

JOURNAL
OF THE
ASIATIC SOCIETY.

No. I.—1853.

Note by the Editors.

The two following papers by Mr. Hodgson were, with a third, which will appear in the next No. of the Journal, nearly prepared for issue in the early part of last year (1852), when they were recalled by the author, who desired more fully to amplify and digest his matter, with reference to his rapidly increasing information and larger access to books.

Illness, however, having now compelled Mr. Hodgson to suspend his investigations and repair to Europe for the renovation of his health, the Editors conceive that the publication of the papers should be no longer put off, and they are accordingly now printed with the author's assent. The important comparative list of Caucasian and Mongolian vocables has received considerable additions.

On the Indo-Chinese Borderers and their connexion with the Hindo-loyans and Tibetans.—By B. H. HODGSON, Esq.

To the Secretary Asiatic Society.

SIR,—In further prosecution of my purpose of recording in the pages of our Journal a complete set of comparative vocabularies on an uniform plan, I have now the honour to transmit to you two fresh series, one for Arrakan, and the other for the Tenasserim provinces. The first comprises six tongues, viz., the Burmese, the Khyang, the Kami, the Kúmi, the Mrú and the Sák; the second, five, viz., the Burmese, the Talien, the Túng-lhú, the Shán and the Siamese.

It is needless, I presume, to apologise for thus recording provincial dialects of well known languages such as the Burmese and Siamese,

because such deviations of a known kind afford inestimable means of testing those which are unknown, and of thus approximating to a just appreciation of the interminable varieties of speech, that characterise the enormously extended family of the Mongolidsæ.

I am indebted for these vocabularies to Captain Phayre whose name is a warrant for their authenticity, and who has kindly added to their value by the subjoined explanatory note upon the Arrakan tribes. On those of the Tenasserim provinces the only elucidatory addition is the important one that the Túng-lhú are "Hillmen," that is, dislocated aborigines driven to the wilds, or, in other words, broken and dispersed tribes, like the Khyeng and Kami and Kúmi and Mrú and Sák of Arrakan, whose vocables constitute the greatest part of the first half of the vocabularies herewith forwarded.

In the course of recording in our Journal these numerous vocabularies, I have purposely avoided any remarks on the affinities they suggest or demonstrate, intending to take up that subject when they should be completed: but the high interest* excited by my Himálayan series, in connexion with the bold and skilful researches which are now demonstrating the unparalleled diffusion over the earth of that branch of the human family to which the Himálaysans belong, has induced me on the present occasion to deviate partially from that rule and to at once compare Captain Phayre's Arrakanese vocables with my own Himálaysan† and Tibetan ones. Having been so fortunate as lately to procure an ample Sifanese series, comprising the tongues of the several peoples bordering on China and Tibet between Kokonúr and Yúnán, and having moreover made some progress in a careful analysis of a normal and of an abnormal sample of the Himálayan tongues, with a view to determining the amounts of the Turánian and Arian elements, I shall ere long find occasion to recur to the general affinities of the Indian Mongolidsæ. In the meanwhile the subjoined comparison of several Arrakanese tongues with those of Tibet and of the Eastern Himálaysa will be read with surprise and pleasure by many who, accustomed to regard the Himálaysans as Hindus, and the Indo-Chinese, like the Chinese, as distinct from the

* Latham's History of Man and Ethnology of British Colonies.

† My own Himálayan series will be found in the Journal, No. 185 for Dec. 1847. The Arrakanese series is annexed hereto.

people of *Asie Centrale*, and from the Tibetans, will be astonished to find one type of language prevailing from the *Káli* to the *Koladán*, and from *Ladakh* to *Malacca*, so as to bring the *Himálâyans*, *Indo-Chinese* and *Tibetans* into the same family.

That such, however, even in the rigid ethnological sense, is the fact will hardly be denied by him who carefully examines the sub-joined table, or the documents from which it is taken, because not only are the roots of the nouns and verbs similar to identity, but the servile particles are so likewise, and that as well in themselves as in the uses made of them, and in the mutations* to which they are liable. It should be added that the resemblances cited are drawn not from "ransacked dictionaries" but from vocabularies of less than 300 words for each tongue.

To those who, not content with this abstract, shall refer to the original documents, I may offer two remarks suggested by their study to myself. 1st, The extraordinary extent to which the presently contemplated affinities holds good, has been made out by the helps afforded by the series of cognate tongues, whereby the synonyma defective in one tongue are obtained from another, whilst the varying degrees and shades of deviation are a clue to the root or basis.† 2nd, The other remark suggested by the comparison of the vocabularies is, that it is the nouns and verbs, and *not* the pronouns and numerals, which constitute the enduring part of these languages; and that consequently, whatever may be the case in regard to the *Arian* group of tongues, we must not always expect to find the best evidence of family connexion in regard to the *Turanian* languages among the pronouns and numerals. Indeed the confused character of these parts of speech seems to be a conspicuous feature of the *Mongolian* tongues.

* In order to appreciate this remark and to trace the elements of the vocabularies, see analytic observations of the following paper on *Caucasian* and *Mongolian* words, appended to the list of those words.

† Take the radical word for dog, as a sample. We have *khyi*, *khíá*, *khí*, *kí*, *khwé*, *kwé*, *kwí*, *kú*, *kí-chá*, *kú-chú*, *khó*, *kyó*, *cho-l*. For the appended particles and their mutations I must refer to the original documents, and to the future confirmations to be supplied by my *Sifánese* series of words.

Comparison of Tibetan and Himalayan tongues on one hand, and of the Indo-Chinese on the other.

Blood.—Thak in Bhotia, Thyak in Lhópa, Vi in Lepcha.*

Thwé in Burmese, Thé in Sák, Ka-thí in Khyeng, A-ti in Kami, Wi in Mrú.

Boat.—Thú in Sérpa.

Thé in Burmese.

Oat.—Si-mi in Bhotia, Si-mi in Sokpa.

Min in Khyeng, Min in Kami.

Crow.—O'la in Lhópa, A-wá in Limbu.

O'-á in Kúmi, Wá á in Kami and in Mrú.

Day.—Nyi-ma in Bhotia, Nhí in Newári, Nyim in Lhópa.

Né in Burmese, Ni in Mrú.

Dog.—Khyi in Bhotia, Khi in Lhópa, Kú-chú in Kiránti, Ki-cha in

Newári, Khia in Dhimali.

Khwé in Burmese, Ta-kwi in Mrú, Kú in Sák.

Ear.—Ná in Bhotia, Na-vo in Lhópa.

Ná in Burmese, Ka-ná in Sák.

Eye.—Mig in Bhotia, A-mik in Lepcha, Mó in Múrmí and Gúrúng.

Myé-tai in Burmese, A-mi in Kámi and Sák, Min in Mrú.

Father.—Phá in Bhotia, Amba in Limbú.

Phá é in Burmese, Ampa in Kúmi.

Fire.—Mé or Mi in Bhotia, and in all Himalayan tongues.

Mí, Má, Má i in Burmese, Kámi and Mrú.

Fish.—Nyá in Bhotia, Ngyá in Lhópa, Ngó in Lepcha, Nyau in

Súnwár.

Ngá in Burmese, Ngú in Khyeng, Nghó in Kami.

Foot.—Káng in Bhotia, Káng in Lhópa, Khwe-li in Súnwár.

Khyé in Burmese, Ká-kó in Khyeng, Khou in Kúmi.

Goat.—Rá in Bhotia.

Ta-rá in Mrú.

Hair.—A-chóm in Lepcha, Chúm in Magar.

A-shám in Kami, Shám in Mrú and Kúmi.

Head.—Gó in Bhotia.

Ghóng in Burmese.

* The first line gives the northern series, the second the southern.

- Hog*.—Phak in Bhotia and Lhópa and Kiránti, Wak in Magar.
Ta-pak in Mrú and Vak in Sák.
- Horn*.—Ar-kyok in Sérpa, A-róng in Lepcha.
A kyi in Khyeng, A-rúng in Sák.
- Horse*.—Tá in Bhotia and Lhópa, Sa la in Newári.
Tá-phú (phú male suffix) in Kámi, Sapú in Sák (pú idem).
- House*.—Khyim in Bhotia and Lepcha. Yúm in Magar.
Kyim in Sák, Kim in Mrú; Um in Kúmi.
- Man*.—Mi in Bhotia and most Himálayan tongues, Maro in Lepcha,
Múrú in Súnwár.
Ka-mi in Kámi, Mrú in Mrú dialect.
(Ka-mi in Newári means crafts-man).
- Moon*.—Lá-va in Bhotia, Lhópa, Lepcha, &c. &c.
Lá in Burmese and Khyeng, Pú-lá in Mrú.
- Mountain*.—Gún in Newári.
Ta-kún in Kami.
- Name*.—Ming in Bhotia and Lhópa and Limbú and Múrmi, Náng in
Newári.
A-mí in Burmese, A-mín in Kamí, Na-mí in Khyeng.
- Night*.—Sa-náp in Lepcha.
Nyá in Burmese.
- Oil*.—Si-di in Magar.
Shi in Burmese and Kami and Mrú, Si-dak in Sák.
- Road*.—Lam in Bhotia and all the Himálayan tongues.
Lam in Burmese, Khyeng, Kami, and Sák.
- Salt*.—Tshá in Bhotia and Lhópa, Chhá in Himálayan tongues
(most) Súng in Bodo.*
Shá in Burmese, Tsi in Khyeng, Súng in Sák.
- Skin*.—Pá-kó in Lhópa, Dhi in Gúrúng, Di in Múrmi.
Pé in Kúmi, Pi in Mrú.
- Sky*.—Mú in Múrmi, Mún in Gúrúng.
Mú in Mrú, Mǒ in Burmese.

* My Bodo and Dhímál vocabularies will be found in the Journal as well as the Himálayan series. I take this occasion to intimate my now conviction that the Bodo, Dhímál and Kocch tribes belong to the Tibetan and Himálayan stock rather than to the Tamilian; that is, with reference to India, to the more recent race of Tartar immigrants, not to the more ancient and more altered.

Snake.—Búl in Magar, Bú-sa in Súnwár.

Phúl in Khyeng, Pú-vi in Kúmi.

Stone.—Lóng in Lepcha, Lóng in Lím-bú, Lhúng in Magar.

Lún in Khyeng, Ka-lún in Kami, Ta-lún in Sák.

In the verbs, again, we have

Eat.—Sá in Lhópa, Zó, Só, in Bhotia, Ché in Lím-bú, Chó in Keránti.

Sá in Burmese, Tsá in Kami, Tsà in Kúmi.

Drink.—Thúng in Bhotia, Thóng in Lhópa, Thúng in Lím-bú and Múrmi, &c.

Thouk in Burmese.

Sleep.—Ip in Súnwár, Ip in Lím-bú, In in Kiránti.

Ip in Khyeng, I in Kami, I' in Kúmi.

Laugh.—Yé in Limbu, Nyé in Múrmi, Nhyú in Newári.

Yé in Burmese, A-nwi in Khyeng, Am-nhwi in Kúmi.

Weep.—Nú, ngó, in Bhotia, ngú in Lhópa and Sérpa, Khwó in Newári.

Ngó in Burmese, and Khá in Kami.

Say, tell.—Shód in Bhotia.

Shó in Burmese.

Come.—Wá in Newári.

Vá in Kami.

Go.—Lau in Súnwár.

Lá in Kami and in Kúmi.

Sit down.—Det in Sérpa, Ngú-ná in Magar.

Tat in Kúmi, Ngún-gé in Khyeng.

Move, Walk.—Dyú in Lhópa.

Kyú in Burmese.

Run.—Chóng in Sérpa, Lýá in Kiránti.

Chó-né in Khyeng, Lei in Kúmi.

Give.—Bin in Bhotia and Lhópa, Pí in Lím-bú, Pai in Kiránti, Pen in Gúrúng.

Pé in Burmese, Pé gé in Khyeng, Pei in Kúmi.

(Ná pú in Kami=Náng in Bhotia asks for self.)

Take.—Yá in Bhotia, Lyo in Lepcha, Lé in Lím-bú.

Yú in Burmese, Lá in Kami, Ló in Kúmi.

Kill.—Thód in Gúrúng, That in Bódó.

That in Burmese.

Hear, attend.—Nyen in Bhotia and Lhópa and Lepcha, Nyo in Newári.

Né in Khyeng, Ka-ná-i, in Kami.

Remark, the materials for the above striking comparative view are derived from my own original vocabularies for the northern tongues, as published in the *Journal* No. 185, for December 1847, and from Capt. Phayre's for the southern tongues, hereto appended.

It is seldom that vocabularies so trustworthy can be had, and had in series, for comparison; and yet it is abundantly demonstrable that every thing in regard to the discovery of the larger ethnic affinities of dispersed races depends upon such a presentation of these materials, the distinction of roots and of servile particles, as well as the range of synonymous variation, in each of these classes of words, being thus only testable, and these points being all important as diagnostics, even more so than grammatical peculiarities which, at least in our sense, are apt to be excessively vague, or else palpably borrowed, among the Mongolids. Syntactic poverty and crudity and etymological refinement and abundance seem to be the characteristics of this vast group of tongues, and hence the importance of its vocables and the necessity of obtaining them in a state accurate enough for analysis, and copious enough to embrace the average range of synonymes.

A common stock of primitive roots and of serviles, similarly employed, indicates unmistakably a common lineage and origin among the several races to which such stock belongs: preference for this or that synonyme among the radicals, as well as various degrees and modes in the employment of serviles, whether prefixed, infixd or postfixd, indicates as unmistakably the several branches from the same family stem with the relative ages and distances of their segregation. By the above comparison of vocabularies I purpose to illustrate the common lineage of tribes now and for ages most widely dispersed, and of which the intimate relationship is ordinarily overlooked: by a subsequent and more detailed examination somewhat differently conducted, I will endeavour to illustrate the true character of the minor distinctions of race, showing that these distinctions are by no means inconsistent with the common lineage and family relationship now exhibited.

Comparative Vocabulary of Indo-Chinese borderers in Arrakan.

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English.	Burmese or My- amma.	Khyeng or Shou.	Kami.	Kúmi.	Mrú or Toung Mrú or Myú.	Sák
Air	Lé	Klí	Ga-lí	A-lí	Ra-li	Mwi-ya-hé
Ant	Payuetseik	Lhing-zá-mí	Ba-lin	Pa-lin	Loung-tsa-ring-já	Phún-si-gyá
Arrow	Myá	Thwá	Lí	Li-tá-i	Sá, or qwá-i	To-li-ma-lá
Bird	Nghet	Hau	Ka-vá or ta-vá	Ta-wú	Ta-wá	Wá-sí
Blood	Thwé	Ka-thí	A-thí	A-thí	Wi	Thé
Boat	Thé	Loung	M'loung	P'loung	Loung	Hau
Bone	Ayo	Ka-yok	A-hú	A-hú	A-hot	A-mrá
Buffaloe	Kyuai	Nau	Ma-ná	Pán-no	Ná	Kro
Cat	Kyoung	Mín	Mím-bo-i	Min-cho	Ta-myín	Heing
Cow	Nuá	Sharh	Kha-bo-i	Si-rá	Tsi-yá	Tha-múk
Crow	Kyí	Áng-au	Wa-á	O'-á	Wa-á	Wúk-ká
Day	Né	Ko-nup	Ma-ni	Ka-ni twun	Ni	Yat-ta
Dog	Khwé	U'-i	U'-i	U'-i	Ta-kwí	Kú
Ear	Ná	Ka-nhau	A-ga-ná	Ka-no	Pa-rám	A-ka-ná
Earth	Myé	Det	Ka-lái-hong	Ka-loung	Kroung	Ká
Egg	U	To-i	Du	Dú-i	Dú-i	Wa-tí
Elephant	S'hen	Mwí	Ka-sái	Ka-sá-i	Nga-s'háit	U-kú
Eye	Myetsi	Mí-ú-i	A-mi	Mé	Min	A-mí
Father	Phá-é	Pau	Pá-ei	Am-po	Pá	A-bá
Fire	Mí	Mí	Má-f	Mhá-i	Má-i	Bá-in
Fish	Ngá	Ngau	Mo-f	Ngho	Dám	Pan-ná
Flower	Pán	Pa-pá	A-pá	Ka-shyounge	Pá-ou	A-pán
Foot	Khyé	Ka-ko	A-kho	Khou	Khouk	A-tar
Goat	S'heik	Ma	Tso-bé	Mí-é	Ta-rau-a	Ki-bí
Hair	S'haben	Lu-sám	A-s'hám	S'hám	S'hám	Kú-mí
Hand	Let	Kúth	A-kú	Ka	Rút	Ta-kú
Head	Ghoung	Lú	A-lú	A-lú	Lú	A-khú

On the Indo-Chinese borderers.

[No. 1.

Hog	Wet	Wouk	O	A-ou	Ta-pák	Vák
Horn	Ghyo	A-kyi	At-ta-kí	Ta-ki	A-náng	A-rúng
Horse	Myin	S'hé	Ta-phú	Koung-ngú	Ko-ra-ngú	Sápú
House	Eing	I'm	I'n	U'm	Kin	Kyin
Iron	Thán	Thí	S'hein	Ta-mhú	Loung-há	Théin
Leaf	Yuet	Shé	La-háng	Ngám	A-rám	Pwin-ták
Light	Len	...	A-ván-da-gá	...	Wa-tá-i	...
Man	Lú	Kláng	Ka-mí	Ku-mi	Mrú	Lú
Monkey	Myouk	Young	Ka-lái	Ka-la	Ta-yút	Ka-wuk
Moon	Lá	Khlau	Lá	Hlo	Pú-lá	That-tá
Mother	A-mi	Nú	Na-ú-i	Am-nú	A-ú	A-nú
Mountain	Toung	Toung	Ta-kún	Mo-i	S'hung, or túng	Ta-ko
Mouth	Nhup	Hak-kau	A-ma-ká	Li-boung	Naur	Ang-sí
Musquito	Khyin	Young-yán	Kán-sa-ká	Chán-ráng	Ta-tsáng	Pi-chí
Name	A-mi	Na-mí	A-mín	A-min	E-mi	Tú
Night	Nyá	A-yán	Ma-khún	Wa-dúm	Wár	Ha-ná-hé
Oil	S'hi	To	S'hi	Sa-rou	S'hi	Sí-dák
Plantain	Nghet pyo	Nhám-pau	Ka-tí	Kú-ti	Deng-kú-i	Tsa-ú
River	Myit	Ha-loung	Ka-vá	Ka-wú	Au	Pi-si
Road	Lám	Lám	Láng	Lám	Ta-má	Láng
Salt	S'há	Tsí	Ma-lo-i	Pi-lo-i	Wi-s'há	Sung
Skin	Tha-yé	Wún	A-phú	Pé	Pi	Mi-lak
Sky	Mo	Han-mhí	Khau, or, Khá	Ka-ní	Mú	Koung-gounglak
Snake	Myué	Phol	Ma-khú-i	Pú-wi	Ta-ro-a	Ka-pú
Star	Kyai	A'á-shé	A-s'hí	Ka-sí	Ki-rek	Tha-geing-thí
Stone	Kyouk	Lún	Ka-lún	Lún-s'houng	Ta-whá	Ta-lón
Sun	Né	Ko-nhi	Ka-ní	Ka-ni	Ta-nin	Sa-mí
Tiger	Kyá	Kyí	Ta-ká-i	Ta-ká-i	Ta-pri	Ka-thá
Tooth	Thwá	Ka-hau	A-fhá	Ho	Yún	A-tha-wá
Tree	Apen	Thin	A-kón	Din-koung	Tsing-dúng	Pung-páng
Village	Yúa	Nám	Váng	A-váng	Kwá	Thing
Water	Yé	Tú-i	Tú-i	Tú-i	Tú-i	O
Yam	Myouk	Ba-há	Khá	Ho	Mau	Káng-kú

Comparative Vocabulary of Indo-Chinese borderers in Arakan.

English.	Burmese.	Khyeng.	Kami.	Kúmi.	Mrú or Young Mrú.	Sák.
I	Ngá	Kyi	Ká-i	Ká-i	...	...
Thou	Mén or nen	Nang	Nán	Nang	...	...
He	Tkú	Ni	Ha-ná-i	Hú	...	...
She	...	...	...	...	...	...
It	...	...	...	...	...	...
We	Ngá-do	Kin-ní	Ka-chí	Ká-i-no	...	...
Ye	Mendo	Nang-ní	Nán-chí	Náng-chi-no	...	...
They	Thúdo	Ni-di or ni-li	Hún-na, or ha-ni-	...	...	...
Mine	Ngái	Ki-ko	Ká-i-un	...	...	...
Thine	Meni	Náng-ko	Nán-un	...	...	...
His	Tkúi	Ni-ko	Ha-ná-i-un	...	...	...
Our's	Ngádoi	Ki-ni-ko	Ká-chi-un	...	...	...
Your's	Mendoi	Náng-ni-ko	Nán-chi-un	...	...	...
Their's	Tkú doi	Ni-di-ko	Ha-ni-chi-un	...	...	...
One	Tít	Nhát	Há	Há	Loung	Sú-war
Two	Nhit	Pan-nhí	Ní	Nhú	Pré	Nein
Three	Tthon	Thúm	Ka-tún	Túm	Shún	Tshin
Four	Lé	Lhi	Ma-li	Pa-lú	Ta-li	Pri
Five	Ngá	Nghau	Pang-ngá	Pán	Ta-ngá	Ngá
Six	Khyouk	Sauk	Ta-u	Ta-rú	Ta-rú	Khyouk
Seven	Khun-nhit	S'hé	Sa ri	Ta-rú	Ra-nhit	Tshá-ni
Eight	Shyit	Sát	Ka-yá	Ta-yá	Rí-yát	A-tseit
Nine	Ko	Há	Ta-ko	Ta-kan	Ta-fu	Ta-fu
Ten	S'hai	Há	Ha-suh	Hau	Há	Si-sú
Twenty	Nhit s'hai	Kur	Kú-suh	A-pum-ré	Pi-ra-mí	Hún
Thirty	Thon s'hai	Tún gíp	Kú-i-thún	M'phá-i-ré	Tsum-gaum	Tshon-si
Forty	Léz hai	Lhi-gíp	Kú-i-ma-li	Wi-pá-lú-ri	...	Pri-si
Fifty	Ngáz hai	Nghau-gíp	Kú-i-pang-ngá	Wi-pá-ri	...	Ngá-sí
A hundred	Tayá	Klá-át	Ta-rá	Chúm-wá-ri	...	Ta-yá
Of	I	...	U'n	...	...	...

To	A'	A'	A'	...
From	Gá	Lá	Ná-i	...
By	Phyen	...	Má	...
With	Nhen	Yung	Há-i	...
Without	...	...	...	...
In	Nheik	Dúka	Yá	...
On	Bomhá	Há-nang	A-koung-be	...
Now	Yakhu	Tú-s	A-vá-i	Wá-i-mé
Then	Tho akhá	Ni-kho-á	Ho-ná-i-gán	...
When	Bhet ^{ho} khá	I'-kho-á	Há-ni-kán	Má-na-ká
To-day	Yané	Tun-ap	Wei-ní	Wá-i-ni
To-morrow	Netphan	Nhát-ta	Cha-khon	Qui-dám
Yesterday	Yamanné	Yam-tú	Ya-dúm	...
Here	T'áimhá	Ni-ám	Hí á, or yá	Hí-báng
There	Homhá	Tsú-á	Há-bhé	...
Where	Bhemha	I'-ní-ám	Ná-ná-bé	Má-mo
Above	Apomhá	Ada-ma-ka	A-koung-bé	I-klún
Below	Ouk há	Dé-kan	Ting-bé	I-klot
Between	Akyá há	A-lhá-ka-ku	Thinbé or u-thin-á	Si-lá
Without, out-	Pyen há	Kláng-á-me	A-khám-bé	A-ngám
Within [side	Atwen	Dú-gá-mé	A-thúm-bé	Thúm
Far	Wé	Tá-u a-lhau a-me	Khán-lá	Pi-lú-pá-i
Near	Ní	A-shyo-zo-yan	Nei	Ki-sá
Little	Seikkhalé	A-lák-chá-i	Tsei-dú-to	A-htan
Much	Myá	A-pá-lúk	Pá, or, ong-jé	No-i
How much?	Bhélouk	Hya-u-ám	Ha-yé-to	...
As	Gétho	...	Hí-ná-i	...
So	Lo, tho	...	Ka	...
Thus	The-né	...	...	...
How	Bhé tho	I'bau	Ná-ha-bé	...
Why	Bhé pyulo	I'-na-to-ám	Ta-ú-sá-né	...
Yes	Hokhé	A-hi	Ta-ko-ká	Nán
No	Mahok	Hí-a	Na-u-ká	Na-o

Comparative Vocabulary of Indo-Chinese borderers in Arakan.

English.	Burmese.	Khyeng.	Kami.	Kúmi.	Mrú or Toung Mrú	Sák
(Do) not	Ma (pys) nhen	Né-é	Ná or nan			
And, also	Ligoung	...	...	
Or	Thomahok	...	...	
This	I, tMi	Ni	Hi			
That	Tho, hó	Oní	Ma-há			
Which?	Abhé	I'ni-a-ka	Na-ná-i			
What?	Bhá	I'ni-hám	...			
Who?	Bhétkú	U'-li-am	A-pá-i-mé			
Any thing	Bhámhya	...	Ta-ú-i			
Any body	Bhéthúmhya	...	A-pá-i-mé			
Eat	Sá	E'	Tsa	Tsá		
Drink	Tkounk	U'-é	Nei	Nei		
Sleep	Eik	I'p	I	I'		
Wake	No	Kakak	Thá	An-thá		
Laugh	Yé	A-nwi	Ma-nwí	Am-nhwi		
Weep	Ngo	A-káp	Khá	A-wú		
Be silent	Teikshelné	Mhé	On-vo	...		
Speak	Pyo, s'ho	Ha-we	Ta-pé	Tho-i		
Come	Lá, youk	Lo	Va	You		
Go	Tk'wá	Tsit	La	Lá		
Stand up	Thá, mát	Tún-e	Ka-do	Ang-thou		
Sit down	Tháing	Ngunge	Ka-nú	Tat		
Move, walk	Lé, kyná	...	...	...
Run	Pyé	Cho-né	A-whí	Lei		
Give	Pé	Pe-ge	Na-pú	Pei		
Take	Yá	St	Lá	Lo		
Strike	Yáik, pok	Mo-lé	Ma-lé	Pu khou-orathum		
Kill	T'hát	Tu-e	Dú-rhum-ma-lé	Pu-khou		
Bring	Yú ghé	...	Ma-há-i	Lo		

Take away	Yut'wá	Youk-kó ...	Lá-há-i	Lo-dó
Lift up, raise	Mhyouk	Ka-yauk	Ta-khún	Ka-tán
Hear	Kyá	Né	Thá-i	Thá-i
Understand	Lá, t'hi	...	Ka-ná-i	Thó ...
Tell, relate	S'ho kyá	Be ...	Hú-i ...	Hau-i
Good	Koung	Po-ya	S'hau	Hau-i-o
Bad	S'ho	Ka-young	Dé, or, di	Si-wá-i
Cold	E'	Kho-leik	Bí	Bí
Hot	Pá	Tein	Ká-s'hí	Káng-hei
Raw	Seing	Mhín	Mín	Mhún
Ripe	Mhé	Tú-i	Tú	Tú-i
Sweet	Khyo	To	Tho	A-hto
Sour	Khyin	Khau	Khá	A-kho
Bitter	Khá	Pau-i	A-non	Ho-i
Handsome	Lhá	A-si-i	A khé-sung	Ho-i-o
Ugly	Ayups'ho	Klún	To	Tau
Straight	Phyongg	Ko-lák	Ta-ko	A-kwé
Crooked	Kouk	Kán	Ma-nún	Ka-núm
Black	Net	Búk	A-lún	Kan-lúm
White	Phyú	Sen	F'	Kan-lein
Red	Ní	Nau	Ma-ein-sin	Kan-hein
Green	Seing	Sou	Sá	A souk
Long	Shé	Twé	Dó-i	Do
Short	To	Lhún	Ka-sá	...
Tall	Myin	...	Dó-i	...
Short	Neing	Ná-ó	Spí	A-thám
Small	Ngé	Len	Leng	Lén
Great	Kyí	Pú-lú	Pú-lún	...
Round	Lun	Kyí-lhi	A-ti-kimli	Ta-ki
Square	Lédhoung	Pé	Phá-dá	Kam-po
Flat	Pyá	Tho-i	Lén	Len
Fat	Wá, tok	Pám	Ta-pá	Thán
Thin	Shyá	Ka-no	Má-sá	A-kom
Weariness	Mo, pen-bán	Tú i-lan-a-dú-i	Tú-i ma-kháng	Tú-an-hei
Thirst	Yé ngát	Bu-lan-a-dú-i	Búk ma-khang	Bé-on lám.
Hunger	Sá ngát			

Note to accompany Vocabularies of languages spoken by Tribes in Arakan.

1.—BURMESE.

This is the language of the Arakanese people, who for the most part live in the lowlands, and on the sea-coast of the country called Arakan. Provincial words occur in this language, differing from those of Burmah proper, and the pronunciation in Arakan varies considerably from that current in the valley of the "Irrawaddy;" yet the written languages of both countries are for the most part alike. Thus the word for a day written ၇၀၅ is pronounced Rák by the Arakanese, but by the Burmese is softened to Yet: the word for water is called by the Arakanese Rá, by the Burmese Yé. It is written with the same letters by both people. The Arakanese and Burmese are of the same race, and have the common national name of *Myam-má*, which is however a comparatively modern appellation for the several tribes, into which the race was originally divided. The term Mug is applied by the people of India to the Arakanese. It is exclusively a foreign epithet, unknown to the Arakanese themselves. It probably takes its origin from the tradition of a tribe of Bráhmans, termed *Mágas*, said to have emigrated Eastward from Bengal.

2.—KHYENG.

This name is given by the Burmese and Arakanese to a numerous race of people who live in the high range of mountains called *Yo-má* (that is "great ridge," or "back-bone"), which separates Arakan from the valley of the Irrawady. These people call themselves *Shyou* or *Shyí*. The word Khyeng (pronounced Khyáng or Kyáng by the Arakanese) is probably a corruption of *Kláng** their word

* Perhaps so; but Kyáng or Khiáng is a well known ethnic designation to the Northward where, by the way, with Chinese and Tibetans many of the ethnic designations of the Indo-Chinese region are familiar terms of their own, as Mon, Lho, Lao, Sák, Kyáng, Myau. Nearer at hand we have, as terms allied to Khyeng, Rakheng (whence our Arakan for "the Mugs;") Khyi for the "Cossiahs," Kho vel Kyo and Ká for Kambojian tribes, and Ká Khyen for "the Kariens," whilst the Kambojian Kyo vel Gyo re-appears in the Kho of the Koladyne river, and in the "Moitay" of Manipúr, we have the combined appellations of the Siamese Tai,

for man; and their own present distinctive name for their tribe, is no doubt recently adopted. An Arakanese in writing down for me words from the mouth of a man of this race, wrote Khyáng for what appeared to me to have the sound of *Kláng*. The Khyeng country extends along the Yo-má range (which runs nearly N. N. W. and S. S. E.) from about the nineteenth to the twenty-first degree of North latitude. The people inhabit both the Burmese and British side of the range. The ascertained number of this race under British rule in Arakan is 13,708 souls. An equal number probably reside within the Burmese territory. There are also a large number of Khyeng tribes, which though living within the nominal British frontier, yet from the rugged inaccessible nature of their country, are really independent, and which have never yet submitted to any foreign Government, whether Arakanese, Burmese, or British. Their language is unwritten. There appears to be some difference of dialect between the Northern and Southern tribes of Khyeng. The words here given were taken from a man belonging to the Northern tribes. The Khyengs believe themselves to be of the same lineage as the Burmese and Arakanese, the stragglers from armies or moving hordes, left in the mountains.*

3.—KAMI' OR KU'MI'.

This race of people, of which there are two divisions called by themselves Kamí vel Kimi and Kúmi, and by Arakanese respectively Awa Kúmi and Aphyá Kúmi, inhabits the hills bordering the river which is named by the Arakanese *Kuláán*, (that is, limit or border of the *Kula* or Western foreigner) and by the Kamis *Ye-man*, by the Kúmis *Yan pán*. It is the chief river of Arakan. It is probable that the Kamis and Kúmis have not been settled in their present

and the Kochin Chinese "Moy." In other words, the Manipurian tribe, called *Cossias* by the Bengáls, belong to the Mof section of the great tribe called *Tai* by themselves and *Shán* vel *Syán* by the Burmese, the sectional name being also foreign, and equivalent to the native? Khyi or Khyáng of Chinese and Khyeng of Burmese.—B. H. H.

* This native tradition and opinion accord with what follows relative to the *Khyau* and *Mráng* in corroborating the doctrine which assigns the whole of the border mountaineers towards Ava, or inhabitants of the Yo-má range from Assam to Arakan, to the *Rakheng* division of the *Myam-ma*.—B. H. H.

seat for more than five or six generations. They gradually expelled therefrom a tribe called Mrú or Myú. The Kamí clans are now themselves being disturbed in their possessions by more powerful tribes, and are being gradually driven Westward and Southward. They state that they once dwelt on the hills now possessed by the Khyengs, and portions of the tribe have been driven out by the latter within the memory of man. The language of the Kamí portion of this interesting race has lately been reduced to writing by the Rev. Mr. Stilson of the American Baptist Mission. The Kamí words entered in this vocabulary have been chiefly furnished by an intelligent Kamí young man educated by that gentleman, and are more to be depended upon than the other portions. For it is exceedingly difficult to acquire from savages through the medium of a language foreign to them, any words but those which they use to designate some object or quality. The number of Kamís within the British territory amounts to 4,129 souls. They are divided into several clans, each having a distinctive name. The dialects of these clans differ more or less from each other. Many clans are independent.

4.—MRU' OR TOUNG MRU'.

This is a hill tribe now much reduced from its ancient state. They once dwelt on the river Kuládán and its feeders, but have been gradually driven out by the Kamí tribe. They have therefore emigrated to the West, and occupy hills on the border between Arakan and Chittagong. The Rádzaweng, or history of the Arakanese kings, refers to this tribe as already in the country when the Myam-ma race entered it. It states also that one of this tribe was chosen king of Arakan about the fourteenth century of the Christian era. The traditions recorded in the same work also imply that the Mrú and Myam-ma races are of the same lineage, though this connection is denied by the Arakanese of the present day, who regard the *Mrú* tribe as "wild men" living in a degraded state, and consider that it would be disgraceful to associate with them. The number of the Mrú tribe in Arakan amounts to about 2,800 souls. Their language is unwritten. They call themselves *Mrú*. *Toung Mrú** is a name

* *Toung* means wild, uncultured, as "hill men" with us and Pahari or Parbatia with Hindus. Mrú alias Myú=Myau of Chinese which again=Kyáng.—B. H. H.

given to some of their clans by the Arakanese. *Mrú* is also used by the Arakanese as a generic term for all the hill tribes of their country. The word *Khyeng* is occasionally used in the same sense.

5.—SA'K.

This is a very small tribe mentioned by Buchanan in his paper "on the religion and literature of the Burmese." Asiatic Researches, Vol. VI. p. 229. He calls them "Thøk," (that being the Burmese pronunciation of the word,) and states that they are "the people inhabiting the Eastern" branch of the Nauf river, and are called by the Bengális *Chatn* and "Chatnmas." *Chatn* is no doubt meant for *Sát* which is the name, these people now give themselves. Their language is unwritten.

There are other tribes in Arakan who have languages or dialects peculiar to themselves. They consist of but a few families, and some no doubt are the descendants of captives brought into the country several generations back by the Arakanese, in their warlike expeditions against the adjoining countries. Of these, the language of the tribe called *Dáing-nák* appears to be a rude corrupt dialect of Bengáli. The tribe called *Mrúing* state that their ancestors were brought as captives from the Tripúra hills. There is also a curious tribe called *Khyau** in the *Kuláddán* country, consisting of not more than from fifty to sixty families. I have not yet been able to obtain satisfactory vocabularies of the languages of these last named three tribes, but they will be procured on the first opportunity. I regret

* *Kyo* aforesaid? The tradition would ally them with the *Kúki* and *Khyí*, whence *Kyo*, *Khyen*, *Khyi*, and *Kúki* may be conjectured to be radically one and the same term, and to be an opprobrious epithet bestowed by the now dominant races of Indo-China upon the prior races whom they have driven to the wilds, for *Khyi*, *Kyi*, *Kí*, *Kú* has the wide spread sense of *dog*. Not one of these tribes is known abroad by its own name. *Kami* may be readily resolved into "men of the *Ka* tribe," the *Ka* being a proper name or merely an emphatic particle. *Ka*, mutable to *Kí* and *Kú*, is a prefix as widely prevalent in the *Himálaya* and *Tibet* as the word *mí* for man. The *Kamis* themselves understand the word in the latter sense—a very significant circumstance quoad affinities. *Ka* prefix is interchangeable with *Ta*, (*Ka-va* or *Ta-va*, a bird in *Kamí*, and so in most of these tongues,) and *Ta* varies its vowel like *Ka*; and thus, in *Gyarúng*, *tir-mi*, a man, answers *Kimi*, a man. Ex his disce alia.—B. H. H.

that there are so few words of the *Mrú* and *Sák* languages given, but as some time might probably elapse before they could be procured, I considered it best to forward them in their present state.

MEMO.

Scheme of vowels, &c. &c. a to be sounded as a in America.

á	..	..	..	..	..	..	a in Father.
i	..	..	..	..	..	..	í in in.
í	..	..	..	..	..	..	i in police.
U	..	..	..	..	..	..	u in push.
ú	..	..	..	..	..	..	oo in foot.
e	..	..	..	..	..	..	e in yet.
é	..	..	..	..	..	..	e in there.
ai	..	..	..	..	..	..	ai in air.
ei	..	..	..	..	..	..	i in mind.
ou	..	..	..	..	..	..	ou in ounce.
au	..	..	..	..	..	..	au in audience.
o	..	..	..	..	..	..	o in note.
th	..	..	..	..	..	..	th in thin,

the aspirate of t.

I have endeavoured to express the sounds of the *Khyeng* and *Kamí* languages as near as I can, but there are a few which I could not exactly convey through any combination of European letters.

N. B.—In the next or Tenasserim series of words the system of spelling followed is the common English. I have not deemed it prudent to alter it. These words were taken down by Dr. Morton, not Capt. Phayre, as above inadvertently stated. Valuable as they are, they lack the extreme accuracy of Capt. Phayre's series, and hence I have not extended my comparisons over them.—B. H. H.

Comparative Vocabulary of Indo-Chinese borderers in Tenasserim.

English.	Burmese or Myam- ma.	Talien or Món.	Toung-lhoo	Shán.	Siamese.
Air	Lá	Kya	Ta-lee	Lónma	Lon
Ant	Parwet	Khamol	H-tung	Mot	Mot
Arrow	Hmya	Lau	Pla	Pén	Tsán
Bird	Hnget	Khaten	A'-wa	Hnót	Hnót
Blood	Thwáy	Htsain	Thway	Leet	Leét.
Boat	Hlá	Hlo	Phray	Hó	Ró
Bone	Ayo	Htsot	Htsot	Sot	Katot
Buffaloe	Kúwai	Paren	Pay-nay	Kwihn	Khwa
Cat	Kyoung	Pakway	Nyen	Myoung	May
Cow	Nwau	Karau	Phou	Wó	Ngwau
Crow	Kyéé-gan	Khatat	Zank-ay	Ka	Ka
Day	Na	Ta-ngway	Mo-yay	Kawon	Wan
Dog	Khwa	Kalá	Htwe	Ma	Ma
Ear	Nau	Khato	Nau	Hoo	Hoo
Earth	Myá-ghee	Te	Ham-tan	Sen	Tein
Egg	O'-o	Khmatan	De	Khfht	Khu
Elephant	Tsheng	Tsing	Hsan	Tsan	Htsann
Eye	Myet-sé	Mot	May	Mat-ta	Ta
Father	A-hpa	Má	Phá	Pau	Hpau
Fire	Mée	Ka-mol	May	Hpihn	Thwa
Fish	Ngá	Ka	Lita	Pa	Parz
Flower	Pán	Koung	Ken	Mau	Towkma
Foot	Khyá-hlóúk	Htsihn	Khan	Ten	Ténn
Goat	Htsiet	Khapa	Bay	Pá	Hpá
Hair	Htsa ben	Swet	Ta-lu	Khon hó	Hpóhn
Hand	Let	Tway	Su	Mee	Mó
Head	O-hkoung	Katau	Katu	Ho	Kamon

Comparative Vocabulary of Indo-Chinese borderers in Tenasserim.

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English.	Burmese or Myam-ma.	Talien or Mon.	Toung-lhoo.	Shán.	Siamese.
Hog	Wet	Kalet	Htau	Moo	Moo
Horn	Gyo	Kareng	Nung	Khoung	Khóung
Horse	Myén	Chway	Thay	Ma	Ma
House	*Seng	Hnyee	Sam	Hien	Rau
Iron	Thán	Kasway	Say-thee	Leit	Leet
Leaf	Ayuet	Kana-htsoo	Lay	Moung-mán	Píhn-ma
Light	Aléng	Rá	Lita lay	Alen	Psa-won
Man	Loo-youk-ya	Karoo	Lan	Konpoo-trihn	Hpoohtso
Monkey	Myouk	Ka-nwee	Khyag	Lein	Lenn
Moon	La	Kha too	Lu	Len	Hpya hteet
Mother	Ama	Ya	Men	Amyá	Má
Mountain	Toung	Kha-lon-khyan	Koung	Pa-touk	Khan-ta
Mouth	Pazat	Khamoupan	Proung	Htsot	Pat
Moschito	Khyen	Khamcet	Takhra	You	You
Name	Amee	Yámo	Meen	Tsoo	Htso
Night	Ngju-ngyeen	Khatan	Mó-ha	Ka kán	Than-khen
Oil	Htsée	Kalihn	Nú-man	Na-man	Na-mau
Plantain	Hnet-pyau	Hpyat	Gná	Kwá	Kalway
River	Myeet	Pee	Nhronng	Nán-howk	May-na
Road	Lán	Khapann	Klay-tantha	Tán	Hon-tán
Salt	Htsá	Pó	Tá	Kó	Ká ló
Skin	Axá	Nan	Phro	Nann	Nann
Sky	Mó	Parwai	Mó	Hpa	A-kat
Snake	Mywa	Tha-roon	H'm	Ngoo	Ngoo
Star	Kyay	Noung	H'sa	Loung	Touk
Stone	Kyouk	Kamau	Lung	Mahein	Hee
Sun	Ná	Ta-ngway	Mu	Kawon	Kawon

* Jeng?

On the Indo-Chinese borderers.

[No. 1.

Tiger
Tooth
Tree
Village
Water
Yam
I
Thou
He
She, It
We
Ye
They
Mine
Thine
His
Our's
Yours
Their's
One
Two
Three
Four
Five
Six
Seven
Eight
Nine
Ten
Twenty
Thirty
Forty
Fifty

Kyá
Thwáu
Apen
Yooa
Ya
Myouk-khoung
Ngá
Nen
Tho
Nga tó "
Nen to
Thoo to
Nga ha
Nen ha
Thoo ha
Nga-to ha
Nen-to ha
Thoo to-ha
Teet
Hneet
Thou
Lá
Ngá
Khyouk
Khwó-hneet
Sheet
Kó
Ta-htsay
Hneet-htsay
Thon-htsay
Sá-htsay
Nga-htsay

Kala
Ngot
Ka-noung
Koh
Dhihk
Ka-wa
Awai
Bai
Nyá
Pwá "
Beén tau
Nyeé tau
Kharoo-away
Kharoo-hpá
Kharoo nyúng
Kharoo-away taw
Kharoo hpaytau
Kharoomyeen-tau
Mway
Pa
Pe
Pón
Pa-tson
Karoung
Khapau
Kha san
Kha-seé
Tsau
Pa-sau
Pe-tson
Pon-tson
Patsou-tson

Ka
Ta-gná
Thing-mu
Dung
H'tee
Nwá
Khwá
Na
Wa
Né "
Ná-the
Wá-the
"
"
"
"
"
"
"
"
Ta
Ne
Thung
Leet
Ngat
Ther
Nwot
That
Koot
Tah-si
He
Thung
Leet
Ngat

Htso
Khyó
Ton
Mann
Nán
Ho-mau
Koung
Moung
Khoung-nick
Koung-niht "
Htsooh-niht
Mau-niht
Khoung-kau
Khoung-moung
Khoung-pen
Khoung-houng
Khoung moung-pen
Khoung houng-pen
Nein
HTsoung
Htsan
Htse
Ha
Hoht
Tseet
Tet
Kowt
Tseit
Htsoung
Htsan-Htsiet
Hse Htsiet
Ha Htsiet

Tsó
Thóhn
Tón
Pann
Nan
Mau
Kha
Ren
Koung-nee
Kha-aen "
Aen
Loung-nee
Khon-kha
Khoung-aeng
Khoun-troung
Khonkhá tsoung
Khrong tsoung-aen
Khonkha-tsooung-
Nein [aen
Tsoung
Tsan
Tsee
Hnga
Hoht
Tseet
Tet
Kowt
Htseet
Ya-tseet
Tsan-tseet
Tsee-tseet
Ha-tseet

Comparative Vocabulary of Indo-Chinese borderers in Tenasserim.

English.	Burmese or Myam-ma.	Talien or Mon.	Toung-lhoo.	Shán.	Siamese.
A hundred	Ta-ra	Kaloon	Ta loyeu	Hpat	Yuay nén
Of	"	Mken	A	"	"
To	Go	Pway	En	"	"
From	Ga	Noo	A	Kohn	Tway
By	"	Nakeu	Tóme	"	"
With	Hnen	Ku	"	Han	Kha
Without	Bá	Hpa	"	Mai	"
In	A-htámha	Atway	Pu	Kanoung	Khan-ná
On	Apau	Atoo	Long	Ka-nouk	Khan-mon
Now	Yákoo	La mod	Ngá-khayen	Mayóhnihn	Pá-too-nee
Then	Hto akha	Akha	Moung ma	Chyain-hnigh	Hpá la
When?	Bay-thaukha	A-khalarau	Teu ma	Chyain-lu	Hpalahighn
To-day	Thu khana	Tang waynau	Han-né	Ma-hniht	Wan-nee
To-morrow	Net hpangha	Lee ya	Mu-reu	Má-hpot	Hpoonef
Yesterday	Ma-na-ga	Let-ka-na	Má-ha	Ma-wa	Ma-wa-nee
Here	Thee mha	Kha-na-nau	Yo	Kanfht	Hta nee
There	Ho-mha	Kha-na-ko	Ea-h'sú	Ka-po	Hai-nan
Where?	Bay-mha	Alorau	Eu-hmay	Kalau	Kalau
Above	A-htet-mha	Atotá	En ké	Pamon	Tee-nan
Below	Ouk-mha	Kha ta ta	Enla	Palon	Khan la
Between	Alay-mha	Adho	Akha	Akhun	Khalan
Without, outside	Apyemha	Ma-ngá	Ta-h'tanu	Ka-nouk	Khan-nouk
Within	A-hlaymha	Kha-tway	En-pu	Ka noung	Khan-noung
Far	Awá-mha	Noo-ma-way	Hyá	An-kéhn	Ka-ríhn
Near	Anee-mha	Tsouk	Lau	An-san	Kará
Little	Ta-htset kalai	Soot	Pá	Aeet	Net-ta-ró
Much	Apon	Hbau	A	Taima	Hton

How much	Bay-louk	Ma-tsee	Kheing hmay	Hta-noung	Htau riht
As	Kai-tho	Nway tseik-nau	Nay-yó	Neik-youk	Nee
So	Thu-kai-tho	Nyoung-tseik-kau	Nay-yo	Tso-neik-youk	Ram-nee
Thus	Thee atihn	Top-peun	Nay-yo	Tso-na-youk	Men-ran-nee
How?	Bay-nay	Tsou-la	Leu-may	Tso-hoo	Ran-rihn
Why	Ban-pyoolo	Moo-parau	H'twa may	Pen-htsau	Hta mihn
Yes	Hot-kai	Tot-kwai	Mwá	Htsouk-hée	Tsen
No	Mahot-bóo	Ha-tsen	Ta-mwá tew	Ma-tsouk	Mai-htsa
(Do) not	Ma-lot-boo	Hó-ka-lon	La "	Ma-het-a	Mai-htan
And, also	Yuay	Young	Yo "	Tso-neik- ["] ma-tsouk	Mai-pen-yau
Or	Thó-mahot	Hó-to-tseik-ko	Yo "	Tso-niht	Née lai
This	Thee-ha	Enan	Ta-hlon	Tso-nan	Nan-lai
That	Ho-ha	Taf-kau	Lisa-may-nay	An-loung-lai	Nihn-louk
Which?	Bay-thin	Ee-la-rau	Lo-may nay	Ka-tsan-lay	Ayo-loung
What	Ba-lai	Moo-gau-rau	Pá-may nay	Hpoung	Nihn-loung
Who?	Bay-tho	Nyay-gau-rau	" "	Pen-htsaytsó-tsó	Hpayla
Any thing	Tá-sontakhoo	Mway-theik-payai.	" "	Pen-htsaytsó-tsó	Hpayla-righn
Any body	Tá-tsontáyouk	Kha-ra-tan-mwai-mwai	Am	Kyen	Kénn
Eat	Tsa-thee	Thou	Nwa	Kyen	Kenn
Drink	Thouk-thee	Tet	Píng	Nonn	Nona
Sleep	Aick-thee	Ngoo	Tíng	Tén	Tein
Wake	Nó-thee	Garihn	Nga	Kho	Ho-rau
Laugh	Yay-thee	Rán	Ngen	Hihk	Raung-bihn
Weep	Ngó-thee	Mon-ka-nouk-ka-nouk	Hnging	Yoo-hlseet-hlseet	Nenróo
Be silent	Tét-Tet naithee	Han-kai	Ung-dau	Sat	Hoo-tsa
Speak	Pyauhtso-thee	Ka-lon-ra	Lóne	Mha	Ma
Come	La-thee	Aara	Lway	Kwa	Phk
Go	Thwau-thee	Monlet Kha-tau	Ung-h'hung	Tsot-roo	Roa
Stand up	Mat-tal-nay-thee	Kha-gyo	Ung-lan	Nan-yoo	Nan
Sit down	Htihn-thee	Kyay	Lay	Lay-yoó	Hta-ro
Move, walk	Lay-thee	Gareetaa	Law	Len-kwa	Wen pihn
Run	Pyai-thwau-thee	Ka	Pha	Pan	Hihn
Give	Pai-thee				

Comparative Vocabulary of Indo-Chinese borderers in Tenasserim.

English.	Burmese or Myam- ma,	Talien or Mon.	Toung-lhoo	Shán.	Siamese.
Take	Yoo-thee	Keet	Khone	An	Ouk
Strike	Yeik-thee	Tat	Tway	Pau-tihn	Pau tihn
Kill	That-thee	Tsa	Ma-thay	Out-tihn	Out-tihn
Bring	Yoa-khai-thee	Keet-nen	Htoo-tone	Oung-ma	Oung-man
Take away	You-thwau-thee	Keet-na	Htoo-lway	Oung-kwa	Oung-kot
Lift up, raise	Mhyouk-thee	Ka-toung	Hya or young	Hóh-khen	Houn-khan
Hear	Na-htoun-thee	Kalan	Heung	Htan loo	Htawlon
Understand	Nálay-thee	Tiht-ma-ra	Tha-na	Hoo-likh	Hoo-let
Tell, relate	Pyau-thee	Han-ma-rai	Thou-than	Lat	Lat
Good	Koung-thee	Khá	Heu	Lee yau	Lee-youk
Bad	Ma-koung	Hakhá	Kay	Ma-lee	Ma-lee
Cold	Chyann-thee	Bá	Khwá	Kat	Kann
Hot	Poo-thee	Kata	Kheu	Méik	Met
Raw	Tsen-thee	Tsen-tsangeet	Ta-theet	Chyo	Chyo
Ripe	Mhai-thee	Tóo	Hma	A-htsot	Wen
Sweet	Chyáthee	Tat	Neu	Tron	Wann
Sour	Khyen-thee	Hpya	H'sya	HTsol	Htso
Bitter	Cháthee	Ka-tau	Khu	Khon	Khon
Handsome	Hla thee	Gau	Tá-rá	Han-leen	Han lan
Ugly	Ayot-htso-thee	Hén	"	Han-tichk	Hou hikh
Straight	Hpoung-thee	Touk	Tsone	Tsoo	Htsó
Crooked	Kouk thee	Ta-nouk	Ngá-ken	Kot	Kot
Black	Mai thee	Katsau	Phren	Lan	Lan
White	Hpyoothee	Hpa-tihn	Bwá	Khoung	Khoung
Red	Nee-thee	Hpa-keet	Tá-nya	Len	Tai
Green	Tsein-thee	Hnen-ta-nyeeet	Ling	Chyo	Khayo
Long	Shao thee	Kalein	H'to	Young	Young

Short	To-thee	Kalóe	Deng	Tot	Tatann
Tall	Myen-thee	Tha-lon	H'yo	Thon	Thóhn
Short } man	Poothee	Kwa	Pá	Pauk	Tee
Small	Ngay thee	Dhot	Pá	Leikh	Let
Great	Kyoo thee	Tha-not	Tan	Youhk	Kalóhn
Round	Lón-thee	Kha-toung	Tung-lung	Món	Htee
Square	Lai-Htonk nai thee	Pon-ta-lan	Seet-seng	Pyay	Htee-lan
Flat	Pyá-thee	Kha-tai-thee	Sau-pyay	Pyee	Hpen
Fat	Wau-thee	Ka-ra	Pay	Pyee	Awen
Thin	Pen-thee	Tha rai	Hyeng	Raung	Hpóhn
Weariness	Anyoung	Ka-won	Th-wa	Kon	Mai
Thirst	Yai-nat-khyer	Htan-tikh	H'ta-en-h'tee	Rat-nan	Rat-nan
Hunger	Ngat-mot khyen	Ka-lo hpyo	Ha-khó	Ok-pyat	Aotrat

N. B.—English system of Spelling used in the above, which I have not ventured to alter.—B. H. H.

