A DIACHRONIC SURVEY OF SOME KHMER PARTICLES (7TH TO 17TH CENTURIES)

Introduction

In modern spoken Khmer, grammatical relationships between the clauses of a sentence may be understood without the use of clause particles. Intonation and pause, together with the context in which the sentence is spoken, make the meaning clear. Thus, when a speaker says /mtāy dau phsār, kūn dau phañ/, intonation and pause mark off two separate phrases and the hearer will know from the context whether he is being told that it is 'because', 'if' or 'when' the mother is going to the market that the child will go too. Particles to express 'because', 'if' and 'when' are available but are not felt to be necessary. In modern written Khmer, the roles of intonation and pause are played by punctuation, in the form of full stops and of spaces between phrases; context still plays an important role, more so than in European languages, and particles occur frequently. When we turn to the inscriptions and the earliest non-inscriptional texts, punctuation is minimal and the contexts are unfamiliar to us in comparison with the communities for whom the texts were composed. On the inscriptions, punctuation occurs rarely, usually in the form of a circle indicating the end of a phrase. In poetry, the only formal pauses indicated are at the ends of verses and stanzas. The function of particles is, therefore, very important to our understanding. This paper is the result of the writer's interest in the form, meaning, grammatical usage and provenance of the particles occurring in Old and early Middle Khmer.

The period under review saw great change and development in the written Khmer language. The early texts have been regarded as struggling attempts to write prose; the complexities of Angkorian sentences seemed to show how difficult it was for the language to express the growing complications of Angkorian life. It is only on the Middle Khmer inscriptions that an easy style was found.

In order to consider the use of particles in these ten centuries, the following texts, (given here with an abbreviation which will be used throughout), have been used:

P.A. Pre-Angkorian inscriptions, seventh–ninth centuries A.D.;
A. Angkorian inscriptions, ninth–fourteenth centuries A.D.;

1. The transliteration used for all Khmer citations is that of Lewitz (1969). For modern pronunciation the writer's transcription is used (Jacob 1968).
Mid. Middle Khmer inscriptions. Special attention was paid to texts
dated between A.D. 1574 and 1630 (qqv. Lewitz 1970-72, nos. 1-
16c).²

R. Reamker, the Khmer literary version of the Rāmāyana. Special
attention was paid to the first five Parts or 2542 stanzas, much or
all of which was probably composed during the sixteenth century

L. Lpoek Aṅgar Vat. Poem about the creation of Angkor Vat, dated
A.D. 1620.³

C. The old Cṇāp’. Didactic moral poetry, regarded by Pou and Jenner
(1979: 134) as dating from before the mid seventeenth century.

Mod. Modern, twentieth century. Examples are either colloquial or from
twentieth-century writing.

The P.A., A., and Mid. texts of the seventh to seventeenth centuries are
pre-eighteenth-century dated inscriptions on stone. They constitute the
whole body of Khmer literature in prose. Although all are associated
with religious foundations, the subject matter and style develop from the
tense pre-Angkor texts chiefly concerned with lands, duties and
provisions, to the Angkor texts in which more information is given
about individuals or about historical events, territorial rights, disputes,
etc., and to the Middle inscriptions in which the good works and
Buddhist fervour of royal and other persons are described in fluent prose.

The Reamker represents, along with the old Cṇāp’, the earliest extant
Khmer poetry. Though undated, it may be assigned to the early Mid
period (at least as far as the early part of it is concerned). The oldest
stanzas may well precede the earlier Mid. inscriptions. The first five Parts
(i.e. the first 2542 stanzas) have been examined thoroughly and the results
used for this paper because it was felt that the text would supply useful
additional information, being a continuous narrative with many
colloquial or semi-colloquial passages and having a more varied content
and style than the inscriptions.

It was not expected that the Lpoek Aṅgar Vat would produce as great a
variety of syntactic constructions as the Reamker, because insofar as it
has a story, the narrative style is very simple and the non-narrative part
of the poem is, on the whole, descriptive. The reason for its inclusion here
as a text for examination is that it is now dated and the date, A.D. 1620,
falls within the Middle period chosen for this study.

The old Cṇāp’, though assigned to a suitably early period, have a
restricted range of syntactic constructions owing to the gnomic character.
They were included for the sake of completeness.

The results of this research are presented in three sections. The first
consists of comment, under various headings, on all the particles studied;

². The so-called “Middle” Khmer period is from the 16th to the 19th centuries A.D. Only
the early Middle inscriptions (for which see Lewitz 1970-72; Pou 1977b; Khin Sok 1978,
1980a, 1980b) are relevant to this paper.
³. See Pou (1975a) for dating, Aymonier (1878) for text.
the second comprises six tables which show the grammatical usages of all the particles at various periods; the third gives citations from a text for each particle with each grammatical usage in each period. The indications of word categories are made in accordance with the writer's analysis of Khmer (Jacob 1968: 330-2).

SECTION I: Comment

Forms of the particles
As may be seen from looking at the examples, many Khmer particles have operated in the language constantly from the seventh to the twentieth centuries. Some, eg. neh, noh, nai and sot are still spelled exactly as they were in the P.A. period. Others have undergone spelling changes in accordance with regular phonetic or orthographic developments.4

However, not quite all the changes of spelling can be explained away. The form nigh would not be anticipated from old Khmer nu. It has developed alongside nu ~ nū. There was confusion over the word already in pre-Angkor Khmer, when it was written nau occasionally. Modern Khmer uses the form nigh, pronounced according to modern rules, except in formal circumstances, when nūv may be used for 'with' instead of nigh. nūv is, however, then pronounced exactly like the verb and particle nau.

The particle pi also develops in a puzzling way. The modern forms of the combinations toempī 'so as to', sąmpī 'even (with following noun)', gappī 'it behoves (one) to', are as expected (all are heralded in Mid. or C.) but, alongside pi in the combination doh pi in Mid. (See Table 1: Condition), is the form peh, with the same meaning 'if'. In the Mid. period, open syllables were spelled with final -h. The form we are considering therefore is pe, Mod. poe 'if'. Were the forms pi and pe, future pi' and poe, variants of the same word? If so, why did pi have such an unprecedented variant? Lewitz (1972: p. 110, n.3) does not comment on the relationship, if any, between the two words pi and pe, but relates pe to Mid. poe.

Compounded particles
Various combinations of particles occur, seeming to answer a need for reinforcement or greater precision, e.g. the relative pronoun man occurs in the P.A. period in combination with ta, another particle which fulfils the

4. Improved devices, copied from the Thais, for representing different vowels, produced the changes from ley to loey, dep to doep, tempi to toempī, hey to hoey and tel to tael. Vowels in open syllables were probably always pronounced long but were rarely written so; the more modern spellings of nu, ra, ru, pi, and amni mark the long vowel. The diphthongisation of vowels in Angkorian Khmer, followed by a return to a pure vowel, is shown in the spellings of vom ~ vam ~ bum, syah ~ sīh, loh ~ lēh ~ lāh. Old Khmer initial t became an imploded, voiced dental consonant, spelled with t. The diacritic " was added in modern times to mark the characters t and k off as complete words. v was frequently written for the initial consonant which was later written b. Finally, the vowel o became an inherent vowel in many modern words and was shortened before h. Hence, phon ~ phah and daha ~ doh. Old spellings with final h instead of h account for the transcription daha. The transcription kāla is due to omission of the killer sign in the Khmer spelling.
relative pronoun function. *man* also occurs in combination with *gi*, both as a relative pronoun and as initiator of discourse, 'i.e., then...'.

*gi* also seems to reinforce *pi* in its occurrences in which it may express either purpose or result. By the Mid. and Modern periods, however, *pi* is combined with *tem* and clearly then expresses purpose. In literary Khmer, *pi* 'as it were' is much used to introduce attributive verbs. Gradually *pi* in this use was combined with *hāk* and *tūc*. *hāk* *pi* *tūc* became current in modern times as a literary and poetic way to introduce a comparison. In C. *sūmpi* 'when; even' and *gappi* 'it behoves' are attested.

The use of *nau* as a final phrase particle, (f.) meaning 'still' is in evidence in modern Khmer only in combination with *loey* and usually in negative statements.

One sequence of particles which must not be construed as a combination of constituents which reinforce each other is *vwām tel ~ bum tael* 'never'. Here, both particles contribute different meanings 'not' and 'one who', respectively.

**Changes of word-order ~ category**

A sphere in which changes seem to have taken place both within one period and from one period to another is that of the word order in which some forms occur. In the case of particles—which are catalysed according to their position in relation to verbs, nouns and phrases—this amounts to a change of word category. Five areas of change (with a possible sixth) have been observed:

1. **Position of the demonstrative particles** *neh* 'this, these' and *noh* 'that, those'

   Tables 3 and 4 and the examples show these particles preceding the noun in the pre-Angkor period but following it from the Angkor period onwards. Although the movement from pre-Angkor to Angkorian Khmer involves a change of area as well as of time, such a reversal as this does seem unusual (and the P.A. order is uncharacteristic of Mon-Khmer). Jenner (1982) discusses the possibility that *neh/noh* (and often *gi ~ gui neh/*gi ~ gui noh*) placed before the noun are, in fact, the 'phrasal head', while the noun is attributive to it. *neh sre* or *gi neh sre* would then be 'These are the ricefields'. It is tempting to see some such explanation of the word order, though one has also to explain sentences such as *oy gui noh sre sot* (K.79.18) 'gives this ricefield also' where *sre* is required as the object of the verb *oy*. Another possibility would be that *sre*, if given modern punctuation, would be in parentheses or follow a colon: 'gives this (the ricefield) also'. Whatever theory is offered, however, it is very difficult to explain why there is no occurrence at all in P.A. of what we would call the normal order.

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5. A change of word order has also taken place in Khmer in the sequence of numeral and classifier. (See Jacob 1965: 161-2).
6. That is to say: a recognisably consistent form with a recognisably consistent meaning has to be regarded as performing more than one grammatical function.
2. Position of ru~ruva~rū 'like, as'
   Tables 3 and 4 and the examples show that this particle occurs within
   the pre-Angkor period both preceding and following the noun. Perhaps
   the English use of the word 'like (such as)' which may also occur before
   and after a noun, e.g. 'like the moon' and 'flower-like', is comparable?

3. Position of ni~nī 'with reference to; at'
   It seems possible that nī following a noun are rare and very restricted. They involve the words muḥ 'nose' and vnek 'eyes'. It is to Pou (1976: 340-1) that is owed the interpretation of the phrases muḥ nī and vnek nī as 'before' and 'in the presence' respectively.

4. Position of hey~hoey 'already; and then, and now'
   In both Mid. and Mod. Khmer, as Tables 1 and 2 show, this form carries out two functions: that of marker (m.; occurring clause-initially), and that of final phrase particle.

5. Position of nai 'of'
   The particle nai has the same spelt form, the same translation 'of' and the same pre-nominal use throughout Khmer, as Table 3 shows, but it also occurs phrase-finally in R., L., and C. with back reference to the subject of the sentence: 'of him/her/them', as is illustrated in the examples.

   In Khmer poetry, sequences of alliterating words which do not convey much additional meaning to the sentence often occur at the end of a verse or stanza, where they are useful as rhymes or to provide the required number of syllables (qv. Jacob 1979: 124-5). Such sequences are ban'bek
   'very', krās'krael 'very', neḥnā/nōhṇā 'this, these'/'that, those'. neḥnai/nōhnai also occur in poetry. There are such occurrences with nai in R., L. and C.

6. Position of ai (?)
   R. also provides an example of ai, normally a pre-nominal particle (pre-
   n.p.), in phrase final position:

   R.1.29.1-2. deop an jīoe braḥ staeṅ thlai, bāis braḥ nārāy(ṇ) ai, isūr nai lok
   traiṭā 'Then will I believe you, honoured sir, to be in the line of Nārāyaṇa,
   lord of the world, in the traitā'.

Foreign borrowings and Thai comparisons
   ukk < Skt. uktra 'also' occurs phrase-finally in Khmer and has, therefore,
   been entered on Table 2 as if. It is attested only in the pre-Angkor period,
   whereas sot performed a similar role throughout all periods.

   kāla, kāl < Skt. kāla 'time' is current throughout Khmer as a noun but
   also may be catalysed as a marker 'when' in the Angkor and modern
   periods.
ta, ṭa is a general dependent particle (g.) which may occur before words of any category, and may also act as a marker (m.). It seems just possible that ṭa was related to Skt. ṭa, the base of the demonstrative pronoun, as the present writer suggested on an earlier occasion (Jacob 1977: 166-7).

kăr, kā. Occurrences on P.A. inscriptions of the form ka show no similarity to the particle kăr, kā. Some may be construed as ka ‘to construct’. Some may be a short-hand form of kāmuṇ ‘serf’. In A. Khmer, the writer has noted occurrences of ka on only one inscription, K 34, of the tenth century; several very clear examples occur there, however. It seems extremely likely that it was borrowed by the Thais; it is attested on the Sukhothai inscriptions (Ishii et al. 1977). The particle has been treated here as both marker and pre-verbal particle (pre v.p.), both of which functions it performs fully in Modern Khmer. For the Mid. inscriptions under review there is only the one occurrence cited in examples where it is m. In R. it occurs frequently and seems always to be immediately pre-verbal. In L. it occurs pre-verbally, but does not in fact occur very frequently.

ktī. (f.) ‘whether...or’. ktī appears first in Mid. Khmer and was already well established in Sukhothai Thai. There is nothing in its form to prevent the theory that it came from Thai to Khmer. Having co-existed with the Khmer form of the same meaning, lāḥ, during the Mid. period, ktī supplanted it completely.

tī. Table 1 and the examples show tī ‘earth; direction; focus’ in use as a marker. It has often been described as an indicator of the passive voice but in the opinion of the present writer the passive voice occurs only in the translation and there is no passive voice in Khmer. Clauses following tī have a form no different from other statements translated by the active voice. It seems rather to convey ‘person or thing in respect to which’.

The idea that in this usage tī indicates the focus of attention immediately provokes comparison with Mod. dī in its use, for example, at the beginning of a letter: mak A. jā dī rālik ‘To A. whom I miss’ (lit. come A. being subject of regret-absence). Lewitz (1971: pp. 115-16, n. 8) noted the similar usage when editing IMA 4. Thai /thī/ is also used to introduce the focus of attention and was well established at the Sokhothai period. Did the Khmers in the Mid. period borrow Thai /thī/? If so, either it was a literary loan based on spelling or Thai written initial d was not then aspirated when pronounced. (Similar parallels occur with Khmer gī and Thai khuu ‘that is’, Khmer dān’ and Thai /than/ ‘catch up’, but for these pairs there are Old Khmer occurrences with the expected initial consonants (gī and dān) and one assumes the loan was from Khmer to Thai. Whatever the direction of the borrowing of dī, the Khmers acquired from the Thais the use of it to form an ordinal numeral system. In R., dī seems rather like a new borrowing. It occurs with dis ‘direction’, des ‘country’, uttar ‘north’, and not alone. Although the Khmers may have borrowed dī from Thai /thī/, did the Thais borrow the focus usage from the earlier Khmer tī? Lewitz also suggests the possibility that Thai /thī/ was itself the borrowed form of Angkorian tī.

184
The use of particles in R. (The Reamker Parts 1-5)
The R. occurrences have not been entered on the tables except when they are unusual or constitute the only mid-Khmer entry but they are given in the examples. It was possible to find every particle and usage for which
there was a Mid. inscriptions occurrence except:

*gi pi* pi occurs in R., as it does on the Mid. inscriptions, expressing purpose. Perhaps it is by chance only that *gi pi* was not also found to occur in the stanzas examined. *gi* does occur with *tâ* several times, eg. 1.7.5-6.

*nû ~ nûv. nûv* does not occur as a marker initiating discourse. Owing to the nature of the text, speech is initiated in many other ways: by exclamations of surprise or woe, for example, and frequently by the use of the title or name of the person addressed.

*bî*. No occurrence of *bî* meaning ‘at (past time)’ was found, but its absence may be due to chance.

*bek*. This is a non-occurrence which is not surprising because many other ways of expressing superlatives are used in R. and the poetry which followed it, e.g. *kanlañ* ‘surpassing’, *krai* ‘very much’, *loes* ‘over and above’. *bek* does, however, occur in L. and C.

*man* occurs only with *gi*, and then not as an initiator of discourse. *man* was gradually being less used; one might expect that it would be used in combination. *man gi* in R. may be understood as ‘in that it is’.

*roh* was soon to disappear from the language. Perhaps, too, it was rather formal for poetry? *tâm* and *tôy* ‘in accordance with’ were soon to replace it.

*lañ ~ loh* ‘whether...or’. The newly borrowed *ktî* (see p. 20 above) occurs several times in R. but not *lañ*.

*viñ* occurs as a verb ‘to return’ but not as f. ‘back again’.

There are, on the other hand, occurrences in Parts 1-5 of the *Reamker* of particles or usages which are not found in the *Inscriptions modernes d’Angkor* 1-16c (Lewitz 1970-72):

*kûv, nà f.* (Emphasis). The first belongs to poetry, the second, in Mod., to the colloquial.

*nûv, nai*. These forms fulfil a function, as a link between verb and object, which is new to them and in which they begin to replace *ta*. (See Table 3.) *nûv* continues to behave in this way in Mod. literary Khmer.

*nai*. f. ‘of’. This is the use with back reference to the sentence subject, discussed under ‘Changes of word order ~ category’ (p. 19 above).

*nau*. f. ‘still, continuously’. R., like L. and C. (see below), provides occurrences in Middle Khmer, a link between the A. period and Mod. *nau* *joey*.8

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7. Further particles which are not on the Mid. inscriptions 1-16c, or in Mod. Khmer, e.g. *lëk* in *lëk poe, leh* (related to Mod. *mleh*. See Pou 1977a: 120-4) occur in R. R. occurrences are not varied or numerous enough to make it possible to establish their word categories.

8. Did this use of the verb ‘to stay, live, remain’ as a final particle meaning ‘still’ go to Thai from Khmer? cf. Thai use of *yiu*.
phan. pre n.p. ‘together with’. An unusual usage but one which is attested elsewhere.9
ra, vvaṃ tael. It seems surprising that they are in R., and not in the Mid. texts but this may just be by chance.
In addition to the above R. usages, the particles kā and tā have further uses in R. which are not in evidence in the other texts under investigation (i.e. up to A.D. 1630) and which the writer does not remember meeting in later literature. Examples of these uses are given separately here and they are not entered in the tables since it is felt that they are on the border-line between grammar and poetic style or licence.
kā. the normal Mid. use of kā to introduce a slight consequence ‘and so’ occurs passim. The following two citations illustrate the extra use:

1.14.1-5. yoeñ git smān jā randah... neñ ilūv dūt dūl añī thā toem braḥ rāmādhirāj kā loek ṭadhi dhanū ‘We thought it was claps of thunder... (but) now the envoy tells me about Prince Rām, how he raised the mighty bow’.
the cause: Prince Ram, who

2.2.1 sturdy saeñ cāmī caeñ e ambar āuc braḥ candr car tracaḥ kā beñ pūrīṃati
The light of the Sun shining in the heavens was like that of the bright Moon, when it/which is full’.

kā seems to be a link, like a relative pronoun, between the clauses. No consequence is expressed.
tā is very much in evidence in R. Apart from its use as relative pronoun, as general dependent particle linking an attribute to a noun (the attribute including possessor or a noun in apposition) and as link between verb and object—all of which are illustrated in the examples and entered on the tables—tā also occurs between two nouns or two verbs of similar meaning, e.g.

2.23.1. kal’ tā māvā ‘tricks, wiles’
1.11. prasoer tā uttam ‘admirable, superior’.

Evidence from Lpoek Aṅgar Vat
The following usages which were found in R. and not on the Mid. inscriptions occur in L.: the use of naí as a final phrase particle and as a pre-nominal particle linking verb to object; the use of nā as a final phrase particle adding emphasis and the use of nau as a final phrase particle. (See examples.) L. also corroborates the two further uses of kā and tā just illustrated above from R.:

9. I am grateful to Miss A. Compain, a missionary relief worker, for the information that speakers from Battambang use phan in this way. She also drew my attention to similar usages in the translation of the Bible, where phan is used pre-nominally in conjunction with rasas'.
kā as a kind of relative pronoun. 282.6. chlāk’ rūp mahā yaksā virād muhimā kā chak’ setā nām rat’.
‘(They) had sculpted a relief of the mighty yakṣa Birādh who/as he was seizing hold of Setā to run off with her’.

ṭā between two nouns. 288.6 asur ṭā dāhān ‘demon soldiers’.

ū between two verbs. 289.14 gravās ṭā gravī ‘swinging-up-their-arms and brandishing (them)’.

It is noticeable, however, in reading L. that both ṭā and ṭī ‘as it were’ are used much less frequently than in R.

Evidence from the old Cpāp’
The composers of the Cpāp’ did not use a great variety of syntactical constructions. They tended to repeat ‘do’s’ and ‘don’ts’ and to prognosticate that ‘if’ certain actions were taken, a good or bad result would ensue. They used a familiar style of discourse which gives a modern colloquial impression. The texts do, in fact, furnish some very interesting occurrences of particles and in one case a non-occurrence of an expected one:

ṭā is occasionally used to attach an attribute to a preceding noun. Otherwise it has one, perhaps fossilised, use with lok or paralok, e.g. Hai Mahājan st. 2. oy pān kī gāp’ta lok paralok ‘and so gain advantage in this world or the next.’

toe. m. (Introduces a question). This word, familiar in Mod., was not found elsewhere in the early texts. It occurs in Kūn Cau st. 5. dic toe ḫunnān ‘It stings—say, how much?’

min. C. and L. provide what seems to be the earliest evidence for this colloquial negative particle, much used in Mod.

ḍī does not occur alone, as it does so frequently in R.; kum ḫī ‘do not’ is very common. Certain combinations with ḫī, not found elsewhere in the early texts, occur in C.: sūmpī, translated as ‘lorsque’ by Pou but now meaning ‘even’, and ḫappī ‘it behoves...to’. Both doḥ ḫī and doḥ poe occur in Hai Mahājan (st. 49 and 80 respectively) which strengthens the theory mentioned in Section I above that they are forms of the same variant word.

hetu. m. ‘because’. The only earlier occurrences which have been noted of hetu as a clear marker of cause were those in A., where hetu is combined with man. In C. hetu is also used in combination with tpid, and, as in Mod., with tae.

kā most interestingly does not occur at all in the old Cpāp’, but it does occur, for example, in the later Cpāp’ Prus, st. 65.

Summary
It will have been observed that, not unexpectedly, some forms occur on more than one table, eg, ḫey ~ hoey, which functions as both m. and f. (Tables I and 2). However, there are also some forms, such as ḫī and man
(Table 1) and *ta* (Table 3) which occur in more than one section of a particular table; different meanings, semantic or syntactic, are indicated for the different sections in the left-hand column. It might be argued that two sections should be combined if they contain the same Khmer word, performing the same function, and the English ‘translation’ is the only difference between them. However, justification for the separation is claimed as follows: *pi* may introduce a clause of Cause or Purpose, which should surely be regarded as syntactically separate; *man* occurs in one section with *nu* and in another with *tel*, though *nu* and *tel* do not overlap. *ta*, when following a verb of giving, buying or speaking, links it to the indirect object, but in other contexts provides a link with the direct object.

The apparent confusion in P.A. and A. concerning cause and purpose (both introduced by *pi*) leads one to the conclusion that the meanings which Coedès worked out by reference to the whole inscription and to information from other inscriptions, etc., despite the lack of clarity in the text, were easily understood at the time because people were familiar with the whole context. We therefore return to what was said in the opening paragraph of this article, that Khmer syntax may be inexplicit unless there is a need for precision.

With regard to the borrowing of particles from Thai, Huffman concluded (1973: 491-502) when comparing modern Thai and Cambodian syntax, that Cambodian syntax was strongly influenced by Thai. It is significant too that, at the same early Med. period considered here, a variety of Thai vocabulary was being borrowed by the writer or writers of the *Reamker* as a whole.

R. and C., and even L., offered likely material, heralding Mod. in one way or another. It was interesting to find that R., though probably predating Med., had no *roh* or *lah*; that in L., while *tā* and *pi* occur, particularly in the passage describing the Angkor bas-reliefs, linking attribute to noun, their use is much less than in R.; that in L. and C., but not in R., *bek* and *min* are attested; and that *kā* does not occur in C. It is possible that some help towards dating the *Reamker* and early *Čpāp* may come from an examination of the grammatical forms but great circumspection is needed.
SECTION II: Tables

(R., L. and C. occurrences are entered in the tables only if there is no Mid. occurrence from the inscriptions.)

<table>
<thead>
<tr>
<th>Indication</th>
<th>P.A.</th>
<th>A.</th>
<th>Mid.</th>
<th>Mod.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Time</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘when (past)’</td>
<td>kāla</td>
<td>R. kāl</td>
<td>kāl</td>
<td></td>
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<tr>
<td>‘when (by the time)’</td>
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<td></td>
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<tr>
<td>‘until’</td>
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<tr>
<td><strong>Condition</strong></td>
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<tr>
<td>‘if’</td>
<td>daha</td>
<td>daha</td>
<td>doḥ</td>
<td>poe</td>
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<tr>
<td>‘whether’</td>
<td></td>
<td></td>
<td>doḥ (+ kl f.)</td>
<td>doḥ</td>
</tr>
<tr>
<td>‘because’</td>
<td></td>
<td></td>
<td>[pān jā...bī broh]</td>
<td></td>
</tr>
<tr>
<td>‘the reason...was because’</td>
<td></td>
<td></td>
<td>[brōh]</td>
<td>[toy]</td>
</tr>
<tr>
<td>‘so as to’</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘so that...(not)’</td>
<td>pi</td>
<td>pi</td>
<td>pi kampi (so that...not)</td>
<td>kūmp...oy</td>
</tr>
<tr>
<td>‘with the result that’</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Result</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘and so, and then...’</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Relative pronoun</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

190
A diachronic survey of some Khmer particles

**Indication**

<table>
<thead>
<tr>
<th>P.A.</th>
<th>A.</th>
<th>Mid.</th>
<th>Mod.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Focus of attention</td>
<td>ti</td>
<td>ti</td>
<td>dī</td>
</tr>
<tr>
<td>Reported speech</td>
<td>man</td>
<td>man</td>
<td>thā</td>
</tr>
<tr>
<td>Initiation of discourse</td>
<td>nu</td>
<td>nu</td>
<td>nū</td>
</tr>
<tr>
<td>Exhortation and Optation</td>
<td>kampi</td>
<td>kampi</td>
<td>kum oy</td>
</tr>
<tr>
<td>'let...(not)...'</td>
<td>kampi</td>
<td>R., C. kum</td>
<td>kum</td>
</tr>
<tr>
<td>'may...(not)...'</td>
<td>leñ</td>
<td>leñ</td>
<td>oy</td>
</tr>
<tr>
<td>'do...not...'</td>
<td>R., C.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>'and (then)'</td>
<td></td>
<td>hey</td>
<td>hoey</td>
</tr>
</tbody>
</table>

**TABLE 2: Final phrase particles(f.)**

<table>
<thead>
<tr>
<th>Translation</th>
<th>P.A.</th>
<th>A.</th>
<th>Mid.</th>
<th>Mod.</th>
</tr>
</thead>
<tbody>
<tr>
<td>'already; by now, by then'</td>
<td>lhey</td>
<td>hey</td>
<td>hoey</td>
<td></td>
</tr>
<tr>
<td>'also'</td>
<td>ukk</td>
<td>sot</td>
<td>sot</td>
<td>sot</td>
</tr>
<tr>
<td>'and...too'</td>
<td></td>
<td>phoñ</td>
<td>phañ</td>
<td></td>
</tr>
<tr>
<td>'back, again, re-'</td>
<td>viñ</td>
<td>viñ</td>
<td>viñ</td>
<td></td>
</tr>
<tr>
<td>(Emphasis)</td>
<td>ra</td>
<td>R. ra</td>
<td>rā</td>
<td>hoñ</td>
</tr>
<tr>
<td></td>
<td>hoñ</td>
<td>R., C. kūv</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>R., L., C. nā</td>
<td>nā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>'only'</td>
<td>gus</td>
<td>guḥ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Possession)</td>
<td>R., L., C. nai</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>'still, continuing'</td>
<td>nau</td>
<td>R., L., C. nau</td>
<td>nau (+ loey)</td>
<td></td>
</tr>
<tr>
<td>'utterly; (not) at all'</td>
<td>ley</td>
<td>ley</td>
<td>loey</td>
<td></td>
</tr>
<tr>
<td>'very much; too much'</td>
<td>lah</td>
<td>lah</td>
<td>beg</td>
<td>bek</td>
</tr>
<tr>
<td>'whether...or...'</td>
<td></td>
<td></td>
<td>loḥ</td>
<td>kā</td>
</tr>
</tbody>
</table>

191
<table>
<thead>
<tr>
<th>Translation</th>
<th>P.A.</th>
<th>A.</th>
<th>Mid.</th>
<th>Mod.</th>
</tr>
</thead>
<tbody>
<tr>
<td>'according to'</td>
<td>ṭøh</td>
<td>ṭøh</td>
<td>ṭøh</td>
<td>[ṭām, ṭoy]</td>
</tr>
<tr>
<td>'all'</td>
<td>iss</td>
<td>is</td>
<td>as'</td>
<td></td>
</tr>
<tr>
<td>'As to...'</td>
<td>ri</td>
<td>riy</td>
<td>e</td>
<td>e</td>
</tr>
<tr>
<td>'at, in (place or time), with regard to'</td>
<td>ai, āy</td>
<td>ai, āy, ta</td>
<td>i, e. ai ta, ta</td>
<td>e (place)</td>
</tr>
<tr>
<td>'by (the time that)'</td>
<td>nā</td>
<td>nā</td>
<td>nau, nov</td>
<td>nau</td>
</tr>
<tr>
<td>'from'</td>
<td>ṭvē</td>
<td>ṭvē</td>
<td>ṭbī</td>
<td>ṭbī, bī</td>
</tr>
<tr>
<td>'in'</td>
<td>kaṃluṅ</td>
<td>kaṃluṅ</td>
<td>knuṅ</td>
<td>knuṅ</td>
</tr>
<tr>
<td>'like, as, similar to' (Link between verb and object)</td>
<td>ru</td>
<td>rūva</td>
<td>rū</td>
<td></td>
</tr>
<tr>
<td>'near'</td>
<td>ñyaṅ</td>
<td>ñyaṅ</td>
<td>[jit]</td>
<td></td>
</tr>
<tr>
<td>'of'</td>
<td>nai</td>
<td>nai</td>
<td>nai</td>
<td>[rapas']</td>
</tr>
<tr>
<td>'this, these/those'</td>
<td>neḥ/noḥ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>'to (a place)'</td>
<td>ṭhoḥ, ṭvāḥ</td>
<td>ṭvāḥ</td>
<td></td>
<td>[dau]</td>
</tr>
<tr>
<td>'to, for, from (re giving, speaking and buying)'</td>
<td>ta</td>
<td>ta</td>
<td>ta</td>
<td>[dau]</td>
</tr>
<tr>
<td>'towards (N.S.E.W.)'</td>
<td>ti</td>
<td>ti</td>
<td></td>
<td>[khāṅ]</td>
</tr>
<tr>
<td>'with, and'</td>
<td>nu</td>
<td>nu</td>
<td>nu</td>
<td>nū (lit.)</td>
</tr>
<tr>
<td>'with, by means of'</td>
<td>nu</td>
<td>nu</td>
<td>nū</td>
<td>nū (lit.)</td>
</tr>
<tr>
<td>'with reference to'</td>
<td>nī</td>
<td>nī</td>
<td></td>
<td>nū</td>
</tr>
</tbody>
</table>
# A diachronic survey of some Khmer particles

## TABLE 4: Post-nominal particles (post n.p.)

<table>
<thead>
<tr>
<th>Indication</th>
<th>P.A.</th>
<th>A.</th>
<th>Mid.</th>
<th>Mod.</th>
</tr>
</thead>
<tbody>
<tr>
<td>'all'</td>
<td>phoň</td>
<td>phoň</td>
<td>phoň</td>
<td>phaň</td>
</tr>
<tr>
<td>Interrog.: 'which?'</td>
<td>nā</td>
<td>nā</td>
<td></td>
<td>ŋā</td>
</tr>
<tr>
<td>'like, as'</td>
<td>ru</td>
<td>ruv</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Location, Reference</td>
<td>ni</td>
<td>ni</td>
<td></td>
<td></td>
</tr>
<tr>
<td>'this, these/those, those'</td>
<td>neň/noň</td>
<td>neň/noň</td>
<td>neň/noň</td>
<td></td>
</tr>
</tbody>
</table>

## TABLE 5: Pre-verbal particles (pre-v.p.)

<table>
<thead>
<tr>
<th>Indication</th>
<th>P.A.</th>
<th>A.</th>
<th>Mid.</th>
<th>Mod.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Future time, possibility</td>
<td>nu</td>
<td>nu</td>
<td>nu</td>
<td>nĩň</td>
</tr>
<tr>
<td>Negation</td>
<td>voň</td>
<td>vvaň</td>
<td>bvum</td>
<td>buň</td>
</tr>
<tr>
<td></td>
<td></td>
<td>L.,C. min</td>
<td></td>
<td>min</td>
</tr>
<tr>
<td>'never'</td>
<td>vvaň tel</td>
<td></td>
<td></td>
<td>buň tael</td>
</tr>
<tr>
<td>(Joins plural subject to verb) 'all'</td>
<td>syaň ta</td>
<td>syĩň, syĩň ta</td>
<td>(sĩň = almost)</td>
<td></td>
</tr>
<tr>
<td>Result</td>
<td>ka</td>
<td>kăr</td>
<td></td>
<td>kā</td>
</tr>
</tbody>
</table>

## TABLE 6: General particles (g.)

<table>
<thead>
<tr>
<th>Indication</th>
<th>P.A.</th>
<th>A.</th>
<th>Mid.</th>
<th>Mod.</th>
</tr>
</thead>
<tbody>
<tr>
<td>'all, complete with, as well'</td>
<td>daň</td>
<td>daňň</td>
<td></td>
<td>dámň</td>
</tr>
<tr>
<td>(Link between noun and attribute)</td>
<td>ta</td>
<td>ta</td>
<td>ta</td>
<td>tā (lit.)</td>
</tr>
<tr>
<td>'only'</td>
<td></td>
<td>tae</td>
<td></td>
<td>tae</td>
</tr>
</tbody>
</table>

193
SECTION III: Citations from texts

The particles entered in the tables are listed here in syllabary order under the heading of the oldest spelling, with citations illustrating the uses. P.A. and A. citations are given with their Khmer (K.) reference number, as given in Coedès, face and line. Mid. citations are given with their Lewitz (1970-72) number, face and line.

R. citations have a reference to part, page, and line in the Reamker text of the Institut Bouddhique; L. to page and line; C. to the Cpāp' title and the stanza. L. and C. citations are given only if no Mid. inscriptions occurrence has been found.

Where Mod. particles are related to the older forms, an example is given for comparison.

\[ka, kār, kā\]

[P.A. occurrences of the form \(ka\) show no similarity to the particle, so may be construed as \(> \text{ka} \text{to construct}\); some may be a shorthand form of \(kñuṅ \text{\textquotesingleserf\textquotesingle}\).]

‘and so; accordingly’: Khmer m. or pre-v.p.

A. 349 sud 15. \(ka\ gi\ noh\ phai\ krom\ noh\ ta\ jā\ daksina\ hoṅ\ ‘and so it was these very territories presented as gifts’

Mid. 8.30 \(kār\ A, B, C, etc.\) \(10\) \(jā\ saksi\ ‘And so A, B, C, etc. were witnesses’.

R.1.9.11-12 \(stec\ moel\ as’\ bhūdhar\ loek\ ṭaddhi\ dhanii\ kā\ broes\ brah\ bhākī\ prim\ priy\ ‘As he watched all the kings (trying to) raise the mighty bow, an eager look came into his handsome face’.

Mod. \(nāṅ\ nīṅ\ khīṅ\ knāṅ’\ nīṅ\ kñuṅ\ hoey\ kñuṅ\ kā\ khāc\ khat\ mittabhāb\ rapas’\ yoen\ ‘You will be angry with me and I shall lose our friendship’.

Mod. \(poe\ dau\ kā\ dau\ ‘If we’re going, let’s go.’

\(kāla, kāl\ ‘when (past time)’ : Khmer m.

A.669.B.3. \(kāla\ samrāc\ homa\ ‘When he had completed the sacrifice,...’.

R. 2.67.12. \(kāl\ brah\ riem\ stec\ mak\ phan\ as’\ mahā\ rśī\ phan\ sī\ ar\ daduol\ brah\ ang\ ‘When your brother came here and greeted all the great sages and paid them homage, they were delighted to receive him’.

Mod. e nandaka: hoṅ, kāl samrec kī prāthnā khluon hoey, kā krāp lā... ‘As for Nandaka, when he had achieved his own wish, he took his leave respectfully...’.

\(kūv\ (emphasis): Khmer f.

R.2.65.8. \(bum\ tīn\ toem\ brah\ bhirit\ jā\ cneh\ kūv\ nā\ ‘did not know Bhirit was in this mood!’

C. \(Kūn\ cau.\ 62.\ tae\ anak\ muoy\ kūv\ ra-ae\ ra-tūv\ ‘Now another person, constantly complaining’.

10. In the citations and their translations, A,B,C, etc. are space-savers used to replace the individual names of persons mentioned.

194
**kum** (exhortation): Khmer m.

R.2.50.2. *aiŋ añ sot kum praḥaes*. ‘And as for me, let me not be negligent’.

Mod. *kum dhvoe*. ‘Don’t do it’.

**kampi, kum pī, kummpī**

(i) (Exhortation): Khmer m.

P.A.724. *kampī* i ye *gāra le guhā*. ‘Do not build houses on the grotto’.

Mid. 6.B.8. *kampī oỹ moĸ pyen pyen kambujadesa*. ‘Let them not come to oppress Cambodia’.

R. 1.39.6 *kum pī pā gīt caŋ dos*. ‘Do not think of initiating a wrong’.

(ii) (Purpose): Khmer m.

Mid. 3.A.31. *lek yas braḥ rājaśantān... kummpī mān dharmamantarāy ley* ‘to increase the glory of the royal line... so that there should not be any calamity (for them)’

R. 1.25.6 *kum pī laŋ* ‘so as not to be a long time’.

**kamlūṅ** ‘in’: Khmer pre-n. p.

P.A. 560.11. *sre kamlūṅ tnal* ‘ricefield within (the boundary of) the road’.

A. 291.22 *sre kamlūṅ vraḥ mandīra* ‘ricefield within the royal palace (grounds)’.

**ktī** ‘even (if)’, ‘whether... or’: Khmer f.

Mid. 5.2. *doḥ kūn āŋ ktī kmyū añ ktī* ‘whether it be my child or a nephew-or-niece or mine’.

R. 2.75.7-8 *āc dāp’ dal’ khyal’ dānī 8 dis pok pak’ ktī* ‘can even withstand the winds from all 8 directions’.

R. 2.73.6-7. *doḥ braḥ bhirit ras’ lokī(y), luḥ paralok ktī* ‘whether Bhirit is alive in this world or has gone to the next world...’

Mod. *doḥ prus ktī sṛi ktī* ‘whether male or female’.

**knuṅ** ‘in’: Khmer pre-n. p.

Mid. 8.7. *knuṅ pāmĕros* ‘in freedom’ (lit. in (state of) affranchisement).

R. 2.61.9 *knuṅ brai* ‘in the forest’.

Mod. *knuṅ sāstrā ṛioēh rām kerti* ‘in the manuscript of the *Reamker*’.

**gi pi** ‘and that was why’; ‘being an occasion for’, ‘and so’: Khmer m.

A. 222.16 *man khīnum noh rat dau gi pi Tān oy Tai B... That servant ran away; that was why Tān A. gave Tai B...’

A. 450.14-15. *pre guruḷyaga gi pi vraḥ oy daksiṇā* ‘ordered (someone) to perform-the-sacrifice-to-the-guru so that (i.e. on that occasion,) His Majesty might give offerings’.

Mid. 6.A.11-12. *rantāp kriyā pūjaḥ samrap gi pi niman braḥ sāgh phoṅ* ‘prepare offerings in readiness for inviting all the monks’.

**gus, guḥ** ‘just, only; even (if)’: Khmer f.

A. 56.C.31. *cāta 1 camādy gus gi ta bhūmi A. ‘at exactly the distance of 100 (measures of distance) is the territory A’.*
A. 211.6 leň oy camnăm kalpană neh guh leň roňh kalpană vrah kamrateň aň... ‘let (them) provide only these provisions, letting them be in accordance with the provisions for the god...’

Mid. 3 A 78-9. doň pi anak phoň vaiñe do lanlyiň ai ta caturāpybhūm guh... ‘Even if all these people err and go and fall into the four-domains-of-suffering...’

R.3.31.1. khnum cîl pâmroën prayoj(n) yak kusal pavar maňgal guh ‘I went to them simply to serve them for the sake of attaining the highest merit’.

ɲyâň ‘near’: Khmer pre-n.p.

P.A. 155.18. sre ai ɲyâň travaň poň ‘ricesfield near Poň’s reservoir’.

A. 239.33. sre x ɲyâň vrah kamrateň aň ‘x (number of) ricefields near the sanctuary’.

tâ. See tə.

tâ dai. See dəi.

toempî. See tempî.

tael. See tel.

nã. See nə.

ta, ţa

(i) ‘who, which (rel. pronoun)’: Khmer m.

P.A. 561.20. ge tə sak guï ‘anyone who spoils (things) here’.

A. 56.B.27. ‘nak te təm anvau ‘persons who plant sugar-cane’.

Mid. 2.5. kamrateň tə jə hvunnak ‘the lord who is our refuge’.

R. 2.49.1. braḥ rām riem ratn tə jə rāj putr cpaň ‘the beloved older Prince Rām who is His Majesty’s oldest son’.

(ii) ‘the one who, the one which, the’; Khmer g. (linking an attribute to a noun)

P.A.30.C.9. kņum tə si ‘serfs, the males’.

A.19.21. dravya phoň tə damnepra all the following goods’.

Mid. 6.B.3. is kāl tə luňgh hoň ‘for a long time indeed’ (lit. whole-of-time particle, long indeed).

R.1.1.3 stambh dvâr tə bicitr ‘decorated pillars and door’.

Mod. (lit.) āramm(n) tə ascâry neň ‘this remarkable idea’.

(iii) ‘to, for, from, (re giving, buying, speaking)’; ‘at, in (re time, place)’; (a link between verb and object)¹ Khmer pre-n. p.

P.A. 90.10. ge jon ple jhe tə vrah kamratâň aň ‘persons offering fruit to the god’.

P.A. 689 A.11 ku srac tə punya ‘Ms. Achieved good works’.

A.259 sud 8. duň bhuṁi tə Vāp A. ‘buy a territory from Vāp A’.

A. 249.1 tə râjya vrah pâda kamratâň aň ‘In the reign of King...’

¹ Jenner (1981) demonstrates, by illustrating the Old Khmer uses of ta, that this particle—
though found in a variety of contexts which suggest in translation a wide range of grammatical functions in European languages—functions consistently in Khmer as a linking particle. While agreeing that the role of ta is always to be a mere link between other words, I separate the examples here into three groups because for me ta is classified according to whether it links a clause or an attribute or forms an untranslatable connection between a verb and its direct or indirect object.

196
Mid. 2.4. dūl ta brāh ‘humbly-inform the Lord’.  
Mid. 6.A.36 saṃnak ta vrah sāsthā ‘resorting to the Lord’s teaching’.  
Mid. 3.B.2 cūl ta pad moks ‘go on to the way of deliverance’.  
Mid 8.24. kāt ta kii neh jā ‘decide the case as being’.  
R. 1.59.5. pramād ta brāh aṅg attack you, my lord’.  

ta pad. See pad.

īna man ‘who, whom, which’ (rel. pronoun): Khmer m.  
P.A. 562 26. kīnuṃ ta mān kloṅ A. oy ‘serfs which Kloṅ A. gave’.

(i) ‘earth; place; direction’: Khmer pre-n. p.  
P.A. 688.4 ti thāi luc sruk ‘to the West of the village’.  
A. 158.28 ti purvva... daksiṇa... paccima... uttara ‘to the East... South... West... North’.

(ii) ‘focus of action; in respect to which’: Khmer m.  
P.A. 927.2. sre ta tel ti kurāk... tve ‘ricefield which Kurak... worked’.  
A. 246-8. 3-4. dravya... ti aṅ yok ‘goods...which I take’.

tempi, tempi nu, ṭoempī niṅ ‘so as to’: Khmer m.  
Mid. 6.A.15 (prepare a sacrifice) tempi panluh do ta brāh nāt ‘to send (merit) to kin’.

Mid. 3 A.28. tempi nu sān sāsṅa brāh tathāgat ‘so as to build up the teaching of the Tathāgat’.  
R. 1.5.3-4 prae basudhā ṭoempī niṅ dhvoe oy ksem ta pra[j]ārāstr ‘turn the soil in order to bring peace to the people’.  
Mod. khaṃ rīṅ ṭoempī (niṅ) pān camneh vijjā l-a ‘study hard in order to achieve a good education’.

tel, ṭael

(i) ‘who, whom, which’ (rel. pronoun): Khmer m.  
A. 958. Nord. 29. ri bhūmi tel sruk ta jmah kamnuṅ sruk ‘as for the territory which (is in) the locality known as Kamnuṅ Sruk...’  
R. 4.46.5. trec tran’ paṅ mrīk ṭael ḷiṅ saṃṭau dau pāṅcaling. ‘He went his way, casting aside the animals, conscious that (lit. who be-conscious-that) he was heading straight towards Pāṅcaling’.  
Mod. cor ṭael rat’ dau trīv ge cāp’. ‘The thief who ran off was caught’.

A. 235.D.27 kule neh phoṅ vvaṅ tel cek mūla. ‘the relatives never shared out (the functions of) the original branch’.  
R. 4.11.3. braṅ baṅ ṭael māṅ hmaṅ ‘the lord who has never had any imperfection’.  
L. 269.10. baṅ ṭael āk ‘never failing (to do so)’.  
C. Hai Mahajan 40. baṅ ṭael khus ‘is never wrong’.

197
Mod. gāt' bûm tael dau aṅgar. 'He has never been to Angkor'.

tael, tae
‘only, but, just, exactly and no more’: Khmer g.

Mid. 9.46. oy paññi taeḥ anak ta reh paṁmros neḥ 'strike only those who have taken these freed people'.
R. 1.29.4. stec yak tae brah hasth chven bhūdhar loek silp dhanū. 'With only his left hand, the supporter of the earth raised the magic bow'.
Mod. nau sal' tae pi de. ‘There are only three left’.

tpit. See pad.
daṅ. See doṅ.

daha, doḥ, doḥ pi, doḥ pi ‘if’: Khmer m.

P.A. 1004.7. daha mān kāryya vraḥ kamrāṭān aṅ ‘if there was work to be done for the lord’.
A. 843.C.13-4. daha ‘yat kule aṅ ‘if there-is-no descendent of mine’.
Mid. 4.C.5. doḥ anak ammpal neḥ vaiṅeḥ dau at ta catarāpāyabhūm guḥ oy anak ammpal neḥ oy rruc lae[ṇ]i ‘if all these persons lose their way in the four domains of suffering, even so let them escape’.
R. 3.12.9. doḥ brah pād stec ūl’ oy brah dasabal... bidagdh astū ‘if the prince comes here, let that lord of the ten powers... destroy the demon’.
Mod. doḥ l-a kti ṭkrap’ kti ‘Whether (it is) good or bad...’
Mid. 6.B.4. doḥ pi mān rājasatṛi... ‘If there should be (any) enemies of the king...'‘
R. 1.61.6 doḥ pi pā eṅ mān dukkh, aṅ buṃ bram srantu ‘If you had troubles, my friend, I could not bring myself to be content’.
Mod. doḥ pi ‘nāk gmān kār ‘vi, aṅjoeṅ mak leṅ phdāh khīñm. ‘Even if you do not have any business, do come and visit me at home’.

ḍīdai. See dai.

dep (depv, doep) ‘and so; and then’: Khmer m.

P.A. 726.A.8. dep ge crip ti ‘Then (i.e. after the purchase of the ricefield) they reserved the land’.
A. 207.7. man khni sthāpanā āsanā kamratiṛ jagat, dep thve caṇṇaṁ kalpanā ‘He wished to establish the seat of the god and so he made a foundation, furnishing...’.
Mid. 17.35-8. gāppi yeṅ khīṇm pampūs anak A... deby yeṅ khīṇm oy rāntāp phlaṅ jheh... ‘It seemed a good idea to us to place Anak A. in a religious community... and so we prepared fruit... (i.e. for the ceremony)’.
R. 4.66.2-4. yal' jāk' jāti jā brah lohit ceṅ mak noḥ doep khīṃ prām proe yak as' parbat mak... ‘We saw clearly what it was like: it was your blood flowing out. And so I gave the order to bring rocks...’
Mod. trūv pralāṅ jāp, doep āc cūl riṃ pān. ‘You have to pass the exam, then you may go to the school’. 198
A diachronic survey of some Khmer particles

doň, daň, dauň, dāmṹ ‘all, complete with, as well’: Khmer g.12

P. A. 18.3. oy sre daň kiium ‘give ricefields complete with serfs’.
Mid. 8.6. pros khnumum đamṹ gruv ‘free slaves, a complete family (of
them)’.
R. 1.17.10. dāmṹ bīr ksatri ksatra ‘both princes’.
Mod. kûn dāmṹ pi nâk ‘all three children’.

doh, doň pi, doň pi. See dava.

dāmṹ See doň.

nâ, na

(i) ‘at, in (place or time)’: Khmer pre-n. p.
P. A. 79.9. sruk nā jlaň kaol ‘village at Jlaň Kaol’.
A. 235 passim. nā kamraten jagat ta rája ‘before the lord of the world who
is king’.
Mid. 6.A.6. mok nā sthān brah bisnulok ‘come to the place Brah Bisnulok
(= Angkor Vat)’.
R. 2.49.3. sû rat’ dau nau nā brai ‘grimly-determined to flee and live in
the forest’.

(ii) ‘with regard to’: Khmer pre-n. p.
A. 231.12. nā vrah jaӡnvan ‘with regard to the royal gifts’.

(iii) ‘who, when’: Khmer m.
A. 878.2. dakšinā mraţān khloň A. nā choň prăsāda ‘honorarium for
Mraţān Khloň A. on-the-occasion-of inaugurating the tower’.
Mid. 6. A.33. mahāksetr phoň nā groň pranipat brah ‘the gods, makāksetr,
who protect (the religion of) the Buddha’.
R. 1.25.12. nā brah stæn mak īl’ sthān aň neň brah stæn mān anbœ
pamnâr prâthnā ‘As you approach my encampment here, you have
many demands!’.

(iv) (cf. Mod. nâ) ‘which, any, some’: Khmer post-n. p.
A. 348 nord 22. nu sre nā mān ‘with any ricefields (which) they had’.13
Mid. 3.B.10. no kāl nā pi ‘at such time as’.
4.30 samner neň nā mûy ‘one of the novices’.
R. 2.31.5. it narnai ‘nak nā rambiň ‘without any one thinking of...
Mod. ̀nak nā tiň? ‘Who (which person) knows?’

(v) (emphasis): Khmer f.
R. 4.34.3.4. bûm dān’ sabv sây saıntı neň hoň loey nā. ‘before this idea
should spread at all’.
L. 269.1. prâsâd neň eñ nā ‘This very palace...’

12. Since 1968, I have realised that dāmṹ, which may occur immediately preceding numerals
(dāmṹ bīr ‘both’) and verbs (dāmṹ nāy ‘easily’) as well as nouns, should have been classified
as g.
13. The A. example here might be considered, like the A. example in the previous
paragraph, to illustrate nā (m.). However, nā ~ nā seems like natural Khmer and was the
way Georges Coedès took it in editing 348.
C. Hai Mahājan 5. lampāk nās’ nā. ‘It will be very hard indeed (for you)’. Mod. prayātn nā! ‘Look out!’

ni, nī niy

(i) ‘with reference to’: Khmer pre-n. p., m.
P.A. 44.A.7. ājña vraḥ kamrataṅ aṅ ni vraḥ kamrataṅ aṅ çri... ‘Edict of His Majesty with reference to the God Çri...’
A.470.11. phtyāṅ ni pre... ‘announced concerning the order to...’

A.245.91. dau vneā ni aṅ ‘before my very eyes’.
Mid. 2.29. prākaṭ tūc saṃnūm saṭaprāṇidhān muhī viṅ hoṅ ‘exactly in accordance with my earlier prayer’.
R. 8.5. (Pou 1979, st. 3663.) bī muṅ ni ‘before, in times past’.

niṇ, niṇ

(i) ‘with’: Khmer pre-n. p.
Mid. 9.5. brom niṅ uk nā A. ‘were-in-agreement with Uk Nā A’.
Mod. khñum niṅ mitt samlāṅ ‘khñum ‘my friend and I’.

(ii) ‘shall, will’: Khmer pre-n.v.p.
Mod. khñum niṅ dau ‘I shall go’.

nu, nū, nūv, gi nu

(i) (Initiates discourse): Khmer m.
Some P.A. and A. occurrences are spelt nau, eg. 154.A.16; 957.18.
P.A. 493.20-1 ...canlek yugala yau 3 * nu man poṅ A. ktiṅ sre... ‘...3 yau of double cloth. Now Poṅ A. released the ricefield...’
A. passim (e.g. 925,14) after date, preceding rest of text. (gi nu also occurs similarly.)
Mid.4.B.25. nū tejah phalānisāṅ nēḥ camren... ‘Now the power of the fruit of this merit may give prosperity...’

P.A. 424.B.6. man duṅ nu sru vraḥ ‘which (they) bought with paddy from the foundation’.
A. 239.24 sre nēḥ kula A. ti duṅ nu krai 2. ‘This ricefield was bought by the family/descendants of A. for 2 buffaloes’.
Mid. 4.C.9. banarāy nū tribidhasammpāt ‘resplendent with the three-fold fortune’.
R. 1.2 hoṅ hoer nūv tej pī banāṅ ‘go through the air with astonishing power’.
Mod. aṅjoēn... kamsant nūv kīḷā praṅāṁ kāṅ ‘invite (you) to amuse yourselves with a cycling contest’.

(iii) ‘and’: Khmer pre-n. p.
P.A. 134.20 sre nu pdai karom nu damrīṅ ‘ricefields and lowlands and orchards’.

200
A diachronic survey of some Khmer particles

A. 215-6.10. yok sruk sre nu khūnum phon ‘took the villages, ricefields and all the serfs’.

Mid. 6.4.A.5. ok hliun A. nu anak cov bhikkh B. ‘Ok Hluon A. and the bhikkhu B’.

R. 1.3.11. nām rāj ṭa pabitr nūv brah anuj laksā ‘brought the august prince and Laksmañ his young brother’.

Mod. (lit.) stī vā nūv gī kan dāmn ānumān ‘addressed them and all their playmates’.

(iv) ‘shall, will, for the future purpose of’: Khmer pre-v.p.

P.A. 341.nord 11. ge gi ta nu pi nīraya ‘they are the-ones-who will be for Hell’.

A. 246-8.3-4. dravya ta rohī ti aṁ yok nu aṛas ‘the goods according to (the above list) were taken by me for a living’.

Mid. 2.6-7. sambau jā rat rūn utūn ta jā nu nām chloṅ ‘a boat, splendid, magnificent, to take (us) across’.

R. 1.43.4-5. tūc nūv cheh chur chāp vinās ‘as if it would burn furiously and be destroyed’.

(v) (connector between verb and object): Khmer pre-n. p.

R. 1.9.10. samtaeṅ nūv jej brah dhanā ‘demonstrate the power of his bow’.

L. 289.14. khlah kān nūv tampāṅ ‘Some held batons’.

Mod. (lit.) daudol nūv dukkh ṭal’ khlouon viṅ ‘meet with suffering themselves in return’.

neh

(i) ‘this, these’: Khmer pre-n. p.

P.A. 79.12 sre sin panlass neh sre ‘a further ricefield in place of this ricefield’.

(ii) ‘this, these’: Khmer post-n. p.

A. 291.32 puja neh ‘this cult’.

Mid. 6A.20. jīn kusal-phañ puny neh ‘offer the fruits of this work-of-merit’.

R. 5.20.1-2. mak ṭal’ sthaṅ brai neh ‘come to this forest-place’.

Mod. kūn neh ‘this child’.

nai, naiy

(i) ‘of’: Khmer pre-n.p.


A. 207.15. thvāy dravya... neh jā nai kampraten jagat ‘offer these goods... to be the possession of the lord of the world’.

Mid. 6A.7. sthān jāmnunm naiy, devaṅṭā ‘meeting place of the gods’.

R. 1.16.9. sthān nai trairiṅsā ‘the dwelling of the thirty-three’.

Mod. (lit.) knuṅ nām nai brah rāj-rāṭṭhābhipāl ‘in the name of the royal government’.

(ii) ‘of that (with back reference)’: Khmer f.

R. 2.63.1-2. mān bāl prām-muoy hṁīn nai. ‘He has a force of sixty

201
thousand (of him). / There is a force of sixty thousand of his'.
L. 290.22-291.1. jā sthān brah mahā isi en nai, 'being the dwelling-place of a great anchorite (of him)'.
C. Kūn cau 19. heu citt cañ' krep jañjāp klin nai, 'because it wanted to taste and drink in the flavour of (it)'.

(iii) Connector between verb and object: Khmer pre-n. p.
R. 3.1.4. pi tič 'nak tut nai aggi 'as if someone had lit a fire (in him)'.
L. 283.18. kā phtuol nai yakkh marañā ' (He) then felled the yakkha to death'.

no, nov, nau, a' nau (also spelt nūv in R.)

(i) 'at': khmer pre-n. p.
A. 249.14-5. vnekk vrah a' nau stuk vryan 'before (lit. eyes) the god at Lake Vryan'.
Mid. 4.B.10. do no caturāpāyabhūm 'go and dwell in the four domains of suffering'.
R. 1.1.6. pansāp bis nūv selā 'dilute the poison on the stones'.
Mod. diñ phdaḥ nau bhnaṃ beñ 'buy a house in Phnom Penh'.

(ii) 'continuing, still': Khmer f.
A. 235.C.7. pamre ta vrah pada A. ru nohh a' nau 'continue serving King A. in that way'.
R. 1.4.6-7. brah thlaen asūr kākanāsūr ksāy jīvit kā mar (n) tuol nau. 'The lord shot at the demon Kākanāsūr to take her life and so she fell dying and remained (fallen)'.
R. 1.62.11-63.1. jal netr dhārā sasrāk' sañjap' sup nau. 'His tears flowed freely and his face was downcast still'.
R. 2.6.10. joem jhāk sāt' mak janbāk' dāmū dañ doer nau. 'The lotuses drifted along and, their stalks entangled, remained resting-on-each-other'.
R. 2.45.1-2. brah pād... nau mān brah janm mān nau loey? 'Is the King still alive?'.
L. 283.19-20. pradaḥ sugrib yam nau 'came across Sugrib still weeping'.
C. Hai Mahājan 87. kāl bīleḥ nau 'while it is still raining'.
Mod. Only the use with loey is current and this is characteristically in the negative, e.g. min đān' dhvoe nau loey 'has still not done so'.

noh

(i) 'that, those': Khmer pre-n. p.
P.A. 44.B.9. paṃnos ta pos gi noh vnam 'religious personnel in that sanctuary'.

(ii) 'that, those': Khmer post-n. p.
A. 216.10. thve kuti noh pūjā kamrātēn jagat 'build that cell to carry out the cult of the lord of the world'.
Mid. 8.11. paṃros phoñ noh 'that the whole (matter of the) freeing-(of-slaves)'.
R. 1.14.1. kāl noh 'that time'.
Mod. ṭhnaɪ noh ‘that day’.

nau. See no, etc.

pad, ta pad, tpt

(i) ‘for the reason that’: Khmer m.

Mid. 8.3-6. ok hlûn A. mimantr brah ariyasaṁ phoń jamnum ta pad_ okk hlûn B... pros khñum ‘Ok Hluon A. invited several noble monks to meet together because Ok Hluon B... had enfranchised slaves’.

R. 2.62.3-4. neh pad nān kaikesi tænjoem râjy bî brah râm mak oy bhirut.

‘This is because Kaikesi has taken the kingdom from Râm to give it to Bhirût’.

Mod. ilûv nîn dau tak srûp viń e nā kâ pân tpt kâr vâ huos dau hoey. ‘And now, how can one undo what is done (lit. pull out and swallow again), for the matter has gone too far’.

(ii) tpt (Initiates statement): Khmer m.

R. 3.6.9. ang aî lûvnhe nai tpt mân sansây ambal’ nîn bhariyâ hoey. ‘As for me at present, now there is a problem: I already have a wife to occupy my attention’.

Mod. In undated texts of folktales, printed in the twentieth century, tpt introduces the ‘hero’s’ tale of woe passim, when he meets Judge Hare.

pi, pî ‘for the purpose of, so that; because, the reason why; as it were’: Khmer m.

P.A.21.2 tmo pi vnâk ‘gems for the decoration’.

P.A. 451 sud 6. va cap pi hau ‘Mr. Catch (him) so as to employ (him)’.

A. 207.2. oy sroń kamrateñ jagat çri A. pi jván dravya ta ampall neh ‘arranged for the ablutions of Lord Çrí A. so as to (on the same occasion) give all these goods’.

A. 219.8. pi d’yat kvan cau ley syân ta tâc santâna dau phoń gi pi vrah pâda A. oy prasâda bhûmi ‘Because there were no children or grandchildren, their line being extinct, that was why His Majesty graciously gave land...’

A. 207.32 yeń vvań kapata pi thve apavâda tyân ‘we shall not deceive in such a way as to make a denial of our knowledge’.

Mid. 2.25-6. pań pańcakhandh ambi jâi pi andol do mok ai ta sāsārābhabh ‘depart this life so as to move to and fro in the state-of-transmigration’.

R. 5.63.6-7. nîv bhjum bal bānârâ pi mak thvây ksatr ‘will assemble a force of monkeys to offer to the Prince’.

R. 3.1.11. yaksâ pi dranañ ‘A fierce yakṣa’.

Mod. (Only occurs in compounds. See under ‘Compounded particles’, p. 17 above).

peh (= pe). poe ‘if, when (in future)’: Khmer m.

Mid. 8.43. peh mok srati ‘if (such a person) should come and complain’.

R. 1.57.7. poe parapûrn yoeñ yârâ viń mak yal’ pâ. ‘When this is completed we shall come back and see you’.

203
Mod. poe ȋn kum kān’ dos doep khνum ʰān prāp’. ‘If you won’t hold it against me, then I’ll dare to tell you’.

poe. See peh.
phañ. See phoñ.

phoñ, phañ

(i) ‘all’: Khmer post-n. p.
P.A. 127.12 ampall kule ge phoñ ‘all the relatives of the personnel’. A. 699.5. rājakule phoñ ‘all the royal family’. Mid. 3.A.25. nu brah ʰāti phoñ ‘and the whole royal family’. R. 1.8.9. dūt deb ksar phoñ ‘all envoys, gods and kings’. Mod. ‘nak jīt khǎn phañ ‘all the neighbours’.

(ii) ‘both… and’: Khmer f.
Mid. 10.4. kat doñ satpakar dāmn 7 hey chloṅ phnûs phoñ sot ‘cut banners for the 7 Books (of the Abhidhamma) and also made (the people) enter the religious life’. R. dūl bhlaṅ yam phañ ‘speaking and weeping at the same time’. Mod. pos phdaṅ hoy pok ut phaṅ ‘sweeps the house and does the washing and ironing’.

(iii) ‘together with’: Khmer pre-n. p.
R. 1.53.4. ‘nak yātrā phaṅ brah jesthā ‘you journey together with your elder’.

bī. See aṃvi.

bek, beg ‘too much, very much’: Khmer f.¹⁴
Mid. 2.15. tryak ar anumodanā nu stac brah rājaputr beg hoṅ ‘I most delightedly participated in what my son did’.
Mod. dhnaṅ’ bek ‘too heavy’.

bun, hvun. See vom
bun tael. See tel.

man

(i) ‘who, whom, which’: Khmer m.
P.A. 561 A.27. kḥum man poñ A. oy ‘servants whom Poñ A. is giving’. A. 207.29. nā bhûmi neṅ man vrah kamrâteṇ aṅ A. duñ ta yēñ ‘with regard to this territory which my Lord A. bought from us’.

(ii) ‘that (reported speech): Khmer m.
A. 843.C.13 kule aṅ tyan man bhûmi nā upāya noṅh phoṅ viṅ āyatta ta santāna aṅ. ‘My family know that all those territories and their subsistence are returning to the authority of my line’.
Mid. (?) 2.7-8. sramaddh bol man gi bhabh jāt ‘the ocean: say that it is (taking gi as a verb but see man gi below) existence’.

¹⁴. This is also a change of mind about the classification of a particle as compared with Jacob (1968) when bek was assigned to the adverbial particle class.
A diachronic survey of some Khmer particles

(iii) (Initiates discourse): Khmer m.
A. 207.15 ‘man srâc thvây dravya neh... dep dau ‘Now, having finished the consecration of those goods..., he then went...’

man gi

(i) ‘who, whom, which’: Khmer m.
Mid. 2.10. jât llûneh man gi luî ta 1499 çaka ‘this present life, which is in 1499 çaka’.
R. 5.35.5. neh yal’ man gi kal’ hoî ‘this (which) one may indeed see as being a trick’

(ii) (Initiates discourse): Khmer m.
Mid. 3.A.16. man gi anbé kâl jâ prathaîm samtec... pân thleî svey râjasampatt... ‘Now from the beginning of His Majesty’s ascending the throne...’

min

‘not’: Khmer pre-v.p.
L. 273.3 min oy yûr luî ‘not being a very long time’.
C. Hair Mahâjan 62. min thlas’ dhloy ‘not making careless mistakes’.
Mod. gâî’ min dau de ‘He is not going’.

ra, râ (Adds emphasis): Khmer f.
P.A. 726.C.8-9 kûn vnâk poñ yajamâna dai, klah ra, tel oy ta âcrama, klah ra, tel oy ta vrah ‘other servants of the section of Poñ, some of whom he gives to the âcrama, some to the god’.
A. 205.8. pek sapp kule ta gi bhâga didai ra ‘divided (it) among all the relatives there, each having his share’.
R. 2.41.1. oh o brah jamm skal’ skap’ râ pân yal’ hna puñy putr cpán. ‘Alas! Your life was completed, then, when you had the chance to see the merit of your eldest son’.
Mod. mak naeh râ. ‘Come here!’.

riy, rî ‘as for’: Khmer pre-n. p.
P.A. 518.D.1. rî ‘nak ta sok ‘as for anyone who corrupts...’.
A. 33.35. rîy ‘nak ta pampât dharmma... rîy ta paripâla... ‘as for persons who destroy the foundation...; as for those who look after (it)...’
Mid. 4.23-4. rî jî dàûn pi neh ‘as for these 3 young men’.
R. 5.3.4-6. kâl noh hetu pâramítâ rî brah suriyâ bun âc astaṅgat dau. ‘Then, owing to his perfection, the Sun (lit. as for the Sun) was unable to set’.
Mod. rî cau adhîkâr viï... ‘Now as for the abbot...’

ru, rîva, rû

(i) ‘like’: Khmer pre-n. p.
P.A. 341.sud 5. pre thve pûjå vrah kâmratân añ ru lingapurvvâ ‘ordered that the cult of the god should be carried out as (at) Lingapura’.
A. 235.71 ruva noh "nau ‘continuing like that’.
Mid. 2.6. jā buṃnak trey trān pradhān ru sanbāu ‘is a refuge for (our)
protection like a boat’.
R. 5.31.3. sabd sraek rā randah ‘the sound of roars like thunder’.
P.A. (Occurs frequently at the end of names.) 689.A.13. ku āl ru ‘Ms. In-
ara-rush-like’.
A. 231.35 neh ruv ‘like this’.
roh, roh ‘in accordance with’: Khmer pre-n. p.
P.A. 904.B.25. gi neh ta roh neh phoŋ tel... ‘It is all these (things), in
accordance with this (list just given), which...’
A. 216.10. roh man steñ vrah jrai ta "ji dai kalpanā ‘in accordance with
what the Steñ of the Sacred Fig-tree, ancestors (of this Steñ)
provided’.
Mid. 3.B.20. laen sštih sštir is kāl ta laŋgh roh brah camnaŋ prātnā, ‘May
it remain firmly established for ever in accordance with the king’s
wishes’.

lah, loh ‘whether... or’: Khmer f.
P.A. 51.14. kon prasā lah cau prasā lah ‘whether it be son-/daughter-in-
law or grandson-/daughter-in-law...’
A. 842.24 caturthāṇça lah śaštāṇça lah ‘whether it be a quarter or a
sixth’.
Mid. 3.A.37. doh purus loh doh cṛi čin ‘whether it be male or (further)
female...’

luh, loh, lvah, luḥ nā
(i) ‘to’: Khmer pre-n. p.
P.A. passim amvi... loh ‘from (a place)... to (a place)’.
A. 190.5-6. lvah chok khadira ‘as far as Chok Khadira’.
A. 457.8 lvah ta gi camkā ‘as far as the garden’.
(ii) ‘by the time that, by (a time)’: Khmer pre-n. p.
P.A. 259.III 21. loh ta gi rājya vrah kamratān aṅ ‘by the time of/in the
reign of Her Majesty’.
A. 855.5. lvah ta gi 888 čaka ‘by 888 čaka’.
Mid. 2.9-10. luḥ jat ilu ‘until this present life’..
R.1.5.2. luḥ bīsāk ‘in April-May’.
(iii) ‘until, by the time’: Khmer m.
Mid. 6.29. luḥ pān cum ta pad moks ‘until (they) manage to enter the way
deliverance’.
R. 2.5.1. bilāp luḥ lat’ ralāy ramsāy sok ‘wept until sorrow melted away’.
Mid. 3.A.43. luḥ nā pān pūs ‘until he would be able to enter the religious
life’.
R. 2.81.6-7. luḥ sanlap’ praḥ prān ‘until they fainted, writhing’.

206
Mod. luḥ traḷap’ dau ṭhān devatā viṅ... ‘When they arrived back in the dwelling of the gods...’

leṅ, laeṅ (Exhortation): Khmer m.

A. 219.5. leṅ jā bhūmyupāya nai sruk stuk ransi ‘let the subsistence-of-the-territory belong to (be of) Bamboo Lake’.

Mid. 6.A.36 laeṅ pān pūs samnak ta brāh sāsthā ‘May he manage to become a monk, staying in the religion of the Buddha’.

R. 4.8.8. laeṅ pān khmoc aṅ phnoe bhūḍhar bīr brāh dhanū ‘let it be possible for my body to be there for the two supporters of the earth’.

ley, loey ‘totally, utterly, at all’: Khmer f.

P.A. 557.Est 4. va ahvān amve ley ‘Mr. Avoid all action’(?).

A. 989.B.10-11. dāha ‘yat santāna ta puruṣa ley ‘if there is no male descendent at all’.

Mid. 4.B.11-12. kumppi pros anak noh pān ley ‘let (them) not be able to save those persons at all’.

R. 2.7.2. pakṣi khluon khlauran buṃ tin toem daṅ jhūk loey ‘the foolish bird had no idea that they were lotus stems’.

Mod. citt anak kamloḥ... min nāy niṅ rasāy pān loey ‘the boy’s feelings... were not at all easily appeased’.

loḥ. See luḥ
lvah. See luḥ.
lhey. See hey.

viṅ, viṅ ‘again’: Khmer f.

A. 697.B.18. cat sruk A. viṅ ‘restore the village A.’.

Mid. 2.13. sāṅ ru purāṅ viṅ ‘reconstruct as of old’.

Mod. traḷap’ dau phdah viṅ ‘return home’.

voṃ, vvaṃ, bvun, bmun ‘not’: Khmer pre-v.p.

P.A. 154. A.16. ge ta vnom oy gi ‘persons who do not give (things) here’.

A. 85.2. nau ‘nak ta vvaṃ thve toy kalpanā ‘now persons who do not act in accordance with the arrangements...’

Mid. 2.17. bvun diēn ‘not certain’.

R. 1.8.10. buṃ āc niṅ loek dhanū pān ‘were unable to raise the bow’.

Mod. sīevbhau neḥ buṃ maen jā pravatti panlām rapas’ jan rūp nā loey.

‘This book is not in fact the story in disguise of any (real) person’.

vvam tael. See tel.
sot ‘in addition’: Khmer f.

P.A. 561.38. oy antyanti sot ‘finally gives in addition’.

A. 67.C.6. dār prasāda... dār prasāda sot ‘acquired the royal favour... acquired the further royal favour’.

Mid. 16a.8. ri e anak ta jhar lek khmoc noh sot mān A., B., etc. ‘As for those who took charge of the funeral, one may add, there were A., B., etc.’
R. 2.2.7. campiā sot mān phkā ‘and the *Michelia* too has a flower’.  
Mod. rīoeñ breñ rī pad camriēn sot... ‘legends or songs, too...’

syāṅ, syāṅ ta, syiṅ ta

(P.A. The rare occurrences of śīṅ are either in ambiguous contexts or are  
instances of sīṅ ‘to officiate’.)

A. 207.27 “nak neẖ phon syan ta samayuga yok.... ‘all these people  
together jointly took’.

Mid. 6.A.9. syiṅ jaṁnuñm sumukkata (= sam mukha gatā) ‘all met face to face’.

Mid. 3.A.64-5. syiṅ ta jaṁnuñ samuggata (= sam mukha gatā) ‘all met face to face’.

R. 1.27.10 ksatr savb prades hoṅ śīṅ cuh cūl ‘the princes of every country  
all submitted to him’.

(ii). ‘almost: more or less: generally speaking’: Khmer pre-v.p.  
Mod. mān babak... mun ṭampūñ sa ruoc praphaehr śīṅ khmāu ‘there were  
clouds, white at first, then grey, almost black’.

hetu, hetu man, het tae ‘because’: Khmer m.

A. 348.nord.2. hetu man mān apavāda ‘because there were objections’.

L. 282.10. luoñ tom car cā hetu cañ’ smoḥ smāṅ brah ḍang ‘she cajoled  
(them) with her chatter because she wanted to make friends with  
them’.

C. Kūn cau 30. hetu min sralāṅ ‘because you do not like it’.

Mod. hetu tae mān saṅgrām ‘because there was war...’

hey, lhey, hoey

(i) ‘and (then)’: Khmer m.

Mid. 6.1. anak cov bhikkh A. sūn hey cah (= Mod. Khm. cār) cār kphon.
‘The monk A. reconstructed (this) and then wrote the inscription as  
well’.

R. 1.41.9-11. fūc kūn koet bī udar hoṅ praḥ prasū brāt’ phoñ hoey mak  
prasab yal’ viṅ ‘as if (they were) their own children (who) had been  
separated from them and were reunited, seen once again’.

Mod. as’ kamṭāṁ hoey jhi grun phañ ‘exhausted and feverish too’.

(ii) ‘having already: already; by then: by now; and so’: Khmer f.

A. 413.II 53. adhīthān pvas lhey dep draṅ braṅ carat cuh ambi  
subānāpaprāśād ‘Being now ordained (lit. established in the religious  
life), he descended from the golden tower’.

Mid. 6.A.11. surec hey ḍev yeṅ khūṃṃm rāntāp krayā pūjā. ‘This done  
(lit. finished already), we prepared the things-needed for the offering’.

15. I feel convinced, after observing for many years that pre-modern occurrences of śīṅ -  
syāṅ are preceded by a plural subject (or, rarely, singular but if so needing the translation  
‘wholly’), that śīṅ—syāṅ has the function of linking a plural subject to the verb. Frequently,  
e.g. in R., the verb is separated from the subject by several words and śīṅ—syāṅ is also useful  
in marking the main verb.
A diachronic survey of some Khmer particles

R. 1.57.8-9. kûkhân stăp’ brah pandûl phań srec hoy ey canlăn dâmî pî brah anâ luâ tăl’ troey. ‘Kûkhan, having listened to the lord’s reply, took the three royal persons across to the other side’.
Mod. dîn ivân hoy kà tralap’ dau phdâh. ‘Having bought the things, (he) returned home’.

hoîn (Emphasis): Khmer f.
A. 215.35 tâc santâna yeń hoîn ‘our line is completely extinct’.
Mid. 8.51. sûm pân dauv ket nă tussidd hoîn ‘pray to be reborn in the Tusita’.
R. 1.57.4. guor hoîn an jhap’ tōy pă. ‘It would indeed be good for me to stay with you’.
Mod. (Lit.) kum jriēt jraek gnâ tûc kâl grâ mun noh hoîn. ‘Do not all push in front of each other like the previous time’.

loey. See ley.
as’. See is.
äy. See ai.
i. See ai.
is, iss, as’ ‘all’: Khmer pre-n. p.
A. 207.27 yok iss dravya noh phon ta jâ thlai bhûmi. ‘take all those goods as the price of the territory’.
Mid. 4.A.31. is hât gâi ‘all his relatives’.
R. 1.13.12. as’ dâmî manuss ay tâ lok ‘all the men in the world’.
Mod. nissit dâmî as’ ‘all the students’. Also, however, as’= ‘to have exhausted (the supply)’, eg. as hoy ‘That’s the lot’ as’ kamlâmôn ‘tired’ (out of strength).

ukk ‘also’: Khmer f.
P.A. 493.24. sre A., pradâna poîn ukk, man jâhv... ‘the ricefield A., a further gift of Poîn, which was acquired-by-exchange...’

 e See ai.
ai, äy, i, e, ai ta, äy ta, ai tā
(i) ‘to (re gifts)’: Khmer pre-n. p.
P.A. 44.A.8-9 amnôy tân aî kloî ran[k]o doî poîn A. ai ta vrah kamratân aî ‘gifts of Tânh Aî, chief of the husked rice, and of Poîn A. to the god’.
P.A. 561.7. ple tădy äy ta vrah kamratîn aî ‘other revenues for the god’.
P.A. 38.4. sre ai travañ ‘the ricefield at the reservoir’.
P.A. 416.1.5. sre äy stu[k] anrok ‘ricefield at Anrok Lake’.
A. 933.4. ai hari haralaya ‘at Hariharalaya’.
A. 235.D.37. äy viśaya jeń vnam ‘in the district of Jeń Vnam’.
Mid. 2.15. sascarit sardhdâ ai ta brah sâsnâ brah tathâgatat ‘perfect faith in the teaching of the Tathâgata’.
Mid. 4.B.26. i leh (= e loe) ‘on high’.

209
R. 1.13.12. as' dāṃh manuss ay tā lok 'all the men in the world'.
Mod. e bhnam beñ 'at Phnom Penh'.

(iii) 'as to': Khmer pre-n. p.
Mid. 9.32. e sāgh sotr mān A., B., C., etc. 'as to the monks, there were A., B., C., etc.'.
R. 1.37.11 e nāh kaikesī nā hetu cītt drīsyā diṣṭī drust kāc kān' khjāp'. 'As for Kaikesī, out of jealousy she wickedly persisted in her wrong attitude'.
Mod. e khīnūm viñ, khīnūm min cūl cītt. 'As for me, I do not like (it)'.

amvi, ambi, bī 'from': Khmer pre n.p.

P.A. 44.A.11 amvi dik hera loh vrai tampoñī 'from the spring to Cane Wood'.
P.A. 44.A.9. amvi kāla 'from the time'.
P.A. 149.2. dār amvi ta vrah kamratān añ 'claim from the god'.
A. 56.A.35. amvi travān trapek dau ti uttara 'from the Trapeak Reservoir to the north'.
Mid. 4.8. ambi chnam 'from the year...'.
R. 1.58.6-7. pabitr cambhāy phlāv nā stec nīn yātīrī ambi neñ dau dūragam 'August One, the length of the road that you will travel from here on! It is far to go!'.
C. Kram 31. bī tūc 'from childhood'.
Mod. bī khān joen dau khān tpūn 'from north to south'.

"nau. See nov.

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210
A diachronic survey of some Khmer particles


211