16.

phrum (Kh. and Sh. *phum*, Siamese *phăm*), hair, 39.

phrŭng (Kh. and Sh. *phŭng*, a bee), a honey-comb, III, 12, 22.

phŭ (Sh. and Siamese the same, in Kh. *phŭ* 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 *mĭ*; *phŭ-lŭng*, here used as a generic word with a numeral, a male, I, 36; *kŭn-phŭ*, person male, a man, I, 1, 11, 12; 51; *kŭn dĭ phŭ*, person good male, a good man, 119—122; *phŭ-ai luk-măn*, male elder son, the elder son, I, 33.

phŭ (Kh. and Sh. the same), to float; *phŭ-phăn jau*, he floated on misery, became indigent, I, 10.

phŭk (Kh. and Sh. the same), white, III, 16; *ăn phŭk mạ*, the saddle of the white horse, 226.

phŭ-rạ-tạ-rạ, (Kh. and Sh. *phrạ*, cf. Burmese, *bu-rạ*, pronounced *phrạ*) God, 60. Cf. *phă*.

pĭ (Kh. and Sh. the same), a year; *luk-pĭ-ai*, son year first-born, eldest son, I, 41, *kạ-shăng pĭ mŭ mŭn nai*, what year time past-time now, for how many years, I, 43; *rŏ-pĭ-lŭng*, before year one, a year ago, II, 3; *ship pit pĭ*, eighteen years (old), II, 10.

pĭ (Kh. and Sh. the same, Siamese *phĭ*), an elder brother (I, 3, 4; 49) or sister; *pĭ kai*, elder brother, I, 3; *pĭ-ñŭng*, elder sister, 50.

pĭ (Kh. the same), fat (H.).

pik (Kh. *ping-hŭ*), the ear, 38.

pin (Kh. and Sh. the same), to be, exist, become, III, 11, 19, 20; *pin*, was, III, 1, 7, 15, 18; *pin-jau*, it was (sunset), II, 7; *pin-koi*, it happened, II, 9; used to form potential verbs; *kau-ko pin hit-mŭn*, (that) I may be able to rejoice, *lit.* (that) I become to rejoice, I, 46; *kau pin-ŭ*, I may be, 172; *kau pin-po*, I may strike, 194.

pit (pr. *pet*) (Kh., Sh. and Siamese the same), eight, 8 ; *ship pit*, eighteen, II, **10.**

pit (pr. *pet*) (Kh., Sh. and Siamese the same), a duck, 73.

plā (Sh. and Kh. *pā*, Siamese *plā*), a fish (H.).

plai, thus (H.).

pláng, clear ; (*uñ-chaŭ-pláng*), 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-shī*, 236 ; Participle, *po-shī*, 177, 178 ; Pres., *po*, 179—184 ; Pres. Def., *po-ŭ*, am striking, 191 ; Imperf., *po-ŭ-jau*, was striking, 192 ; Past, *po-jau*, struck, 185—190 ; Perf., *po-koi*, have struck, 228 ; Plup., *po-jau-o*, had struck, 193 ; Fut., *tī-po*, shall strike, 195—200 ; Potential, *pin-po*, can strike, 194 ; Past Conditional, *tī-po-jau*, should strike, 201 ; Passive same as Active, 202—204 ; *po-tai*, to kill (H.).

po (Kh. *po*, Sh. *pō*, Siamese *bo*, pronounced *pho*), a father, 47 ; Nom. *po kau*, my father, 233 ; Voc., *po ai*, I, 2, 18, 24 ; Dat., *tī po*, 103 ; *tī po kau*, (will go) to my father, I, 18 ; Abl., *luk po*, 104 ; Gen., *po*, 102 ; *po maŭ rŭn*, your father's house, 223 ; Pl., *khau po*, 106. Frequently takes the pleonastic suffix *mān* ; Nom., *po-mān mān*, his father, I, 23 ; *maŭ po-mān*, thy father, I, 38 ; *po-mān-ko*, I, 41 ; Dat., *po-mān*, I, 2 ; 42 ; *tī po-mān*, I, 22 ; Gen., *kau po-mān rŭn*, my father's house, I, 15.

poi (Sh. *poi* or *pai*), 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 ; *poi-ān*, and before, and, I, 25, 35, 51, 54 ; *poi-lun-lāng*, again after back, and moreover, I, 10.

pŭ (Kh. and Sh. the same), on account of ; *pŭ-nāng-nai*, on-account-of, as this, in order that, I, 45 ; (it is right) that, I, 52 ; *pŭ-nān*, on account of that, III, 13.

pun (Sh. the same), prep. beyond ; *pun-mŭng*, beyond a country, a foreign country, I, 6.

pŭn, world ; *tī pŭn*, place of world, world, III, 8, 17.

rā, much (H).

rā̤, in *phŭ-rā̤-tā̤-rā̤*, q.v.

rai (Kh. *hai*), to lose ; *rai-dai*, 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.

rāk (Sh. *hāk*, Siamese *rāk*), compassion, I, 23.

rán, *rám*, deserted, confused, chaos, nom. *rán-ko*, III, 1 ; *rám*, III, 13.

rán (Kh. and Sh. *hán*, Siamese *rán*), hot (H.).

ráng (Kh. and Sh. *hāng*), a tail, skeleton.

ráng (Kh. and Sh. *háng*), to call out, shout ; *ráng*, addressed, I, 41 ; *ráng-hai-kā*, shouted out loudly, II, 13.

ráng (Sh. *hán*), to uphold, sustain, III, 16.

ráng-kān, to consult ; probably from *ráng*, to arrange (Sh. *hāng*), and *kān*, mutually.

ráp (Sh. *háp*), to encircle, bind ; *aŭ-ráp-dai-nāng*, take bind possess continue, take and keep (me), make (me a servant), I, 20 ; *chī-ráp-cháp-kháp-bai*, jewel bind pure round place, a finger-ring, I, 28.

rau, in the air, unsupported, III, 12, 22.

rau (Kh. and Sh. *hau*, Siamese *rau*), we, the plural of *kau*, I ; Nom., *rau-ko*, I, 52 ; *rau*, 17 ; ours, *rau-mai*, 19.

rē, what ? (H.).

rik (Sh. *hik*, Siamese *rik*), to say, call ; *rik*, (he) called, summoned, I, 35 ; *rik-mā*, to call and come, to entreat ; *ráng rik-mā*, addressed and entreated, I, 41.

rik, a relation ; *kūn-rik-tai*, relations and playmates, friends, I, 46.

ring (Kh. and Sh. *hing*, pr. *heng*), a thousand, III, 8, 19.

rō (Kh. and Sh. *hō*, Siamese *huā*), the head, 40 ; *nō rō*, on the head, against ; *phă nō-rō*, against heaven, I, 19, 25 ; prep., before ; *rō pī lŭng*, before year one, one year ago, II, 3.

rō, to know, III, 10, 11 ; *thām-khām-rō*, ask word know, enquired, I, 36.

rŭ (Kh. and Sh. *hŭ*), a boat (H.).

rŭk (pronounced *rŏk*) (Kh., Sh. and Siamese *hŏk*), numeral, six, 6.

rŭn (Kh. and Sh. *hŭn*, Siamese *rŭen*), a house, 67 ; *rŭn*, in the house, I, 15, 41 ; 223 ; *rŭn*, into the house, I, 40 ; *măn rŭn*, (in) his house, II, 2 ; *khau rŭn*, in the house, 226 ; *khau ă-năn rŭn*, in that house, 233 ; *phăng rŭn*, near the house, I, 34 ; *rŭn ăk*, outside the house, I, 41 ; *rŭn*, to the house, II, 4 ; *tī măn rŭn*, to his house, II, 6.

rung, ripe (H.).

shai (Kh. and Sh. *kai*), far, 89 ; *kī-shai*, how far, 222 ; *shai-nī*, far distant, a long way, 224.

shai (Kh. and Sh. the same), a rope ; Instr., *tāng shai*, (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 *chăng* in apodosis, I, 13 (*shāng-bā*) ; *shāng-bā*, as if, II, 13 ; *kā-shāng*, interrog. neuter pronoun, what ?, I, 36 ; 93, 220 ; how many ?, I, 43.

sháng (Kh. and Sh. the same, Siamese *song*), numeral, two ; I, 3, 4 ; 2, 105, 114, 123 ; *luk-măn sháng-kūn*, sons two-persons, two sons, I, 1.

shaŭ (Kh. and Sh. *shau*), a grown up young woman, II, 9, 13 ; *băng-shaŭ*, harlot young-woman, a harlot, I, 49 ; *năng-shaŭ*, an adult younger sister, II, 15, 16 ; 225.

shaŭ (Kh. *khau*, Sh. *shaŭ*, to enter ; *shaŭ-ŭ-koi*, has entered, was in, I, 33. See *khau*.

shaŭ (Kh. and Sh. *shau*, Siamese *yī-sip*), numeral, twenty, 11.

shaŭ-hing (pronounced *heng*) (Kh. the same), to use, make use of ; *bai shaŭ-hing*, 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 ; *tai-shī*, dying, I, 17 ; *tai-shī-jau*, was dying, I, 30 ; *pai-nai-shī*, going unexpectedly, II, 12 ; *ñăng-shī* or *ŭ-shī*, being, 170 ; having been, 171 ; *po-shī*, beating, 177 ; having beaten, 178 ; *pai-shī*, going, 218 ; *pai-shī-o*, gone (*o* is a particle of past time), 219 ; the indefinite force of the particle is well seen in *phrai-jau-shī* (to see if the cow) had gone, II, 9 ; *shī-ko*, although, II, 12.

T

shī, a particle optionally added to the imperative; *bai-shī*, put, 227; *po-shī*, beat, 236; *khát-bai-shī*, bind, 236; *tet năm shī*, draw water (*năm*), 237.

shī (Kh. and Sh. the same, Siamese, *sī*), numeral, four, 4.

shing (pronounced *sheng*), a ray of light, III, 21.

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

sho, a complaint, II, 1, 2.

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

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

shŭ (Kh. and Sh. *shŭ*, Siamese *sŭ*), pronoun of the second person plural, you, ye; 23—25; 160, etc.; *khráng shŭ*, your property.

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

shum (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 *sŭng*), high, lofty, 135; *khŭñ shung luk*, higher than, 136; *khŭñ shung năm năm*, 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.).

tă, to feel; (*kŭ-kăn-tă*), began to feel fear, II, 13.

tā̤, (Kh., Sh. and Siamese *tă*), the eye, 35.

tā̤, in *phŭ-rā̤-tā̤-rā̤*, q.v.

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

tai, a playmate, a companion, I, 47.

tai (Kh. and Sh. the same), near, 87.

tāk, to become; *tāk-lu tāk-păng*, become diminished become ruined, hence, spent, I, 8; *tāk-ip-tāk*, become famine misery, I, 9.

tāk, misery, I, 9, see preceding.

tāk, to consider, III, 10.

tāk, apparently a numeral suffix used with rupees; *trā̤-sháng-tāk*, rupee two pieces, two rupees, 232.

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

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

tāng (Kh. and Sh. the same), with, in company with, II, 11; with, by means of; *tāng khán*, (beat) with a cudgel, 228; *tāng shai*, (bind) with a rope, 236.

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

tāng (Kh. and Sh. the same), all, I, 5, 7, 8; II, 14; 134 (see *dī*); *tāng-lai*, all all, all, I, 4, 48, 51; *tāng-kā*, all all, all, III, 4; *tāng-kā̤*, III, 13, the same.

tāng (Kh. and Sh. the same), a road; *tāng nī*, road distant, at a distance on the road, I, 22.

táng (cf. Sh. *táng*, to water, to pour water on), a pot; *năm-táng*, a water-pot, II, 11.

táng (Kh. and Sh. the same, Siamese *tháng-noi*), the belly, 42; *thŭn táng*, to fill the belly, I, 14; *klăng táng*, within the belly, I, 17.

tau, a bone (H.).

taŭ (Kh. and Sh. the same), down, not up, III, 2; 88; *kā-taŭ ā-nān tun*, under that tree, 230; *taŭ-phā*, bottom heaven, below and above, earth and heaven, III, 1.

tē (Sh. the same), set up, establish; be established, be; *tē-jau*, was, III, 3, 6, 8, 17.

thām (Kh. and Sh. the same), to ask, enquire; *thām-khām-rō*, ask word know, enquired, I, 36.

thau (Kh. and Sh. the same), to be old; *kĭ thau*, how old?, 221.

thŭk (Kh. and Sh. the same), a male animal; a masculine suffix used with irrational animals, 138, 140, 142, 144, 146, 148, 150, 153.

thŭn, to fill; *shāng-bā mān-ko thŭn táng*, if he could have filled his belly, I, 14.

thŭn (Kh. and Sh. the same), a jungle, forest, III, 5.

thuñ, very, I, 39.

thŭng (Kh. and Sh. the same), to arrive; *mą̄-thŭng*, came arrived, arrived, I, 34, 47; although the root *thŭng* means 'arrival', it is never used without *mą̄* prefixed.

tĭ, to stand up (H.).

tĭ (Kh. and Northern Sh. the same, Siamese *tē*, Southern Sh. *lāk*), a place, situation, III, 8, 17; *tĭ-nai*, place this, now, I, 33; a prefix used to form (1) the dative case, and (2) the future tense. Examples, (1) *tĭ po kau*, (will go) to my father, I, 18; *tĭ po-mān*, (went) to (his) father, I, 22; *tĭ mān rŭn*, to his house, II, 6; Cf. 103, 108, 112, 117, 121, 126; *tĭ-nai luk-tām Kāshmĭr*, to here from Kashmīr, 222; (2) *tĭ . . . khŭn*, will arise (cf. *nā*), I, 17; cf. 173, 195—200, 204. A past subjunctive is formed with *tĭ-koi* following the verb, as in *ŭ-tĭ-koi*, should be, 174, or by adding *jau* to the future, as in *tĭ-po-jau*, should strike, 201.

tim (Sh. the same), to fill, III, 3.

tin (Kh. and Sh. the same, Siamese *tá-tin*), a foot, 33; *tin khau*, on his foot, I, 28.

tit (pronounced *tet*), there, I, 9; II, 7, 9, 15.

tit (pronounced *tet*), in *tit-nām*, to draw water; imperative, *tit-nām-shĭ*, 237.

to (Sh. *tō*), now, present time; *to-lāk*, nevertheless, I, 44.

to, in *káng-to*, q.v. In *khān-to*, q.v.

trą̄ (Kh. *trā*), a rupee; *i-ŭ trą̄*, this rupee, 234; *khau trą̄*, those rupees, 235; *trą̄-sháng-ták*, two rupees, 232.

tŭ (Kh. and Sh. the same), a body; a generic prefix or suffix used with numerals when animals are counted, as in *tŭ sháng-shaŭ mŭ*, body two-twenty pig, or *mŭ sháng-shaŭ tŭ*, pig two-twenty body, twenty-two pigs.

tŭ, in *tŭ-bā* (Kh. *to-wā*), but, I, 22, 47; II, 16; 96; also written *tŭ*(pronounced *tō*)-*bā*, 96.

tŭ, in *tŭ-án* (Kh. *tō-án*), a boy, 129. Cf. Sh. *tŭ* pronounced *tō*, a body; *án* is a diminutive particle.

tŭ, in *tŭ-ngĭ*, a deer, 153—155.

tuk (Kh. and Sh. the same), to fall; *khām tuk-kā*, evening fell, II, 11; *bān-tuk*, sun fall, evening, II, 7.

tun (Kh. and Sh. the same, Siamese *tŏn*), a tree; *tun-nā*, on the tree, II, 18 ; *kā-taŭ ā-nān tun*, under that tree, 230.

tŭn, in *tŭn-lŭn* in III, 9. Transliterated by Major Jenkins *tan-lan*, but the original is clearly *tŭn-lŭn*. *Tŭn* means 'after that,' 'afterwards,' so that *tŭn-lŭn* is a doublet meaning 'afterwards.'

tŭng (Kh., Sh. and Siamese *tŭn*), to be awake (H.).

ŭ, in *ĭŭ*, this, see *ĭŭ*.

ŭ, straight (H.).

ŭ (Kh. the same, Sh. *yŭ*, Siamese *āyŭ* ; cf. *jŭ*), to stay, remain, be ; conjugated, 156—174 ; *ŭ*, is, 220, 221, 222, 232 ; are, II, 2 ; *shāng-bā kau ŭ-koi*, as if I were (a ghost), II, 13 ; *ŭ* . . . *jau*, was, I, 22 ; Frequent as an auxiliary verbal particle indicating continuance, hence, present definite, *hit-boi-ŭ*, am doing service, have been doing service, I, 43 ; *po-ŭ*, am striking, 191, am being struck ,202 ; *pā-ŭ*, is grazing, 229 ; *nāng-ŭ*, is sitting, 230 ; imperf., *po-ŭ-jau*, was striking, 192 ; fut., *tĭ-po-ŭ*, shall be beaten, 204 ; the perfect *ŭ-koi* frequently forms a continuous past, as in *khau-ŭ-koi*, entered (and remained), I, 6 ; *shaŭ-ŭ-koi*, entered (and remained), was in (the field), I, 33 ; *mā-ŭ-koi*, has come, I, 38 ; *rau-ko hit-mŭn hit-khŭn ŭ chaŭ koi*, it is fitting that we should have been rejoicing in our hearts, I, 53 ; *ŭ-koi*, has been (and is), II, 1.

uñ (pronounced *uy*), gladness, I, 13 ; see *chaŭ*.

uy, see *uñ*.

yuk (pronounced *yŏk*) (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 *ạ̄* and *ē*, the first of which, however, occurs in Shān. In the consonants, like Shān, it wants the letters *g, gh, j, jh, d, dh, b,* and *bh.* It has, however, the letters *y* and *w* 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.

	Khāmtī.	Shān.	Transliteration.	Pronunciation.
1	ဢ	As in Khāmtī	*a, ā*	As in 'America', 'father'.
2	ဢႃ	„	*ā*	As in 'father'.

TAI GROUP.

VOWELS AND DIPHTHONGS—*continued.*

	Khāmti.	Shān.	Transliteration.	Pronunciation.
3	ꧤ	As in Khāmti	*i, e, ī, ē*	As in 'pin', 'met', 'pique,' and as the *ey* in 'they' respectively.
4	ꧤ	,,	*ī*	As in 'pique'.
5	ꧤ	,,	*u, ū, ŏ*	As the *u* in 'bull', the *oo* in 'loot', and the *o* in 'pope', respectively.
6	ꧤ	,,	*ū*	As the *oo* in 'loot'.
7	ꧤ	,,	*e, ē*	As the *e* in 'met', or the *ey* in 'they'.
8	ꧤ	,,	*o, ō*	As the *o* in 'often', and the *o* in 'pope', respectively. The former is the short sound of No. 15.
9	ꧤ	ꧤ	*ō*	As in 'pope'.
10	ꧤ	As in Khāmti	*ŭ, ū̆*	As in German, but both short and long.
11	ꧤ	,,	*ai*	As the *i* in 'shine'.
12	ꧤ	ꧤ	*au*	As the *ow* in 'how'.
13	ꧤ	ꧤ	*aŭ*	A diphthong.
14	ꧤ	As in Khāmti	*iŭ, iau, eŏ*	Diphthongs.
15	ꧤ	,,	*â*	As the *a* in 'all'.
16	ꧤ	,,	*oi*	As in 'boil'.

CONSONANTS.

	Khāmti.	Shān.	Transliteration.	Pronunciation.
17	ꧤ	ꧤ	*ka*	As in 'king'.
18	ꧤ	ꧤ	*kha*	As in Bengali.
19	ꧤ	As in Khāmti	*nga*	As in 'king'.
20	ꧤ	ꧤ	*cha*	As in *chair.* In Shān pronounced as *s.*
21	ꧤ	ꧤ	*sha*	Like the Bengali শ. In Shān transliterated *hs*, and pronounced as an aspirated *s.*
22	ꧤ	ꧤ	*ña, na, ya*	Usually *ny,* but sometimes pronounced *n,* and sometimes *y.*
23	ꧤ	As in Khāmti	*ta*	As in Bengali.

CONSONANTS—*continued*.

	Khāmtī.	Shān.	Transliteration.	Pronunciation.
24	၈	As in Khāmtī.	*tha*	As in Bengali.
25	ၵ	ၼ	*na*	As in English.
26	၀	၀	*pa*	As in English.
27	၈ or ၈	ၽ	*pha*	As in Bengali.
28	၈	As in Khāmtī	*ma*	As in English.
29	၈	„	*ya*	
30	၅	„	*ra*	
31	၈	„	*la*	As in English.
32	၀	„	*wa*	
33	၈	ၜ	*ha*	

As regards the **Vowels**, the vowel ၈ *a* (No. 1) is considered by Native Tai scholars to be a consonant, as in Siamese and Shān. It is used, as in Āhom, 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 *ă* as in Āhom. Hence, as ၈ is considered a consonant, it is inherent in it too, so that, just as ၈ stands for initial *i*, so ၈ stands for initial *a*.

It will be observed that the vowel ၈ (No. 3) has no less than four different pronunciations. The pronunciation is indicated in each case by the transliteration. Similarly ၈ 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 ၈. This ၈ 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 ၈. They can similarly be attached to any other consonant. The following are examples :—
၈ *kā*, ၈ *ki*, ၈ *pī*, ၈ *yu*, ၈ *phū*, ၈ *me*, ၈ *pō*, ၈ *ngō*, ၈ *thū*, ၈ *thūn*, ၈ *pai*, ၈ *kau*, ၈ *maŭ*, ၈ *cheō*, ၈ *kā*, ၈ *koi*.

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 က *ka* but က် *k*. The letter မ *ma* (No. 28), however, when final does not take this mark. Instead of this it becomes ˚, a small circle, written above the preceding consonant; thus, *nam*, water, for ; *khám*, language, for . When the preceding vowel is ˚ *i*, this and the small‑circle are written ˚. Thus, *tim*.

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

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

The letter *ña* (No. 22) is properly pronounced *nya*, like the Bengali ঞ. It is sometimes pronounced like an ordinary *na*, as in *khiñ*, pronounced *khēn*, more. Sometimes it has the force of a mere *ya*, as in *nuñ*, pronounced *nōy*. In such cases I shall transliterate according to pronunciation, thus *khēn*, not *kheñ*; *nōy*, not *nuñ*.

A final *t* is often written *ch*. Thus *het*, to do, is usually written *hech*. This is an imitation of Burmese, in which a final *ch* is pronounced *t*.

The letters လ *la* (No. 31) and *na* (No. 25) are freely interchangeable.

As in Āhom လ *ya* (No. 29), *ra* (No. 30), and ဝ *wa* (No. 32), can be compounded with other consonants. Such compounds are rare in Khāmtī, but they do occur. There are no compounds with *la*, as there are in Āhom.

လ *ya*, when compounded, takes the form ⌁, thus *myek*, to carry on the shoulder. *ra*, when compounded, takes the form ⌐, as in *trā*, a rupee. ဝ *wa*, when compounded, becomes the vowel *á* (No. 15). Thus *mák*, a blossom. We have a double compound in words like *ākhyáng*, purport, a word borrowed from the Burmese .

Tones.—In Shān there are ten tones. In Khāmtī, 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 *mā*, a dog. It is not indicated by any special mark, and corresponds to Dr. Cushing's first, or 'natural' tone in Shān.

(2) The straightforward tone, of an even pitch. Robinson does not mention or describe this tone, but in a number of words (nearly all of which have this tone in Shān) he puts the *vowel* of the word into special type. Thus *po*, a father. As Robinson makes no other provision for this tone, it appears that he intended to indicate it by this typographical device, but omitted to draw attention to it. This tone corresponds to Dr. Cushing's third, or 'straightforward' tone in Shān.

(3) The falling tone. This Robinson indicates by putting the *consonant* of the word into special type, as in *mā*, to come. It appears to correspond to Dr. Cushing's

fourth or 'high' tone in Shăn. 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 *mạ̄*, 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 *faute 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 *ā-lüng*, one, after the noun ; as in ကုန် ဘၢလှၢင် *kōn ā-lüng*, a certain man. For the *definite* article, the pronoun n*ai*, this, is often used. Thus ႔ ခ် *mū khau*, pigs, ႔ ၷ် ခ် *mū nai khau*, the pigs.

Gender.—Gender is unknown. In order to distinguish sex, either different words are used, such as ပေၢ *po*, father ; မ် *mē*, mother, or else differentiating words are added.

In the latter case, the male word is *chai* for human beings, *thük* for inferior animals, and *phū* for birds. The female word is *pā-ying* or *shau* for human beings, *mē* for inferior animals and birds. Thus,—

လုက် ꧄ *luk chai*, son, လုက် ꧊ *luk shau*, daughter.

တုၣ် ꧄ꧏ ပၢ ꧄ *tō-ăn pā chai*, a တုၣ် ꧄ꧏ ပၢ ယိင် *tō-ăn pā ying*, a
male child, female child.

ပၢ ꧍ *mạ̄ thük*, a horse, ပၢ မေ *mạ̄ mē*, a mare.

꧐က် ꧑ *nōk phū*, a male bird, ꧐က် မေ *nōk mē*, a hen bird.

Number.—The plural is indicated (when necessary) by prefixing or suffixing *khau*. When there is a pronoun or definite article it is suffixed to it. Thus,—

ဗိတ် ꧒ *pet khau*, ducks ; ဗိတ် ꧒ꧏ ꧒ *pet nai khau*, the ducks ; ꧓ ꧔ ꧒ ꧕ *ā-nan khau ngō*, those (a-n*an*) cows. In Āhom, *khau* is prefixed.

Case.—The relationship of case is formed by prefixing or suffixing words, as in Āhom.

The *Nominative* takes no prefix or suffix.

The *Accusative* usually takes no suffix. Sometimes it takes ꧖ *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 ၸၢင် *hang*, a tail, ပႃ *pā*, a fish; ၸၢင် ပႃ *hang pā*, a fish's tail; မိုဝ် *mü*, hand, ဝၼ် *man*, he, မိုဝ် ဝၼ် *mü man*, his hand.

Other prefixes and suffixes used to indicate cases are the following. A line following a word indicates a prefix. When two words are separated by a line, it indicates that the noun is placed between them;

> *ti*——, *ti—mai*, to.
> *luk*——, *luk*——*mai*, from.
> *hang*——, to, for.
> *au*——, with, by means of.
> *tang*——, with, together with.

Adjectives.—These do not change for gender. They follow the nouns they qualify. Thus ၵူၼ် ၼီ *kōn nī*, a good (*nī*) man. Particles indicating number or case are appended to the last word.

The *Comparative* is formed by prefixing *khen*[1], more, to the adjective, and adding *mai* or *lüm-shī*[1]. Thus,—

ၵူၼ်	ဢၼ်ၼႆ	ဝႆ	ၵူၼ်	ဢၼ်ၼၼ်	ၶႅၼ်း	ၵဝ်
kōn	*ā-nai*	*mai*	*kōn*	*ā-nan`*	*khen*	*thau*
man	this	than	man	that	more	old,

i.e., that man (is) older than this man.

ႁိူ	ဢၼ်	ၶႅၼ်း	ယၢဝ်	လိူၼ်ၸႆ	ဢၼ်ၼၼ်
hü	*an*	*khen*	*yaü*	*lüm-shī*	*ā-nan*
boat	which	more	large	than	that,

i.e., a boat which is larger than that.

To form the *Superlative* we say 'more than all', as in *khen yaü lüm-shī tāng-müng*, larger than all, largest. Sometimes *ti* is prefixed to *tāng-müng*, as *khen yaü lüm ti tāng-müng*.

The *Numerals* are given in the list of words. All are pronounced with the rising tone except *lüng*, one; *shī*, four; *hā̤*, five; *shau*, twenty. The following are not in the list of words: ႁိၼ် *heng*, a thousand; မိုၼ် *mün*, ten thousand; သႅၼ် *shen*, a hundred thousand.

The figures are,—

၁ 1; ၂ 2; ၃ 3; ၄ 4; ၅ 5; ၆ 6; ၇ 7; ၈ 8; ၉ 9; ၀ 0.

လိူင် *lüng*, one, is usually written ႁ.

Generic words can be added to numerals, as in Āhom. Mr. Needham's grammar gives twelve common ones. We may mention ၵေႃ *kọ*, used when counting human beings; ၵေႃ *tō*, used when counting animals; and ဢၼ် *an* (? straightforward tone), used in counting things generally.

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[1] I regret that I do not know the tones of *khen* or of *lüm-shī*.

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,—

သၢမ် ၶိုၼ် *shām khŭn*, three nights.

ၵူၼ်း သၢမ် ၵေႃ့ *kōn shām-kọ̆*, men three-persons, three men.

ၸၢင် တူဝ် လုင် *chāng tō-lŭng*, elephant animal one, one elephant.

ၵူၼ်း ၵေႃ လုင် *kōn kọ̆-lŭng*, 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.
ၵူ *kau*, I	ႁဝ် *hau*, တူ *tŭ*, or ႁၢ *hā*, we.
မႂ် *maŭ*, thou	သူ *shŭ*, ye or you.
မၼ် *man*, he, she, it	ၶဝ် *khau* or မၼ် ၶဝ် *man khau*, they.

In the first person, *hau* is the same as our 'we', *tŭ* 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.

ႁၢင် ၶူ *hāng khŭ*, we two.

သၢင် ၶူ *sháng khŭ*, you two.

သၢင် ၶၢ *sháng khā* or ၼ်ၶူ ၶၢ *n'khā*, they two (excluding the speaker and person addressed).

In the last word ၼ်ၶူ *ŭ* 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 ၸဝ် *chau*, master, is added to a pronoun. Thus *man chau*, he (respectfully). I do not know what tone *chau* has in Khāmtī. In Shān it is *chau*. ပၢ ၸဝ် *pā chau* (tones unknown) gives the force of a reflexive pronoun. Thus, *maŭ pā chau*, you yourself.

The **Demonstrative Pronouns** are ဢၢ ၼႆ *ā nai* or ဢၼ် ၼႆ *an nai*, this, ဢၢ ၼၼ် *ānan* or ဢၼ် ၼၼ် *an nan*, that.

They are adjectives, and follow the nouns they qualify. The initial *ā* or *ān* is often dropped. *Nai*, by itself, is often used as a definite article.

The **Relative Pronoun** is ဢၼ် *ān*, who or which. Thus, ႁူ ဢၼ် ၸူမ် *hŭ an chŏm*, the boat which sunk.

Interrogative pronouns are sometimes used as relatives.

The **Interrogative Pronouns** are ၽႂ် *phaŭ*, who? ၵႃ လႂ် *kā shang*, what? and ဢၢ လႂ် *ā laŭ*, which.

There are several indefinite pronouns, such as ၽႂ် ၵ *phaŭ kai*, or ၽႂ် ၵေႃ *phaŭ ko*, any one, some one, etc. I do not know the tones of *kai* and *ko*.

VERBS.

As in Āhom, 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 ကၟ kin, eat.

Present,—kau kin, I eat.

Present Definite,—kau kin ū, I am eating.

Past,—kau kin kā, I ate. Sometimes mā is used, as in kau po mā, I struck. I do not know the tones of kā and mā.

Perfect,—kau kin kā yau, or kau kin yau, I have eaten.

Future,—kau tī kin, I shall eat.

Imperative,—kin tā, eat.

Negative Imperative,—pī kin tā, do not eat.

Permissive Imperative,—kin haū tā, allow to eat, let (him) eat.

Infinitive,—kin, to eat.

Infinitive of purpose,—hang kin, in order to eat.

Participle,—kin shī (tone not known), having eaten.

Adverbial Participle,—mū kin nai, 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 ကၟၚ n', and ဝ� mā. ကၟၚ n', regarding the transliteration of which see p. 147, is used in direct negation, as in ဝၚ ကၟၚ ကော man n'khō, she does not laugh. ဝၚ mā is used in conditional and interrogative sentences.

As already said, the prohibitive particle is ၟ pī.

Interrogative force is given by putting ကော kē at the end of the sentence. This particle is only used when there are no other interrogative words in the sentence.

ORDER OF WORDS.

As in other modern Siamese-Chinese languages, the order of words in a sentence is of great importance.

The adjective follows the noun it qualifies, and the genitive the noun on which it is dependent. In a relative sentence the demonstrative pronoun of the antecedent may be put either at the beginning or end of the sentence.

The usual order of words in a simple sentence is subject, direct object, indirect object, verb. In an interrogative sentence the indirect precedes the direct object.

The above is a very incomplete sketch of Khāmtī grammar, and it is presumed, when writing it, that the reader has also perused the general introduction to the Tai group, and the section dealing with Āhom. For further information regarding Khāmtī, 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 Khāmtī. 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.

KHĀMTĪ.

SPECIMEN I.

(F. J. Needham, Esq., 1896.)

(DISTRICT LAKHIMPUR.)

[Khāmtī script text, 8 lines, with "5." marking the fifth line]

SIAMESE-CHINESE FAMILY. Tai Group.

KHĀMTĪ.

Specimen I.

TRANSCRIPTION AND TRANSLATION.

Note.—As every written vowel in Khāmtī 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 *å*, that of *a* in 'all.' In the diphthong *aü*, both vowels are heard.

(F. J. Needham, Esq., 1896.) (DISTRICT LAKHIMPUR.)

Mŭ-nan	kŏn	kō-lŭng[1]	yang	lŭk-chai	shâng-kō.	Naü	lŭk
Formerly	*man's*	*a*	*were*	*sons*	*two.*	*Amongst*	*children*

man	shâng-kō	nai[2]	lŭk-chai	ân-nai	pō	man	mai	wā-kā,	'khŭng
his	*the-two*	*aforesaid*	*child (or son)*	*younger-the*	*father*	*his*	*to*	*said,*	'(of)-goods

chā	kau	chât-khālaü-ŭ-ko	pan-haü-tā.'	Mŭ-nai	man
share	*my*	*whatever (there-be)*	*divide-give.'*	*Then*	*he*

lŭk-chai	man	mai	khŭng	pan-haü-kā.	Lŭk-chai	ân	man	au	khŭng
son	*his*	*to*	*(his)-property*	*distributed.*	*Son*	*younger*	*his*	*taking*	*goods*

5. nai	mā-hŭng-yang-shī	mŭng	kai-lŭng[3]	mai	kā-kā.	Mŭng	nan
the	*not-long-having-tarried*	*country*	*a-far*	*to*	*went.*	*Country*	*that*

mai	man	khŭng	tāng-mŭng	khai-kin-mōt-kā.[4]	Mŭ	khŭng	man
in	*he*	*property*	*all (his)*	*wasted.*	*After*	*property*	*his*

tāng-mŭng	mōt-kā-nai	mŭ-nai	mŭng	nan	mai	üp-khau	lōng.[3]
all	*getting-rid-of*	*then*	*country*	*that*	*in*	*famine (occurred)*	*a-mighty.*

Man-an-tī-kin-mā-yang-kā.[5]	Mŭ-nai	man	kŏn-lŭng	mai	kā
He-had-nothing-to-eat.	*Then*	*he*	*man-a*	*to*	*went*

---

[1] *Kō* is a numeral particle used for human beings.

[2] *Nai* is a demonstrative pronoun used here for emphasis and recognition.

[3] *Lŭng* or *lōng* is an adverb meaning very, exceedingly; so that *kai-lŭng* = very far.

[4] *Khai* = lose. *kin* = eat, *mōt* = finish.

[5] *Man an tī-kin mā yang-kā,* his what to-eat not was.

pâng-phŏ-kā   kŏn-nan   man-mai   tŏng-nā   mai   poi-kā   haŭ-leng[1]
(and)-joined-(himself)   *(and-)man-the*   *him*   *fields*   *into*   *sent*   *to-tend*

10. mŭ.   Man-mai[2]   khŭng-kin   phaŭ-ko   mā-haŭ.   Shang   nai   kā-cham   ham
     pigs.   *Him-to*   *eatables*   *any-one*   *not-gave.*   *If*   *obtained*   *(he)-could-have husks*

                                                     mŭ-ko
                                           of-the-pigs-also

man   tī   kin.   Mŭ   man   chaŭ-kum   mā-nai   man   wā,
he   *would-have eaten.*   *When*   *he*   *his-senses*   *recovered*   *he*   *said,*

'hŭn   pŏ   kau   mai   khā-nai   ko   khau   mŭ-kin   pŏ-lŭ
'*house*   *father's*   *my*   *in*   *slaves-the*   *even*   *food*   *to-eat*   *have-enough*

khŭn-nang-kau   pŭn-mai   ko   haŭ.   Kau-cham   mā-nai-kin-shī[3]
and   *others-to*   *even*   *to-give.*   *I*   *not-getting-food*
                                                 nang-tī-tai.
                                             (am)-like-to-die.

Kau   pŏ   kau   mai   kā-shī   wā   kât,   "pŏ-ŭ,   kau   Chauphrā-mai[4]
I   *father*   *my*   *to*   *going*   *say*   *will,*   '*father,*   *I*   *God*

15. tai-khāng[5]   maŭ-mai[4]   phit-yau,   khŭn-nang-kau   lŭk-chai   nī   maŭ
     against   *(and)-yourself*   *have-sinned,*   *and*   *son*   *good*   *your*

nai-shī   mā-thŏk-wā;   kau-mai   khā   nā-kan-shī   au-wai-tā."'
to-be   *I-(am)-not-fit;*   *me*   *(of-your)-slaves*   *as*   *take."'*

Mŭ-nai   man   tai-khāng   pŏ   man   mai   mā-kā.   Pŏ   man   man-mai
Then   *he*   *near*   *father*   *his*   *to*   *went.*   *Father*   *his*   *him*

lŭk   tī-kai-pŭn   han-kā   han-kā,   khŭn-nang-kau len-
from   *afar*   *saw*   *pitied-(him),*   *and*

kā-shī   khŏ   man   mai   wām-shī   chŭp-kem-kā.   Mŭ-nai   lŭk-chai
running   *neck*   *his*   *upon*   *(and)-falling*   *kissed-(him).*   *Then*   *son*

20. man   wā,   'pŏ-ŭ,   kau   Chauphrā-mai   khŭn-nang-kau   kā-nā[6]   maŭ-mai   phit
     his   *said,*   '*father,*   *I*   *God*   *and*   *against*   *yourself*   *sinned*

---

[1] *Haŭ* is an auxiliary *causal* imperative, *haŭ-leng,* to tend.

[2] *Man-mai khŭng-kin phaŭ-ko mā-haŭ* means, literally, any one even gave to him not things to eat.

[3] *Mā-nai-shī* = not getting; *mā* = not; *nai-shī* = getting; *shī* is the past participle suffix.

[4] *Mai* is simply the accusative case suffix.

[5] *Tai-khāng* means, literally, 'near, adjacent to.'

[6] *Kā-nā* = 'before.' 'in the presence of.' The *mai* after *Chauphrā* and *maŭ* is the accusative case suffix.

H

[Shan/Tai script text - 12 lines of handwritten script]

25.

30.

het-kā.[1]   Kau-mai lŭk-chai nī-nai-shī n'thōk-wā.'   Tō-nai-ŭ-ko pō
have.   *I-(am)*   *son*   *good-to-be*   *unfit.'*   *But*   *father*

man khā-man-khau-mai[2] ākhāng haŭ-kā,
his   *his-slaves (thus)*   *order*   *gave,*

'lŭk kau-mai au-mă-shī phā an-kheñ-nī au-nung-tā;
'*son*   *my-to*   *having-brought*   *robe*   *which-most-good*   *put-(it)-on(him);*

mŭ-man mai lākchâp shŭp-tā,[3] khŭn-nang-kau tin mai khep-tin
finger-his   *upon*   *a-ring*   *put,*   *and*   *(his)-feet*   *upon*   *shoes*

25. shŭp-haŭ-tā[3]; khŭn-nang-kau tŭ[4] châm-kan-shī[5] kin-kât. Lŭk kau
place;   *and*   *us*   *being-merry-together*   *let-eat.*   *Son*   *my*
       lai-pŭ-nai

nang-tī-tai, ngai khŭn-nang-kau pâk-mā; hai-kā, khŭn-nang-kau nai-mā.'
(was)like-to-die, now   *and*   *(he)-returned-has; (he)-lost-was,*   *and*   *got-was.'*

Khŭn-nang-kau pō n'khā[6] lŭk châm-kan-kā.'
And   *father*   *and*   *son*   *made-merry-together.*

Mŭ-nai lŭk-chai lōng man ŭ[8] tōng-nā-mai. Man
At-that-time   *son*   *the-elder*   *he*   *was*   *in-the-field.*   *He*

hŭn mai mŭ-mā. Mŭ tī-thŭng hŭn-mai kā-nai khŭn-nang-kau
the-house   *to*   *returned. (And)-when*   *nearing*   *the-house*   *dancing*   *and*

30. sheng-kâng-sheng-sham nai-hin-shī, mŭ-nai man khā-hŭn-man-
     music   *(he-)hearing,*   *then*   *he*   *servant-of-house-his-*

kō-lŭng-mai[9] hâng-shī thām-kā, 'hŭn hau mai pen-hŭ?' Mŭ-nai khā-nai
  a   *calling*   *asked,*   '*house*   *our*   *at*   *matter-what?'*   *Then*   *slave-the*

man-mai lau-kā, 'nâng-chai maŭ hŭn-mai mŭ-mā. Lai-pŭ-nai-shī
him   *told,*   '*younger-brother*   *your*   *home*   *returned.*   *Consequently*

---

[1] *Phit-het* = make sin.

[2] *Khā-khau-mai* = slaves; *khau* is the plural suffix; *mai* accusative case suffix.

[3] *Shŭp* only means to *put on* certain things.

[4] This *tŭ* = us (excluding the person addressed), and belongs to *kin-kât* = let eat, *tŭ-kin-kât* = let *us* eat.

[5] *Kan* is a reciprocal particle; *châm-kan-shī* = making merry together.

[6] *N'khā* is a pronoun meaning *both,* and is used in speaking of two persons.

[7] *Châm kā* = made merry, *kan* (reciprocal particle) = together.

[8] *Ŭ* is the substantive verb meaning here 'was.' In Khāmti bare roots of verbs are often used to express *past* action.

[9] *Kō-lŭng-mai* belongs to *khā, khā-kō-lŭng-mai* = a slave, *mai* is simply the accusative case suffix.

35

40

pō   maü   lèng-poi nam,   lai-pü   pō   maü   man-mai chăm-shī   nai-kā.'
father your feasting   is,   because father your   him   safely   received.'
                                                                                    Mü-nai
                                                                                    Then

man   khā-chā khün-nang-kau kā   naü   hün-mai   mā-kā.[1]
he   angered   and   go   inside the-house not-would.

35. Lai-pü-nai   pō   man   mā-shī   lau-shī   man-mai   hâng-kā.
Wherefore   father   his   coming   (and)-persuading   him   called.

Lük-chai   lōng   man   pō   man mai wā-kā, 'po-ü,   maü khā-chaü-tā
The-son   elder   his   father his   to   said, 'father, you   consider

kau   kĭ-pĭ-kai[2]   maü-mai het-ă-mū   haü-nai,   khün-nang-kau mā-laü-ko
I   how-many-years you-to   work   (am-I)-giving,   and   ever

kau   khăm-maü   thâm;   tō-nai-ü-ko maü kau-mai pĕ-yā-ân ā-lüng
I-have (to)-command-your listened;   yet   you   me-to   goat-child   a

nai-ko tāng   tai-ko   hōm   kin   peŏ-tā-nai-shī   mā-haü.   Tō-wā   ngai
even   with friends together to-eat (and)-make-merry   never-gave. Yet   now

40. lük-chai   ân   maü   khüng tāng-müng khai-kin-mōt-shī thüng-mā, lai-pü-nai-shī
son   younger your property   everything   having-wasted   returned,   therefore

maü   lēng-poi.'   Mü-nai man mai   pō   man wā-kā,   'lük   kau-ü,
you   feast-(him).'   Then   him   to   father his   said,   'son   my,

maü   tāng   kau   hōm-ü;   nai-shī   khüng   kau   kā-yāng-nai[3]
you   with   me together-are; therefore   property   my   whole

lā-khâng-maü.   Ngai-hau   thōk-châm   kan   khün-nang-kau
(is)-yours.   It-is-meet-(that) (we-)make-merry together   and

                                        lēng-poi.   Lai-pü   nâng
                                        feast.   For   younger-brother

maü   tai-kā, khün-nang-kau   nip-mā;   hai-kā, khün-nang-kau nai-mā.'
your   died   and   is-alive-again; (he)-was-lost,   and   got-was.'

---

[1] *Kā-mā-kū* = literally, did not go.
[2] *Kai* is an interrogative particle expressing uncertainty.
[3] *Kā-yāng-nai* = whole; *lā-khâng-maü* = your own; *khâng* and *lā-khâng* are particles denoting ownership.

SIAMESE-CHINESE FAMILY. TAI GROUP.

KHĀMTĪ.

SPECIMEN II.

(DISTRICT LAKHIMPUR.)

(*F. J. Needham, Esq., 1899.*)

[Khamti script text, 4 lines]

5. [Khamti script text, 4 lines]

[Khamti script text, 1 line]

[No 5.]

SIAMESE-CHINESE FAMILY. Tai Group.

KHĀMTĪ.

Specimen II.

TRANSCRIPTION[1] AND TRANSLATION.

(F. J. Needham, Esq., 1899.) (District Lakhimpur.)

Trā	ān-nai	phet.	Kau	hün	man-mai
Case	*this*	*false.*	*I*	*house*	*his*

kā-shang-ko	lāk-kât	nai-shī	mau-kā.	An-chau
anything	*steal*	*to*	*not-went.*	*True*

man	ān-nai.	An-nā	pī-lüng-pūn	lŭk
act	*this.*	*Ago*	*year-one-past*	*from*

Thōniram[2]	shü-shī	au-mā	ngō-me	kau-nai
Dhanirām	*buying*	*brought*	*cow*	*my*

5. hai-kā-nai.	Ngō-me	shang-wā	kau	kyeō-kyā-shī
missed.	*The-cow*	*although*	*I*	*carefully*

leng-ū-ko	tō-nai-ko	hün	kau-chau
kept	*nevertheless*	*house*	*former*

man-mai	kāp-kāp	kā-shī-ū.	Nang-kau
owner's	*often*	*went.*	*And*

kau	lai-wan	kau	man-mai	kā	pī-au.
I	*several-times*	*I*	*her*	*went*	*fetched.*

Thōniram	khâm-wan	lau-ā-nai
Dhanirām	*the-day*	*referred-to*

---

[1] See note preceding last specimen.
[2] There is no *dh* in Khāmtī, so *th* is used instead.

10.

15.

20.

10. wan-nan   ngō-mē   kau-nai   kā-ū   kai
    day-that   cow   my   has-gone   or

    mau-kā   hūu   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   ân-nā-kan-lang   kau   kā   ngō-mē
    I   as-usual   I   went   the-cow

    kau-nai   yang-ū-kai   nai-shī,
    my   was-or-not   thinking,

15. kan-nau   shân   man-mai   kā.   Ăkhyik
    through   compound   his   went.   At

    nan-mai   nâng-shau   man   chü
    that-time   sister   her   name

    Mālōtī   ship-pet   pī   pā-shau
    Mālatī   eighteen   years   grown-up-girl

    mū-mai   nam-tau   alüng   au-shī
    hand-in   water-pot   one   bringing

    shân-mai   mā.   Mū-nai   nap-shing   kā.
    compound-to   came.   Then   dark   came.

20. Kau   man-mai   mā   khaü-chaü-shī
    I   her   not   noticing

ুৌ ঝৌ ুৈ গা ঝী ঢ়ৃ ফিসী ঝৌ

ুৈ ৃে ঝীঝিঁ গৌগা ুৈ ৃৈ

ঝৎ ঝৌ ুৈঃ ঝী ঝৌ গা ঝে

গঃঁগা গা ঝৌ ে গা ঝৌ ঝীঁ

25. ঝৎৌ ঝৌৈ গৌৎগা ঝী ুৈ ঝে

ঝ ুৈঁ ৈে ঝা গৌঝীৌ ঝে ুৈ ৃে

ঝা ঝৌঃ গা গাৌে ঝৌঁ গা

ঝ ঝীঁঁ ৈে গা ঝাঁ ঝৌী ুৈগা

গৌঁগৌঁ গৌৌৌ ৈে গা গৌঁ ঝা

30 গা গী ঝৌৈ ঝৌ ঝৌ ঝী

গীগৌঁ গা ৈে গৌৌঁ ঝী

kau man-mai kā-shī-ŭ. Mŭ-nai man
I her-to went. Then she

kau-mai kītik kan-kā kau-mai,
me suddenly saw me,

khā-tau phŭ-shī man kŏ-shī
thought ghost she being-afraid

iu-kā. Thōniram tang-kân hün
screamed. Dhanirām men house

25. man khau[1] âk-mā-shī, kau tai
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. Dhanirām before

polīsh-mai-kŏ khâm pŭn-nai lau-kā;
the-police story other-this told;

khē-tŏ kan-nang-mai khā-au-shau
but afterwards to-hide

30. tang-ai nâng-shau man-shī
shame sister his

ti-chē-yang-mai phet shī-wā.
to-court false said.

---

[1] *Khau* is the plural suffix and belongs to *kān.*

kau   mā-lāk   mak-mång   man,
I   *came-to-steal*   *mangoes*   *his,*

nang-kau   Mālōtī   shang-ko   kau-mai
and   *Mālatī*   *at-first*   *me*

nŭ   tŏn-mai   han-kā   nai-shī-wā.
up   *tree*   *saw*   *said.*

FREE TRANSLATION OF THE FOREGOING.

This case is false. I did not go to steal anything at his house. The facts are these. I missed my cow which I had bought from 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 Shām (*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 Khāmtī. The following account of the principal points of difference between Tairong and Khāmtī 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 Khāmtī, though a few curious forms appear. We may note ၈ for *ra* (in Aitoniā, this is almost the sign for *ha*), and as usual a special form for the vocative particle ၅ , transliterated *ēi*. The letter ၹ is pronounced *ya*, as in Khāmtī, not *ja*, as in Āhom and Norā. When compounded with another consonant *ya* is pronounced *e*. Thus ၈ *kyang*, in l. 5, is transliterated *keng*, and ၈ *kyap*, in line 20, is transliterated *kep*.

As in Khāmtī and Norā *hit*, to do, is always written ၈ ၈ *hich*, or even ၈ ၈ *hach*. The word for 'with' is written ၈ ၈ *nüy*, corresponding to the ၈ ၈ *lüy* of Norā.

The letter ၀ *wa* is over and over again added to another consonant without any apparent reason. Thus we have the word for 'servant' written both ၈ *khā* (*e.g.* l. 11), and ၈ *khwā* (l. 19). Again in line 19, *khō* is written ၈ ၈ *khwō*. For other examples see the pronouns below. This is probably an idiosyncracy of the writer.

The letter ၈ is always transliterated *fa*, and never *pha*. Similarly ၈ 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 *khüng* in l. 31, and *kháng* in l. 32. Similarly the word for 'he' is spelt *man, mwān, mün,* and *mwoun* as mentioned below. The word for 'do' is both *hich* (*hit*) and *hach* (*hat*).

Tones.—I regret that I can give no information on this subject.

Nouns,—Number.—The plural is formed by suffixing *khau*, or nouns of multitude may be prefixed. Thus *fung mĕ-mā*, bitches, literally a collection of bitches ; *muk khau*, they, literally a collection of them.

Case.—*Hāng* and *tī* are both used as prefixes for the Dative. *Hāng* is also used for the Accusative, as in *hāng man . . . fuk-lā*, bind . . . him. *Kā-tī* is used for the Ablative, as in Shān. Thus *au kā-tī man*, take from him. *Luk* is also common, and in No. 118 of the List of Words we have *lai* for this case. *O* is sometimes prefixed to *luk* (*cf.* Nos. 104, 113, 122), as *ü* is prefixed in Aitoniā.

The suffix *ko* appears to be used with the nominative, as in Nos. 212, 214, and 215 of the List. This suffix is regular in Ahom and Aitoniā. When it appears in the specimen it seems to have the meaning of 'also,' as in Khāmtī.

The word *să* may apparently be prefixed to the Genitive and Dative, see Nos. 117, 125, and 126 in the List of Words. We may note that *sạ* or *se* suffixed seems to form an oblique case in Aïtoniā.

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; *nŭ-sĭ song*, higher (No. 136), and *náng-chai man nŭ pĭ-sau-nai song*, his brother is taller than his sister.

Pronouns.—These are only remarkable for the eccentric spellings of the pronoun of the third person. Beside *man*, we have *mwăn* (lines 1, 3, 19, 20); *mŭn* (6, 9, 11, 25, 26), *mwun* (7) and *mun* (No. 23, of List). The reflexive pronoun is *pă-chau*.

Verbs.—In the list of words (Nos. 179 and ff.) the various persons have different suffixes. This difference is, however, not, I should say, one of person, but of the way of saying the same thing. Thus *yo* which is usually added to the third person (but also to the first) is evidently an assertive suffix like the Shān *ho*. The only suffix about which I am in doubt is *lă*, 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 Khāmtī, *kă* or *yau*. In the List of Words *nai* is also sometimes added without altering the meaning.

The Future prefix is *ti*, as in Khāmtī. The suffix of the Imperative is *tă* and also (in the List) *lă* (Nos. 234, 236, 237, 238).

The Participial suffix is *sĭ* as in Khāmtī.

There are several forms of the Negative. The Khāmtī ꩺ *ŭ*, pronounced *n'*, appears in line 3, in ꩯ (probably a mistake for ꩺꩴ') *n'pai*, not many. *Mă* (l. 10) and *mau* (l. 28) also occur. In lines 14 and 18 *tă-pin* is translated 'am not.'

The Assertive suffix *ho* of Shān appears as *yo*. I have already referred to its use in the List of Words. In the specimen it occurs in line 10, *mă haŭ-yo*, did not give. Similar appears to be the use of the suffix *nō* (lines 16 and 17), also written *nwŏ*, which in Shān 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.

TAI GROUP.

TAIRONG.

ၵုၼ်ဢၼ်ၵျိ လးၼႃꧡꩀꩻ ꩻꧠꩻꩻꧡꩻ ꧠꩻ ꩻꧠ

ꧠꩻꩻꩻꩻ ꩻꩻꩻꩻꩻ ꩻꧠꩻꩻ ꧠꩻꩻꩻ

ꩻꩻꩻ ꧠꩻꩻ ꩻꩻꩻ ꩻꩻꩻꧠꩻ ꩻꩻꧠꩻ ꩻꩻꩻ

ꧠꩻꩻ ꩻꩻꩻ ꩻꩻꩻ ꩻꩻꩻꩻ ꩻꩻꩻ ꧠꩻ

5. ꩻꩻꩻ ꩻꩻꩻꩻꩻ ꩻꩻꩻꩻꩻꩻꩻꩻ ꩻꩻꩻ

ꩻꩻꩻ ꩻꩻꩻ ꩻꩻꩻ ꩻꩻꩻꩻ ꩻꩻꩻꩻꧠ ꩻꩻꩻ

ꩻꩻꩻꩻ ꩻꩻꩻꩻꩻ ꩻꩻꩻꩻ ꩻꩻꩻ ꩻꩻꧠꩻꩻ

ꩻꩻꧠꩻꩻꩻꩻ ꩻꩻꩻꩻꩻ ꩻꩻꩻ ꩻꩻꩻꩻꩻ ꩻꩻꩻꩻ

ꩻꩻꩻꧠꩻꩻꩻꧠ ꩻꩻꩻꩻꩻꧠ ꩻꩻꩻꩻꩻꩻꩻ ꩻꩻꩻꩻꩻ

[No. 6.]

SIAMESE-CHINESE FAMILY. Tai Group.

TAIRONG.

TRANSLITERATION AND TRANSLATION.

(District Sibsagar.)

Kun fū-lŭng yang sång luk. Luk-mwān koi-nai wā-kā, 'pō ĕi,
Man one had two sons. Son-his younger said, 'father O,

khŭng maŭ ok-chā khā-laŭ tī-fât-kwō bāng-kau baŭ-mā.' Tī-nan
goods your property how-much portion to-me give.' On-that

pō-mwān khâng-pā-chau khŭng-nai bāng-khau meng-baŭ-yāu. Mŭ n'-pai
father-his property-of-himself goods-the to-them divided. Time not-many
hŭng-nai
days-after

khŭn-kau luk-chai ân-nai khŭng-pā-chau tāng-lung hâm-sī
and son younger-the goods-his-own all having-collected

5. kā müng-kai, hit-keng-yok-sī tāng-lung au-sum-kā-yau. Ok-chā
went a-country-far, with-riotous-living all wasted. Property

mŭn tāng-lung mut-sī mŭng nan făn-ŭp-yau. Tī-nan
his all having-spent country that famine-occurred. From-that

man-ko tuk-fan-yau. Thāt-nan mwun-ko tī-müng-nan
he-also began-to-be-in-want. For-that he of-country-that

tī-chau-hŭn-lŭng kā-sau-nŭy. Haŭ-ling mŭ kun-hŭn nan
to-owner-of-house-one went-joined-with. To-tend swine person-of-house that
tī-nā pā-chau
to-fields own

bāng-man poi-haŭ-yau. Tī-nan mŭn tī-kin-chāk mŭ
him sent. On-that he with-food-husks of-swine
hit-pyo-chī
fain(?make-pleasure-how-many)

z 2

10.

15.

10. saŭ   tâng   yau   pā-chau-ko;   hǎng-maṇ   faŭ-chau   mā-haŭ-yo.
fill   *belly*   *did*   *his-own-also;*   *to-him*   *any-one*   *not-gave-indeed.*

Tŭ-khā-sang-rē-nwŏ   mŭn   wā-kā,   'Pō-kau   khā-kin-ngŭn   khaŭ-laŭ-lŭng
After-great-suffering   *he*   *said,*   *'Father-my*   *servants-eating-rupees*   *how-many*

    yang   nai-kin,
    have   *bread*

im-sī-ko   nŭ-nai-nam,   khŭn-kau   kau   tâng-mai-sī   tai.   Kau   luk-sī
enough-being-also   *to-spare(?),*   *and*   *I*   *belly-fire-being*   *die.*   *I*   *having-arisen*

kā-tī-pō-sī   khâm   nai   tī-lau,   "pō   ēi,   tang-fan   chāt-mŭ-nan
having-gone-to-my-father   *word*   *this*   *will-say,*   "father*   *O, (I)*   *sinned*   *against-heaven*

pin-sī   mŭ-maŭ   hān-nai-hit   ngā-rai¹-yau;   kā-chŭ-tī-wā   luk-chai-nai   tā-pi(n)
being   *to-you*   *sight-doing*   *sinned;*   *name-to-be-called*   *son-the*   *not-am*

15 khō-sang   mā-yang-hwō.   Khā   maŭ   khā-kin-ngŭn   nang-kan
any-more   *worthy.*   *Servant*   *your*   *servant-eating-rupees*   *like*

hit-tā."'   Khŭn-kau   man   luk-sī   kā-sū   pō.   Ŭ   kai-nō
make."'   *And*   *he*   *having-arisen*   *came*   *(to-his)-father.*   *Was*   *far-indeed*

    hān-sī   pō-man
    having-seen   *father-his*

ī-nŭ-nō;   len-pai-nwō;   kât-khwō-man-sī   chum-kem.   Mŭ-nang-nan
felt-pity-indeed;   *ran-indeed;*   *fallen-neck-his-having*   *kissed.*   *Then*

    luk-chai-nai
    son-the

wā-kā,   'pō   ēi,   lai-pŭ   kaum-nai   mŭ-maŭ   hān-nai-hit   ngā-rai-kā;
said,   *'father*   *O,*   *on-account-of*   *ill-luck*   *to-you*   *before*   *sinned;*

    lai-pŭ-nai   tā-pin   luk-chai
    on-account-of-this   *not-am*   *son*

---

¹ *ngā-rai* is literally 'hell.'

ᩮᨷᩮᨻᩥᩢᨡ ᨠᩢᩣᩀᩥᨠᩴᨶᩣ ᩁᨷᨻᩣᨶᩣᩴ ᩈᩪᨲᩮᩣᩢᩃ ᩃᩮᨠᩥᨠᩢᩮ

20.   ᩁᩢ ᩮᩢᩣᩢᨶᩢ ᩁᨳᩮᨧᩣᩢ ᩮᩁᨩᩢᩮᨲᩢᩒ ᩈᨶᩢᨩᩮ ᨷᩮᨠᩥᩁᨮᨯ ᩈᩁᩢᨻᩮᨮᩮ

ᩈᨶᩢᩢ ᩉᩥᩁᩢ ᨠᩢᩣᩮᨩᩴ ᩈᨲᩮᨷᨩᩢᩴ ᩈᩢᩮᩁᩢᨻᩈᨮᩮ ᩈᩢᩮᩁᨮᩮᨩᩢᩴ

ᩈᩁᩈᩢᩮᨠᩥᨩᩢᩃᩮᨶᩢᩮᨮᩮ ᩈᩢᩮᨩᩢ ᩉᩢᩁᩢ ᩈᩁᩢᨩᩢᨲᩢ ᩈᩁᩢᩮᨠᩥᨶᨩᩢᩮᨶᩁᩢᨩᩮᩁᩢᩢᩮ

ᩈᩮᩁᩢᨯᩁᩢᩮᩢᨮᩴ ᩈᨶᩢᩮᩃᩢᨩᩢᩮᩁᩴ ᩈᨶᩢᩁᩢᨯᩃᩢᩁᩢᩢᩁᩴ ᩈᩁᩁᩢᩮᨯᩁᩮᩁᩢᨶᩢᩁᩴᩢᨶ

ᩁᩢᩃᩢᩴ ᩈᩁᩈᩢᩮᩁᩢᩴ ᩈᩮᨩᩢᩮᩉᩢᩮᩃᩢ ᩈᨶᩁᩢᨶᩮᩁᩢᩮ ᩈᩁᩢᩮᩁᩢᩮᩁᩢᩮᨶᩢᩮᩁᩢᩁᩢᩮ ᩈᨶᩢᩁᩴᨶ

25.   ᩈᩈᩮᨠᩥᩃᩮ ᩈᩴᨲᩈᩢᩁᩈᩮᩁᩢᩮᨶᩢᩮ ᩈᩈᩁᩢᩈᩴ ᩈᩁᨯᩢᩁᩮᨶᩈᩁᩁᩢ ᩈᩮᩁᩢᩮᩁᨩᩢᩮᩁᩁᩢᩮ ᩈᩢᩁᩢ

ᩈᩢᩃᩢᩈᩴ ᩈᩁᩢᨲᩢᩁᩢᨷᩈᨶᩢᩁᩁᩈᩢᨶᩢᩮᩢᩁᩢᨶ ᩈᩁᩢᩈᩁᩢᨶᩢᩁᩮᩁᩢᨷᩢᩮᩁᨯ ᩈᩁᩢᩮᩈᩁᩢᩁᩁᩢᨶᩢᩁᩁᩢᨶᩢᩁᩁᩢᩁᩢᩮᨶ ᩈᩁᩢᩢᩃᩢ

ᩈᩁᩁᩢᨯᩢᩈᨷᩁ ᩈᨷᩁᩢᩈᩁᩢᩁᨯᩴ ᩈᨷᩁᩢᩈᩁᩢᩈᩁᩢᩮᩁᩁᩢᨶᩢᨶᩢᩁᨶᩢᩁᩮᩁᩢᨶ ᩈᩈᩁᩢᩈᨶᩢᩁᩢᩈᩁᩁᩢᩈ ᩈᩁᩢᩮᩁᩁᩢᨶᩢᩁᩁᨷᩁᩴ ᩈᩁᩁᩢᩁᩴᩁᩈᩁᩢ

khwŏ-sang   hwŏ.'   Khŭn-kau   pŏ-nai   hāng-khwā-mwān-khau   lau-kā-lē,
any-more   *worthy.'*   *And*   *father-the*   *to-servants-his*   *said,*

'mē-sī-khŭng-
'*best-robe*

20. -nī   au-sī,   hāng-mwān au-nung-haŭ-twā;   tī-mū lak-châp,   tī-tin khep-
having-brought,   *to-him*   *put-on;*   *on-finger ring,*   *on-feet shoes*

-tin   haŭ-tā;   khŭn-kau   hau   kin-sī,   hit-pyŏ-kât.   Lai-sang   luk   kau
give;   *and*   *we having-eaten,*   *be-merry.*   *Because*   *son*   *my*

an-pin-tai-sī,   nip-mā sī-u;   hai-sī,   nai-kā.'   Tī-nan   khau
although-having-died,   *is-alive again;*   *having-been-lost,*   *was-found.'*   *Then*   *they*

tā-hit-pyŏ-kât-nai.
began-to-rejoice.

Mŭ-nang-nan luk-chai lung man   hit-ŭ-mū-nā-sī-ŭ   ka-lāng   man mā thŭng
Time-at-that   *son*   *great his*   *having-left-his-field*   *afterwards*   *he came near*

nā-hŭn-
to-the-

-kā-nai;   ma-nai-ngin-kā   sing-kāng-sing-yam   kā-kī-sā-fang.   Mŭ-nang-nan   man
-house;   *he-heard*   *music*   *dancing.*   *Then*   *he*

hāng-kā   khā-lŭng-sī,
called   *servant-one,*

25. thām-kā-lē, 'khâm   nai   lai-pŭ-sang'?   Tī-nan khā-mŭn-khau lau-kā, 'nâng
asked,   '*words these on-account-of-what'?*   *Then*   *his-servants*   *said,* '*brother*

maŭ   pâk-mā-kā,   khŭn-
your   *back-come-did,*   *and*

-kau   pŏ-maŭ   hān-kā   khem-sā-sī-mā-nai   hit-kā   poi-lung   yau.'   Tī-nan
father-your   *saw*   *(him)-safe-and-sound*   *make*   *feast-great*   *did.'*   *Then*

mŭn   hit-chā-sī-lē   mau-khau-
he   *being-angry*   *would-*

-naŭ-hŭn-yau.   Lai-pŭ-nai   pŏ-man   âk-nâk-sī   hāng   luk-chai-nai
-not-enter-the-house.   *Therefore*   *father-his*   *having-come-out*   *to*   *son-the*

ân-yân-kā-yau.   Tī-nan
entreated.   *Then*

ᩅᩣᩁᩄᩥᨠᩢᨵᩤᩴᩅᩫᨴᩮᩣᨴᩤᨴᩣ ᩋᨦᩬᨾᩣᨴᩣᨬᩥᨶᩥᩣ ᩀᩬᨾᩬᩣᨸᩣᨬᩣᩅᨶᩥᩣ ᩋᩅᩥᨶᩥᨲᩤᩈᩥᨲ ᨬᩬ᩠ᨦᨲ

ᨽᩥᩈᩫᩅᩥ ᩈᩁᨽᩣᩴᩤᨴᩣᨳᩣᩅᩬᨴᩤᩈᩥᨳᩣᨶᩣ ᩋᩋᨶᩣᩅᨬᩣᩅᩥᨶᩥᩣ ᩅᩫᩅᨶᩥᨶᩥ ᩅᩥᨬᩥᨾᨦᨬᩬᩣᩅᩣᨬᩣ ᩅᩣ

30. ᨣ᩠ᨿᨦ ᨾᩅᩥᩁᩬᩅᩣ ᩋᨬᩮᩣᨶᩥᩅᩬᩈᩣᩴᨬᩮ ᩈᨶᩣᩅᩥᨶᩥᩣ ᨬᩣᩅᩣᩅᩫᩅᩥᩁᨾᩣᩈᩫᩅᩥᩈᩥ

ᨶᩥᨲᩬᩅᨶᩥᩈᩥᨬᩣᩅᩫᩈᩥᩬ ᩋᩥᨲᩬᩣᩅᩁᩣᩅᨬᩣ ᩅᩋᩬᩌᨬᩴ ᩈᩥᨲᩥᨴᩣ

ᨵᩥᨬ᩠ᨿᨾᩣᩅᩥᩴᩋᨲᩣ ᩁᩈᩣᨬᩣᩴ ᩁᨴᩮᩬᨴᩴᨾᩫᨶᩢ ᩅᩥᨲᩬᩴᨬ ᩀᩁᨬᨲᩥᩅᩣ ᩋᩣᩈᩬᨶᩥᨬᩮᩅᩥ ᩅᩣᩈᩣ

ᩅᩣᩈᩮᩬᨴᩣᩅᨬᩣᩅᩣ ᨬᩥᩅᩬᩅᨬᩋᨾᩣᩅᩣᨲᩬᩴ ᨾᩅᩥᩁᩬᩈᩥᨬᩮᨬᩢᨬᩥᨶᩥ ᩅᩣᨴ ᨬᩥᨬᩣᩅᩣᩅᨬᩢᩴ

man   hāng   pō-nai   thing-kā-wā-kā,   'nū-tā,   kau-khā-pi-lüng-kü-kyā
he   to   father-the   answered-said,   'lo,   I-how-many-years

     lung-lā-sī-ū,   mü-laü-sī   ko (*for* kau)   khâm-maü-chau   mau-khât-
     serve,   ever   I   order-thy   not-disobeyed,

-mau-khan-yau,   lai-khün-kau   tang   tai-kō-khau   hit-pyō-kât   nai-sī-ko   ping-ñā
nevertheless   with   friends   to-be-merry   even   goat

     ân-an-lüng   mā-
     young-one-a   (you)-did-not-

30. -haü-yau.   Lai-pü   man   mā-nai-sī   hit-poi-hit-lam-kā,   kun-nan   tang
-give.   But   he   coming-even-on   made-a-feast,   who   with

     mē-chang-kā
     harlots

khüng   man   cham-kā-yau.'   Mü-nang-nan   man   wā-kā,   'luk-kau-ēi,
property   his   wasted.'   At-that-time   he   said,   'son-my,

maü   ū   kā-chū   tī-kau-nam,   khün-kân   khüng-kau-yang-sang-sī-ko
you   are   ever   with-me,   and   all-I-have-also

     khâng-maü-nai-nam;   khün-kau   nâng   maü   tai-sī,
     yours;   and   brother   your   having-died,

nip-mā-nang-kan;   hai-sī,   nai-nang-kan-yau;   lai-pü-nai   hau
has-lived;   having-been-lost,   is-found;   therefore   us

     hit-pyō-kan-mwān-kan   nī-yau.'
     rejoicing-being-merry   was-good.'
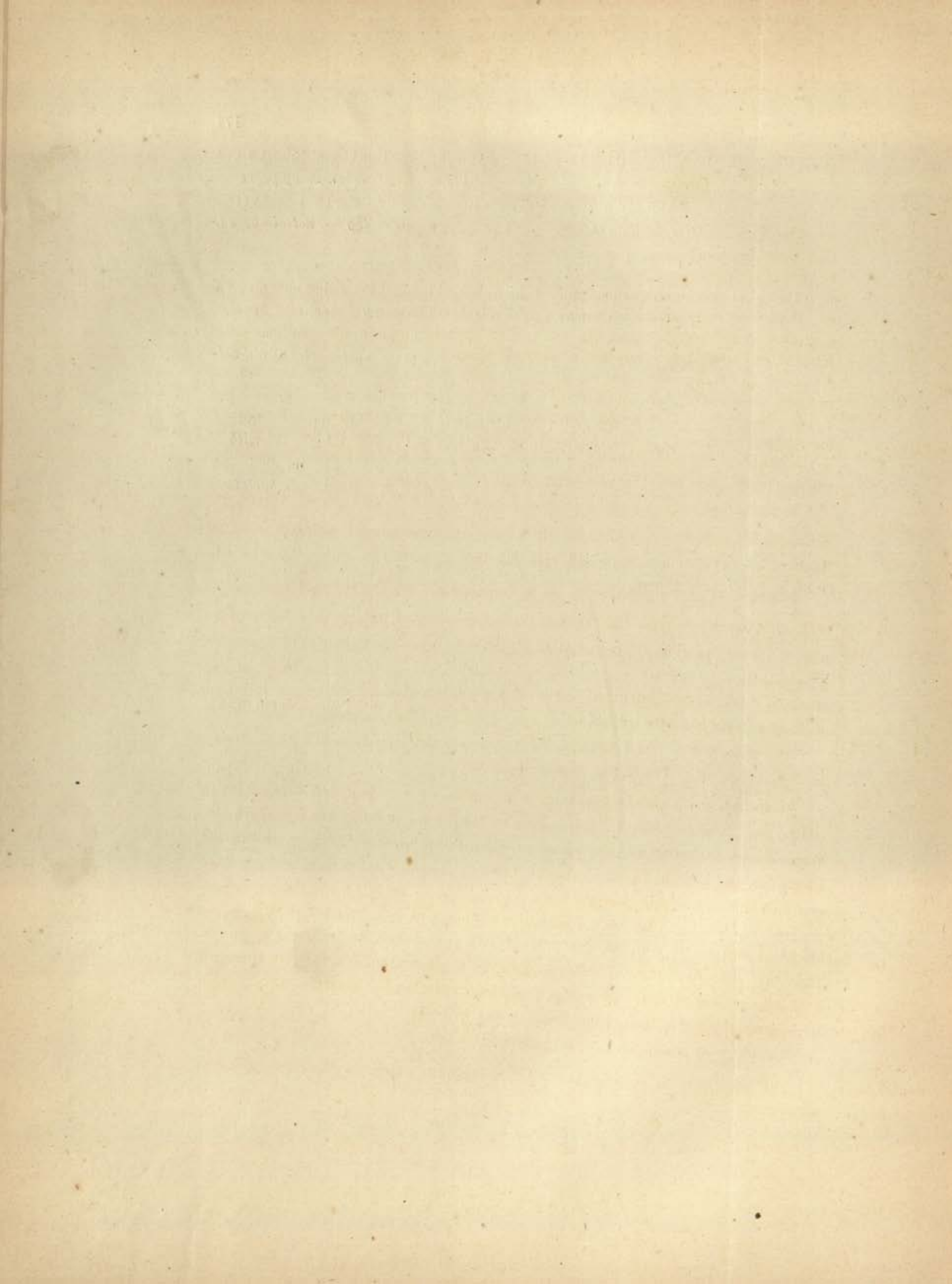
NORĀ.

The Norās are only found in the Sibsagar District of Assam. It is roughly estimated that there are, in all, about three hundred of them. All that I know about them will be found in the general introduction to this group, on pp. 64 and ff. *ante*.

The Norā language is undoubtedly akin to Khāmtī, but is not exactly the same as it. It possesses more points in common with the Northern Shān of Burma, and has also a greater number of Burmese loan-words. The alphabet used is the same as that of Khāmtī, and hence differs from that of Burmese Shān.

I am indebted to the kindness of the Deputy Commissioner of Sibsagar for the annexed specimens of Norā, consisting of a version of the Parable of the Prodigal Son and of some riddles. They present few difficulties to any one who has studied the preceding Khāmtī 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 Khāmtī.

In the first place Norā possesses the vowel ∞ᴀ *a̤*, which exists in Āhom, Aitoniā, and Shān, but not, apparently, in Khāmtī. It is sometimes interchanged with ∞�app *ā*. Thus the word for 'servant' is written both ∩ᴀ *kha̤* and ∞�app *khā*.

The sign ᴀ also appears as a sort of contraction. Thus ᴄ̌ᴘᴩ *lüñ* (pronounced *lüy*), with, is written ᴄ̌ᴘᴀ. In the first line of the specimen *nai*, get, is written ᴡᴀ; why, I do not know, unless ᴀ indicates a tone. In that case, I cannot say what tone it represents. In Khāmtī *nai* has the 'emphatic' tone. In Shān, the corresponding word, *lai*, has the 'straightforward' tone. It is possibly a sign indicating the repetition of the word. In Shān the corresponding sign, ᴐ, indicates the 'emphatic' tone.

As usual in these Tai languages, the vocative particle is written in a peculiar way. In Norā it is written ᴄ̌ᴄᴐ, and is pronounced *hai*.

When not compounded with another consonant ∞ is pronounced like *ja* (as in Āhom) and not as *ya* (as in Khāmtī). Thus the sign of the perfect tense is *jau*, not *yau*. When compounded with another consonant, ∞ 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 *i*. In the former ᴄᴩᴐ *kyap*, moment, is pronounced *kep*. When *i* follows, the translator has carefully transliterated *yi* by *ă*, representing, I suppose, the sound of *a* in 'hat.' I have so transliterated it in the specimen. Thus the word for 'then' is written ᴄ̌ᴐ∞ᴐ *khyik-nan*, but is always transliterated *khăk-nan*. The word ∞ᴀ ᴄᴐᴐ *a̤-prat*, sin, is borrowed from the Burmese ∞ᴄᴐᴐ, which is pronounced *apyet* in Burmese, and hence *a̤-păt* in Norā.

The letter ᴑ is sometimes *ba*, but more usually *wa*.

The letter ᴄᴐ is, according to the transliteration, sometimes pronounced *sha*, and sometimes *sa*.

The word meaning 'to do' is written ⟨꣸⟩ *hich,* as in Khāmtī. In Khāmtī it is pronounced *het,* and in Norā *hēt.*

The letter ⟨ဃ⟩ is transliterated *pha* in Khāmtī and *fa* in Norā. This apparently indicates a real difference of pronunciation, as in Khāmtī *ph* represents an aspirated *p.*

I may note that the very common word for 'to go' is *kwā,* as in Shān, and not *kā,* as in Khāmtī.

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 *khŭn-nāng-kau,* and, is always written *khŭ-nāng-kau.* Similarly when the imperative particle ⟨တ⟩ *tā* is added to the root ⟨꣸⟩ *hich,* pronounced *hēt,* we have ⟨꣸တ⟩ *hē-tā* for *hēt-tā.*

In regard to **Substantives,** the suffix *mai* is regularly used to make a kind of oblique form when a noun is governed by a preposition. Thus *hāng luk-khạ nạ-khau mai,* to the servants; *tī Frā-mai,* to (*i.e.* against) God; *khāng-nā maŭ-chau-mai,* before thee.

The Dative case is formed by prefixing ⟨ဟင⟩ *hāng* or ⟨ကာ⟩ *kā* (as in Shān). Thus *hāng luk-khạ nạ-khau mai,* to the servants; *kā kau,* to me. *Hāng* is sometimes used for the accusative as in ⟨ပေါတာ ဟင မန⟩ *po-tā hāng man,* beat him. The dative is also formed by prefixing *tī* as in Khāmtī.

The Genitive usually, as in Khāmtī, simply follows the governing noun, without any suffix or prefix. Sometimes, however, the relative pronoun *ān* is idiomatically prefixed. Thus *ān pō khạ,* the slave of the father, literally, 'who of the father (is) the slave'. Sometimes *mai* is suffixed, as in *ān pō kau-mai khạ,* the slaves of my father, lit. 'who of father of me (are) the slaves'.

The Ablative has the usual forms. We have also *luk-tī* in phrases like *luk-tī man,* from him; *luk-tī nam-mō,* from the well. Compare Shān *khā-tī.* *Tī——— mai* is also common, as in *tī luk-chau khau mai,* from daughters.

To form the Plural, *nạ-khau* is used as well as *khau.* Thus we have *hāng luk-khạ nạ-khau mai,* to the servants.

In the case of **Adjectives,** the participial suffix *se* (Khāmtī *shī*) is frequently added. Thus *tāng-lung-se,* all; *kai-se,* far.

As regards **Pronouns,** the respectful suffix *chau* occurs constantly in the specimens. We have *maŭ-chau,* you; *man-chau,* he; *khau-chau,* they. The use of the relative pronoun *ān* is also very common. The demonstrative pronouns are written ⟨အနဲ'⟩ *ạ-nai* and ⟨အနန⟩ *ạ-nan.*

In **Verbs,** the past tense is frequently formed by *kwā-jau* (literally has gone), instead of the Khāmtī *kā-yau* used for the perfect. Compare the English idiom 'went and did such and such'. Sometimes (*e.g.* I. 7) we have *kwā-se-jau, se,* in this case being used as *shī* is used in Ahom.

For the future both the Khāmtī *tī* and the Shān *tak* are used. Thus, *tī-kā-wā,* will say; *tak nai-nai,* will be given. *Tạ* (for *tak*) is also used, as in ⟨တ ကာစု⟩ *tạ-kā-sŭ,* (I, 10) will reach, come to (*kā-sŭ,* place-reach). So *tạ-po,* will strike.

An instance of the infinitive of purpose is *kā-paü* (I, 6), to feed, a pure dative. The participial suffix *shi* of Khāmtī becomes *se* in Norā. Examples *passim*.

The negative is *mạ*, and also (I, 10) *mau*.

The assertive word ᴄᴏ *ho* is often added to the end of a sentence as in Shān.

In I, 8, we have a quotation introduced by the word *wā-tī*, just as is done in Shān.

[No. 7.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

NORĀ.

(DISTRICT SIBSAGAR.)

SPECIMEN I.

5.

[No. 7.]

SIAMESE-CHINESE FAMILY.   Tai Group.

NORĀ.

(District Sibsagar.)

Specimen I.

TRANSLITERATION AND TRANSLATION.

Kŏn   kō-lüng   luk sâng-kō jäng. Luk   pạ-ân   wā hāng pō,
Man person-one sons   two   had. Son male-younger said to father,
    'pō hai,   ạ-muñ(muy) maü kā kau tak nai-nai
    'Father O,   goods   your to   me   will be-given

haü hāng kau.' Khăk-nan pō man ạ-muy pan-haü-kā. Khăk-nan ŭ
give to me.'   Then father his goods   divided.   Then   was
          kep   lüng luk-chai   ân
          moment one   son   younger

man   au   ngün tāng-lung-se kwā müng kai-se jau, khü(n)-näng-kau
his collected rupees entirely go country far   did,   and
     ŭ-thän-se   hēch (*for* hēt)   ân   jok
     remained-there-having   done   what(is)   riotous-living

se, ngün tāng-lung au-shum-kwā-jau. Ngün man tāng-lung kin-sing-se,
having, rupees all   wasted.   Rupees his   all   devoured-having,
         müng   nan   üp   lung kwā-jau.
         country that famine great became.

5. Khăk-nan   man   tok-khạ-kwā-jau.   Khăk-nan   man   kwā,   pâng-fō
 Then   *he*   *in-want-became.*   *Then*   *he*   *go,*   *associate*
         kŏn   (ān   ŭ   müng   nan)
         man (who was of-country that)

kō-lüng mai jau. Khü(n)-näng-kau man kŏn ạ-nan-mai   haü kā-paü
a   *to* *did.*   *And*   *he* *man that* (accusative) *send to-feed*
       mū   nā   mai jau. Khăk-nan chä-
       swine field in did.   Then   eaten

k   mū ham-kăp-nai man khaü-kin   im tâng kwā-se-jau. Khăk-nan
(by)-swine husks   he wish-to-eat filling belly   did.   Then
          phaü-ko   ān-ki-
          any-one   what-to-eat

n mā(*for* mạ) haü-kwā-jau. Khăk-nan man hō-chaü chün-se   lau-kā
 not   *gave.*   *Then*   *he* *mind conscious-being said*
         wā-tī, 'ān pō   kau mai khạ
         that, 'of father my   of servants

ān-nai lāk-khạ-mai kō (*for* kā), lüm-se khâng-kin jäng, chū-khŭn
receive hire(accusative) *did,   much things-to-eat have,   but*
     kau-sang[1]   tai   tâng-mai.   Kau   luk-se
     I-on-the-other-hand die (of)-belly-fire (i.e. hunger). I   arisen-having

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[1] *sang,* means 'if,' but is used with pronouns as an emphatic particle. So also in Khāmtī.

10. ဢꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠ

15. ꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠ

20. ꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠꩠ

10. ta (*for* tak)-kā-sū pō, khü(n)-nāng-kau tī-kā-wā, "pō hai, kau
    will-come-to *father,* *and* *will-say,* *"father O, I*
    chām tī Frā-mai mau māt-se khāng-nā maü-
    also to God-(oblique) not remembered-having before thee-

chau-mai hēch (*for* hēt) a-prat(*pron.* apăt)[1] kwā-jau. Lai-pū-nan haü-pō-wā luk
-*(oblique)* *do* *sin* *did.* *Therefore to-be-called son*
    maü-chau ma tan-jau maü-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."' Khăk-nan
Servant-persons-eat *hire* *male-one like me make."' Then*
    man luk-se kā-sū pō man kwā-jau;
    he arisen-having reach father his did;

khăk-nan pō man hān ān-ū tī-kai-lē; pō man hān hāng
then father his saw when-he-was afar; father his saw to
    man ī-nū-se, len-mā,
    him having-compassion, running,

pan khō, chup kem kwā-jau. 'Pō hai, kau chām tī Frā-mai
falling (on)-neck, kiss cheek did. 'Father O, I also to God
    mau māt-se khāng-nā maü-chau-mai hēch (*for* hēt)
    not remembered-having before thee do

15. a-păt kwā-jau. Lai-pū-nan haü-pō-wā luk maü-chau ma tan-jau.'
    sin did. Therefore to-be-called son thy not worthy-was.'
    Khăk-nan pō man
    Then father his

hāng luk-kha-na-khau-mai wā-kā, 'fā ān nī lüm tāng-lung
to boy-servants-(oblique) said, 'robe what good more-than all
    nai au-ăk-se hāng man au-
    this brought-forth-having to him put-

nung-tā; khü(n)-nāng-kau mū man mai lāk-châp, khü(n)-nāng-kau
-*on; and hand his on ring, and*
    tin-mai khăp-tin au shup-tā.
    feet-on shoe taking put-on.

Nâk-se nan hau kin-jau-se hēch (*for* hēt)-pyü-tā; hēch(hēt)-sang-lē luk
Besides that we eaten-having do-merriment; for son
    kau a-nai tai-kā pâ-
    my this died time

k lüng, khün nip-mā; hai-kā, khün nai-kā.' Lai-pū-nan
one(i.e. once), again lived; lost-was, again found-was.' Therefore
    khau-chau hēch(hēt)-pyü-kwā-jau
    they do-merriment-did.

20. Khăk-nan luk-chai lung man ū tī nā. Khăk-nan ma-se
    Then son great his was in field. Then come-having
    thüng tai hün,
    arrived (in-)vicinity of-house,

---

[1] *a-prat* is a word borrowed from Burmese, and is pronounced *a-pyat* or *a-păt* as in Burmese.

ꨁꨰꨬ ...

khăk-nan man mā-nai-ngin seng   kā   seng kăng   se-ho,   khăk-nan
'then   he   heard   noise of-dancing noise of-music having-indeed, then

                 man hâng luk-
                 he call boy-

-kha   pa-lüng mai thām-kā,   'a-nai-khau hēch(hēt)-sang hēch(hēt)?'
-servant person-one to asked,   'these   why   do?'

         Khăk-nan man wā-kā tī-man, wā-ka,
         Then   he   said to-him, said,

   'nâng   maü mā, khü(n)-nāng-kau pō maü nai-tī;   nâng
'younger-brother thy came,   and   father thy received; younger-brother

         maü ü nī;   lai-pü-nai   pō   man   hēch(hēt)-poi-jau.'
         thy was well; therefore father his made-feast-has.'

Nai-ngin   khâm   khaü-chā-se kān-naü-mai ma khaü-kā-se-jau.
Having-heard (these) words angry-being inside-to not wish-to-go-did.

         Pü-nai   pō   man   mā-tī-thā-
         Therefore father his come-to-there

25.   n-se   ü-khyā-kā-jau.   Tī-thān   man   tī   pō   man
     having   entreated. To-there (thereon) he   to   father his

         tān-tâp-se   wā-kā,   'lem-nü,
         answered-having said,   'lo,

khāt-khai   khün-lāng   hāng maü-chau kau lum (for lung)-(l)ā-se-ü.
from-before   to-past   to   thee   I   serve.

         A-ming   maü-chau mü-laü-se-ko kau
         Command   thy   ever-even   I

ma   jā.   To-nai-ko   mü-laü-se-ko   maü-chau hāng kau
not did-away-with. Nevertheless ever-even   thou   to   me

         pe-jā   ân   tō-lüng-ko-ān
         goat young-one animal-one-even

haü ma-jāng. Sang maü-chau haü-ü-chām, kau   kop-tāng lüy
gave not.   If   thou   given-hadst,   I   both   with

         tai-ko-khau-mai   tak-nai   hēch (for hēt)-pyü-
         friends-(oblique) would-have done-merriment-

ho;   chü-khün   luk   maü   a-nai   thüng-mā-lüy   maü-chau
-indeed;   but   son   thy   this   arrive-come-having   thou

         tāng-poi-kā.   Man   khâng maü-chau
         feast-hast-made. He   property   thy

30. khau-khâng   ngün   khām tāng-lung kin-sing-kwā-jau.'   Khăk-nan
     rice-property rupees gold   all   devoured.'   Then

         man-chau wā-kā tī man,
         he   said to him,

'maü-chau   a-tüng   ü   lüy   kau, khü(n)-nāng-kau ān   kau
'thou   ever   art   with   me,   and   what   mine

         ka-sang-ka-sang jāng-ü ko
         whatever (I-) possess also

                2 B 2

တၢႏၼၵ်ႏၼ်ႏၸၢင်ၵ်ႏ။ ၵ်ႏၽ်ႏတ်ႏၼ်ႏၸ်ႏ။ ၸ်ႏၼၢင်ၵ်ႏၽ်ႏၼ်ႏ ၼၵ်ႏၼ်ႏၼ်ၵ်ႏၼ်ၼ်ႏ ၼ်ႏၽၵ်ႏ။ ၽ်ႏၼ်ႏၼ်

လ်ႏ။ ၼၵ်ၼ်ၸ်ႏတ်ႏ ၼ်ႏတ်ႏတ်ႏၼ်ၽ်ႏၼ်ၽ်ႏ။ ၼ်ၼၼ်ႏၼ်ႏၼ်ၼ်ၵ်ႏၼ်ၽ်ၼ်။ ၽ်ႏတ်ႏ ၼ်ႏၼ်ၼ်ၵ်ႏ

ၼ်ၼ်ႏၼ်ၼ်ၵ်ႏ။

ân   maü-jau.   Chāng-nai   hau   thuk   hēch (*for* hēt)   pyü,
what   thine-is.   Now   we   must   do   merriment,

        khü(n)-nāng-kau hēt chaü   nī,   chaü chōm nī   ho;   wā-sāng-
           and   do mind   good, mind glad good indeed;   for

lē   nâng   maü a-nai tai-kā pâk lüng, chāng-nai khü(n)-nāng-kau
younger-brother thy   this   died   time one,   now   and

                                      nip-mā;   hai-kā,   khü(n)-nāng-kau
                                      lived; lost-was,   and

    nai-kā-ho.'
found-was-indeed.'

SIAMESE-CHINESE FAMILY. TAI GROUP.

NORĀ.

(DISTRICT SIBSAGAR.)

SPECIMEN II.

ဂျမ်းမ �မ တ္ပ လ မှ ါ တ

ၵ ၹ ၿ ၊ ၺ ၸ ၹ

ဃ ၯ ၸ ဍ ၺ ၿ ၸ ၹ ၿ ၹ ၺ ၹ ၿ ၵ

ဃ ၹ ၸ ၹ ၽ ၸ

ဃ ၯ ၸ ၹ ဍ ၯ ၹ

ဃ ၿ ၹ ၹ ၹ ၵ

SIAMESE-CHINESE FAMILY.   Tai Group.

NORĀ.

Specimen II.

TRANSLITERATION AND TRANSLATION.

SOME NORĀ RIDDLES

1.   Ton   man   kā   lam   met.
Tree   its   is-equal   rod   fishing.
Nok   pit   nân   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-khŭ,* the Binjal-tree.

2.   Mai-săng   lam-lŭng   fā   sī   sik.
Bamboo   one   split   four   pieces.

   Lâm   sī   son   lŭ   sī   sik.
Encloses   four   compounds   remains   four   pieces.

One bamboo, split into four pieces, encloses four compounds, and still remains four pieces. *Answer.—Mak-khŭ suk,* a ripe Binjal.

3.   Shām   hâng   nam   ma-lai.
Three   drains   water   does-not-run.
Shām   ī   ma-to   lai.
Three   women   do-not-weave   flowers.
Shām   thau   ma-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.—*

   Hâng-lāng,   hâng-hok,
Back (of a man),   two grooves of a Tolthā,
   Tang-ī-lam   mai-ī,   pai   sang.
Leaves of a certain jungle plant. ikrā-fish, and chandā-fish.
Kan-sau-shām hai.
Three kilns.

AITONIÃ.

As stated in the General Introduction to the group, the Aitons came into Assam from Müng 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 Khāmtī. 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 Aitoniã is recognised by the people of Assam, who also call it *Shām Doān, i.e.,* 'Shān speech.' In Assamese, *doān* means 'a foreign language', and *Shām* is the word which the Burmese mispronounce 'Shān'.

Alphabet.—The alphabet used in the following specimens is almost entirely the Shān, and not the Khāmtī, one.

Note, in the first place, that the vowel ⲟⲟϩ, which in the specimens is written, Shān-fashion, ⲟⲟϩ, and which, for the sake of uniformity with the other Tai languages of Assam, I have transliterated throughout by *aü*, must, in Aitoniã, be pronounced as in Shān, *i.e.,* as if it was a light, *ŭl.* Thus ϩ *haü,* give, should be pronounced *hŭl,* and so in every other case where the vowel occurs in the specimens.

As regards consonants, we have the Khāmtī ⲟⲟ *ka,* instead of the Shān ⲟ, and the Khāmtī ⲟⲟ *pha,* instead of the Shān ⲟ. In every other case, when the Shān form differs from the Khāmtī one, the former is used. Thus we have the Shān ⲟⲟ instead of the Khāmtī ⲟⲟ for *sa,* and the Shān ⲟⲟ instead of the Khāmtī ⲟ for *na.*

The consonant ⲟ *wa* is used more frequently in composition with other consonants (as we have seen to be the case in Tairong), than is usual in Khāmtī. Thus *kau* is written ⲟⲟϩ instead of ⲟⲟϩ or ⲟⲟϩ. When ⲟ is intended to represent the vowel *á,* it is compounded as in Khāmtī and Shān. Thus ϩϩ *kháng.* When it retains its own sound of *wa* in composition, as it often does in Shān, but never in Khāmtī, it takes the form ϩ. Thus ⲟϩ *kwā,* go, the Aitoniã and Shān word corresponding to the Khāmtī ⲟϩ *kā.*

We have noted in Khāmtī, Tairong, and Norā how the word *hit* or *het,* to do, is always spelt *hich* or *hech,* and, under the head of Khāmtī, 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 Aitoniä, the word *chet*, seven, is written ᷅ᨅ᷅ *chech*, and *pit*, a duck, is written ᨅ᷅ *pich*.

The letter ᨅ᷄ᨅ *a*, which is common in Āhom, Norā, and Shān, but does not appear to be used in Khāmtī or Tairong, is also common in Aitoniä.

The letter *ha* is usually written ᨅ᷄. The tail is often omitted, so that we only have ᨅ᷄ (to be distinguished from ᨅᨅ *la*). This character, in a slightly altered form, *viz.* ᨅ᷄, also appears in Tairong but there represents the letter *ra*. This is a very interesting fact, for it will be remembered that the letter *ra* in Āhom regularly becomes *ha* in the modern Tai languages.

It may be added that neither in Khāmtī nor in Shān does either the letter *ra* or the letter *ha* take this form. The forms they take in these languages, and in Burmese, are as follows :—

	Khāmtī.	Shān.	Burmese.
ra	ᨅ	As in Khāmtī	As in Khāmtī.
ha	ᨅ᷄	ᨅ᷄	ᨅᨅ

The Khāmtī 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 Aitoniä are the same as those of Shān.

Nouns.—The *plural* is ordinarily formed by suffixing *khau* as usual.

Sometimes *khau-sa* is used, as in *pō khau-sa*, fathers. *Nai-khau* (literally, these-they) is also used, as in *ma-thŭk nai-khau*, horses, and many others in the list of words. Finally, we have *fung-nai-khau* in No. 116 of the list.

The *Nominative* sometimes takes the suffix *ko*, as in Āhom and Tairong. Thus, *sū-ko yāng*, you are, and many others in the list.

The *Accusative* can take the dative preposition *hāng*, as in Tairong ; thus, *hāng-khā man thām-kwā*, he asked a servant.

The usual preposition of the dative is ᨅ᷄ᨅ *hāng*, as in Shān. We also have *lai*, as in *lai kun nī nai-khau*, 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 Khāmtī, or *ū-luk* as in Tairong. The Shān *kā-tī* does not occur in the specimens. *Tī* is, however, added to *luk*, as in *ū-luk-tī nān au*, take from him. In *ū-luk-tā-nān* or *luk-tā-nān*, afterwards, *tā* (also written *ta*) is probably a corruption of *tan*, 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 *lai-pū* are also used for the ablative. See list Nos. 104, 113, 118, 122 ; 109, 127.

Finally, *tī* alone is used as in Shān ; *e.g., tī faŭ*, 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 *sạ*, which seem to indicate any oblique case, much in the way that *mai* is used in Khāmtī.

We have them for instance,—

Dative,—*luk-sau ān-lŭng kán*, to a daughter.

Luk-sau-man khau-sạ, to daughters.

Ablative,—*lai pō ạ-lŭng kán*, from a father.

Lai kun nĭ kō-lŭng khŭn kán, from a good man.

Lai-pŭ kun nĭ ạ-nān khau-sạ, from those good men.

Genitive,—*luk-sau kō-lŭng kán*, of a daughter.

Kun nĭ kō-lŭng kán, of a good man.

Kháng man-se, his property.

Khã maŭ-se, thy servant.

Kun nĭ khau-sạ, of good men.

Sā is prefixed to the Genitive and Dative in Tairong.

Adjectives.—Few remarks are necessary. The numeral *lŭng*, one, can take the prefix *ān* or *ạ*, and then has the force of the indefinite article, like *ā-lŭng* in Khāmtī.

The Comparative degree appears to be formed by suffixing *sĭ*, equivalent to the Shān ၵႄ *sē*, to the adjective. Thus *nĭ-sĭ ạ-nai*, better (than) this. In such a case *mē* or *mạ* (an intensive particle) is usually added to the verb, or is used by itself instead of a copula, *sĭ* being optionally omitted. Thus *nĭ-sĭ ạ-nai mạ-yāng*, is better than this. In *hāng náng-chai man hāng náng-sau man song mē*, literally, to brother of-him to sister of-him tall very, his brother is taller than his sister, both the nouns appear to be placed in the dative, unless *hāng* means 'appearance, form'. The superlative is most simply formed by doubling the adjective, as in *nĭ-nĭ*, very good. The adverb *khiň* (pronounced *khen*) is also used, as in *khen nĭ*, very good.

Pronouns.—The pronouns call for no remarks. We should remember that *maŭ*, thou, is pronounced, as in Shān, *mŭl*. The demonstrative pronouns are *ạ-nai*, this, and *ạ-nān*, that.

Verbs.—We may note that the usual sign of the past tense is *kwā* (*cf.* Shān *kwā*, to go), but occasionally we find the Khāmtī *kā* and *mā*. Thus, *thām-kwā*, asked; *het-kā-yau*, they did; *nip-mā*, became alive.

The Future takes both *tĭ*, and also *tạ*, a contraction of the Shān *tak*. Thus *kau tạ pin*, I shall be; *kau tạ pō*, I shall strike; *maŭ tĭ pō*, thou wilt strike.

The participle suffix is *sĭ*.

There are several *negative words*. We may note *pā*, not, in *kau luk maŭ pā tān pin*, I son of-thee not worthy am, I am not worthy to be thy son. With *pā*, we may compare the North Shān *pai*, Khāmtī *pĭ*, which, however, are only used with the Imperative. A more usual negative is *mau* (Āhom *bau*, Khāmtī *mā*, Shān *mau*), as in *mau khaŭ-kā*, did not wish: *mau haŭ*, did not give. The Khāmtī form, *mā*, appears in *mạ-nĭ*, not good, bad.

The Shān *Assertive suffix ho* is common. Thus *ū-ho*, am, or was, indeed: *pai-ho*, going-indeed.

SIAMESE-CHINESE FAMILY.

TAI GROUP.

AITONIÄ.

(DISTRICT SIBSAGAR.)

SPECIMEN I.

SIAMESE-CHINESE FAMILY.

TAI GROUP.

AITONIA.

(DISTRICT SIBSAGAR.)

SPECIMEN I.

Kun	kō-lüng	luk	sâng-kō	yang.
Man	*person-one*	*sons*	*two-persons*	*had.*

Luk-chai	ân	lau	hâng	pō-man,
Son-male	*younger*	*said*	*to*	*father,*

'pò,	khâng	maü	yâng-sâng	weng-haü'.
'father,	*property*	*thy*	*whatever*	*divide-give'.*

Luk-tā-nān	yâng-sâng	pān-haü-kā.	Wai
After-that	*whatever(he had)*	*(he)-dividing-gave.*	*After*

5.	lāng	au	khâng	man-se	kwā
	back (i.e. *afterwards*)	*taken*	*property*	*his*	*went*

müng	kai	hech(het)	hai	ngün	khâng	yā-yau.
(to)-country	*far*	*did*	*wickedness*	*silver*	*property*	*wasted.*

Müng	nan	yok	yāk-yau.	Tok	kyü.
(In)-country	*that*	*great*	*famine-arose.*	*Fell*	*(into)-poverty.*

Pai-kwā	hün	lüng	pai-püng	yau.
(He)-went	*(to)-house*	*a*	*take-refuge(?)*	*did·*

Haü-paü   mŭ kăng nā chau   hün nān. Lai-pü
(He)-caused-(him)-to-tend   *swine in field of-owner of-house that. Therefore*

10. tok   khyŭ.   Sāk   mŭ   ko   khaŭ   kin.
   fell (into)-poverty. Food-leavings of-pigs even (he)-wished to-eat.

Phaü-ko   mau   haŭ.   Ū-luk-tā-năn
Anyone   not   gave.   Afterwards

săng-wĕ-kā-săng,   ' khā   pō   kau
senses-got(?),   ' servants   of-the-father   of-me

nai   kin   năm,   kau   mā
get   food   much,   I   come

kān   tâng-mai.   Kau   pō
to-the-place(?)   of-belly-fire.   I   (to-)father

15. pai   lau,   " pō   kau   hēi,   kau
   go   say,   "father   of-me   O,   I

khun-fī   khāng-nā   maŭ   hech(het)   ōpāt;
(against-)God   before   thee   did   sin;

kau   luk   maŭ   pā   tān   pin:
I   son   of-thee   not   worthy   am;

hăng-kau
me

wã	khã-kin-chãng	khã	maü-se."'	Kã-lãng	nai
call	*servant-eating-hire*	*servant*	*thy."'*	*After*	*this*

20.
luk-se	pai-sū	pŏ	man.
arisen-having	*(he)-went-reached*	*father*	*his.*

Ŭ	tĭ-kai	pō	hãn-se	leñ(len)-mã,
(He)-was	*at-distance*	*father*	*seen-having*	*ran,*

kât	luk-chai	man,	chwup
embraced	*son-male*	*his,*	*kissed*

kyim(kem).	Yãm	nãn	lau-kã
cheek.	*(At)-time*	*that*	*(he)-said*

pō	man,	'pō	hēi,	khãng-nã	khun-fi
(to)-father	*his,*	*'father*	*O,*	*before*	*God*

25.
khãng-nã	maü	hech(het)	ōpãt ;	kau
before	*thee*	*(I)-did*	*sin ;*	*I*

hãng	luk	mau	yãng'.	Pō	man
(to-be-)called	*son*	*not*	*am-(worthy)'.*	*Father*	*his*

lau	haü,	'phã	nĭ-nĭ	haü-mã-tã,
word	*gave,*	*'robe*	*good-good*	*give-come (i.e. bring),*

nung-haü-tã ;	lãk-châp	haü-tã,
put-(it)-on ;	*ring*	*give,*

ဇင်ဗ် ဝပ်ဇင် ကုပ်ဟ်ဝဂ ဟ် လင်ဗ်

30. ဗိဟ်ဗေ့ု ဗိဟ်ရှ်ဝဂ လက် ကှ်

ဗ် ဘိဗ် ဗၚ ဗိ ဟၟၚ်ဝဂ

ဗ၊ ဗိဟ်ဗေ့ု ဗိဟ်ရှ် ကရှ် ။

ဗ်ံ ဇဝဗ် လက်ဝဗ်ဝ—လၚ်ဗၚ် ဟဝ ဂၚ ဇ

ဂ လၚ် လက်ဝဗ်ဝ—လၚ်ဗၚ် ဗထိၚ်

35 ဗိ ဗိဂ ဇဗ ဗၚ် ဂၚ်

ဗၚ် ၚၚ် ။ ဝၚ ဗဇ် ထဝၚ

ဘ် ဝၚ် ဇဗ ဘ်ဇၚ် ကဝ

ဗ ဗၚ် ဗ ဗ လဗ၀ဇ

khep	tin	sup-haü-tā ;	haü-kin,
shoe	*foot*	*put-on ;*	*give-to-eat,*

30.

hech (het)	pyō	hech (het)	mun	tā ;	luk	kau
do	*happiness*	*do*	*rejoicing*	*(imperative suffix) ;*	*son*	*my*

tai,	nip-mā ;	hai,	āk-mā
died,	*became-alive ;*	*was-lost,*	*was-found*

mā.'	Het	pyò	het	mun	kā-yau.
came.'	*Do*	*happiness*	*do*	*rejoicing*	*(they)-did.*

Yām	nān	luk-chai	lung	man	ū	kāng	nā.
(At)-time	*that*	*child-male*	*great*	*of-him*	*was*	*in*	*field.*

Kā-lāng	luk-chai	lung	man	mā	thŭng
Afterwards	*child-male*	*great*	*of-him*	*came*	*approached*

35.

tai	hŭn,	nai	sing	syang (seng)
vicinity	*of-house,*	*(he)-got*	*sound*	*of-music*

sing	kâng.	Hāng-khā	man	thām-kwā,
sound	*of-drum.*	*Servant*	*he*	*asked,*

'khàm	lāng	nai	khàm	sàng ?'	Khā	nai
'things	*like*	*'these*	*things*	*what ?'*	*'Servant*	*the*

wā,	'nâng-chai	mā,	lai-pŭ-nai
said,	*younger-brother-male*	*came,*	*therefore*

2 D 2

40

45

| põ | maü | wã | mau-khăm | tăng |
| father | of-thee | said | not-sick | prepare |

| 40. poi | kă.' | Luk-chai | lung | man | khaü-chã, |
| feast | did.' | Child-male | great | of-him | was-angry, |

| naü | hün | mau | khaü-kă. |
| to-enter | house | not | wished. |

| Ü-luk-tă-năn | põ | man |
| Afterwards | father | his |

| mã, | tăng-păn | au-mã. |
| came, | entreating | brought. |

| Tă-năn | khai-haü, | ' põ, | kau |
| Therefore | (he)-answered, | ' father, | I |

| 45. luk | maü | chã-rĕ (chrĕ) | pai |
| the-child | of-thee | insult | not |

| yã, | to-nai-ko | pĕ-yã | ân |
| break (i.e. do), | nevertheless | goat | young-one |

| lŭng-ko | mau | haü. | Luk-chai | lai-pŭ |
| one-even | not | (thou)-gavest. | Son | but |

| ngün | khăm | tăng-long |
| silver | gold | all |

mē-mâk-yä-sai-müng   yä-kä.   man   mä-thüng,   pō

(on)-harlots   *wasted,*   *he*   *came-arrived,*   *father*

50. pai (*for* poi)-kä   hau (*for* haü).'   Man   lau,   'luk

      feasted   *gave.'*   *He*   *said,*   '*child*

kau,   tung-pī-ko   maü   ü   lai   kau;

of-me,   *many-years-also*   *thou*   *art*   *with*   *me;*

yäng-säng-ko   khâng   maü   täng-lung.   Nâng

whatever   *property*   *thine*   *all.*   *Younger-brother*

maü   tai-kä,   nip-mä;   hai-kä,

thy   *died,*   *became-alive;*   *was-lost,*

âk-mä;   lai-pü-nai   täng   poi   kä'.

was-found;   *therefore*   *(I)-prepare*   *feast*   *did'.*

SIAMESE-CHINESE FAMILY.

TAI GROUP.

AITONIA.

(DISTRICT SIBSAGAR.)

SPECIMEN II.

SIAMESE-CHINESE FAMILY.

TAI GROUP.

AITONIÃ.

(DISTRICT SIBSAGAR.)

SPECIMEN II.

Luk		ǎn		kŏ-lüng
Boy		*young*		*person-one*

tai	mǎn (*pronounced* bǎn)		ling	wŭ.
near	*village*		*tended*	*cattle.*

Luk	ǎn	nai	hech (het)	pwǎ (*for* pyō)
Boy	*young*	*the*	*did*	*rejoicing* (i.e. *in sport*)

'sü,		sü,'		mün-yǎ
'*tiger,*		*tiger,*'		*made-noise*

5. mün-hǎng	pau.		Au	phǎ
called	*shouted.*		*Brought*	*dao*

au	rǎk	kun	tǎ	mǎn (bǎn)	leñ (len)
brought	*spear*	*people*	*from*	*village*	*ran*

mǎ.	Khau		mǎ-thüng	sü
came.	*They*		*came-arrived*	*tiger*

mau	hǎn.	Tup	phǎ	mü	khŭ.	Ti-pǎk
not	*saw.*	*Clapping*	*palms*	*of-hands*	(*he*)-*laughed.*	(*They*)-*return*

2 E

ꨁꨀꨮ　　　　ꨁꨮꨮ ॥　ꨀꨮꨁ　　ꨀꨮꨁꨮ　　ꨁꨀꨮꨮ

10. ꨁꨮꨀꨁꨮ　　ꨁꨮꨀꨮ ॥　　ꨁꨮꨀꨮ　　ꨁꨮꨮꨮ

ꨁꨀ　　ꨀꨮ　　ꨁꨮꨀ　　ꨁꨮꨀ　　ꨁ

ꨁꨮꨀ　　ꨁꨮꨀꨀꨮ ॥.　　ꨀꨮꨁ　　ꨁꨮꨀ

ꨁꨀꨮ　　ꨁꨮꨀꨀ ॥　　ꨀꨮꨁꨮ　　ꨁꨀ

ꨀꨮ　　　ꨁ.　　　ꨀꨁꨀ　　ꨁꨀꨮ

15 ꨁꨮꨀ　　　ꨁꨀ　　　ꨀꨮꨁꨁꨮ ॥

ꨁꨮ ꨁꨮꨀꨀꨮꨁꨮ ꨁ　　　　ꨁꨀꨮ　　ꨀꨮ

ꨁꨀꨮꨁꨮꨀꨁꨀꨮ　ꨁꨮ ꨀꨮꨀ　ꨁꨮꨀꨀꨮ ॥

hün	yau.	Man	nang-nai	pān	lüng
to-house	*did.*	*He*	*like-this*	*time*	*one*

sång	pān	au	ai.	Wăn	lüng	tētē-tētē
two	*times*	*brought*	*shame.*	*Day*	*one*	*really*

sŭ	mă,	khau	muk	wŭ.
tiger	*came,*	*entered*	*the-herd*	*of-cattle.*

Man	siň (sin)-sang.	'Man	phet
He	*screamed.*	'*He*	*lies*

kŭ	pān',	mau	mă.	Tī	nān	sŭ
many	*times',*	*(they did)*	*not come.*	*On*	*that*	*the-tiger*

kăp	wŭ,	kĭ-lai	tō,	tō	lüng
bit	*cattle*	*several*	*animals,*	*animal*	*one*

15. au,	kwā	tī	thün.
took,	*went*	*to*	*forest.*

Ŭ-luk-tă-nān	mün(*for* man)	hŭ
Therefore	*he (?)*	*knew*

mün (*for* man)	kun-phet,	phaü-ko	mau	wā-chaü.
him (?)	*person-who-lies,*	*anyone*	*not*	*believed.*

PHĀKĒ 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.

English.	Āhom (Sibsagar).[1]	Khāmti (Lakhimpur).
1. One	Lŭng	Lŭng . . . .
2. Two	Shâng	Shâng . . . .
3. Three . . .	Shām[2] . . .	Shām . . . .
4. Four . . .	Shī	Shī . . . .
5. Five . . .	Hā	Hā . . . .
6. Six . . .	Ruk (rŏk) . .	Hŏk . . . .
7. Seven . . .	Chit (chet) . .	Chet . . . .
8. Eight . . .	Pit (pet) . .	Pet . . . .
9. Nine . . .	Kau	Kau . . . .
10. Ten . . .	Ship	Ship . . . .
11. Twenty . . .	Shaŭ	Shau . . . .
12. Fifty . . .	Hā-ship . . .	Hā-ship . . .
13. Hundred . .	Pāk	Pāk lŭng . . .
14. I	Kāw, kau . . .	Kau . . . .
15. Of me . . .	Kau	Kau . . . .
16. Mine . . .	Kau-mai . . .	Khâng kau (*my property*) .
17. We . . .	Rāw, rau . . .	Tŭ (*excludes person addressed*) or hau (*includes person addressed*).
18. Of us . . .	Rau	Tŭ or hau . . .
19. Our . . .	Rau-mai . . .	Khâng tŭ . . .
20. Thou . . .	Maŭ, mau . . .	Maŭ . . . .
21. Of thee . .	Maŭ	Maŭ . . . .
22. Thine . . .	Maŭ-mai . . .	Khâng maŭ . . .
23. You . . .	Shŭ	Shŭ . . . .
24. Of you . .	Shŭ	Shŭ . . . .
25. Your . . .	Shŭ-mai, khrâng shŭ (*your property*).	Khâng shŭ . . .
26. He . . .	Mān	Man . . . .
27. Of him . .	Mān	Man . . . .

[1] In this list when the pronunciation differs from the spelling, the former is added in parenthesis.
[2] In this list a final m is always written ṁ in the original character.

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Tairong (Sibsagar).	Norā (Sibsagar).	Aitoniā (Sibsagar).
Lŭng	Lŭng	Lŭng.
Sâng	Sâng	Sâng.
Sām	Shām	Sām.
Sī	Sī	Sī.
Hā	Hā	Hā.
Huk (hŏk)	Huk (hŏk)	Huk (hok).
Chit	Chit (chet)	Chich (chet).
Pet	Pyat (pet)	Pit (pet).
Kau	Kau	Kau.
Sip	Sip, sip-lŭng	Sip.
Sau	Shau-lŭng	Sau.
Hā-sip	Hā-sip	Hā-sip.
Pāk	Pág-lŭng	Pāk.
Kau	Kau	Kau.
Lai-kau	Tŭk-kau.	Khâng kau.
Khâng-kau (my property)	Tŭk-kau.	Khâng kau.
Hau	Hau	Hau.
Lai-hau	Ān-hau	Khâng hau.
Khâng-hau	Ān-hau	Khâng hau.
Maŭ	Maŭ	Maŭ.
Lai-pŭ-maŭ	Ān-maŭ	Khâng maŭ.
Khâng-maŭ	Ān-maŭ	Khâng maŭ.
Sū	Sū-chau	Sū.
Lai-pŭ-sū-nai	Ān-sū-chau	Khâng sū.
Khâng-sū	Ān-sū-chau	Khâng sū.
Man	Man, man-chau	Man.
Lai-pŭ-man	Ān-man	Khâng man.

English.	Āhom (Sibsagar).	Khāmtī (Lakhimpur).
28. His	Mān-mai, khrâng mān	Khâng man
29. They	Khau	Man khau *or* khau
30. Of them	Khau	Khau
31. Their	Khrâng-khau.	Khâng khau
32. Hand	Mū	Phā mū
33. Foot	Tin	Tin
34. Nose	Dăng	Hū nang
35. Eye	Tă	Tă
36. Mouth	Shup *or* păk	Shŏp
37. Tooth	Khiu *or* khriu	Khĕŏ
38. Ear	Pik	Ping hū
39. Hair	Phrum	Phŏm
40. Head	Rŏ	Hŏ
41. Tongue	Lin	Lin
42. Belly	Tâng	Tâng
43. Back	Lăng	Lang
44. Iron	Lik	Lĕk
45. Gold	Khăm	Khăm
46. Silver	Ngŭn	Ngŭn
47. Father	Po	Pŏ, chau
48. Mother	Me	Mĕ
49. Brother	Pi (*elder*), nâng (*younger*).	Pi = *elder*, nâng = *younger.*
50. Sister	Ñŭng, with pi *for elder and* nâng *for younger.*	Pi-shau = *elder*, nâng-shau = *younger.*
51. Man	Kŭn, *when gender is emphasized* phū (phu) *is added.*	Pā-chai.
52. Woman	Ñŭng *or* kŭn-mi	Pā-ying
53. Wife	Mi	Mĕ
54. Child	Lik-khă	Tŏ ân

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Tairong (Sibsagar).	Norā (Sibsagar).	Aitoniā (Sibsagar).
Khâng-mūn (sic)	Ăn-man	Khâng man.
Khau	Khau, khau-chau	Khau.
Lai-pū-khau	Ăn-khau, ăn-khau-chau	Khâng khau.
Khâng-khau	Ăn-khau, an-khau-chau	Khâng khau.
Mū	Phā-mū	Mū.
Tin	Phā-tin	Tin.
Hū-năng	Nang	Hū năng.
Tā	Tā	Tạ.
Sup	Sup (sop)	Sup (sop).
Khiu	Khiu	Siu (seu).
Ping-hū	Hū	Ping hū.
Fum	Phum	Fum (fom).
Hū	Hŏ	Hū.
Lin	Lin	Lin.
Tâng	Tâng	Tâng.
Lăng	Pe-lăng	Lăng.
Lik	Lik	Lik.
Khām	Khām	Khām.
Ngūn	Ngūn	Ngūn.
Pŏ	Pŏ	Pŏ.
Mē	Mē	Mē.
Năng	Năng, năng-chai, pī-chai	Năng-chai, pī-chai *younger, elder.*
Năng-sau	Pī-shau, năng-shau	Năng-sau, pī-sau *younger, elder.*
Kun pā-chai	Kun (kŏn)	Kun.
Kun pā-ying	Pạ-jing	Pạ-ying.
Mī	Me	Mī.
Luk-ying	Luk-jing, luk-chai	Luk-chai, luk-pạ-ying *male, female.*

English.	Āhom (Sibsagar).	Khāmtī (Lakhimpur).
55. Son	Luk-măn . . .	Lûk-chai . . . .
56. Daughter . . .	Luk-ñŭng . . .	Lûk-shan . . .
57. Slave . . .	Khā	Khā . . . .
58. Cultivator . .	Kŭn-nă-kin . . .	*No word* . . .
59. Shepherd . .	Pă-lik	*Ditto* . . . .
60. God . . .	Ặ-lâng *or* phŭ-rặ tặ-rặ, ặ= *wide,* lâng=*power.*	Phrā . . . .
61. Devil . . .	Phrī	Phī, *lit. spirit* . .
62. Sun . . .	Băn	Wan . . . .
63. Moon . . .	Dŭn	Nŭn *or* lŭn . . .
64. Star . . .	Dau	Nau . . . .
65. Fire . . .	Phai	Phai . . . .
66. Water . . .	Năm	Nam . . . .
67. House . .	Rŭn	Hŭn . . . .
68. Horse . .	Mặ (*pronounced long*) .	......
69. Cow . . .	Hŭ	Ngŏ . . . .
70. Dog . . .	Mặ (*pronounced short*) .	Mặ . . . .
71. Cat . . .	Miu, miñ . . .	Mĭ-au . . . .
72. Cock . .	Kai	Kai-phŭ . . .
73. Duck . .	Pit (pet) . . .	Pet . . . .
74. Ass . . .	Mặ	......
75. Camel . .	Mrāt	......
76. Bird . . .	Nŭk (nuk) . . .	Nŏk . . . .
77. Go . . .	Kā, pai, *or* phrai .	Kā . . . .
78. Eat . . .	Kin	Kin (*also ' drink'*) .
79. Sit . . .	Năng	Nang . . . .
80. Come . .	Mặ	Mặ . . . .
81. Beat . . .	Po	Pŏ . . . .

Tairong (Sibsagar).	Norā (Sibsagar).	Aitoniā (Sibsagar).
Luk-chai	Luk-chai . . .	Luk-chai
Luk-sau	Luk-jing . . .	Luk-sau.
Khā	Khā-jing, khā-chai .	Khā.
Sau-hit-nā . . .	Pā-hit (het) ạ-mū . .	Hit-ạ-mū.
Sau-ling-peng-ñā .	Pạ-ling pe-jā . . .	Ling pē-yā.
Frā	Phrā	Chau-frā.
Fī	Phī-bun	Fī-hai.
Wăn	Ban, khun-ban . .	Wăn.
Nūn	Nūn	Nūn.
Nau	Nau	Nau.
Fai	Phai	Fai.
Năm	Năm	Năm.
Hūn	Hūn	Hūn.
Mā	Mạ	Mạ thŭk.
Mĕ-ū	Ngū-tū-mē (ngō-tō-me)	Wū-mē.
Mā	Mā	Mā-thŭk.
Mēu	Myū	Myū.
Kai-thŭk . . .	Kai-fū (fō) . . .	Kai-fū.
Mĕ-pit	Pit-tū-mē (pet-tō-mē)	Pich (pit)-mē.
Mā-lăng-khŭng . .	Lā	Lā.
Mā-kho-yau . . .	. . . .	Khā-sī.
Nuk (nōk) . . .	Nuk (nōk) . . .	Nuk (nok).
Pai, kā	Kā, kwā . . .	Pai, kwā.
Kin	Kin	Kin.
Năng-lā . . .	Năng . . .	Năng.
Mā-lā	Mā	Mā
Pŏ	Pŏ	Pŏ.

English.	Āhom (Sibsagar).	Khāmtī (Lakhimpur).
82. Stand	Khūn	Sau
83. Die	Tai	Tai
84. Give	Haü	Haü
85. Run	Lin (len)	Len
86. Up	Nö	Kä-nü = *above, higher in place.*
87. Near	Tai *or* klai	Tai
88. Down	Taü	Tam = *low, near the ground*
89. Far	Jau *or* shai	Kai
90. Before	Khäng-nä	Kä-nä = *previous in time,* Khang-nä = *before, in front or presence of.*
91. Behind	Kā-läng	Kä-lang
92. Who	Phraü	Phaü
93. What	Kạ-shäng	Kä-sang
94. Why	Bä	Het-sang
95. And	Chäm, ko, bä-än, poi	Ko
96. But	Tü-bä, tü(to)-bä	Tö-nai-ü-ko
97. If	Shäng	*Made by a participle, and a negative particle.*
98. Yes	Khriu	Chaü
99. No	Bü-khrin	N'chaü
100. Alas	Nik-chä	*No word*
101. A father	Po-lüng	Pö
102. Of a father	Po-lüng	Pö *(after the governing noun).*
103. To a father	Tī-po-lüng	Pö-mai
104. From a father	Luk-po-lüng	Luk-pö
105. Two fathers	Shâng po	Shâng-pö
106. Fathers	Khau-po	Pö-khau (khau = *they, Personal Pronoun).*
107. Of fathers	Khau-po	Pö-khau
108. To fathers	Tī-khau-po	Pö-khau-mai

Tairong (Sibsagar).	Norā (Sibsagar).	Aitoniā (Sibsagar).
Sān-sān	San	Luk-chan-chan.
Tai	Tai	Tai-kwā.
Haŭ	Haŭ	Haŭ-mạ.
Len	Liñ (len) . . .	Liñ (len).
Kāng-hau . . .	Kān-hŭ . . .	Kāng-hau.
Kaŭ	Tĭ-kaŭ . . .	Kaŭ.
Ka-taŭ	Kān-taŭ . . .	Kạ-taŭ.
Kai	Kai	Kai.
Kān-nā	Ân-tāng . . .	Kạ-nă.
Kā-lāng	Kān-lāng . .	Kạ-lang.
Faŭ	Phaŭ	Faŭ.
Kā-sāng	Kạ-sāng . . .	Kạ-sāng.
Lai-sāng . . .	Hit (het)-sāng .	Ĭ-sāng-nai.
Khŭn-kau . . .	Khŭn-kau, khŭn-nāng-kau	Khŭn-kau.
Khŭn-kā-sāng . .	Chŭ-khŭn . .	Ŭ-luk-nān.
Sāng-nai . . .	Sāng-bā . . .	Sāng-maŭ.
Sau	Chaŭ, chaŭ-yo .	Chaŭ.
Nang-sau . . .	Mạ-chaŭ . . .	Nŭng-chaŭ.
Kau-yĕ . . .	Ĭ-nu-tạ-pŭn . .	Pin-sāng.
Pŏ-lŭng . . .	Pŏ-man kŏ lŭng .	Pŏ ạ-lŭng.
Khâng pŏ-lŭng . .	Pŏ-man kŏ lŭng .	Pŏ ạ-lŭng.
Hāng pŏ-lŭng-nai .	Hāng pŏ-man kŏ lŭng .	Hāng pŏ ạ-lŭng.
O-luk pŏ-lŭng . .	Luk-tĭ pŏ-man . .	Lai pŏ ạ-lŭng kân.
Sāng-pŏ . . .	Pŏ-man sāng-kŏ .	Pŏ sāng-kŏ.
Pŏ-khau . . .	Pŏ-khau . .	Pŏ khau-sạ.
Khâng pŏ-khau .	Pŏ-man khau .	Pŏ khau.
Hāng pŏ-khau-nai .	Hāng pŏ-man khau .	Hāng pŏ-man khau.

English.	Āhom (Sibsagar).	Khāmtī (Lakhimpur).
109. From fathers	Luk-khau-po	Luk-pō-khau
110. A daughter	Luk-ñūng-lūng	Lūk-shau
111. Of a daughter	Luk-ñūng-lūng	Lūk-shau
112. To a daughter	Tī-luk-ñūng-lūng	Lūk-shau-mai
113. From a daughter	Luk-luk-ñūng-lūng	Luk-lūk-shau
114. Two daughters	Shāng luk-ñūng	Lūk-shau-shāng-tō (tō *is a numeral particle*).
115. Daughters	Khau-luk-ñūng	Lūk-shau-khau
116. Of daughters	Khau-luk-ñūng	Lūk-shau-khau
117. To daughters	Tī-khau-luk-ñūng	Lūk-shau-khau-mai
118. From daughters	Luk-khau-luk-ñūng	Luk-lūk-shau-khau
119. A good man	Kūn-dī-phū-lūng (Phū *is the male sign*).	Kōn nī
120. Of a good man	Kūn-dī-phū-lūng	Kōn nī
121. To a good man	Tī-kūn-dī-phū-lūng	Kōn nī-mai
122. From a good man	Luk-kūn-dī-phū-lūng	Luk-kōn nī
123. Two good men	Shāng kūn-dī	Kōn nī-shāng-tō
124. Good men	Khau-kūn-dī	Kōn nī-khau
125. Of good men	Khau-kūn-dī-mai	Kōn nī-khau
126. To good men	Tī-khau-kūn-dī	Kōn nī-khau-mai
127. From good men	Luk-khau-kūn-dī	Luk-kōn nī-khau
128. A good woman	Kūn-dī-mī-lūng	Pā-ying nī
129. A bad boy	Chā tū-ān-lūng	Tō-ān n'nī
130. Good women	Khau-kūn-mī-dī	Pā-ying-khau nī
131. A bad girl	Chā nāng-lūng	Lūk-pā-ying n'nī
132. Good	Dī	Nī
133. Better	Khūñ (khūn)-dī	*See grammar*
134. Best	Khūñ-dī-tāng-nām	*Ditto*
135. High	Shung	*Ditto*

Tairong (Sibsagar).	Norā (Sibsagar).	Aitoniā (Sibsagar).
Luk pō-khau-nai	Luk-tī pō-man khau.	Lai-pū pō-man khau.
Luk-sau lüng	Luk pạ jing kō lüng	Luk-sau kō-lüng.
Khâng-luk-sau lüng-nai	Luk-chau-man pạ lüng mai	Luk-sau kō-lüng kán.
Hăng luk-sau-nai	Luk-chau pạ lüng	Luk-sau ăn-lüng kán.
O-lok luk-saꝛ lüng	Luk-chau-man pạ lüng mai	Lai luk-sau kō-lüng.
Sâng-sau	Luk-chau sâng-kō	Luk-sau sâng-kō.
Luk-sau-khaꝛ	Luk-chau khau	Luk-sau-man khau.
Luk-sau-khau-nai	Luk-chau-man khau	Luk-sau fung-nai khau.
Sǎ-hăng luk-sau-khau-nai	Luk-chau khau mai	Luk-sau-man khau-sạ.
Lai-sau-khau-nai	Tī luk-chau khau mai	Lai luk-sau-man khau.
Kun nī lüng	Kun (kōn) nī fū lüng	Kun nī kō-lüng.
Khâng kun nī-nai	Luk-tī kōn nī fū lüng	Kun nī kō-lüng kân.
Hăng kun-nī	Hăng kōn nī fū lüng mai	Kun nī kō-ạ-lüng.
O-luk kun-nī	Luk-tī kōn nī fū lüng mai	Lai kun nī kō-lüng khūn kân.
Kun-nī sâng-kū	Kōn nī sâng-kō	Kun nī sâng-kō.
Kun nī-khau	Kōn nī khau	Kun nī ăn-khan.
Sǎ kun nī-khan	Ăn kōn nī khau	Kun nī khau-sạ.
Sǎ-hăng kun nī-khau-nai	Tī kōn nī khau	Lai kun nī nai khau.
O-luk kun nī-khau	Luk kōn nī nạ khau mai	Lai-pū kun nī ạ-nān khau-sạ.
Pǎ-ying-an nī lüng	Pạ jing kōn nī pạ lüng	Pạ-ying nī pạ-lüng.
Luk mǎ-nī lüng	Luk-ân mạ-nī kō lüng	Luk kō-lüng mạ-nī.
Pǎ-ying nī-khau	Pạ jing nī khau	Pạ-ying nī ạ-nai khau.
Pǎ-ying-keng-yūk lüng	Luk-ân pạ jing mạ-nī kō lüng.	Pạ-ying iñ(ɛn) kō-lüng mạ nī.
Nī	Nī	Nī.
Chǎ-ân-lüng-nī	Nī ăn-tân	Nī-sī ạ-nai mạ-yăng.
Nī-siñ-yo	Nī ăn-tân tăng lung	Ạ-nai khiñ (khen) nī.
Song	Sung (song)	Sung (song).

English.	Āhom (Sibsagar).	Khāmti (Lakhimpur).
136. Higher	Khūñ-shung	*See grammar*
137. Highest	Khūñ-shung-nām-nām	*Ditto*
138. A horse	Mạ-thūk-lūng	*No word*
139. A mare	Mạ-me-lūng	*Ditto*
140. Horses	Khau-mạ-thūk	*Ditto*
141. Mares	Khau-mạ-me	*Ditto*
142. A bull	Hū-thūk-lūng	Ngŏ-thūk
143. A cow	Hū-me-lūng	Ngŏ
144. Bulls	Khau-hū-thūk	Ngŏ-thūk-khau (thūk *is the male suffix used for animals*).
145. Cows	Khau-hū-me	Ngŏ-khau
146. A dog	Mạ-thūk-lūng	Mā
147. A bitch	Mạ-me-lūng	Mā-mĕ (mē = *female*)
148. Dogs	Khau-mạ-thūk	Mā-khau
149. Bitches	Khau-mạ-me	Mā-mĕ-khau
150. A he goat	Pe-ngā-thūk-lūng	Pĕ-yā-thūk
151. A female goat	Pe-ngā-me-lūng	Pĕ-yā
152. Goats	Khau-pe-ngā	Pĕ-yā-khau
153. A male deer	Tū-ngī-thūk-lūng	Nū-thūk
154. A female deer	Tū-ngī-me-lūng	Nū-mĕ
155. Deer	Khau-tū-ngī	Nū-khau
156. I am	Kau ū	Kau yang-ñ
157. Thou art	Maū ū	Maū yang-ū
158. He is	Mān ū	Man yang-ū
159. We are	Rau ū	Tū yang-ū
160. You are	Shū ū	Shū yang-ū
161. They are	Mān-khau ū	Khau yang-ū
162. I was	Kau ū-jau	*Same as present tense*

Tairong (Sibsagar).	Norā (Sibsagar).	Aitoniā (Sibsagar).
Nū-sĭ-song	Song-se ăn-nai	Nū-sĭ song-ko song.
Song-tā-tē	Song-lūm tăng lung	Ạ-nai khen song.
Mā tū lūng	Mạ tū(tŏ) lūng	Mạ-thŭk tū(tŏ)-lūng.
Mā-mē tū lūng	Mạ tŏ-mē lūng	Mạ-mē tŏ-lūng.
Mā-khau	Mạ nạ-khau	Mạ-thŭk nai-khau.
Mē-mā-khau	Mạ mē nạ-khau	Mạ-mē nai-khau.
Ū-thŭk	Ngŏ tŏ lūng	Wū-thŭk tŏ-lūng.
Ū-mē lūng	Ngŏ tŏ-mē lūng	Wū-mē tŏ-lūng.
Ū-thŭk-khau	Ngŏ thŭk nạ-khau	Wū-thŭk nai-khau.
Mē-ū-khau	Ngŏ mē nạ-khau	Wū-mē nai-khau.
Mā lūng	Mā tŏ lūng	Mā-thŭk tŏ-lūng.
Mē-mā lūng	Mā tŏ-mē lūng	Mā-mē tŏ-lūng.
Mā-khau	Mā thŭk nạ-khau	Mā-thŭk nai-khau.
Fung mē-mā	Mā mē nạ-khau	Mā-mē nai-khau.
Peng-ñā-thŭk lūng	Pe-jā thŭk lūng	Pē-yā-thŭk tŏ-lūng.
Peng-ñā-mē lūng	Pe-jā tŏ-mē lūng	Pē-yā-mē tŏ-lūng.
Peng-ñā-khau	Pe-jā nạ-khau	Pē-yā nai-khau.
Ngĭ-thŭk lūng	Nū thŭk lūng	Nū tŏ-thŭk.
Mē-ngĭ lūng	Nū tŏ-mē lūng	Nū tŏ-mē.
Ngĭ	Nū	Nū.
Kau pin	Kau chaŭ	Kau yăng.
Maŭ pin	Maŭ chaŭ	Maŭ yăng.
Man chau	Man chaŭ	Man yăng.
Hau pin	Hau chaŭ	Hau yăng.
Sū pin	Sū chaŭ	Sū-ko yăng
Khan chau	Khau chaŭ	Khau-ko yăng.
Kau yăng-nai	Kau jăng-wai	Kau yăng.

English.	Āhom (Sibsagar).	Khāmtī (Lakhimpur).
163. Thou wast	Maü ū-jan	*Same as present tense*
164. He was	Mān ū-jan	*Ditto*
165. We were	Rau ū-jau	*Ditto*
166. You were	Shū ū-jau	*Ditto*
167. They were	Mān-khau ū-jan	*Ditto*
168. Be	Ñāng *or* ū	Chaü
169. To be	Ñāng *or* ū	*Ditto*
170. Being	Ñāng-shī *or* ū-shī	*Made with a particle.* nī good kau-mai me pō-tā. beat. — shī being pī don't
171. Having been	Ñāng-shī *or* ū-shī	*Ditto*
172. I may be	Kau pin-ū (*can be*)	*Ditto*
173. I shall be	Kau tī-ū	*Ditto*
174. I should be	Kau ū-tī-koi	*Ditto*
175. Beat	Po	Pō
176. To beat	Po	Pō
177. Beating	Po-shī	Pō-shī
178. Having beaten	Po-shī	Pō-shī
179. I beat	Kau po	Kau pō-ū
180. Thou beatest	Maü po	Maü pō-ū
181. He beats	Mān po	Man pō-ū
182. We beat	Rau po	Tū pō-ū
183. You beat	Shū po	Shū po-ū
184. They beat	Mān-khau po	Khau pō-ū
185. I beat (*Past Tense*)	Kau po-jau	Kau pō-kā *or* pō-mā
186. Thou beatest (*Past Tense*).	Maü po-jau	Maü pō-kā *or* pō-mā
187. He beat (*Past Tense*)	Mān po-jau	Man pō-kā *or* pō-mā
188. We beat (*Past Tense*)	Rau po-jau	Tū pō-kā *or* pō-mā

Tairoug (Sibsagar).	Norä (Sibsagar).	Aitoniä (Sibsagar).
Maü yäng	Maü jäng-wai	Maü-ko yäng.
Man yäng	Man jäng-wai	Man-ko yäng.
Hau yäng-sä	Hau jäng-wai	Hau-ko yäng.
Fung-sü yäng	Sü jäng-wai	Sü-ko yäng.
Fung-khau yäng	Khau jäng-wai	Khau-ko yäng.
Chau	Pin (pen)	Chaü.
Häng chau	Tak pen	Haü pin (*cause to be*).
Man-yo	Pen	Mü pin nai.
Yäng	Pen-se	Pen-ho.
Kau pē-pin	Kau ta pe pen	Kau ta pē pin.
Kau ti-pin-sä	Kau tak pen	Käu ta pin.
Kau pin-nī-yo	Kau tak-nai pen	Kau haü pin-sa.
Pŏ-lä	Po	Pŏ.
Häng pŏ	Tak-po	Tä pŏ.
Pŏ-sī-ü	Po-se	Mü pŏ nai.
Pŏ-yau	Po-se	Pŏ-yau.
Kau ti-pŏ	Kau po	Kau pŏ.
Maü pŏ-lä	Maü po	Maü pŏ.
Man pŏ-yo	Man po	Man pŏ.
Han ti-pŏ	Hau po	Hau pŏ.
Sü pŏ-lä	Sü po	Sü pŏ.
Khau pŏ-yo	Khau po	Khau pŏ.
Kau pŏ-kä-yau	Kau po-kä	Kau pŏ-yau.
Maü pŏ-kä-nai	Maü po-kä	Maü pŏ-yau.
Man mŏ-pŏ	Man po-kä	Man pŏ-yau.
Hau pŏ-kä-yau	Hau po-kä	Hau pŏ-yau.

English.	Āhom (Sibsagar).	Khāmtī (Lakhimpur).
189. You beat (*Past Tense*)	Shū po-jau . . .	Shū pō-kā *or* pō-mā .
190. They beat (*Past Tense*)	Khau po-jau . . .	Khau pō-kā *or* pō-mā
191. I am beating . .	Kau po-ū . . .	Kau pō-shi-ū .
192. I was beating . .	Kau po-ū-jau . . .	*Ditto* . .
193. I had beaten . .	Kau po-jau-o . . .	Kau pō-kā-yau .
194. I may beat . .	Kau pin-po (*can beat*) .	*Cannot be expressed* .
195. I shall beat . .	Kau tī-po . . .	Kau tī-pō . .
196. Thou wilt beat .	Maü tī-po . . .	Maü tī-pō . .
197. He will beat .	Mān tī-po . .	Man tī-pō . .
198. We shall beat .	Rau tī-po . . .	Tū tī-pō . .
199. You will beat .	Shū tī-po . . .	Shū tī-pō . .
200. They will beat . .	Khau tī-po . . .	Khau tī-pō . .
201. I should beat .	Kau tī-po-jau . . .	Kau tī-pō . .
202. I am beaten . .	Kau-mai po-ū (*mai is used in the passive voice when the agent itself is an object*).	*Cannot be given* .
203. I was beaten . .	Kau-mai po-jau . .	*Ditto* .
204. I shall be beaten .	Kau-mai tī-po-ū . .	*Ditto* .
205. I go . . .	Kau pai *or* kau-ko pai	Kau kā-ū . . .
206. Thou goest . .	Maü pai . . .	Maü kā-ū . . .
207. He goes . . .	Mān pai . . .	Man kā-ū . . .
208. We go . . .	Rau pai . . .	Tū kā-ū . .
209. You go . . .	Shū pai . . .	Shū kā-ū . . .
210. They go . . .	Khau pai . .	Khau kā-ū . .
211. I went . . .	Kau pai-kā . . .	Kau kā-kā . . .
212. Thou wentest .	Maü pai-kā . .	Maü kā-kā . .
213. He went . .	Mān pai-kā . . .	Man kā-kā . .
214. We went . .	Rau pai-kā . . .	Tū kā-kā . . .
215. You went . .	Shū pai-kā . . .	Shū kā-kā . . .

Tairong (Sibsagar).	Norā (Sibsagar).	Aitoniā (Sibsagar).
Fung-sū pŏ-kā-nai	Sū po-kā	Sū pŏ-yau.
Khau pŏ-kā-nai	Khau po-kā	Khau pŏ-yau.
Kau pŏ-yɵ	Kau po-ū	Kau pŏ-sī ū.
Kau pŏ-sī-ū	Kau po-se-ū	Kau pŏ-sī ū-ho.
Kau pŏ-mā	Kau po-kā	Kau pŏ-wai.
Kau pĕ-pŏ	Kau pe-po	Kau tī-pĕ-pŏ.
Kau tī-pŏ	Kau tak po *or* tạ po	Kau tạ-pŏ.
Maū pŏ-lā	Maū tạ po	Maū tī-pŏ.
Man tī-pŏ	Man tạ po	Man tī-pŏ.
Hau-ko-tī-pŏ	Hau tạ po	Hau tī-pŏ.
Sū pŏ-lā	Sū tạ po	Sū tī-pŏ.
Muk-khau tī-pŏ	Khau tạ po	Khau tī-pŏ.
Kau khau-pŏ	Kau haū-nai-po	Kau haū-nai pŏ.
Hāng kau pŏ-yo	Kau kin khân (*I eat stripes*)	Pŏ hāng-kau.
Pŏ kau	Kau kin khân kā	Hāng-kau pŏ-kwā.
Kau-mai tī-pŏ	Kau tak kin khân	Tạ-pŏ hāng-kau.
Kau pai	Kau pai	Kau pai.
Maū pai	Maū pai	Maū pai.
Man kā-yo	Man pai	Man pai.
Hau kā-tī-kā-yo	Hau kā	Hau pai.
Sū kā-lā	Sū kā	Sū pai.
Khau pai-yo	Khau kā	Khau pai.
Kau pai-mā	Kau pai-ū	Kau pai-kwā.
Maū-ko pai-mā	Maū pai-ū	Maū pai-kwā.
Man pai-mā	Man pai-ū	Man pai-kwā.
Hau-ko kā-mā	Hau kā-wai	Hau pai-kwā.
Sū-ko kā-mā	Sū kā-wai	Sū pai-kwā.

English.	Āhom (Sibsāgar).	Khāmtī (Lakhimpur).
216. They went	Khan pai-kā	Khau kā-kā
217. Go	Pai or phrai	Kā-tā
218. Going	Pai-shī	Kā-shī
219. Gone	Pai-shī-o	Kā-kā-yau
220. What is your name ? [¹What ²is ³your ⁴name]	Maü chū kạ-shāng ū ? [³Maü ⁴chū kạ-shāng ¹ū²]	Chü maü wā hü ? *Name your say what !*
221. How old is this horse ? [¹How ²old ³is ⁴this ⁵horse]	Ī-ū mạ kī-thau ū ? [⁴Ī-ū ⁵mạ ¹kī-²thau ³ū]	Mā ā-nai ā-shāk khā-laü ? *Horse this age how-many !*
222. How far is it from here to Kashmir ? [¹How ²far ³is ⁴it ⁵from ⁶here ⁷to ⁸Kashmir]	Tī-nai luk-tām Kāshmir ki-shai ū ? (to here from Kashmir). [⁷Tī-nai ⁶luk-⁵tām ⁸Kāshmir ki-²shai ³ū¹]	Lük-mai müng Kashmir khā-laü kai ? (müng = country).
223. How many sons are there in your father's house ? [¹How ²many ³sons ⁴are ⁵there ⁶in ⁷your ⁸father's ⁹house]	Po maü rūn ki-chām luk-mān ū-koi ? [⁸Po ⁷maü ⁹rūn ¹ki-chām ²luk-³mān ⁴ū-⁵koi]	Hün pŏ maü mai *House father yours in* lük-chai khā-laü yang-ū ? *sons how-many are !*
224. I have walked a long way to-day. [¹I ²have ³walked ⁴a ⁵long ⁶way ⁷to-day]	Mū-nai kau phrai shai-nī jau-koi. [⁶Mū-nai ¹kau ³phrai shai-nī⁵ ⁴ ²jau-koi]	Kau mā-nai kai lŏng *I to-day far way* phai-kā. *walked.*
225. The son of my uncle is married to his sister. [¹The ²son ³of ⁴my ⁵uncle ⁶is ⁷married ⁸to]	Luk-mān kau au-chau aü mi nāng-shaü mān. [¹Luk-²mān ³kau ⁴au-chau aü⁵ ⁶mi ⁸nāng-shaü ⁷mān]	Lük-chai pŏ-au kau *Son uncle mine* lük-pā-ying mai au-*sister his take-* mē-kā. *female-did.*
226. In the house is the saddle of the white horse. [¹In ²the ³house ⁴saddle ⁵of ⁶the white horse]	Ī-ū ān phük mạ ñāng khau rūn (Ī-ū = *this*). [⁴Ī-ū ⁵ān ⁶phük mạ ³ñāng khau¹ ²rūn]	} No word for saddle.
227. Put the saddle upon his back. [¹Put ²the ³saddle ⁴upon ⁵his back]	Ī-ū ān bai-shī nŏ lāng mān (shī = *sign of imperative*). [²Ī-ū ¹ān bai-shī³ ⁵nŏ lāng⁴ mān]	
228. I have beaten his son with many stripes. [¹I ²have ³beaten ⁴his ⁵son ⁶with ⁷many ⁸stripes]	Kau po mān luk tāng khān koi. [¹Kau ³po ⁴mān ⁵luk ⁶tāng ⁷⁻⁸khān ³koi]	Lük-chai man kau nam-nam *Son his I much* pŏ-kā. *beat.*
229. He is grazing cattle on the top of the hill. [¹He ²is ³grazing ⁴cattle ⁵on ⁶the ⁷top of the hill]	Mān pā-ē khau-ling nū doi [¹Mān ²⁻³pā-ē ⁴khau-ling ⁵⁻⁶nū ⁷doi]	No word for grazing cattle.
230. He is sitting on a horse under that tree. [¹He ²is ³sitting ⁴on ⁵a ⁶horse ⁷under ⁸that ⁹tree]	Mān nāng-ū nŏ mạ-lüng kā-taü ā-nān tun. [¹Mān ²⁻³nāng-ū ⁴nŏ ⁶mạ-lüng ⁵kā-⁷taü ⁸ā-nān ⁹tun]	......
231. His brother is taller than his sister. [¹His ²brother ³is ⁴taller ⁵than ⁶his ⁷sister]	Mān nāng-mān khūñ-shung ū luk mān nāng-ñüng. [¹Mān ²nāng-mān ⁴khūñ-shung ³ū ⁵luk ⁶mān ⁷nāng-ñüng]	Pī man shüng lüm-shī *Brother his taller than* pī-shau man. *sister his.*
232. The price of that is two rupees and a half. [¹The ²price ³of ⁴that ⁵is ⁶two ⁷rupees ⁸and a half]	Ā-nān khān trā-shāng-tāk poi phā-khrung-klāng ū. (Trā=*silver*, trā-shāng-tāk = *two-silver-tōlas, i.e. rupees*). [⁴Ā-nān ³khān ²trā-shāng-tāk ⁵poi ⁷phā-khrung-klāng ⁸ū ⁴]	Kā ā-nan shāng trā. *Price that two rupees.* (*I forget what word is for 8 annas.*)

Tairong (Sibsagar).	Norā (Sibsagar).	Aitoniā (Sibsagar).
Khau-ko pai . . .	Khau kā-wai . . .	Khau pai-kwā.
Pai	Kā	Pai.
Kā-si-ū . . .	Mū pai-kā . .	Pai-ho.
Pai-mā . . .	Pai kwā . . .	Pai-kwā.
Chū maū sāng ? .	Chū maū kạ-sāng .	Maū chū sāng ?
Mā nai ā-sāk khā-laū lüng ?	Mạ nai thun kī pī .	Mạ ạ-nai ki pī koi ?
Luk-tī-nai Kashmir-nai kai khā-laū lüng ?	Luk-thai Kashmir kai khạ laū.	Ū-luk-tī nai Kasmīr kai khā naū lüng ?
Hūn pŏ maū luk-chai khā-laū yāng ?	Hūn pŏ maū luk khạ laū jāng.	Hūn pŏ maū khau luk-chai kī kō yāng ?
Mā-nāi kau ū-luk tī-kai fai-mā.	Kau mạ-nai fai-mā khun tāng kai.	Kau mạ-nai lō-kai mā-yau.
Hāng nāng-sau au-mā hāng-luk pŏ au lüng-mā.	Tāng luk au kai lūy nāng shau man pēn hūn-kā.	Luk au kau au-lung nāng-sau man mā.
Ān mā fük nai tī hūn yang-nā.	Ān mạ fük nai jāng tī hūn	Hūn ạ-nān tyap (tep) mạ fük yāng.
Tī-lāng mun (sic) saū ān .	Tī lāng man ān fok-tā .	Nū-pŏ lāng man saū tāng tep man.
Hāng luk mun (sic) kau pŏ hoi nai.	Kau hāng luk-chai man po kā nām nām.	Hāng luk-chai man kī lai hoi-ko kau pŏ.
Man tī nū-nai ling ū .	Man paū ngŏ tī chik nai .	Man pai ling pē-yạḷbū tī-nū noi ān.
Tī-kā-taū tun-mai man khī mā-nŏ chung-nai.	Man mạ ān ū kan taū tŏn mai nai kan-nū mạ mai nāng se ū.	Man kī mạ ū taū tun-mai nāng-shī ū.
Nāng-chai mun (sic) nū pī-sau nai song.	Pī-chai man song se nāng shau man.	Hāng nāng-chai man hāng nāng-sau man sung (song) mē.
Khāu man sāng trā thulī .	Kā man sāng trā pai sik lüng.	Kạ man sāng trā thu-lī.

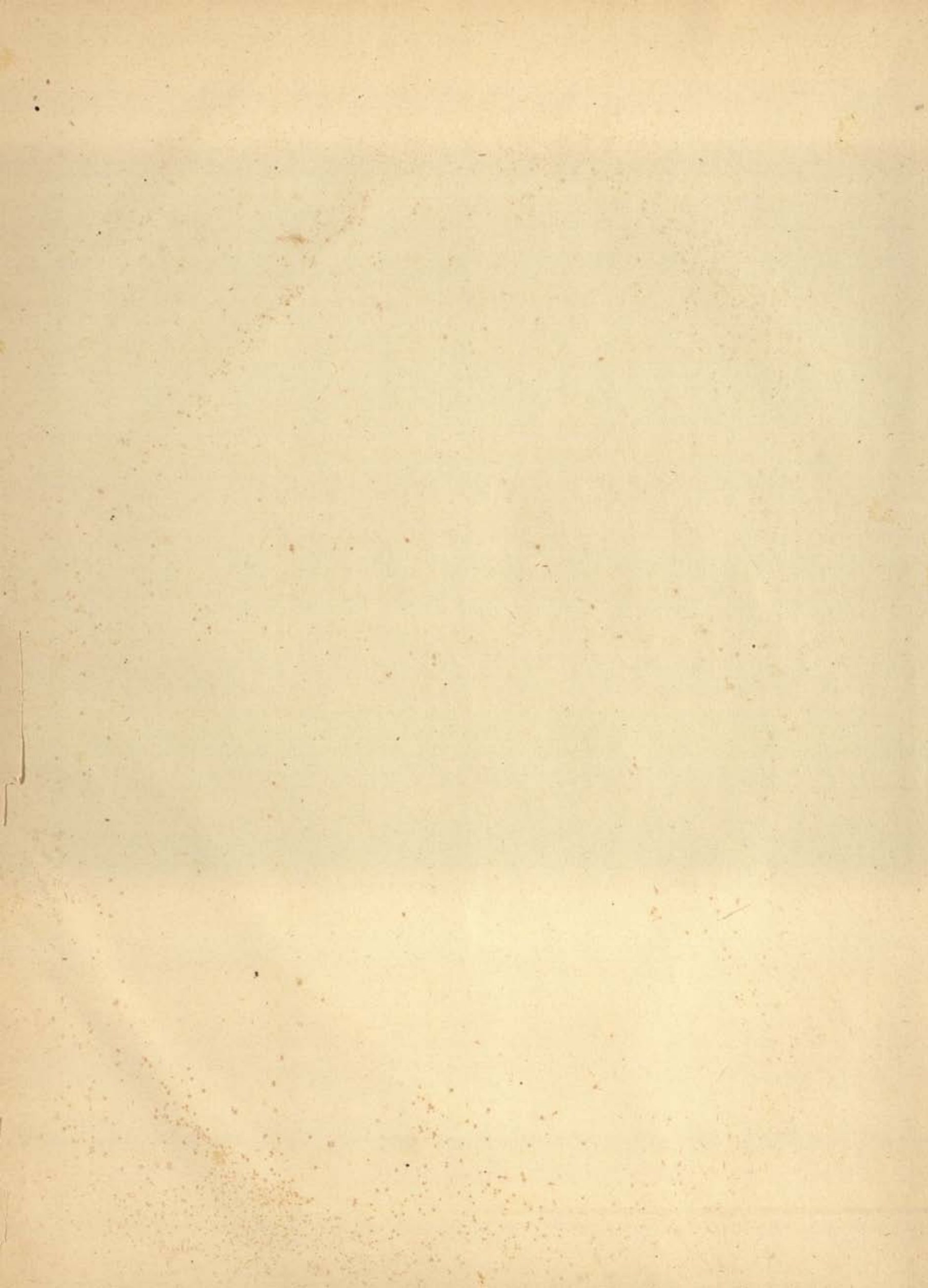| English.	Āhom (Sibsagar).	Khāmtī (Lakhimpur).
233. My father lives in that small house.	Po kau jū khau ā-nān rūn noi.	Hün ân ā-nan mai *House small that in* pŏ kau ŭ. *father my resides.*
234. Give this rupee to him.	Haū mān i-ū trā . .	Trā an-nai man mai haū-tā *Rupee this him to give.*
235. Take those rupees from him.	Aū khau-trā luk-tām mān .	Trā-khau ā-nan lūk man-mai *Rupees those from him* au-tā. *take.*
236. Beat him well and bind him with ropes.	Mān po-shī chām khât-bai-shī tāng shai.	Man-mai ni-ni-shī pŏ-shī au *Him well beating with* shai phāk-tā. *ropes bind.*
237. Draw water from the well.	Tit (tet) nām shī luk nām-khrūm. (Nām-khrūm = well, tank).	Lūk nam-mŏ-mai nam *From well water* an-mā-tā. *bring.*
238. Walk before me	Pai ān kau-mai.	Khāng-nā kau-mai phai-tā. *Before me walk.*
239. Whose boy comes behind you?	Lik-khā phraū mā lāng maū	Kālang maū tŏ-ân phaū *Behind you boy whose* mā-kā. *came.*
240. From whom did you buy that?	Luk-phraū maū khān-shū ā-nān aū.	Ā-nan lūk phaū-mai shü kai ? *That from whom buy?* (Kai *is an interrogative particle*).
241. From a shopkeeper of the village.	Luk kāt-kim(kem) lüng bān chām.	Lūk mān chan-kat-mai. *From village shopkeeper.*

Tairong (Sibsagar).	Norā (Sibsagar).	Aitoniā (Sibsagar).
Tī-hūn ân nan pŏ kau yāng	Pŏ kau ū hūn ân a-nan	Pŏ kau ū tī hūn iñ (en).
Hāng man ngūn nan hāū-lā.	Ngūn trā nai haū hāng man.	Ngūn trā a-nān haū hāng man.
Ngūn khau au kā-tī man	Luk-tī man ngūn fung nai au-tā.	Ū-luk-tī nān ngūn a-nān au.
Hāng man teū nī-nī-sī au sai fuk-lā.	Po-tā hāng man nī nī khūn-nāng-kau au chük fuk-tā.	Hāng man pŏ nī-nī au chük fuk (fok).
Luk nām-mŏ nān nām tāk-lā.	Luk-tī nam-mŏ nam tāk-tā.	Nām mo nai tāk-ma.
Ân-nā kau lē-lā	Khāng-nā kau fai-tāng kā	Ân-tāng ân-tāng kau pai.
Kāng-lāng maū luk faū mā	Luk faū nai mā kan lāng maū.	Kan lāng maū luk faū mā ?
Maū sū mā-tī faū-nē	A-nan maū shū kā luk-tī faū.	Maū sū-ma tī-faū ?
Sân-pŏ kā-tī mān-lūng	Man mai luk-tī pa-tāng che mai.	Sū-ma tī-kat mān a-nān.