

ART. XVI.—*Grammatical Sketch of the Kakhyen Language.*
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THE Kakhyen or Singpho are the most numerous people occupying the mountainous region stretching from Upper Assam across Northern Burma beyond the Chinese boundary into Yunan. In Burma they extend as far south as Momeit and Theinni.

During the last forty years, at different times, more or less attention has been called to this interesting people. On the Assam side, Hannay, Robinson, Bronson, Brown and Dalton, and on the Burman side, Anderson, Bowers, and Roman Catholic and Protestant missionaries have published sketches of their language and mode of life.

The name Kakhyen is an appellation of purely Burman origin. All Kakhyen, whom I have seen, call themselves Chingpaw, which is the same as Singpho. Probably Singpho was written at first Singhpô, the ô having the sound of aw, as Bhamo (pronounced Ba-maw) was formerly written Bhamô, and the diacritic point over the o subsequently fell away in use. The ch and the s may be a dialectic difference or the result of somebody's failure to distinguish and represent the exact initial sound of the word. So far as the Kakhyen on the Burman side are concerned, the word Chingpaw does not mean 'a man,' as stated by Robinson, Dalton and Cust. It is their name for themselves, as a people or race. Mashang in one dialect, and masha in others, is the term generally used to signify 'man.' Thus in the Kowrie dialect wōrah mashang hpai yah-moo means *give to that man*, while wōrah Chingpaw hpai yah-moo means, *give to that Kakhyen*. As the Kakhyen always refer to themselves by the name of Chingpaw, it is easy to see how a person not understanding their language, and merely

collecting a vocabulary through the medium of another language, might think that the term signified 'man.'

The time of the appearance of the Kakhyen in the mountainous region of the extreme north of Burma is uncertain. Their advent in Assam, and their advance southward and south-eastward in Burma, are comparatively recent. Dalton, evidently depending on Hannay, fixes the date of their appearance in Assam about 1793. A linguistic fact shows that they entered Assam after a long contact with the Burman. The Assamese Kakhyen have in common with those of Burma certain words of Burman origin which must have been the result of considerable intercourse with the Burman. Thus, in Bronson's Singpho Spelling Book we find *sanat* 'a gun,' *apet* 'sin,' *ngrai* 'hell,' *hprah* 'god,' which were manifestly obtained from the Burman.

The Kakhyen made their first advances among the mountains between Bhamo and China, and began to displace the Shan population, less than two centuries ago. A Chinese Shan prince told me, that less than two hundred years ago there was not a Kakhyen village between Bhamo and Sanda. Now, the mountains are occupied by a large Kakhyen population, who have been described minutely by Anderson. Not a few of the villages and mountains retain their ancient Shan names, although no Shan remain in the region. Many Shan names of objects, especially things connected with agriculture, which the Kakhyen evidently practised in a far less degree in their more northern homes, were domesticated in the language.

The Kakhyen are still pressing slowly southward and eastward, and displacing the Shan and Burman. In 1868 the writer was prevented from reaching the town of Theinni because the mountains were held by a strong force of Kakhyen at war with the Shan prince. Anxious reference was made to the fact, that they were increasing in number in the district. In such thinly-peopled regions, where the indigenous population is constantly diminishing, the Burman and Shan still cling to the banks of the rivers, while the Kakhyen cease to confine themselves altogether to the

mountains. Thus it is evident that Tsenbo, at the head of the first defile of the Irrawaddy, was formerly a city of considerable size and strength, from the remains of its fortifications. Now, nearly the whole district is abandoned by the Shan to the Kakhyen, and the city has shrunk to a wretched stockaded village of fifty houses. The migration wave of the Kakhyen has not spent its force, and the spasmodic attempts of the Burman, inspired by their inveterate hatred, to impede its further progress, are unavailing.

The language of the Kakhyen is by no means so monosyllabic as most of the languages of Farther India. Dissyllables are numerous. These are not couplets of two words signifying the same thing which are so common in these languages, but proper dissyllabic words.

Doubtless the language has a remote affinity to the Burman. Robinson states that "about one-fourth of its vocables are allied to the Burmese, and an equal proportion to the dialect of Manipur. Its intonations are similar to those of its cognate, the Burman, and its grammatical construction precisely the same." This statement is not borne out by a careful investigation of the language. In grammatical construction the Kakhyen and Burman are precisely the same, and this constitutes their principal resemblance. The writer has compared with the Burman a vocabulary of nearly two thousand Kakhyen words collected at Bhamo, when he reduced the language to writing at that place. Apart from words plainly absorbed directly from the Burman, the following list gives the result obtained:—

ENGLISH.	KAKHYEN.	BURMAN.
Dog	kwee	khway.
Pig	wə	wet.
Go	wah	thwah.
Three	m-hsoom	thōng.
Five	m-nga	ngah.
Eye	mee	myit (see).
Put	taun-tah	htah.
Fish	nga	ngah.

These few words are the only ones which show the slightest resemblance to the Burman.

The Burman has only three tones or intonations, while the Kakhyen has six. In this the Kakhyen resembles the Karén far more than the Burman, for the Karén has six tones. Yet with the assistance of several educated Karen I have been able to find no similarity of the vocables with those of the Karen, except in the word for 'heaven.' For that the Sgau or White Karen word is *moo*, and the Kakhyen word is *l'moo*.

Through commercial intercourse with the Chinese, Burman, and Shan, not a few words have been absorbed from those languages. These, however, have nothing to do with the question of the affinity of the language.

The tribal divisions of the Kakhyen are numerous, and generally carry with them some difference of dialect. The dialect chiefly followed by the writer in his grammatical notes is the Kowrie. Considering the extent of the region occupied by this people, and the fact, that they have been without books, the dialectic differences are less than might be expected. Many words are identical in all the dialects, while some words are peculiar to a single dialect. A large class of words exists, which have been subject to more or less dialectic change of form, but show clearly their original identity.

A comparison of the Grammatical Notes compiled by Robinson¹ from material furnished chiefly by Bronson, the vocabularies and sentences published by Bronson in 1839,² with the language of the Kakhyen east of Bhamo, shows much less separation than exists between Khamti and Shan.

Allowing for the different systems of Anglicizing the Kakhyen words employed by Robinson, Bronson, and the writer, the following are the most important dialectic variations shown by Robinson's sketch:—

1st. Some of the case particles differ. Robinson gives ná

¹ Journal Asiatic Society, Bengal, 1849, New Series, vol. xxviii.

² A Spelling Book and Vocabulary in English, Asamese, Singpho, and Naga, Jaipur, 1839.—Phrases in English and Singpho, Jaipur, 1839.—J.A.S.B. xviii.

for the sign of the genitive, whereas the Eastern Kakhyen use *eh*. He also gives *fe* for the dative. This is used by a part of the Eastern Kakhyen, but *hpai* is used by others.

2nd. According to Robinson there is no sign for the plural. *Ni* is common among all the Eastern Kakhyen.

3rd. Robinson gives *aimá* for the numeral one. *Má* (also *mee*) is used by the Eastern Kakhyen as an adjective meaning *single*. The common numeral one is *l-ngai*.

4th. *Gadaima* (Eastern Kakhyen *k-tai*) is used only in an interrogative sense by the Eastern Kakhyen. The relative relation is always indicated by *ai*, of which I find no trace in Robinson or Bronson.

5th. For the demonstrative pronouns *ndai* 'this' and *órá* 'that,' the Eastern Kakhyen use *n-tai* and *wōrah* or *waurah*. *Óráwah* or *worahwah* is used only of persons, and signifies *that person*. Its opposite is *n-tai-wah* *this person*.

6th. The tense particles of the verb vary somewhat.

For há,	past tense,	the Eastern Kakhyen use	<i>hsa</i> .
,, há-dai,	perfect	,, ,,	,, <i>ngoot-hsa</i> .
,, á,	future	,, ,,	,, <i>nah</i> .
,, ú,	imperative	,, ,,	,, <i>moo</i> (and some-times <i>oo</i>).

7th. There are dialectic differences in the forms of words :

ASSAMESE KAKHYEN.	BURMAN KAKHYEN.	ENGLISH.
Srí	soon	to speak.
Kansú	toom-soo	cow.
Gá-laú	low-low	quickly.
Dúng	toong	to sit.
Singandi	shing-gan	out.

Several accounts of the mode of life, customs, and manners of the Kakhyen have been published, and it is unnecessary to enter upon a description of them. Dr. Anderson's "Mandalay to Momien" furnishes a faithful sketch of this people. Doubtless much more will be heard of them now, since the American Baptists and the Roman Catholics have established Missions to them at Bhamo.

GRAMMATICAL SKETCH.

ALPHABET.

a	as in father.
i	„ pique; in closed syllables, as in kick.
e	„ eh.
o	„ role.
oo	„ loose.
eû	„ the French peur.
ay	„ bay.
ai	„ aisle.
au	„ laud.
ow	„ howl.
oi	„ coil.
a	guttural.
eh	guttural.
b	as in bat.
ch	„ chip.
eh	guttural, as in German madchen.
d	as in day.
f	„ fat (only in some dialects).
g	„ get.
h	„ hate.
j	„ jar.
k	unaspirated k.
kh	aspirated k.
l	as in late.
m	„ mate; when forming a syllable by itself it is nasal.
n	„ net „ „ „ „
ng	as the final ng in rang.
p	unaspirated p.
hp	aspirated p.
r	as in rat.
s	unaspirated s.
hs	aspirated s.
sh	as in shield.
t	unaspirated t.
ht	aspirated t.
v	as in vine (only in one dialect).
w	„ wine.
y	„ you.

When any of the consonants form a syllable without any vowel expressed, a slight semi-vowel tone is to be understood.

THE TONES OF THE KAKHYEN LANGUAGE.

The Kakhyen is a tonal language. Six tones may be distinguished.

The first is the natural pitch of the voice with a rising inflection at the end, and may be called the *natural* tone.

The second is a bass tone, and may be called the *grave* tone.

The third is a slightly higher tone than the second, and is pronounced with an even sound. It may be called the *straight-forward* tone.

The fourth is a tone so uttered as to seem abruptly broken off, and may be called the *emphatic* tone.

The fifth is a tone uttered with considerable explosive force, and may be called the *explosive* tone.

The sixth is the high tone.

In the matter of tones the Kakhyen is similar to all the languages of Farther India.

CLASSIFICATION OF WORDS.

Kakhyen words may be classified as Nouns, Pronouns, Adjectives, Verbs, Adverbs, Prepositions (really Appositions), Conjunctions, and Interjections.

NOUNS.

Nouns are divided into Proper Nouns and Common Nouns. Proper Nouns are the names of persons, countries, towns, etc., as Ma-htang.

Common Nouns may be divided as follows:—

1st. *Primitives*, as ja, gold; pow, a gong.

2nd. Compound Nouns. These are formed by uniting

(a) Two nouns as shat-ti, rice-pot.

(b) A noun and a verb, as jan-proo, the East (jan, sun,—proo, to rise).

(c) A verb and a noun, as hsin-ai-mashang, a watchman (watch-who-man).

(d) A noun, verb and noun, as kum-rang-ram-mashang, a groom horse-keeper (horse-keep-man).

3rd. Derivative Nouns. These are formed by affixing certain particles to verbal roots.

(a) nah-lam, which consists of nah, the future verbal particle, and the noun lam, a *way* or *road* and signifies *what pertains to* or *what there is occasion for*, as hsa-nah-lam-ngah, there is occasion to go (go-will-road-is).

(b) nah-shrah, which consists of nah, the future verbal particle, and the noun shrah (some dialects hsräh) *what is for*, as khrit-nah-shrah-ngah, there is fear, or there is reason to fear.

4th. Foreign Nouns, introduced from the Shan, Burman and Chinese languages, as li, a boat, lam, a road.

NUMBER.

Nouns may be singular or plural. Often nouns are used in a generic sense and are of common number, as chi nga-loi ngah-*a*, he has buffaloes, nga-loi, buffalo, being used without any plural sign.

The plural may be formed in the following ways:—

1st. By the use of ni, as kwi-ni, dogs, mashang-ni, men.

2nd. By the use of khai (or some dialects khrai), as mashang-khai, men.

3rd. By affixing the adjective lau, many, as mashang-lau, many men, *i.e.* men.

GENDER.

Many Kakhyen words are of common gender, as the names of animals unless distinguished as mentioned below.

Masculine and feminine genders are distinguished,

1st. By different words, as

k-wah, a father.

k-noo, a mother.

mashang }
lah-shah } a man.

noom-shah, a woman.

lah a husband.

noom, a wife.

2nd. The masculine of brutes is distinguished by lah and

sometimes rang, and the feminine by yi, and in one dialect by vi.

kwi-lah, a dog.	kwi-yi, a bitch.
oo-lah } a cock.	oo-yi } a hen.
oo-rang }	oo-vi }

CASE.

Kakhyen nouns have no declension by which different cases may be distinguished. Certain particles are used to indicate the relations of case, but there is no change of the noun itself by inflection and the particles are frequently omitted in colloquial use.

The following paradigm may serve to show the use of these particles:—

CASE.	PARTICLES.	SINGULAR.	PLURAL.
<i>Nom.</i>	jam	mashang, man mashing-jam ,,	mashang-ni men mashkang-khai ,, mashang-ni-jam ,, mashang-khai- jam ,,
<i>Gen. or Pos.</i>	eh	mashang- <i>e</i> of a man	mashang-ni- <i>e</i> of ,,
<i>Dat.</i>	hpai	mashang-hpai to a man	mashang-ni-hpai to men
<i>Acc.</i>	hpai (deh, with hpai motion towards)	mashang man	mashang-ni-hpai men
<i>Abl.</i>	nai and deh-nai	mashang-nai from a man mashang deh nai from a man	mashang-ni-nai from men mashang-ni-deh- nai from men
<i>Voc.</i>	oo-ay (abruptly pronounced)	mashang-oo-ay man!	mashang-ni-oo-ay, men!

Remarks on Paradigm.

The nominative is often used without any distinctive particle, as mashang k-jah-*a*, man is good. Jam has a definitive power, and is chiefly used in adversative clauses, and is equivalent to *as to*, *in regard to*, *concerning*, n-tai mashang jam k-jah-*a*, this man is good, *i.e.* as to this man, he is good.

The genitive or possessive case is indicated by the sign *eh*, as *n-tai n-tah-eh ching-kah k-bah-a*, this house's door is large. The *eh* however is not essential, for possession is indicated frequently by placing the noun denoting possession before the thing possessed without the *eh*, as *n-tai lai-kah ngai lai-kah tai-a*, this book is my book.

Hpai (some dialects *fai* and *feü*) is used as a dative affix, and is equivalent to *to*, as *ngai hpai, kam-hpraung yah-moo*, give money to me. *Hpai* is frequently omitted, as *ngai yah-moo*, give (it) me.

The accusative case is often used without any particle, as *n-sin lah-sah-rit*, bring water. *Hpai* is sometimes used, as *nang ngai hpai ma-san-toom-i*, do you pity me? *Hpai* seems to denote the object on which the action of the verb bears most strongly, whether the direct or indirect object. The object *towards* which motion is directed may be indicated by the simple accusative, as *chi wau-rah n-tah sah-sa*, he has gone to that house; or by affixing *deh*, as *chi wau-rah n-tah deh sah-sa*, he has gone to that house.

The ablative relation is indicated by *nai*, as *too-wah n-tah nai proo-sa*, the chief has gone out of the house; or by *deh-nai*, as *chi wau-rah n-tah deh-nai sah-a*, he comes from that house. Often no particle is used, as *too-wah n-tah proo-sa*, the chief has gone out of the house.

The vocative may be expressed by the simple noun, as *ching-khoo*, friend! or *ching-khoo oo-ay*, friend!

Changes in the Forms of Nouns.

Some nouns drop the initial letter when a pronoun is prefixed, as *k-wah*, father, drops the *k*, and becomes *ngai wah*, *my* father, when *ngai* is prefixed; *k-nam*, a daughter-in-law, becomes *chi-nam*, *his* daughter-in-law.

PRONOUNS.

Pronouns have no inflexional changes of form to indicate gender or case. The relations are expressed in the same manner as those of nouns.

PERSONAL PRONOUNS.

First Person.

Ngai signifies I. N-hteh signifies we, some dialects having n-hteng, i-hteng and i.

Second Person.

Nang signifies thou. Nan-hteh signifies ye, some dialects having nan-hteng, ni and ni-hteng.

Third Person.

Chi signifies he, while wau-rah-wah (that person) is also often used with the same signification. Chi-ni signifies they. Other dialects have khan-hteng, shan-hteh, wau-rah-hteh, wau-rah-hteng and wau-rah-ni.

POSSESSIVE PRONOUNS.

The possessive pronouns are formed by affixing *eh* to the personal pronouns, as *ngai-eh*, *my*; *nang-eh*, *thy*.

REFLEXIVE PRONOUNS.

The reflexive pronouns are *khoom*, *khoom-mah* (some dialects *khoom-mi*) and *tah-nang*, as *ngai khoom-k-lau nah*, I myself will do it; *tah-nang n-tah*, his own house.

RELATIVE PRONOUN.

The particle *ai* represents the relative pronoun, and may be rendered *who*, *which* or *what*, according to the connexion, although strictly speaking *ai* is a simple verbal particle, as *ka-lau-ai-mashang* (the working man), the man who works.

INTERROGATIVE PRONOUNS.

k-tai, who? or whom?

krah, which

hpah (some dialects *n-hpah nam-hpah m-hpah*), what?

ADJECTIVES.

Adjectives are of four kinds, simple, verbal, pronominal, and numeral.

SIMPLE ADJECTIVES.

Simple adjectives are those not derived from any other part of speech, as *mah* (other dialects *mi*), *e.i.* *kum-rang l-ngai mah ngah*, there is a single pony.

VERBAL ADJECTIVES.

Verbal adjectives are those, which, while denoting some quality of a noun, have the verb *to be* inherent in them, as mai, to be good, k-bah, to be large.

They may be joined directly to the noun, as ma-shang k-jah, a good man, poom k-ji, a little mountain.

COMPARISON OF ADJECTIVES.

Comparison is not made by any changes in the form of the adjective itself, but by other words.

An imperfect degree of comparison is expressed by affixing saun saun, rather or about, to an adjective, as maren saun saun, about the same.

The comparative degree is expressed by the use of the particle htah-krow, as lai-kah n-tai lai-kah wau-rah htah-krow k-jah-*a*, this book is better than that book. N-tah n-tai n-tah wau-rah htah-krow k-bah-*a*, this house is greater than that house.

The superlative degree is expressed by the use of n-lang htah-krow, or by loong-lang, as lai-kah n-tai n-lang htah-krow k-jah-*a* this book is the best. N-tai li loong-lang htah-krow ning-nan-*a*, this boat is the newest.

PRONOMINAL ADJECTIVES.

Pronominal Adjectives may be divided into the following classes:—

1st. Demonstrative—

n-tai, this, as oo-n-tai, this fowl; wau-rah (other dialects wo-rah), that, as wau-rah-n-tah, that house.

lay-rah (other dialects leh-rah), this, and hto-rah, that, are used in opposition to each other, as lay-rah n-tah, this (nearer) house, as opposed to hto-rah n-tah, that (remoter) house.

2nd. Distributive—

shit-too, every, as ma-shang shit-too, every man, koo-koo, as mashang koo-koo, every man.

k-tai n-soon	whoever
krah n-soon	whichever
hpah n-soon	whatever
l-ngai l-ngai	each (<i>lit.</i> one, one)

3rd. Reciprocal—

l-ngai hteh l-ngai, one another.

4th. Indefinite—

khoom-khang (moo) and lah-lai (mah), any; k-kah, as mashang k-kah, other or another.

l-khaung (two), both.

kow-mah (some dialects kow-mi), some.

(rai) shah-mah, something.

mah-*chah*, loong-lang, mah-*chrah* n-lang and ning-lang, all.

5th. Correlative—

ning-rai, shing-rai, ning-deh, n-tai-saun-deh, such, of this sort.

wau-rah-saun-deh (also wo-rah-saun-deh) such, of that sort.

saun, such as.

hpah-pauk, and k-ning, of what sort.

k-teh, how much? how many?

n-teh, so much.

NUMERAL ADJECTIVES.

Cardinals.

l-ngai, one; l-*chaung*, two; m-hsoom, three; m-li, four; m-ngah, five; kroo, six; hsa-nit, seven; m-sat, eight; ja-*choo*, nine; shi, ten; shi l-ngai, eleven; shi-l-*chaung*, twelve; khoom, twenty; khoom l-ngai, twenty-one; hsoom-shi, thirty; m-li shi, forty; m-ngah shi, fifty; kroo-shi, sixty; hsa-nat shi, seventy; m-sat shi, eighty; ja-*choo* shi, ninety; lah-sah, one hundred; lah-sah l-ngai, one hundred and one; mi-sah, two hundred; m-hsoom sah, three hundred; khing-mi, a thousand (Shan).

VERBS.

Kakhyen verbs may be either transitive, as toot, to sell, hprah, to destroy, or intransitive, as sah, to go, hten, to be destroyed. Some verbs are used in an active or passive sense, according to the demand of the context, without any changes of form.

The accidents of mood and tense are expressed by the use of particles, the form of the verb never undergoing any change.

The following paradigm indicates the most common form of the verb:—

k-lau, to work or to do.

PRESENT TENSE.

SINGULAR.

n-gai k-lau I do or work.
 nang k-lau Thou dost or workest.
 chi k-lau He does or works.

PLURAL.

i k-lau We do or work.
 nik-lau Ye do or work.
 chi-nik-lau They do or work.

The various forms of personal pronouns which may be employed can be seen by reference to the section on Pronouns.

IMPERFECT OR PAST INDEFINITE.

n-gai k-lau hsa I worked. i k-lau hsa We worked, etc.

PERFECT OR PAST DEFINITE.

n-gai k-lau ngoot-hsa I have worked. i k-lau ngoot-hsa We have worked, etc.

FUTURE.

n-gai k-lau nah I will work, etc.

PRESENT PARTICIPLE.

k-lau ngah working.

IMPERATIVE.

k-lau moo work.
 k-lau kau let us work.
 hpoong k-lau work not (prohibitive).

POTENTIAL MOOD.

n-gai k-lau loo-a I can do, etc.
 n-gai k-lau loo-nah } I must do, etc.
 n-gai k-lau an-nah }

SUBJUNCTIVE.

n-gai k-lau yang If I work, etc.

Remarks on Paradigm.

hsa affixed to the verb denotes what is *past* or *finished*. It may denote a completed act or one whose commencement is completed, though the act still continues.

ngoot-sa affixed to the verb denotes an act *wholly completed* in the past.

nah affixed denotes future time.

moo is a strictly imperative affix.

hpoong is a strictly prohibitive prefix.

ngah, *to dwell, remain*, affixed to a verb, denotes *present continuance* or *existence* of an action or state.

loo affixed to a verb denotes *can, be able*, but with the future nah, denotes *must*.

yang affixed to a verb is equivalent to *if*.

OTHER VERBAL PARTICLES.

These may be classified as follows:—Assertive, Temporal, Imperative, Interrogative, Emphatic, and Qualifying.

ASSERTIVE PARTICLES.

a	as, n-gai sah-a	I go.
ai	as, chi lah-sah-ai	he fetches it.
teh	(in the Kowrie dialect)	

TEMPORAL PARTICLES.

ngah, denotes *present continuance* of action or state, as shat-shah ngah-a, he is eating.

nau, *still, yet*, denotes present continuance of action or state, as shat-nau shah ngah-a, he is still eating.

ni *about* or *on the point of*, as chi shat-shah nah-ni, he is about to eat rice.

krai with the negative n- means *not yet*, as chi krai n-shah, he has not yet eaten.

shi at the end of a negative sentence has the same meaning as krai. In an affirmative sentence it means *yet* or *again*.

ran, *again*, is used with the future particle nah, as chi hsah-ran-nah, he will go again.

kang denotes a thing as already done, as chi k-lau kang-hsa, he has done it once.

IMPERATIVE PARTICLES.

moo is the strictly imperative affix, as hprah-moo, destroy; sometimes oo.

yoo-moo signifies *try*, as k-lau yoo-moo, try to do.

kau is first pers. pl. imperative, as shat-shah-kau, let us eat.

moo-kau may be used in a causative manner, as chi k-lau moo-kau, let him do it.

hpoong is prohibitive, as hpoong a-noo, don't strike.

rit used with hsah, to go, denotes motion towards, as hsah-rit, come.

hpoong—sh-ngoon, prohibitive causal, as hpoong yoop sh-ngoon, do not let (him) sleep.

INTERROGATIVE PARTICLES.

i is a direct interrogative ending, as nang hsah-nah-i, will you go?

mi is used similarly.

a-htah is an indirect interrogative, as hprah k-teh ngah a-htah, how many gods are there?

lau is a respectful interrogative, as k-tai-lau, who is it?

EMPHATIC PARTICLES.

jah jah, very, as jah jah k-bah, it is very large.

QUALIFYING PARTICLES.

Many of these particles are verbs. They are as follows:—
lau, *to be enough*, as ma-shang ni lau shah-hsa, the men have eaten enough.

kam, *to exert one's self*, as too-wah kam k-lau-a, the chief exerts himself to work (*i.e.* to get something accomplished).

ma-yoo, *to wish, desire*, as ngai moo ma-yoo-a, I want to see.

pai, *to return*, used to denote repetition of action, *again*, as chi pai k-lau-hsa, he has done it again.

loi, *to be easy*, as chi k-lau loi-a and chi a-loi k-lau-a, he works easily.

cheng, *to know* (also cheh), hence *to be able to do*, as chi cheng k-lau-a, he can (*i.e.* knows how to) work.

mah, *to come to an end*, as mam-koo shah mah-hsa, the rice is entirely eaten up.

htoom, *to come to an end*, as mam-koo shah htoom hsa, the rice is entirely eaten up.

row, *to be free, at leisure*, as ngai n-row k-lau, I cannot find time to do it.

too-khah, *until*, as chi hsah-nah too-khah, nang ngah moo, remain here until he goes.

roo, *to be hard, difficult*, as k-lau roo-a, it is difficult to do.

mai, *to be good*, as chi mai k-lau-a, it is good for him to do it.

taun-tah, *to put, place*, affixed to the verb, gives the idea of completeness of action, as chi k-lau taun-tah, he has worked.

sh-ngoön, *to cause*, is used in a causative sense, as wah k-shah hpai kat deh hsah sh-ngoön-*a*, the father makes his son go to the city, kwi ning-shi ja-khrat sh-ngoön-*a*, the dog causes the knife to fall.

tat, *to send*, is also used in a causative sense, as kwi ning-shi ja-khrat tat-*a*, the dog causes the knife to fall.

kam, *to wish*, only in composition, as ngai kam m-ri, I wish to buy.

ADVERBS.

Adverbs and words used adverbially may be classified as follows:—

ADVERBS OF PLACE.

(a) Interrogative: k-deh, where? whither? as chi k-deh hsah-nah-i, where will he go? k-nang, where? whither? as nang k-nang loo-*a*-i, where do you get it? k-deh-nai and k-nang-nai, whence? as chi-ni k-nang-nai hsah-hsa-i, whence did they come?

(b) nang and nang-deh, here; wau-deh, and wau-nang-deh (also wo-deh and wo-nang-deh), there; hto-deh, yonder; man-deh and shaung-deh, before; hpang-deh and shaung-too-deh, behind; m-poo, below; ning-sang, above; k-tah, inside; shing-gan, outside.

ADVERBS OF TIME.

(a) Interrogative: k-loi, when? as nang k-loi hsah-nah-i, when will you go?

(b) Irregular forms in common use.

tai-ni, to-day.

tai-nah, to-night.

hpaut, hpaut-deh, hpaut-ni, to-morrow.

hpaut-ma-nap, to-morrow morning.

hpaut-nah, to-morrow evening.

m-ni, yesterday.

m-nah, last evening.

m-ni or m-an-ni, day before yesterday.

tai-ning, this year.

m-ning, last year.

htah-ning, next year.

yah, now.

mi-yat, just now (past).

yah-khring-mai, just now (*i.e.* soon)
yat-khring-shah }
loi-khring-shah } soon.
an-nah }
yah-mai, afterwards.
hpang-deh and yah-hpang-deh, afterwards.
moi-yah, then, formerly (also moi-yi).
nah-nah, long (time).
k-lang-lang, sometimes.
k-loi-loi, occasionally.
sh-ni-toop, all day.
lang-mi, once.
l-chaung-lang, twice.
k-loi-moo, every time.

ADVERBS OF MANNER.

(a) Proper adverbs, as li-lah, in vain; shit-tah, together, as chi-ni-shit-tah k-lau-nah, they will work together.

(b) Single verbs used as adverbs, as nah, to be long in time, chi hsah-nah-hsa, he has been gone a long time.

(c) Single verbs reduplicated, mai mai k-lau-moo, do well.

ADVERBS OF NUMBER.

These are formed by cardinal numbers prefixed to lang, a time, as l-ngai lang, one time, l-chaung lang, two times. One time is also indicated by mah or mi, as lang-mah, one time; k is also prefixed sometimes, as k-lang-mah.

ADVERBS OF COMPARISON.

maren the same.
ah-rah equally.
jah jah }
a-hpah } very.
now }
now-wah }
saun saun, rather, about.

ADVERBS OF NEGATION.

The adverb of negation is n, which is prefixed to the verb, as ngai n-hsah-nah, I will not go.

Kang affixed to a verb having the negative prefixed signifies *never*, as ngai n-moo kang hsa, I have never seen.

PRONOMINAL ADJECTIVES USED ADVERBIALY.

ning-rang, ning-rai, shing-rai, ning-di, n-tai-saun-deh,
wau-rah-saun-deh, thus :

k-ning and k-ning-di, how ?
k-deh, how many ? how much ?
n-tai, so much.
sh-koo and koo, every.
hpah-rai, why ?

MISCELLANEOUS.

moo, also, as chi-ni moo hsah-nah, they also will go.
shah, only, as n-tai shah-ngah, there is this only.
k-ji, a little.
k-ji-shah, only a little.
sh-rah-ma-koop, every where.
sh-ni-sh-nang, every day.
toot-toot, every time.

PREPOSITIONS (*really* AD-POSITIONS).

There is no such thing as a *preposition* in the Kakhyen language. English prepositions are represented by *secondary nouns*, or particles affixed to the noun governed. The secondary nouns should properly be treated under the section on Nouns.

k-ang (also k-ah), in the midst of, as khow-nah k-ang kwi ngah, there is a dog in the midst of the rice-field.

k-tah, inside of, within, as hsoom-too hsañ-po k-tah deh ngah, the hammer is within the box.

koop, around, as n-tah koop hpoon ngah-a, there are trees around the house.

gway and kau, to, as ngai ma-htin too gway hsah-nah, I will go to the Matin chief.

saun, as, according as, n-tai lai-kah saun, chi mai mai k-lau-a, according to this book, he does well.

shing-gan, outside, as kam-rang wah laung shing-gan ngah, the pony is outside the stable.

shing-too-deh, behind, as wau-rah ma-shang shing-too-deh kwi k-ji ngah, there is a small dog behind that man.

shaung-deh, before, chi n-tai-wah shaung-deh k-lau hsah, he did it before this person.

ta-khoo and n-khoo, within, inside of, as chi n-tah ta-koo deh shang-hsa, he has gone within the house.

hteh, with, as kah-deh k-lau-hsah, it is made of (*i.e.* with) earth.

hteh-row, together with, as chi nan-hteng hteh-row k-lau-nah, he works together with you.

deh, at, in, to, chi n-tah-deh ngah ngah, he is at the house.

ning-sang and n-sah, upon, above, as wau-rah n-tah ning-sang deh kah-khah ngah, there is a crow upon that house.

nai and deh nai, from, as chi wau-rah n-tah deh nai hsah-*a*, he comes from that house.

hpang-deh, after, as chi ngai hpang-deh hsah-nah, he will come after me.

m-kow, by, near, as n-tah m-kow hpoon ngah, there is a tree near the house.

m-joi and m-ji, on account of, as l-po wau-rah m-joi, chi khrit-*a*, he is afraid on account of that snake.

n-taung-deh, before, in front of, as n-tah n-taung-deh lam ngah-*a*, there is a road before the house.

m-rah, for the sake of, on account of, as ma-shang m-cha m-rah too yay-hsoo hsi kham-hsah, Jesus suffered death for all men.

l-htah, above.

l-pran, between, as kwi n-tah l-chaung l-pran ngah-*a*, a dog is between the two houses.

lam, concerning, about, as chi kam-hpraung lam soon-*a*, he speaks about the money.

wau-rah-chran-deh, on that side of.

n-tai-chran-deh, on this side of.

m-poo, under, below, as n-tah m-poo-deh oo l-ngai chaum-*a*, one fowl goes under the house.

CONJUNCTIONS.

(a) COPULATIVE RELATIONS.

hteh (with nouns), k-hteh (with verbs), and, as kwi hteh toom-hsoo ngah-*a*, there are dogs and cows.

tai-htah, moreover, besides, as ngai n-tah k-lau-nah, tai-htah li k-lau-nah, I will build a house, besides I will build a boat.

(b) ADVERSATIVE RELATIONS.

rai-ti-moo, although, nevertheless, as a-moo-ngah rai-ti-moo ngai hsah-nah, although I have business, I will go. rai-ti-moo also expresses the sense of *or*, as mai mai k-lau-nah-i, rai-ti-moo n-mai k-lau-nah-i, will you do well or will you do badly?

(c) ILLATIVE RELATIONS.

tai-rai-yang and shing-rai-yang, therefore, as chi n-k-ji tai-rai-yang, khi hpai a-noo-moo, he is bad, therefore beat him.

(d) TELIC RELATIONS.

loo-khah or loo khrah, in order that, as n-tah n-tai k-lau loo-khah koo-wah m-ri taun-tah, in order to make this house I bought bamboos.

(e) CONDITIONAL RELATIONS.

yang, if, as chi yang-yi toot-yang ngai m-ri-nah, if he sells the potatoes I will buy them.

(f) TEMPORAL RELATIONS.

sh-loi, when, as chi poom-deh wah sh-loi joom lah-wah-nah, when he returns to the mountain, he will carry salt.
l-pran, before, as chi hsah-l-pran, before he goes.
hphang-deh, after, as chi hsah hphang-deh, after he goes.

(g) MISCELLANEOUS.

m-joi, because, as n-tai ma-shang m-ji-ai-m-joi, ngai mit-roo-a, because this man is sick I am sorry.

lam, the reason or fact of, that, as chi n-tah hprah lam ngai cheng-a, I know that (*i.e.* the fact) he destroyed the house.

saun, according as, as chi soon-ai-saun, mai k-lau-a, it is well to do as he says.

The English *that* is often indicated by no sign, the collocation of the clauses of the sentence being sufficient, as chi shat-shah, ngai cheng-a, I know that he eats rice.

INTERJECTIONS.

wai	exclamation of surprise.
ov-ay	„ in calling.
a-kah	„ expressive of pain.
a-kah-kah	„ „ „
oi	„ of response.

DIALECTS.

There are considerable dialectic differences between the different tribes. Sometimes names for an object are entirely different. Sometimes there are changes in the consonants, or vowels, or tones only. Thus oo and woo are dialectic differences in the name of a *fowl*, ma-shah and ma-shang for *man*, khah and kheng for *to know*.

CONSTRUCTION OF SENTENCES.

The order of the words and clauses in a sentence is more perfectly like the Burman than that of any other language of Farther India. A Kakhyen sentence can generally be transposed into a Burman sentence, word for word, without disturbing the collocation of the words, yet there are scarcely any words which show any affinity for corresponding words in the Burman in form and meaning.