Annotated Swadesh wordlists for the Karen group (Sino-Tibetan family).

Languages included: Bwe Karen [krn-bwe]; Geba Karen [krn-geb]; Eastern Kayah Li [krn-kli]; Western Kayah Li [krn-wkl]; Kayah Monu [krn-mnu]; Brek Kayaw [krn-bre]; Yintale [krn-yin]; Kayan, Pekon [krn-pek]; Kayan, Lahta [krn-lah]; Yinbaw [krn-ynb].

DATA SOURCES

General.

Manson Ms. = Manson, Ken. Lexical data on various Karen languages. Ms. // Data from fieldwork, conducted by Ken Manson on various Karen languages, including Pekon Kayan and Yinbaw, apart from small samples in published sources, is also partially available as part of the STEDT (Sino-Tibetan Etymological Dictionary and Thesaurus) databases. The latter are currently available publicly at http://stedt.berkeley.edu.

I. Bwe Karen.

Henderson 1997 = Henderson, Eugenie J. A. 1997. Bwe Karen dictionary. With texts and English-Karen word list. Anna J. Allott (ed.). London: School of Oriental and African studies. // An extensive dictionary of Bwe Karen, with most words accompanied by examples of usage, as well as a large collection of illustrative texts published in a separate volume. Essentially the only source of linguistic knowledge on this language so far, but a nearly exhaustive one from a lexicographical point of view.

II. Geba Karen.

III. Kayah Li (Eastern, Western).

Kirkland & Dawkins 2007 = Kirkland, Cortney; Dawkins, Erin. 2007. *A Sociolinguistic Survey of Eastern Kayah Li in Thailand*. Chiang Mai: Payap University. // This sociolinguistic report on several varieties of Kayah Li includes a 155-item comparative wordlist elicited by the authors from two dialects of Eastern Kayah Li (Huai Phung and Huang Chai Kham villages), as well as a separate wordlist on Eastern Kayah Li and another on Western Kayah Li, taken from data collected by Fraser Bennett in 1991-1992.


Bennett Ms. = Bennett, Fraser. *Additional data on Eastern and Western Kayah Li*, collected by Fraser Bennett in 1991-1992 and available in manuscript form. Much, but not all, of it was officially published in [Kirkland & Dawkins 2007].

IV. Kayah Monu; Brek Kayaw; Yintale.

Myar 2004 = Myar Doo Myar Reh. 2004. *A phonological comparison of selected Karenic language varieties of Kayah State*. M.A. Thesis: Payap University, Chiang Mai. // A detailed phonetic description and comparison of several varieties of Karen, including Kayah, Kayah Monu (Monumanaw), Brek (Bre) Kayaw, and Yintale. Includes 400+ item lexical wordlists for each of the described varieties.

Wai 2013 = Wai Lin Aung. 2013. *A descriptive grammar of Kayah Monu*. M.A. Thesis: Payap University, Chiang Mai. // A detailed, but not too lexically rich grammatical description of Kayah Monu that can nevertheless be used as a control source in some cases.

V. Kayan, Pekon.

VI. Kayan, Lahta.


NOTES

I. Bwe Karen.


Bwe Karen is a Central Karen variety spoken by approximately 17,000 people in the states of Kayin and Kayah. All major sources on this language have been created by Prof. Eugénie J. A. Henderson, whose large dictionary of the language [Henderson 1997], based on the Western dialect of Bwe Karen, serves as the main source for the wordlist.

I.2. Transcription.

E. Henderson’s transcription largely follows basic IPA standards. The following symbols were subject to recoding in the UTS system:

(a) palato-alveolar affricates c, ch, j have been recoded as ɕ, ɕʰ, ʒ respectively;
(b) aspirated plosives and affricates ph, th, ch, kh have been recoded as pʰ, tʰ, ɕʰ, kʰ respectively;
(c) palato-alveolar ḟ has been recoded as ʃ;
(d) "velar unrounded semivowel", marked as r, is apparently the velar approximant ɰ and has been marked as such (only in the word ɰū 'snake');
(e) Bwe Karen has three tones (high, mid, and low), of which high and low are consistently marked in the dictionary in the regular manner (Ṽ and Ṽ), and the middle tone is left unmarked; we recode it as Ź.
II. Geba Karen.

II.1. General.

Geba Karen, being quite close to Bwe Karen, has so far been properly described only in one source - the descriptive grammar [Shee 2008]; fortunately, the grammar also includes a short wordlist and may be used for lexicostatistical purposes.

II.2. Transcription.

Naw Hsar Shee's transcription of Geba Karen is generally based on the IPA standard and does not need a lot of recoding, except for some usual IPA > UTS conversions (post-alveolar fricatives and affricates $ʃ, tʃʰ, dʒ >$ UTS š, čʰ, č̆).

III. Kayah Li.

III.2. Transcription.

The phonological system of Eastern Kayah Li as described by David Solnit is relatively simple, with a basic opposition between voiceless aspirated, voiceless non-aspirated, and voiced stops and affricates. Specific comments on transcription and transliteration are as follows:

(a) Solnit’s $c$ and $ch = UTS ɕ$ and $ɕʰ$, respectively (alveo-palatal affricates);
(b) Solnit’s /j/ is described as varying "between standard palatal glide and voiced palatal fricative, also occasionally appearing as a slightly prenasalized alveopalatal affricate [ⁿdʃ], especially in the Low Falling tone". Since the conditions for this variation are not mentioned, we consistently re-transcribe it as UTS ż (voiced correlate to the voiceless phonemes ɕ and ɕʰ), except for those cases where it is encountered in word-medial position (i.e. initial clusters such as $pj-, bj-$, etc. = UTS $pj-, bj-$, etc.);
(c) Solnit’s velar nasal $ŋ$ is described as having a palatal allophone $n$ before front vowels and glide /j/. Since this is not reflected in his orthography, we retain the phonemic transcription of $ŋ$ in all cases.
(d) Solnit’s $r$ is described as a "retroflex approximant", but "an alveolar trill" "in
emphatic speech". We retain the simplified transcription of \( r \).

The tonal system of Kayah Li consists of five tonemes: mid (33), low level (11), low falling (21), high (55), high falling (52). Our recoding correlates with Solnit’s notation as follows:

<table>
<thead>
<tr>
<th>Toneme</th>
<th>Solnit’s transcription</th>
<th>UTS recoding</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mid (33)</td>
<td>( \bar{V} )</td>
<td>( \bar{V} )</td>
</tr>
<tr>
<td>Low level (11)</td>
<td>( V ) [unmarked]</td>
<td>( \bar{V} )</td>
</tr>
<tr>
<td>Low falling (21)</td>
<td>( \bar{V} )</td>
<td>( \bar{V} )</td>
</tr>
<tr>
<td>High (55)</td>
<td>( V )</td>
<td>( \bar{V} )</td>
</tr>
<tr>
<td>High falling (52)</td>
<td>( V^{52} )</td>
<td>( \bar{V} )</td>
</tr>
</tbody>
</table>

Note that the low falling tone is described as “passing... into a brief stretch of creaky voice that shades immediately into glottal stop”; this allows us to distinguish it notationally from low level tone with the addition of a subscript tilde for "creaky" articulation, rather than introduce an inconvenient additional tonal diacritic. The high-falling tone is met very rarely and is generally restricted to grammatical morphemes, which is why it is not encountered in the basic lexicon at all.

The transcription system in [Kirkland & Dawkins 2007], as well as the system used by Fraser Bennett, employs standard IPA conventions.

**IV. Kayah Monu; Brek Kayaw; Yintale.**

**IV.1. General.**

Our main source on these Karenic varieties is the comparative study [Myar 2004], containing enough lexical material to construct adequately filled out Swadesh wordlists. Of these, Kayah Monu (= Manu, Manumanaw) and Brek Kayaw (= Bre Kayaw, Kayaw) are usually described as belonging to the Central branch; Yintale is taken in some classifications (e. g. Ken Manson’s) to belong to the Northern branch, but lexicostatistically also aligns itself with Central languages, despite some serious
phonetic archaisms (e.g. preservation of final -ŋ) that seem to be absent in the rest of the Central group.

IV.2. *Transcription*.

The transcription system used in [Myar 2004], our main source on lexical data for Kayah Monu, Brek Kayaw, and Yintale, is largely IPA-compatible, with the usual "cosmetic" changes between IPA and UTS: post-alveolar $ʃ = \text{UTS} ɺ$, palatal $ζ = \text{UTS} ʃ$, palatal approximant $j = \text{UTS} y$, affricate $dʒ = \text{UTS} ʒ$.

Tones are represented with tone letters in the source, recoded to UTS diacritics. The typical four-way opposition (Kayah Monu, Brek Kayaw) is high (marked as $\text{V}$), high-mid (marked as $\text{V}$), mid (marked as $\text{V}$), and low (marked as $\text{V}$). Additionally, Yintale also has contour tones (rising $\text{V}$, falling $\text{V}$), and some of the vowels in some of the dialects may also be characterized by additional breathiness ($\text{V}$, recoded to UTS $\text{V}^h$).

V. Kayan, Pekon.

V.1. General.

Our main data on the Kayan language comes from fieldwork by Ken Manson [Manson 2007; Manson Ms.], representing the Pekon variety (which is considered the standard / prestigious dialect of the language, altogether spoken by over 130,000 people). Dialectal variety is impossible to measure in lexicostatistical terms based on currently available minimal data on other forms of Kayan.

V.2. *Transcription*.

Manson’s data are strictly IPA-based and only require the usual cosmetic changes when transcribed to UTS, namely:

(a) palatal affricates $c, c^h, j > \text{UTS} ɕ, ɕ^h, ʒ$ respectively;

(b) palatal glide $j > \text{UTS} y$;
(c) a system of six tones is postulated, which can also be phonologically interpreted as four tones plus an additional parameter of breathiness. The correlation between phonetic registers, Manson's transcription, and UTS is as follows:

<table>
<thead>
<tr>
<th>Registers</th>
<th>Manson's transcription</th>
<th>UTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>[55]</td>
<td>á</td>
<td>á</td>
</tr>
<tr>
<td>[54]</td>
<td>áʰ</td>
<td>áʰ</td>
</tr>
<tr>
<td>[11]</td>
<td>à</td>
<td>à</td>
</tr>
<tr>
<td>[22]</td>
<td>àʰ</td>
<td>àʰ</td>
</tr>
<tr>
<td>[42]</td>
<td>â</td>
<td>â</td>
</tr>
<tr>
<td>[33]</td>
<td>ā</td>
<td>ā</td>
</tr>
</tbody>
</table>

VI. Kayan Lahta.

VI.1. General.

The only source on Kayan Lahta, a variety of Karen spoken in approximately 40 villages in the Shan and Kayah states of Burma, is [Ywar 2013], a description of the phonology and grammar of the language that is well illustrated by examples (including phrases that allow to get a better perspective of the semantics of the analyzed items), but contains no separate glossary. Unfortunately, this means a large number of gaps in the current version of the wordlist - approximately a quarter out of the total number - which makes the data somewhat unreliable for lexicostatistical classification. Nevertheless, we have decided to still include Kayan Lahta, pending further publication of data, since the wordlist is at least useful for etymological research on Karen.

V.2. Transcription.

Ywar’s data are strictly IPA-based and require only the usual cosmetic changes when transcribed to UTS, namely:

(a) palatal fricative ç > UTS ʃ;
(b) palatal glide $j > \text{UTS } y$.

Ywar transcribes the diphthongs of Lahta Kayan with raised indexes. These are re-transcribed as follows: $e^u > êj, o^u > ôj, a^u > âj$.

Kayan Lahta has four tones, transcribed by Ywar with tone letters and re-transcribed in the UTS with diacritics: low ($\tilde{\nu}$), mid ($\check{\nu}$), high ($\tilde{\nu}$) and high glottalic ($\tilde{\nu}\check{}$).

VII. Yinbaw.

VII.1. General.

The only extensive collection of data on Yinbaw Karen, spoken by approximately 7,000 individuals in the Shan and Kayah states of Burma (to the southeast of the Lahta-speaking area), is found in the as-of-yet unpublished fieldwork by Ken Manson [Manson Ms.], available to us in the form of Excel databases. A more or less complete Swadesh wordlist for Yinbaw has been extracted from that database.

VII.2. Transcription.

The transcription is essentially the same as for Pekon Kayan.

Database compiled and annotated by: George Starostin (last update: June 2017).
1. ALL


References and notes:

Bwe Karen: Henderson 1997: 38. Two forms are attested, probably sharing the same root morpheme: ɕá- ‘all’ and ɕá-lé-gwì ~ ɕá-lé-ɕá-gwì ‘all’ (difference as well as internal structure is not quite clear). Additionally, cf. gayá ‘all, every, the whole lot’ [Henderson 1997: 125]; ló ‘all, everything’ [Henderson 1997: 220].

Geba Karen: Shee 2008: 167. Obviously a compound form; external comparison with Bwe Karen allows to extract the same root segment =sá as in Bwe Karen ɕá-q.v. (“prefixal” ló= is unclear, but it could be the same as in Bwe Karen ló-ló ‘all, everything’ q.v.).

Eastern Kayah Li: Solnit 1997: 203, 353. This is a quantifier, glossed as ‘every’ (e.g. pwâ pʰ’re ‘every person’) and distinct from ɕí ‘whole, the entire’ (e.g. ‘all’ as totus rather than omnis). Differently in Fraser Bennett’s notes: lžh-pli ‘all’ [Bennett Ms.]. However, according to Solnit, this would rather be an adverbial form, composed of lž ‘to exhaust, expend, use up’ and plì ‘clean, slippery’ [Solnit 1997: 348, 354].

Western Kayah Li: Not properly attested. Cf. the expression լ=plì, glossed as ‘all’ in [Bennett Ms.], and notes on its equivalent in Eastern Kayah Li.


Pekon Kayan: Manson Ms.

Lahta Kayan: Ywar 2013: 26, 56.

Yinbaw: Manson Ms.

2. ASHES

Bwe Karen pʰɕ (1), Geba Karen pʰɕʔ (1), Eastern Kayah Li mì=pìâ (1), Western Kayah Li kż=pʰɕ (1), Kayah Monu pʰà (1), Brek Kayaw pʰà (1), Yintale pʰà (1), Pekon Kayan mēʰ=pʰâ ~ m̱ēʰ=pʰó (1), Lahta Kayan pʰà (1), Yinbaw pʰà (1).

References and notes:

Bwe Karen: Henderson 1997: 291. Polysemy: ‘ashes / dust’. Also exists as a compound: pʰɕ-kʰō ‘earth, dust, ashes’. Distinct from the more specialized term kʰl ‘ash from a fired clearing when washed by the rain, which is recognized as a good fertilizer; lye’ [Henderson 1997: 182].


Western Kayah Li: Kirkland & Dawkins 2007: 70.


Pekon Kayan: Manson Ms. The first component is ‘fire’ q.v.


Yinbaw: Manson Ms.
3. BARK

Bwe Karen =pʰō (1), Geba Karen θd=βèʔ (1), Kayah Monu ʂʂ=pʰé (1), Brek Kayaw θu=pʰé (1), Yintale sēin=bēi (1), Pekon Kayan θη=pēη (2), Yinbaw θū=pʰēʔ (1).

References and notes:

Bwe Karen: Henderson 1997: 290. Polysemy: ‘skin / hide / bark / scales’. Cf. also the more specialized term θr ‘fibrous bark of a tree of the sterculia family; any kind of fibrous material used to make ropes etc., e.g. hemp’ [Henderson 1997: 369].


Eastern Kayah Li: Not attested.

Western Kayah Li: Not attested.


Pekon Kayan: Manson Ms. The first part = ‘tree’ q.v. Cf. also θhù ‘fibrous bark’ in [Manson 2007: 13].

Lahta Kayan: Not attested.

Yinbaw: Manson Ms. The first part = ‘tree’ q.v.; the second part = ‘skin’ q.v.

4. BELLY

Bwe Karen =gɔ=pʰū (1), Geba Karen pʰū (1), Eastern Kayah Li hɔ=pʰū (1), Western Kayah Li hɔ # (2), Kayah Monu pʰū (1), Brek Kayaw pʰū (1), Yintale hū (2), Pekon Kayan pʰɔu (1), Lahta Kayan fō (1), Yinbaw pʰū (1).

References and notes:

Bwe Karen: Henderson 1997: 124. Polysemy: ‘belly / stomach’. Bound usage only. The first component is a fossilized prefix, as seen from external comparison.


Eastern Kayah Li: Solnit 1997: 343. The first morpheme is glossed individually as h ‘stomach’. It may be a constituent of two compounds: h-kiu ‘stomach (organ)’ (where kū = ‘hole; inside’) and h-pū ‘the organ, belly, abdomen (external area)’. External data show that =pʰū in the second compound is the original root for ‘belly’; thus, ‘belly’ literally = ‘stomach-belly’. Glossed with the meaning ‘abdomen’ as hɔ (Huai Phung, Huai Chang Kham), hɔ (Fraser Bennett) in [Kirkland & Dawkins 2007: 62]; in the light of Solnit’s data, this looks like a possible semantic inaccuracy.

Western Kayah Li: Kirkland & Dawkins 2007: 62. Meaning glossed as ‘abdomen’. Since the same word means ‘stomach’ in Eastern Kayah Li and only means ‘belly, abdomen’ as part of a compound, the accuracy of semantic glossing in Western Kayah Li is also placed under doubt.

Kayah Monu: Myar 2004: 163. Quoted as h=i=pʰù in [Wai 2013: 70].


Pekon Kayan: Manson Ms.


Yinbaw: Manson Ms.
5. BIG
Bwe Karen ɗō (1), Geba Karen ḍ̇ōʔ (1), Eastern Kayah Li ɗū (1), Western Kayah Li ɗū (1), Kayah Monu ḋā=ɗō (1), Brek Kayaw ḋā=ɗū (1), Yintale ʔā=ɗū (1), Pekon Kayan ɗ̣ō (1), Lahta Kayan ɗū (1), Yinbaw ɗū (1).

References and notes:

Bwe Karen: Henderson 1997: 89. Polysemy: ‘big / great / important / older’. As a verbal stem, also means ‘to grow, enlarge, increase’. With a different tone, cf. also ḍ̇ō ‘to swell, be big’ [Henderson 1997: 87].
Eastern Kayah Li: Solnit 1997: 342. Quoted as Ḇ̣̣̣́=ɗū in [Bennett Ms.].
Western Kayah Li: Bennett Ms.
Brek Kayaw: Myar 2004: 168. The form Ḇ̣̣̣́=p̣̣̣̀ is listed as synonymous.
Pekon Kayan: Manson 2007: 12.
Lahta Kayan: Ywar 2013: 16.
Yinbaw: Manson Ms.

6. BIRD
Bwe Karen ɕūɓ-ʔ̣ō (1), Geba Karen ṭ̣̣̀-p̣̣̣̀ʔ (1), Eastern Kayah Li ṭ̣̣́=ṭ̣̣̀ (1), Western Kayah Li ṭ̣̣́ (1), Kayah Monu ṭ̣̣́-ṭ̣̣́-p̣̣̣̀ (1), Brek Kayaw ṭ̣̣́ (1), Yintale ṭ̣̣́-p̣̣̣̀ (1), Pekon Kayan ṭ̣̣́=ṭ̣̣̀ (1), Lahta Kayan ṭ̣̣́ (1), Yinbaw ṭ̣̣́ (1).

References and notes:

Eastern Kayah Li: Solnit 1997: 359. Quoted as ṭ̣̣́ṭ̣̣́ (Huai Phung), ṭ̣̣́ṭ̣̣́ (Huai Chang Kham), ṭ̣̣́ (Fraser Bennett) in [Kirkland & Dawkins 2007: 69].
Western Kayah Li: Kirkland & Dawkins 2007: 69.
Yintale: Myar 2004: 162.
Lahta Kayan: Ywar 2013: 15.
Yinbaw: Manson Ms.

7. BITE
Bwe Karen ē (1), Geba Karen ḷ̣̀ (1), Eastern Kayah Li ḷ̣̀ (1), Western Kayah Li ḷ̣̀ (1), Kayah Monu ḷ̣̀ (1), Brek Kayaw ḷ̣̀ (1), Yintale ḷ̣̀ (1), Pekon Kayan ḷ̣̀ (1), Lahta Kayan ḷ̣̀ (1), Yinbaw ḷ̣̀ (1).
References and notes:


**Geba Karen:** Shee 2008: 164.

**Eastern Kayah Li:** Solnit 1997: 351. Quoted as ñìì ~ ñìì=ñìì (Huai Phung), ñìì (Huai Chang Kham), ñìì (Fraser Bennett) in [Kirkland & Dawkins 2007: 69].

**Western Kayah Li:** Kirkland & Dawkins 2007: 69.

**Kayah Monu:** Myar 2004: 164. Cf. ñìi 'to bite' in [Wai 2013: 22], essentially the same form as ?ìì 'to eat' q.v. Not yet clear if this reflects a merger of the two meanings in one original verbal form, or if this is simply a case of secondary homonymy in a particular dialect of Kayah Monu.

**Brek Kayaw:** Myar 2004: 162.

**Yintale:** Myar 2004: 162.

**Pekon Kayan:** Manson Ms. Cf. also kʰàŋ 'bite' in [Manson 2007: 15].

**Lahta Kayan:** Ywar 2013: 71.

**Yinbaw:** Manson Ms.

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8. BLACK

Bwe Karen ðì (1), Geba Karen ñì=ðì-pàʔ (1), Eastern Kayah Li ñì (2), Western Kayah Li l3 (2), Kayah Monu lì (2), Brek Kayaw ?ìì=ðì (1), Yintale lì=yìì (1), Pekon Kayan lì (2), Lahta Kayan lò=y (2), Yinbaw lò=y (2).

References and notes:

**Bwe Karen:** Henderson 1997: 362. Polysemy: 'black / dark'.

**Geba Karen:** Shee 2008: 168. Meaning of the component -pàʔ is unclear.

**Eastern Kayah Li:** Solnit 1997: 348. Quoted as lì skëc (Huai Phung), lì (Huai Chang Kham), ñìì (Fraser Bennett) in [Kirkland & Dawkins 2007: 66].

**Western Kayah Li:** Kirkland & Dawkins 2007: 66.

**Kayah Monu:** Myar 2004: 169.

**Brek Kayaw:** Myar 2004: 169.

**Yintale:** Myar 2004: 169.

**Pekon Kayan:** Manson Ms.

**Lahta Kayan:** Ywar 2013: 69.

**Yinbaw:** Manson Ms.

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9. BLOOD

Bwe Karen ðwì (1), Geba Karen ðwìʔ (1), Eastern Kayah Li swì (1), Western Kayah Li ðwì (1), Kayah Monu śì (1), Brek Kayaw ðyì (1), Yintale śwëi (1), Pekon Kayan ðwì (1), Lahta Kayan ðwì (1), Yinbaw ðwì (1).

References and notes:


Eastern Kayah Li: Solnit 1997: 357. Quoted as sūʔ (Huai Phung), sūʔ (Huai Chang Kham), ʃwī (Fraser Bennett) in [Kirkland & Dawkins 2007: 62].

Western Kayah Li: Kirkland & Dawkins 2007: 62.


Pekon Kayan: Manson Ms.


Yinbaw: Manson Ms.

10. BONE

Bwe Karen =kʰwī (1), Geba Karen ʃ=kʰwíʔ (1), Eastern Kayah Li kʰrwī (1), Western Kayah Li krwī (1), Kayah Monu kʰwî (1), Brek Kayaw šú (1), Yintale kʰwēʔ (1), Pekon Kayan ʃʰwî (1), Lahta Kayan šwî (1), Yinbaw šʰwe” (1).

References and notes:


Eastern Kayah Li: Solnit 1997: 347. Quoted as kʰrūʔ (Huai Phung), kʰrūʔ (Huai Chang Kham), kʰːrī (Fraser Bennett) in [Kirkland & Dawkins 2007: 62].

Western Kayah Li: Kirkland & Dawkins 2007: 62.


Pekon Kayan: Manson 2007: 21. Quoted as sʰwî in [Manson Ms.].

Lahta Kayan: Ywar 2013: 19.

Yinbaw: Manson Ms.

11. BREAST

Bwe Karen =qʰ5 (1).

References and notes:


Geba Karen: Not attested.

Eastern Kayah Li: Not attested. The word for ‘female breast’ is ʔinu [Solnit 1997: 351].

Western Kayah Li: Not attested.

Kayah Monu: Not attested.

Brek Kayaw: Not attested.

Yintale: Not attested.

Pekon Kayan: Not attested.
Lahta Kayan: Not attested.
Yinbaw: Not attested.

12. BURN TR.
Bwe Karen gö (1), Geba Karen šwêʔ-ŋêʔ (2), Eastern Kayah Li ɕʰú (2), Western Kayah Li ʰ=s’u’ (2), Kayah Monu mì=kè (1) / cʰó-mì (2), Brek Kayaw mì=kè (1) / ʒū-mì (2), Yintale mì=s=kài (1) / sʰú-mì (2), Pekon Kayan sàu (2), Lahta Kayan tʰàŋ (3), Yinbaw cùʰ-kàňh (2).

References and notes:

Bwe Karen: Henderson 1997: 107. Meaning glossed as 'to burn, be alight'. Transitive formation (ɕì gò ‘to kindle, burn, light’) is achieved by adding the auxiliary verb ɕì ‘to prepare’ [ibid.]. Cf. also șì ‘to burn, catch fire’ [Henderson 1997: 391].
Geba Karen: Shee 2008: 167. The second component is an assimilated variant of the noun ‘fire’ q.v. It is not clear whether the verb is transitive, intransitive, or both.
Eastern Kayah Li: Solnit 1997: 341. Glossed as ‘kindle’, but textual examples throughout the book show that this is probably the main transitive equivalent for the basic ‘to burn’ (cf.: “she burned up two of mine [blankets]”; “his brother-in-law burnt (up) his head-skin”; “when we’ve finished burning (it) we chop up the brush again”, etc.), as opposed to kú ‘to burn (intr.)’ [Solnit 1997: 344]. Quoted as c’u (? (Huai Phung), cíu (? (Huai Chang Kham), i=’u’ (Fraser Bennett) in Kirkland & Dawkins 2007: 64).
Western Kayah Li: Kirkland & Dawkins 2007: 64.
Kayah Monu: Myar 2004: 167. The first part is ‘fire’ q.v. Myar 2004: 167. The second part is ‘fire’ q.v. Unfortunately, the source does not specify the semantic difference between the two complex stems; it is possible that one is transitive and one is intransitive, but there is no way to prove that without solid textual evidence. We tentatively accept both forms as synonymous, pending future clarification.
Pekon Kayan: Manson Ms.
Lahta Kayan: Ywar 2013: 15, 121. Seemingly a transitive verb, since it is attested in the VP “burn the candle”.
Yinbaw: Manson Ms.

13. CLAW(NAIL)
Bwe Karen =ɕū=ðá=mì (1), Geba Karen sù=ðì=mì (2), Eastern Kayah Li kù=mì (1), Western Kayah Li kà=mì=bà (2), Kayah Monu kʰj=mì=bè (2), Brek Kayaw źu=mì (1), Yintale źáu=měin (1), Pekon Kayan sáu=mì (1), Yinbaw cà=mì (1).

References and notes:

Geba Karen: Shee 2008: 164. The first component is sù ‘hand’ q.v.
Eastern Kayah Li: Solnit 1997: 345. The first component is a productive body part prefix. Quoted as kú=mà=mà (with an additional suffixal component) (Huai Phung), kù=mà (Huai Chang Kham) in Kirkland & Dawkins 2007: 61. Fraser Bennett’s equivalent for the same meaning seems to contain a different root: kú=ⁿà=mà [Kirkland & Dawkins 2007: 61] (cf. also his data for Western Kayah Li).
Western Kayah Li: Kirkland & Dawkins 2007: 61.
Kayah Monu: Myar 2004: 163. The first bimorphemic component is \( k^h \) \( ñmù \) 'finger' (literally: 'hand-finger').

Brek Kayaw: Myar 2004: 163. The first component is \( ñu \) 'hand' q.v.

Yintale: Myar 2004: 163. The first component is \( ñu \) 'hand' q.v.

Pekon Kayan: Manson Ms. The first component is a general root with the meaning 'arm, hand'.

Lahta Kayan: Not attested.

Yinbaw: Manson Ms.

14. CLOUD

Bwe Karen \( d=ø \) (1), Geba Karen \( d=۷bø? \) (2), Eastern Kayah Li \( ñ=lo \) (3), Western Kayah Li \( ñ=lu\theta^h \) (3), Kayah Monu \( p=¿ø=lu \) (3), Brek Kayaw \( kâ=¿uü-t\vtilde \) (4), Yintale \( kân=¿ûñ \) (4), Pekon Kayan \( lâ=¿o \) (1), Yinbaw \( c=¿vó \) (1).

References and notes:


Geba Karen: Shee 2008: 163. The morpheme \( d=\) is a generic classifier.

Eastern Kayah Li: Solnit 1997: 352. Quoted as \( ñòð \) (Huai Phung), \( jòð \) (Huai Chang Kham), \( ñòð^h \) (Fraser Bennett) in [Kirkland & Dawkins 2007: 68].

Western Kayah Li: Kirkland & Dawkins 2007: 68.

Kayah Monu: Myar 2004: 160. The isolated root \( lu \) 'cloud' is also quoted in the work several times; \( p=\) is clearly a prefix.

Brek Kayaw: Myar 2004: 160. The root \( =hù \) is tentatively isolated based on comparison with the Yintale equivalent.

Yintale: Myar 2004: 160. The first syllable is a nominal prefix (cf. \( kân=¿ú 'rain', kân=¿ûñ 'mist' [ibid.]).

Pekon Kayan: Manson Ms.

Lahta Kayan: Not attested.

Yinbaw: Manson Ms.

15. COLD

Bwe Karen \( φ=ø \) (1), Geba Karen \( ñ=so? \) (1), Eastern Kayah Li \( r=ø \) (2), Western Kayah Li \( r=õ^h \) (2), Kayah Monu \( kâ=¿uò \) (2) / \( ʔ=to=klù \) (4), Brek Kayaw \( kâ=r=ö \) (2), Yintale \( ʔ=¿c \) (3) / \( ʔ=û=klù \) (4), Pekon Kayan \( k=¿lù \) (4), Lahta Kayan \( ñû=qàj \) (5), Yinbaw \( rv^h=me\virg \) (2).

References and notes:

Bwe Karen: Henderson 1997: 44. Meaning glossed as 'to be cold, cool' (applied to all sorts of objects, e.g. water). Cf. also \( kô \) 'to be cold' (probably of weather, judging by the derived formation \( d=ñ-k^h= 'winter' [Henderson 1997: 133].

Geba Karen: Shee 2008: 168. Verbal stem: 'to be cold'.

Eastern Kayah Li: Solnit 1997: 355. Quoted as \( k=ô? \) (Huai Phung), \( k=ô? \) (Huai Chang Kham) in [Kirkland & Dawkins 2007: 72]. Differently in Fraser Bennett’s data: \( a=ûqû 'cold' [ibid.].

Western Kayah Li: Kirkland & Dawkins 2007: 72.

Kayah Monu: Myar 2004: 169. Myar 2004: 169. Semantic difference between the two quasi-synonyms remains unexplained, so we have to take them as technical synonyms. Additionally, a third equivalent is listed (applied to 'water') in [Wai 2013: 84]: \( ʔ=ko=ô. \)


Yintale: Myar 2004: 169. Myar 2004: 169. Semantic difference between the two quasi-synonyms remains unexplained, so we have to take them as technical synonyms.
Lahta Kayan: Ywar 2013: 19.
Yinbaw: Manson Ms.

16. COME
Bwe Karen gē (1), Geba Karen lè=bà (2), Eastern Kayah Li kà (1), Kayah Monu hè-sú (3),
Brek Kayaw lè=kʰè (4), Yintale hà (3), Pekon Kayan sìʰ (5), Lahta Kayan tējà (6), Yinbaw lāíʰ (7).

References and notes:
Bwe Karen: Henderson 1997: 106. Meaning glossed as ‘to return home, to go back, come back’, which makes the entry somewhat
dubious. However, this does seem to be the typical antonym of lè ‘to go’, cf. lè-gē ‘to come and go, to go to and fro’ [Henderson 1997: 210], and there are no better candidates for this slot in Henderson’s dictionary.
Geba Karen: Shee 2008: 166. This is a compound verb, where the first component = lè ‘to go’ q.v., so it is the second component that
must serve as the primary carrier of the meaning ‘movement towards the speaker’.
Eastern Kayah Li: Solnit 1997: 344. Meaning glossed as ‘move towards home, go, come, (sometimes) return’, which makes the entry somewhat dubious; however, on p. 75 of the same source it is explained that the basic opposition between hê and kà is not the same
as in English ‘come’ and ‘go’: “kà and hê usually refer to motion towards or away from the home of the speaker or other protagonist, whether the speaker/protagonist is at home or not”. It is, however, semantically close enough to warrant the treatment of these verbs as the closest equivalents to the required Swadesh meanings; the opposition is also distinct from čwà ‘to go’ which “as main V..
usually has no deictic connotation at all” [Solnit 1997: 75].
Western Kayah Li: Not properly attested. The form hê ‘to come’ in [Bennett Ms.] corresponds to Eastern Kayah Li hê ‘to come’
[ibid.] and, according to Solnit’s notes, should rather mean ‘to go’ than ‘to come’.
Yintale: Myar 2004: 166.
Pekon Kayan: Manson Ms.
Lahta Kayan: Ywar 2013: 15.
Yinbaw: Manson Ms.

17. DIE
Bwe Karen θì (1), Geba Karen θì (1), Eastern Kayah Li sâ (1), Western Kayah Li ßê (1),
Kayah Monu šì (1), Brek Kayaw θì (1), Yintale šê (1), Pekon Kayan θì (1), Lahta Kayan š̄ (1),
Yinbaw θuì (1).

References and notes:
Eastern Kayah Li: Solnit 1997: 356. Quoted as šâ (Huai Phung), sâi(Huai Chang Kham), /ô(Fraser Bennett) in [Kirkland & Dawkins
2007: 65].
Western Kayah Li: Kirkland & Dawkins 2007: 65.
Kayah Monu: Myar 2004: 166. Quoted as si in [Wai 2013: 20].
Yintale: Myar 2004: 166.
Pekon Kayan: Manson 2007: 16. Meaning glossed as ‘dead’, but as ‘to die’ in [Manson Ms.].
Yinbaw: Manson Ms.

18. DOG
Bwe Karen ɕʰū (1), Geba Karen tʰwī (1), Eastern Kayah Li tʰwī (1), Western Kayah Li tʰwī (1), Kayah Monu tʰwī (1) / cʰi (2), Brek Kayaw tʰyù (1), Yintale tʰwēi-klā (1), Pekon Kayan tʰwī (1), Lahta Kayan šwī (1), Yinbaw tʰwī (1).

References and notes:
Bwe Karen: Henderson 1997: 55. Cf. also tʰwī ’dog’ [Henderson 1997: 351], annotated as a “variant of ɕʰū”, whatever that could mean.
Eastern Kayah Li: Solnit 1997: 359. Quoted as tʰūi ~ tʰūi (Huai Phung), tʰūi (Huai Chang Kham), tʰwī (Fraser Bennett) in [Kirkland & Dawkins 2007: 69].
Western Kayah Li: Kirkland & Dawkins 2007: 69.
Kayah Monu: Myar 2004: 162. Myar 2004: 162. In our main source on Kayah Monu, this form is listed as synonymous with the more archaic tʰwī (no semantic difference indicated). However, in [Wai 2013: 16, etc.], this word, transcribed as ʂɨ, already clearly functions as the default equivalent for ‘dog’ in the language. We list both words as synonyms, pending the appearance of a more detailed lexical description of the language.
Yintale: Myar 2004: 162.
Lahta Kayan: Ywar 2013: 19.
Yinbaw: Manson Ms.

19. DRINK
Bwe Karen ʔ (1), Geba Karen ʔ-tʰi (1), Eastern Kayah Li ʔō (1), Western Kayah Li ʔ (1), Kayah Monu ʔō (1), Brek Kayaw ʔō (1), Yintale ʔ (1), Pekon Kayan ʔáu (1), Lahta Kayan ʔ (1), Yinbaw ʔō (1).

References and notes:
Geba Karen: Shee 2008: 166. The second morpheme is tʰi ’water’ q.v.
Eastern Kayah Li: Solnit 1997: 352. Quoted as ʔō (Huai Phung), ʔō (Huai Chang Kham), ʔ-ʔ (Fraser Bennett) in [Kirkland & Dawkins 2007: 64].
Western Kayah Li: Kirkland & Dawkins 2007: 64.
Kayah Monu: Myar 2004: 165. Quoted as ʔō in [Wai 2013: 118].
Lahta Kayan: Ywar 2013: 25.
Yinbaw: Manson Ms.

20. DRY
Bwe Karen wé (1), Geba Karen ñ=θórò (2), Eastern Kayah Li kʰrā (3), Western Kayah Li krā (3), Kayah Monu ?à=kʰwè (3), Brek Kayaw ñi=še” (3), Yintale ?à=xèi (3), Pekon Kayan çʰi ~ sʰi (4), Lahta Kayan blú (5), Yinbaw šëe” (3).

References and notes:

Bwe Karen: Henderson 1997: 397. Meaning glossed as ‘to be dry, to be dried up’.
Eastern Kayah Li: Solnit 1997: 346. Quoted as ñ=kʰrā in [Bennett Ms.].
Western Kayah Li: Myar 2004: 169; Wai 2013: 117. Intransitive stem; cf. the transitive stem lú=kʰé ‘to dry (smth.)’ [Myar 2004: 167].
Pekon Kayan: Manson 2007: 9, 14. Distinct from ló ‘to dry (smth.)’.
Lahta Kayan: Ywar 2013: 16. Cf. also vó ‘to make dry’ [Ywar 2013: 18].
Yinbaw: Manson Ms.

21. EAR
Bwe Karen nč-kú (1), Geba Karen ni-gú (1), Eastern Kayah Li kēlēkò (2), Western Kayah Li kʰālēkùãh (2), Kayah Monu ná-kùlà (1), Brek Kayaw nà-kullà (1), Yintale nà-káu (1), Pekon Kayan na-là (1), Yinbaw ñ”-kùh (1).

References and notes:

Bwe Karen: Henderson 1997: 256. The morpheme nč- is explained in the dictionary as a prefix, "prefixed to certain parts of the head" and also encountered in nč-ç”iq ‘face, cheek’, nč-kʰºq ‘nose’ and a couple other words. External comparison, however, shows that nč- is actually the old root morpheme here (secondarily homonymized with nč- ‘nose’); it is, in fact, -kú that performs the function of homonymy-reducing modifier, and it is probably the same morpheme as encountered in kà-kó ‘head’ q.v.
Geba Karen: Shee 2008: 164. See notes on the Bwe Karen equivalent.
Eastern Kayah Li: Solnit 1997: 344. Quoted as kūllài (Huai Phung), kēlēkò (Huai Chang Kham), kūllà (Fraser Bennett) in [Kirkland & Dawkins 2007: 61].
Western Kayah Li: Kirkland & Dawkins 2007: 61.
Pekon Kayan: Manson 2007: 20. Also na-kù id. in [Manson Ms.].
Lahta Kayan: Not attested.
Yinbaw: Manson Ms.
22. EARTH
Bwe Karen hā (1), Geba Karen là-kʰòʔ (2), Eastern Kayah Li hè (1), Western Kayah Li hê (1), Kayah Monu hā-kʰō (1), Brek Kayaw hā (1), Yintale hāŋ (1), Pekon Kayan hāŋ (1), Lahta Kayan hâŋ (1), Yinbaw hā-yâm (1).

References and notes:

Bwe Karen: Henderson 1997: 128. Meaning glossed as 'ground, earth, soil; a hole in the ground, pit'.
Geba Karen: Shee 2008: 163. The second morpheme is a general stem with the meaning 'surface' (cf. m-kʰòʔ 'sky', etc.).
Eastern Kayah Li: Solnit 1997: 342. Distinct from ḭi-kʰù 'earth, the world' (derived from kʰù 'on the upper surface of') [Solnit 1997: 346]. Quoted as hèʔ (Huai Phung), hèʔ (Huai Chang Kham), hè (Fraser Bennett) in [Kirkland & Dawkins 2007: 68].
Western Kayah Li: Kirkland & Dawkins 2007: 68.
Kayah Monu: Myar 2004: 160. Meaning glossed as 'earth, soil'. Quoted as hā-kʰō 'soil' in [Wai 2013: 25].
Brek Kayaw: Myar 2004: 160. Meaning glossed as 'earth, soil'.
Yintale: Myar 2004: 160. Meaning glossed as 'earth, soil'.
Pekon Kayan: Manson 2007: 17. Meaning glossed as 'ground'. Also attested as a bisyllabic compound in [Manson Ms.]: hāŋ-zâ.
Lahta Kayan: Ywar 2013: 19. Meaning glossed as 'soil'.
Yinbaw: Manson Ms.

23. EAT
Bwe Karen ā (1), Geba Karen ṭà (1), Eastern Kayah Li ?è (1), Western Kayah Li è (1), Kayah Monu ṭà (1), Brek Kayaw ṭà (1), Yintale ṭāŋ (1), Pekon Kayan ṭâŋ (1), Lahta Kayan ṭâŋ (1), Yinbaw ṭâ (1).

References and notes:

Eastern Kayah Li: Solnit 1997: 351. Quoted as ṭè (Huai Phung), ṭè (Huai Chang Kham), è (Fraser Bennett) in [Kirkland & Dawkins 2007: 64].
Western Kayah Li: Kirkland & Dawkins 2007: 64.
Lahta Kayan: Ywar 2013: 30.
Yinbaw: Manson Ms.

24. EGG
Bwe Karen =dî (1), Geba Karen dîʔ (1), Eastern Kayah Li dî (1), Western Kayah Li dî (1), Kayah Monu dî (1), Brek Kayaw dî (1), Yintale dē (1), Pekon Kayan sî (2), Yinbaw cû (3).
References and notes:

Bwe Karen: Henderson 1997: 82. Bound morpheme, used only in conjunction with modifiers, e. g. ɗī ‘hen’s egg’ [Henderson 1997: 311].
Eastern Kayah Li: Solnit 1997: 342. Quoted as ʔā=dʒ in [Bennett Ms.].
Western Kayah Li: Bennett Ms.
Yintale: Myar 2004: 162.
Pekon Kayan: Manson Ms.
Lahta Kayan: Not attested.
Yinbaw: Manson Ms.

25. EYE

References and notes:

Geba Karen: Shee 2008: 164. Cf. gàdù ‘face’ [ibid.]. The meaning of the component -pʰlòʔ is unclear (possibly = ‘hole’, cf. pʰl ‘to have a hole, to spring a hole’ in Bwe Karen), but cf. also Geba Karen gàdù-pʰlèʔ ‘eyelid’ [ibid.], indicating that it is possible to ascribe a basic polysemy ‘eye / face’ to the root gàdù ~ gàdù.
Eastern Kayah Li: Solnit 1997: 339. Cf. bê-sè ‘face’ [ibid.]. External data suggest that -sè is an archaic fossilized morpheme. The more recent component -plɔ has the basic meaning ‘small and round’ and is used autonomously as a classifier for ‘stars, buttons, eggs, grains of sand, seeds, letters of the alphabet’ [Solnit 1997: 355] (cf. also ‘heart’). Quoted as pês-plɔʔ (Huai Phung), bês-plɔʔ (Huai Chang Kham), pês-plɔ (Fraser Bennett) in [Kirkland & Dawkins 2007: 61]. Judging by external correspondences, < *mès-plɔ (see the Western Kayah Li equivalent).
Western Kayah Li: Kirkland & Dawkins 2007: 61. See notes on Eastern Kayah Li for segmentation.
Kayah Monu: Myar 2004: 163. Cf. mî-šà ‘face’. Morphologically, this is the same form as in Eastern Kayah Li q.v.
Yintale: Myar 2004: 163. Cf. mài-nà ‘face’ [ibid.].
Pekon Kayan: Manson Ms. A compound with thâ ‘fruit, seed’.
Lahta Kayan: Not attested.
Yinbaw: Manson Ms.

26. FAT N.
Bwe Karen =θô (1), Geba Karen =bèʔ (2), Eastern Kayah Li bû (2), Western Kayah Li buû (2), Kayah Monu â=bé (2), Brek Kayaw ðû (1), Yintale bâi (2), Pekon Kayan bâi (2), Lahta Kayan â=buwàn # (2), Yinbaw buwā̀ (2).
References and notes:

**Bwe Karen:** Henderson 1997: 365. Used only with modifiers, e.g. tʰ=o-bō 'pork fat', etc.

**Geba Karen:** Shee 2008: 165.

**Eastern Kayah Li:** Solnit 1997: 339. Not to be confused with bā̀ (to be) fat' [Solnit 1997: 340]. Quoted as a=sīt=bā̀-bā̀ (Huai Phung), a=sīt=bā̀ (Huai Chang Kham) in [Kirkland & Dawkins 2007: 67]. The form a=b ū (Fraser Bennett), listed in the same source, may actually be the adjective 'fat'.

**Western Kayah Li:** Kirkland & Dawkins 2007: 67. Also ū̀ id. (semantic difference is unknown).

**Kayah Monu:** Myar 2004: 164. Also ʔa=sō id. (semantic difference is unknown).

**Brek Kayaw:** Myar 2004: 164.

**Yintale:** Myar 2004: 164. Also ʂφ id. (semantic difference is unknown).

**Lahta Kayan:** Ywar 2013: 43. Meaning glossed as 'grease'; productive nominalization from the adjective bā̀ŋ. Not to be confused with lɘ̀ŋ 'fat' (adjective) [Ywar 2013: 27, 79].

**Yinbaw:** Manson Ms.

**27. FEATHER**

Bwe Karen =ƀ (1), Geba Karen ʂ=sʰūʔ (1), Western Kayah Li tʰū=sʰu (1), Kayah Monu ʔa=sō (1), Brek Kayaw tʰū=sʰū (1), Yintale sʰ̂ (1), Pekon Kayan ʂʰwāŋ (1), Lahta Kayan šwāŋʔ (1), Yinbaw šʰwv (1).

References and notes:

**Bwe Karen:** Henderson 1997: 322. Polysemy: 'hair of body / fur / feathers'. Used only with modifiers, e.g. tʰ o 'chicken's feathers'. The root =dē, glossed as 'appendage such as a wing or fin', may apparently also be used in the meaning 'feather': =dē-klé 'wing, feather' [Henderson 1997: 79].

**Geba Karen:** Shee 2008: 164. The form tʰ=ph=sʰō is also listed as a synonym, where the first component is 'bird' q.v. and the second component is the same root as in ʂ=sʰūʔ, with vocalic assimilation.

**Eastern Kayah Li:** Not attested in Solnit’s monograph. Cf. however, tʰ=čʰu (Huai Phung), ču (Huai Chang Kham), tʰ=čʰū (Fraser Bennett) 'feather' in [Kirkland & Dawkins 2007: 69] (the first part is 'bird' q.v.). In Huai Chang Kham, there is also an alternate form: tʰ=č’a ‘feather’.

**Western Kayah Li:** Kirkland & Dawkins 2007: 69. The first morpheme is 'bird' q.v.

**Kayah Monu:** Myar 2004: 162.

**Brek Kayaw:** Myar 2004: 162. The first morpheme is 'bird' q.v.

**Yintale:** Myar 2004: 162.

**Pekon Kayan:** Manson 2007: 7. Quoted as sʰwān in [Manson Ms.].

**Lahta Kayan:** Ywar 2013: 75.

**Yinbaw:** Manson Ms.

**28. FIRE**

Bwe Karen mī (1), Geba Karen məʔ (1), Eastern Kayah Li mī (1), Western Kayah Li mī (1), Kayah Monu mī (1), Brek Kayaw mī (1), Yintale mīʰ (1), Pekon Kayan mëⁿ (1), Lahta Kayan nēŋ (1), Yinbaw mī (1).
References and notes:

Eastern Kayah Li: Solnit 1997: 349. Quoted as mīʔ (Huai Phung), mī (Huai Chang Kham), mē (Fraser Bennett) in [Kirkland & Dawkins 2007: 70].
Western Kayah Li: Kirkland & Dawkins 2007: 70.
Kayah Monu: Myar 2004: 165. Quoted as mī in [Wai 2013: 75].
Pekon Kayan: Manson Ms.
Yinbaw: Manson Ms.

29. FISH

Bwe Karen dà-pʰō (1), Geba Karen dà-pʰʔ (1), Eastern Kayah Li tēʔ (1), Western Kayah Li tē (1), Kayah Monu tē-pʰū (1), Brek Kayaw tē (1), Yintale tā-pʰū (1), Pekon Kayan tā ~ tā (1), Lahta Kayan tā (1), Yinbaw tā (1).

References and notes:

Bwe Karen: Henderson 1997: 57. The component -pʰʔ = ‘child, young one, little one’ [Henderson 1997: 296]. The root morpheme is also used as a generic prefix for fishes, e.g. dà-bli ‘cocked-tailed catfish’, etc.
Geba Karen: Shee 2008: 164. The second component is the same as in ‘bird’ q.v.
Eastern Kayah Li: Solnit 1997: 357. This stem also has a short variant tē, used in compounds. Quoted as tīʔ (Huai Phung), tē (Huai Chang Kham), tē-pʰʔ (Fraser Bennett) in [Kirkland & Dawkins 2007: 69].
Western Kayah Li: Kirkland & Dawkins 2007: 69.
Kayah Monu: Myar 2004: 162. Quoted simply as tā, without the second morpheme, in [Wai 2013: 16].
Yintale: Myar 2004: 162.
Lahta Kayan: Ywar 2013: 16.
Yinbaw: Manson Ms.

30. FLY V.

Bwe Karen wī (1), Geba Karen ŋ=wīʔ (1), Eastern Kayah Li zō (2), Western Kayah Li zū ŋ (2), Kayah Monu wī (1), Brek Kayaw wī (1), Yintale zū (2), Pekon Kayan sā ŋ (2), Lahta Kayan yā ~ yā (3), Yinbaw zū ŋ (2).

References and notes:

Eastern Kayah Li: Solnit 1997: 343. Quoted as ʔ=ng (Huai Phung), ʔ=vng (Huai Chang Kham), ʔ=ng (Fraser Bennett) in [Kirkland &
31. FOOT

Bwe Karen $k^h\text{ā}$ (1), Geba Karen $k^h\text{ā}-k^h\text{ʒ}\acute{\text{ʔ}}$ (1), Eastern Kayah Li $k^h\text{ē}-\text{lē}$ (1), Western Kayah Li $k^h\text{ā}-\text{diu}\text{ā}$ (1), Kayah Monu $k^h\text{ā}-\text{lā}$ (1), Brek Kayaw $k^h\text{ʒ}=k^h\text{ū}-\text{lā}$ (1), Yintale $k^h\text{ā}=\text{dāu}-\text{lā}$ (2), Pekon Kayan $k^h\text{ā}h\text{ŋ}$ (1), Lahta Kayan $k^h\text{ā}ŋ$ (1), Yintaw $k^h\text{ā}=k^h\text{ū}$ (1).

References and notes:


_Eastern Kayah Li_: Solnit 1997: 346. A compound form, consisting of $k^h\text{ē}$ ‘leg’ [ibid.] and $\text{lē}$ ‘bottom, base of; underneath’ [Solnit 1997: 347]. Quoted as $k^h\text{ē} ~ \text{tē} $ ‘leg’ (Huai Phung), $k^h\text{ē} = \text{tē} $ ‘foot’ (Huai Chang Kham), $k^h\text{ē}-\text{dō}$ (Fraser Bennett) in [Kirkland & Dawkins 2007: 62]. For the Huai Phung idiom, the form $k^h\text{ē} = \text{lē}$ ‘foot’ is also quoted, but its first component seems to be etymologically different.

_Western Kayah Li_: Kirkland & Dawkins 2007: 62.

_Kayah Monu_: Myar 2004: 163. Distinct from $k^h\text{ē}=\text{pē}$ ‘leg’. Consists of the individual morphemes $k^h\text{ē}$ ‘foot, leg’ [Wai 2013: 157] and $\text{lā}$ ‘down, under’ [Wai 2013: 42]; in the variant recorded by Myar, vocalism of the first syllable seems to be progressively assimilated.

_Brek Kayaw_: Myar 2004: 163. Distinct from $k^h\text{ē}=\text{dē}$ ‘leg’.

_Yintale_: Myar 2004: 163. Cf. $k^h\text{ē}=\text{dāu}$ ‘leg’.

_Pekon Kayan_: Manson 2007: 14. This is the main root morpheme for both ‘foot’ and ‘leg’, from which various complex forms with complex meanings are generated, cf. $k^h\text{ē}=\text{dē}h\text{ŋ}$ ‘leg’ [Manson 2007: 7], $k^h\text{ē}=\text{mū}$ ‘toe-nail’ [Manson 2007: 13], etc. Also quoted as a bisyllabic compound in [Manson Ms.]: $k^h\text{ū}n\text{ā}$.

_Lahta Kayan_: Ywar 2013: 15. Meaning glossed as ‘leg’. Cf. also plā ‘feet’ [Ywar 2013: 22].

_Yintaw_: Manson Ms.

32. FULL

_Bwe Karen_: Henderson 1997: 285. Attested by itself as an adverb, in the meaning ‘entirely, completely’, or as part of the composite formation $p^h\text{ū}=\text{pē}=\text{tā} $ ‘to be full up to the brim, to fill up’. Neither of the attestations seems perfectly satisfactory to allow the morpheme into the primary slot, but no other candidate for the meaning ‘full’ is present in Henderson’s dictionary.
Geba Karen: Shee 2008: 166. Cf. also the verbal stem: ʔp̥éʔ-tʰʔ to be full’ [Shee 2008: 167]. The first component is not quite clear.

Eastern Kayah Li: Solnit 1997: 339. Meaning glossed as ‘full (of containers, etc.).’ Distinct from kọ ‘satiated, full from eating’ [Solnit 1997: 345]. Quoted as hę (Huai Phung), hę (Huai Chang Kham) in [Kirkland & Dawkins 2007: 71]. The same source also lists Fraser Bennett’s ʔ-k̥̄ to in the meaning ‘full’, but this is dubious (cf. Solnit’s kọ = ‘full’ in the sense of ‘satiated’); note that in [Bennett Ms.], the equivalent for ‘full’ is ʔ-i-

Western Kayah Li: Bennett Ms. Cf. also kọj ‘full’ in [Kirkland & Dawkins 2007: 71], which is somewhat dubious; the form comes from the same bundle of Fraser Bennett’s data that also lists the Eastern Kayah Li cognate ʔ-k̥̄ to in the meaning ‘full’, but comparison with Solnit’s data shows that this is rather ‘full’ as ‘satiated’. It is not clear if Western Kayah Li underwent a lexical merger or if Bennett simply recorded ‘satiated’ in both cases instead of ‘full’.


Pekon Kayan: Manson Ms.


Yinbaw: Manson Ms.

33. GIVE

Bwe Karen i (1), Geba Karen iʔ (1), Eastern Kayah Li d/i (2), Western Kayah Li dieʔ (2), Kayah Monu ?i (1), Brek Kayaw ?i (1), Yintale dē (2), Pekon Kayan pʰʔ (3), Lahta Kayan pʰʔ (3), Yinbaw pʰʔ (3).

References and notes:


Eastern Kayah Li: Solnit 1997: 342. Quoted as dəʔ (Huai Phung), d j̆̄ – d̆̄uʔ (Huai Chang Kham), d̆̄ʔ (Fraser Bennett) in [Kirkland & Dawkins 2007: 64].

Western Kayah Li: Kirkland & Dawkins 2007: 64.


Lahta Kayan: Ywar 2013: 25. Also ʔā ‘give’ [Ywar 2013: 21].

Yinbaw: Manson Ms.

34. GOOD

Bwe Karen ʔwʔ (1), Geba Karen ʔw=we (1), Eastern Kayah Li rē (2), Western Kayah Li rjā (2), Kayah Monu ?ā=vó (3), Brek Kayaw ?ē=rō (3), Yintale ʔu (4), Pekon Kayan ʔau (3), Yinbaw ʔau (3).

References and notes:

Bwe Karen: Henderson 1997: 403. Meaning glossed as ‘to be beautiful, to be good’.

**35. GREEN**


**References and notes:**

Bwe Karen: Henderson 1997: 214. Polysemy: 'blue /green' (the word is used in conjunction with 'sky' as well as 'grass'). Alternate synonym: klô 'to be green or blue', ðêklô 'to be green' [Henderson 1997: 164, 380]. It is not clear which word is more basic, but only lë is supported in the dictionary with text examples.


Eastern Kayah Li: Solnit 1997: 357. Polysemy: 'green /blue'. Quoted as so ~ sô-łê (Huai Phung), sô-łê (Huai Chang Kham), ñ=so (Fraser Bennett) in [Kirkland & Dawkins 2007: 66].

Western Kayah Li: Kirkland & Dawkins 2007: 66.


Pekon Kayan: Manson Ms.

Lahta Kayan: Not attested.

Yinbaw: Manson Ms.

**36. HAIR**

Bwe Karen =k³ə=lû (1), Geba Karen k³ù=lû (1), Eastern Kayah Li kô=lô (1), Western Kayah Li k³ù=luəh (1), Kayah Monu k³ô=lê (1), Brek Kayaw k³ù=lî (1), Yintale k³ù=làu (1), Pekon Kayan ka=lûh (1), Yinbaw ka=lûh (1).

**References and notes:**

Bwe Karen: Henderson 1997: 197. Bound usage only. Meaning 'hair of the head', distinct from ø=tô 'hair of the body' [Henderson 1997: 322] (cf. also 'feather').


Eastern Kayah Li: Solnit 1997: 345. Meaning glossed as 'hair of the head'. Distinct from ø=ui 'body hair' [Solnit 1997: 341]. The first component seems to be a productive body part prefix; the second component is possibly the same as lô 'thread' [Solnit 1997: 348]. Quoted as kó=łê (Huai Phung), kó=lô (Huai Chang Kham), kô=lô (Fraser Bennett) in [Kirkland & Dawkins 2007: 61].
Western Kayah Li: Kirkland & Dawkins 2007: 61.
Pekon Kayan: Manson Ms.
Lahta Kayan: Not attested.
Yinbaw: Manson Ms.

37. HAND
Bwe Karen =ɕū (1), Geba Karen sū-kŷj (1), Eastern Kayah Li kū=kʰu (2), Western Kayah Li tə=kʰu (2), Kayah Monu kʰ-ʃə-də (2), Brek Kayaw ſū-də (1), Yintale ſàu (1), Pekon Kayan ɕu-ʃ̂ə (1), Yinbaw cɕ-ɗ̂ (1).

References and notes:
Geba Karen: Shee 2008: 164. The second component is the same as in ‘leg/foot’ q.v.
Eastern Kayah Li: Solnit 1997: 345. The component kū= is a standard body part prefix. Quoted as kū=kʰu (Huai Phung), kū=kʰu? (Huai Chang Kham), tə=kʰu (Fraser Bennett) in [Kirkland & Dawkins 2007: 61].
Western Kayah Li: Kirkland & Dawkins 2007: 61.
Pekon Kayan: Manson 2007: 29. Quoted as s质-ɗ̂ in [Manson Ms.].
Lahta Kayan: Not attested.
Yinbaw: Manson Ms.

38. HEAD
Bwe Karen kō (1), Geba Karen ſ̂-kō? (1), Eastern Kayah Li kū=kḷ (2), Western Kayah Li kʰu=kḷ (2), Kayah Monu hí=kə (1), Brek Kayaw ſu=kə (1), Yintale ſi=kə (1), Pekon Kayan ka=kḷ (2), Lahta Kayan kʰu (1), Yinbaw kə=kḷu (2).

References and notes:
Eastern Kayah Li: Solnit 1997: 367. The component kū= is a standard body part prefix. Quoted as kū=kḷ (Huai Phung), kū=kḷ (Huai Chang Kham), kū=kḷ (Fraser Bennett) in [Kirkland & Dawkins 2007: 61].
Western Kayah Li: Kirkland & Dawkins 2007: 61.
Pekon Kayan: Manson Ms.
Lahta Kayan: Ywar 2013: 15. Alternate synonym: sêŋ ‘head’ [Ywar 2013: 80]. Examples are given for both words in the source, but they are too few to properly elicit the difference in semantics (it is possible that the etymologically more archaic kʰù has a more figurative meaning, but not certain).
Yinbaw: Manson Ms.

39. HEAR


References and notes:

Geba Karen: Shee 2008: 166. Same word as ‘to know’ q.v.
Eastern Kayah Li: Solnit 1997: 351. Clearly a compound form, although the morphemes are not attested individually; cf. nį́-dâ ‘to listen’ [Solnit 1997: 350], Quoted as nĩ-hō in [Bennett Ms.].
Western Kayah Li: Bennett Ms.
Kayah Monu: Myar 2004: 165. The main root seems to be the same as in the noun ‘ear’ q.v.
Brek Kayaw: Myar 2004: 165. The main root seems to be the same as in the noun ‘ear’ q.v.
Yintale: Myar 2004: 165. The main root seems to be the same as in the noun ‘ear’ q.v.
Pekon Kayan: Manson 2007: 20. Quoted as nà-hyā in [Manson Ms.].
Lahta Kayan: Not attested. Cf. ná ‘to listen’ [Ywar 2013: 30].
Yinbaw: Manson Ms.

40. HEART

Bwe Karen θā (1), Geba Karen ā=θāʔ (1), Eastern Kayah Li sî-pl̄ (2), Western Kayah Li ē̂-pl̄ (2), Kayah Monu sâ-p̄l̄ (2), Brek Kayaw θâ (1), Yintale sâ-p̄l̄ (2), Pekon Kayan θâ (1), Lahta Kayan θâ (1), Yinbaw θâ-p̄l̄vû (1).

References and notes:

Eastern Kayah Li: Solnit 1997: 356. The component -pl̄ has the basic meaning ‘small and round’ and is used autonomously as a classifier for ‘stars, buttons, eggs, grains of sand, seeds, letters of the alphabet’ [Solnit 1997: 355] (cf. also ‘heart’). Quoted as sīl̄-pl̄ʔ (Huai Phung), sīl̄-pl̄ʔ (Huai Chang Kham), sīl̄-pl̄ (Fraser Bennett) in [Kirkland & Dawkins 2007: 62].
Western Kayah Li: Kirkland & Dawkins 2007: 62.
Pekon Kayan: Manson 2007: 8. Quoted as θâ-p̄l̄ŋ in [Manson Ms.], where the second component = ‘heart’ q.v.
Yinbaw: Manson Ms.
41. HORN
Bwe Karen =nò (1), Geba Karen =nò (1), Eastern Kayah Li nò (1), Western Kayah Li nòʰ (1), Kayah Monu nè (1), Brek Kayaw nès (1), Yintale nès (1), Pekon Kayan ka=nùʰ (1), Yinbaw kә=nvū (1).

References and notes:
Geba Karen: Shee 2008: 164. Attested as part of the more complex formation b ɲè=nò 'horn of buffalo'.
Eastern Kayah Li: Solnit 1997: 351. Also used as a classifier for horns. Quoted as nò (Huai Phung), nè (Huai Chang Kham), p²nè=nò (Fraser Bennett) in [Kirkland & Dawkins 2007: 69] (the latter form is probably a compound with 'buffalo', cf. the corresponding word in Geba Karen).
Western Kayah Li: Kirkland & Dawkins 2007: 69.
Kayah Monu: Myar 2004: 174. Meaning glossed as 'buffalo horn'.
Brek Kayaw: Myar 2004: 174. Meaning glossed as 'buffalo horn'.
Yintale: Myar 2004: 174. Meaning glossed as 'buffalo horn'.
Pekon Kayan: Manson Ms. Meaning glossed as 'buffalo horn'. Distinct from kwèʰ 'horn' in [Manson 2007: 21], without any semantic specification.
Lahta Kayan: Not attested.
Yinbaw: Manson Ms.

42. I
Bwe Karen yè (1), Geba Karen yè (1), Eastern Kayah Li vè (1), Western Kayah Li vè (1), Kayah Monu hè (1), Brek Kayaw heʰ (1), Yintale kʰwè (1), Pekon Kayan kʰi (1), Lahta Kayan jã (2), Yinbaw kʰi (1).

References and notes:
Eastern Kayah Li: Solnit 1997: 183. Quoted as vè (Huai Phung), vè (Huai Chang Kham), vè (Fraser Bennett) in [Kirkland & Dawkins 2007: 70].
Western Kayah Li: Kirkland & Dawkins 2007: 70.
Lahta Kayan: Ywar 2013: 17, 47.
Yinbaw: Manson Ms.

43. KILL
Bwe Karen bè=ði ~ mè=ði (1), Geba Karen mè=ði (1), Eastern Kayah Li ì=mè=ði (1), Western
Kayah Li $mèʰ=ʃë$ (1), Kayah Monu $mà=ʃi$ (1), Brek Kayaw $mà=θi-tà$ (1), Yintale $mà=ʃë$ (1), Pekon Kayan $màʰ=θì$ (1), Lahta Kayan $mà=ʃë$ (1), Yinbaw $mèʰ=θuï$ (1).

References and notes:

**Bwe Karen:** Henderson 1997: 362. These are two different formations from the intransitive verb $=θì$ ‘to die’ q.v. The first one technically looks like a compound verb (concatenation with $gè$ ‘to hit, strike, touch, make contact with’ [Henderson 1997: 29]); the second one is a productive causative formation by means of the semi-auxiliary verb $mè$ ‘to do, make, perform’ [Henderson 1997: 235].

**Geba Karen:** Shue 2008: 167. Causative formation from $θì$ ‘to die’ q.v.

**Eastern Kayah Li:** Solnit 1997: 67. Causative formation from $s$, ‘to die’ q.v. ($mè = ‘to do, make’). Quoted as $mè=ʃë$ (Huai Phung), $mè=ʃë$ (Huai Chang Kham), $mè=ʃë$ (Fraser Bennett) in [Kirkland & Dawkins 2007: 65].

**Western Kayah Li:** Kirkland & Dawkins 2007: 65. Causative formation from $ʃë$ ‘to die’ q.v.

**Kayah Monu:** Myar 2004: 176. Causative formation from $ʃë$ ‘to die’ q.v.

**Brek Kayaw:** Myar 2004: 176. Causative formation from $θì$ ‘to die’ q.v.

**Yintale:** Myar 2004: 176. Causative formation from $ʃë$ ‘to die’ q.v.

**Pekon Kayan:** Manson Ms. Causative formation from $θì$ ‘to die’ q.v.

**Lahta Kayan:** Ywar 2013: 101. Causative formation from $ʃë$ ‘to die’ q.v.

**Yinbaw:** Manson Ms. Causative formation from $θì$ ‘to die’ q.v.

44. KNEE

Bwe Karen $kʰlā=mè$ (1), Geba Karen $kʰlè=mè$ (1), Eastern Kayah Li $kʰlè=mā$ (1), Western Kayah Li $kʰlā=mā$ (1), Kayah Monu $kʰlè=mè$ (1), Brek Kayaw $kʰlè=mè$ (1), Yintale $kʰlā=kēi=mā$ (1), Pekon Kayan $kʰlā=lē$ (2), Yinbaw $kʰlē=lē$ (2).

References and notes:

**Bwe Karen:** Henderson 1997: 228. The first morpheme is ‘foot’ q.v.; cf. $ɕū=lmè$ ‘elbow’, a parallel formation with $ɕū$ ‘hand’ q.v. $Lè$ is a fossilized prefix (cf. ‘mouth’).

**Geba Karen:** Shue 2008: 165. Same constitution as in Bwe Karen.

**Eastern Kayah Li:** Solnit 1997: 346. The first morpheme is ‘foot, leg’ q.v.; the second morpheme is independently glossed as $mā$ ‘joint’ [Solnit 1997: 349]. Cf. the same component in $ɕū=mā-kē$ ‘elbow’ [Solnit 1997: 340]. Quoted as $kʰlē=mā$ in [Bennett Ms.]

**Western Kayah Li:** Bennett Ms. See notes on Western Kayah Li for internal structure.

**Kayah Monu:** Myar 2004: 163. See notes on Western Kayah Li for internal structure.

**Brek Kayaw:** Myar 2004: 163. See notes on Western Kayah Li for internal structure.

**Yintale:** Myar 2004: 163. See notes on Western Kayah Li for internal structure.

**Pekon Kayan:** Manson 2007: 14. The first component is ‘foot, leg’ q.v.

**Lahta Kayan:** Not attested.

**Yinbaw:** Manson Ms. The first component is ‘foot, leg’ q.v.

45. KNOW

Bwe Karen $θəʔē$ (1), Geba Karen $θəhē$ (1), Eastern Kayah Li $ʃē$ (1), Western Kayah Li $ʃē nē$ (1), Kayah Monu $ʃēyā$ (1), Brek Kayaw $θiyā$ (1), Yintale $ʃińā$ (1), Pekon Kayan $θè$
(1), Lahta Kayan θìʔ ~ θà (1), Yinbaw θé (1).

References and notes:

**Bwe Karen**: Henderson 1997: 378. Polysemy: 'to know / to recognize / to understand'. Cf. θì 'to understand, to know how (to)' [Henderson 1997: 363].

**Geba Karen**: Shee 2008: 166.

**Eastern Kayah Li**: Solnit 1997: 356. Polysemy: 'to know / to understand / to recognize'. Quoted as sìɲè (Huai Phung), sìɲè (Huai Chang Kham), sèɲé (Fraser Bennett) in [Kirkland & Dawkins 2007: 65].

**Western Kayah Li**: Kirkland & Dawkins 2007: 65.

**Kayah Monu**: Myar 2004: 166.

**Brek Kayaw**: Myar 2004: 166.

**Yintale**: Myar 2004: 166.

**Pekon Kayan**: Manson 2007: 16.

**Lahta Kayan**: Ywar 2013: 28.

**Yinbaw**: Manson Ms.

46. LEAF

Bwe Karen lè (1), Geba Karen θò=lè (1), Eastern Kayah Li lè (1), Western Kayah Li ñì=lè (1), Kayah Monu sì=lā (1), Brek Kayaw θù=lā (1), Yintale sëin=lā (1), Pekon Kayan là (1), Lahta Kayan là (1), Yinbaw ñù=lā (1).

References and notes:


**Geba Karen**: Shee 2008: 163. The first part = θò 'tree' q.v.

**Eastern Kayah Li**: Solnit 1997: 347. Quoted as sò=ñè (Huai Phung), sò=ñè (Huai Chang Kham), sè=ñè (Fraser Bennett) in [Kirkland & Dawkins 2007: 68]. The first part = 'tree' q.v.

**Western Kayah Li**: Kirkland & Dawkins 2007: 68. The first part = 'tree' q.v.

**Kayah Monu**: Myar 2004: 161. The first part = 'tree' q.v.

**Brek Kayaw**: Myar 2004: 161. The first part = 'tree' q.v.

**Yintale**: Myar 2004: 161. The first part = 'tree' q.v.

**Pekon Kayan**: Manson 2007: 18.

**Lahta Kayan**: Ywar 2013: 53. Independent noun and classifier. Cf. also sò 'leaf' in [Ywar 2013: 24] and nò ‘leaf’ in [Ywar 2013: 65] (semantic difference unclear; we tentatively include the equivalent with etymological connections).

**Yinbaw**: Manson Ms.

47. LIE

Bwe Karen ñì-mì (1).

References and notes:

**Bwe Karen**: Henderson 1997: 315. Polysemy: 'to sleep / to lie still, as if asleep' (used in sentences like "she found her husband, lying severely wounded"). The first morpheme, ñì has a general meaning of 'to rest' and is found in other compound formations as well, e.
g. '{dê' 'to rest, to stop working', '{siô' 'to play, be at leisure', etc. The second morpheme seems to not have any separate usage in the language.

**Geba Karen:** Not attested.

**Eastern Kayah Li:** Not properly attested. The morpheme ₘ is glossed in [Solnit 1997: 349] with the dynamic meaning 'to lie down', but only as part of the compound verb ₙₘ 'lie down, sleep'.

**Western Kayah Li:** Not attested.

**Kayah Monu:** Not attested.

**Brek Kayaw:** Not attested.

**Yintale:** Not attested.

**Lahta Kayan:** Not attested.

**Yinbaw:** Not attested.

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**48. LIVER**

Bwe Karen =θú-θā (1), Geba Karen =θó-θāʔ (1), Eastern Kayah Li ?ù=sò (1), Western Kayah Li ɨmu (1), Kayah Monu ɕú-só (1), Brek Kayaw θú-θā (1), Yintale sʰōŋ (1), Pekon Kayan θyəŋ ~ θyāŋ (1), Yinbaw θūų” (1).

**References and notes:**

**Bwe Karen:** Henderson 1997: 371. Bound usage only. Original root morpheme is probably =θúː -θā = 'heart' q.v., fulfilling the function of modifier.

**Geba Karen:** Shee 2008: 164. Same constitution of the stem as in Bwe Karen.

**Eastern Kayah Li:** Solnit 1997: 357. Quoted as sōʔ - sūʔ (Huai Phung), sô (Huai Chang Kham), sō (Fraser Bennett) in [Kirkland & Dawkins 2007: 62].

**Western Kayah Li:** Kirkland & Dawkins 2007: 62.

**Kayah Monu:** Myar 2004: 163.

**Brek Kayaw:** Myar 2004: 163.

**Yintale:** Myar 2004: 163.

**Pekon Kayan:** Manson 2007: 8, 21.

**Lahta Kayan:** Not attested.

**Yinbaw:** Manson Ms.

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**49. LONG**

Bwe Karen tʰó (1), Geba Karen ɕ=tʰó (1), Eastern Kayah Li tʰū (1), Western Kayah Li tʰū (1), Kayah Monu ?ū=tʰó (1), Brek Kayaw tʰū (1), Yintale tʰū-tʃ-bēŋ (1), Pekon Kayan tʰó (1), Lahta Kayan ni (2), Yinbaw tʰō (1).

**References and notes:**

**Bwe Karen:** Henderson 1997: 343. Polysemy: 'long / tall / deep'. Cf. also ʑà 'to be long, lengthy (in time); to be tall, well-grown' [Henderson 1997: 142].

**Geba Karen:** Shee 2008: 167. Verbal stem: 'to be long'.

**Eastern Kayah Li:** Solnit 1997: 359. Polysemy: 'long / tall (of humans) / high (of sound)'. Quoted as ạ=tʰːū (Huai Phung), tʰː (Huai
Chang Kham), ā=tʰū (Fraser Bennett) in [Kirkland & Dawkins 2007: 71].

**Western Kayah Li**: Kirkland & Dawkins 2007: 71.


**Yintale**: Myar 2004: 168. Verbal stem: ‘to be long’.


**Lahta Kayan**: Ywar 2013: 25. Another synonym: ɬ ‘long’ (e. g., of dog’s tail) [Ywar 2013: 45].

**Yinbaw**: Manson Ms.

50. LOUSE

Bwe Karen ɬ (1), Geba Karen ɬòʔ (2), Eastern Kayah Li ɭ (2), Western Kayah Li ʃuŋ (2), Kayah Monu ʂú (2), Brek Kayaw ɬì (3), Yintale ʂúŋ (2), Pekon Kayan ɬɨ (3), Lahta Kayan ɭ (3), Yinbaw ɭ (2).

References and notes:


**Geba Karen**: Shee 2008: 164.

**Eastern Kayah Li**: Solnit 1997: 357. Quoted as ɭ (Huai Phung), ɭ (Huai Chang Kham), ɭ (Fraser Bennett) in [Kirkland & Dawkins 2007: 69].

**Western Kayah Li**: Kirkland & Dawkins 2007: 69.

**Kayah Monu**: Myar 2004: 162.

**Brek Kayaw**: Myar 2004: 162.

**Yintale**: Myar 2004: 162.

**Pekon Kayan**: Manson Ms.

**Lahta Kayan**: Ywar 2013: 20.

**Yinbaw**: Manson Ms.

51. MAN

Bwe Karen ɬò=kʰó (1), Geba Karen ɬɪ=mɨ=kʰó (1), Eastern Kayah Li ɬr=kʰ̥ (1), Western Kayah Li ɬr=kʰ̥ (1), Kayah Monu ɬ=kʰ̥ (1), Brek Kayaw ɬ=kʰ̥ (1), Yintale ɬ=kʰ̥ (1), Pekon Kayan ɬ=kʰ̥ (1), Yinbaw ɬ=kʰ̥ (1).

References and notes:

**Bwe Karen**: Henderson 1997: 10. Meaning glossed as ‘male person, man, husband’. Cf. ɬ=mɨ ‘woman’ q.v., indicating that ɬ is a modifier with the general meaning of ‘person’ (a contracted form of ɬ ‘person’ q.v.). Bound usage only.

**Geba Karen**: Shee 2008: 165. The first component = ‘person’ q.v.; the second component is probably a fossilized classifier, also attested in the word for ‘woman’ q.v.

**Eastern Kayah Li**: Solnit 1997: 354. The first component = ‘person’ q.v. Quoted as ɬr=kʰ̥ in [Bennett Ms.].

**Western Kayah Li**: Bennett Ms. See notes on Western Kayah Li.

**Kayah Monu**: Myar 2004: 164. The first component is a generic morpheme with the meaning ‘person’, also present in the compound form for ‘woman’ q.v. Slightly different equivalent, but with the same principal root, in [Wai 2013: 16]: ɬ=kʰ̥ ‘man, male’ (the first component is ‘person’ q.v.).
Brek Kayaw: Myar 2004: 164. The first component is a generic morpheme with the meaning 'person', also present in the compound form for 'woman' q.v.
Yintale: Myar 2004: 164. The first component is the word 'person' q.v.
Pekon Kayan: Manson Ms. The first component is the word 'person' q.v.
Lahta Kayan: Not attested.
Yinbaw: Manson Ms.

52. MANY

References and notes:

Bwe Karen: Henderson 1997: 273. Verbal formation ('to be many'), where the first component is the auxiliary verb ʧ 'to be'. In certain idiomatic expressions, the word assumes the phonetic shape ʧʔ [Henderson 1997: 274].
Eastern Kayah Li: Solnit 1997: 351. Quoted as ʧ=ęż (Fraser Bennett) in [Kirkland & Dawkins 2007: 66]. Equivalents for two other varieties of Eastern Kayah Li in the latter source are different: ò=rōʔ ~ ò=rōʔ for (Huai Phung) and ò=rō-kōʔ for (Huai Chang Kham). However, they match Fraser Bennett’s equivalent for Western Kayah Li q.v.
Western Kayah Li: Kirkland & Dawkins 2007: 66.
Lahta Kayan: Ywar 2013: 56.
Yinbaw: Manson Ms.

53. MEAT

References and notes:

Bwe Karen: Henderson 1997: 131. Also attested as ʰtī.ʃā id. (second component has no identifiable meaning).
Eastern Kayah Li: Solnit 1997: 343. Quoted as yā in [Bennett Ms.].
Western Kayah Li: Bennett Ms.
Pekon Kayan: Manson Ms.
Lahta Kayan: Ywar 2013: 110.
Yinbaw: Manson Ms.

54. MOON
Bwe Karen lè (1), Geba Karen lè (1), Eastern Kayah Li lè (1), Western Kayah Li lè (1), Kayah Monu là (1), Brek Kayaw là (1), Yintale t=ì=là (1), Pekon Kayan là (1), Lahta Kayan làʔ (1), Yinbaw là (1).

References and notes:

Western Kayah Li: Kirkland & Dawkins 2007: 67.
Yintale: Myar 2004: 160. Initial t=ì is a fossilized prefix (same as in ‘sun’).
Lahta Kayan: Ywar 2013: 27.
Yinbaw: Manson Ms.

55. MOUNTAIN
Bwe Karen kó (1), Geba Karen kʰê-lô (2), Eastern Kayah Li ϕhô (3), Western Kayah Li sʰô (3), Kayah Monu kʰê-lô (2), Brek Kayaw kʰê-lô (2), Yintale sʰù (3), Pekon Kayan sʰû (3), Lahta Kayan sʰù (3), Yinbaw sʰû (3).

References and notes:

Bwe Karen: Henderson 1997: 165. Meaning glossed as ‘mountain (usually tree-less)’ (probably opposed as such to kʰ lô ‘hill’ [Henderson 1997: 186]).
Eastern Kayah Li: Solnit 1997: 341. Quoted as êôô (Huai Phung), êôô (Huai Chang Kham; meaning glossed as ‘steep part of mountain’, allegedly distinct from kô-lô ‘lower part of mountain’ = Geba Karen kʰ lô; êôô (Fraser Bennett) in [Kirkland & Dawkins 2007: 68].
Western Kayah Li: Kirkland & Dawkins 2007: 68.
Pekon Kayan: Manson Ms.
Lahta Kayan: Ywar 2013: 20. Cf. also sʰû ‘mountain’ [Ywar 2013: 104] (same word in a specific phonetic context?).
Yinbaw: Manson Ms.
56. MOUTH
Bwe Karen \(l=m\) (1), Geba Karen \(l=m\) (1), Eastern Kayah Li \(k=\tilde{u}\) (2), Western Kayah Li \(k=\tilde{u}\) (2), Kayah Monu \(k^{h}=p^{h}\) (2), Brek Kayaw \(k^{h}=l=m^{h}\) (1), Yintale \(k^{h}=k^{h}\) (2), Pekon Kayan \(k^{h}\) (2), Lahta Kayan \(m=\tilde{u}\) (3), Yinbaw \(k^{h}=k^{h}\) (2).

References and notes:

Bwe Karen: Henderson 1997: 228. Initial \(l=\) is a fossilized prefix.
Geba Karen: Shee 2008: 164. Initial \(l=\) is a fossilized prefix.
Eastern Kayah Li: Solnit 1997: 345. Initial \(k=\) is a standard body part prefix. Quoted as \(k=\tilde{u}\) (Huai Phung), \(k=\tilde{u}\) (Huai Chang Kham), \(k^{h}=\tilde{u}\) (Fraser Bennett) in [Kirkland & Dawkins 2007: 61]. The first two entries there, however, are marked as "mouth visible from outside"; for "mouth (including inside)", an alternate equivalent is listed - \(k^{h}=\tilde{u}\) (Huai Phung), \(k=\tilde{u}\) (Huai Chang Kham, no tonal information).
Western Kayah Li: Kirkland & Dawkins 2007: 61.
Pekon Kayan: Manson Ms.
Lahta Kayan: Ywar 2013: 22.
Yinbaw: Manson Ms.

57. NAME
Bwe Karen \(=m\) (1), Geba Karen \(=m\) (1), Eastern Kayah Li \(m\) (1), Western Kayah Li \(m^{h}\) (1), Kayah Monu \(m\) (1), Brek Kayaw \(m\) (1), Yintale \(m\) (1), Pekon Kayan \(m^{h}\) (1), Lahta Kayan \(m^{h}\) (2), Yinbaw \(m^{h}\) (1).

References and notes:

Eastern Kayah Li: Solnit 1997: 349. Quoted as \(m=\) (Huai Phung), \(m^{h}\) (Huai Chang Kham), \(m^{h}\) (Fraser Bennett) in [Kirkland & Dawkins 2007: 62].
Western Kayah Li: Kirkland & Dawkins 2007: 62.
Pekon Kayan: Manson 2007: 7. Also listed as \(n=m\) in [Manson Ms.]
Lahta Kayan: Ywar 2013: 22.
Yinbaw: Manson Ms.

58. NECK
Bwe Karen \(g\) (1), Eastern Kayah Li \(k^{h}=b\) (2), Lahta Kayan \(m^{h}\) (3).
References and notes:


**Geba Karen**: Not attested.


**Western Kayah Li**: Not attested.

**Kayah Monu**: Not attested.

**Brek Kayaw**: Not attested.

**Yintale**: Not attested.

**Lahta Kayan**: Ywar 2013: 17.

**Yinbaw**: Not attested.

59. NEW

Bwe Karen θć (1), Geba Karen ʔ=θć (1), Eastern Kayah Li sē (1), Western Kayah Li fē (1), Kayah Monu ʔā=sā (1), Brek Kayaw ʔē=θā (1), Yintale ʔā=sāŋ (1), Pekon Kayan θāi (1), Yinbaw θī (1).

References and notes:

**Bwe Karen**: Henderson 1997: 357.


**Eastern Kayah Li**: Solnit 1997: 356. Quoted as ʔ=ść (Huai Phung), ʔ=śē (Huai Chang Kham), ʔ=ʃć (Fraser Bennett) in [Kirkland & Dawkins 2007: 72].

**Western Kayah Li**: Kirkland & Dawkins 2007: 72.


**Yintale**: Myar 2004: 169.

**Pekon Kayan**: Manson 2007: 17.

**Lahta Kayan**: Not attested.

**Yinbaw**: Manson Ms.

60. NIGHT

Bwe Karen nē (1), Geba Karen mū=hē? (2), Eastern Kayah Li sē (3), Western Kayah Li mē=kʰē (2), Kayah Monu lū=mū=hā (2), Brek Kayaw luī=mū=nā (1), Yintale mū=kʰī (2), Pekon Kayan māŋ=hā (2), Lahta Kayan mā=hā? (2), Yinbaw mū=hā (2).

References and notes:

**Bwe Karen**: Henderson 1997: 257. Usually encountered in compound formations with temporal meaning: dē nē-yō ‘tonight’, mū-nē dō-nē-nū ‘last night’, etc. Cf. also ʔē, glossed as ‘evening, night’ in [Henderson 1997: 128], but generally carrying the meaning of ‘evening’ rather than ‘night’.

**Geba Karen**: Shee 2008: 163. The first component is an old morpheme with the polysemy ‘sun / day’ (cf. ‘sun’ q.v.).
**Eastern Kayah Li**: Solnit 1997: 356. Cf. also m̀h₃=kʰí ‘nighttime’ [Solnit 1997: 350], where m̀h= is ‘sun, day’ q.v. Quoted as tè=sè (Huai Phung), tè=sè (Huai Chang Kham) in [Kirkland & Dawkins 2007: 67]. The equivalent for ‘nighttime’ is also listed there: m̀h₃=kʰíʔ (Huai Phung), m̀h₃=kʰí (Fraser Bennett).

**Western Kayah Li**: Kirkland & Dawkins 2007: 67. The first part is ‘sun, day’ q.v. Somewhat dubious; comparison with Eastern Kayah Li shows that Bennett may have been recording the equivalent for ‘nighttime’ rather than ‘night’ as opposed to ‘day’, unless both words became merged in Western Kayah Li.

**Kayah Monu**: Myar 2004: 160. The first syllable is ‘sun’ q.v.

**Brek Kayaw**: Myar 2004: 160. The first two syllables are ‘sun’ q.v.

**Yintale**: Myar 2004: 160. The first syllable is the same root as in ‘sun’ q.v.

**Pekon Kayan**: Manson Ms. The first syllable is ‘sun’ q.v.

**Lahta Kayan**: Ywar 2013: 129. The first syllable is ‘sun’ q.v.

**Yinbaw**: Manson Ms. The first syllable is the same root as in ‘sun’ q.v.

61. NOSE

**Bwe Karen** nē-kʰōdē (1), Geba Karen nā-kʰāré (1), Eastern Kayah Li kiu=pʰō (2), Western Kayah Li kʰā=pʰūū (2), Kayah Monu nā-kʰī (1), Brek Kayaw nā-kʰī (1), Yintale nāŋ-kʰé (1), Pekon Kayan na-pʰū (1), Yinbaw kō=ǩū (2).

**References and notes:**

**Bwe Karen**: Henderson 1997: 257. The morpheme nē- is explained in the dictionary as a prefix, “prefixed to certain parts of the head” and also encountered in nē=qʰè ‘face, cheek’, nē-kù ‘ear’ and a couple other words. External comparison, however, shows that nē is actually the old root morpheme here (secondarily homonymized with nē= ‘ear’); for the second component, cf. -kʰ ŋū ‘hair of the head’ q.v. (showing that -kʰ ŋū may be a fossilized component related to ‘head’) and ŋè ‘the narrowest part of something’, e. g. in -kʰè-dē ‘ankle’ [Henderson 1997: 78].

**Geba Karen**: Shee 2008: 164. See notes on the Bwe Karen equivalent.

**Eastern Kayah Li**: Solnit 1997: 345. Initial kiu- is a standard body part prefix. Quoted as kiu=pʰē (Huai Phung), kù=pʰè (Huai Chang Kham), kiu=pʰè (Fraser Bennett) in [Kirkland & Dawkins 2007: 61].

**Western Kayah Li**: Kirkland & Dawkins 2007: 61.

**Kayah Monu**: Myar 2004: 163.


**Yintale**: Myar 2004: 163.

**Pekon Kayan**: Manson Ms.

**Lahta Kayan**: Not attested.

**Yinbaw**: Manson Ms.

62. NOT

**Bwe Karen** tā.. nā ~ dā.. nā (1), Geba Karen tà.. nāʔ (1), Eastern Kayah Li tò (1), Kayah Monu tāʔ (1), Pekon Kayan ʔā (2), Lahta Kayan yā (3).

**References and notes:**

**Bwe Karen**: Henderson 1997: 68, 330. Negative circumfix. Selection of the variant with the voiced or voiceless consonant depends on the articulation manner of the first consonant of the following word (voiced d̐ before aspirated plosives, fricatives, and voiced consonants; voiceless t̐ before words beginning with unaspirated voiceless or glottalized stops).
**Geba Karen**: Shee 2008: 141. Negative circumfix, cf.: ılma t; tà ɲ 'Maung does not eat'. Distinct from the prohibitive mƣ? [ibid.].

**Eastern Kayah Li**: Solnit 1997: 358. This is the principal negative marker, usually placed at the end of the phrase.

**Western Kayah Li**: Not attested.

**Kayah Monu**: Wai 2013: 20. General negative marker, usually placed at the end of the phrase.

**Brek Kayaw**: Not attested.

**Yintale**: Not attested.


**Lahta Kayan**: Ywar 2013: 78.

**Yinbaw**: Not attested.

63. ONE

Bwe Karen ʤ- ~ ʧ- (1), Geba Karen ʤ- ~ ʧ (1), Eastern Kayah Li ʧ- (1), Western Kayah Li ʧ- (1), Kayah Monu ʧ (1), Brek Kayaw ʧ (1), Yintale ʧ (1), Pekon Kayan ʧ (1), Lahta Kayan ā (2), Yinbaw ʧ (1).

**References and notes:**

**Bwe Karen**: Henderson 1997: 330. Clitical morphemes; selection of one of the two variants obeys the same samdhi rules as 'not' q.v. The stressed form, used in counting series, is ʧ [Henderson 1997: 326].

**Geba Karen**: Shee 2008: 79, 167. Cf. byà=d-bw 'one person'.

**Eastern Kayah Li**: Solnit 1997: 204. Prefixal form. Quoted as ʧ- (Huai Phung), ʧ- (Huai Chang Kham), ʧ- (Fraser Bennett) in [Kirkland & Dawkins 2007: 65].

**Western Kayah Li**: Kirkland & Dawkins 2007: 65. Listed as part of the form ʧ- ʰître 'one person' (see 'person').

**Kayah Monu**: Myar 2004: 168; Wai 2013: 38.


**Yintale**: Myar 2004: 168.

**Pekon Kayan**: Manson Ms. Cf. also là 'one' in [Manson 2007: 18] (semantic difference unclear).

**Lahta Kayan**: Ywar 2013: 55.

**Yinbaw**: Manson Ms.

64. PERSON

Bwe Karen ƅyā (1), Geba Karen byà (1), Eastern Kayah Li ʰître (1), Western Kayah Li ʰître (1), Kayah Monu ẓwà (1), Brek Kayaw ẓà (1), Yintale ẓǎŋ (1), Pekon Kayan ẓà (1), Lahta Kayan plā (1), Yinbaw ẓà (1).

**References and notes:**

**Bwe Karen**: Henderson 1997: 18. Meaning glossed as 'person, man, people, somebody, anyone'.

**Geba Karen**: Shee 2008: 165.

**Eastern Kayah Li**: Solnit 1997: 354. Meaning glossed as 'human'. Also used as a classifier for people. Quoted as ʰître-là (Fraser Bennett) in [Kirkland & Dawkins 2007: 62]; however, equivalents for the other two idioms there are different: k- ỹe (Huai Phung), k-ỹe (Huai Chang Kham).

**Western Kayah Li**: Kirkland & Dawkins 2007: 62.

**Kayah Monu**: Myar 2004: 164. Additional synonym: k-yà 'person'. Quoted as ẓwà 'human' in [Wai 2013: 70].
65. RAIN
Bwe Karen \(w\text{è} \) (1), Geba Karen \(w\text{è}? \) (1), Eastern Kayah Li \(\varphi u\text{ì} \) # (2), Western Kayah Li \(k\text{è}^h=\varphi u^h \) (2), Kayah Monu \(k^h\text{è}=\text{è} \) (2), Brek Kayaw \(\text{è}=\text{è} \) (2), Yintale \(k\text{à}=\text{è} \) (2), Pekon Kayan \(s^h\text{è}\text{è} ^h \) (1), Yinbaw \(s^h\text{è}\text{à} \) (1).

References and notes:
- Eastern Kayah Li: Solnit 1997: 341. This is essentially a verbal root, and as such, should be ineligible for inclusion. However, Solnit’s vocabulary does not include a separate equivalent for ‘rain (n.)’, and analysis of the rather numerous available textual examples shows that the verbal construction is used almost exclusively (e. g. ‘the rain has stopped’ = ‘it’s finished raining’, etc.), so it may indeed have been a lexical replacement where the verbal root has absorbed the functions of the original noun as well. Also, in [Kirkland & Dawkins 2007: 268], the nominal equivalent for ‘rain’ seems to be comprised of the same root with an additional prefix: 
  \(k\text{è}=\text{è} \) (Huai Phung), \(k\text{è}=\text{è} \) (Huai Chang Kham), \(k\text{è}=\text{è} \) (Fraser Bennett).
- Western Kayah Li: Kirkland & Dawkins 2007: 68.
- Kayah Monu: Myar 2004: 160. See notes on Kayah Li for segmentation.
- Brek Kayaw: Myar 2004: 160. See notes on Kayah Li for segmentation.
- Yintale: Myar 2004: 160. See notes on Kayah Li for segmentation.
- Pekon Kayan: Manson Ms.
- Lahta Kayan: Not attested.
- Yinbaw: Manson Ms.

66. RED
Bwe Karen \(l\text{ì-g\text{à}} \) (1), Geba Karen \(\dot{a}=\text{è} \) (1), Eastern Kayah Li \(l\dot{e} \) (1), Western Kayah Li \(l\dot{e}^h \) (1), Kayah Monu \(\dot{l}=\text{è} \) (1), Brek Kayaw \(\dot{c}=l\dot{e}-k\dot{e} \) (1), Yintale \(\dot{l}=\text{è} \) (1), Pekon Kayan \(l\dot{e}^h \) (1), Yinbaw \(l\dot{e}^h \) (1).

References and notes:
- Eastern Kayah Li: Solnit 1997: 348. Quoted as \(l\dot{e} \) (Huai Phung), \(l\dot{e} \) (Huai Chang Kham), \(\dot{a}=l\dot{e} \) (Fraser Bennett) in [Kirkland & Dawkins 2007: 66].
- Western Kayah Li: Kirkland & Dawkins 2007: 66.
- Kayah Monu: Myar 2004: 169. Quoted as \(\dot{a}=l\dot{e} \) in [Wai 2013: 22].
Pekon Kayan: Manson 2007: 12.
Lahta Kayan: Not attested.
Yinbaw: Manson Ms.

67. ROAD

Bwe Karen klè (1), Geba Karen klèʔ (1), Eastern Kayah Li klè (1), Western Kayah Li klyā (1), Kayah Monu klè (1), Brek Kayaw kʰlè (1), Yintale klāi (1), Pekon Kayan kʰlāi (1), Lahta Kayan kēj (1), Yinbaw kʰlāi (1).

References and notes:

Eastern Kayah Li: Solnit 1997: 347. Quoted as klèʔ (Huai Phung), klèʔ (Huai Chang Kham), klyē (Fraser Bennett) in [Kirkland & Dawkins 2007: 68].
Western Kayah Li: Kirkland & Dawkins 2007: 68.
Yinbaw: Manson Ms.

68. ROOT

Bwe Karen θō=kʰā=wī (1), Geba Karen ʒ=wiʔ (1), Eastern Kayah Li r̂uʔ (1), Western Kayah Li ʒ=r̂uʔ (1), Kayah Monu ʒ=kʰ=wi (1), Brek Kayaw θui=kʰʒ=r̂u (1), Yintale ʃčin=wēi (1), Pekon Kayan r̂ui (1), Lahta Kayan θōŋ=kwi (1), Yinbaw sūi=rweʔ (1).

References and notes:

Bwe Karen: Henderson 1997: 364. The first morpheme is θō 'tree' q.v.; the second one is kʰā 'leg, foot' q.v.; the last morpheme is the same as -wī 'vein' [Henderson 1997: 402]. Literally = 'vein of tree-foot', implying a basic partial polysemy: 'root / vein'.
Eastern Kayah Li: Solnit 1997: 356. Quoted as sʒ=ruʔ (Huai Phung), ruʔ (Huai Chang Kham), sʒ=r̂u (Fraser Bennett) in [Kirkland & Dawkins 2007: 68].
Western Kayah Li: Kirkland & Dawkins 2007: 68. The first morpheme is 'tree' q.v.
Kayah Monu: Myar 2004: 161. The first morpheme is 'tree' q.v.; the second is probably the original root for 'foot'.
Brek Kayaw: Myar 2004: 161. The first morpheme is 'tree' q.v.; the second is probably the original root for 'foot'.
Yintale: Myar 2004: 161. The first morpheme is 'tree' q.v.
Pekon Kayan: Manson Ms.
Lahta Kayan: Ywar 2013: 40. The first part of the word is 'tree' q.v.
Yinbaw: Manson Ms. The first part of the word is 'tree' q.v.
69. ROUND

Bwe Karen \( t\hat{\text{z}}=l\hat{o} \) (1) / \( g\hat{\text{z}}=w\hat{\text{a}}-w\hat{\text{a}} \) (2), Geba Karen \( k\hat{\text{z}}=l\hat{\text{u}}-d\hat{\text{u}} \) (1), Eastern Kayah Li \( \hat{\text{a}}=t\hat{\text{o}}=nu\hat{\text{i}} \) (2) / \( t\hat{\text{u}}=l\hat{\text{u}} \) (1), Western Kayah Li \( t\hat{\text{a}}=nuu\hat{\text{t}} \) (2), Kayah Monu \( ?\hat{\text{a}}=t\hat{\text{o}}=l\hat{\text{o}} \) (1) / \( ?\hat{\text{a}}=l\hat{\text{e}}=w\hat{\text{e}} \) (2), Brek Kayaw \( t\hat{\text{d}}=lu\hat{\text{u}} \) (1) / \( r\hat{\text{e}}=w\hat{\text{e}} \) (2), Yintale \( t\hat{\text{d}}=lu\hat{\text{u}} \) (1) / \( ?\hat{\text{a}}=t\hat{\text{d}}=nuu\hat{\text{i}} \) (2), Pekon Kayan \( t\hat{\text{a}}=l\hat{o}\hat{\text{n}} \) (1), Yinbaw \( r\hat{\text{d}}=w\hat{\text{e}} \) (2).

References and notes:

**Bwe Karen:** Henderson 1997: 330. Glossed as 'to be round, rotund' (e. g. of a pig). Derived verb: \( t\hat{\text{o}}-d\hat{\text{u}} \) 'to be round, spherical' [Henderson 1997: 330]. Alternately, cf. also: \( g\hat{\text{w}}\hat{\text{a}} \) 'to surround, encircle, enclose', with further derivation: \( g\hat{\text{w}}\hat{\text{a}}-w\hat{\text{a}} \) 'to be round' [Henderson 1997: 125]. Still another synonym is \( b\hat{\text{f}} \) 'round, round about' [Henderson 1997: 18]. It remains unclear which of these words should be considered the default equivalent; external comparison with Eastern Kayah Li shows that there may be a dimensional distinction, but this is not explicitly confirmed in the source. We include both words as synonyms.Henderson 1997: 225.

**Geba Karen:** Shee 2008: 167. Verbal stem: 'to be round'.

**Eastern Kayah Li:** Kirkland & Dawkins 2007: 72. Taken from Fraser Bennett’s materials; not attested in our main source (Solnit’s dictionary). Also quoted as \( t\hat{\text{u}}=w\hat{\text{u}} \) (Huai Chang Kham) [ibid.].Kirkland & Dawkins 2007: 72. Attested in this form for the Huai Chang Kham dialect and the Huai Phung dialect. For Huai Chang Kham, Kirkland & Dawkins note a distinction between \( t\hat{\text{u}}=l\hat{\text{u}} \) 'spherical' (i. e. 'round 3D') and \( t\hat{\text{u}}=w\hat{\text{u}} \) 'round/flat' (i. e. 'round 2D'). It is possible that this distinction is active for many more varieties of Karen, but explicit confirmations are rare.

**Western Kayah Li:** Kirkland & Dawkins 2007: 72.


**Pekon Kayan:** Manson Ms.

**Lahta Kayan:** Not attested.

**Yinbaw:** Manson Ms.

70. SAND

Geba Karen \( l\hat{o}=\theta\hat{\text{d}}\hat{\text{m}}\hat{\text{t}} \) (1), Western Kayah Li \( t\hat{\text{a}}=m\hat{\text{a}}\hat{\text{m}}\hat{\text{u}} \) (2), Kayah Monu \( l\hat{\text{d}}=\hat{\text{s}}\hat{\text{e}}\hat{\text{m}} \) (1), Brek Kayaw \( l\hat{\text{d}}=\hat{\text{s}}\hat{\text{e}}\hat{\text{m}} \) (1), Yintale \( h\hat{\text{a}}\hat{\text{n}}-s\hat{\text{h}}\hat{\text{a}} \) (3), Pekon Kayan \( h\hat{\text{a}}\hat{\text{n}}-l\hat{\text{a}}-m\hat{\text{a}} \) (3), Yinbaw \( l\hat{\text{v}}\hat{\text{d}}=m\hat{\text{a}} \) (1).

References and notes:

**Bwe Karen:** Not attested in Henderson’s dictionary.

**Geba Karen:** Shee 2008: 163. The first part = \( l\hat{o} \) 'stone' q.v.

**Eastern Kayah Li:** Not attested in Solnit’s monograph. Cf. \( h\hat{\text{e}}\hat{\text{h}}-s\hat{\text{a}} \) (Huai Phung), \( h\hat{\text{e}}-s\hat{\text{a}} \) (Huai Chang Kham), \( h\hat{\text{e}}-s\hat{\text{a}} \) (Fraser Bennett) 'sand' in [Kirkland & Dawkins 2007: 68] (literally = ‘land-green’, see ‘earth’ and ‘green’).

**Western Kayah Li:** Kirkland & Dawkins 2007: 68.

**Kayah Monu:** Myar 2004: 161. The first part = \( l\hat{\text{d}} \) 'stone' q.v.

**Brek Kayaw:** Myar 2004: 161. The first part = \( l\hat{\text{d}} \) 'stone' q.v.

**Yintale:** Myar 2004: 161.
Pekon Kayan: Manson Ms. The morpheme Ɩ̄ō = 'stone' q.v.
Lahta Kayan: Not attested.
Yinbaw: Manson Ms.

71. SAY
Bwe Karen ږ (1), Geba Karen doctrine (1), Eastern Kayah Li ʰ (2), Kayah Monu ʰ (2), Pekon Kayan tə (3), Lahta Kayan doctrine (1).

References and notes:

Bwe Karen: Henderson 1997: 95. Meaning glossed as 'to say, tell, speak, talk to; to say to oneself, to wonder, think, intend to, mean to'.
Western Kayah Li: Not attested.
Kayah Monu: Wai 2013: 29. Not attested properly in [Myar 2004], where only the more complex idiomatic equivalents for 'to speak' (ʰ-ʰ) and 'to tell' (ʰ-ʰ-ʰ) are listed.
Brek Kayaw: Not attested properly in [Myar 2004], where only the more complex idiomatic equivalents for 'to speak' (ʰ-ʰ) and 'to tell' (ʰ-ʰ-ʰ) are listed.
Yintale: Not attested properly in [Myar 2004], where only the more complex idiomatic equivalents for 'to speak' (ʰ-ʰ) and 'to tell' (ʰ-ʰ-ʰ) are listed.
Lahta Kayan: Ywar 2013: 27.
Yinbaw: Not attested.

72. SEE
Bwe Karen ɕā (1), Geba Karen ɕā-ʰ (1), Eastern Kayah Li ʰ (2), Western Kayah Li ʰ (2), Kayah Monu ʰ (3), Brek Kayaw ʰ (3), Yintale ʰ (2), Pekon Kayan ʰ ~ ʰ = ʰ (4), Lahta Kayan ʰ (1), Yinbaw ʰ = ʰ (1).

References and notes:

Bwe Karen: Henderson 1997: 39. Polysemy: 'to see / to look / to examine / to read / to study'. The specific meaning 'to see, perceive, catch sight of' seems to be more adequately expressed by the compound formation ɕā ʰ ([ibid.], where ʰ is a directional auxiliary verb. Cf. also ʰ-ʰ-ʰ-ʰ in [ibid.], with the appended note: 'appears to be a variant of ʰ-ʰ-ʰ-ʰ).
Eastern Kayah Li: Solnit 1997: 349. The first morpheme is separately glossed as ʰ-ʰ-ʰ-ʰ ([ibid.]) and the second is separately glossed as ʰ-ʰ-ʰ-ʰ ([ibid.], but this analysis may be mistaken: if ʰ-ʰ is cognate with ʰ-ʰ in Geba and ʰ-ʰ in Bwe Karen, then this is actually an old directional (resultative?) auxiliary verb. Textual analysis shows that it does not occur on its own, but always exclusively in the compound form ʰ-ʰ-ʰ-ʰ which would corroborate the idea that ʰ-ʰ-ʰ-ʰ is the main lexical morpheme. Quoted as ʰ-ʰ-ʰ (Huai Phung), ʰ-ʰ-ʰ (Huai Chang Kham), ʰ-ʰ-ʰ (Fraser Bennett) in [Kirkland & Dawkins 2007: 65].
Western Kayah Li: Kirkland & Dawkins 2007: 65.
Brek Kayaw: Myar 2004: 165. See notes on Eastern Kayah Li.
Yintale: Myar 2004: 165. See notes on Eastern Kayah Li.
Pekon Kayan: Manson 2007: 7, 16.
Lahta Kayan: Ywar 2013: 58.
Yinbaw: Manson Ms.

73. SEED

Bwe Karen =kʰwí (1), Geba Karen ñ=pʰlóŋ (2), Eastern Kayah Li klwí (1), Kayah Monu tà=pʰló (2), Brek Kayaw tāʰ=plɔ̀ (2), Yintale tà=pʰló (2), Pekon Kayan pʰlôŋ (2), Lahta Kayan pʰlôŋ (2), Yinbaw ñ=pʰlóŋ (2).

References and notes:

Bwe Karen: Henderson 1997: 195. Polysemy: 'seed / descendants'. Bound usage only. Cf. the collective derivate: kʰwí.Lé 'seeds in general' (the second component is possibly a tonal variant of lé 'leaf' q.v.). Cf. also pʰló-th 'seed' [Henderson 1997: 295], literally = 'inside of fruit', probably limited to 'pips' of fruits, although there are no contexts to confirm this.


Eastern Kayah Li: Solnit 1997: 347. The entry ñ=p思索 'seed' in [Bennett Ms.] is dubious, since Solnit glosses plɔ as a classifier for small round objects (including seeds) rather than the word 'seed' itself [Solnit 1997: 355].

Western Kayah Li: Probably not attested; listed as p思索 'seed' in [Bennett Ms.], but see notes on Eastern Kayah Li.

Yinbaw: Manson Ms.

74. SIT

Bwe Karen fɛná (1), Geba Karen sʰjɔ=njɔ (1), Eastern Kayah Li ñ=nɛ (1), Western Kayah Li ñ=nɛ (1), Kayah Monu há=njɔ-njɔ (1), Brek Kayaw ñ=nɛ (1), Yintale ñ=nɛ (1), Pekon Kayan nán (1), Lahta Kayan nán (1), Yinbaw sʰ=j=ŋ (2).

References and notes:

Bwe Karen: Henderson 1997: 309. Clearly a compound formation, but not easily segmentable within Bwe Karen. Cf. also ʧná id. [Henderson 1997: 316], where the first component seems to be the same as in ʧnì 'to lie' q.v. and possibly in ʧtɔ 'to stand (up)' q.v.

Geba Karen: Shee 2008: 166. The first morpheme is the same as in 'to stand' q.v.

Eastern Kayah Li: Solnit 1997: 142. The first morpheme is the auxiliary verb ʧɔ 'to exist, to be'. Quoted as ʧn=nɛ (Huai Phung), ʧɔ=nɛ (Huai Chang Kham), ñ=nɛ (Fraser Bennett) in [Kirkland & Dawkins 2007: 63].

Western Kayah Li: Kirkland & Dawkins 2007: 63.


Pekon Kayan: Manson Ms.


Yinbaw: Manson Ms.
75. SKIN
Bwe Karen =kó (1), Geba Karen ʔ=pʰòʔ (2), Eastern Kayah Li ʰá (2), Western Kayah Li ʰá (2), Kayah Monu ?à=bé (2), Brek Kayaw ʰè (2), Yintale béi (2), Pekon Kayan ʰè (2), Lahta Kayan ʰè (2), Yinbaw ʰè (2).

References and notes:

Bwe Karen: Henderson 1997: 164. Polysemy: 'outer covering / skin / shell'. Bound usage only. Cf. kó bwe 'body', indicating that the word is most likely applicable to human skin. On the contrary, ʰpʰè 'skin, hide, bark, scales' [Henderson 1997: 290] is mostly found in contexts dealing with animals (such as elephants), fish, fruits, nuts, etc.

Geba Karen: Shee 2008: 165. Meaning glossed simply as 'skin' (not clear if applicable to animals, or humans, or both).


Western Kayah Li: Kirkland & Dawkins 2007: 62.


Yinbaw: Manson Ms.

76. SLEEP
Bwe Karen ʔš=mí (1), Geba Karen ʔš=mí (1), Eastern Kayah Li ʔò=ml (1), Western Kayah Li ʔò=ml (1), Kayah Monu ʔò=ml (1), Brek Kayaw ʔš=mí (1), Yintale ʔò=ml (1), Pekon Kayan ʔš=mí (1), Lahta Kayan ʔš=mí (1), Yinbaw ʔš=mí (1).

References and notes:

Bwe Karen: Henderson 1997: 315. Polysemy: 'to sleep / to lie still, as if asleep'. For further notes, cf. 'lie'.

Geba Karen: Shee 2008: 166. Same constitution of the stem as in Bwe Karen.

Eastern Kayah Li: Solnit 1997: 142. The first morpheme is the auxiliary verb ʔò 'to exist, to be'. Polysemy: 'to lie down / to sleep'. Quoted as ʔò=ml (Huai Phung), ʔò=ml (Huai Chang Kham), ʔò=ml (Fraser Bennett) in [Kirkland & Dawkins 2007: 64].

Western Kayah Li: Kirkland & Dawkins 2007: 64.


Yintale: Myar 2004: 166.


Yinbaw: Manson Ms.

77. SMALL
Bwe Karen ʰò (1), Geba Karen ʔš=ʔ=šú=ʰò (1), Eastern Kayah Li ʰò=ʰò (1), Western Kayah Li ʰò=ʰò ~ ʰò=ʰò (2), Western
Kayah Li $p=ti$ (2), Kayah Monu $\dot{a}=pì=ti$ (2), Brek Kayaw $\dot{a}=prì$ (2) / $\dot{a}=şì$ (5), Yintale $k^hù$-$bì$ (3) / $t=şì$ (5), Pekon Kayan $p^hò$ (1) / $q^hən$ (6), Lahta Kayan $pì$ (4), Yinbaw $şhò$ (5).

References and notes:

**Bwe Karen:** Henderson 1997: 297. Contexts show that this word is mostly applied to objects small in size e. g. ‘big houses and little houses’, ‘a small boat’, etc.). On the contrary, the word $f$, glossed as ‘to be small, little; young(er)’ [Henderson 1997: 310], in the majority of attested examples refers to “smallness” of age, immaturity etc. (“this puppy is very small”, “he was still very young”, “the trees and bamboos are small (= not fully grown)”. This means that $p^hò$ is better eligible for the primary slot.

**Geba Karen:** Shee 2008: 167. Verbal stem: ‘to be small’.

**Eastern Kayah Li:** Solnit 1997: 357, 358. Initial $p^h$ seems to be a fossilized prefix; variation between the two forms of the root remains unexplained (could this actually be two different roots?). Quoted as $\dot{a}=pê=tê$ in [Bennett Ms.]. The morpheme $p^hù$ ‘child’ may also be used in the meaning ‘small’, but, apparently, only as a diminutive suffix [Solnit 1997: 354].

**Western Kayah Li:** Bennett Ms. See notes on Eastern Kayah Li for internal structure.

**Kayah Monu:** Myar 2004: 168. See notes on Eastern Kayah Li for internal structure. Quoted as $\dot{a}=pê=tê$ in [Wai 2013: 55].


**Lahta Kayan:** Ywar 2013: 16.

**Yinbaw:** Manson Ms.

78. SMOKE

**Bwe Karen** $\theta á̆yù$ (1), **Geba Karen** $m_\gamma t=k^hù$ (2), **Eastern Kayah Li** $k^hò$ (2), **Western Kayah Li** $\dot{a}=k^hù$ (2), **Kayah Monu** $mî=k^hù$ (2), **Brek Kayaw** $mî=k^hù$ (2), **Yintale** $mî=kāu$ (2), **Pekon Kayan** $mē=k_{lōn}$ (2), **Yinbaw** $mî=klō$ (2).

References and notes:

**Bwe Karen:** Henderson 1997: 390. More accurately, $mt \theta yù$, where the first component is $mt$ ‘fire’ q.v. Another equivalent is $mt k^hù$ ‘smoke’ [Henderson 1997: 239], where the second component is the verbal stem $k^hù$ ‘to blow about (of dust, etc.), to smoke (of a chimney or fire), to puff and smoke’ [Henderson 1997: 192]. This expression is quite frequently used, but seems to still retain its verbal nature (= ‘fire puffs up smoke’).

**Geba Karen:** Shee 2008: 165. The first component seems to be a phonetic variant of ‘fire’ q.v.

**Eastern Kayah Li:** Solnit 1997: 346. Quoted as $k^hù$ (Huai Phung), $k^hù$ (Huai Chang Kham), $\dot{a}=k^hò$ (Fraser Bennett) in [Kirkland & Dawkins 2007: 70].

**Western Kayah Li:** Kirkland & Dawkins 2007: 70.

**Kayah Monu:** Myar 2004: 165; Wai 2013: 54. The first component is ‘fire’ q.v.

**Brek Kayaw:** Myar 2004: 165. The first component is ‘fire’ q.v.

**Yintale:** Myar 2004: 165. The first component is ‘fire’ q.v.

**Pekon Kayan:** Manson Ms. The first component is ‘fire’ q.v.

**Lahta Kayan:** Not attested.

**Yinbaw:** Manson Ms. The first component is ‘fire’ q.v.

79. STAND
Bwe Karen \( t^\theta \bar{b} \) (1), Geba Karen \( s^h \bar{b} \) (1), Eastern Kayah Li \( k\bar{\theta} = t^h \bar{\sigma} \) (1), Western Kayah Li \( k\bar{\theta} = t^h \bar{\zeta} \) (1), Kayah Monu \( \bar{\eta} = t^h \bar{\zeta} \) (1), Brek Kayaw \( \bar{\eta} = t^h \bar{\zeta} \) (1), Yintale \( \bar{\eta} = t^h \bar{\zeta} \) (1), Pekon Kayan \( t^\bar{b} \eta \) (1), Lahta Kayan \( \theta\bar{\eta} = t^h \bar{\eta} \) (1), Yinbaw \( s^h \bar{\eta} = n\bar{\eta} \) (2).

References and notes:

**Bwe Karen:** Henderson 1997: 316. Meaning glossed as ‘to stand up from a sitting position’, i.e. dynamic; no separate equivalent for the static ‘to be standing’ is attested in the dictionary. Cf. the same first morpheme in \( f\bar{\eta} \) ‘to be steady’, possibly also in \( f\bar{\eta} \) ‘to sit’.

**Geba Karen:** Shee 2008: 166. The first morpheme is the same as in ‘to sit’ q.v.

**Eastern Kayah Li:** Solnit 1997: 359. Quoted as \( k = t^h \bar{\eta} \) (Huai Phung), \( k = t^h \bar{\eta} \) (Huai Chang Kham), \( k = t^h \bar{\eta} \) (Fraser Bennett) in [Kirkland & Dawkins 2007: 63].

**Western Kayah Li:** Kirkland & Dawkins 2007: 63.

**Kayah Monu:** Myar 2004: 166. Quoted as \( \bar{\eta} = t^h \bar{\eta} \) [Wai 2013: 113].

**Brek Kayaw:** Myar 2004: 166. The first morpheme is the same as in ‘to sit’ q.v.

**Yintale:** Myar 2004: 166.

**Pekon Kayan:** Manson Ms.

**Lahta Kayan:** Ywar 2013: 155.

**Yinbaw:** Manson Ms.

80. **STAR**

Bwe Karen \( j\bar{\eta} \) (1), Geba Karen \( s^h \bar{\eta} \) (1), Eastern Kayah Li \( \bar{\zeta} \bar{\eta} \) (1), Western Kayah Li \( s^h \bar{\eta} \) (1), Kayah Monu \( \bar{\zeta} \) (1), Brek Kayaw \( \bar{\zeta} \) (1), Yintale \( l\bar{\zeta} = s\bar{\zeta} \) (1), Pekon Kayan \( s^h \bar{\eta} \) (1), Lahta Kayan \( s^h \bar{\eta} \) (1), Yinbaw \( s^h \bar{\eta} \) (1).

References and notes:

**Bwe Karen:** Henderson 1997: 309. Also \( j\bar{\eta} \) id.

**Geba Karen:** Shee 2008: 163.

**Eastern Kayah Li:** Solnit 1997: 341. Quoted as \( \bar{\zeta} \bar{\eta} \) (Huai Phung), \( \bar{\zeta} \bar{\eta} \) (Huai Chang Kham), \( \bar{\zeta} \bar{\eta} \) (Fraser Bennett) in [Kirkland & Dawkins 2007: 67].

**Western Kayah Li:** Kirkland & Dawkins 2007: 67.

**Kayah Monu:** Myar 2004: 160.

**Brek Kayaw:** Myar 2004: 160.

**Yintale:** Myar 2004: 160. Initial \( l\bar{\zeta} \) is a fossilized prefix (perhaps < ‘sky’, cf. \( m = l\bar{\zeta} \) ‘sky’ [ibid.]).

**Pekon Kayan:** Manson Ms.

**Lahta Kayan:** Ywar 2013: 18.

**Yinbaw:** Manson Ms.

81. **STONE**

Bwe Karen \( l\bar{\zeta} \) (1), Geba Karen \( l\bar{\zeta} \) (1), Eastern Kayah Li \( \bar{\zeta} \bar{\zeta} \) (1), Western Kayah Li \( l^h \bar{\zeta} \) (1), Kayah Monu \( l\bar{\zeta} \) (1), Brek Kayaw \( l\bar{\zeta} \) (1), Yintale \( l\bar{\zeta} \) (1), Pekon Kayan \( l\bar{\zeta} \) (1), Lahta Kayan \( l\bar{\zeta} \bar{\zeta} \) (1), Yinbaw \( lv\bar{\zeta} \bar{\zeta} \) (1).
82. SUN
Bwe Karen \(l̂a=m̂u\) (1), Geba Karen \(l̂a=m̂uʔ\) (1), Eastern Kayah Li \(t̂a=m̂z\) (1), Western Kayah Li \(tə=m̂z\#\) (1), Kayah Monu \(l̂i=m̂u\) (1), Brek Kayaw \(l̂i=m̂u\) (1), Yintale \(t̄i=m̂z\) (1), Pekon Kayan \(m̂n̄\) (1), Lahta Kayan \(m̂n̄\sim m̂u\) (1), Yinbaw \(l̄i=m̂u\#\) (1).

References and notes:
Bwe Karen: Henderson 1997: 228. Initial \(l̄\) is a fossilized prefix.
Geba Karen: Shee 2008: 163. Initial \(l̄\) is a fossilized prefix.
Eastern Kayah Li: Solnit 1997: 350. This is the isolated form of the word, with a fossilized prefix; in compounds, the simple root \(m̂z\) is used. Quoted as \(t̄i=m̂z\) (Huai Phung), \(t̄i=m̂z\) (Huai Chang Kham), \(t̄o=m̂z\) (Fraser Bennett) in [Kirkland & Dawkins 2007: 67].
Western Kayah Li: Kirkland & Dawkins 2007: 67.
Kayah Monu: Myar 2004: 160. Initial \(l̂i\) is a fossilized prefix. Quoted as \(l̂i=m̂u\) in [Wai 2003: 73].
Brek Kayaw: Myar 2004: 160. Initial \(l̂i\) is a fossilized prefix.
Yintale: Myar 2004: 160. Initial \(t̄i\) is a fossilized prefix.
Lahta Kayan: Ywar 2013: 24, 65. The word is listed as \(m̄l̄\) in isolated phonological examples, but as \(m̄\) in syntactic contexts (e.g. \(m̄ d̄ l̄l̄ \sim \text{‘sun and moon’}\)).
Yinbaw: Manson Ms.

83. SWIM
Bwe Karen \(b̄a-ɕʰi\) (1), Geba Karen \(b̄i-tʰi\) (1), Eastern Kayah Li \(t̄i=ȳe-tʰi\#\) (2), Western Kayah Li \(tə=ɛ̂c̄-tʰīe\) (2), Kayah Monu \(k̄ī=ȳɛ-s̄i\) (2), Brek Kayaw \(w̄i-tʰi\) (3), Yintale \(t̄a=ȳɛ\) (2), Pekon Kayan \(k̄w̄ī-s̄i\) (4), Yinbaw \(w̄s̄ī-s̄i\) (4).

References and notes:
Bwe Karen: Henderson 1997: 4. Literally = ‘to scatter water’ (\(b̄a\) is glossed as ‘to throw, scatter (as pebbles, sand), to broadcast (seed), to cast (a net), to flick with the palm of the hand’. Another idiom is \(t̄a-ɕʰ\) = ‘to swim’ [Henderson 1997: 396], literally = ‘to wave (the
hands in) the water'.

**Geba Karen**: Shee 2008: 166. Structurally equivalent to Bwe Karen bà-ɕʰí q.v.

**Eastern Kayah Li**: Bennett Ms. The second part of the compound is 'water'; the first part is a prefixed verbal root with an unclear original meaning.

**Western Kayah Li**: Bennett Ms. The second part of the compound is 'water'; the first part is a prefixed verbal root with an unclear original meaning.

**Kayah Monu**: Myar 2004: 167. The last morpheme is 'water' q.v.

**Brek Kayaw**: Myar 2004: 167. The second morpheme is 'water' q.v.

**Yintale**: Myar 2004: 167. The first part is a prefixed verbal root with an unclear original meaning (see Eastern Kayah Li).

**Pekon Kayan**: Manson Ms. The second morpheme is 'water' q.v.

**Lahta Kayan**: Not attested.

**Yinbaw**: Manson Ms.

84. TAIL

Bwe Karen =ká=mè (1), Geba Karen ẑ=ká=mỵʔ (1), Eastern Kayah Li kú=mì (1), Western Kayah Li kʰá=mìʰ (1), Kayah Monu g̩=mè (1), Brek Kayaw kʊ=mì (1), Yintale kàu=mì (1), Pekon Kayan kù=mè (1), Lahta Kayan kà=mì (1), Yinbaw ka=mèʰ (1).

References and notes:

**Bwe Karen**: Henderson 1997: 234. Bound usage only. The first morpheme is =ká 'hind part, lower part, behind, bottom, hindquarters' [Henderson 1997: 151]. The second morpheme is glossed by Henderson as 'knot, joint', supported by such idiomatic formations as θ̣ō-mè 'knot in a tree', etc. However, external data confirm that this is actually the original Karen morpheme with the basic meaning of 'tail'.

**Geba Karen**: Shee 2008: 164. See notes on Bwe Karen.

**Eastern Kayah Li**: Solnit 1997: 345. Initial kú= is a standard body part prefix. Quoted as kú=mìʔ (Huai Phung), kú=mìʔ (Huai Chang Kham), kʊ=mnj (Fraser Bennett) in [Kirkland & Dawkins 2007: 69].

**Western Kayah Li**: Kirkland & Dawkins 2007: 69.

**Kayah Monu**: Myar 2004: 162.

**Brek Kayaw**: Myar 2004: 162.

**Yintale**: Myar 2004: 162.

**Pekon Kayan**: Manson Ms.

**Lahta Kayan**: Ywar 2013: 18.

**Yinbaw**: Manson Ms.

85. THAT

Bwe Karen nū (1), Geba Karen nò (1), Eastern Kayah Li ṇò (1), Western Kayah Li n̩ụʔ (1), Kayah Monu dê=nū (1), Brek Kayaw ḥà=nî (1), Yintale dʊ̣̣=nū (1), Pekon Kayan nà (2), Lahta Kayan dò (3), Yinbaw tɔʔó (3).

References and notes:

**Bwe Karen**: Henderson 1997: 265.

**Geba Karen**: Shee 2008: 74. The nominalized form is ʔ-nò- [Shee 2008: 168].
Eastern Kayah Li: Solnit 1997: 351. Quoted as ֶדמ (Huai Phung), ֶדנ (Huai Chang Kham), ֶד (Fraser Bennett) in [Kirkland & Dawkins 2007: 71].

Western Kayah Li: Kirkland & Dawkins 2007: 71.

Kayah Monu: Myar 2004: 169. Quoted as ֵדע in [Wai 2013: 33], as part of the compound forms ֵדע- ֵדע 'that (object)', ֵדע- ֵדע 'that (location)', ֵדע- ֵדע 'that (time).


Yinbaw: Manson Ms.

86. THIS

Bwe Karen ֵדו (1), Geba Karen ֵו (1), Eastern Kayah Li ֵט (1), Western Kayah Li ֵט (1), Kayah Monu ֵטֵי (1), Brek Kayaw ֵטֵד (1), Yintale ֵטֵי (1), Pekon Kayan ֵט (1), Lahta Kayan ֵט (1), Yinbaw ֵט (1).

References and notes:


Eastern Kayah Li: Solnit 1997: 352. Quoted as ֵטמ (Huai Phung), ֵטנ (Huai Chang Kham), ֵט (Fraser Bennett) in [Kirkland & Dawkins 2007: 71].

Western Kayah Li: Kirkland & Dawkins 2007: 71.

Kayah Monu: Myar 2004: 169. Quoted as ֵטע in [Wai 2013: 33], as part of the compound forms ֵטע- ֵטע 'this (object)', ֵטע- ֵטע 'this (location or time)'.


Yintale: Myar 2004: 169. Two very different forms are quoted, but it seems possible to perceive the same deictic root ֵט in both of them.


Lahta Kayan: Ywar 2013: 54. Plural: ֵט- ֵט 'these'. Probably the same word is also listed as ֵטפ in [Ywar 2013: 25], but it remains unclear if this is a typo or reflects a real phonetic variant.

Yinbaw: Manson Ms.

87. THOU

Bwe Karen ֵט (1), Geba Karen ֵט (1), Eastern Kayah Li ֵט (1), Western Kayah Li ֵט (2), Kayah Monu ֵט (1), Brek Kayaw ֵט (1), Yintale ֵט (1), Pekon Kayan ֵט (1), Lahta Kayan ֵט (3), Yinbaw ֵט (1).

References and notes:

Bwe Karen: Henderson 1997: 257. The bound subject prefix form is ֵט [Henderson 1997: 266].


Eastern Kayah Li: Solnit 1997: 183. Quoted as ֵט (Huai Phung), ֵט (Huai Chang Kham) in [Kirkland & Dawkins 2007: 70]. According to Fraser Bennett, the basic equivalent for 'you (sg.)' has merged with ֶד, the basic equivalent for 'you (pl.)' [ibid.], but this
is contradicted by all other sources.

**Western Kayah Li**: Kirkland & Dawkins 2007: 70. This is the same pronoun as 'you (pl.)' in Fraser Bennett's notes, which makes the entry somewhat dubious (see notes on Eastern Kayah Li).

**Kayah Monu**: Myar 2004: 170; Wai 2013: 27.


**Yintale**: Myar 2004: 170.

**Pekon Kayan**: Manson Ms.

**Lahta Kayan**: Ywar 2013: 47.

**Yinbaw**: Manson Ms.

88. **TONGUE**

Bwe Karen =blì (1), Geba Karen blé (1), Eastern Kayah Li plì (1), Western Kayah Li plīʰ (1), Kayah Monu plè (1), Brek Kayaw plɪʰ (1), Yintale plì (1), Pekon Kayan plèʰ (1), Lahta Kayan plĩ-bà (1), Yinbaw plẽʰ (1).

**References and notes:**

**Bwe Karen**: Henderson 1997: 8. Bound usage only.

**Geba Karen**: Shee 2008: 164.

**Eastern Kayah Li**: Solnit 1997: 354. Quoted as plì (Huai Phung), plĩ (Huai CHang Kham), plī (Fraser Bennett) in [Kirkland & Dawkins 2007: 61].

**Western Kayah Li**: Kirkland & Dawkins 2007: 61.

**Kayah Monu**: Myar 2004: 163.


**Yintale**: Myar 2004: 163.

**Pekon Kayan**: Manson 2007: 18.

**Lahta Kayan**: Ywar 2013: 15.

**Yinbaw**: Manson Ms.

89. **TOOTH**

Bwe Karen θómè (1), Geba Karen θó (1), Eastern Kayah Li kù=ki (2), Western Kayah Li kʰù=kʰi (2), Kayah Monu kʰó=kʰi (2), Brek Kayaw θú (1), Yintale t̥=kʰɛ (2), Pekon Kayan ka=kʰú (2), Lahta Kayan mé (3), Yinbaw θu=kʰu (1).

**References and notes:**

**Bwe Karen**: Henderson 1997: 364.

**Geba Karen**: Shee 2008: 164.

**Eastern Kayah Li**: Solnit 1997: 345. Initial kù= is a standard body part prefix. Quoted as kù=ku (Huai Phung), kʰù=kʰì (Huai Chang Kham), kʰù=kʰì (Fraser Bennett) in [Kirkland & Dawkins 2007: 61].

**Western Kayah Li**: Kirkland & Dawkins 2007: 61.

**Kayah Monu**: Myar 2004: 163. Quoted as kʰó=kʰi in [Wai 2013: 162].


**Yintale**: Myar 2004: 163.
Pekon Kayan: Manson Ms.
Yinbaw: Manson Ms.

90. TREE
Bwe Karen θō (1), Geba Karen θōʔ (1), Eastern Kayah Li sō (1), Western Kayah Li ŋ (1), Kayah Monu šx (1), Brek Kayaw ŋui-muŋ (1), Yintale sēin (1), Pekon Kayan ŋəŋ (1), Lahta Kayan ŋəŋ (1), Yinbaw ŋuŋ-muŋ (1).

References and notes:

Eastern Kayah Li: Solnit 1997: 357. Polysemy: 'tree / wood'. Quoted as səʔ (Huai Phung), səʔ (Huai Chang Kham), sə (Fraser Bennett) in [Kirkland & Dawkins 2007: 68].
Western Kayah Li: Kirkland & Dawkins 2007: 68.
Kayah Monu: Myar 2004: 161. Quoted as s in [Wai 2013: 34].
Yinbaw: Manson Ms.

91. TWO
Bwe Karen kí (1), Geba Karen jì (1), Eastern Kayah Li nī (2), Western Kayah Li niēʰ- (2), Kayah Monu kini (1), Brek Kayaw klī ~ kī (1), Yintale niū ~ ni (2), Pekon Kayan nū (3), Lahta Kayan nūŋ (2), Yinbaw ŋūŋ (2).

References and notes:

Eastern Kayah Li: Solnit 1997: 351. Quoted as niiu ~ n j (Huai Phung), n j (Huai Chang Kham), n j (Fraser Bennett) in [Kirkland & Dawkins 2007: 65].
Western Kayah Li: Kirkland & Dawkins 2007: 65. Quoted as part of the form niēʰ-prē 'two persons'.
Kayah Monu: Myar 2004: 161. Quoted as part of the complex form š/kini 'two (persons)'. Quoted as kini in [Wai 2013: 38]. Internal structure of the stem is unclear: perhaps this is a contraction of two different roots (cf. Brek Kayaw kī and Yintale ni?).
Brek Kayaw: Myar 2004: 161. Quoted as part of two different complex forms with the meaning 'two (persons)': ŋy=klī and kī=ru (cf. tī=ru 'one person').
Yintale: Myar 2004: 161. Quoted as part of the complex form niē-duí ~ ni-du 'two (persons)'.
Yinbaw: Manson Ms.
92. WALK (GO)
Bwe Karen ṭë (1), Geba Karen ṭë (1), Eastern Kayah Li ṭë (2), Lahta Kayan ṭë (1).

References and notes:

Bwe Karen: Henderson 1997: 209. Glossed with the note 'usually to go away (from home)'; regularly employed as the antonym of ṭë 'to come' q.v. Semantically distinct from ṭë 'to walk, wander, go from one place to another' [Henderson 1997: 129].
Eastern Kayah Li: Solnit 1997: 343. Meaning glossed as 'move away from home, go'. For more semantic details, see notes on 'come'.
Western Kayah Li: Not attested.
Kayah Monu: Not attested.
Brek Kayaw: Not attested.
Yintale: Not attested.
Pekon Kayan: Not attested.
Lahta Kayan: Ywar 2013: 23. Also ṣwá 'go' [Ywar 2013: 20].
Yinbaw: Not attested.

93. WARM (HOT)
Bwe Karen ṣʰí (1), Geba Karen ṭʰí (1), Eastern Kayah Li ṭí (1), Western Kayah Li ṭʰí (1), Kayah Monu ṭà = ṭí (1), Brek Kayaw ṭà = ṭí (1), Yintale ṭà = ṭí (1), Pekon Kayan ṭà (1), Lahta Kayan ṭí ~ ṭí (1), Yinbaw ṭí (1).

References and notes:

Bwe Karen: Henderson 1997: 110. Meaning glossed as 'to be hot, warm; to burnish, shine'. Seems to be semantically distinct from ṭë 'to be warm; (fig.) to enjoy special privileges' [Henderson 1997: 215] (along the lines of the basic opposition 'hot / warm').
Eastern Kayah Li: Solnit 1997: 345. Meaning glossed as 'hot'. Quoted as ṭà = ṭí in [Bennett Ms.]. Distinct from ṭë 'warm' [Solnit 1997: 347].
Western Kayah Li: Bennett Ms. Meaning glossed as 'hot'. Distinct from ṭí 'warm' [Kirkland & Dawkins 2007: 72].
Kayah Monu: Myar 2004: 169. Meaning glossed as 'to be hot'. Quoted as ṭà = ṭí in [Bennett Ms.]. Distinct from ṭë 'warm' [Myar 2004: 169].
Brek Kayaw: Myar 2004: 169. Meaning glossed as 'to be hot'.
Yintale: Myar 2004: 169. Meaning glossed as 'to be hot'.
Pekon Kayan: Manson Ms. Meaning glossed as 'hot'. Cf. ṭà 'warm' [Manson 2007: 18].
Lahta Kayan: Ywar 2013: 15, 26. Meaning glossed as 'warm'. Cf. ṭà ~ ṭà = 'hot' [Ywar 2013: 26, 29].
Yinbaw: Manson Ms. Meaning glossed as 'hot'. Cf. ṭà = 'warm' [Manson Ms.].

94. WATER
Bwe Karen ṣʰí (1), Geba Karen ṭʰí (1), Eastern Kayah Li ṭʰí (1), Western Kayah Li ṭʰí (1), Kayah Monu ṣ̀ (1), Brek Kayaw ṭʰí (1), Yintale ṭʰí ~ ṭʰí (1), Pekon Kayan ṣʰí ~ ṭʰí (1), Lahta Kayan ṣ̀ (1), Yinbaw ṣ̀ (1).

References and notes:
Eastern Kayah Li: Solnit 1997: 359. Quoted as tʰ ʔ tʰ ʔ (Huai Phung), tʰ ʔ (Huai Chang Kham), tʰ ʔ (Fraser Bennett) in [Kirkland & Dawkins 2007: 68].
Western Kayah Li: Kirkland & Dawkins 2007: 68.
Yinbaw: Manson Ms.

95. WE₁
Bwe Karen wē (1), Gebä Karen wā ~ wā (1), Eastern Kayah Li pè (2), Western Kayah Li pèʰ (2), Kayah Monu pā (2), Brek Kayaw pā (2), Pekon Kayan pāʰ (2), Lahta Kayan ɲā-pū (4), Yinbaw pūʰ (2).

References and notes:
Eastern Kayah Li: Solnit 1997: 183. No difference between exclusive and inclusive forms. Quoted as pè (Huai Phung), pè (Huai Chang Kham), pè (Fraser Bennett) in [Kirkland & Dawkins 2007: 70].
Western Kayah Li: Kirkland & Dawkins 2007: 70. No difference between exclusive and inclusive forms.
Brek Kayaw: Myar 2004: 170. Glossed as 'we (1 p. incl.)' 
Yintale: Unclear. The complex form hč-tʰ ʔpʰ is recorded in [Myar 2004: 170] as 'we (1 p. incl.)', but its segmentation is not easily understood from the list, and it is unknown if there is a shorter and more diagnostic exclusive form. We prefer to leave the slot empty for the moment.
Lahta Kayan: Ywar 2013: 47. Formally, a pluralization of ɲā T.q.v.
Yinbaw: Manson Ms.

95. WE₂
Bwe Karen kē (3), Gebä Karen kā (3).

References and notes:

96. WHAT

References and notes:

**Bwe Karen:** Henderson 1997: 230. The morpheme -nə is a final particle used in interrogative sentences in conjunction with pronominal morphemes [Henderson 1997: 264].

**Geba Karen:** Shee 2008: 87, 168. The first part is an "interrogative proform"; the second part is a final interrogative particle. Together, they form a "circumfix-like" interrogative pronoun.

**Eastern Kayah Li:** Solnit 1997: 243, 357. The root morpheme tē is used in numerous other interrogatives as well, e. g. mè=tē 'why?', etc. Quoted as mā-i-tē (Huay Phung), mātē (Huay Chang Kham) in [Kirkland & Dawkins 2007: 71]. The equivalent in Fraser Bennett's data, however, is different: nē 'what' [ibid.]. Since it is identical with the preceding 'that', it is possible that this is just a technical mistake.

**Western Kayah Li:** Kirkland & Dawkins 2007: 71. Most probably a mistake (same word as 'that').

**Kayah Monu:** Myar 2004: 170. Quoted as tì-tē in [Wai 2013: 30].

**Brek Kayaw:** Myar 2004: 170.

**Yintale:** Myar 2004: 170.

**Pekon Kayan:** Manson 2007: 9.

**Lahta Kayan:** Ywar 2013: 23, 48.

**Yinbaw:** Manson Ms.

97. **WHITE**

Bwe Karen bú (1), Geba Karen bū-θà (1), Eastern Kayah Li bū (1), Western Kayah Li bū (1), Kayah Monu ?a=bū (1), Brek Kayaw ?ē=bū-šà (1), Yintale ?ā=bū (1), Pekon Kayan bō (1), Lahta Kayan bū (1), Yinbaw bō (1).

References and notes:

**Bwe Karen:** Henderson 1997: 36.

**Geba Karen:** Shee 2008: 168.

**Eastern Kayah Li:** Solnit 1997: 340. Quoted as a=bū in [Bennett Ms.].

**Western Kayah Li:** Bennett Ms.

**Kayah Monu:** Myar 2004: 169. Quoted as a=bō in [Wai 2013: 57].

**Brek Kayaw:** Myar 2004: 169.

**Yintale:** Myar 2004: 169.

**Pekon Kayan:** Manson 2007: 9.

**Lahta Kayan:** Ywar 2013: 43.

**Yinbaw:** Manson Ms.

98. **WHO**

Bwe Karen bwà-nə (1), Geba Karen bwè-bwèc (1), Eastern Kayah Li ŋu..=pē (2), Western Kayah Li ŋ=pē (2), Kayah Monu mi=lo=pē (2), Brek Kayaw hō-lē (3), Yintale bā-dui-găh (1),
Pekon Kayan hú-páʰ (3), Lahta Kayan sà-mè (4), Yinbaw hú-píf (3).

References and notes:

**Bwe Karen:** Henderson 1997: 14. The morpheme -n is a final particle used in interrogative sentences in conjunction with pronominal morphemes [Henderson 1997: 264].

**Geba Karen:** Shee 2008: 168. This reduplicated form is found in the appendix to the grammar. In the grammar itself, the form 'who?' is given as b ḷwá.. wê, where the first part is an "interrogative proform" and the second one is a final interrogative particle [Shee 2008: 87].

**Eastern Kayah Li:** Solnit 1997: 352. The first morpheme is the pronoun 'they, other people, someone'; pê is formally a clause-final interrogative particle that "triggers the interrogative meaning of ťú", e. g. in ťú mè to pê "who does not look?". Cf. mà=ii-pê (Huai Phung), mjà-pê (Huai Chang Kham), mà=ii-pê (Fraser Bennett) in [Kirkland & Dawkins 2007: 71].

**Western Kayah Li:** Kirkland & Dawkins 2007: 71.

**Kayah Monu:** Myar 2004: 170. Quoted as m s-pê in [Wai 2013: 30]. See notes on Eastern Kayah Li for internal structure.

**Brek Kayaw:** Myar 2004: 170. Internal segmentation unclear.

**Yintale:** Myar 2004: 170. Internal segmentation unclear (the first component is probably the same as Bwe Karen bwa-, etc.).

**Pekon Kayan:** Manson Ms.

**Lahta Kayan:** Ywar 2013: 48.

**Yinbaw:** Manson Ms.

99. WOMAN

Bwe Karen =bò=mú (1), Geba Karen byà=mi=mù (1), Eastern Kayah Li prʰrè=mʒ (1), Western Kayah Li prɛ=mʒ (1), Kayah Monu mà=mú (1), Brek Kayaw mà=mù (1), Yintale pyàŋ=mò (1), Pekon Kayan pràʰ=mâu (1), Lahta Kayan pà=mò (1), Yinbaw pröʰ=mú (1).

References and notes:

**Bwe Karen:** Henderson 1997: 10. Meaning glossed as 'female person, woman, wife'. Cf. =bò=kʰó 'man' q.v., indicating that =bò is a modifier with the general meaning of 'person' (a contracted form of b yà 'person' q.v.). Bound usage only.

**Geba Karen:** Shee 2008: 165. The first component = 'person' q.v.; the second component is probably a fossilized classifier, also attested in the word for 'man' q.v.

**Eastern Kayah Li:** Solnit 1997: 354. The first component = 'person' q.v. Quoted as pʰrè=mʒ in [Bennett Ms.].

**Western Kayah Li:** Bennett Ms. The first component = 'person' q.v.

**Kayah Monu:** Myar 2004: 164. The first component mà by itself means 'wife'.

**Brek Kayaw:** Myar 2004: 164. The first component mà by itself means 'wife'.

**Yintale:** Myar 2004: 164. The first component = 'person' q.v.

**Pekon Kayan:** Manson Ms. The first component = 'person' q.v.

**Lahta Kayan:** Ywar 2013: 50.

**Yinbaw:** Manson Ms. The first component = 'person' q.v. (with vocalic assimilation).

100. YELLOW

Geba Karen ù=bà (1), Eastern Kayah Li bē (1), Western Kayah Li byā (1), Kayah Monu ?à=bò (1), Brek Kayaw ù=bj (1), Yintale ?à=bŋŋ (1), Pekon Kayan bŋŋ (1), Yinbaw bã (1).
References and notes:

**Bwe Karen**: Not attested properly in Henderson’s dictionary; the closest in meaning would be the verb lô ‘to yellow (as a sign of ripening)’ [Henderson 1997: 227]. Cf. also bî g yû ‘to be yellowish’ [Henderson 1997: 126] (no text examples).


**Eastern Kayah Li**: Solnit 1997: 339. Quoted as bîc: (Huai Phung), bíc (Huai Chang Kham), à–bîc (Fraser Bennett) in [Kirkland & Dawkins 2007: 66]. It is said that the Huai Phung equivalent also means ‘white’, but this may be a mistake (the regular Eastern Kayah Li equivalent for ‘white’ is the phonetically similar form bûî).

**Western Kayah Li**: Kirkland & Dawkins 2007: 66.


**Yintale**: Myar 2004: 169.


**Yinbaw**: Manson Ms.


101. **FAR**

Bwe Karen ñû ê (1), Geba Karen ñû ê (1), Eastern Kayah Li ǹ (2), Western Kayah Li ñû ê (2), Kayah Monu ñû ê (2), Brek Kayaw ñû ê (2), Yintale ñû ê (2), Pekon Kayan ñû ê (2), Yinbaw ñû ê (2).

References and notes:

**Bwe Karen**: Henderson 1997: 274. Meaning glossed as ‘to be distant in time or place, to be a long way off’ (‘far’ in the English-Karen index). The first morpheme is most likely the verb ñ ‘to be’.


**Eastern Kayah Li**: Solnit 1997: 343. Quoted as à–ñû: (Huai Phung), à–ñû (Huai Chang Kham), à–ñû (Fraser Bennett) in [Kirkland & Dawkins 2007: 71].

**Western Kayah Li**: Kirkland & Dawkins 2007: 71.


**Yintale**: Myar 2004: 169.


**Lahta Kayan**: Not attested.

**Yinbaw**: Manson Ms.

102. **HEAVY**

Bwe Karen tû ê (1), Geba Karen ñû ê (1), Eastern Kayah Li tû ê (1), Western Kayah Li tû ê (1), Kayah Monu ñû ê (1), Brek Kayaw ñû ê (1), Yintale ñû ê (1), Pekon Kayan ñû ê (1), Lahta Kayan ñû ê (1), Yinbaw ñû ê (1).

References and notes:

**Bwe Karen**: Henderson 1997: 344. Also tû ê, bû ê, where bû ê ‘to be difficult, hard’ [Henderson 1997: 4].
Geba Karen: Shee 2008: 168. Verbal stem: 'to be heavy'.
Eastern Kayah Li: Solnit 1997: 359. Quoted as tʰʔ (Huai Phung), tʰʔʔ (Huai Chang Kham), ʔ=tʰʔ (Fraser Bennett) in [Kirkland & Dawkins 2007: 71].
Western Kayah Li: Kirkland & Dawkins 2007: 71.
Lahta Kayan: Ywar 2013: 15.
Yinbaw: Manson Ms.

103. NEAR
Bwe Karen ʔʔ (1), Geba Karen ʔ=ʔátʰʔ (2), Eastern Kayah Li pʰʔu (1), Western Kayah Li pʰʔu (1), Kayah Monu ʔà=pʰʔu (1), Brek Kayaw ʔu (1), Yintale ʔà=pʰʔu (1), Pekon Kayan pʰʔu (1), Lahta Kayan pʰʔu (1), Yinbaw pʰʔu (1).

References and notes:

Bwe Karen: Henderson 1997: 37. Meaning glossed as 'to be near, close together, in a group'. Cf. also the nominal stem ʔ=ʔak 'neighbourhood of, proximity', which also functions as the postposition 'near' (y.ʔak 'near me', etc.), and its derivatives (ʔ=ʔak't 'neighbourhood of, proximity of, near, beside', etc.) [Henderson 1997: 152-153].
Geba Karen: Shee 2008: 167. Verbal stem: 'to be near'.
Eastern Kayah Li: Solnit 1997: 354. Quoted as ʔ=ʔpʰʔuʔ (Huai Phung), ʔ=ʔpʰʔuʔ (Huai Chang Kham), ʔ=ʔpʰʔu (Fraser Bennett) in [Kirkland & Dawkins 2007: 71].
Western Kayah Li: Kirkland & Dawkins 2007: 71.
Pekon Kayan: Manson Ms.
Yinbaw: Manson Ms.

104. SALT
Bwe Karen ʔʔ (1), Geba Karen diʔʔʔ (1), Eastern Kayah Li ?iʔ (1), Western Kayah Li ʔiʔ (1), Kayah Monu ?iʔ (1), Brek Kayaw diʔʔ (1), Yintale ?iʔ (1), Pekon Kayan ta=ʔʔ (1), Yinbaw cʔ=ʔʔ (1).

References and notes:

Eastern Kayah Li: Solnit 1997: 356. Quoted as ʔiʔ (Huai Phung), ʔiʔ (Huai Chang Kham), ʔiʔ (Fraser Bennett) in [Kirkland & Dawkins 2007: 67].
Western Kayah Li: Kirkland & Dawkins 2007: 67.
Lahta Kayan: Not attested.
Yinbaw: Manson Ms.

105. SHORT
Bwe Karen ằ (1), Geba Karen ʔè=pʰòʔ (2), Eastern Kayah Li ă=pʰò # (2), Western Kayah Li pʰuaʔ (2), Kayah Monu ?à=pʰó-tú (2), Brek Kayaw pʰʔ (2), Yintale pʰúʔ-tǐŋ (2), Pekon Kayan pʰyāŋ (2), Lahta Kayan pʰiʔ (2), Yinbaw pʰu’ (2).

References and notes:

Geba Karen: Shee 2008: 167. Verbal stem: ‘to be short (in length)’. Cf. also ʔèbölîʔ ‘to be short (in height)’ [ibid.].
Eastern Kayah Li: Bennett Ms. Meaning glossed as ‘short (length)’. Allegedly distinct from ă=tà=rû ‘short (height)’. Not attested in Solnit’s dictionary.
Western Kayah Li: Bennett Ms. Meaning glossed as ‘short (length)’. Allegedly distinct from tà=rû ‘short (height)’. 
Lahta Kayan: Ywar 2013: 25.
Yinbaw: Manson Ms.

106. SNAKE
Bwe Karen wî (1), Geba Karen wû (1), Eastern Kayah Li rû (1), Western Kayah Li rûʰ (1), Kayah Monu vôʰ (1), Brek Kayaw rû (1), Yintale wô (1), Pekon Kayan rô (1), Lahta Kayan qû (1), Yinbaw rvûʰ (1).

References and notes:

Bwe Karen: Henderson 1997: 402. Cf. also ɰû, glossed as a ‘variant of wî’ in [Henderson 1997: 304] and also, with a different tone, attested in various compounds, e. g. ɰû-ɕʰ ‘water snake’, etc. [ibid.].
Eastern Kayah Li: Solnit 1997: 355. Quoted as rû? (Huai Phung), rûʔ (Huai Chang Kham), rû (Fraser Bennett) in [Kirkland & Dawkins 2007: 69].
Western Kayah Li: Kirkland & Dawkins 2007: 69.
Yintale: Myar 2004: 162.
Lahta Kayan: Ywar 2013: 15.
Yinbaw: Manson Ms.

107. THIN₁
Bwe Karen $pú$ (1), Geba Karen $q̄=pʰú$ (1), Eastern Kayah Li $buū$ # (1), Western Kayah Li $ā=buū$ (1), Kayah Monu $ʔà=kâlà$ (2), Brek Kayaw $prū$ (1), Yintale $būŋ$ (1), Pekon Kayan $b̄i$ (1), Yinbaw $prūʰ$ (1).

References and notes:

Bwe Karen: Henderson 1997: 284. Applied to paper, cloth, matting etc., i.e. 'thin (1D)'. Also $pū-t$ id.
Geba Karen: Shee 2008: 167. Verbal stem: 'to be thin'.
Eastern Kayah Li: Kirkland & Dawkins 2007: 71. Taken from Fraser Bennett's data, therefore somewhat dubious. Not attested in Solnit's dictionary; cf. $kʰr$ 'thin (not fat) = skinny' in [Solnit 1997: 346], not eligible for semantic reasons. Cf. also $bū$: (Huai Phung), $bū:$ (Huai Chang Kham) in [Kirkland & Dawkins 2007: 71].
Western Kayah Li: Kirkland & Dawkins 2007: 71.
Lahta Kayan: Not attested.
Yinbaw: Manson Ms.

107. THIN₂
Bwe Karen $prī$ (3).

References and notes:

Bwe Karen: Henderson 1997: 283. Meaning glossed as 'to be very thin, tenuous, fine'. Applied to threads, etc., i.e. = 'thin (2D)'. Cf. also $wū$ 'to be thin (not fat, of people)' [Henderson 1997: 401].

108. WIND
Bwe Karen $ḡ=lī$ (1), Eastern Kayah Li $lè-sé$ # (1), Lahta Kayan $yà ~ ȳa$ (1).

References and notes:

Geba Karen: Not attested.
Eastern Kayah Li: Solnit 1997: 348. This is a verbal stem, glossed as "wind blows"; however, just as in the case of 'rain' q.v., the corresponding nominal stem is not attested, and existing textual examples show that in most cases this verbal stem substitutes for the nominal 'rain' as well, so we tentatively include this stem as the main equivalent. The second part is clearly the same as $sē$ 'to breathe' [Solnit 1997: 356]; the first part is probably the old nominal root 'rain' (cf. external parallels).
Western Kayah Li: Not attested.
Kayah Monu: Not attested.
Brek Kayaw: Not attested.
Yintale: Not attested.
Pekon Kayan: Not attested.
Lahta Kayan: Ywar 2013: 21, 23.
Yinbaw: Not attested.

109. WORM
Bwe Karen $tʰəlē$ (1), Geba Karen $tʰəʔlē$ (1), Kayah Monu $tʰəʒə$ (2), Brek Kayaw $tʰəyə$ (2), Yintale $t⟩ləi$ (1), Pekon Kayan $sa=kʰrú$ (3), Yinbaw $zəiʰ$ (4).

References and notes:
Bwe Karen: Henderson 1997: 337.
Eastern Kayah Li: Not attested.
Western Kayah Li: Not attested.
Pekon Kayan: Manson Ms. Meaning glossed as ‘earthworm’.
Lahta Kayan: Not attested.
Yinbaw: Manson Ms. Meaning glossed as ‘earthworm’.

110. YEAR
Bwe Karen $dē$ (1), Geba Karen $dēʔ$ (1), Eastern Kayah Li $nə$ (2), Western Kayah Li $nə$ (2), Kayah Monu $nē$ (2), Brek Kayaw $dē$ (1), Yintale $nēi$ (2), Pekon Kayan $nəŋ$ (2), Lahta Kayan $nəŋ$ (2), Yinbaw $nēi$ (2).

References and notes:
Eastern Kayah Li: Solnit 1997: 350. Quoted as $nə$ in [Bennett Ms.].
Western Kayah Li: Bennett Ms.
Yinbaw: Manson Ms.