ART. IV.—*Kami Vocabularies.* By BERNARD HOUGHTON,
M.R.A.S.

THE remarkable divergences and alterations which a very slight difference in locality causes to exist in the tongues of the Tibeto-Burman hill-tribes have been frequently adverted to, and are, in fact, one of the stock examples of the birth and growth of dialectic change in language. In truth, it must be admitted that in no part of the world are the conditions more favourable to such growth than in the mass of mountains which extends from the Himalayas to Cape Negrais, and which forms the habitat of many of the most interesting of these tribes. Favoured by an abnormally heavy rainfall, the dense jungles which everywhere cover these hills would successfully defy the efforts of even civilized people for their destruction. As it is, except for temporary clearings for cultivation, and somewhat more permanent ones immediately round the villages, these forests remain practically intact, forming, together with the extraordinarily broken character of the ground, one of the most powerful obstacles conceivable to intercourse between the various villages. Such intercourse, therefore, except when it partakes of a raid or foray, is usually on a very limited scale; nor, as a matter of fact, was anything more extended desired by the villagers until quite recently. As McCabe says of the Nagas: "They have remained isolated on their hill-tops, only deigning to visit their immediate neighbours when a longing for their heads has become too strong to be resisted." Trade and commerce being practically unknown, and their political system, if it may be so called, being essentially clannish and unfavourable to the development of a strong central

power, the condition of affairs has been as favourable as possible to dialectic generation. Added to this, it should be noted as amongst most untutored and barbarous people, their words are not articulated so distinctly and incisively as with educated persons, whilst the low tone of voice habitual to those living in the forests, and the inherited tendency to clip their words and towards laziness of pronunciation, which prevails amongst most tribes of the Tibeto-Burman stock, have all contributed to prevent anything fixed or stable in the different dialects. Small wonder, then, that the varieties of speech should be so great in these regions, or that the few Europeans who have produced vocabularies and dialects of the languages of these tribes should all have found it necessary to caution their readers against supposing that the forms and words found therein should have acceptance over any large tract of country. All that can be done in such a case is to learn the dialect prevailing in the most important and thickly populated part of the tribal country, and when going elsewhere to use with caution all except the commoner words and phrases in it.

It follows, therefore, *a fortiori*, that whilst brief vocabularies of the languages of these people enable us to determine roughly their ethnical position, (so far as the latter can be said to depend on philological evidence,) a much fuller and more careful study is necessary before we can be in a position to determine exactly their linguistic position, and, to some extent, the influences to which they have been subjected in their past history. The result of the collection of different forms which the same word takes in the tribal speech would, as a general rule, be to strengthen carefully made comparisons such as those of B. H. Hodgson, but the fact of the existence of this extraordinary state of flux, (so to speak,) in these languages should warn us against too rash comparisons, if such a warning were needed, which ought not to be the case.

The subjoined vocabularies of the Kami or Khami language will show to some extent the difficulty, or rather

the impossibility, of accepting any one as the standard form of such languages as this. They will, however, be chiefly interesting in throwing some light on the phonological changes which take place in this family, as we have here to compare not the words of widely separated tribes of doubtful relationship, but those of people living in neighbouring villages, and calling themselves by one name. From the permutations which have thus admittedly taken place in the same language, it may be possible to argue with more certainty on those used by different tribes now widely sundered from each other. The comparative philology of these languages is, in fact, in still so elementary a state that no further apology is, I think, needed for the presentation of what would ordinarily be a *surplus de richesses* in the words of one language.

The first of these vocabularies has been procured by Maung Hla Paw Zan, an Extra-Assistant Commissioner in the Akyab district, (under the orders of A. M. B. Irwin, Deputy Commissioner). The words were not altogether taken down according to the accepted system of transliteration, but no difficulty has been experienced in effecting the necessary alterations. The internal evidence shows that on the whole this list has been carefully made, whilst it is the best preserved Kami of the four, *i.e.* the words show comparatively few changes induced by laziness of speech, etc.

The second was made by Mg. Tha Bwin, Myook of Sandoway, whilst I was there, the words being taken from a Kami youth from the Akyab district. Mg. Tha Bwin is a very intelligent specimen of the subordinate Civil Service of Burma, and I am inclined, considering his aptitude for taking down words correctly, to regard this list as the most correctly taken down of the four, though the words show more traces of dialectic degeneration than those in the first one. (This list is marked T.-B.) A considerable additional number of words, collected by Mg. Tha Bwin, beyond those required for purposes of comparison, are inserted at the end, as they are all words in common use, and no extended vocabulary of Kami has yet been published.

The third and fourth lists are taken from the essay "On the Indo-Chinese Borderers," by Brian Houghton Hodgson, being furnished to him by the late Sir Arthur (then Captain) Phayre. The latter one is called "Kúmi," and it is stated that the Kúmis are divided into two divisions—Kami or Kimi and Kúmi, called by the Arakanese Awa¹ Kúmi and Aphyá Kúmi. There would seem to be some mistake about this division, which is not mentioned in the Census Reports, nor in recent accounts of the Hill Tracts of Arakan; nor have I, when in Arakan, been able to hear of any such people as the Kúmis. The Burmese, who have a happy knack in giving nicknames, have metamorphosed Kami into *k'wē-myi* = dog's-tail, and by this name the tribe is widely known in Arakan and Burma. It is probable that "Kúmi" is a mere corruption of this latter word. The internal evidence also in the vocabularies would show that the second, or "Kúmi" list, is practically the same as the first, or Kami one, with certain differences due apparently to Chin and Mro influence. I have, therefore, merely alluded to the first list as P. 1 and the second as P. 2, being convinced that no real subdivision, such as "Kúmi," exists in the tribe. In the last Census Report the latter are put down as numbering 14,126 souls within the limits of Burma properly speaking. It is probable that this number is, owing to defective enumeration, somewhat under the mark.

From a philological point of view, the Kamis fall under the Chin-Lushai group of the Tibeto-Burman family. From the vocabulary made by Mg. Tha Bwin, it will be seen that the language possesses at least two tones,² corresponding to those in Burmese, and it is possible that the rising tone also exists in it. Although the gutturals *χ* and *γ* occur, as well as the labio-dental *ʃ* (the latter rarely), words can only end in a vowel, a nasal, or the consonants *k* and *t*,—*p*, *l*, and *z*, though still final in Lushai, being not now so in Kami. The

¹ *Awa* means the mouth of a river, *aphya* its source.

² The light tone is represented in the lists by the figure 1 and the heavy one by 2.

"spiritus lenis" is met with (rarely) at the end of words, as is also the case in Lushai and S. Chin, and similarly to the latter language we find the indistinct initial nasal *m*'. The chief phonetic rules observed in comparing the different lists are well known to obtain in the different languages of this branch of the Tibeto-Burman family. They are as follows:

The serviles *ka*, *ga*, *ta*, and *a* are interchangeable, as are also *ma*, *m*, *pa*, *ba*, *p*. *A* and *ā* (serviles) are frequently dropped, and serve, I believe, mainly to facilitate the enunciation of the initial letter. The consonants *k*^c, *χ*, and *h* are often interchanged, the last two being, in fact, merely softenings of the first, whilst the semi-vowels *y* and *w*, whether initial or following a consonant, are easily weakened into *i* and *e* or *u* and *o* respectively. The nasals *n*, *ñ*, and *m* interchange when final, but as regards *m*, at any rate, not when initial.

ENGLISH.	KAMI.	REMARKS.*
Air	kali; (T.-B.) lē; (P. 1) ga-lī; (P. 2) alī	
Ant	sima, syēma, malim; (T.-B.) mlin; (P. 1) ba-lin; (P. 2) pa-lin	There are, of course, several different kinds. Cf. Southern Chin <i>min</i> , used for both red and black ones.
Arm	akwēba, kubun; (T.-B.) kaun-tā	Compound of the word for "hand" and that for "arm" proper. Both have many analogies. Cf. "shoulder." (P. 1) = "bow" not "arrow."
Arrow	t'ē; (T.-B.) t'ē; (P. 1) lī; (P. 2) li-tā-i	Cf. perhaps Kachin <i>kava</i> .
Bamboo	k'u, dat; (T.-B.) xawē	
Bird	kava; (T.-B.) tava; (P. 1) kava, tava; (P. 2) ta-wa	<i>Ka</i> , <i>ta</i> , prefixed to a common root for "fowl"; <i>l.c.</i>
Bitch	unweai	<i>Nucé</i> is, apparently, a feminine affix. <i>Ai</i> seems doubtful.
Blood	āī; (T.-B.) at'i; (P. 1) at'i; (P. 2) at'i	
Boat	malaun; (T.-B.) mlon; (P. 1) mlaun; (P. 2) plaun	

* These refer to the first series of words unless otherwise stated.

Bone	āk'u; (T.-B.) ak'ū ¹ ; (P. 1) ahū; (P. 2) ahū	Has affinities in Karen, Murmi, Newar, etc. Probably the same root means "horn" in other languages of the family.
Boy	nadē	
Bridge	mahaun	
Buffalo	mana; (P. 1) manā; (P. 2) pān-no	
Bullock	k'a-bwē	
Burman	aukθa; (T.-B.) auksa-k'i	Probably Burmese = "man of the low country."
Kami or Kwemyi	K'ami	
Chinaman	(Burmese)	
Chin	Malaing	
Arakanese	Ma-angyi	
Lushai	Lushai, Naule sapi	
Cat	mibwē; (T.-B.) min-bai; (P. 1) mīm-bo-i; (P. 2) min-cho	
Child	nadē-sapi; (T.-B.) lā-dē ²	
Cloud (rain)	k'wani	
Cow	k'abe-nwē; (T.-B.) xa°-be-na-ē; (P. 1) k'a-bo-i; (P. 2) sirā	(P. 1) probably = "bullock" not "cow."

ENGLISH.	KAMI.	REMARKS.
Cock	ā-bwī	
Crow	va-ā; (P. 1) wa-ā; (P. 2) ō-ā	
Dah*	kyē; (T.-B.) kē-zapi	
Daughter	θā-nu; (T.-B.) sā-nu ²	
Day	ma-ni; (T.-B.) van-ni; (P. 1) ma-ni; (P. 2) kani-twun	Cf. "bird" above.
Dog	a-wi, ē-la; (T.-B.) ū-i; (P. 1) ū-i; (P. 2) ū-i	The use of <i>ma</i> ("sun") in this word is rather unusual. Cf. Sgaw Karen <i>mu-ni</i> , Red Karen <i>mā-nō</i> . The former of these has many analogies, the latter (<i>ē-la</i>), so far as I am aware, none.
Ear	ka-na-kin; (T.-B.) ag-nā; (P. 1) a-ga-nā; (P. 2) ka-no	<i>Kin</i> obviously= <i>kauñ</i> in Burmese <i>nā-kauñ</i> .
Earth	ka-lē-na; (P. 1) kalai-hoñ; (P. 2) ka-lauñ	
East	ka-ni-shē	
Egg	ā-dwi; (T.-B.) du-i ² ; (P. 1) du; (P. 2) dū-i	Probably="sun-rise." ="fowl's water," a curious idiom, which has been noticed by B. H. Hodgson in other cognate languages.

* Sword or chopper.

Elephant	su-sat, ka-syē; (T.-B.) su-sai; (P. 1) ka-sai; (P. 2) ka-sāi	
Eye	am-mi; (T.-B.) ami ¹ ; (P. 1) ami; (P. 2) mē	Cf. words for "eye" and "face" in Red Karen.
Face	mi-mai; (T.-B.) ami-mai	
Father	pa-ai; (T.-B.) pū-ē; (P. 1) pa-ai; (P. 2) ampo	
Field	lē (Burmese coll.)	
Fire	man; (T.-B.) mē; (P. 1) mā-ī; (P. 2) mā-i	The nasal at the end of this word is very unusual, and is possibly due to the influence of Naga dialects. Cf., however, Arakanese <i>mēn</i> .
Fish	mwe; (T.-B.) mo-e; (P. 1) mo-ī; (P. 2) 'no	This, again, is an unusual word, possibly the stem meaning "snake" in the cognate languages.
Flower	ā-pak; (T.-B.) apon ¹ ; (P. 1) apā; (P. 2) ka-shyaun	
Foot	ā-k'ut; (T.-B.) k'ō; (P. 1) ak'ō; (P. 2) k'ā	Cf. "hand" in this, and S. Chin, etc., etc.
Fruit	ā-t'at; (T.-B.) at'e ¹	
Girl	mi-padi-pi, kin-padi-sapi; (T.-B.) ta-leki	
Goat	sabē, su-bē; (T.-B.) so ¹ -bēk; (P. 1) tso-bē; (P. 2) mī-ē	

ENGLISH.	KAMI.	REMARKS.
Hair	ā-suñ; (T.B.) asaun; (P. 1) ashām; (P. 2) shām	
Hand	ā-ku, ā-koi; (T.-B.) akut; (P. 1) akū; (P. 2) ka	Cf. "foot."
Head	ā-lu; (T.-B.) alu; (P. 1) alū; (P. 2) alu	
Hen	ā-pwi	
Hog	auk-la; (T.-B.) ok-zapi; (P. 1) o; (P. 2) a-au	<i>Auk</i> is probably a corruption of <i>rak</i> .
Horn	āt-kyi; (P. 1) atta-kī; (P. 2) a-ki	
Horse	ta-fūt, sa-fūt, sa-p'u; (T.-B.) cha-p'u; (P. 1) ta-p'ū; (P. 2) kauñ-nu	Observe the use of the consonant <i>f</i> . The last form occurs also in Sak.
House	en, in; (T.-B.) en ¹ ; (P. 1) in; (P. 2) ūm	
Husband	na-pa; (T.-B.) na-pu	
Iron	siñ; (T.-B.) sin; (P. 1) shain; (P. 2) ta-nū	Cf. Burmese <i>san</i> .
Ladder	ka-lait	
Leaf	la-k'un; (T.-B.) la-k'an; (P. 1) la-hān; (P. 2) nām.	<i>La</i> is the root.
Leg	ā-k'au, ā-k'ūt	Cf. "hand" and "foot."
Light	ā-vun-dē; (P. 1) a-vān-dagā	This is probably a verbal form="it is light." Cf. Naga for "fire."

Maize	mu-ka-ku-bǎ, mu-ka-ta-ban	
Man	k'a-mi; (T.-B.) k'a-mi; (P. 1) kamī; (P. 2) kumī	The name of the race.
Monkey	ka-lat; (T.-B.) klē; (P. 1) kalē; (P. 2) kala	
Moon	la; (P. 1) lā; (P. 2) 'lo	
Mosquito	ka-suñ, kra-sa-kun; (P. 1) kân-sa-kā; (P. 2) chān-rān	
Mother	na-oit; (P. 1) na-ūi; (P. 2) am-nū	Cf. S. Chin, etc., <i>nū</i> and its affinities.
Mountain	ta-kum, ta-k'wan; (T.-B.) ta-koñ; (P. 1) ta-kūn; (P. 2) mo-i	Cf. S. Chin <i>pu-kawn</i> = "the ridge" (of a mountain). It is curious that all these hill tribes have different words for 'mountain.'
Mouth	aum-k'a; (T.-B.) am-kā; (P. 1) ama-kā; (P. 2) li-baun	Cf. S. Chin <i>wā-k'o</i> .
Name	amñ; (T.-B.) mi; (P. 1) amñ; (P. 2) amin.	
Night	ma-k'ōn; (T.-B.) vai-dün; (P. 1) ma-k'ūm; (P. 2) wa-dūm	Cf. Red Karen <i>man-k'i</i> , an analogy not easily explained.
North	ka-va-si	Possibly = the source of the river(s). Cf. S. Chin <i>sit</i> .

ENGLISH.	KAMI.	REMARKS.
Nose	an-nā-taran; (T.-B.) nā-baun	<i>Nā</i> is, of course, the root.
Oil	'sī; (P. 1) shī; (P. 2) sa-rau	
Paddy (rice in the husk)	sā	Cf. Burmese <i>cha</i> in <i>cha-b'ā</i> , etc.
Paiso (man's garment)	ka-ni	
Plantain	kwa-ti-tat; (P. 1) ka-ti; (P. 2) kū-ti	Cf. 'ni, the loin-cloth worn by Chin women. <i>fat</i> = "fruit."
Rice (boiled)	bōk, or bū; (T.-B.) bu	
Rice (unboiled)	sa-nik; (T.-B.) san-ni	Cf. Lushai <i>bū</i> .
River	yē-ma; (T.-B.) tava; (P. 1) ka-vā; (P. 2) ka-wū	
Road	lun; (T.-B.) laun; (P. 1) lān; (P. 2) lām	Yē-ma = in Burmese "great water," <i>tava</i> or <i>kava</i> being the indigenous word.
Salt	ma-loi; (T.-B.) mo-lwē; (P. 1) ma-loi; (P. 2) pi-lo-i	
Shoal	wa-ma-lun, ka-va-malum	Apparently derived from the Abor or Miri.
Shoulder	let-a bun, ku-bun	

Cf. S. Chin *māuñ*.

The occurrence of *let*, undoubtedly connected with the Burmese *lak*, coll. *let*, etc., is noteworthy.

Skin

ā-p'ū; (T.-B.) apē-ē¹; (P. 1) a-pā; (P. 2) pē
 k'ū-sun; (T.-B.) k'au-sani; (P. 1) k'ā, k'ū;
 (P. 2) kanī

Two separate roots. *K'ū* has numerous analogies; *sun* I take to be allied with the Naga *san* = "sun."

Snake

me-k'wi; (T.-B.) m'k'wē; (P. 1) ma-k'ū-i; (P. 2)
 pū-wi

Son

sā-pa; (T.-B.) sā-pa²

South

ka-va-ta-k'ū

Spear

sā-k'ī; (T.-B.) sa-k'ī¹

Star

ā-si; (P. 1) a-shī; (P. 2) ka-sī

Stomach

ā-yauk; (T.-B.) a-yōh

Stone

ka-lun, ka-lun-ke; (P. 1) ka-lūn; (P. 2) lūn-
 shau

Sun

ka-ni; (T.-B.) ka-ni; (P. 1) ka-nī; (P. 2) ka-ni

Taungya (hill culti-
 vation)

lak, lauk-nan

Has several affinities in the neighbour-
 ing dialects.

Thigh

ā-pat; (T.-B.) a-pē

Tiger

ta-ke-i; (T.-B.) ta-ke-i; (P. 1) ta-kā-i; (P. 2)
 ta-kā-i

ENGLISH.	KAMI.	REMARKS.
Tooth	a-p'ā; (T.-B.) afa; (P. 1) af'ā; (P. 2) ho	
Tree	ti-kaun; (P. 1) a-kūn; (P. 2) din-kaun	<i>Ti</i> is the root.
Vegetables	un; (T.-B.) ān, k'au	Cf. Lushai <i>veh</i> .
Village	vun, vaun; (T.-B.) van ¹	
Water	twi; (T.-B.) tū; (P. 1) tū-i; (P. 2) tū-i	
West	ka-ni-ka-du	Probably = "sun-set."
Wife	na-pwi; (T.-B.) ni ¹ -pu	Cf. Lushai, <i>no-pui</i> , Manip. <i>nupi</i> (feminine affix).
Woman	ni-pe-di; (T.-B.) nu-pa-di	
Yam	k'ā, k'a-bi-dwe; (T.-B.) ta-k'a-duit; (P. 1) k'ā; (P. 2) ho.	
I	kai; (T.-B.) kē; (P. 1) k'ā-i; (P. 2) k'ā-i	
Thou	nin; (T.-B.) nang'; (P. 1) nān; (P. 2) nan	
He, she, it	two-nan, nun-na-padi; (T.-B.) ha-nē; (P. 1) ha-na-i; (P. 2) hu	
We	kai-si	
Ye	nun-si	
They	ha-nun-si	
My	kai-in; (T.-B.) kē	Should be apparently <i>ha-ni-si</i> .

Thy	hanin-in	Query <i>nin-in</i> ?
His, hers, its	hanin-in	
Our	kai-si-in	
Your	nun-si-in	
Their	ha-ni-si-in	
One	han-tā; (T.-B.) han ¹ ; (P. 1) hā; (P. 2) hā	Has analogies in S. Chin, etc.
Two	ka-nī; (T.-B.) nī ² ; (P. 1) nī; (P. 2) 'nū	
Three	ka-tōn; (T.-B.) t'ōn; (P. 1) ka-tūn; (P. 2) tūm	
Four	ma-li; (T.-B.) mlē; (P. 1) malī; (P. 2) palū	
Five	bun-nā; (T.-B.) ba-nā ² ; (P. 1) pān-nā; (P. 2)	
	pān	Cf. Magar <i>ba-nā</i> , Lushai <i>pa-nā</i> .
Six	taru; (T.-B.) turu; (P. 1) ta-ū; (P. 2) tarū	Cf. Tib. <i>drūk</i> , etc.
Seven	sri; (T.-B.) sēri; (P. 1) sarī; (P. 2) sarū	Cf. Lushai <i>pu-sai</i> i.
Eight	te-ya; (T.-B.) kayā; (P. 1) kayā; (P. 2) tayā	
Nine	te-kā; (T.-B.) ta-kā; (P. 1) tako; (P. 2) takā	
Ten	ka-su; (T.-B.) k'ā-sok; (P. 1) ha-sub; (P. 2) hā	
Eleven	ka-su-ka-la-ha	
Twelve	ka-su-ka-la-nī	

ENGLISH.	KAMI.	REMARKS.
Twenty	pe-so; (P. 1) kū-suh; (P. 2) apum-rē	This must be the Mōn <i>pa-sau</i> , and is interesting as showing that at some period of their history the Kamis must have come under the influence of some of the Mon-Annam family. The numerals 20, 30, 40, and 50 in (P. 2) seem all derived from some language of that family, though much corrupted.
Thirty	k'we-ton; (P. 1) kū-i-tūn; (P. 2) m'p'ā-i-rē	
Forty	k'we-mali; (P. 1) kū-i-mali; (P. 2) wū-pa-lū-ri	
Fifty	k'we-bun-nā; (P. 1) kū-i-pān-nā; (P. 2) wī-pā-ri	
Hundred	tayā (Burmese); (P. 1) tarā; (P. 2) chūm-wā-ri	
an	a-kaun-in; (P. 1) yā	
On, upon	k'wa-sa-ni; (P. 1) akaun-be	
Now	ā-vyē; (T.-B.) avē ² ; (P. 1) avā-i; (P. 2) wā-i-mē	Observe the alternation between <i>w</i> and <i>v</i> .
Then	tu-ne-ni-ya; (P. 1) ho-nā-i-gān	
When	hani-ya-mē; (P. 1) hā-ni-kān; (P. 2) mā-na-kā	
To-day	va-ni; (P. 1) wai-ni; (P. 2) wa-i-ni	Cf. Lushai <i>voñā</i> .

To-morrow	ta-ká-bě; (T.-B.) sa-k'ón-bě; (P. 1) cha-k'ón; (P. 2) kwi-dām
Yesterday	ya-du-man-za-daung; (P. 1) ya-dūm
Here	ne-ká; (T.-B.) ně-bě; (P. 1) hī-āyā; (P. 2) hī-bān
There	ha-wě; (P. 1) hā-b'ě
Where	na-wě; (P. 1) nā-nā-bě; (P. 2) mā-mo
Above	a-kun-in; (P. 1) akaun-bě; (P. 2) i-klūn
Below	a-ton-in; (P. 1) tiñ-bě; (P. 2) i-klot
Between	a-sa-lauk; (P. 1) t'ín-bě, u-t'ín-ā; (P. 2) si-lā
Without	un-o; (P. 1) akām-bě; (P. 2) a-nām
Outside	apyin'-ma (Burmese)
Within	bu-tain, ē-t'ūn; (P. 1) at'ūm-bě; (P. 2) at'ūm
Far	k'un-le-vi-ka; (P. 1) k'ān-la; (P. 2) pi-lū-pā-i
Near	li-di-sa-ka; (P. 1) nai; (P. 2) ki-sā
Little	sa-di-tā; (P. 1) tsai-dū-to; (P. 2) at'ān
Much, many	aum-tak; (P. 1) pā, on-jē; (P. 2) no-i
Houses	in-aum-tak
How much?	pai-ye-tā-mě; (P. 1) ha-yē-to
Thus	tu-kwe-sa
How?	} na-kadi; (P. 1) nā-ha-bě
Why?	} (P. 1) ta-ū-sā-nē

These are, apparently, "it is near," "it is far."

= "houses—many," as in Burmese, etc.

ENGLISH.	KAMI.	REMARKS.
Yes	hu-sa-ka; (P. 1) ta-ko-kā; (P. 2) nā	
No	na-ōk; (P. 1) na-u-ka; (P. 2) na-o	
Which?	na-ni-mē; (P. 1) na-nā-i	
Who?	nun-apa-ni; (P. 1) apā-i-mē	
A good man	k'ami kuhai	Final <i>a</i> dropped.
It is good	(P. 1) hū-i; (P. 2) hā-i	<i>Apa-ni</i> is probably the real word.
" bad	hai-ō-ka; (P. 1) shā; (P. 2) hā-i-o	Shows that the qualifying word follows
" cold	ma-din-ka; (T.-B.) m'din-det; (P. 1) dē, dī;	the noun.
	(P. 2) si-wā-i	
" hot	mi-ka-o; (T.-B.) bē; (P. 1) bī; (P. 2) bi	
" raw	ak-ka-si, a-θa-kin; (T.-B.) kās; (P. 1) kā-	
	shī; (P. 2) kām-hai	
" ripe	ug-nin-ka; (P. 1) mīn; (P. 2) 'mūn	
" sweet	twē-ka; (T.-B.) tū-det; (P. 1) tū; (P. 2) tū-i	
" sour	t'ā-ka; (P. 1) t'ō; (P. 2) a-t'ō	
" bitter	ka-ri-ka; (T.-B.) k'ā ¹ -det; (P. 1) k'ā; (P. 2)	
	a-k'ō	
" handsome	ka-nan-ga (ka); (P. 1) a-non; (P. 2) ho-i	
" straight	toi-ka; (T.-B.) tan ¹ -zim-det; (P. 1) to; (P. 2) t'a	

It is crooked	ta-kǎ-vi-ka; (T.-B.) tā-kǎ'-det; (P. 1) ta-ko; (P. 2) a-k'wē
" black	ma-nūn-ka; (T.-B.) kǎ-nu; (P. 1) ma-nūn; (P. 2) ka-nūm
" white	ma-lūn-ka; (T.-B.) kǎ-lūn; (P. 1) a-lūn; (P. 2) kan-lūm
" red	ka-hin-ka; (T.-B.) ē-ga-det; (P. 1) ē; (P. 2) kan-lain
" green	ma-ē-sūn; (T.-B.) ka-lun-ē; (P. 1) ma-ain-sin; (P. 2) kan-hain
" long	eg-sut-krat-ka; (P. 1) sǎ; (P. 2) a-sauk
" short	ugga-dwé; (T.-B.) ug-dai; (P. 1) dō-i; (P. 2) do
" large	ugga-le-pwi-ka; (T.-B.) ug-let; (P. 1) len; (P. 2) lēn
" small	ā-sa-pi; (T.-B.) sit-k'a-man; (P. 1) spi; (P. 2) af'am
" round	ta-ku-lu-ka; (P. 1) pū-lūn
" flat	tapat-kon-ka; (P. 1) p'ā-da; (P. 2) kam-po
" fat	tapu-yu; (P. 1) lēn; (P. 2) len
" thin	k'on-si-ka-ka; (T.-B.) aʒon-si-det

Kǎ is a variety of a very widespread stem.

ENGLISH.	KAMI.	REMARKS.
He is weary	ma-sa-vi-sa-ka; (P. 1) mā-sā; (P. 2) akom	
“ thirsty	twi-yā-kin-ka; (T.-B.) tū m'k'aun-det; (P. 1) tū-ī ma k'ān; (P. 2) tū-an-hai	<i>Twī</i> = “water”; <i>ā</i> is probably a post-position meaning “to,” “for,” etc., <i>y</i> and <i>w</i> being inserted euphonically, exactly as in S. Chin.
“ hungry	bū-wā-lauñ-vi-ka; (P. 1) būk ma k'ān; (P. 2) bē-on lām	Bū = “rice.”
He eats	sa-de; (P. 1) tsā; (P. 2) tsā	
“ drinks	ni-ka; (T.-B.) nēn-det; (P. 1) nai; (P. 2) nai	
“ sleeps	ē-ta-ka; (T.-B.) ī-vi-ka; (P. 1) ī; (P. 2) ī	
“ awakes	t'a-ra-ka; (P. 1) t'ā; (P. 2) an-t'ā	
“ laughs	ma-nū-ka; (T.-B.) mun-nu-det; (P. 1) mu- nwī; (P. 2) ām-nwī	
“ cuts (a taung ya)	kai-lak-ka	
“ weeps	k'a-ti, k'a-vi-ka; (T.-B.) k'a l-det; (P. 1) k'ā; (P. 2) awū	
“ speaks	hāk-ti, pē-bi-ka; (P. 1) ta-pē; (P. 2) t'ō-i	
“ is silent	ri-on-dat, twē	

He comes	ni-voi-di, vwē-da; (T.-B.) vē-det; (P. 1) vā; (P. 2) yau	Cf. Old Burmese <i>lā</i> .
" goes	le-dē, lu-vi-du; (P. 1) la; (P. 2) lā	
" gets up	t'a-dē, t'a-vi-du	
" sits down	ka-nā-dē, ka-nwe-dat; (P. 1) ka-nū; (P. 2) tat	
" walks	laung-ki-hi-dē	
" runs	le-ve-ka, k'a-k'wi-dat; (P. 1) a'wī; (P. 2) lai	
" gives	na-pō-di, ña-pe-dat; (P. 1) na-pū; (P. 2) pai	
" takes	la-ti, la-ve-dat; (P. 1) lā; (P. 2) lo	
" seizes	naing-ti, ne-bu-dat	
" strikes	ma-le-ti, re-bu-dat; (T.-B.) yō-det; (P. 1) ma- lē; (P. 2) pu k'au-orat'um	Cf. Manipuri <i>lau</i> , etc.
" thrusts	k'ūn-ti, k'in-dat	
" kills	de-han-ma-le-ti; (T.-B.) tǎ-χō-det; (P. 1) du- 'rum-ma-lē; (P. 2) pu-k'au	
" builds	sa-ti	
" brings	ma-hi-ti; (P. 1) ma-hā-i; (P. 2) lo	
" ties	k'on-ti, ka-ai-ti	Cf. S. Chin <i>k'um</i> .
" takes away	la-hi-vi; (P. 1) lā-hā-i; (P. 2) londē	
" lifts up	ta-k'aing-dē; (P. 1) ta-k'un; (P. 2) ka-tan	
" puts down	ma-ba-dē	

ENGLISH.	KAMI.	REMARKS.
He carries (on the shoulder)	ta-pu-kaing-la-hye	
" hears	si-na-t'at-be-sa-ka; (P. 1) t'ā-i; (P. 2) t'ā-i	
" understands	si-na-t'at-twan-sa-ka; (P. 1) ka-nā-i	
" tells	hu-ti; (P. 2) t'ō	
It rains	k'u ni-ti; (T.-B.) k'au ni-det	
I give	kai-nape-dē	Cf. Burmese <i>hu</i> , etc. <i>K'u</i> or <i>k'au</i> = "sky." <i>Dē</i> , <i>dat</i> , or <i>ka</i> are, apparently, the terminations of the present tense.
I gave	kai-nape-vedakā	
I shall give	kai-nape-makaing	
I can give	kai-nape-makaing	
I do not give	kai-nape-kau-ō	
I did not give	"	
I shall not give	"	
Do not give	pepe-nōk	
The man who gives	ā-pēk-de k'ami, banin-la napyo-dat	The reduplication of the root is noteworthy. Cf. Hodgson, "The Languages, etc., of Tibet." As regards the addition of <i>k</i> , compare the construction in S. Chin.
The man who does not give	banin-la napyō-ō dat.	

ENGLISH.	KAMI.
Abuse	nā-yā.
Ache (as head)	(alu) m'kā.
Alone	laun ton m'ke-i.
Ancle	k'ō-sit-sēt.
Ashes	mā-ai.
Aunt	ño-ta.
Back (the)	le-tün.
Back-bone	naun k'u. ¹
Bathe	kau-hu.
Beads	ma-χau, (amber) me-ī. ¹
Beard	a'mū. ²
Bed	ī-na-maton.
Bite (v.)	sau.
Blind (be)	ami ¹ -mu.
Body	ākō.
Born (be)	kā-pun.
Borrow (v.)	kyi.
Bottle	pilañ.
Bow (n.)	lē.
Brass	si-k'ōn-nā; (brass dish) po-kā.
Bread	takoi.
Break (v.)	k'o.
Broom	en-p'e.
Brother (elder)	ya-ē.
Brother (younger)	nāpi. ¹
Brother-in-law	māpi. ¹
Brow	lu-katai.
Buy	χan.
Charcoal	mē-za-k'o.
Cheat	lēn-cun.
Cheek	te-ta be-ang.
Cheroot	sā-di.

ENGLISH.	KAMI.
Chest (breast)	t'aun-ta.
Chicken	ā-zit-pi. ¹
Chin	so, ¹ so-bau. ²
Citron	sok'i t'ē.
Clan	amu. ²
Claw (v.)	kāmi-sēn.
Climb (v.)	mapau.
Coat	k'o-o.
Comb	mat'i. ¹
Corner	at'iki. ¹
Cotton	mak'a-pon.
Crab	ta-ē.
Cubit	mündā.
Cut (v.)	tabē.
Dance	m'lan.
Dark (it is)	vin kau-ret.
Deer	saxi. ¹
Difficult (it is)	k'ā-gā; k'on.
Door	k'o-t'o. ¹
Dry (be)	k'ōt.
Dust	saga d'ek-pon.
Earring	dai-gün.
Elbow	akā-saku. ¹
Entrails	ut-χi. ¹
Eye-ball	ami ¹ -du.
Eye-brow	ami ¹ -takā.
Eye-lash	ami ¹ -mu. ²
Eye-lid	ami ¹ -pē.
Fat (n.)	t'auk. ¹
Feast (to)	bu shon.
Feather	mu. ²
Fight (to)	γō.
Finger	(fore) kau-mu, (third) kau-sari, (little) kau-sa.

ENGLISH.	KAMI.
Fireplace	katā-pēt.
Fish-hook	sut-ko.
Flesh	ānan.
Flint	k'ōn-son. ¹
Floor	kan.
Fly (n.)	ma-t'aut.
Food	ason. ¹
Friend	āpo-p'au. ¹
Frown	χi-sā.
Gathered	ka-pūn su. ¹
Good (be)	hū.
Grandfather	pū ² ū. ²
Grave	ta pun.
Gun	le-pon. ¹
Half	aχē-χu. ¹
Happy (be)	ā-dan.
Heart	amlun.
Heel	k'ō-mu-tū.
Hips	ta-k'uttun.
Hole	āχau.
Horse-fly	so-mo.
Joint	k'i-tan.
Juice (sap)	γain.
Jump	ka-pē. ¹
Jungle	dē-t'un.
Kernel	atā-ni. ²
Kiss	m'non.
Lazy (be)	t'a-li.
Lead	ta-k'an.
Leech	to-pān. ¹
Length	abūng.
Liar	pyē-sa. ¹

ENGLISH.	KAMI.
Lip	amanu ma-sē. ²
Loss	yā-hā.
Louse	χēt.
Maiden	taleki.
Medicine	kasi. ¹
Mud	dek-kok.
Nail (of the hand)	kom-sin.
Narrow	āj-pi. ¹
Navel	lē-lan.
Neck	ada-haun.
Needle	sui-pun.
Nest	adu-bu. ¹
New	kau t'ā.
Noon	kani-ka hün-dāgā.
Oar	pan-dan.
Old (be)	ka.
Orphan	k'u-sa.
Pain (to)	nā.
Palm (of hand)	akut-mya.
Petticoat	magā nē-ēnon.
Pigeon	mak'u. ¹
Pinch (v.)	masi.
Place (n.)	ma-tōn.
Poor (be)	saun g'ē.
Porcupine	samyi.
Pot	k'ān aun.
Prawn	kai suum-tu.
Pregnant (be)	ayoh-m'χā.
Pretty (be)	kanu.
Profit	k'wai.
Price	avon.
Pumpkin	tu-tu t'et.

ENGLISH.	KAMI.
Quarrel (v.)	kalē-tē.
Rain (n.)	k'au.
Rainbow (to be a)	sak'i lē-lo-ke.
Rat	myu. ¹
Rice-seed	sa.
Ring (finger)	kau-si-pu. ¹
Root	yön.
Rope	k'u-nan.
Rust	sin-e. ¹
Scar	takaun.
See	tak'aun.
Shadow	χa-di
Sink (v.)	min.
Sister	sisa.
Slave	ta-nā.
Sleepy (be)	i-amu.
Smell (n.)	amü.
Smoke	mē χō.
Song	aloñ.
Soul (the)	mok'ā.
Spirit (evil)	si'si. ¹
Spirits (liquor)	agon. ¹
Spoon	zan. ¹
Squeeze (v.)	ta-min.
Stag	son-shi.
Stop	ha-e ka-do ¹ ; önga ¹ -ma. ¹
Strong (be)	(as spirits) ā-dan.
Sunset	kani düm-do. ¹
Sweat	kauku tü.
Sweep (v.)	mē ² de. ¹
Swim (v.)	tü-ka-lin-ka-hā-det.
Tail	āmai.
Tale (story)	tau ¹ -tēn.
Tall	ag-son.

ENGLISH.	KAMI.
Tear (v.)	sa-ē.
Thief	tē-k'u.
Thigh	ap'ē.
This	nan.
Thorn	aχīn.
Thread	mak'a-kau.
Throat	atoi-magaugn.
Thumb	kau pu. ²
Thunder (v.)	k'ā m'γi.
Tobacco	sau-k'au-ē.
Toe	(big) k'ō pu, (first) k'ō-mu, (third) k'ō-sarī.
To-morrow (day after)	sak'on-toi-bē.
Tongue	amlai.
Turtle	tāli.
Vein	t'a-χü.
Voice	atā-hok.
Wages	apau. ²
Waist	akēn.
Warm (be)	bē-u. ¹
Wasp	kaletχai.
Water (make)	mayō ² myo.
Weave (v.)	p'et-kē.
Well (n.)	tü-tweñ.
Widow	χau-mē-i.
Wish (v.)	nen.
Word	pē. ¹
Work	amün.
Wound	kē-dāmā.
Wrist	kau-sit-sēt.
Year	sa-ni-tā.
Yesterday	yadun.
Young	azpi.