

III.—*Comparison of Indo-Chinese Languages, by the Rev. N. BROWN, American Missionary stationed at Sadiyá at the north-eastern extremity of Assám.*

Considerable time has elapsed since a proposal was made through the *Christian Observer* for collecting short vocabularies of all the languages between India and China. In pursuance of the plan then proposed, have been received, through the kindness of several literary gentlemen, vocabularies of *twenty-seven* languages, specimens of which are prepared for insertion in the periodical above named; but as the subject is equally interesting to the general student and philologist as to the missionary, I have thought a copy of the paper would not prove unacceptable to your pages*. For *twelve* of these vocabularies, viz. the *Manipuri, Songpá, Kapwá, Koreng, Mardm, Champhung, Luhuppa, Northern, Central and Southern Tángkhul, Khoibá, and Maring*, I am indebted to the indefatigable exertions of Capt. GORDON, Political Agent at Manipur, author of the *Manipuri Dictionary*; to the Rev. C. GUTELAFF for vocabularies of the *Anamese, Japanese and Corean*; to the Rev. J. I. JONES, Bangkok, for that of the *Siamese*; for the *Gáro*, to Mr. J. SRAONO, Sub-Assistant to the Governor General's Agent for A'sám, and to Rev. J. RAE, of Gowaháti, for the *A'ká*. Most of the remaining languages given in the table have been written down from the pronunciation of natives residing in the neighbourhood of Sadiyá.

Although I have as yet received vocabularies of but a small portion of the languages originally contemplated, I have thought it advisable to give specimens of such as have been obtained, hoping that others may be induced to extend the comparison by publishing specimens of other languages†. The names selected are those of the most common objects, and may therefore be regarded as the earliest terms in every language, and such as were least liable to be supplanted by foreign words.

The words given in the table are written according to the Romanizing system; and although there may be some slight variations in the sounds of particular letters, in consequence of the vocabularies having been made out by different persons, yet it is believed they will be found sufficiently uniform for all the purposes of general comparison.

I now proceed to give such remarks upon the several languages contained in the table, as have been furnished by the individuals engaged in compiling the vocabularies.

* We need not assure the author, to whose studies we have already been more than once indebted, how acceptable the comparison he has undertaken is to our own pages; but it may encourage his inquiries and stimulate his zeal to hear that every letter from Paris, where philology seems to have now the most successful cultivation, presses this very object upon our notice.—ED.

† Mr. TREVELYAN has kindly favoured us with copies of the printed vocabulary, which we shall lose no time in forwarding to those interested in this train of research, especially to obtain lists of the hill dialects of all parts of India.—ED.

I.—*Bengali* and *Assamese*. These languages being derived from the *Sanskrit*, possess a close affinity to each other. It appears from the table that above six-tenths of the most common words are identical, except with slight variations of pronunciation. The most important of these are the substitution of *s*, in *Assamese*, for the *Sanskrit* *ś*, and a guttural *k* for the *Sanskrit* *ś* and *śh*. The vowels have also undergone considerable variations. The grammatical peculiarities of the two languages are considerably unlike. In the inflection of nouns and verbs, they both bear a strong resemblance to the Latin and Greek languages, with which they have a large number of words in common. The numerals are evidently derived from the same source with the Greek.

The *Assamese* possesses six cases of nouns corresponding to those of the Latin, to which may be added a seventh, or *Locative* case, expressed in English by the prepositions *at* or *in*. The terminations of the cases are as follows :

<i>Singular.</i>		<i>Plural.</i>	
<i>Nom.</i>		<i>Nom.</i>	hoṅt,—bilák, or bur.
<i>Gen.</i>	r.	<i>Gen.</i>	hoṅtor,—biláker, &c.
<i>Dat.</i>	lui.	<i>Dat.</i>	hoṅtolui.
<i>Acc.</i>	k.	<i>Acc.</i>	hoṅtok.
<i>Voc.</i>	as the <i>Nom.</i>	<i>Voc.</i>	as the <i>Nom.</i>
<i>Abl.</i>	re.	<i>Abl.</i>	hoṅtore.
<i>Loc.</i>	t.	<i>Loc.</i>	hoṅtot.

A peculiar feature of the *Assamese* is the use of two pronouns for the second person, according as the person addressed is superior or inferior to the speaker. This distinction is also marked by a different termination of the verb, thus :

<i>Singular.</i>		
<i>First person,</i>	Moi máruṅ,	I strike.
<i>Sec. person,</i>	Toi máro,	Thou strikest.
<i>Do. (honorific,)</i>	Túmi mára,	You strike.
<i>Third person,</i>	Hí máre,	He strikes.
<i>Plural.</i>		
<i>First person,</i>	A'mi máruṅ,	We strike.
<i>Sec. person,</i>	Tohoṅt máro,	You strike.
<i>Do. (honorific,)</i>	Tuṅulák mára,	Ye strike.
<i>Third person,</i>	Híhoṅte, or híbiláke, máre,	They strike.

From this specimen, it may be seen that the verb undergoes no alteration on account of number.

Adjectives, in *Assamese*, have no declension, nor are they varied to denote the degrees of comparison. These are expressed by means of the suffix *kui*, *than*, added to the locative case of nouns ; as, *látkui dāngor*, great [er] than this ; *staitkui dāngor*, great [er] than all, i. e. the greatest. The same particle is also used in changing adjectives to adverbs, like the syllable *ly*, in English ; thus, *khor*, swift ; *khorkui*, swiftly.

Nouns, in whatever case, almost invariably precede the verbs with which

they are connected. From the variety of cases, it will readily be inferred that the use of prepositions, or particles having the force of prepositions, is seldom required. When such particles are used, they must invariably follow the nouns which they govern. The genitive case always precedes the noun by which it is governed.

II.—*Siamese, Khamti, and other branches of the Tai.* We have seen that the Bangáli and Asámese, in their grammatical forms, bear a close resemblance to the family of European languages. We come now to a class of monosyllabic languages evidently belonging to the Chinese stock. In these languages the nouns and verbs uniformly consist (except where foreign terms have been introduced), of monosyllabic roots, which undergo no change on account of case, mood or tense. These accidents are expressed by means of particles, generally following, but in some cases preceding, the nouns or verbs which they modify. A striking peculiarity, which, so far as we have had opportunity to examine, extends to all monosyllabic languages, is the variety of intonations, by which sounds organically the same are made to express entirely different meanings. The first division of tones is into the rising and falling, according as the voice slides up or down during the enunciation of a syllable. This variety of tone is employed, in English, mostly for the purposes of emphasis and euphony; but in Tai, Chinese, Barmese, &c. such a variation of tone produces different words, and expresses totally different ideas. Thus in Tai, *má* signifies a dog, *má* (the stroke under the *m* denoting the falling tone) signifies to come. In Barmese, *lé* is air but *lé* is a bow; *myen* is the verb to see, while *myen* denotes a horse.

Another distinction of tone, which obtains nearly or quite universally, in monosyllabic languages, is the abrupt termination, or a sudden cessation of voice at the end of a syllable. This is denoted by a dot under the final letter. Like the other variations of tone, it entirely changes the meaning of the words to which it is applied. Thus, taking for illustration the syllables above mentioned, *má*, in Tai, signifies a horse; in Barmese, *lé* signifies to be acquainted with; *myen*, high.

These two varieties of intonation are the most extensive and important; but several languages of the Chinese family make still more minute distinctions. The Chinese language itself is said to distinguish eight different tones; the Tai possesses five or six; the Karen an equal number; the Barmese only three, viz. the rising, falling, and abrupt.

The *Siamese, Láo, Shyán, Khamti* and *Ahom*, are all merely dialects of the same original language, which is called *Tai*; and prevails through a wide tract of country, extending from Siam to the valley of the Brahmaputra. I have inserted in the table specimens of the *Khamti* and *Siamese*, spoken at the two extremities, between which the difference will naturally be greater than between the dialects spoken at any of the intermediate stations. Yet we find that upwards of nine-tenths of the fundamental words in these two dialects are the same, with but slight variations in the pronunciation. These variations are mostly confined to a few letters, viz.

ch, which the northern tribes change to ts; d, for which they use l or n; r, which becomes h; and ua, which they exchange for long ó.

Different systems of writing have been introduced to express the sounds of the *Tai*; the Khamti and Shyán alphabets are evidently derived from the Barmese; the Láos is nearly related to the Barmese, but more complete and better adapted to the wants of the language than the Shyán; while the Siamese character bears only a remote resemblance to the Barmese.

All the dialects of the *Tai* have nearly the same grammatical construction. The arrangement of words in sentences is, for the most part, as in English; unlike other eastern languages, where the words are generally placed in an inverted order. The nominative precedes the verb; the verb usually precedes the objective. Prepositions always precede the nouns which they govern. The possessive case follows the noun by which it is governed, as *mū man*, the *hand* [of] *him*, i. e. *his hand*. Adjectives follow the nouns which they qualify.

A striking feature in many eastern languages both monosyllabic and polysyllabic, is the use of *numeral affixes*, or, as they have sometimes been called, *generic particles*. These particles are affixed to numeral adjectives, and serve to point out the genus to which the preceding substantive belongs. Thus in *Tai*, the expression for *two elephants* would be, *tsáng song tó*, *elephants two bodies*. When the number is *one*, the generic particle precedes the numeral, as *tsáng tó nūng*, *one elephant*. In Barmese, the generic particles invariably follow the numerals, as *lú ta-yauk*, *man one person*; *lú nhi-yauk*, *men two persons*, i. e. *two men*.

III.—*A'ká* and *A'bor*. These languages have been but partially examined; it is evident, however, from the table, that they are closely allied to each other, nearly half the words being found alike in both. One-fifth of the words agree with the *Mishimi*; and a considerable number with the Barmese, Singpho and Manipur.

The *A'bor* occupy the lofty ranges of mountains on each side the river *Diháng*, or *Tedmpá*, and are probably very numerous. The *Miri* is a dialect of this language, which is spoken by the people of the plains; but is said not to be essentially different from the language of the highlands.

IV.—*Mishimi*. This language is spoken by the inhabitants of the mountainous regions on the river *Diháng*, east of the *A'bor* country. Little is known of them. There are three principal tribes, the *Mdi Mishimis*, the *Táron* or *Digárá Mishimis*, and the *Maiyi* or *Meme Mishimis*. Their language is substantially the same. It is distinguished by several very peculiar tones, and some of its consonants are extremely difficult of enunciation. In this respect it differs from the *A'bor*, the sounds of which are easy and flowing.

V.—*Barmese*. This language is originally monosyllabic, although it now contains many polysyllabic words. These are mostly terms belonging to their religion, which have been introduced from the *Páli*, their sacred language. The Barmese delights in the multiplication of synonymous

words, which follow each other in close succession and serve to render many terms definite which would otherwise be ambiguous. Páli words are generally followed by their synonyms in the vulgar tongue. Thus the usual expression for *earth* is *pathawí myéyyí*; *myéyyí* (great earth) being the vulgar term, and *pathawí* the Páli or Sanskrit.

The order of arrangement in Barmese is almost directly the reverse of the English. As an example of this, take the following sentence: *He said, I am the voice of one crying, make straight in the wilderness the way of the Lord, as said the prophet Esaias.* The verse in Barman stands thus: *The prophet Esaias said as, The-Lord of the-way the-wilderness in straight make, crying one of the-voice I am, he said.*

In Barmese, the affixes to nouns, verbs and numerals, are very abundant, many of them merely euphonic. Great attention has been paid to euphony in the formation and cultivation of this language. This is particularly seen in the change of the hard consonants, *k, p, s, t*, to the corresponding soft letters, *g, b, x, and d*. Thus *E'ráwati* (the river) is invariably pronounced *E'ráwadi*, though written with a *t*; *Gotama* (their deity) is pronounced *Godama*, &c. All the affixes, whether of verbs, nouns, or numerals, beginning with a sharp consonant, universally exchange it for a soft one, except where the verb or noun itself ends in a sharp consonant, in which case euphony requires that the affix should begin with a sharp, as the enunciation of a flat and sharp together is peculiarly harsh and difficult. We also trace this principle in the Manipuri language, where the verbal affix is *ba*, unless the verb ends in one of the sharp consonants *k, t, or p*, when the affix is invariably *pa*. Capt. GORDON does not inform us whether this principle extends to the other affixes in Manipuri, but, from the similarity of the two languages, it seems not improbable that such may be the case.

VI.—*Karen*. I have been disappointed in the hope of obtaining a perfect vocabulary of this language. The few words inserted in the table will, however, give some idea of its affinities. It most resembles the Barmese and Manipurean dialects, though it is essentially different from either. Its tones are five; the same in number with those of the *Tai*. Several of them, however, appear to be different from those of any other tribe.² No final consonants are allowed in *Karen*.

VII.—*Singpho* and *Jiká*. The *Singpho* possesses many words in common with the *Abor*, the Barmese, and the Manipurean dialects. It is the language of extensive tribes, occupying the northern portions of the Barman empire. The intonations are similar to the Barmese, and its grammatical construction is almost precisely the same. It is peculiar for its combinations of consonants, many of which would at first sight appear quite unpronounceable to a European. It doubtless belongs to the monosyllabic stock of languages.

The *Jiká* are a small tribe who formerly occupied the highlands in the northern part of Barmah, but have been driven from their country by the *Singphos*. The tribe is now nearly extinct. Their language appears to

have been a dialect of the Singpho, seven-tenths of their vocables being found in that language.

VIII.—*Gáros*. For a vocabulary of the language of this singular people we are indebted to Mr. STRONG, of Goalpara, who from frequent intercourse with this tribe, has had opportunity to become well acquainted with their language and customs. In the specimen given in the table, the orthography of a few words has been slightly altered, so as to conform to the Romanizing system. The language appears to have considerable relation to the Singpho and Jili. It is difficult to decide from the specimens before us, whether it is to be ranked with the monosyllabic or polysyllabic languages. It probably belongs to the latter. The Gáros inhabit an extensive range of hills below Gawaháti, and are in a completely savage state. So meagre is their language, that they have not even a term for *horse*, nor do they possess any knowledge of such an animal.

IX.—*Manipur and neighbouring dialects*. The following very interesting account of the singular variety of languages spoken in the neighbourhood of Manipur, is copied from Capt. GORDON'S letter to Mr. TRÉVELYAN.

"I send you specimens of (including the Manipuri) twelve of the numerous languages, or perhaps more properly, as respects many of them, dialects spoken within this territory. On examining PEMBERTON'S map, you will perceive that, beginning in the west with the *Songpá*, (here commonly confounded with the *Kapui*, a much smaller tribe,) I have, in my course round the valley, reached the parallel of latitude from which I first set out, having described rather more than a semicircle. This is, however, but the inner of the two circles I propose completing, and until I have made some progress in my way round the outer one, I feel that I shall not be able to furnish satisfactory replies to the queries respecting particular tribes.

"In several directions, but more especially in the north-east, I am given to understand the languages are so very numerous, that scarcely two villages are to be found in which they are perfectly similar. This, I apprehend, arises from the propensity to change inherent in all languages, and which, when left to operate unrestrained by the check which letters impose, soon creates gradually increasing differences of dialect amongst a people originally speaking the same language, but who have become disunited, and between whom little intercourse has afterwards subsisted. To the same cause is, I believe, attributed the great diversity of languages and dialects spoken by the aborigines of America, particularly in Brazil, where communities composed each of a small number of families are said to speak languages unintelligible to every tribe around them. Aware of this circumstance as respects a country more favorable to intercourse than the mountainous territory surrounding Manipur, I was not much surprised at finding instances of the same kind in this vicinity. The language spoken in *Champhung* is only understood by the thirty or forty families its inhabitants. The majority can speak more or less of Manipuri, or the languages of their more immediate neighbours; but I am told that there

are individuals who require an interpreter in conversing with persons not of their own very limited community. Dialects so nearly similar as are those of the *Northern* and *Central Tánghkuls*, are generally intelligible to the adult male population on both sides. But the women (the two tribes in question seldom intermarry) and children, who rarely leave their homes, find much difficulty in making themselves understood. Neither of the tribes just named understand the language spoken by the *Southern Tánghkuls*, and that again differs as widely from the languages of the *Khoibús* and *Marings*. The southern Tánghkuls tell me that their language is spoken by the inhabitants of a large village named *Kambi-maríng*, situated somewhere to the westward of the northern extremity of the *Kabó* valley. I mention this to show why I as yet do not feel myself competent to give satisfactory replies to the queries concerning particular tribes. I however think I can discover a connection (I do not include the *Tai*) between all of the languages in this quarter that I have yet examined, sufficiently intimate to warrant me in assigning a common origin to the tribes by whom they are spoken. From these tribes, which I imagine to be the aborigines of the country, extending east and south-east from the *Brahmaputra* to *China*, I derive both the *Burmese* and the *Manipuris*. To the *Shyáns*, I assign a different origin."

X.—*Anamese or Cochín-chinese*. The vocabulary of this language has been furnished by Rev. Mr. GUTELAFF, from whose letter are extracted the following additional particulars.

"The *Anamese* spoken in *Cochín-chína* and *Tunkín* with very little difference, might be considered as a coarse dialect of the *Chinese*, if the sounds wherewith the characters are read were also current in the spoken language. But the oral dialect totally differs from that used in perusing the books in the *Chinese* character, and the construction likewise deviates materially. It is however monosyllabic; has intonations and all the characteristics of the *Chinese*, though the *Anamese* have fuller sounds, and use various letters and diphthongs which no *Chinaman* can pronounce correctly. The learning of the natives is entirely confined to *Chinese* literature, in the acquiring of which they are by no means celebrated. There exist a number of short-hand *Chinese* characters, which are used as syllabaries to express sounds without reference to their meaning; but they have not yet been reduced to a system, and are used in various ways. The language itself is spoken with a very shrill voice, and appears to a foreigner very unceuth. It bears only a slight resemblance to the *Cambodian*, but otherwise with no other dialect of the *Eastern Peninsula*.*"

XI.—*Japanese*. Mr. GUTELAFF says, "This language is spoken with very little variation, by about 20 millions of people, who inhabit the *Japanese* islands. It is polysyllabic, and only resembles the *Chinese* so far as it has adopted some words from that language, which are however

* We shall soon know more of this from the *Bishop's* dictionary, now nearly through the press.—ED.

changed, according to the organs of the natives, like the Latin and Greek words in our tongue. Having numerous inflections and a regular grammar, in a few points resembling the Mántchú, it is easier to express our ideas in it than in the Indo-Chinese languages. The Chinese character is universally read amongst the natives with a different sound and accent, more full and euphonical. For the common business of life, the Japanese use three different syllabaries, the *Katakana*, *Hirakana*, and *Imatskana*, which consist of certain Chinese contracted characters, and amount to 48. From hence it appears that all the radical syllables of the language are no more than 48, which by various combinations form all the words of one of the most copious languages on earth. Its literature is very rich. The Japanese have copied from and improved upon the Chinese, and have also availed themselves of the superiority of our European literature."

XII.—*Corean*. In regard to this language, Mr. GURZLAFF makes the following remarks.

"*Corea* is little known, and the language still less. The collection of words here inserted was copied from MIDDHURST'S VOCABULARY. This nation has likewise adopted the Chinese character, and is in the possession of the same literature; but in point of civilization it is below its teachers. The Coreans have a syllabary of their own, far more intricate than the Japanese, and formed upon the principle of composition. It consists of few and simple strokes, and is not derived from the Chinese character. Fifteen consonants and eleven vowels are the elements, which form 168 combined sounds, the sum total of the syllabary. The influence of the Chinese Government in this country has been far greater than in Japan, and hence the language is far more tinged with the language of Han. There are a very great number of composita, of which the first syllable is native and the last the Chinese synonym, pronounced in the Corean manner. We have not been able to discover any declension, but it is not unlikely that it has a few inflections. Many words resemble the Japanese, and the affinity between these two nations is not doubtful. The language being polysyllabic, does not require any intonation, and if such exist, it has entirely escaped our notice."

I now proceed to give specimens of all the languages and dialects of which vocabularies have been received: to which I shall add a table showing the number of words per cent. which in any two languages agree, or are so similar as to warrant the conclusion that they are derived from the same source. It must be noted that the words are spelled according to the Romanized orthography. The vowels are sounded as follows:—

a as in <i>America</i> , <i>woman</i> .	á as in <i>far</i> , <i>father</i> .
e „ <i>men</i> .	é „ <i>they</i> .
i „ <i>pin</i> .	í „ <i>police</i> .
o „ <i>nor</i> , <i>not</i> .	ó „ <i>note</i> .
u „ <i>put</i> .	ú „ <i>rule</i> .
u „ <i>l'une</i> , (<i>French</i>).	

The letter *h* is always used strictly as an aspirate, whether at the beginning of a syllable, or following another consonant. Thus *th* is sounded as

in priesthood, not as in *think*; sh as in *might*, not as in *ship*: ph as in *uphold*, not as in *philosophy*. *Th* and *sh*, when used to express their English sounds as in *think*, *ship*, are printed in italics. The French nasal *n* (as in *enfant*) is expressed by *ñ*, with a dash underneath.

English.	Bengálí.	A'sámese.	Khamtí.	Siamese.
Air	báyu	botáh	lum	lóm
Ant	pipíliká	pórus	mut	mót
Arrow	tír	káñr	lempūn	luk son
Bird	pakhyi	soral	nók	nók
Blood	rakta	tex	leñt	hñat
Boat	nauká	nau	heñ	rñā
Bone	asthí	hár	núk	kra dák
Buffalo	mabish	móh	khwai	khwái
Cat	birál	mekári	miá	meau
Cow	garu	górá	ngó	ngóa
Crow	kák	kauri	ká	ká
Day	din	din	wan	wan
Dog	kukkur	kúkár	má	má
Ear	karna	káu	hú	hú
Earth	máñi	lang máñi	lang nín	dín
Egg	anḍa	kóni	khai	khai
Elephant	hasti	hátí	tséng	chháng
Eye	chhakhyuh	sókú	tá	tá
Father	pítá	bupal	po	po
Fire	agni	jái	fai	fai
Fish	matsya	más	pá	plá
Flower	pushpá	phúl	mok	dok mai
Foot	pád, charan	bhóri	tín	tín
Goat	chhágál	sh'ágóli	pe	pe
Hair	kesh, chul	súli	phum	phóm
Hand	hát	hát	mú	mú
Head	mastak	múr	hó	hua
Hog	shúkar	gáhóri	mú	mú
Horn	shringa	ñing	khau	khau
Horse	ghóra	ghóra	má	má
House	ghar	ghor	heñ	rñān
Iron	lauha	lu	lék	lek
Leaf	pátá	pát	mañ	bai
Light	dípti	pohor	leng	seng
Man	manushya	mánúh	kun	khóa
Monkey	bánar	bándor	ling	ling
Moon	chandra	jun	leñ	dñān
Mother	janani	ai	me	me
Mountain	parbat	porbot	noi	phu khau
Mouth	mukh	múkh	pák	pák
Musquito	mashé	moh	yúng	yung
Name	nám	nám	tsú	chhú
Night	rátri	rátri	khūn	khūn
Oil	tail	tel	nam man	nam man
Plantain	kalá	kolá	kué	klui
River	nadí	nói	me nam	me nam
Road	rástá, bát	bát	táng	táng
Salt	laban	lun	kú	klūa
Skin	charma, chhál	shál	nang	nang
Sky	ákásh	ákásh	fá	fá
Snake	sháñp	háp	ngá	ngú
Star	tára	torá	náu	dáu
Stone	prastar	ñil	ñin	ñin
Sun	súrjya	belí	wau	tawan
Tiger	bágh	bágh	señ	sñā
Tooth	danta	dñt	khíú	fan
Tree	gáchh	gosh	tun	tón mai
Village	grám	gaup	mán	bán
Water	jal, pání	pání	nam	nam
Yam	álu	álá	hó man	hóa man

English.	A'ká.	A'bor.	Mishimi.	Barneset.	Karen.
Air	dorí	ásár	árongá	lé	kali
Ant	táruk	táruk	árthang	payuetseik	taþriás
Arrow	apak	opúgh	mpü	myá	-----
Bird	putáh	pettáng	tsá	nghet	thó
Blood	oyi	í	harri	íkwé	-----
Boat	hulung	etkú	rruá	lhé	khíí
Bone	sula	álong	rúbóh	ayó	-----
Buffalo	mendik	menzek	máji	kyue	páná
Cat	ásá	kedári	nádzári	kyauang	saminyo
Cow	ahye	sóu	mátsokrá	nuá	klo
Crow	pák	pivág	tsáklá	kyí	-----
Day	húmpáh	longe	kihingge	né	ní
Dog	ekí	ekki	nekó	khwé	tui
Ear	nyárunng	nórunng	nakrá	ná	naku
Earth	-----	ámóng	tari	myé	khí
Egg	pápák	rokpi	mtíumaie	u	-----
Elephant	háti	syíte	dátón	shen	kátsho
Eye	nyek	ámig	malam	myetsai	mekhíí
Father	ábba	bábu	nábé	aphé	pá
Fire	ummah	eme	námíng	mi	mé
Fish	ngay	engo	tá	ngá	nyá
Flower	pung	ápua	épu	pánbwen	-----
Foot	lágé	ale	mgroh	khýé	khodu
Gout	shabem	soben	mádxo	sheik	metele
Hair	demuk	dúmid	thúng	shaben	khóqá
Hand	lák	elág	átuá	let	tau
Head	dumpa	dumpóng	mkúra	ghauang	khó
Hog	kukpa	éek	báli	wet	thó
Horn	kung	áreng	rríú	khyo	-----
Horse	ghurá	buré	garre	myen	kásé
House	á	ekum	hón	eing	hí
Iron	kakdhar	yogid	sí	shán	tá
Leaf	nabar	áne	náh	yuet	-----
Light	hang tepá	púange	teonáwo	len	-----
Man	bangne	ámi	name	lá	prá
Monkey	lebe	sibie	tamrm	myauk	-----
Moon	pala	polo	haluá	la	la
Mother	ane	náne	náma	amé	mo
Mountain	nodi	adí	thaiyá	taung	kátsá
Mouth	gám	nepáng	takú	nhók, pazát	thákbó
Musquito	tárang	sunggu	tádxo	khyen	pátao
Name	-----	ámia	amúng	náme	ámi
Night	ia	kámo	is	nyin, nya	-----
Oil	tel	tuláng	suá	shí	só
Plantain	kepák	kopég	páji	nghetpyo	sákwí
River	subang	botto	tsaló	myit	thimopralo
Road	lamtau	lámbe	ailam	lán	kle
Salt	álla	álo	pláh	shá	isá
Skin	sapen	ásig	kuá	shayé	-----
Sky	áupá	taling	brrá	mó	mákhó
Snake	tabuk	tábi	tábú	myué	þru
Star	takar	tekár	kádang	kye	sá
Stone	elung	eling	mplé	kyaukkhe	le
Sun	dahani	árunng	wanyí	né	mu
Tiger	samnya	simioh	támyah	kyá	bosá
Tooth	phi	ípáng	llá	shwá	-----
Tree	sangná	áine	masang	shítpen	áthá
Villages	nampum	dólung	mátíng	yuá	wé
Water	isá	ási	máchi	yé	thí
Yam	-----	engin	gi	myaukkhaung	nue

English.	Siagpho.	Jitt.	Gáro.	Manipurí.	Songpá.
Air	mbóng	mbóng	barówá	nuangít	mpon
Ant	kagin	tsangiang	shámachak	kakeheng	nteang
Arrow	palá	malá	brá	tel	lú
Bird	wá	mochik	dábring	tehek	nroi
Blood	sai	tashai	kanchai	í	zyai
Boat	lí	tali	ring	hí	hli
Bone	aráng	khamráng	gring	sarú	karau
Buffalo	agá	ngalui	matná	iroi	woirhoi
Cat	ngyan	tengyan	mengró	haudong	mysuná
Cow	kanás	tangá	machú	samuk	woitom
Crow	kokhá	takhá	doká	kwák	aghak
Day	sini	taná	sálo	nungthil	kahén
Dog	kwi	takwi	áchak	hwí	shí
Ear	ná	kaná	náchil	ná	anhúkon
Earth	aggá	taká	hár	laipák	kandí
Egg	wádi	mati	dúchi	yerum	nroidui
Elephant	magwi	tsáng	mongmá	sámú	woipong
Eye	mi	njé	mokron	mit	mhik
Father	wá	vá	áfá	ipá	apú
Fire	wan	tavan	wol	mal	mái
Fish	ngá	tangá	nátok	ngá	khá
Flower	sabanpá	saban	bibái	lai	mhua
Foot	lagóng	takkyai	jáchok	khong	phai
Goat	painam	takhyen	dóbak	hameag	zyé
Hair	kará	kará	kiní	sam	sam
Hand	lotá	taphán	jak	khut	bán
Head	bóng	nggum	shikam	kok	pi
Hog	wá	tawak	wok	ok	ghák
Horn	rung	salung	grong	machí	kachai
Horse	kamráng	khamráng	——	sagol	takoan
House	ntá	kim	nók	yim, sang	kát
Iron	mpri	taphí	shel	yot	ntan
Leaf	lap	lap	bolbijak	lá, maná	nbul
Light	thói	thwé	shingá	ngáiba	ghán
Man	simpho	nsang	mande	mi	mai
Monkey	wé	tawé	hármak	young	akoi
Moon	satá	satá	jájong	thá	bú
Mother	nú	nú	amá	imé	epui
Mountain	bóm	satóng	áchúra	ching	chéing
Mouth	nggóp	nóng	kósak	chil	mhoang
Musquito	sigrong	pakyók	ganggí	kang	chakháng
Name	míng	taming	bimong	míng	karyan
Night	saná	sanap	wálo	ahing	yimmbang
Oil	namman	namman	tochai	théu	théu
Plantain	langó	khungó	tarik	laphoi	héu
River	khá	taiau	chimá	túrel	duidái
Road	lam	tanglong	ráma	lampí	cháng
Salt	tsám	chúm	kárasam	thúm	ntai
Skin	phí	maphik	bigil	mawul	kagi
Sky	mó	mamó	srigi	nongthaurai-	tingpuk
Snake	lapú	tapú	chapi	lí [pak	nrai
Star	sagan	sakan	ásáke	thawáibichak	ghancong-
Stone	nlóng	talóng	rangta	nung	ntáu [na
Sun	tsau	katsán	sáigrá	númit	naimhik
Tiger	saróng	kasé	machá	kai	kamhang
Tooth	wá	kóng	wágam	yá	hú, nai
Tree	phún	phún	bolbiphang	úpái	thingbang
Village	mareng	mbat	song	khúí	nham
Water	ntsin	mchin	chí	ising	dui
Yam	nai	nai	tájong	há	rhu

English.	Kapoi.	Koreng.	Marám.	Champhung.	Luhuppa.
Air	thiráng	tinghun	nhlut	phanré	masí
Ant	taugin	mateangpwi	nteng	chingkhá	chaling
Arrow	than	takyn	nlá	malá	malé
Bird	masá	nthikna	aroi	ngúthe	vá
Blood	thí	tazyai	azyí	azí	así
Boat	lí	malí	nlí	marikho	marikhong
Bone	mará	pará	mahú	sorú	arú
Buffalo	saloi	alui	aghoi	ngalíi	siloi
Cat	topisé	myauná	tokpé	hángaubí	lámí
Cow	tom	matom	atom	shemuk	simuk
Crow	maá	nget	chaghak	khals	hangkhá
Day	tamlái	nin	lánlé	ngasinlung	ngasun
Dog	wí	taaf	athí	aval	íthú
Ear	kaná	kon	inkon	khuná	khaná
Earth	talai	kadí	nthá	ngalai	ngalai
Egg	makatui	pabum	aroghum	ngorí	harú
Elephant	tapong	chápung	mpong	plobi	marú
Eye	mik	mik	mik	amak	mik
Father	apé	apú	apé	íbo	avá
Fire	mal	chamí	mal	amai	mai
Fish	ngá	chakhá	khái	akhai	khái
Flower	rai	charápen	pán	abun	won
Foot	kí	chapi	phai	aphai	phai
Goat	ken	kamí	khamí	amú	me
Hair	sam	tatham	shám	sam	sam
Hand	kut	chaben	ván	apán	páng
Head	lá	chapi	apí	kau	kui
Hog	bok	kabak	wok	avak	bok
Horn	takí	pake	tí	ratsú	ngachí
Horse	takoan	chakon	chakon	sagol	akwí
House	in	chakí	kai	arú	shim
Iron	thia	chaghí	kaphá	aruk	tin
Leaf	ná	panú	alui	singud	ná
Light	bán	ben	ghen	wár	hor
Man	mí	chamai	mí	samú	mí
Monkey	kazyong	tazyong	kazyong	khayo	nyong
Moon	thá	charhá	lhá	astbí	kacháng
Mother	anú	apwí	apwí	ípe	avú
Mountain	ching	malong	kalong	kaphung	kaphung
Mouth	mamun	chamun	masú	khamar	khamor
Musquito	kéng	tingkheng	tangkháng	hachang	hacháng
Name	ming	pszyan	azyan	amang	miug
Night	zyingphá	nchun	múlé	ngayúlé	ngayá
Oil	tháu	tháu	tháo		théurú
Plantain	ngachang	ngoshi	mphoithai	líptú	náné
River	tuikoak	shinggú	arunkai	úrai	kong
Road	lampwí	mpwí	lampí	lampí	songvú
Salt	machi	matai	nchi	kasam	machi
Skin	mun	paghi	taghi	ahul	ahui
Sky	tangbán	tinggem	tinggam	tangaram	kasing
Snake	marun	kanu	sanná	rinum	pharú
Star	iosí	chagan	chaghanthai	harthí	sirvá
Stone	lung	talo	ntau	ngalung	ngalung
Sun	rimik	tingnaimik	tamik	tamak	tingmik
Tiger	takhú	chakwí	khúhui	akhubí	sangkú
Tooth	ngé	ahú	aghé	avé	há
Tree	thingkung	singbang	akoi	asing	thingrong
Village	nam	nam	inam	rám, khul	ramkhú
Water	tui	tadui	afui	tharí	tarú
Yam	bánré	charú	charéthai	péthai	lésukpái

English.	N. Tánghui.	C. Tánghui.	S. Tánghui.	Khoiú.	Maring.
Air	masú	masúa	khíráng	nonglit	marthí
Ant	lóngzá	chamchá	akhau	miling	phayáng
Arrow	malé	malé	the	malé	lá
Bird	atá	otá	mate	wátá	wéché
Blood	asú	unsi	athi	hi	hi
Boat	malhú	malhi	rakong	malí	lí
Bone	arúkéu	urú	arú	thurú	khá
Buffalo	shí	shí	selú	raloi	lui
Cat	lámé	tumí	akhan	tongkaa	tung
Cow	samuk	samuk	samuk	namuk	muk
Crow	khungkhá	hongkhá	awák	hatharák	ék
Day	masútum	masung	asün	nongyáng	nungháng
Dog	phú	wí	ú	wí	wí
Ear	akhaná	okhaná	nákor	khaná	nhámil
Earth	maláí	ngaláí	alú	thalai	kiai
Egg	háchú	atú	artú	wáyui	wáyui
Elephant	maphú	sakatai	sái	kasá	sái
Eye	amiché	omit	amit	mit	mit
Father	apá	opá	pá	pá	pápa
Fire	mái	mái	mui	mai	mai
Fish	khí	sangá	ngé	thangá	hugá
Flower	pie	pie	ramen	pár	pér
Foot	akho	okho	ake	wáng	ho
Goat	mi	mikre	makre	hingngau	klang
Hair	kosen	kosen	sam	sam	sam
Hand	akbú	khut	kuit	khut	hut
Head	akáo	okáo	alú	lé	lé
Hog	hok	hok	ok	hok	wok
Horn	akatsú	mehí	arkí	ntsi	chí
Horse	sakoi	sakoi	sapuk	shapuk	puk
House	shin	shin	yin	tsim	chim
Iron	marú	marí	thiar	sakwá	thir
Leaf	thiná	thiná	thíngná	ná	ná
Light	she	shea	wár	wár	wár
Man	mú	mí	pásá	thami	hmi
Monkey	nayong	nayong	yong	hayong	yung
Moon	kacheang	kacheang	akhá	tanglá	tánglá
Mother	aphú	oná	noá	nábi	téá
Mountain	kaphung	kaphung	ramthing	ramthing	khlung
Mouth	ania	onia	mur	mur	mur
Musquito	hacheang	haicheang	sangsan	thangtan	thangkran
Name	ami	omin	armin	ming	ming
Night	mayá	roá	ayan	rasá	meá
Oil	tháu	tháu	tháu	sherek	thrik
Plantain	mothái	mothai	mút	mothai	muthai
River	kong	tútháu	tú	kongpwí	tulí
Road	somphú	sombú	lampú	lampwi	lam
Salt	ntsú	machí	machí	miti	tí
Skin	shú	ohoi	arhün	un	wun
Sky	kazíráng	kachíráng	arwállong	thangwán	nunghau
Snake	phrú	phrú	mari	phurun	phrui
Star	sapáchenglá	sapáchenglá	arsí	tikron	sorwá
Stone	lunggau	lung	lung	thullung	khlung
Sun	yimit	ohimit	ani	nongmit	nungmit
Tiger	sakhwú	sakwí	hampú	hompwí	humwí
Tooth	shá	ohá	alérrá	há	há
Tree	thíngbáng	thíngbáng	thíng	hingtung	hingbái
Village	raháng	ram, khui	ram	yon	yul
Water	aichú	túndú	tú	yui	yui
Yam	berhá	berhá	wírá	rá	bái

English.	Anamese.	Japanese.	Corean.
Air	hoi	djiyu	siyo
Ant	kien	ari	kayami
Arrow	ten	ya	sar
Bird	shim	tori	sai
Blood	mau	tsū	phi
Boat	ding	tenmé	syosyon
Bone	shūng	hone	spyo
Buffalo	klongfuk	suigiu	mursyo
Cat	mei ū	neko	koi
Cow	sūngkrau	ushi	syo
Crow	koekwa	karasse	kamakoi
Day	ngai	hi	narir
Dog	sho	inu	kai
Ear	tai	nimi	kái
Earth	det	tsi	tati
Egg	krūng	tamango	ar
Elephant	wói	dso	khokhiri
Eye	mat	me	nān
Father	shá	tsitsi	api
Fire	lūa	hi	pūr
Fish	kha	sakana	koki
Flower	hoa rū	hana	kot
Foot	kangshūa	asi	par
Goat	yé	hitszeji	yang
Hair	long	kaminoko	thorok
Hand	tai	te	son
Head	dá	atama	mari
Hog	héu	inoshishi	santsey
Horn	sūng	tsno	spūr
Horse	ngūa	ma	mar
House	ya	uchi	tsipka
Iron	sat	tets	tsurir
Leaf	la	namari	nip
Light	raangsang	hikari	piyot
Man	ngoe	stonin	saram
Monkey	wūn	saru	tsainnapi
Moon	klang	ski	tarwor
Mother	me	haha	omi
Mountain	yam	yama	moismual
Mouth	meng	kuchi	ipku
Masquito	bang	ka	mokái
Name	ten	na	irhom
Night	dem	yoru	pemya
Oil	yau	abura	kirūm
Plantain	kongtin	obako	phatehyo
River	som	kawa	hasyu
Road	dang	mitchi	kin
Salt	moe man	atiwo	sokom
Skin	yá	kawa	katsok
Sky	tīngtien	sora	hanar
Snake	ran	kuchinawa	palyam
Star	tingto	hoshi	pyor
Stone	da	ishi	torsyok
Sun	witaiyūng	nitchirin	nar
Tiger	ongkop	tora	pom
Tooth	nanrang	ha	ni
Tree	kai	ki	aamo
Village	lang	mura	sulkor
Water	nūk	midzu	mursya
Yam	kwei	skunemo	ma

RESULTS OF COMPARISON,

Shewing the proportion of words in 100, which, in any two of the languages mentioned below, are found to be the same, or so nearly alike as to authorize the conclusion that they are derived from a common source.

Bangali,.....	63	Bangali,
Asamese,.....	63	Asamese,
Khamti,.....	1	Khamti,
Siamese,.....	1	Siamese,
Akã,.....	1	Akã,
Abor,.....	1	Abor,
Mishimi,.....	1	Mishimi,
Barmese,.....	1	Barmese,
Karen,.....	1	Karen,
Singpho,.....	1	Singpho,
Jili,.....	1	Jili,
Gáro,.....	1	Gáro,
Manipuri,.....	1	Manipuri,
Songpá,.....	1	Songpá,
Kapwi,.....	1	Kapwi,
Koreng,.....	1	Koreng,
Marám,.....	1	Marám,
Champhung,.....	1	Champhung,
Luhuppa,.....	1	Luhuppa,
N. Tángkhul,.....	1	N. Tángkhul,
C. Tángkhul,.....	1	C. Tángkhul,
S. Tángkhul,.....	1	S. Tángkhul,
Khoibá,.....	1	Khoibá,
Maring,.....	1	Maring,
Anamese,.....	1	Anamese,
Japanese,.....	1	Japanese,
Corean,.....	1	Corean,

Request for specimens of other Languages.

The foregoing table is to be regarded only as the commencement of a series of comparisons, which it is desirable to extend to as many languages as practicable. We would therefore request persons residing in various parts of India, or in other countries, to furnish specimens of such dialects as are spoken in their respective neighbourhoods, including all the words given in the table, by which means a general comparison may be readily made. In addition to the list of words, it is desirable to obtain information on the following points :

1. Within what geographical limits the language described is spoken.
2. The estimated number of people who speak it.
3. The account they give of their own origin, and any circumstances

which, in the opinion of the writer, tend to elucidate their origin, and to establish an ancient connection between them and other races.

4. Whether the language is originally monosyllabic or polysyllabic. If the former, have any polysyllabic words crept in, and from what source?

5. Does the language possess a variety of tones? How many and what are they?

6. Is the pronunciation of the language uniform throughout the district in which it is spoken? Are the sounds of particular letters varied, in certain positions, for the sake of euphony?

7. Is it a written language? If so, whence does it derive its alphabet? Is its alphabet well adapted to express the sounds of the language, or otherwise?

8. How many vowel sounds does it contain? How many consonants?

9. What languages does it resemble in grammatical construction? Do the nouns undergo any change of form on account of case, gender, or number? If not, how are these accidents expressed?

10. Are the verbs inflected to express the various moods and tenses? Or are these determined by the use of prepositive or postpositive particles?

11. Are adjectives varied to agree with their nouns? Have they any degrees of comparison? What is the method of forming the numerals above ten? Are there any generic particles affixed to the numerals?

12. Has the language an article?

13. Are there different forms for the personal pronouns, designating the superiority or inferiority of the speaker or hearer?

14. In what order are the different parts of speech arranged in a sentence? Does the possessive case precede or follow the word by which it is governed? Is the objective governed by prepositions, or postpositions? Does the verb precede or follow the objective which it governs? Do adverbs, conjunctions, auxiliaries, and other particles precede or follow the verbs which they modify?

IV.—*Specimens of Buddhist Inscriptions, with symbols, from the west of India.* By Colonel W. H. SYKES, Hon. Mem., As. Soc. &c.

The admirable and efficient use you have made in your able journal of the ancient inscriptions and ancient coins found in various parts of India, induced me to apply to withdraw all my copies of inscriptions met with in Western India from the hands of the Royal Asiatic Society with a view to offer them to you to make such use of as you might think proper. My application to the Royal Asiatic Society was met with an assurance that the inscriptions, which had been transmitted to the literary society of *Bombay* very many years ago, and which were subsequently sent by this society to the R. A. S., were to be published immediately; this assurance precluded further interference on my