TONKORI
(Affinities of the Ainu language of Japan with Assamese and some other languages)

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FOREWORD

Dr. Satyakam Phukan’s book on a study of the affinities of Ainu and Assamese mainly and also some other languages is focused primarily on issues relating to language. Dr. Phukan, a surgeon by profession is a keen enthusiast on matters relating to sociocultural and linguistic issues. Not a trained linguist but had made significant observations that make interesting reading for the intelligent layman as well as those who closely follow comparative linguistic studies. It may be mentioned here that Ainu, an endangered language, almost extinct now spoken in Japan is a specimen of language isolate, ie, it is not possible to determine its genuine genetic affiliations to any language family. In this context, it is indeed a study that has provided some base to argue that it may have been an Indo-European language because of certain similarities as shown here to Assamese, Persian, Sanskrit, English, all Indo-European languages. He has also explored the possibilities of its Sino-Tibetan linkages. It must be mentioned here that the author has depended solely on secondary materials available in Ainu. This has created some limitations in pinpointing the phonetic correspondances with Assamese and also to provide more cognates in the lexical level. He has depended largely on Rev. Dr. John Batchelor’s dictionary. Finally, I can say that this is a distinct contribution to the study of Ainu and Assamese languages for the trained linguist, I feel this is a tip of an iceberg. It would definitely benefit those who would like to pursue such type of study in the future.

Dipankar Moral, Ph.D
Professor in Linguistics, Department of Assamese and Folklore Research, Gauhati University, Guwahati, Assam (INDIA)
Pin - 781 014
(Dr. Moral died on 28th February 2008 at Guwahati due to illness)
ACKNOWLEDGEMENT

I have to thank a lot of people who have aided significantly in my mission to publish this book.
Ms Chitose Suzuki of Tokyo, Japan gifted me a copy of Rev. Dr. John Batchelor's, An Ainu-English-Japanese Dictionary, without which this whole project would have been meaningless. She was introduced to me by Mr. Arup Kumar Dutta, well known writer from Assam.
All the staff and officers of Research and Reference Section, Directorate of Library Services, Government of Assam, the District Library, Guwahati and the Nabin Chandra Bordoloi Library, Guwahati extended valuable co-operation in my research work.
Mr. Samiran Barua, Mr. Jiten Shyam, Mrs. Banti Devi, Ms Hemaprabha Medhi and Mr. Sarat Goswami of the Directorate of Museums, Government of Assam helped me in obtaining some of the valuable photographs.
Mr. Dhananjay Chakraborty painstakingly composed the text, Mr. Diganta Mazumdar did the photograph layouts and also part of the PDF works. Mr. Monoj Barua did the main part of PDF making.
I have to thank Dr. Dipankar Moral for his encouragement and for his foreword.
Lastly I thank Mr. Alauddin Ahmed of India Offset Press, Guwahati for printing out the book.

Satyakam Phukan
Guwahati, Assam (INDIA)
PROLOGUE

The Ainu are an aboriginal tribe of people mainly located now in the northern Hokkaido island of Japan. Their presence in Japan predates the arrival of the primary ancestors of the Japanese people. In the past they had their habitations in the wide area from Kamchatka in oriental Russia up to the southern edge of Japanese archipelago and includes the islands of Kuril and Sakhalîn in modern Russia. The Ainus themselves are also probably migrants to this region in the remote past. They were originally of the Caucasoid stock but later on, imbibed substantial proportions of Mongoloid and other blood from intermarriages and adoptions from other communities.

The Ainus were however well aware of the physiognomic differences prevailing between them and the people of Mongoloid - Malay cast of features. They noticed well the unlikeness of the form of their eyes with that of the people of Mongoloid affiliation exhibiting varying degrees of epicanthic folds. The Ainus call them "oyashikpuikotchutara" meaning persons having a different type of eye socket. As to their own and similar looking people the term "shineshikpuikotchutara" is used, which means people of the same eye socket. Here "oya" means other, "shine" means same, "shik" means eyes, "pui" means hole, "kotcha" means having and "utara" is a plural suffix which in this particular instance refers to people.

In the bygone past, the Ainus encountered in Japan the ancestors of the Japanese, migrating into the islands. A period of conflict ensued between them in which the Japanese prevailed. The Ainu were gradually marginalised ultimately into a tribal existence in the Hokkaido island. Unlike the Japanese they could not develop into a modern community. But from the hostile and also peaceful contact between the Ainus and the Japanese that intermixing of considerable degree took place between the Ainus and Japanese. A large number of Ainus got assimilated into the Japanese society, this contribution may not be very large but it gave an important element in the formation of the Japanese racial make-up. It is in all probability, the Ainus who were responsible for giving the Japanese people the sprinklings of Caucasoid features which props up not very uncommonly within their Mongoloid-Malay type of milieu.

Interestingly the Ainu and Japanese have similar word for God. The Ainu word is Kamui or Kamoi and the Japanese word is Kami. Similar sounding words with similar meaning are to be found in languages of Kaffirstan (now Nuristan) area of Afghanistan. Some of the Kaffir tribes now converted to Islam, previously used to call their highest goddess "Kumay". In Kinnur region of southern Himalayas, now included in the Himachal Pradesh state of India and in the Assam state of India a goddess named Kamakhya is worshipped. The reasons behind these distant similarities will be dealt in details in this book later, which could be pointer towards important migrations of different people in the long lost past.

The Ainu people and their language has been a subject of study since a long time. The major works are credited with the Japanese and Russian scholars, the two developed nations under whom many Ainus reside. A British scholar who worked among the Ainus deserves special mention. He was Reverend Dr. John Batchelor. He came to Japan in 1877 and started working as a missionary among the Ainus. He stayed among the Ainus of Hokkaido for more than 60 years at a stretch, learning their language and culture and imparting teachings on Christian religion and western knowledge. Rev. Dr. Batchelor was...
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considered one of the greatest authority on matters pertaining to the Ainu people. He authored many publications that included *The New Testament and Book of Common Prayers* and a small *Hymn Book*, *The Ainu of Japan*, *The Ainu and their Folk-lore*, *Sea-girt Yesso*, An article on the Ainu religion in *Hastings Encyclopaedia of Religion and Ethics*, Articles in the Transactions of the Asiatic Society of Japan and in the Journal of American folklore, *Ainu Fireside Stories* (in Ainu, English and Japanese) and a brochure on *Ainu Place Names*. In addition to these, the greatest contribution of Rev. Dr. John Batchelor was his *Ainu-English-Japanese Dictionary*, first published in 1889, the second edition came in 1905, third in 1926 and the fourth edition in 1938. Rev. Dr. Batchelor had adopted the Roman script for writing the Ainu language. Many Japanese scholars like Chiri of the recent times are critical of many of Rev. Dr. Batchelor's works.

For people who are familiar with the Roman alphabets, Rev. Dr. Batchelor's dictionary gives the opportunity to study the Ainu language.

The Ainu language has been considered by many scholars as a language isolate. Rev. Dr. Batchelor however thought that similarities may be possible with Indo-European languages but he probably could not work forward in that line. An Assamese scholar named Mr. Devadanda Bharali in his works on fundamental structure of Assamese language written in Assamese mentioned about the similarity of the Ainu and Assamese words for cat, "meko" and "mekuri" respectively.

This book on the affinities of the Ainu language was written after studying the Ainu-English dictionary of Rev. Dr. John Batchelor. It was found that Ainu language exhibits considerable affinity with the Assamese language both in vocabulary and structure. In addition to Assamese similarities of Ainu, similarities with other languages like English and some other European languages, Tai languages, Sanskrit, Persian and tribal languages of north eastern India are also included.

In the internet, works of some scholars trying to connect Ainu with another so-called language isolate Basque is seen, but those were not found as clear cut as in the case of Assamese and Ainu.

Rev. Dr. Batchelor used Roman alphabets in writing down the Ainu language. A brief details of these sounds are given below.

**Vowels**

A,a : has the sound 'a' as used in the English word *father*
E, e : has the sound 'e' as used in the English words *benefit* and *let*
I, i : has the sound 'i' as in the English words *ravine*, *bin*, *din*
O, o: has the sound 'o' as in the English words *mote*, *note*, *hotel*.
U, u : has the sound 'u' as in the English word *rule* or 'oo' as in *fool*.

**Diphthongs**

ai : has the sound of 'ai' as in the English word *aisle* or 'i' in *ice*.

ei : has the sound of ey as in *they*
ao, au, eo, eu, these combinations have both the vowels pronounced separately.

**Consonants**

B,b : The letter b is pronounced like the 'b' in the English word *book*. According to Rev. Dr. Batchelor no initial sentence commences with b in Hokkaido Ainu dialect, but it is there in Sakhalin Ainu dialect. The b is almost always
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pronounced as p by Hokkaido Ainu hence no word beginning with b is there in Rev. Dr. Batchelor's Ainu dictionary. But one word "betsu" meaning river or stream in Ainu is often found in use of other writers or books. Thus p and b is pronounced in Ainu not like p and b in English but somewhat midway.

C, c : is used mostly in combination with h as ch with pronunciation of ch as in church or chop. A sound similar to ch, ts is reportedly used by Ainus of Tokapchi and Sakhalin, eg tsup-sun, tsey-house.

D,d : like t is never used in the beginning of a sentence, but t often becomes d in composition.

F,f : is same as English f but softer and is used only with u following it.

G,g : has the sound of g in the word, good. No sentence commences with this letter but k often becomes g in composition.

H,h : has the sound of h in the word house

J, j : as such does not occur in Ainu but chi and cha are sometimes pronounced like j.

K,k : has the sound of k as in the English word keep. The k is sometimes pronounced like the Greek alphabet x (chi)

L, l : does not occur in Ainu tongue but in some place r sounds like l, the tone being nearer to r than to l. Ainus pronounce all words with l by r. Rev. Dr. Batchelor gives the example of the word look which will be pronounced rook by the Ainu.

M,m : & } are pronounced as in English

N,n

P, p : also has the same sound as in English though as mentioned earlier it is sometimes changed into b.

R, r : is pronounced some what between r and l, but being nearer in tone to r.

T, t : is pronounced as t in the English words, type or tin. In composition t often becomes d.

Q,q :

V,v } are not used in writing Ainu

X,x

S, s : is pronounced as in English

Y,y : is pronounced as in English, yes.

W,w :is pronounced as the sound w in the English word, what.

Now a brief introduction of the Assamese language. The Assamese is the eastern-most language of the Indo-European language affiliates. It is spoken mostly in the Assam state of the Indian Union. Assamese has fairly large number of literary works from ancient to modern times. It is one of the language recognised and listed in the 8th Schedule of Indian Constitution Contrary to the view expressed by many scholars, Assamese is not a Sanskrit originated language. Rather it has evolved from its own origin in common with all other Indo-European languages. Due to the process of Hinduisation and migration from North India it was later influenced very much by import of Sanskrit words into its vocabulary. The Assamese language shows striking similarity in vocabulary with many of the Kaffir languages of Afghanistan and Pakistan, Persian and many of the European Indo-European languages. A feature absent in most other Indo-Aryan languages of India. The Assamese is surrounded all around by Tibeto-Burman sub-group of Sino-Tibetan language group and an Austric language block and these have imparted limited influence on its vocabulary and structure. The Ainu affinity of the Assamese will add a new chapter in the study of the Assamese language. The Assamese language has its own alphabets which is similar to the Bengali and Kaithi alphabets of Maithili language of Bihar, West Bengal and Bihar
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are two states of the Indian Union. The Assamese alphabets also exhibits some degree of similarity in forms to the Tibetan script.

A brief description of the Assamese alphabets.

**Assamese vowels**

<table>
<thead>
<tr>
<th>Assamese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>अ, à (à as in <em>all</em>)</td>
<td>आ, ā (ā as in <em>father</em>)</td>
</tr>
<tr>
<td>इ, i (i as in <em>pin</em>)</td>
<td>ई, ē (ē as in <em>all</em>)</td>
</tr>
<tr>
<td>उ, u (u as in <em>put</em>, oo as in <em>poor</em>, <em>soot</em>)</td>
<td>ऊ, ū (ū as in <em>pin</em>)</td>
</tr>
<tr>
<td>ऋ, ri (ri as in <em>rishi</em>, a sage)</td>
<td>ऋ, ñ (ñ as in <em>pin</em>)</td>
</tr>
<tr>
<td>ए, e, ē (e as in <em>met</em>, <em>men</em>, ē as in <em>hat</em>, <em>cat</em>)</td>
<td>ऐ, è, ē (ē as in <em>pin</em>)</td>
</tr>
<tr>
<td>ऐ, ai (dipthong ai as in <em>going</em> )</td>
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<td>ओ, o (sound peculiar to Assamese not exactly the English 'o' as in <em>whole</em>, <em>doe</em>, etc.)</td>
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<td>औ, ou (dipthong ou as in <em>bow</em> but longer, o pronounced as in <em>hoe</em>, <em>doe</em> with u following it)</td>
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</tr>
<tr>
<td>हॅ, āng (āng as in ong of <em>long</em>)</td>
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</tr>
<tr>
<td>हौ, āh (as in <em>ah</em>)</td>
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**Application of vowels**

The alphabets given above for Assamese vowels are only used generally at the beginning of a word. When subjoined to a consonant they take these forms

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However sometimes vowels are used after consonant unchanged as for example

- मै, māi -- I
- तै, tāi -- you
- तौ, tō -- he

**Consonant vowel combined forms**

Some combination of consonant with vowels are written by different forms of letters.

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- ऋ, रि (ri as in *rishi, a sage*)
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- ऋ, ऋं (ang as in ong of *long*)
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</thead>
<tbody>
<tr>
<td>व, र + आ</td>
<td>कु</td>
</tr>
<tr>
<td>व, र + उ</td>
<td>कु</td>
</tr>
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</tr>
</tbody>
</table>
Compound Consonants

Two consonants are sometimes joined together to give a combined sound.

Compound consonant where the two forms are preserved eg.

क काः + ल लाः = कः क्लाः
ढ न्गाः + क काः = ढः न्गकाः
ण ग्गाः + गः गाः = णः न्गगाः
म माः + पः पाः = मः म्पाः
म माः + म माः = मः ममाः
ष खाः + टः टाः = षः श्टाः

Compound consonants where the form changes into a different alphabet.

ड न्गाः + क काः = डः न्गकाः
ण ग्गाः + गः गाः = णः न्गगाः
श न्याः + च साः = शः न्गचाः
प नाः + भ दाः = पः न्दाः
ण नाः + थ थाः = णः न्थाः
ष खाः + थ थाः = षः श्थाः
ण नाः + ध धाः = णः न्धाः
ष खाः + प नाः = षः श्नाः
ष खाः + टः टाः = षः श्टाः
भ ताः + भ ताः = भः न्ताः
द दाः + ध धाः = दः न्द्हाः
क काः + तः ताः = कः न्त्ताः
ज जाः + ए न्याः = जः ग्याः
ष खाः + ध धाः = षः ग्धाः
ह हाः + म माः = हः ह्माः

य याः joined after a consonant is written by the ज sign, and it
gives यः याः sound to the word.

eg.
क काः + य याः = कः क्याः
ज जाः + य याः = जः ज्याः

ब राः used after a consonant takes the form ः eg.
क काः + ब राः = कः क्राः
त ताः + ब राः = तः ट्राः
भ ब्हाः + ब राः = भः ब्ह्राः
ि भेहाः + ब राः + उः उ = भः ब्ह्रु
श खाः + ब राः = शः श्राः
ि शेहाः + ब राः + उः उ = शः श्रु
द दाः + ब राः = दः द्राः
ि देहाः + ब राः + उः उ = दः द्रु

ब राः used before a consonant denoted by a ज sign over the consonant
eg.
त ताः + ब राः + क काः = तः ताः तर्काः

A symbol म called chandra-bindu (moon and dot) is used above a
c consonant to give a nasal intonation. In English transliteration,
a dot is used above the letter in this book eg नः = नाः

Hasanta नः
This alphabet is never used at the beginning of a word, but
always after an alphabet.
When a consonant is not to be expressed fully ie. the अ ा sound
with it, it is marked with म sign.
ed.
ब बाः + तः ताः + ल लाः = बतलः बात्लाः
ि भेहाः + तः ताः + लः लाः = भेहाः बात्ल

A म sign is used along with a letter to give 'o' sound to a word
ed.
ि लाः + ब राः + ऑः ऑः = लाः लाराः
**Compound Consonants**

Two consonants are sometimes joined together to give a combined sound.

**Compound consonant where the two forms are preserved** eg.

- क का + ल ला = कर्णला
- ओ न्गा + क का = ओ नग्का
- ओ न्गा + ग गा = ओ नग्गा
- म मा + ग पा = स्म पपा
- म मा + म मा = ख ममा
- य या + ट टा = य शटा

**Compound consonants where the form changes into a different alphabet.**

- ओ न्गा + क का = ओ नग्का
- ओ न्गा + ग गा = ओ नग्गा
- ए न्या + च सा = ए नघ्चा
- न ना + न दा = न नंदा
- न ना + न धा = न नंधा
- य या + न ना = य शन्मा
- ट टा + ट टा = ट टंटा
- त ता + त ता = त तंता
- द दा + द धा = द दंधा
- क का + का ता = क हका
- ज जा + ए न्या = ज ग्या
- ग गा + ध धा = ग गंधा
- ह हा + म मा = ह्य हङ्मा

य या joined after a consonant is written by the फ sign, and it gives य या sound to the word.

**eg.**

- क का + य या = क क्या
- ज जा + य या = ज्या

ब रा used after a consonant takes the form र eg.

- क का + ब रा = क्र रा
- त ता + ब रा = त्र रा
- भ भा + ब रा = भ्र भा
- त ता + ब रा + ऐ उ = त्र रह्रू
- श शा + ब रा = श श्रा
- श शा + ब रा + ऐ उ = श श्रू
- द दा + ब रा = द द्रा
- द दा + ब रा + ऐ उ = द द्रू

ब रा used before a consonant denoted by a व sign over the consonant eg.

- त ता + ब रा + क का = कर्ण तर्का

A symbol व called chandra-bindu (moon and dot) is used above a consonant to give a nasal intonation. In English transliteration, a dot is used above the letter in this book eg. न न = न.

Hasanta तां त

This alphabet is never used at the beginning of a word, but always after an alphabet.

When a consonant is not to be expressed fully ie. the अ अ sound with it, it is marked with ऐ sign.

eg.

- ब रा + ऐ ता + ल ला = बत्र लातला
- ब रा + ऐ ता + ल ला = बत्र लातला

A ' sign is used along with a letter to give 'o' sound to a word eg.

- ख ला + ऐ रा + ऐ आ = लाना लारा
The Assamese has a unique pronunciation not found in other Indian languages represented by the consonants Ɂ, Ʉ and Ʌ. It is transliterated in English here by the alphabet x. It is similar to the Greek x (chi) and the pronunciation of the Scottish and German ch as in the words loch and Bach respectively. The Ainu sometimes pronounces the k like x.

The Ainu words exhibiting similarity with Assamese words are presented in the following chapter alphabetically. The chapter next to that discusses the Ainu similarities of word with some other languages.
Affinities between the Ainu and Assamese languages

1.

Ainu
aeokbe ------------------- a hook

Assamese
hākuta ( ᴵhandleRequest) ------ a hook

English ------------------- hook
English (forms)---------- hok, hoke
English (Scottish)------- houk, howk
Old English -------------- hoc
Dutch --------------------- haak
German ------------------- haken (HAH-ken)
Old Norse ---------------- haki
Swedish ------------ hake
Danish ------------- hage
Old High German-- hāgo, hako

The word elements -ok / -ak / -uk is common in the different words for hook in Ainu, Assamese and European languages. The initial h sound in the Assamese and European languages' word for hook have disappeared in Ainu.

2.

Ainu
ahui --------------------- an entrance, an entering in
ahun-i ------------------- to enter, to go in
ahun ----------------------- to enter, to go in

Ainu
ahup ----------------------- plural form of ahun
ahup kara ------------------- to receive, accept, marry
eahun ----------------------- to go into, to enter into

For these forms of Ainu language denoting an entrance or an entering, a very similar Assamese word is

Assamese
āh ( 아ह ) --------------- to come, to approach
tāi āh ( তাই আহ )
tumi āhā ( তুমি আহার ) ---- you come
apuni āhāk ( অপুনি আহাক )
māi āhō ( মাই আহো ) ------ I come

3.

Ainu
ainuh --------------------- man, a man
ainu --------------------- man, a man

Rev. Dr. John Batchelor opines that the word Ainu might have its root in yainu meaning "think". The second form Ainuh is found in R G Latham's book "Tribes and Races".

The Assamese word for man is "manuh"

Assamese
mānuh (মানুহ) -------------- man, a man, mankind
māiki mānuh (মাইকি মানুহ) women, woman
Affinities between the Ainu and Assamese languages

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māuki mānuh (মাইকী মানুহ ) women, woman
Ainu
mat-ainu  \\matne-ainu  \\matne  \\{a female whether of man or beast

Assamese
māika (মাইকা)  \\{a female (both man and animal),  \\a wife

Ainu has another totally different sounding word for woman, shiwentep. It seems that these words have come from two different sources mat and matne from an Indo-European source and shiwentep from some other people with whom the Ainu mixed up. Mention is to be made for the Persian word for female.

Persian  \\{a female

4.
Ainu
an  \\{night, black, dark

Assamese
āndhar (আন্ধার)  \\{darkness, wanting light

This Ainu word for dark or black seems to be the original form preserved in their language, whereas the Assamese word is an altered version. The Ainu have another similar word for night.

Ainu
anchikara  \\{night

Kara in their language means to do, or to act. This would literally mean to make dark. Their word for moon is

Ainu
anchi kara-chup  \\{moon
chup  \\{sun

This means the sun of the night, the moon. In Assamese a dark moonless night has a particular word

Assamese
āuxi (আউসী)  \\{dark moonless night
āuhi (আউহী)  \\{dark moonless night

5.
Ainu
anun  \\{another person

Assamese
ān (ান)  \\{other, another

In Ainu a foreign language is called
Ainu
anun -itak  \\{foreign language or talk
Ainu
mat-ainu  }  a woman
matne-ainu
matne ---------------------- a female whether of man or beast

Assamese
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Persian ---------------------- mada ------------------ a female

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āuhi (আুহী)  }

5.
Ainu
anun------------------------ another person

Assamese
ān (আন) ------------------ other, another

In Ainu a foreign language is called
Ainu
anun -itak ---------------- foreign language or talk
Ainu
anun-utara ----------------- strangers, other person

Assamese
ān-mānuh (আন মানুহ) ----- other people

6.
Ainu
apaapa --------------------- dumb

The corresponding Assamese word is :
Assamese
bōbā (বোবা) ----------------- dumb

The Ainu pronounced the b as p, another example is Ainu
pronouncing poro meaning large, big, great, much for which
the cognate Assamese word is bār (বার) meaning big, great, large.
If the p and b are equated the similarity becomes apparent.

8.
Ainu
ara
at  

Assamese
ādhā ------------------------- half
(আধা)

These two word ara and adha are quite close. The Sanskrit
equivalent of this word is ārdhā. The at has other meaning also
and is discussed in item No. 12.
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These two word ara and adha are quite close. The Sanskrit equivalent of this word is ārdhā. The at has other meaning also and is discussed in item No. 12
9.
Ainu
aratkire ---------------------- to suspend, hang
arikmare ---------------------- to hang up, to put on a high place
ari karaye --------------------- to raise, to shift from lower to a higher position
ri ----------------------------- high, to be high

Assamese
 är (আর) ---------------------- to hang, suspend

The Ainu word aratkire seems to be compound word with the elements. ar - to hang and kire from the word kara, to do, do act. This word element ar is also seen in the other word arikmare.

If the word element ar has originated from the Ainu word ri, we cannot comment on the present amount of knowledge we have.

Example
Ainu ------------------------ marek ari chep koiki
fishhook with fish kill

Assamese --------------------- pâsā-re mās mār
(পাডা বে মাছ মার)
spear-with fish kill

Not only is the use similar, the sequence of the sentence is also similar.

10.
Ainu
ari --------------------------- This is a word element which is used in post position. It denotes by means of, with, for.

Assamese
dâr -------------------------- price, rate of commodities

The d is dropped from the Ainu word. This sort of consonant dropping is seen in the Ainu word for hook also where the h is dropped.
9.

**Ainu**

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10.

**Ainu**

ari ---------------------- This is a word element which is used in post position. It denotes by means of, with, for.

**Assamese**

re (রে) ------------------ This is a word element which suffixed to a word gives similar meaning as the Ainu - ari.

11.

**Ainu**

aro | oro

} ------------------ price

**Assamese**

dār ---------------------- price, rate of commodities

(দর)

The d is dropped from the Ainu word. This sort of consonant dropping is seen in the Ainu word for hook also where the h is dropped.
12. Ainu
at -------------------------- one of a pair, one, half

Assamese
eta -------------------------- one, a, an, a single, only one, merely one, the same.
(এটা)
ek (এক) --------------------- the number one, one, a, an, single

The element -ta (टा) in Assamese is a qualifier used to denote certain object living or non living along with numbers eg. duta (दुःता) - two of a kind, two, double etc.

The other meaning of the Ainu - at, half is discussed in Item No. 8 has similarity with the Assamese word adha.

13. Ainu
atomte --------------------- beautiful, pretty, neat
atomte-no ------------------ beautifully, neatly, prettily, well
atomte-no-kara ---------- to do well, to make pretty, to beautify

This Ainu word has great similarity with one exclusively Assamese word. The etymological connection of this particular word has not been elucidated in Assamese dictionaries.

Assamese
ātom-tōkāri (আটোম-টোকারি) neat and tidy, graceful, methodical, smooth, keeping a thing with a great care and grace.

It cannot be said exactly which one is the older form, the Ainu or Assamese but the connection is quite apparent.

14. Ainu
auko ----------------------- It is a prefix meaning together
aukotama ----------------- collectively, to take in a collective manner, to add together
aukomaktekka ----------- to feel mutual satisfaction, to be mutually happy, to rejoice together

Assamese
ako (এক) means the same, not different and together. It also means similar, alike, identical. This is derived from ak (এক) meaning one.

From this derivation this word is derived
ākālāge (একালাগে) - together, in company, in unison
12.

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From this derivation this word is derived
ākālāge (একালাগে) - together, in company, in unison
The Ainu has further range of similar words

**Ainu**

iko ------------ together with
ikochash--------- to run together
ikotama ------------- together
uko---------------- together

15.

**Ainu**
aupshi ------------ upside down
aupshiri---------- to turn upside down

The Assamese have a word similar to it

**Assamese**
uburi (उबुरि) --------- upside down

It is worth repeating here that Ainu does not use b rather uses p in its place. The similarity has to be seen in the light of this fact.

16.

The Ainu and the Assamese use a similar exclamation for pain.

**Ainu**
ayo
ayapo

**Assamese**
āi ow (আই-ও)

The Assamese etymologists are of the opinion that it has originated from the Assamese word for mother āi (আই)

17.

**Ainu**
chakasnu ------------- to teach
chakoko --------------- to learn
shikarun -------------- learned, to notice, to perceive.

The Assamese use a pronunciation like the Greek x (chi) in place of sibilants of s variety used by other Indian languages like Sanskrit. For this particular word elements chak-/shik- the Assamese word is

**Assamese**
xik (শিক) ------------- to learn
xikā (শিকাও) ---------- to learn

The Sanskrit word is more pertinent here

**Sanskrit**
shiksha --------------- education
The Ainu has further range of similar words

Ainu

iko --------------- together with
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Assamese

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xikā (শিকা) --------- to learn

The Sanskrit word is more pertinent here

Sanskrit --------------- shiksha ------------ education
18.
The Ainu have two words for lamp or lantern. Both of them have the element chak included in them.

**Ainu**
- chaktako
- ratchako

The Assamese have a word similar to them:

**Assamese**
- sāki (সাকি) - a lamp, lantern.

19.
The bird is called chiri or chikap in Ainu.

**Ainu**
- chiri
- chikap

The individual names of birds have chiri suffixed to it.

- kapa-chiri - an eagle
- retal-chiri - a wild swan
- amane-chiri - a sparrow

The Assamese word for bird is sârai, the Basque call bird chori and Hindi name is chiriya.

**Assamese**
- sârai

**Basque**
- chori

**Hindi**
- chiriya

The Ainu call the young of a bird in a way similar to Assamese.

**Ainu**
- chiri-po

**Assamese**
- sârai pōwāli - young of a bird

20.

**Ainu**
- chisuye - to cook by boiling

The Assamese have the word:

**Assamese**
- xijā (শিজা) - to boil

It is to be noted that pronunciation j does not occur as such in Ainu and many a times the ch is pronounced as j. The Assamese on the other hand has the tendency of using x in places where other language speakers use s.
18. The Ainu have two words for lamp or lantern. Both of them have the element chak included in them.

Ainu
chaktako  
ratchako  }  lamp, lantern

The Assamese have a word similar to them

Assamese
sāki (sাকি)  a lamp, lantern.

19. The bird is called chiri or chikap in Ainu

Ainu
chiri  
chikap  }  bird

The individual names of birds have chiri suffixed to it.

kapa-chiri  an eagle
retal-chiri  a wild swan
amane-chiri  a sparrow

The Assamese word for bird is sārai, the Basque call bird chori and Hindi name is chiriya.

Assamese  sārai
Basque  chori
Hindi  chiriya  }

The Ainu call the young of a bird in a way similar to Assamese

Ainu
chiri-po  young of a bird

Assamese
sārai pōwāli  young of a bird

20. The Ainu call the young of a bird in a way similar to Assamese

Ainu
chisuye  to cook by boiling

Assamese
xijā (সিজা)  to boil

It is to be noted that pronunciation j does not occur as such in Ainu and many a times the ch is pronounced as j. The Assamese on the other hand has the tendency of using x in places where other language speakers use s.
21.

**Ainu**
- chup
- chupchupu } ------- to shut, close
- sik chupuchupu ------- to wink the eyes
- chupu-------------- to shut, to close (as the eyes), to fold

The Assamese equivalents of these words are quite similar.

**Assamese**
- jāpā (જાપા) ----------- to shut, as a door, eyelid etc.
- soku jāpā (চকু જાપા) ------ to shut the eyes
- jāp (જાપ) ------------- a slingdoor
- jāp (જાપ) ------------- to fold

22.

**Ainu**
- easara -------------- to order (as anything from a shop)
- eishiramne ---------- to wish for, to desire, want
- eishiramnep---------- needs, desires, wants.

**Assamese**
- bisār (বিচার) --------- to seek, want, search for.

The b of the Assamese bisar is absent in the Ainu counter words but a connection between them in alikeness is quite apparent. Mention needs to be made of the English word "wish" which also is similar to both the languages, words.

23.

**Ainu**
- eishokon
- eishokoro } ------- to believe
- eishokor-i ------------- faith
- eishungere -------------- to disbelieve

**Assamese**
- biswāx (বিশ্বাস) ------- belief, trust, faith
- biswāx kâr (বিশ্বাস কর) ---- to believe, trust, to have faith

Here again consonant dropping is seen, the Ainu word without the b seen in Assamese. The likeness of form however is quite clear.

24.

**Ainu**
- eka ------------------ to twist, to make rope by twisting.
21.  
Ainu  
chup  
chupchupu  
}  
-------  to shut, close  
sik chupuchupu  
-------  to wink the eyes  
chupu  
-------  to shut, to close (as the eyes),  
to fold  

The Assamese equivalents of these word are quite similar.  

Assamese  
jāpā (ঝাপ, ঝাপা)  
-------  to shut, as a door, eyelid etc.  
soku jāpā (ছকু ঝাপা)  
-------  to shut the eyes  
jāp (ঝাপ)  
-------  a slingdoor  
jāp (ঝাপ)  
-------  to fold  

22.  
Ainu  
easara  
-------  to order (as anything from a shop)  
eishiramne  
-------  to wish for, to desire, want  
eishiramnep  
-------  needs, desires, wants.  

Assamese  
biswāx (বিশ্বাস)  
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24.  
Ainu  
eka  
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26  

The b of the Assamese bisar is absent in the Ainu counter words but a connection between them in alikeness is quite apparent. Mention needs to be made of the English word "wish" which also is similar to both the languages, words.
Another word with consonant dropping

The Assamese root word is pāk.

**Assamese**
pāk (पाक) -------------- a twist, a turn, a bend etc.
pākā (पका) ----------- to twist, to wind.

A comparison of the following forms of the two languages

**Ainu**
tush eka -------------- twist rope, to make a rope

**Assamese**
rāsi pākā (বড় পকা) ------ twist rope, wind rope.

25.

**Ainu**
endrum -------------- a rat or mouse

**Assamese**
endur (এনুর) ------------- a rat

The Ainu calls both the rat and mouse with the same name. The Assamese however differentiates between the two.

26.

**Ainu**
enes ------------------ thus, so, in this or that manner
ene-neika -------------- in that way, so, thus

The Assamese have almost similar sounding word with similar meaning.

**Assamese**

enā (এনে) -------------- such, such like, in this manner
enuā (এনুরা) -------------- such, such like
enekuā (এনেকুরা) ------- of this description, such, in this manner, like this

enatā (এনেতে) ------------ about this time

Example of the word ene in use in Ainu

28 29
25.  

**Ainu**  
endrum ------------------------ a rat or mouse

**Assamese**  
endur (এনুর) ----------------- a rat

The Ainu calls both the rat and mouse with the same name. The Assamese however differentiates between the two.

The initial part of the name is similar in both the languages, the following part has differed.

The Ainu have other names for rat and mouse, erum, erem.

The similarity of Ainu and Assamese word will be decided on which of the two words endrum or erum/erem is older.

**26.**

**Ainu**  
enen -------------------------- thus, so, in this or that manner  
enen-neika ------------------ in that way, so, thus

The Assamese have almost similar sounding word with similar meaning.

**Assamese**  
ানারা (এনারা) ---------------- such, such like, in this manner  
enu (এনু) --------------------- such, such like  
enekua (এনেকুা) ---------------- of this description, such, in this manner, like this  
ানাকো (এনাকো) -------------- in this manner, like this, in this way  
ানাতা (এনাতা)---------------- about this time

Example of the word ene in use in Ainu
Ainu
ene ponbe he -------------- so small ?
ene porop he -------------- is it so large

Assamese
ânā xoru ōa -------------- so small ?
 Bengal ṇe
ânā dāngār ōa -------------- so big ?
 Bengal ṇe

Ainu
ene ambe ------------------- that thing, such a thing (in bad sense)

Assamese
ânā bāyā kathā --------- such a bad thing
 Bengal katha

27.
Ainu
epa ------------------------ to reach to, to attain to
eshiripa ------------------------ to arrive

Assamese
pā (পা) ------------------------ to reach, to arrive at, to get, attain, obtain, possess

ãhipā (আহিপা) ------------------ to reach, arrive at

The element pa with other sounds prefixed to it is seen in Ainu.
The pa connection seems real.

28.
Ainu
etaye ------------------------ to draw out, to abduce, to extract, to pull off, to pull away from

Example
Apa kotuk na pon no etaye yan
doors sticking little pull
It is sticking to the door, pull it away a bit

Ainu
etayetaye ------------------ to pluck out

Example
Tu yuk kishki etayetaye
two deer hair plucked out
plucked out two hairs from the deer

Assamese
uthā (উঠা) ------------------ to lift, lift out, pluck
Ainu
ene ponbe he -------------- so small?
eneporop he -------------- is it so large

Assamese
ānā xoru nā -------------- so small?

ene sāk ne
ānā dāṅgār nā -------------- so big?

Ainu
ene ambe ------------------- that thing, such a thing (in bad sense)

Assamese
ānā bāyā kāṭhā --------- such a bad thing

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Assamese
uthā (উঠা) ------------------ to lift, lift out, pluck

30 31
29.

Ainu
fuchi
fuji
huchi
unchi

} fire

In R.G. Latham's book Tribes and Races another word from Tarakai dialect of Ainu is given

Ainu (Tarakai)
undzhi fire

Assamese
zui (∴≈√˝◊√√) fire

In another language Bishnipriya or Mayang or Kalachaiya language allied to Assamese, the word is

Bishnipriya zi fire

Mention needs to be mentioned about the Japanese word for fire

Japanese hi fire

30.

Ainu
hera fire

Assamese
khōrā (খোরা) lame, crippled, to limp, to walk lame, a lame man

The Ainu have another word for lame which is entirely different sounding, yaiewende. The difference is due to the two words hera and yaiewende coming from two different stock of ancestors or ancestresses.

31.

The Ainu, Japanese and the Assamese share similar words for saying yes

Ainu
hi yes

Assamese
hāi (হাই) yes

Japanese
hai yes
29.

Ainu
fuchi
fuji
huchi
unchi

In R.G. Latham's book Tribes and Races another word from Tarakai dialect of Ainu is given

Ainu (Tarakai)
undzhi --------------------- fire

Assamese
zui (ჭუი) --------------------- fire

In another language Bishnipriya or Mayang or Kalachaiya language allied to Assamese, the word is

Bishnupriya ---------------- zi ----------------- fire

Mention needs to be mentioned about the Japanese word for fire

Japanese ------------------- hi ----------------- fire

30.

Ainu
hera -------------------------- maimed, lame, crippled

Assamese
khōrā (খোরা) -------------- lame, crippled, to limp, to walk lame, a lame man

The Ainu have another word for lame which is entirely different sounding, yaiewende. The difference is due to the two words hera and yaiewende coming from two different stock of ancestors or ancestresses.

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The Ainu, Japanese and the Assamese share similar words for saying yes

Ainu
hi --------------------------- yes

Assamese
hâi (হাই) ----------------- yes

Japanese
hai --------------------------- yes
32. 
Ainu
hora ------------------------ to fall
horika }
horikashi }

Assamese
xâr (সর) ------------ to drop, to fall down
xârâ (সর) ------------ to cause to drop or fall

The Assamese sound x which is peculiar to that language has been substituted by the easier sound h. This is seen in case of other languages like the Assamese allied dialect Bishnupriya and also in Swedish and Persian.

33. 
The Ainu word for who is hunna and koro suffixed to it means whose

Ainu
hunna ------------------- who
hunna-koro -------------- whose

Assamese
kôn (কোন) -------------- who

There is difference in the initial pronunciation, the Ainu h and the Assamese k.

34. 
Ainu
hura
huraha }

Assamese
nohoru (নহোর) -------- garlic
ponoru (পনোর) -------- onion
konoru (কনোর) -------- leek

The Assamese linguists and dictionaries are unable to describe the actual etymologies of these spicy, strong smelling vegetables. The Ainu meaning gives light to the probable meaning of words nohoru, ponoru and konoru, whose actual meaning is long lost in Assamese but still preserved in Ainu usage.

hurarui -------------------- having a strong smell
hurarui-kina }
hurarui-mun }
hurarui-ainu------------- a strong smelling man

Kina is a general name in Ainu for grasses and herbs of the larger kinds. Mun means grasses and weeds.
32.
Ainu
hora ------------------------ to fall
horika } -------------- down ward
horikashi }

Assamese
xâr (সব) -------------- to drop, to fall down
xârā (সবা) -------------- to cause to drop or fall

The Assamese sound x which is peculiar to that language has
been substituted by the easier sound h. This is seen in case of
other languages like the Assamese allied dialect Bishnupriya
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hurarui -------------- having a strong smell
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meaning of words nohoru, ponoru and konoru, whose actual
meaning is long lost in Assamese but still preserved in Ainu
usage.
35. 
Ainu 
inu 
ku 
konu 

{ } 

 hear, listen

Assamese 
xun (খুন) 

mái xunu (মাই অধুন) 

I listen, hear

The phenomenon of consonant dropping is seen in two of the forms. The point to be noted here is that Ainu pronounce the k sometimes like the x which brings the word konu more closer to the Assamese xun, xunu.

36. 
Ainu 
irat 

{ } 

to lose, to miss

Assamese 
hārā (হারা) 

to loose something, to be lost

Here also the Ainu word dose not use the h, used in Assamese and has a t at the end.

37. 
Ainu 
iri 

{ } 

to skin, to pluck out as feathers

iri-an 
ari 

{ } 

skinned

Assamese 
ārā (এরা) 

to detach from an attachment, to be set free, to separate

The Assamese word similar to the Ainu is in a general sense applicable to many things separated or detached from an attachment. The Ainu word is reserved only for the integument and its parts separation.

38. 
Ainu 
iro 

{ } 

colour

iroho 
irori 

{ } 

colour

Assamese 
rāṅ (রাং) 

colour
35.
Ainu
inu
nu
konu
} 
----------- hear, listen

Assamese
xun (খন) 
--------
to listen, hear
mâi xunu (মাই খনু) 
------ I listen, hear

The phenomenon of consonant dropping is seen in two of the forms. The point to be noted here is that Ainu pronounce the k sometimes like the x which brings the word konu more closer to the Assamese xun, xunu.

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ri
} 
------------
to skin, to pluck out as feathers

iri-an
ari
} 
------------ skinned

Assamese
ārā (এরা) 
----------
to detach from an attachment, to be set free, to separate

The Assamese word similar to the Ainu is in a general sense applicable to many things separated or detached from an attachment. The Ainu word is reserved only for the integument and its parts separation.

38.
Ainu
iro
iroke
} 
------------
colour

iroho
irori
} 
----------
colour

Assamese
râng (রং) 
----------
colour
The Ainu word written with a prefixed i has the common ro / râ element.

These forms may be more similar

**Ainu**

<table>
<thead>
<tr>
<th>iroushe</th>
<th></th>
<th>coloured</th>
</tr>
</thead>
<tbody>
<tr>
<td>irosome</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| iroki   |   | to have colour, to shine |

**Assamese**

| rângin (বড়িন) |   | coloured |

39.

**Ainu**

<table>
<thead>
<tr>
<th>ita</th>
<th></th>
<th>a word, language, speech, to speak, to say</th>
</tr>
</thead>
<tbody>
<tr>
<td>itak</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Assamese**

| kâthâ (কথা) |   | word, sentence, speech |

If the Ainu and Assamese have a common source of origin for this word, then the Ainu word is to some extent altered but to the extent where its similarity with Assamese is still discernible. The following form makes it more clearer.

40.

**Ainu**

| oitak |   | to converse, together |

**Assamese**

| xâhâ (শহা) |   | hare, rabbit |

The Assamese call all animals of the deer kind with a general name pohu (পহু) and the specific name is prefixed to it. The Persians likewise call the deer ahu. Ahu-i-nar is male and ahu-i-mada is female. The Assamese treat the hare, rabbit and porcupine within the ambit of pahu (পহু)

41.

**Ainu**

| iyai |   | danger, fearful |

The Ainu have other words for hare like epetke, oshuke, kai-kuma which are dissimilar with the Assamese word, implying a different origin for them.
The Ainu word written with a prefixed i has the common ro / râ element.

These forms may be more similar

**Ainu**
- iroushi
- iroshome
- iroki

**Assamese**
- rângin

**39.**
**Ainu**
- ita
- itak

**Assamese**
- kâthâ

If the Ainu and Assamese have a common source of origin for this word, then the Ainu word is to some extent altered but to the extent where its similarity with Assamese is still discernible. The following form makes it more clearer.

**Ainu**
- oitak

**40.**
**Ainu**
- isepo

The Assamese call all animals of the deer kind with a general name pohu (পোহু) and the specific name is prefixed to it. The Persians likewise call the deer ahu. Ahu-i-nar is male and ahu-i-mada is female. The Assamese treat the hare, rabbit and porcupine within the ambit of pahu (পাহু)

**Assamese**
- xâhâ (শাহ) + pohu (পোহু)

The Ainu have other words for hare like epetke, oshuke, kai-kuma which are dissimilar with the Assamese word, implying a different origin for them.

**Ainu**
- iyai

**41.**
**Ainu**
- iyai

---

38 39
40.  
**Ainu**  
iyakari ------------ to beg  
iyakari-guru ----------- beggar  

**Assamese**  
bhīkāri (ভিখারী) ------- beggar

41.  
**Ainu**  
iyai an  

**Assamese**  
bhāi āse (ভয় আছে) ------- there is danger

42.  
**Ainu**  
iyoira  
ioira (singular)  

**Assamese**  
pāhār (পাহার) ------- to forget  
pāhāra (পাহারা) ----------- forgotten

43.  
**Ainu**  
iyoira  
ioira (singular)  

**Assamese**  
pāhār (পাহার) ------- to forget  
pāhāra (পাহারা) ----------- forgotten

The Assamese word for forget is more similar to the English word "forget" itself as also to the German, but not to any other Indian languages. It seems quite close to the Ainu form sans its consonant dropping so commonly seen here.

44.  
**Ainu**  
kachiu  
katchiu  

**Assamese**  
khos (খোছ) ----------- to pierce, thrust, stab with any sharp pointed object

The similarity here is quite obvious. The Assamese word is more generalised, the Ainu more specific for spear only.
Assamese
bhâî (ভয়) -------------- fear, dread, panic, danger

The b or its substitute consonant form is dropped, but a similarity can be felt easily.

The phrase below can be more illuminating

Ainu
iyai an

Assamese
bhâî āse (ভয় আছে) ------there is danger

42.

Ainu
iyakari ----------------- to beg
iyakari-guru -------------- beggar

Assamese
bhikhāri (ভিখারী) ------ beggar

43.

Ainu
iyoira
oira (singular) } ------- to forget

The Assamese word for forget is more similar to the English word "forget" itself as also to the German, but not to any other Indian languages. It seems quite close to the Ainu form sans its consonant dropping so commonly seen here.

Assamese
pāhâr (পাহর) ----------- to forget
pāhârā (পাহরা) ----------- forgotten

44.

Ainu
kachiu
katchiu } ------- to spear, to cast or thrust a spear at anything

Assamese
khōs (খোচ) ------------ to pierce, thrust, stab with any sharp pointed object

The similarity here is quite obvious. The Assamese word is more generalised, the Ainu more specific for spear only.
45.
Ainu
kamma ----------------------- a girl
kamui ------------------------ god
kamui-kat ------------------- god-like, beautiful, made by gods

Assamese
Kāmākhyā (কামাখ্যা) -------- name of a goddess

Kafir languages (Afghanistan)
Kumay ------------------------ name of their highest goddess

Japanese
kami -------------------------- god

Many explanations have been given by various scholars regarding the etymological origin of the word Kamakhya (কামাখ্যা). The Ainu and Kafir connection have not been studied by others. This links seems more likely to have real role in its origin.

46.
Ainu
kani
kane ----------------------- beautiful, fine, durable
kane pon pet ----------------- a beautiful little river
kane pon chikap ------------ a pretty little bird

Assamese
xuwâni (ওরওনি) -------------- beautiful, handsome, comely
xuwâni amar gao khâni ---- our beautiful village

Two things are to be noted here, Batchelors dictionary mentions about the Ainu k at times being pronounced like Greek x, the pronunciation also found in Assamese. Secondly Rev. Dr. Batchelor's view that the word kani has its origin in the Ainu word for iron (kane) cannot be accepted in the light of its similarity to the Assamese xuwani (ওরওনি). Even in its application similarity is seen.

Ainu
kapiu ------------------------- see gull
isokapiu ---------------------- stellar Albatross

Assamese
xuwâni ḍāo khâni ---- our beautiful village
(ওরওনি আমাব গৌঁও খানি)

47.
Ainu
kapiu ------------------------- see gull
isokapiu ---------------------- stellar Albatross
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46.
Ainu
kani
kane
} ------------------ beautiful, fine, durable, precious etc.

Assamese
xuwâni (গুরনি) -------------- beautiful, handsome, comely

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Assamese
xuwâni âmâr ɡõo khâni ---- our beautiful village
(গুরনি আমার গাও খনি)

47.
Ainu
kapiu ----------------------- see gull
isokapiu --------------------- stellar Albatross
Assamese
kopou (কপো) -------------- dove

Although the Ainu has other names for dove, the similarity between the words kapiu and kopou (কপো) may have some real link.

Ainu
kusu wep
kusu yep
kosu wep
kosu yep
} -------------- eastern turtle dove

48.

Ainu
kara ----------------- to make, do, to act, to achieve
to build, to accomplish, to prepare.

Assamese
kâr (কব) -------------- to do, to make, to perform, to create, to express, to display, to earn etc.

This word kara is a similarity which strongly gives the proof of the linkage between Assamese and Ainu. The Assamese shares this as a commonality with many other Indian languages of Indo-European group.

49.

Ainu
kashu
kashiu
kashui
} -------------- to wade through

Assamese
khâs (খাষ) -------------- to tread, trample
pâni khâsi jâ -------------- to tread, wade through water
(পানী খাষী যা)
bôkâ khâsi jâ -------------- to tread through mud
(রোকা খাষী যা)
khâsâkâ (খাষকা)------- to tread
khâsâk (খাষক) -------- to tread, trample
gâsâk (গাষক) --------- to tread, trample

Although these words are not similar in the exact sense, a similarity is derivable.
Assamese
kopou (কপো) ----------- dove

Although the Ainu has other names for dove, the similarity between the words kapiu and kopou (কপো) may have some real link.

Ainu
kusu wep
kusu yep
kosu wep
kosu yep

{ ----------------- eastern turtle dove

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kâr (কার) ---------------- to do, to make, to perform, to create, to express, to display, to earn etc.

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49.

Ainu
kashu
kashiu
kashui

{ to wade through

pet kashu ------------------ to wade through a river

Ainu
kara ------------------ to make, do, to act, to achieve to build, to accomplish, to prepare.

Assamese
khâs (খাস) ---------------- to tread, trample
pâni khâsi jâ ---------------- to tread, wade through water (পানী খাচা যা)
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khâsâk (খাচক) ----------- to tread, trample
gâsâk (গাচক) ----------- to tread, trample

Although these words are not similar in the exact sense, a similarity is derivable.
50.

Ainu
kaye -------------------------- a tune

Assamese
gā (গা) ------------ to sing
gān (গান) ------------ a song

The points to be noted here is that, k often becomes g in composition and g is often aspirated like gh or kh in Ainu. The words gā (গা) and gān is common to many other Indian languages apart from Assamese.

51.

Ainu
kayo -------------------------- to call, to cry out to

Assamese
kā (ক) ------------ to tell, to speak

Mention needs to be made of the English word cry which seems more closer to the Ainu kayo.

52.

Ainu
kire -------------------------- to cause to do

Assamese
kârā (করা) ------------ to cause to be done

The similarity with the original form in Ainu kara with Assamese kār (কর) is already discussed in Item No. 48. These forms serve to prove the connection with the derivations.

53.

Ainu
kongane ---------------------- gold

Assamese
xon (সোন) ------------gold

As mentioned earlier Ainu k is often pronounced like the Greek and so like the Assamese x. If it is true in this particular case, then the link can be well seen.
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Assamese
kārā (করা) ------------ to cause to be done

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As mentioned earlier Ainu k is often pronounced like the Greek and so like the Assamese x. If it is true in this particular case, then the link can be well seen.
54.

Ainu
koro } possessive pronoun, my, your, her,
kon his, their, our

Assamese
år (-ব) a suffix used to make a pronoun
or noun possessive

The example of these application will display the connection better.

Ainu
e koro habo your mother
ku korobe my thing

Assamese
teor puthi his book
manuhor kārāne for man
lorār ghār (লোরার ঘার) boy's home

55.

Ainu
ko-ye to say to, to tell

Assamese
kā (ক) to tell, say

The similarity is too obvious and apparent, no further explanation is required in this instance.

56.

Ainu
kuba to bite, to hold with teeth

Assamese
sōbā (চোবা) to chew

The Ainu has other synonyms for the word kuba, all of them containing the basic element kuba with sound prefixed or suffixed to it

Ainu
kubaba
chikubaba
ikuba
shiri kuba

---

Possessive pronoun, my, your, her, his, their, our
54.

**Ainu**

koro }  possessive pronoun, my, your, her, his, their, our

**Assamese**

âr (-ব) a suffix used to make a pronoun or noun possessive

The example of these application will display the connection better.

**Ainu**

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**Assamese**

teôr puthi (তেওর পুথী) his book

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lorâr gîr (লোরার ঘির) boy's home

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**Ainu**

kubaba

chikubaba

ikuba

shiri kuba to bite, to hold with teeth
The word kuba may be an altered form of sobā (চোবা). The word of Assamese has its sound alikes in most Indo-Aryan Indian languages.

57.
Ainu
kurasnu -------------------- black
kurokok -------------------- blackness, darkness

In the Assamese a word similar to the Ainu word elements kura-/kuro- is to be found.

Assamese
kolā (কলা) -------------- black, dark

A mention can be made of the Sanskrit word krishna meaning black or dark in this context.

58.
Ainu
mak --------------------- open, clear
maka --------------------- to open
makanu --------------------- to clear, to open
ru makanu --------------------- the way is open

This forms derived from the word mak has got great similarity with an original Assamese word mukāli (মুকালী)

Assamese
mukâli (মুকালী) ----------- open, free, unfettered
mukâlā (মুকালা) ----------- to free, open

Other forms of Ainu is worth mentioning here.

Ainu
muke muke ------------------ open, unfastened
mukmuke
mukke ---------------------- open, unfastened, undone.

59.
Ainu
matne -------------------------- a female, whether man or animal

Assamese
māṭā (মাটা) ------------------ male (man or animal)
-nī (−নী) ---------------------- a suffix attached to a name or noun to denote the female of that kind.
māiki (মাইকী) -------------------- female (man or animal), a wife, a mother
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59.

Ainu
matne --------------------- a female, whether man or animal

Assamese
mātā (মাতা) -------------- male (man or animal)
-ni (-নী) ------------------ a suffix attached to a name or noun to denote the female of that kind.
māiki (মাইকী) -------------- female (man or animal), a wife, a mother
The Ainu word looks like the female expression of the Assamese word for male, but the male form does not show any resemblance. The Persian word for female also deserves mention here

Persian ----------------------- mada ---------------------- female

The following Ainu words gives more evidence of similarity

Ainu
ma mat ---------------------- female
mat-ainu ---------------------- woman

Assamese
māi-ki-mānuh (মাইকী মানুহ) — woman

60.

Ainu
meko ---------------------- cat

Assamese
mekuri (মেকুুী) ---------------------- cat

This similarity was pointed out by an Assamese scholar Late Mr. Devananda Bharali way back in the early 20th century in his book "Âxâmiya Bhâxâr Moulik Bisar"

61.

Ainu
mo ---------------------- silence, peace
mo-no ---------------------- quietly, silently
mo-no-an ---------------------- to be at peace, to be quiet
mo-no-an no rok ---------------------- to sit in silence

These expressions are very similar to the Assamese counterparts.

Assamese
mâne-mâne (মনে-মনে) — quietly, silently, secretly, privately

A mention can be made here of the Sanskrit word

Sanskrit
moun ---------------------- silent

62.

Ainu
mos mosh ---------------------- a fly

Assamese
mâh (মহ) ---------------------- mosquito

Mention needs to be made of some other languages words
The Ainu word looks like the female expression of the Assamese word for male, but the male form does not show any resemblance. The Persian word for female also deserves mention here.

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Mention needs to be made of some other languages words
English ---------------------- mosquito
Latin -------------------------- musca  
Spanish --------------------- mosca  

} a fly

63.
Ainu
mun ------------------------- grass, weeds

Assamese
bân (বন)
Assamese (Kamrupia) } grass, weeds, herbs
bun (বুন)

The original form na for water seems to be preserved in Ainu whereas only the derivatives like noi (নী) and nād (নাদ) appears to be surviving in Assamese.
Mention needs to be made of the Tai languages word for water nam.

Tai
nam -------------------------- water

There are many place names of Ainu origin ending in nai surviving in Japan like Shizunai etc. Similar names are seen in Assam also like Dudhnoi, Nonoi, Mornoi etc.

64.
Ainu
na -------------------------- water
nai -------------------------- river, stream

Assamese
noi (নী) ---------------------- river, stream
nād (নাদ) ---------------------- a well

It needs to be repeated here that the Ainu seldom uses the sound b, hence it needs to be seen in the light of this fact.

65.
Ainu
nak -------------------------- not, without

Assamese
nāi (নাই) ---------------------- not, no, not existing, without
nāikiya (নাইkiya) ----------- not existing, not present, not having
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Assamese
nāi (নাই) ------------------- not, no, not existing, without
nāikiya (নাইকিয়া) ---------- not existing, not present, not having
A practical example of the words application will provide a clearer picture.

**Ainu**
shik-nak ---------------- without eyes

**Assamese**
soku-nāikiya -------------- without eyes
(চকু নাইকিয়া)

66. **Ainu**
na-ra --------------------- a ditch, a water-rill, terrace
na-rai ------------------- a ditch

The first part of the na-rai, na stands for water. The Assamese and many other Indian language have similar word with l, a pronunciation not generally found in Ainu, in whose place r is used.

**Assamese**
nālā (নালা) ------------------ a drain, canal, ditch

**Hindi**
nālā ------------------------ a drain, canal, ditch

**Persian**
nālā ------------------------ a drain, canal, ditch

67. **Ainu**
nei ------------------------ that, the, he, she, it
nei-a ---------------------- that, so
nei a guru ------------------ that person
nei-ambe -------------------- that thing, that person
nei-utara ------------------ they, them

The similar Assamese word uses x in place of n

**Assamese**
xei (সেই) ------------------ that, those
xei mānubhājan (সেই মানুষজ্ঞ) ---------------- that person
xei mānubhor (সেই মানুষবোর) ---------------- those people
xei bostutō (সেই বস্তুতো) ------------------ that thing

68. **Ainu**
ninkari ------------------- an ear ring

**Assamese**
kāriya (কারিয়া) ---------------- a round gold ear ornament, a kind of ear ring
A practical example of the words application will provide a clearer picture.

Ainu
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(সেই মানুহবোর) ------------ those people
xei bostutō
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68.
Ainu
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Assamese
kāriya (কারিযা) ------------- a round gold ear ornament, a kind of ear ring
A real comparison of the two types of ear ornament will provide better understanding of their similarity if any.

69.
Ainu
nokan ------------------------ small, little

Assamese
âkân (অকান) -------------- very little, a very small portion, a small particle

Here a consonant is added to the Ainu form, rather than dropping in many other words.

70.
Ainu
numa ------------------------ hair of any kind

Assamese
nôm (নোম) -------------- body hair (not of scalp)

This is one of the many words where the similarity between Ainu and Assamese is expressed strongly.

71.
Ainu
o ------------------------ mouth of a river

Assamese
uh (উহ) -------------- spring, origin of a water source

There is slight difference in pronunciation but similarity can be discerned well.

72.
Ainu
o ------------------------ to be, to exist

Assamese
há (হা) -------------- to be, to exist, to be born or produced, to become, to be finished (work)

The Assamese word uses the sound h not found in the similar Ainu word o of a single letter.
A real comparison of the two types of ear ornament will provide better understanding of their similarity if any.

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The Assamese word uses the sound h not found in the similar Ainu word o of a single letter.
73.
Ainu
oara ------------------------ entirely, quite, very, thoroughly

Assamese
ôre(ওরে) ----------------- a prefix used with other words like
day or night denoting entirety
or wholeness, continuity.

eexample

Assamese
ôre rāti (ওরে রাতি) ----------- whole night, throughout the night
ôre din (ওরে দিন) ----------- whole day, throughout the day

Ainu
oara wen --------------------- very bad.

The alikeness is quite apparent, apart from dropping of
consonant in the Ainu word.
The Assamese word exhibits similarity with some European
words also.

75.
Ainu
oho ------------------------ deep

Assamese
dâ (দ) --------------------- deep, depth, deep place, deep
water, low (as land)

The consonant used in the Assamese counterwords are absent
in Ainu, yet the similarity is quite obvious.

76.
Ainu
okuwan-no ------------------ ahead, in front of, towards the front
73.
Ainu
oara ------------------------- entirely, quite, very, thoroughly

Assamese
āre(ওরে) ------------------- a prefix used with other words like
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words also.

75.
Ainu
oka } ---------------------- to be, to dwell, to be at a place
okai

Assamese
thāk (থাক) ------------------ to dwell, to stay, to live, to be
present, to remain, to be done,
to do any work continually
thākā (থাকা) ----------------- dwelling, staying, remaining

The consonant used in the Assamese counterwords are absent
in Ainu, yet the similarity is quite obvious.

76.
Ainu
okuwan-no ------------------- ahead, in front of, towards the front
The root word of the Assamese expression can be found in the Ainu ok- in the word okuwan-no.

Except for consonant dropping in the Ainu expressions, the likeness can be seen clearly.

In this particular instance the Ainu word appears more closer to the Swedish counterword.

All these word seems to have a common origin.

This word is a singular form, plural form paye will be discussed alongwith the Tai similarities.

Mention needs to be made of the Sanskrit word
Assamese

āg (আগ) --------------- the front, point, tip, forefront ahead
āguwā (আগুবা) ---------- to move forward, advance

The root word of the Assamese expression can be found in the Ainu ok- in the word okuwan-no.

77.

Ainu

oma ---------------------- to be inside, containing, having, holding, with
omare --------------------- to put into

Assamese

xōmā (সোমা) ------------ to enter, go in
xumuwā (সুমুবা) --------- to cause to be taken in, introduced
xumā (সুমা) -------------- take in, to introduce, to thrust in

Except for consonant dropping in the Ainu expressions, the likeness can be seen clearly.

78.

Ainu

omap --------------------- love, to love

Assamese

mārm (মার্ম) ------------ love, affection, compassion

In this particular instance the Ainu word appears more closer to the Swedish counterword.

Swedish

om (ohm) ----------------- tender (loving)

All these word seems to have a common origin.

79.

Ainu

oman ---------------------- to go, advance, proceed.

Assamese

gāmān (গামান) ----------- the act of going

Mention needs to be made of the Sanskrit word
Sanskrit
gaman --------------------- the act of going

The forms of the Ainu words are also given

Ainu
oman-an --------------------- gone
omande --------------------- to send

80.
Ainu
opattek --------------------- burst open, to burst (as a volcano)
opatteka --------------------- to burst open, to break into
opush ---------------------- to burst open, to break into
push             --------------- to burst (as a valcano), to go off as
patke ---------------------- a gun
patche ---------------------- to explode as a volcano

Assamese
phut (ফুঁট) ------------------ to burst as a bomb, gun etc. to have
phāt (ফাঁট) ------------------ to crack, split, to be torn, a crack,
a hole, have a leak.
a crack, a fissure.

It is seen that the Ainu words have both the forms, with and
without o. The actual active form of the words for bursting must
have the p, this p is replaced by ph in Assamese.

81.
Ainu
opere --------------------- a little girl, a maid, an unmarried
woman
oper kep --------------------- a female child.

The Assamese similarity to these Ainu words occur in the
Kamrupi dialect of Assamese, spoken in the districts of Kamrup,
Barpeta, Nalbari and Bagsa in western Assam.

Assamese (Kamrupi)
āpi (আপী) ------------------ a girl, young woman

A similar word is used by Karbi or Mikir tribe of Assam

Karbi
api -------------------------- female (of animals)

82.
Ainu
orooitak --------------------- to read
itak ------------------------- a word, language, speech

This word element oroo- is similar to the Assamese word for
reading sans its consonant dropping. This word is common to
many other Indian language.
### Sanskrit

gaman --------------------- the act of going

The forms of the Ainu words are also given

### Ainu

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<tr>
<th>Assamese (Kamrupi)</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>āpi</td>
<td>a girl, young woman</td>
</tr>
</tbody>
</table>

A similar word is used by Karbi or Mikir tribe of Assam

### Karbi

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>api</td>
<td>female (of animals)</td>
</tr>
</tbody>
</table>

### Ainu

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>orooitak</td>
<td>to read</td>
</tr>
<tr>
<td>itak</td>
<td>a word, language, speech</td>
</tr>
</tbody>
</table>

This word element oroo- is similar to the Assamese word for reading sans its consonant dropping. This word is common to many other Indian language.
83. The Ainu word orowa has several differing meanings and Assamese have similar words with differing sounds for many of them.

Ainu
orowa --------------------- and, from, by, then

Assamese
pârh (পড়) ---------------- to read

âmip otta uk ------------------ he took them from his dress
âmip ------------------------ clothing, attire, dress, garment
uk ------------------------ to take, acquire, accept

Assamese
ât (‐ত) --------------------- a suffix denoting in, at, at that particular place, location or abstract thing.

Example
kâporât thâkâ bâstutu loise -- took the thing that was there (কাপোরাত থাকা বস্তু লৈছে) in the cloth

The alikeness can be determined by comparing some more of the applications of the words.

84. Ainu
otta ----------------------- in, to, by, of, unto, among

Example
66

85. Ainu
otdeda } 
otteda } 
stedaa ------------------ in very ancient times, very ancienctly

Assamese
âtit (অতিত) ---------------- the past, passed, elapsed
âtiz (অতিজ) ---------------- ancient time, the long passed past

67
83.
The Ainu word orowa has several differing meanings and Assamese have similar words with differing sounds for many of them.

**Ainu**
orowa --------------------- and, from, by, then

**Assamese**
pârh (পড়) ------------------ to read

The Assamese word pârh has similarities with the English and other European languages words including "from" which has a older form fra.

84.
**Ainu**
otta ------------------------ in, to, by, of, unto, among

Example

Amip otta uk -------------- he took them from his dress
Amip ----------------------- clothing, attire, dress, garment
Uk ------------------------ to take, acquire, accept

**Assamese**
at (অঁ) ------------------- a suffix denoting in, at, at that particular place, location or abstract thing.

Example
kāporat thākā bāstutu loise -- took the thing that was there in the cloth
(কাপোরত থাকা বস্তু লোইসে) in the cloth

The alikeness can be determined by comparing some more of the applications of the words.

85.
**Ainu**
otteda } otdeeda } in very ancient times, very anciently
teeda ----------------------- ancient times, previously

**Assamese**
âtit (অতীত) ---------------- the past, passed, elapsed
âtiz (অতীজ) ---------------- ancient time, the long passed past
Here mention has to be made of the Sanskrit word of similar sound

Sanskrit
atit -------------- past, ancient

86.

Ainu
otop -------------- hair of the head, scalp
otop-sak
etoi
otoi
otoi-sak
sak -------------- without, not having

Here it is seen that in the words otoi and etoi the word sak is dropped, making it more closer to the Assamese word for bald.

Assamese
tâpa (তপা) ------------ bald

The root word of this Assamese word is lost in Assamese whereas it is very much alive in Ainu.

87.

Ainu
oukot -------------- joined together
oukotnai ------------- a place where two or more glens meet.

These words seems similar to the Assamese word েకগোট (একগোট)

Assamese
েকগোট (একগোট) ------------- united as a single unit or formation

Ainu
oukotnai ------------- a place where two or more glens meet.

Assamese
েকগোট (একগোট) ------------- united as a single unit or formation

88.

Ainu
oya -------------- other, another, alien, next, different

Assamese
ânya (অন্যা) ------------- other, another, different

Ainu
aya
âin (অইন)
Here mention has to be made of the Sanskrit word of similar sound

**Sanskrit**
atit -------------------- past, ancient

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**Ainu**

otop ---------------------- hair of the head, scalp
otop-sak
etoi
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87.

**Ainu**

oukot --------------------- joined together
oukotnai ------------------ a place where two or more glens meet.

These words seems similar to the Assamese word ākgot (একগোট)

**Assamese**

ākgot (একগোট) ----------- united as a single unit or formation here

**Assamese**

āk (এক) -------------- one
gōṭ (গোট) ----------- a unit

88.

**Ainu**

oya -------------------- other, another, alien, next, different

**Assamese**

ā́nya (অন্যা) 
ān (আন) 
ā́ın (অইন) 

} -------------- other, another, different
89.

Ainu
pa ----------------------- to find

Assamese
pā (পা) ------------------ to get, obtain, find, arrive at, feel, possess (said of evil spirit)

The pronunciation is exactly similar in both Ainu and Assamese. The Assamese word is however used in a much broader sense.

90.

Ainu
oyaantutta ---------------- at another place

Assamese
âin thâit ---------------- at another place
(অইন ঠাইত)
thâi (ঠাই) ------------ a place

Mention needs to be made of the identical Sanskrit word

Sanskrit
anya --------------------- other, another, different

Although the material is different, one of wood and the other of bamboo both are bowl shaped. The sound is also similar.

91.

Ainu
pakkai --------------------- to carry on the back, as a child
pakkaibe ------------------- a sling used for carrying children on back

Assamese
bôkôsâ (বোকোচা) ------- the human back used for carrying things or child

The Ainu uses p in place of b and these word has to be seen keeping in mind this fact. The likeness can be seen quite clearly.

Mention needs to be made of some European words.
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Ainu
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The pronunciation is exactly similar in both Ainu and Assamese. The Assamese word is however used in a much broader sense.

90.
Ainu
pachi ---------------------- other, another, different

Assamese
pa ----------------------- to find, obtain, find, arrive at, feel, possess (said of evil spirit)

Although the material is different, one of wood and the other of bamboo both are bowl shaped. The sound is also similar.

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Ainu
pakkai ---------------------- to carry on the back, as a child

Assamese
bōkosā (রোকোচা) ------ the human back used for carrying things or child

The Ainu uses p in place of b and these word has to be seen keeping in mind this fact. The alikeness can be seen quite clearly.

Mention needs to be made of some European words.
92. Ainu
paktek -------------- a hole made in the ice to catch fish

Assamese
phāk (ফাক) ------------ a gap, crack

The Ainu word stands for a gap in ice, a hole, and hence is similar in meaning to the Assamese word used in a much broader sense.

93. Ainu
paraparase ------------ to burn, be ablaze, spread out as a flame of fire
paraparasere ---------- to make burn

paraparasewa --------- ablaze
parase \{ \pararase \} --------- to burn

Assamese
pôr (পোর) ------------ to burn
pôrî (পোরা) ------------ burnt

The Ainu word is lengthier but contains the element para complimentary to the Assamese pôr (পোর).

94. Ainu
pau -------------- the cry of the fox

This is similar to the Assamese counterword, f or ph being seldom used in Ainu save before u.

Assamese
pheu (ফেউ) ------------ the imitated sound of the cry of the jackal.
92.  
Ainu  
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95.  
Ainu
paunguru ------------------- a wise person, a chief

Assamese
pândit (পণ্ডিত) }

Sanskrit
pandit

panda ----------------------- knowledge, skill

The Ainu word has two parts paun and guru. Guru stands for a person. The paun seems similar to the Sanskrit and Assamese expressions.

96.  
Ainu
pekere  
pekere-ashnu --------------- to be light
pekere-chup ---------------- the sun

Assamese
pohâr (পোহার) -------------- light

The similarity is not exactly similar but derivation from one common source is possible.
Mention is made here of the Greek word

Greek
phos ------------------------ light

97.  
Ainu
pet -------------------------- a piece of anything

Assamese
pât (পাট) -------------- a particle suffixed to denote a piece of anything long or flat

The Assamese particle is used in much narrower sense than the Ainu word.

Assamese
jōtā pât -------------- a shoe (জোট পাট)
sābi pât (চাবি পাট) ------- the key
95. Ainu
paunguru -------------------- a wise person, a chief

Assamese
pândit (পণ্ডিত) } ------ a learned man, scholar
Sanskrit
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The Ainu word has two parts paun and guru. Guru stands for a person. The paun seems similar to the Sanskrit and Assamese expressions.

96. Ainu
pekere pekeri } light
pekere ashnu ---------- to be light
pekere-chup ------------ the sun

Assamese
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Assamese
jōta pāt ------------------ a shoe
(sābi pāt (চাবি পাত) ----------- the key
98.

Ainu

pe  }  water, principally undrinkable water
pehe
pene  aqueous, water, to melt as snow, to become thawed, fluid
peneka  aqueous
pet
petchi

Ainu

okkai-po  son
okkai-poho

Assamese

pô (পো)  a son
pôwâli (পোওলালী)  a young of animal or bird
pô-pôwâli (পো-পোওলালী)  progeny, descendants
pônâ (পোনা)  a young of a fish, a term of endearment used in addressing a child

Although the word po is used only for a son, in Chakma an Assamese allied language spoken in Bangladesh and parts of north east India dual forms are used.

Chakma

mila-pwa  daughter
marat-pwa  son

The root word of these Assamese words seems to be preserved in Ainu as pe. The alikeness between the Ainu and Assamese is quite obvious in this case.

99.

Ainu

po  }  a child, the young of anything, a son or daughter
poho
matne-po  daughter

Ainu

pon  small, little
pone  small

The Assamese have a similar word with differing consonant.
98.

Ainu

pe  }  ---------------  water, principally undrinkable water
     pehe          thick water, mist, fine rain, melting
                  snow, sap, juice

pene  ---------------  aqueous, water, to melt as snow,
                      to become thawed, fluid

peneka  ---------------  aqueous

pet

pecha  }  ---------------  a river

petchi

Assamese

pāni (পানী) ---------------  water, fluid, sap, juice

pâniyā (পানীয়া) ---------------  watery, fluid

The root word of these Assamese words seems to be preserved
in Ainu as pe. The alikeness between the Ainu and Assamese is
quite obvious in this case.

99.

Ainu

po  }  ---------------  a child, the young of anything, a son
     poho          or daughter

matne-po  ---------------  daughter

Ainu

pon  ---------------  small, little

pone  ---------------  small

The Assamese have a similar word with differing consonant.
Assamese
kân (কণ) --------------- small, little, small particle

101.
Ainu
poro --------------- large, big, great, much

Assamese
bâr (বর) --------------- big, large, great, much, elder, very, high

The fact to be noted here is that Ainu seldom uses b and instead uses p in its place.

Mention needs to be made of the Bengali word

Bengali
boro --------------- large, big, great, older etc.

102.
Ainu
pui epui --------------- the bud of a flower

Assamese
pôkha (পোখা) --------------- a bud, sprout, shoot

103.
Ainu
pui --------------- a hole

Assamese
phutâ (ফুটা) --------------- a hole, to pierce, perforate

104.
Ainu
raï-paraparak --------------- to cry aloud, to weep
raïyaise --------------- to cry loudly, weep aloud
raïyayaise --------------- an intensive form of raiyaise
roise --------------- to make a noise with the voice

Assamese
râusi (রাউসি) --------------- a loud cry, scream
râu (রাউ) --------------- a sound, a cry, a scream
râusi-jôr (রাউসি-জোর) --------------- to cry aloud, lament, cry loudly

The ra element for a loud sound appears commonly in both Assamese and Ainu.
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The ra element for a loud sound appears commonly in both Assamese and Ainu.
105.

Ainu

sei-kara
seireka
seisek
sesek
seisekka

__________ to heat, to warm up

Assamese

xāk (সেক) __________ to apply heat, warm up
sāṅgā (সঙ্গা) __________ hot, burning hot
sāṅgsāṅgia (সাংগ্সাংগিয়া) --- very hot, burning hot

The point to be noted here is that the Assamese use x where most others would be using s. The similarity of the elements of the words can be inferred easily.

106.

Ainu

shan

______________ a shelf

Assamese

sāṅg (চাঙ) __________ a raised platform, shelf

The Assamese word is used in a much broader sense for any platform including a shelf. The Swedish also has a similar word in a much narrower sense for platform people use for sleeping that is a bed.

Swedish

sang (SENG) __________ a bed.

107.

Ainu

shik
shiki
shikihi

______________ eyes

Ainu (Tarakai)

shigli

______________ eyes

The Ainu words for eyes are similar with Assamese, but it is more closer to Bishnupriya word. Bishnupriya is a language also known as Mayong or Kalachaiya allied to Assamese and is spoken in parts of North east India and eastern Bangladesh.

Assamese

soku (চুকু)

Bishnupriya

sak

______ eyes
105.

Ainu
sei-kara } to scald, steep in hot water
seireka
seisek
sesek
seisekka to heat, to warm up

Assamese
xāk (সেক) to apply heat, warm up
sāngā (ছাঙা) hot, burning hot
sangsāngā (ছঞসছাঙা) very hot, burning hot

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Ainu (Tarakai)
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Bishnupriya
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108.
Ainu
shikari ----------------- round, winding
shikari-chup ----------- a full moon
shikarip ---------------- a wheel

Assamese
sâkā (চকা) ------------- a wheel
sâkâri (চকবি) ---------- a small wheel, a round spot
sâkâr (চক্ব) ----------- a round spot

The alikeness is quite obvious on comparision. The Ainu uses i in place where the Assamese uses â.

109.
Ainu
shinnuye ------------- to engrave, cut into, carve
shinnuyepa ----------- to tattoo
shinuye --------------- to tattoo, carve, paint, dye

The active portion of these words appears to be shin, the following portion changes in three different forms. This is similar to the Assamese words below.

Assamese
sin (চিন) -------------- a mark, sign, a token, a proof.
sin-sâp (চিন-চাপ) ------ traces, marks, vestige

110.
Ainu
shiok ---------------- sorrow, trouble

Assamese
xōk (শোক) ----------- sorrow, grief

Again it must be pointed out that Assamese uses x where others use an s or sh. The example of the Sanskrit word would be quite illuminating.

Sanskrit
shoka ----------------- sorrow, grief

111.
Ainu
shiunin --------------- green, yellow

Assamese
xeuijā (সেউজীয়া) ------ green
xeuj (সেউজ) ----------- the green colour
108.
Ainu
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shikari-chup ---------- a full moon
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Ainu
shiunin -------------- green, yellow

Assamese
xeujia (সেউজিয়া) ------- green
xeuj (সেউজ) ------------ the green colour
It also has to be seen in the light of the fact that Assamese uses \( x \) where others would use a \( s \) or \( sh \).

112. Ainu

shoka -------------- all, the whole
shokata ------------ on the whole

example
iworo shokata -------- on the whole mountain

113. Ainu

shuk ------------------ sour
shukkake ------------- sour, acid
shukkakep ------------ anything sour, vinegar

Assamese
sōkā (চোকা) -------- having a sharp or strong taste, sharp, adroit, expert

The Ainu word is for something sour or acidic and the Assamese uses it in a much broader sense for anything having a very strong taste, which includes sourness.

114. Ainu

shum ------------------ scum, oil, fat

Assamese
sāmāni (চামানি) ----------- scum, a layer of any substance on the surface of liquid or solid

Here the English word scum also needs to be discussed.

English
scum ------------------ a film or floating matter formed upon the surface of a liquid in a state of fermentation, ebullition etc.
It also has to be seen in the light of the fact that Assamese uses 
\( x \) where others would use a s or sh.

112.

Ainu

shoka -------------- all, the whole
shokata ----------- on the whole

element

iworo shokata -------- on the whole mountain

Assamese

xākālu (সকলো) -------- all, whole, entire, everyone
xākāl (সকল) --------- a term affixed to a noun or pronoun
to denote plurality

The Ainu shoka and Assamese xākā are the elements similar in
this instance.

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115.  
Ainu  
shuppa --------------------- a bundle  
sopa ------------------------ a heap  

Assamese  
xōpā (সোপা) --------------- a multitude of anything, a lot  
Again it is to be seen in the light of the fact that Assamese x is used in place of s and sh of others.

116.  
Ainu  
sosh ------------------------ a layer of bark, the page or leaf of a book.  
soshi ------------------------ to peel off, to skin  
soske ----------------------- to peel  

Assamese  
sōs (ঝীঝি) -------------- the thin, fibrous outer covering of plants etc. scrapings, peeled out layers of anything like bark etc.  
------------ to scrape, pull out the outer thin layers of anything  
The similarity between this set of words is quite obvious.

117.  
Ainu  
susu ------------------------ willow  
susu-ni ---------------------- willow of anykind, Salix  
susu-at ---------------------- a kind of willow Salix caprea  
The Assamese have a similar name but for a different variety of tree.  
Assamese  
xixu (শিশু) ------------- a kind of good timber yielding tree Dalbergia sissoo.

118.  
Ainu  
ta -------------------------- to draw (as water)  
wakka ta --------------------- to draw water  
Assamese  
tōl (তোল) ------------- to draw up, raise, erect  
pāni tōl (পানী তোল) ------ to draw water
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119.

Ainu

tap ------------------------ the crown of a hill, a single hill with a round top, a cone

Assamese
tup (ঠুপ) ------------------ the highest point of any conical or prismatic structure or natural feature, the gable end of a house or gabled roof.

The English word top, is also discussed here for its familiar pronunciation.

English
top ------------------------ the highest point, pinnacle.

120.

Ainu
tohei ---------------------- spittle, saliva (also a term of abuse)

Assamese
thu (ঠু)  thui (ঠুই) ------- spittle, saliva

121.

Ainu
tonkori--------------------- a harp

There is an Assamese musical instrument played like a guiter with a like sounding name. The two instruments need to be compared properly to get a clear view on the actual similarity if present.

Assamese
tökārī (টোকারী) ----------- a kind of stringed musical instrument.

122.

Ainu
uhui
uhuye
uwuika --------------------- to burn
uhuiyeka ------------------ to set on fire

Assamese
zui (জুই) ------------------ fire

This Assamese word is unique, it does not occur in other Indian languages. Mention is made here of the Bishnupriya and Japanese words for fire.
Ainu

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tap ------------------------ the crown of a hill, a single hill with a round top, a cone

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top ------------------------ the highest point, pinnacle.

Ainu

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Assamese

thu (ঢ়) } spittle, saliva
thui (ঢুই) }

Ainu

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This Assamese word is unique, it does not occur in other Indian languages. Mention is made here of the Bishnupriya and Japanese words for fire.
Bishnupriya
ji ----------------------------- fire

Japanese
hi ----------------------------- fire

123.
Ainu
uka-------------------------- over, above
The Assamese word for tall, high etc. is similar to it, meaning is slightly similar

Assamese
ôkhà (ওখ) -------------- tall, high, lofty.

125.
Ainu
ukomui---------------------- to pick out lice from head or dress
Assamese
ôkâni (ওকানী) ----------- a louse
Although the two words have phonetic similarity, actual relation between the two is doubtful.

126.
Ainu
un -------------------------- this word is often used to indicate locality or that a person or thing exists in or at a place
Assamese
ôr (ওর) -------------- used in a similar way suffixed to noun or pronoun
Examples
Bishnupriya
ji ----------------------------- fire

Japanese
hi ----------------------------- fire

123.
Ainu
uka-------------------------- over, above

The Assamese word for tall, high etc. is similar to it, meaning is slightly similar

Assamese
 đàn (দন) -------------- tall, high, lofty.

124.
Ainu
ukoba----------------------- to resemble, like

Assamese
 akei (একেই) } -------------- same, similar, alike
 år (এ) } ------------------ used in a similar way suffixed to noun or pronoun

Examples

The Assamese words have originated from the word োক (এক) meaning single, one, etc.

125.
Ainu
ukomui----------------------- to pick out lice from head or dress

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 akei (একেই) -------------- a louse

Although the two words have phonetic similarity, actual relation between the two is doubtful.

126.
Ainu
un --------------------------- this word is often used to indicate locality or that a person or thing exists in or at a place

Assamese
 år (এ) ------------------ used in a similar way suffixed to noun or pronoun

Examples
### 127.

**Ainu**

kim un kamui -------------- gods of or residing in the mountains

rep un kamui -------------- gods of the sea

**Assamese**

pāhārār dāwāta ------------ god of the mountain or hill  
(পাহাড়ের দেবতা)

te̱r (তের) -------------- his / her

Although the Ainu word element is n ending and the Assamese r ending, their application is quite similar.

### 128.

**Ainu**

usak -------------- dry

usakka -------------- to dry

**Assamese**

xukān (ডুকান) ------------ dry

xukā (ডুকা) ------------ to dry, to be dried, to cause to be dried

The Ainu words have the u vowel prefixed to the main part. Sans this difference the similarity can be gauzed well.

### 129.

**Ainu**

utara ------------------- this word is used as a plural suffix, it also means men, comrades, people

**Assamese**

bōr (বুর) ------------- used similarly as a plural suffix

Example

**Ainu**

mat-ainu utara ------------ the women
Ainu
kim un kamui -------------- gods of or residing in the mountains
rep un kamui -------------- gods of the sea

Assamese
pahārār dāwāta ------------ god of the mountain or hill
(पाहाबर दैवता)
teôr (टेर) ------------ his / her

Although the Ainu word element is n ending and the Assamese r ending, their application is quite similar.

127.
Ainu
ure
urehe } ----------- a foot, feet, legs

Assamese
bhorī (বহরী) ----------- a foot, feet, leg, legs

The Ainu word exhibits consonant dropping as in many other words.

128.
Ainu
usak ------------------ dry
usakka ------------------ to dry

Assamese
xukān (খুকান) ----------- dry
xukā (খুকা) ------------- to dry, to be dried, to cause to be dried

The Ainu words have the u vowel prefixed to the main part. Sans this difference the similarity can be gauged well.

129.
Ainu
utara --------------------- this word is used as a plural suffix, it also means men, comrades, people

Assamese
bôr (বোর) -------------- used similarly as a plural suffix

Example

Ainu
mat-ainu utara ----------- the women
The Nepali language also has a similar word.

Nepali
haru ------------------------- plural suffix
chori-haru ----------------- the daughters

Another example of consonant dropping in the Ainu forms.

131.
Ainu
wak ------------------------ a division
wakte ----------------------- to divide, appportion, send away

Here the Assamese form uses a bh and g in place of w and k used in the Ainu words.

Assamese
bhāg (ভাগ) ---------------- a division, part, portion, piece

132.
Ainu
wei ------------------------ bad, evil, adverse, poor

Assamese
bāyā (বায়া) ---------------- bad, evil, vicious, inferior

Here again the Assamese form has a b in place of the Ainu w

133.
Ainu
yara ----------------------- a kind of basket, made of bark, a tray made of bark

Assamese
bār (বার) ------------------ to increase, multiply, expand, grow
bārhe (বার্ধে) -------------- increasing, multiplying, expanding, growing
Assamese
maïki-mānuh bōr ------- the women
(মাইকী মানুহ বোঁ)

The Nepali language also has a similar word.

Nepali
haru ------------------------- plural suffix
chori-haru ----------------- the daughters

130.
Ainu
uware } --------------- to multiply, increase
uare } --------------- to multiply, increase

Assamese
bārh (বাছ) ------------ to increase, multiply, expand, grow
bārhe (বাছে) ------------ increasing, multiplying, expanding, growing

Another example of consonant dropping in the Ainu forms.

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133.
Ainu
yara ------------------------ a kind of basket, made of bark, a tray made of bark
The Assamese uses bamboo to make baskets and trays. The pronunciation though not exactly same is similar.

Assamese
khârâhi (খবাহি) -------------- a kind of bamboo basket

Few isophonic words of Ainu and some other languages

1. Ainu
   apa, aba
   apaha, abaha
   abaha-utara
   apaha-utara
   -------------- relations

   Santhali
   apus -------------- relation, kindred

   Santhali an Austro-asiatic language is spoken by Santhal or Saotal, one of the aboriginal tribes of India.

2. Ainu
   aset -------------- a stool, seat, chair

   English
   seat -------------- a place or thing to sit upon
The Assamese uses bamboo to make baskets and trays. The pronunciation though not exactly same is similar.

**Assamese**
khârâhi (খারাহি)  ------------ a kind of bamboo basket

---

**Few isophonic words of Ainu and some other languages**

1. **Ainu**
   
apa, aba
   
apaha, abaha
   
   abaha-utara
   
apaha-utara

   ------ a relation
   ------ relations

2. **Ainu**
   
   aset

   --------------- a stool, seat, chair

   **English**
   
   seat

   --------------- a place or thing to sit upon

Santhali an Austro-asiatic language is spoken by Santhal or Saotal, one of the aboriginal tribes of India.
3. **Ainu**

ashin ------------------------ new

Santhal

ancin ------------------------ new

4. **Ainu**

ashi ----------------------- finger
ashikipet --------------- a finger, toe

Boro

ashi -------------- finger
ashigur --------- nail

Tripuri

yashi hangsa ----------- finger

Boro and Tripuri are tribal languages spoken in northeast India.

5. **Ainu**

aso ----------------------- a seat, floor, stool, chair

6. **Ainu**

a-un --------------- one's own

English

own
aune (forms) { ---------- own
awn (Scottish)

7. **Ainu**

awe
awehe { ------------ the voice

Persian

awaz ------------------ sound, voice etc.

Sanskrit

āśān ------------------ a seat
3. 
Ainu
ashin ------------------------ new
Santhdal
ancin ------------------------ new

4. 
Ainu
ashi
ashikipet  
} ------------ a finger, toe
Boro
ashi ------------------------ finger
ashigur ----------------------- nail

Tripuri
yashi hangsa -------------- finger

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Ainu
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Sanskrit
āsaṅ ------------------------- a seat

6. 
Ainu
a-un ------------------------ one's own

English
own
aune (forms)  
} ------ own
awn (Scottish)  

7. 
Ainu
awe
awhehe  
}  --------- the voice

Persian
awaz --------------------- sound, voice etc.
<table>
<thead>
<tr>
<th></th>
<th>Ainu</th>
<th>Japanese</th>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>8.</td>
<td>beko</td>
<td>vacca</td>
<td>bekko</td>
<td>cow, ox</td>
</tr>
<tr>
<td>9.</td>
<td>chacha</td>
<td></td>
<td></td>
<td>cow</td>
</tr>
<tr>
<td>10.</td>
<td>chin</td>
<td></td>
<td></td>
<td>front part of the human leg between the knee and ankle.</td>
</tr>
<tr>
<td>11.</td>
<td>chip</td>
<td></td>
<td></td>
<td>boat, ship</td>
</tr>
<tr>
<td>12.</td>
<td>en</td>
<td></td>
<td></td>
<td>end</td>
</tr>
<tr>
<td>13.</td>
<td>kanchipo</td>
<td></td>
<td></td>
<td>a girl, female child</td>
</tr>
</tbody>
</table>

**Ainu**

<table>
<thead>
<tr>
<th></th>
<th>Hindi</th>
<th>Nepali</th>
</tr>
</thead>
<tbody>
<tr>
<td>8.</td>
<td>an old man, uncle, father</td>
<td>little girl, young woman</td>
</tr>
<tr>
<td>9.</td>
<td>uncle</td>
<td>younger, young</td>
</tr>
<tr>
<td>10.</td>
<td>the pelvis, the top of the legs</td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
8. **Ainu**
   bekho, peko  
   **Japanese**
   beko  
   **Latin**
   vacca  
   
   **English**
   cow, ox

9. **Ainu**
   chacha  
   **Hindi**
   chacha  
   **English**
   uncle

10. **Ainu**
    chin  
    **English**
    shin  
    
    the pelvis, the top of the legs  
    front part of the human leg between the knee and ankle.

11. **Ainu**
    chip  
    **English**
    ship

12. **Ainu**
    en  
    **English**
    end

13. **Ainu**
    kanchipo  
    **Nepali**
    kanchi  
    **Ainu**
    kachiko  
    
    a girl, female child  
    little girl, young woman  
    younger, young  
    small
14.  
**Ainu**  
ki -------------------------- to do anything, accomplish, act, achieve  

**Hindi**  
ki -------------------------- to do (past tense)  

15.  
**Ainu**  
kop  
kopkop } ----------- a corpse  

**English**  
corpse ----------------------- dead body, corpse  

**Latin**  
corpus ----------------------- body  

16.  
**Ainu**  
ku  

**Thai**  
ku } ---- I  

**Khamti**  
---kau  

**Ahom**  
---kau  

The Thai, Khamti and Ahom are all Tai languages. Ahom once spoken in Assam is no longer spoken for general use.  

17.  
**Ainu**  
mak  

**Boro**  
ma } ------ what  

18.  
**Ainu**  
mon ------------------------ the hands (this word is used only in composition)
14. Ainu
   ki ------------------------ to do anything, accomplish, act, achieve

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15. Ainu
   kop
   kopkop    a corpse

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   Thai
   ku

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   Ahom    ---kau

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17. Ainu
   mak

   Boro
   ma

   ------ what

18. Ainu
   mon ------------------- the hands (this word is used only in composition)
Latin
manus ----------------------- hand

Old English
mund

Old Norse
mund

Persian/Arabic
naqsa ----------------------- a map, picture, diagram

21.
Ainu
nomi ------------------------ to worship, ceremony of offering
inau or libations of wine (often both)

Sanskrit
namah ---------------------- to bow, to submit oneself, homage,
 veneration

22.
Ainu
otekna --------------------- to attack, to set upon

English
attack ---------------------- to attack, assault

23.
Ainu
ouse ------------------------ only, merely, just
Latin
manus ---------------------- hand

Old English
mund

Old Norse
mund

--- hand

Persian/Arabic
naqsa --------------------- a map, picture, diagram

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English
attack ---------------------- to attack, assault

23.
Ainu
ouse ---------------------- only, merely, just
English
just (forms)
iowst
iost

24.
Ainu
owata ---------------------- water

English
water
Gothic
wato

Ainu
wakka ---------------------- water

25.
Ainu
pa ------------------------ the head of the body, a chief
upper, east

sapa ------------------------ the head

Ahom
pha ------------------------ a king, god

26.
Ainu
paye ----------------------- to go, proceed, advance (plural of
o-man or aropa or arupa)

payeka
payekai

payekai guru ---------------- a traveller

Tai Languages
pai ------------------------ go

27.
Ainu
pish ----------------------- a stone

Sanskrit
pashan --------------------- stone
24.
Ainu
owata ---------------------- water

English
water

Gothic
wato

Ainu
wakka ---------------------- water

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payekai guru ------------- a traveller

Tai Languages
pai ------------------------ go

27.
Ainu
pish ------------------------ a stone

Sanskrit
pashan --------------------- stone
28. **Ainu**

pish ------------------------ a classifier used after numerals

Example

chikap tu-pish ------------ two birds

**English**

piece

(forms)

pies

pise

pes


29. **Ainu**

pone ------------------------ bones

**English**

bone ---------------------- osseous tissue, bone


30. **Ainu**

re ------------------------ three

**English**

three ---------------------- three


31. **Ainu**

sa

saha

sapo


**Khamti**

pi sau ---------------------- elder sister

nan sau ---------------------- younger sister

Khamti is a Tai language spoken by Khamti tribe inhabiting mostly eastern Arunachal Pradesh and Assam.


32. **Ainu**

seta


**Santhali**

seta


**Munda**

seta


**English**

an elder sister

dog
28. Ainu
    pish ------------------------ a classifier used after numerals

    Example

    chikap tu-pish ----------- two birds

    English
    piece
    (forms)
    pise
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    pone ------------------------ bones

    English
    bone ------------------------ osseous tissue, bone

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    re ------------------------ three

    English
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    saha
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    pi sau ------------------------ elder sister
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    32. Ainu
    seta

    Santhali
    seta

    Munda
    seta

    dog
Munda like Santhali is an Austro-Asiatic language spoken in Central India and parts of Assam state of India.

33. 
Ainu
sem shem
} as, like, the same

English
same as, previously mentioned
identical, unchanged, like

34. 
Ainu
set set a-o-tek
} a seat, stool, chair, table
"sitting on a seat"

English
seat a sitting place, residence,
abode, situation

35. 
Ainu
seuri the throat, windpipe, gullet

Meitei (Manipuri)
khauri throat

Meitei or Manipuri is spoken in Manipur state of India, Assam and parts of Bangladesh. It is supposed to a Sino-Tibetan language with similarity to Kuki-chin group of languages.

36. 
Ainu
seiututke to sigh

English
sigh

(form) syhe

(dialect) sight, seight
Munda like Santhali is an Austro-Asiatic language spoken in Central India and parts of Assam state of India.

33.
Ainu  shem
            sem
            }  as, like, the same

English
same  same, previously mentioned
      identical, unchanged, like

34.
Ainu  set
      set a-o-tek  "sitting on a seat"

English
seat  a sitting place, residence, abode, situation

35.
Ainu  seuri
      ----------------------  the throat, windpipe, gullet

Meitei (Manipuri)
khauri  ----------------------  throat

Meitei or Manipuri is spoken in Manipur state of India, Assam and parts of Bangladesh. It is supposed to a Sino-Tibetan language with similarity to Kuki-chin group of languages.

36.
Ainu  seiututke  ----------------------  to sigh

English
sigh
      (forms) syhe
      (dialect) sight, seight
37.

Ainu
shi ------------------------- great, main, chief

English
chief ------------------------- head or chief, most important, influential, active, principal, foremost, greatest, main, most

38.

Ainu
shi ------------------------- lone, solitary, one

Boro
se
Dimasa
si

Khasi
shi ------------------------- prefix meaning one

English
single

Latin
singulum ------------------------ one, individual, solitary

Khasi is an Austro-Asiatic language of Mon-khmer affiliation spoken in North-East India.

39.

Ainu
shi
shihon } -------------- a baby
shion } -------------- a small boy
shihontakji
shion } -------------- an heir, descendant
sion

English

40.

Ainu
shikakapa ------------------ a person who is always ill, an invalid, a weakling
shikakapa
shikatkare } --------- to be seized with a disease or devil
shikatkari

English

sick ------------------ sick, ill, ailing
37.

Ainu
shi ------------------------- great, main, chief

English
chief ------------------------- head or chief, most important,
influential, active, principal,
foremost, greatest, main, most

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Ainu
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spoken in North-East India.

39.

Ainu
shihon
shion

English

shihontak
shion

Khasi is an Austro-Asiatic language of Mon-khmer affiliation
spoken in North-East India.

40.

Ainu
shikapkapa ------------------ a person who is always ill,
an invalid, a weakling

English

shikakapa ------------------- sickly, ailing

Latin

shikatkare
shikatkari

English

sick -------------------------- sick, ill, ailing
41. Ainu
shikoni -------------- to suck
shikonun
shikonunun

English
suck
(forms)
sowk
sook

42. Ainu
shin --------------------- the earth, ground, land, the world, mountain land as opposed to plains

Chinese
shan -------------- mountain, hill

43. Ainu
shirokani -------------- silver

44. Ainu
tan okai utara

Bishnupriya
tano

45. Ainu
tu

English
two

46. Ainu
tarap ------------ a strap
41. Ainu
shikoni ------- to suck
shikonun  
shikonunun  
------ to suck in

English
suck
(forms)
sowk
sook

------- the act or action of sucking

42. Ainu
shin ----------------- the earth, ground, land, the world,
mountain land as opposed to plains

Chinese
shan ----------- mountain, hill

43. Ainu
shirokani -------- silver

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tan okai utara

Bishnupriya
tano

------- they

45. Ainu
tu

English
two

------- two

46. Ainu
tarap ------------ a strap


47. Ainu
tutu ------------------------- to touch

48. Ainu
umma

Japanese
uma

Chinese
ma

Ahom
ma

--- horse

49. Ainu
ush ------------------------- used as an adjectival suffix

examples

upasush ---------------------- snowy
uparush ---------------------- sooty

English
-ish ------------------------- adjectival suffix

example----

blackish
reddish etc.

50. Ainu
wai ------------------------- wild, rough, disorderly

English
wild
47. Ainu
tutu ------------------------- to touch

English
touch

48. Ainu
umma

Japanese
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Chinese
ma

Ahom
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blackish
reddish etc.

50. Ainu
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English
wild
EPILOGUE

Several views have been expressed about the origin of the Ainu people and language by various authorities. The preceding chapters showed similarities of Ainu words with others. More than hundred Assamese words are given and fifty of various other language that includes twenty four English words.

How are the Ainu and Assamese connected? In a broader purview what is the Indo-European connection of the Ainus? The Ainus reside in an environment dominated by peoples of Mongoloid race. A large distance separates the habitat of the Ainus and the Indo-European speakers more importantly the Assamese. The answer lies in the deep past shared by the ancestors of the Ainus and the Assamese and other Indo-European people. These are the times where historical records are unavailable and reliance is placed on archaeology, folklore and cultural and linguistic remnants to provide the required clues.

Mentioned previously in the prologue, Ainus differentiated themselves from people with Mongoloid cast of features from the make-up of the eye socket.

"Shineshikpuikotcha utara" meaning people of the same eye socket is their appellation for themselves and people of similar physiognomy.

"Oyashikpuikotcha utara" meaning people of different type of eye socket, is their name for people of Mongoloid race. This points towards the fact that the originators of the Ainu race were not of Mongoloid stock but of different physiognomy. The word originators is stressed here because the Ainu of the present time and recent period exhibits considerable degree of Mongoloid influence on features added to their prevailing Caucasoid cast of features including the normal degree of hirsuity. So it is quite obvious that considerable degree of Mongoloid admixture had taken place with the Ainus. The Japanese on the contrary shows many Caucasoid features more in proportion to other Mongoloids. This phenomenon is in all probability from many Ainus being assimilated into the Japanese fold, contributing the Caucasoid traits to the Japanese.

In spite of the fact that large number of Indo-European word similarities are seen with the Ainu language, it cannot yet be grouped as a language of Indo-European affiliation. The Ainu words similar to Assamese and others will form only a lesser proportion of the total Ainu vocabulary. But this small degree of alikeness between the Ainu and the Assamese and other languages is of great significance from the stand point of the origin of the Ainu people and language.

The originators of the Ainus probably migrated from some other place, long back in the past to the north-east Asian region. Could they have migrated straight from Assam to Japan? That possibility is very unlikely, but there is a strong possibility of the common ancestors of Ainus and Assamese sharing some portion of their migratory route.

The Assamese people and language was originated by a group of Indo-European people migrating from west along the northern slopes of the Himalayan mountain range in southern Tibet and entering Assam through its north-eastern corner. Kalitas a caste of the Assamese people are thought to be the direct descendants of these original populace. There are Assamese historical records about the presence of a Kalita Kingdom in south-eastern Tibet which has mysteriously disappeared from existance.
EPILOGUE

Several views have been expressed about the origin of the Ainu people and language by various authorities. The preceding chapters showed similarities of Ainu words with others. More than hundred Assamese words are given and fifty of various other language that includes twenty four English words.

How are the Ainu and Assamese connected?
In a broader purview what is the Indo-European connection of the Ainus? The Ainus reside in an environment dominated by peoples of Mongoloid race. A large distance separates the habitat of the Ainus and the Indo-European speakers more importantly the Assamese. The answer lies in the deep past shared by the ancestors of the Ainus and the Assamese and other Indo-European people. These are the times where historical records are unavailable and reliance is placed on archaeology, folklore and cultural and linguistic remnants to provide the required clues.

Mentioned previously in the prologue, Ainus differentiated themselves from people with Mongoloid cast of features from the make-up of the eye socket.

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The older name of Assam was Kamrup and all along this migratory tract remains of the name "Kam" remains. In the west in the mountainous Nuristan region (previously Kaffiristan) of Afghanistan there exists an important place named Kamdesh or Kambrom. The languages of Nuristan including Kamdesh bears great similarity to the Assamese language. Prior to the conversion of the people here to Islam forcibly, a goddess named Kumay was worshipped here.

To the east of Kamdesh, in the Kinnaur region of southern Himalayas in Himachal Pradesh state of India there is a place named Kamru.

In Kamru much like Assam or Kamrup a goddess named Kamakhya is worshipped. Also like in Assam a local folklore about a king named Ban or Banasur is prevalent in this south Himalayan region. Added to that there is lot of linguistic similarities between many south Himalayan dialects and languages and the Assamese. Interestingly Kamru is the name by which the Persians call Kamrup.

The easternmost Tibetan province is named Kam or Kham and its native inhabitants Khampa. Pa in Tibetan language means people. Khampas are different from other Tibetans in various aspects including physical features. The Khampas are tall and exhibits mixed Mongoloid-Caucasoid physical features, dolicocephaly or long headedness, longer noses combined with high cheek bone and Mongoloid set of eyes. In the dialect of Kham there is a pronunciation gh similar to the x of Greek and Assamese and the German and Scottish ch. They are definitely a product of fusion of Caucasian and Mongoloid ancestors. There are several other communities neighbouring Kam province where such mixed physiognomy is seen. To the north there are tribes called by Chinese, Golok or Golog inhabiting the area between China and Tibet who exhibits a number of such features.

To the east in Yunnan province of China, the Naxi and and Lolo tribes also show typical of mixed Mongoloid-Caucasoid features. These facts substantiate the fact that in the ancient period the northern Himalayan tracts served as the conduit for migration of people including a large numbers of Caucasian stock, who subsequently intermingled with others here or moved farther.

The ancestors of Ainu and Assamese might have moved together in this tract and then separated in two separate directions. While the Ainus probably moved towards north-east Asia, the ancestors of Assamese entered into the Brahmaputra valley of Assam.

To the east of Tibet in Yunnan province of China lay the original habitat of the Tai people who mostly migrated subsequently southwards following Mongol-Chinese conquest of the Tai kingdom of Nan-chao. The preceding chapter showed some linguistic similarities between the Tai languages and Ainu. The similarities are very exact in nature, but that is probably not all, more affinities will probably came to light if a thorough comparison is made between the Ainu and the Tai languages. This is significant as the migrating Ainus must have met the Tai people on the way. The word similarities could be either Ainu contribution to Tai or Tai contribution to Ainu.

A group of non-Buddhist Tai people ruled and got assimilated into the Assamese community during the later periods. In fact name Assam is of Tai origin. These Tai people called Ahoms brought with them a sword called Heng-dan, which has now become a part of Assamese heritage. This sword is long handled like the Ainu sword Emush and has many alikeness in their looks.
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The Caucasoid ancestors of the Ainu, speaking an Indo-European tongue must have covered a long distance and may be a few generations, in their journey to final settlement in northeast Asia. They also must have encountered various alien people on the way and in their ultimate destination. As it is common in case of ancient migrations, they imbibed substantial proportions of alien blood from inter-breeding and adoptions during journey or in the final settlement. So much is the effect of these changes that the progeny after generations becomes markedly different from the originators of the race in terms of the physiognomy culture and language.

There is the possibility of Ainus mastering over alien aborigines who may have outnumbered them. Paucity of females may have caused them to take wives from alien aborigines with the resulting progeny taking much of language and culture from the maternal side. Many of the aborigines may have got assimilated into the Ainu fold taking up Ainu identity, resulting in inflation of the magnitude of the Ainu population. In that fused culturo-linguistic environment many of Indo-European words used by the Caucasoid ancestors of the Ainus survived in usage either in an altered or near original form. These are the word which is now found similar between the Ainu and the Assamese languages and others.

There are other cultural components akin between the Assamese and Ainu people. The Ainu use a kind of Jewish harp played by catching it between the teeth, called Mukkuri. An almost identical version used by Assamese is known as Gâgâña. The Assamese women wears a round gold ear ornament they call Kâriya and the Ainu women have a ear ring called Ninkari. The Ainu women wears a necklace called Tamasai. The locket used in these necklaces has a similar semilunar design as the locket of an Assamese women’s necklace called Bâna or Jonbiri.

It can be concluded briefly that the ancestors of the Ainus who are responsible for giving the Ainu identity to the Ainus belonged to a Caucasoid race speaking an Indo-European language. They were largely mixed up with people of other race as they arrived and settled in the region of north-east Asia including Japan, whilst keeping alive their identity as Ainu. These ancestors of the Ainu shared a common root with the ancestors of Assamese people who were responsible for giving birth to the Assamese language and people.
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The long handled Ainu sword the *Emush*

The long handled Assamese sword of Tai origin the *Heng-dan*

The Assamese musical instrument the *Gogona*, resembling the Ainu instrument called *Mukkuri*, both of them are like the *Jewish Harp*
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The Assamese women’s ornament worn as necklace known as *Bana* or *Jonbiri*

The Ainu women’s ornament the *Tamasai* Both the ornaments have lockets having similar semilunar design
No. 7: The Ainu harp played like a zither called *Tonkori*.

No. 8: The Assamese instrument played like a guiter called *Tokari*.
ABSTRACT

The Ainu are the aboriginal people of Japan. Their presence there predates the arrival of the primary ancestors of the Japanese people. They show considerable degree of Caucasoid physical features and by their oral tradition they have always differentiated themselves from their Mongoloid neighbours. Their language is till now considered an isolate. Many scholars have tried connecting Ainu with various other groups starting with Indo-European, Basque to Amerindian. But no one could do so conclusively and without controversy. This book conclusively links the Ainu language to Indo-European group through Assamese the easternmost of the Indo-European language affiliates, spoken mainly in the Assam state of India.

It hypothetically puts forward the reality of eastward migration of Indo-European speaking Caucasoids, migrating east of eastern frontiers of the Indian subcontinent up to Japan and other parts of north-east Asia and getting mixed up with other races preinhabiting these lands. The Ainu people are being projected as a product of such fusion.

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