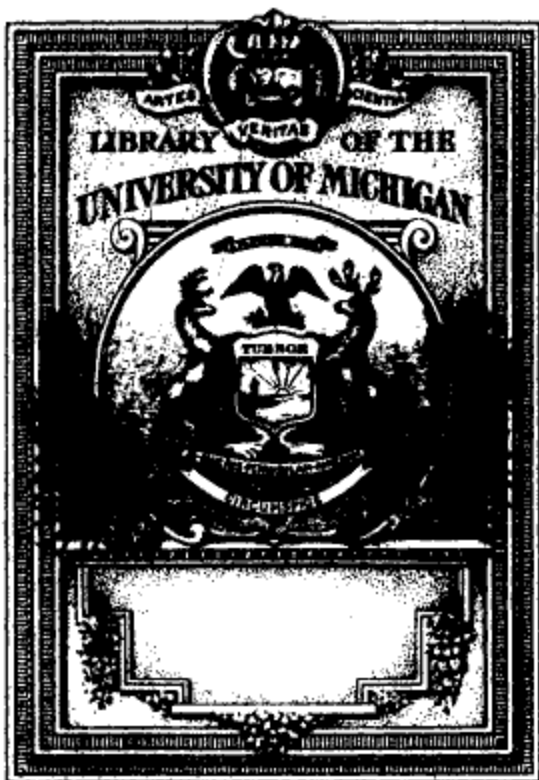


PALAUNG  
GRAMMAR

MILNE



OXFORD



895.5  
M66



AN ELEMENTARY  
PALAUNG GRAMMAR

BY

MRS. LESLIE MILNE

F.R.A.I., M.R.A.S.

*Author of 'Shans at Home'*

WITH AN INTRODUCTION BY

C. O. BLAGDEN, M.A.

OXFORD  
AT THE CLARENDON PRESS

1921

OXFORD UNIVERSITY PRESS

LONDON EDINBURGH GLASGOW NEW YORK

TORONTO MELBOURNE CAPE TOWN BOMBAY

HUMPHREY MILFORD

PUBLISHER TO THE UNIVERSITY

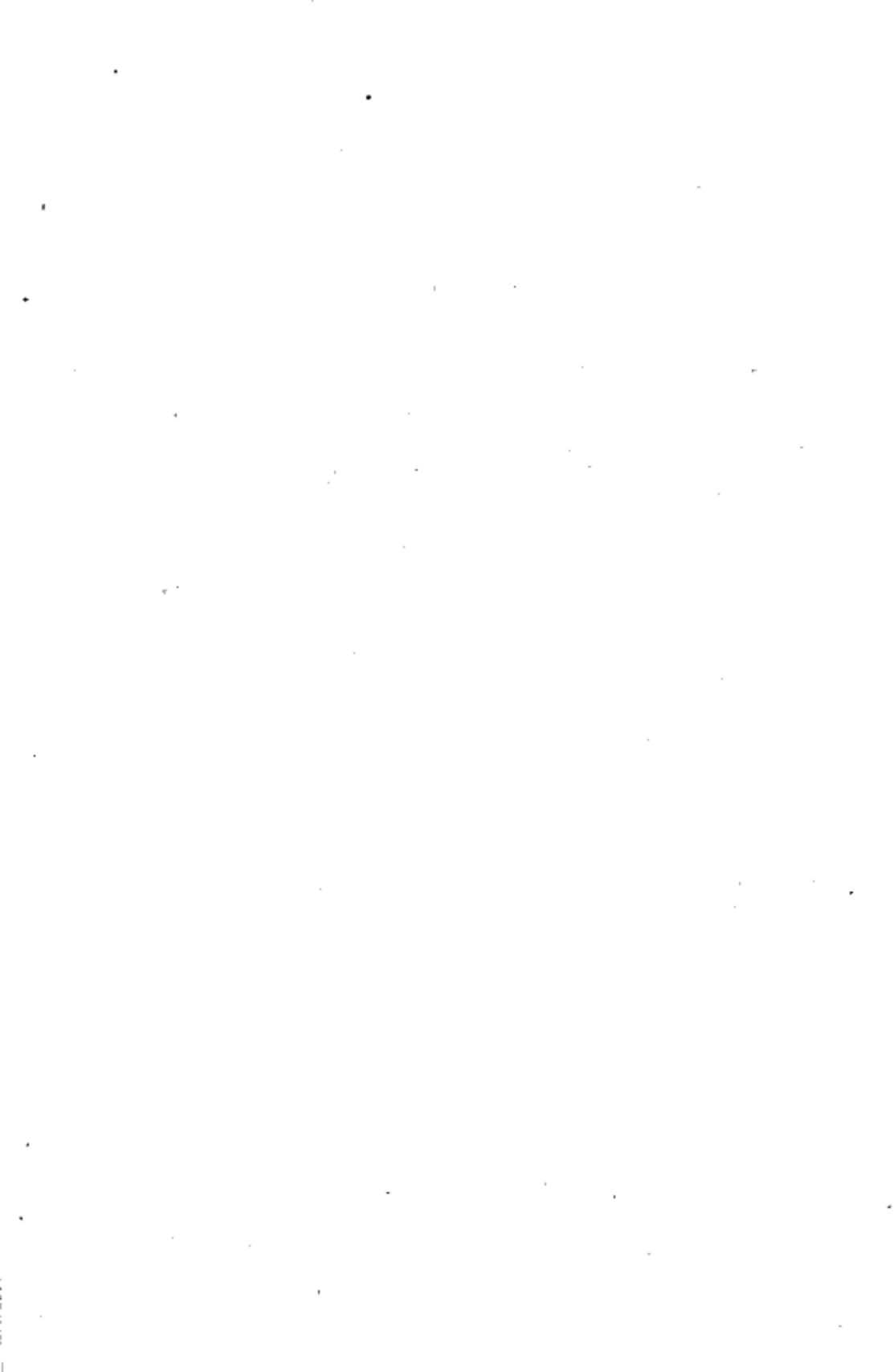
PRINTED IN ENGLAND.

CONTENTS

	PAGE
INTRODUCTION . . . . .	5
SYSTEM OF WRITING PALAUNG . . . . .	11
RUDIMENTS OF PALAUNG GRAMMAR	
PARTS OF SPEECH . . . . .	13
Nouns . . . . .	13
Pronouns . . . . .	17
Adjectives . . . . .	37
Verbs . . . . .	65
Adverbs . . . . .	86
Prepositions . . . . .	114
Conjunctions . . . . .	127
Interjections . . . . .	132
SENTENCES . . . . .	133
PALAUNG STORY	
Hō-i kāū (The White Water-Snail) . . . . .	146

APR 3 1928

© 12-1-28 MRS





## FOREWORD

It is my hope that this first attempt to reduce the Palaung language to writing and to unravel its construction will not only be of interest to philologists, but may also be of use to Europeans who in future visit the Palaung country.

I began this work by making a study of the Rumai branch of Palaungs. Many of these people live in their villages in the hills of North Hsenwi and other parts of the Shan States, and when I went into the Chinese Province of Yünnan I found many of them there. I spent altogether fifteen months at Namhkam, in North Hsenwi, visiting the Rumai villages in the neighbourhood and working on the language with Rumai women who came to my house. Afterwards I went to Namhsan, the capital of the Palaung State of Tawngpeng, one of the Northern Shan States, and my way was made easy by introductions given to me through the kindness of Sir Harvey Adamson, K.C.S.I., and Mr. Hugh Aylmer Thornton, C.I.E., I.C.S., to the Chief of Tawngpeng. The Chief did all that he could to help me, finding both men and women who were willing and able to work with me on the dialect

spoken by the Chief himself and his own special clan, and which is considered by the Palaungs themselves to be the most correct and aristocratic form of their language. At the same time my previous studies among the Rumai were not wasted, as although the pronunciation and even many of the words are different in the various clans,—none of which have a written language—yet the construction of all these dialects is the same, and the words, even when they differ, suggest a common origin. This grammar is concerned with the language as spoken by the Palaungs of Namhsan, the capital of Tawngpeng.

I am indebted to Mr. C. C. Lewis, I.C.S. (retired), to whom I had shown my collection of Rumai words, for encouraging me to make a serious study of the Palaung language.

There are many other people whom I should like to thank for their help in the preparation of this book.

I am most grateful to Mr. C. O. Blagden for the kind interest that he has for many years taken in my work, and my very special thanks are due to him for writing the Introduction to this Grammar.

In the arrangement of it Professor G. R. T. Ross, of the College, Rangoon, helped me very much; my

sincere thanks are due to him, also to Professor J. A. Smith, of Magdalen College, Oxford, who kindly looked over my manuscript and made many valuable suggestions.

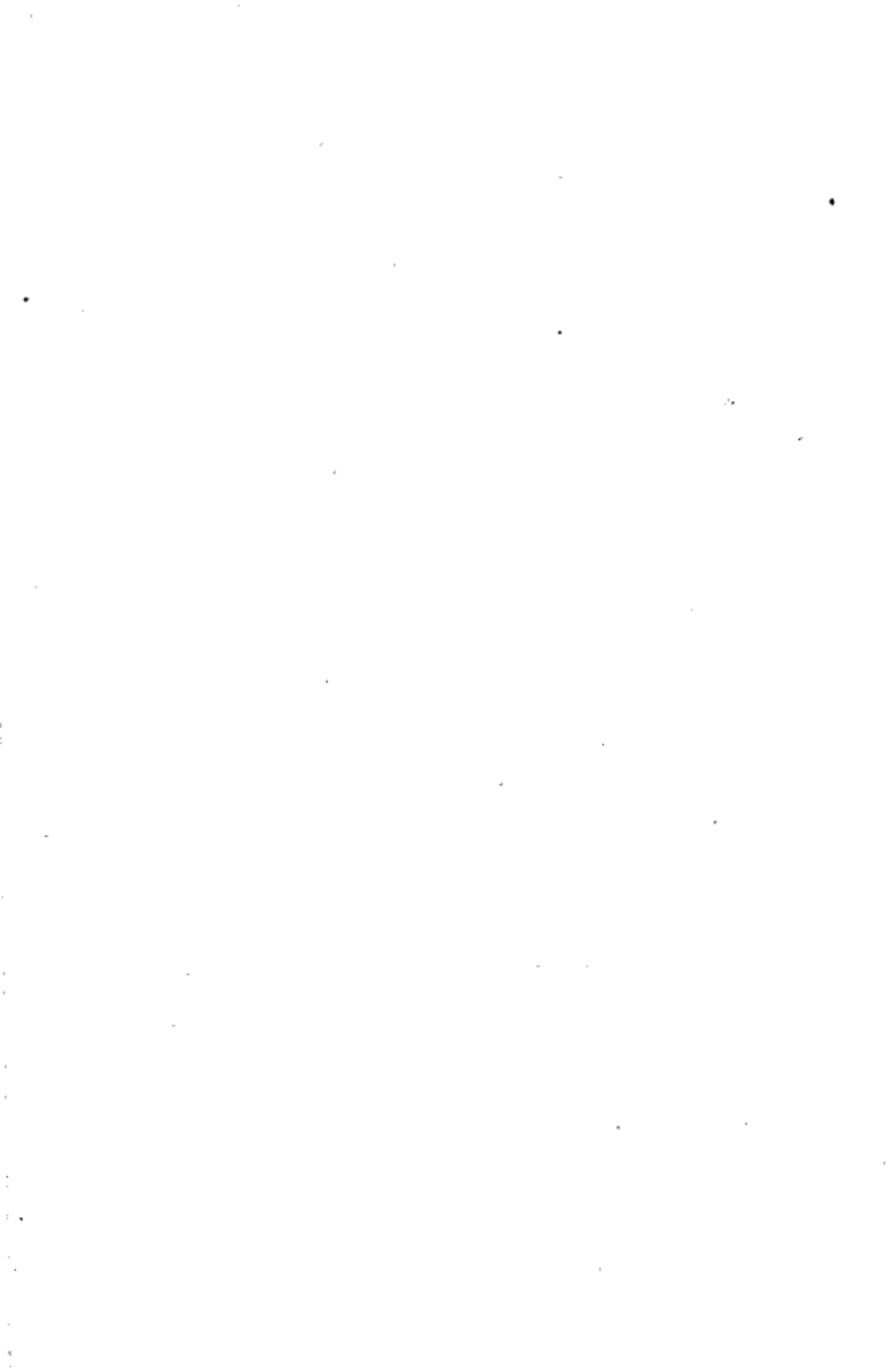
Miss Maud Diaz was of great assistance to me; and I cannot say too much of her thoroughness and of her patience in helping me to arrive at the exact meaning and right pronunciation of many Palaung words. Her knowledge of both English and Burmese enabled her to interpret between me and my Palaung helpers, who also spoke Burmese.

Among these helpers, provided for me by the Chief, my special thanks are due to I-kō-i, who left her home in Namhsan and came down with me to Maymyo and to Mandalay, remaining with me many months.

My publishers having required a subsidy this was kindly provided, partly by the Secretary of State for India in Council, and partly by the kindness of my old friend Colonel William Clark, D.L.

No list of words is given at the end of this book, as I hope to publish separately the large vocabulary of Palaung words referred to by Mr. C. O. Blagden.

M. L. MILNE.



## INTRODUCTION

THE author of this Grammar having asked me to say something by way of introduction, I gladly comply with her request, though well aware that her excellent work needs no words of mine to introduce it. Indeed, it is quite capable of speaking for itself, being the first grammar ever published of a little-known language belonging to a very interesting and scientifically important family of speech.

Since the days of Logan, in the middle of the last century, the relationship between Palaung and the Mon-Khmer group of languages has been generally recognized by scholars. More recently, Father W. Schmidt, in an appendix to his *Grundzüge einer Lautlehre der Khasi-Sprache* (Abhand. der K. Bayer. Akad. der Wiss., I. Kl., XXII Bd., III. Abth.) showed that Palaung, at any rate as regards its vocabulary, lies about halfway between Mon-Khmer (of Lower Burma and Camboja) and Khasi (of Assam), just as the area of the language also lies between them in geographical position. Within the Mon-Khmer group, it seems that Stieng, Bahnar, and Khmer are somewhat more closely akin to Palaung than the latter is to Mon (or Talaing), with which language I myself am more familiar. Indeed, if one regards the matter from a Mon point of view, Palaung strikes one as being rather a distant relative. But until a full Palaung vocabulary, such as the author of this Grammar has prepared but not yet published, is available for comparison with these other languages, it is hardly possible to speak confidently as to the precise degree of affinity existing between Palaung and each of the others, though as to the genuineness of the relationship there can be no doubt whatever.

In morphological type they are all characterized by a structure based on monosyllabic root-words, from which derivatives are

built up by the addition of prefixes and infixes. Some of these languages have tended more than others to maintain, or in their modern forms to return to, a more rigid monosyllabism. In certain cases, notably in Mon, this can be shown to be largely a secondary phenomenon due to the phonetic breaking-down of derived forms that had been built up by means of this characteristic system of prefixes and infixes. We possess in the Mon inscriptions fairly extensive specimens of the Mon language of the eleventh and fifteenth centuries, which can be compared with the modern forms; and we are, therefore, in a position to trace in detail this tendency towards a secondary monosyllabism. For Palaung there is no such evidence available. Comparing the two languages, Palaung and Mon, in their modern phases, one is inclined to estimate that Palaung is even more predominantly monosyllabic in type than Mon, to say nothing of the morphologically more elaborated and better preserved Khmer (or Cambojan). In the sentences given in this Grammar there is a great preponderance of monosyllabic words.

The question, therefore, naturally arises whether in this case the phenomenon is due, at any rate in part, to the fact that the system of prefixes and infixes was never developed as fully as in the sister languages, or whether the secondary tendency of phonetic decay has operated more strongly in Palaung than elsewhere to break down the structural system. Here again, it would, perhaps, be premature to hazard an opinion until the evidence has been more fully marshalled. At any rate, we can notice that two or three prefixes, which can be traced in the sister languages, have also survived in Palaung. The most obvious are the verbal causative *p*, with its derivative *paŋ* (which is also sometimes a verbal causative, but generally forms verbal nouns), and the very loosely attached prefix *ra* which also has the latter function. Of the force of *p* in Palaung the following will serve as examples: *yü*, 'to rise', *pyü*, 'to rouse', *yām*, 'to die', *pyām*, 'to kill'. The prefixes *paŋ* and *ra* are fully illustrated in §§ 248-55 of this Grammar.

Now the causative prefix *p* runs not merely through the Mon-Khmer group, but practically also through the whole Austroasiatic family (of which Mon-Khmer is considered to be part), as well as through its rather distant relative the Austro-nesian (or Malayo-Polynesian) family, some of whose languages also use it (and likewise *pa* + nasal) in the same way and with the same force. This formation seems, therefore, to be one of extreme antiquity. In Mon the prefix *p* appears, moreover, to have maintained its existence as a separate word in *pa*, 'to do', 'to make', besides being in very common use as a causative. The form with the added nasal, probably never very common in Mon, has now been completely obscured by the process of phonetic decay already mentioned. A rather isolated example from an eleventh-century inscription is illuminating: *ār*, 'to go', *p-ār* (probably to be pronounced *pār*), literally 'to cause to go', and hence 'to carry on (a course of conduct)', *pun-ār*, literally 'a going', hence 'a course of conduct'. Like *pañ* in Palaung, *pun* here forms a verbal noun; but it also sometimes occurs in Early Mon as a causative verbal prefix. The analogous, though not strictly identical, Khmer prefix *ba* + nasal (originally *pa* + nasal) also has this double function, besides others: e.g. *tas*, 'to resist', *bantas*, 'bar, bolt', *lak*, 'to chisel', *bañlak*, 'cold chisel', *yòl*, 'to understand', *banyòl*, 'to cause to understand'. In Stieng, *chöt*, 'to die', forms *pöñchöt*, 'to kill', *du*, 'to flee', *pöñdu*, 'to drive away'. In Khasi the phenomena are much the same, both as regards the simple *p* prefix and the form with a nasal.

The prefix *ra* occurs in Khmer under the modern form *rò* with various meanings. A few cases correspond with the Palaung use, e.g. *mu*, 'to roll', *ròmu*, 'packet', *dam*, 'to hammer', *ròdam*, 'shock'; but as a rule the prefix is extended by a nasal. In Bahnar, *hach*, 'to melt' (intransitive), forms *ròhach*, 'something that melts', 'a place where there is a landslide'. It would seem, however, that in Palaung the prefix *ra* has preserved something of its original status as

an independent word, for it can be separated by the negative particle from the root to which it belongs (§ 255). In Mon, though there are a few traces of an *r* prefix, I have found little correspondence in meaning with the Palaung *ra*. There may, however, be some very remote connexion between the latter and the old Mon infix *ir* which formed substantives from nouns and adjectives. This old infix is only traceable in two or three words in modern Mon, but occurs frequently in the eleventh-century inscriptions. It may be conjectured that it was originally a prefix identical with the Palaung *ra*, but positive evidence is wanting. The Palaung prefix *kar*, which represents the last mentioned prefix preceded by *k* and seems to indicate reciprocity (§§ 174-5), may be paralleled in Khmer by various prefixes, which when followed by *r* have a similar force. But enough has been said to illustrate the fact that in its morphological system, or what there is or remains of it, Palaung agrees substantially with the cognate languages.

In its phonetics Palaung also agrees in the main with its relatives, the few sounds that are peculiar to it being evidently either of secondary evolution or else due to the presence of loanwords from alien tongues. The language has been exposed for a long time to a variety of foreign influences: importations from Shan and Burmese (and through these from Pali and Sanskrit) occur fairly frequently in its vocabulary, without, however, really swamping it with foreign material. Like most of the languages of its family, Palaung possesses a rich vowel-system; nice differentiation of vowels performs in the Mon-Khmer family much the same function that difference of tone does in the Chinese, Tai, Karen, and Tibeto-Burman groups. Otherwise, owing to the prevailing tendency towards monosyllabism, which in a greater or less degree affects all these languages, their available phonetic material would be quite inadequate even for everyday requirements. But Palaung, like Bahnar and Stieng, has preserved its full range of consonants, not having lost any of its original sonants, as Mon and



Khmer have done; so that the differentiation of vowels in Palaung has not been as imperatively necessary, nor has it apparently been carried as far, as in these two languages.

In syntax, Palaung also agrees substantially with the cognate languages. The attributive adjective and the genitive follow the qualified substantive, the subject usually precedes and the object normally follows the transitive verb, though a few peculiar cases of inversion are to be found. But this same general type of syntax also occurs in the Tai family, which in that respect agrees to a curious extent with Mon-Khmer, though in other ways the two families are so widely different. At any rate, Palaung has preserved the normal syntactical system of its own family; and perhaps this is partly due to the fact of its nearest neighbour being Shan, a Tai language with an almost similar system, so that there has been no strong modifying factor to disturb it. Had Burmese influence been in the ascendant, the result might well have been quite different.

Among the more characteristic Palaung formations may be mentioned the dual forms of the personal pronouns (§ 27), three of which have the same initial consonant as the corresponding plurals, but followed by the word for 'two'. Somewhat similar formations are not unknown in some of the allied languages: Nicobarese, for example, has a curiously parallel system.

The present Grammar is intended mainly for practical use, and accordingly speculations regarding the past history of Palaung and its relations with other languages naturally lie outside its scope. This must serve as my excuse for having introduced here a few points of that kind for the sake of any one who may happen to be interested in them, and in order to indicate that even a language like Palaung, with no recorded past, has a certain scientific value for students of language in general, and particularly for those who may be specially concerned with the comparative study of the family to which it belongs. Being spoken by a small nationality, many of whose

members are scattered among alien races, it is not unlikely that Palaung may eventually die out, and be replaced by Shan or some other foreign tongue. Already many Palaungs are bilingual. But the day of its final extinction seems to be still far distant, and if and when that day should dawn, this Grammar will at any rate survive as a valuable record and memorial of an interesting form of speech. In the meantime it will serve the more immediately useful purpose of enabling Government officers and others who may visit the Palaung country to deal directly with the people in their own language, a difficult matter, no doubt, in a polyglot province like Burma, but none the less highly desirable. Both the practical and the scientific value of the present work will be much enhanced when it is supplemented by the Vocabulary, to which I have already referred; and I venture to hope that the publication of that Vocabulary will not be long delayed.

C. O. BLAGDEN.

## System of writing Palaung.

a	as	a	in	<i>Mann</i>	(German).
ṭ	„	u	„	<i>but</i> .	
ḗ	„	e	„	<i>get, or well</i> .	
e	„	a	„	<i>pane</i> .	
i	„	i	„	<i>pin</i> .	
i	„	i	„	<i>machine</i> .	
o	„	o	„	<i>bone</i> .	
q	„	o	„	<i>hot, or law</i> .	
u	„	oo	„	<i>foot, or fool</i> .	
au	„	ow	„	<i>fowl</i> .	
ai	„	i	„	<i>mine</i> .	
ö	„	ö	„	<i>König</i>	(German).
ü	„	ü	„	<i>für</i>	(German).
b	„	b	„	<i>bid</i>	
ch	„	ch	„	<i>church</i> , but this sound is sometimes slightly aspirated.	
d	„	d	„	<i>dock</i> .	
f	„	f	„	<i>fat</i> .	
g	„	g	„	<i>gate</i> .	
h	„	h	„	<i>hand</i> , when h begins a syllable.	
h	final,	as	ch	in the Scotch word <i>loch</i> , or in the German <i>ch</i>	when it ends a syllable, as in the word <i>ach</i> .
j	as	j	in	<i>jam</i> .	
k	„	k	„	<i>kite</i> .	
l	„	l	„	<i>let</i> .	
m	„	m	„	<i>man</i> .	
n	„	n	„	<i>not</i> .	
ng	„	ng	„	<i>sing</i> , never as ng in <i>finger</i> .	
p	„	p	„	<i>pat</i> .	
r	„	r	„	<i>rat</i> . In the syllables <i>baṛ</i> , <i>kaṛ</i> , and <i>paṛ</i> the r is	so much rolled that it almost becomes a separate
				syllable, pronounced <i>baṛ-ra</i> , <i>kaṛ-ra</i> , and <i>paṛ-ra</i> .	
s	„	s	„	<i>sin</i> .	
sh	„	sh	„	<i>shine</i> .	
t				There is no sound in English which exactly	represents the Palaung t. It slightly resembles
				the sound of th in the English word <i>thing</i> .	

v as v in *vine*.

w ,, w ,, *wine*.

y ,, y ,, *yet*.

z ,, z ,, *zero*. This sound exists only in a few words, which have been borrowed from sources foreign to the Palaung language.

k These letters are aspirated, the h being pronounced after the k, p, t, and s. A near approach to the sound is

ḵ as kh in *ink-horn*.

ḗ as ph in *up-hill*.

ḥ as th in *ant-hill*.

ḡ as sh in *mishap*.

Palaungs often pronounce the aspirated ḡ as the English sound of sh in *shine*. The Palaung word for *bird* is sometimes pronounced ḡim, sometimes shim.

In the combinations hl, hm, hn, hr, and hw the h must be pronounced distinctly before the letters l, m, n, r and w.

When the letters k, p, or t end a syllable, the explosion is greatly reduced, these letters being almost silent, as in the 'checked' letters of Burmese.

ny is pronounced as in the word *banyan*, and in the Spanish ñ.

In the combinations ngw and ngy the ng is pronounced as the ng in *sing*, the w or y following the ng must also be pronounced.

When there is no diacritical mark over a letter, the vowel sound is short: when a straight line is over a letter:—ā, the vowel sound is long: when ˘ is over a letter:—ă, the vowel sound is short and abrupt, as in a short staccato sound in music.

In a word of two or more syllables, each syllable stands alone, clear and distinct.

# RUDIMENTS OF PALAUNG GRAMMAR

## PARTS OF SPEECH

1. There are eight parts of speech in Palaung, Noun, Pronoun, Adjective, Verb, Adverb, Preposition, Conjunction, and Interjection.

### NOUNS

#### Number.

2. There are two numbers, singular and plural.

The Plural is formed by adding the word *gē* (*they*) to the noun, but the noun is used without adding *gē* when it is followed by an adjective of number indicating the plural. It is not necessary that *gē* should immediately follow the Noun.<sup>1</sup>

#### Examples.

*Bee* pyār. *Bees* pyār gē. *Many bees* pyār bi-ōng bi-ōng.  
*The women who loved her went* i-pān kār-jūh ān gē loh.  
*women loved her they went.*

#### Gender.

3. There are two genders recognized, Masculine and Feminine, the gender corresponding to the sex.

4. Inanimate objects have, as a rule, no gender, but tools and instruments of all kinds, such as *bōt* (*a knife*), *ra-jār* (*a comb*), and *ra-fāi* (*a plough*), are feminine.

5. In other cases, the male sex, in human beings, is denoted by adding *i-mē* (*a man, a male*) to the noun, as:

*Younger brother* vā i-mē, *older brother* vāi i-mē.

*A little one, a child* kwōn, *a boy* kwōn i-mē.

<sup>1</sup> See N. 26.

6. Some nouns stand for males alone, and their use cannot be mistaken: such nouns have no terminating affix signifying gender, as: *Chāu a monk.*

7. When proper names begin with *a* they are masculine, also *a* shows the masculine gender in such words as *ā-bō one (man)*, *ā-śā a friend (male)*.

8. In words denoting ogres and all the lower animals except birds, the masculine gender is expressed by adding *a-fūk* to the noun, as:

*An ox mūk a-fūk, an ogre pī-lū a-fūk.*

9. In birds the masculine gender is expressed by adding *a-kōng* to the noun, as:

*Gander hān a-kōng.*

But when it is already known whether the creature referred to is male or female, the terminations may be dispensed with.

10. The feminine gender is expressed, in human beings, by adding *ī-pān* (*a woman, a female*) to the noun, as:

*A little one, a child kwōn.*

*A young girl, a girl child kwōn ī-pān.*

*A younger sister vā ī-pān, an older sister vāi ī-pān.*

11. The letter *I* is a prefix in proper names which means female: it also means female in words such as *ī-bō-i one (female)*, *ī-śā a female friend.*

12. Some nouns stand for females alone, and their use cannot be mistaken: such nouns have no termination signifying gender, as: *Yā-kāu a nun (Buddhist).*

13. In words denoting ogresses and all the lower animals and tools, *kā-mā*<sup>1</sup> is added to the noun to express the feminine gender, as:

*A cow mūk kā-mā, a goose hān kā-mā, an ogress pī-lū kā-mā, a knife bōt kā-mā.*

<sup>1</sup> See N. 196.

14. *Yā* (*grandmother*) is sometimes used as a prefix, to denote an ogress, as : *Yā pī-lū.*

15. The sex of *spirits*, is generally denoted by *Yā* (*grandmother*), or *Tā* (*grandfather*), placed as a prefix before the word *kaṛ-nām spirit*, as : *A spirit (male) tā kaṛ-nām.*

16. The word *Bī* (*a human being*), *a person*, when used as a noun, has seldom an added word to express gender. When used in the singular, it generally expresses *Man*, though it is occasionally used to denote a woman. When used in the plural it includes both men and women, as :

*A man goes* *bī lōh.*

*I see many people* *ō yū bī blām blām.*  
*I see people many.*

17. When, in the conversation, a child or an animal has already been referred to, the suffix denoting gender is generally dropped.

18. Verbal Nouns are often formed by prefixing *Paṇ* (*what, or that which*) or *Ra* to the verb, as :

*To be conceited, to be particular* *krā-kē.*

*Conceit* *paṇ-krā-kē.*

*To sit* *mō, a seat* *ra-mō.*

### Case.

19. Nouns and pronouns have no change in form to express Case.

Where, in English, we should use the Possessive Case, the two nouns are placed side by side, the last denoting the possessor, as :

*The elephant's trunk* *ngōng s̄āng.*  
*trunk elephant.*

*A jungle bird* *šim brī.*  
*bird jungle.*

### The Place of the Noun in the Sentence.

20. In simple sentences the subject precedes the verb, as :

*The day is fine*    ṣa-ngī    lă.  
                                   day    is good.

21. In longer sentences the subject sometimes precedes and sometimes follows the verb, as :

*Long ago there lived a king*

ū    hō    yū    hō-kām    ū    pā.<sup>1</sup>  
 one past time lived king one.

or    ū    hō    hō-kām    yū    ū    pā.<sup>1</sup>  
 one past time king lived one.

22. In a sentence in which the words *kan* (*if* or *when*), *kū-i* (*as*), and *yām* (*time*), occur, the subject often follows the verb, as :

*From the time that the king goes*

ōr    yām    lōh    hō-kām    ū    pā.<sup>1</sup>  
 from time goes king one.

*As my father returns*    kū-i    vēng    kūn    ō.  
                                   as returns father my.

23. The object generally follows the verb, as :

*The child loves its mother*    kwōn    rāk    mā    ān.  
                                   child loves mother its.

24. When the verb is imperative, the object often precedes the verb, as :

*Give me another fish*    kā    hax    ū    tō<sup>1</sup>    dēh    ta    ō,    or  
                                   fish other one give to me.

dēh    kā    hax    ta    ō    ū    tō.<sup>1</sup>  
 give fish other to me one.

*Put my umbrella in the house*    fī    ō    ūn    ta    gāng.  
                                   umbrella my place in house.

<sup>1</sup> See N. 196.



## PRONOUNS

## Personal Pronouns.

*Singular.*

25. <i>I, me, my</i>	.	.	.	.	.	.	ō.
<i>Thou, thee, thy</i>	.	.	.	.	.	.	mī, 'or dē. <sup>1</sup>
<i>He, him, his</i>	.	.	.	.	.	.	ān, or dē.
<i>She, her</i>	.	.	.	.	.	.	ān, or dē.
<i>It, its</i>	.	.	.	.	.	.	ān, or dē.

*Plural.*

<i>We, us, our</i>	.	.	.	.	.	.	yē, or ē. <sup>2</sup>
<i>You, your</i>	.	.	.	.	.	.	pē, or dē.
<i>They, them, their</i>	.	.	.	.	.	.	gē, or dē.

26. When the noun referred to is collective, or is a common noun with a large numeral, instead of using the pronoun *gē* *they* (*them, their*), *ān* *he* (*she* or *it*) is alternatively used, as :

*Give me a hundred men, let them follow me*

dēh	bī	ū	pa-rī-āh,	dēh	ān	loh	jōm	ō.
<i>give</i>	<i>men</i>	<i>one</i>	<i>hundred,</i>	<i>give</i>	<i>him</i>	<i>go</i>	<i>follow</i>	<i>me.</i>
	<i>or</i>				<i>or</i>			
	<i>people</i>				<i>come</i>			

## Dual Pronouns.

27. <i>We</i> ( <i>thou</i> and <i>I</i> ) both being present	.	āi.
<i>Us</i> ( <i>thee</i> and <i>me</i> ) „ „ „	.	āi.
<i>Our</i> ( <i>thy</i> and <i>my</i> ) „ „ „	.	āi.
<i>We</i> ( <i>he</i> or <i>she</i> and <i>I</i> ) both being present	.	āi.
<i>Us</i> ( <i>him</i> or <i>her</i> and <i>me</i> ) „ „ „	.	āi.
<i>Our</i> ( <i>his</i> or <i>her</i> and <i>my</i> ) „ „ „	.	āi.
<i>We</i> ( <i>he</i> or <i>she</i> and <i>I</i> ) if one is not present	.	yār.
<i>Us</i> ( <i>him</i> or <i>her</i> and <i>me</i> ) „ „ „	.	yār.
<i>Our</i> ( <i>his</i> or <i>her</i> and <i>my</i> ) „ „ „	.	yār.

<sup>1</sup> See N. 31, N. 46, N. 58, and N. 107.

<sup>2</sup> *Yē* *we* (*our, us*) is applied when some of the people to which *we* refers are not present; *ī* *we* (*our, us*), is used when the people are all present.

<i>They</i> (or <i>them</i> ) (two)	. . . . .	<i>gār</i> , <sup>1</sup> or <i>dē</i> .
<i>He</i> (or <i>she</i> ) and <i>thou</i>	. . . . .	<i>pār</i> , or <i>dē</i> .
<i>Him</i> (or <i>her</i> ) and <i>thee</i>	. . . . .	<i>pār</i> , or <i>dē</i> .
<i>His</i> (or <i>her</i> ) and <i>thy</i>	. . . . .	<i>pār</i> , or <i>dē</i> .

Observe the following expressions :

<i>Thou</i> and <i>we</i>	. . . . .	<i>mī yē</i> , or <i>mī ē</i> .
<i>Thee</i> and <i>us</i>	. . . . .	<i>mī yē</i> , or <i>mī ē</i> .
<i>We</i> and <i>he</i> (or <i>she</i> )	. . . . .	<i>yē</i> (or <i>ē</i> ) <i>gār ān</i> .
<i>Us</i> and <i>him</i> (or <i>her</i> )	. . . . .	<i>yē</i> (or <i>ē</i> ) <i>gār ān</i> .
<i>Our</i> and <i>his</i> (or <i>her</i> )	. . . . .	<i>yē</i> (or <i>ē</i> ) <i>gār ān</i> .

### Possessive.

#### *Singular.*

28. <i>Mine</i>	<i>hā</i> <i>ō</i> . <sup>2</sup>
<i>Thine</i>	<i>hā mī</i> , or <i>hā dē</i> .
<i>His</i>	<i>hā ān</i> , or <i>hā dē</i> .
<i>Hers</i>	<i>hā ān</i> , or <i>hā dē</i> .
<i>Its</i>	<i>hā ān</i> , or <i>hā dē</i> .

#### *Plural.*

29. <i>Ours</i>	<i>hā yē</i> , or <i>hā ē</i> .
<i>Yours</i>	<i>hā pē</i> , or <i>hā dē</i> .
<i>Theirs</i>	<i>hā gē</i> , or <i>hā dē</i> .

#### *Dual.*

30. <i>Ours</i> (belonging to <i>him</i> or <i>her</i> and <i>me</i> )	<i>hā āi</i> , or <i>hā yār</i> .
<i>Ours</i> (belonging to <i>thee</i> and <i>me</i> )	. <i>hā āi</i> , or <i>hā yār</i> .
	see above.
<i>Theirs</i> (two)	. . . . . <i>hā gār</i> , or <i>hā dē</i> .
<i>Yours</i> (belonging to <i>him</i> or <i>her</i> and <i>thee</i> )	<i>hā pār</i> , or <i>hā dē</i> .

<sup>1</sup> *Gār* may also be used to unite two nouns, one of which may be plural, as :—*Give me the bag and the three small baskets*

*tōh ra-pyō gār krōng dyāt u-āi pōng,<sup>3</sup> dīh ta ō.*  
*take bag them (two) baskets small three give to me.*

<sup>2</sup> *Hā* literally means *place*.

<sup>3</sup> See N. 196.

N.B. When there is a noun in the sentence, the word *hā* is generally omitted, as *The house is ours* *gāng yār.*  
*house our.*

31. The Personal Pronouns *mī*, *ān*, *pē*, *gē*, *gār*, and *pār* when repeated in a sentence, often take the form of *dē* (*self*) as:

*You must not go yet* *pē hnyām bāp dē (or pē) lōh.*  
*you not yet is necessary you go.*

*You (two) must not go yet*

*pār hnyām bāp dē (or pār) lōh.*  
*you two not yet is necessary you go.*

32. But the first persons singular and plural, or the dual pronouns *āi* and *yār* do not follow the above rule, as:

*We must not go yet* *yē (or ē, or āi, or yār) hnyām*  
*we not yet*

*bāp yē (or ē, or āi, or yār) lōh.*  
*is necessary we go.*

### Examples of the use of Personal Pronouns.

*They asked him to return to them*

*gē hmān ta ān vēng ta dē.*  
*they asked to him return to them.*

*We two chatted till late, it was past midnight*

*yār kār-mōn mō lā, sōm hlwō-i.*  
*we two chatted till late midnight past.*

*I am surely going to-day* *ō lōh yō pā-dīn.*

*I go surely to-day.*

*You must not hurry* *pē māi nyēt.*

*you must not hurry.*  
 or  
*do not*

*We could not wait* *yē ka bē yē rē.*

*we not able we wait.*

*Who is it?* *A-shē ān mōh?*

*who it is.*

*It is mine* *hā ō.*

33. Where a noun might be repeated in a sentence, *dē* is often substituted for the second noun, as :

*The man must not go yet*      *bī hnyām      bāp      dē      lōh.*  
    man   not yet   is necessary   he   go.

*My father did not tell me*      *kūn    ̄    ka    yū    dē    grāi    ta    ̄.*  
    father   my   not   has   he   told   to   me.

34. In a conversation, where a person or a thing is being discussed, the Personal Pronoun, relating to the person or the thing, is often omitted, as :

*Where is the horse ? (answer) it has run away*  
    *hā    mō    gwāi    brāng ?    1 dū    pwōt.*  
    place   what   is   horse.   run away   away.

35. Sometimes a Personal Pronoun is repeated in a sentence, where the repetition would be unnecessary in English, as :

*Go away please*      *mī    vōng    bū    mī    tyī.*  
    thou   go back   on   thou   please.  
    or  
    still

*The old man says*      *kwōn-hyār    dāh.*    or    *kwōn-hyār    ̄n    dāh.*  
    old man   says.     old man   he   says.

*Bring me here the little dog*  
    *tōh    dēh    ta    ̄    ā-ō    dē    dyāt    ̄n    hā    ̄.*  
    take   give   to   me   dog   it   is little   it   place this  
    or  
    here.

In the above sentence *̄n* it may be omitted.

In telling a story, to make the meaning very plain, the Personal Pronoun is repeated very often, as :

*His father and mother said*  
    *kūn    ̄n    gār    mā    ̄n    dāh    gār.*  
    father   his   they two   mother   his   said   they two.

36. The repetition of a Personal Pronoun sometimes changes the meaning of a sentence, as :

*I shall go*      *̄    chāng    lōh.*  
    I   shall   go.

*I go as I please*      *̄    chāng    ̄    lōh.*  
    I   shall   I   go.

<sup>1</sup> ̄n it understood.

*I shall work* ̄ chāng rōr.  
I shall work.

*I work as I please* ̄ chāng ̄ rōr.  
I shall I work.

**37.** When two verbs follow one noun, the Personal Pronoun is sometimes inserted between the verbs, as :

*Men say* bī dāh gē<sup>1</sup> grāi.  
men say they tell  
or  
speak.

*The woman does not seek to know* i-pān ka tīp dē nāp.  
woman not seeks she know.

*The thieves cursed us* bī rāt ch yē kīn yē.  
people steal cursed us cursed us.

*I see* ̄ yū ̄ mēn. *He saw* ān yū dē mēn.  
I saw I saw he saw he saw  
or  
looked. or  
looked.

*We do not wish to see her* yē ka šīn yē yū ān.  
we not wish we see her.

**38.** In telling a story, to make the meaning very plain, the Personal Pronoun is often repeated, and the Possessive Pronoun is repeated with each noun, as :

*His father and mother have died*

kūn ān gār mā ān hwō-i yām gār.  
father his they (two) mother his finished dead they (two).

*His older and younger brothers said*

vāi ān gār vā ān gār dāh.  
older brother his they (two) younger brother his they (two) said.

**39.** In a sentence expressing a command, the Personal Pronoun is sometimes expressed and sometimes omitted, as :

*Do not eat* pē māi hōm. or māi hōm.  
you do not eat. do not eat.

<sup>1</sup> Or dē.

*Go quickly*    ləh    p̄ai p̄ai.    or    mī    ləh    p̄ai p̄ai.  
                   go        quickly.        thou    go        quickly.

*Go back please*    mī    v̄əng    b̄ū    mī    tyí.  
                           thou    go back    still    thou    please.  
   or  
   on

40. In sentences, one following the other, both expressing command, the Personal Pronoun is generally omitted in the second sentence, as :

*Do not talk, do not speak to the girl*

mī    māi    ngyē    māi    grāi    j̄əm<sup>1</sup>    ra-pyā.  
 thou    do not    words    do not    speak    follow    girl.  
   or  
   speak

#### Place of the Pronoun in the Sentence.

41. In a simple sentence, the Pronoun, being the Subject, precedes the Verb, but it is often omitted, as :

*I shall go*    ǝ    dī    ləh.    or    dī    ləh.  
                   I    shall    go.        shall    go.

*My mother calls me*    mā    ǝ    āu    t̄ǝ    ǝ.  
                                   mother    my    she    calls    me.

*I do not wish to go*    ǝ    ka    š̄in    ǝ    ləh.    or    ka    š̄in    ləh.  
                                   I    not    wish    I    go.        not    wish    go.

42. In asking a question, when a Personal Pronoun is the Subject, the Pronoun precedes the Verb, as :

*Where dost thou live ?*    hā    m̄ǝ    mī    gwāi ?  
   place    what    thou    livest.

43. After the words *k̄an* (*if* or *when*), *k̄ū-i* (*as*), and *yām* (*time*) the Personal Pronoun, being the Subject, sometimes follows the Verb, as :

*It is true, as thou sayest*    mōh    ǝ,    k̄ū-i    dāh    mī.  
   is    surely    as    sayest    thou.

<sup>1</sup> The verb *j̄əm* to follow also means together or with.

44. The Personal Pronoun, denoting the Possessor, generally follows the object possessed, as :

*My house* gāng ȳ.  
house my.

*This house is ours* i-ō pēn gāng yār.<sup>1</sup>  
this is house our.

45. Following the Verbs tōh (*to take*), dū-ε (*to bring*), yū (*to have*), and others, the Possessive Pronoun precedes the object possessed, as :

*We take our little child* yē tōh yē kwōn dyāt.  
we take our child little.

*The young man brought his friend* ra-lyāng dū-ε dū gō.  
young man brought his friend.

*I have my child* ȳ yū ȳ kwōn.<sup>2</sup>  
I have my child.

*We (two) have not our child here*

yār ka yū yār kwōn hā ō.  
we two not have our child place this.

46. When dē is used to represent a Personal Pronoun (repeated in the sentence) following the verbs tōh, dū-ε and yū, as above, it precedes the object possessed, as :

*He has a garden* ān yū dē kaṛ-būm.  
he has his garden.

47. Where hwō-i mōh (*finished is*), begins a sentence, the Personal Pronoun, being the Subject, follows the verb, as :

*It is settled that I do not return* hwō-i mōh ka vīr ȳ.  
finished is not return I.

*It is settled that we do not give it to him*

hwō-i mōh ka dēh yē ta ān.<sup>3</sup>  
finished is not give we to him.

<sup>1</sup> Dual pronoun, see N. 27.

<sup>2</sup> The sentence ȳ yū kwōn ȳ would mean *I see my child*.

<sup>3</sup> Ān it is understood but not expressed.





In speaking to a stranger, if the stranger is a middle-aged person, it is polite to substitute *ān* (*uncle* or *aunt*) for the Personal Pronoun *mī* (*thou, thee, or thy*). In addressing an old person, *tā* (*grandfather*) or *yā* (*grandmother*) is often used instead of a Pronoun.

Sometimes in ceremonial language, the first person plural *yē* (*we, us* or *our*) is used instead of the first person singular *ō* (*I, me* or *my*).

52. In such an exclamation as *O friends come!* the Personal Pronoun *pē* (*you*) should be added to the sentence, as :

lōh bŭ-gō pē ō.  
come friends you O.

53. It may be noted that when one of the lower animals, or an inanimate object (being present) is the subject of conversation, a Demonstrative Pronoun<sup>1</sup> rather than a Personal Pronoun, is used in the first sentence, in speaking of the animal or object, as :

*It is pretty* i-ō kə-ri-ār.  
this is pretty.

54. When the Personal Pronoun *ān*, meaning *he, she* or *it*, follows the Interrogative Pronoun *shī* (*what*), the *ā* of *ān* is nearly always omitted, the two words being pronounced as one, as: *shī 'n*.

*What is it?* shī 'n mōh?  
what it is

In other cases when *ān* is preceded by a vowel, the *ā* is often dropped, as :

*Come before dark* lōh krū-ē 'n āp.  
come before it is dark.

55. The name of a person (the subject or the object) is often

<sup>1</sup> See N. 97.

accompanied by a Personal Pronoun, which would be unnecessary in English, as :

*A-pēng will not listen* A-pēng ān ka jū.  
*A-pēng he not listens.*

*I-sōng and me* yār I-sōng.  
*we two I-sōng.*

56. In songs instead of *ō* *I*, *me* and *my* the words *hlā* and *kaū* are often used.

In songs the Numeral Determinative for a human being *kū*<sup>1</sup> is sometimes substituted for a Personal Pronoun.

In the rhymes of children, *tō* (*the body, self*) is often used to express *I*, *me*, and *my*.

### Interrogative Pronouns.

These are chiefly as follows.

57. *Who* ā-śē sometimes pronounced ā-shē, ā-śī or ā-shī.

*Who is that?* ā-śē mōh tāi? or ā-shē mōh dīn?  
*who is that: who is that.*

*Who art thou?* ā-śē mī mōh?  
*who thou art.*

*Who comes here?* ā-shē lōh hā ō?  
*who comes place this.*

*Who did that?* ā-śē rōr tāi? or i-tāi ā-śē rōr?  
*who worked that. that who worked.*

58. When ā-śē is followed by two verbs, it is sometimes repeated in the sentence; when thus repeated it often takes the form of *dē*, as :

*Who searched for the horse?* ā-śē tīp dē yū brāng?  
*who searched who had horse.*  
 or  
*saw*

59. *Whose?* ā-śē sometimes pronounced ā-shē, ā-śī, or ā-shī.

*Whose house is this?* gāng i-ō ā-śē ān mōh?  
*house this whose it is.*

<sup>1</sup> See N. 196.

*Whose daughter is she?* kwōn ī-pān ā-sē ān mōh?  
child female whose she is.

*Whose pig is that?*

lē tāi ā-sē ān mōh? or lē ā-sē ān mōh?  
pig that whose it is. pig whose it is.

**60.** *Whom?* ā-sē, sometimes pronounced ā-shē, ā-sī or ā-shī.

*Whom dost thou see?*

ā-sē mī yū dē mēn? or mī ā-sē mī yū?  
whom thou seest thou lookest thou whom thou seest.  
or  
seest.

*Whom did you hear speak?*

ā-sē grāi pē chāng<sup>1</sup> śa-tīng?  
who spoke you will hear.

or pē yū dē śa-tīng pān-grāi<sup>2</sup> ā-sē?  
you have you heard the speaking whom.

*With whom has she gone?* r'ā-sē ān lēh?  
with whom she went out.

*With whom art thou working?*

r'ā-sē mī rōr ūn? or ā-sē mī rōr ūn?  
with whom thou workest place whom thou workest place  
or  
keep. or  
keep.

**61.** *What* śī or shī, sē or shē.

*What is the matter?* shī 'n nyā?  
what it makes.

*What is he eating?* sē ān hōm?  
what he eats.

*What day is this?* pā-dīn shē ān mōh?  
to-day what it is.

**62.** *What?* i-mō, mō.

*What dost thou believe?* i-mō mī hnyōm?  
what thou believest.

*What day is this?* śa-ngī mō ān iōt?  
day what it arrives.

*At what time did he return?* a-kīng mō ān vēng?  
time what he returned.

<sup>1</sup> See N. 215.

<sup>2</sup> See N. 248.

63. *Whatever* dā ī mōh (*any ?thing is*).

*Whatever is she doing?* dā ī mōh ṅu nyā?  
any ?thing is she does.

64. *Which?* i-mō, or mō.

*Which is he?* i-mō ṅu mōh?  
which he is.

*On which day was the child born?*

śa-ṅgī mō kṃṃ pēn bi?  
day which child became human being.  
or  
what

*Which is thy house?*

i-mō mōh gāng mī? or i-mō gāng mī mōh?  
which is house thy. which house thy is.

### Place in the Sentence of Interrogative Pronouns.

65. It is difficult to make any rule for the Place in the Sentence of Interrogative Pronouns, but when the verb has a Demonstrative Pronoun, such as i-ō (*this one*) or i-tāi (*that one*) for an object, the Demonstrative Pronoun generally begins the sentence and is immediately followed by the Interrogative Pronoun, as :

*Who brought those?* gē i-tāi ā-shē tōh dē dū-ε.  
they that who took who brought.  
or  
those

### Reflexive Pronouns.

#### *Singular.*

66. *Myself* tō ō.  
*Thyself* tō mī, or tō dē<sup>1</sup>.  
*Himself* tō ṅu, or tō dē.  
*Herself* tō ṅu, or tō dē.  
*Itself* tō ṅu, or tō dē.

#### *Plural.*

67. *Ourselves* tō yē, or tō ē.<sup>2</sup>  
*Yourselves* tō pē, or tō dē.  
*Themselves* tō gē. or tō dē.

<sup>1</sup> See N. 31.

<sup>2</sup> See note 2, page 17.

*Dual.*

68. *Ourselves (myself and thyself)* tō yār, or tō āi.<sup>1</sup>  
*Myself and himself (or herself)* tō yār, or tō āi.  
*Thyself and himself (or herself)* tō pār, or tō dē.

69. Sometimes the word *prīm (old)* is inserted between the word *tō (self or body)* and the Pronoun:

*He cut himself* ăn klă tō prīm dē.  
 he cut body old his  
 or  
 self.

*I myself told her this* tō ǒ ǒ grāi ta ăn.  
 body my this said to him.

*I myself have done it* pān-nyā tō prīm ǒ.  
 the doing body old my.

*He himself saw the elephant* tō ăn yū śāng.  
 body his saw elephant.

*I-kō-i looked at the horse herself*

I-kō-i tō dē ăn mēn brāng.  
 I-kō-i body her she looked horse.

**Indefinite and Distributive Pronouns.**

70. *Any* dă.

*Which wouldst thou like? Take any*

i-mǒ mī śīn bōn? Dă pān mōh tōh mī dū-e.  
 which thou wishest get. any what is take thou bring.

71. *Some* bā-dī, pā-dī.

*Give me some* dēh ta ǒ pā-dī (or bā-dī).  
 give to me some.

*There is some in the basket*

gwāi bā-dī (or pā-dī) ta jū-ār.  
 remains some in basket.

*I saw some in the market*

ǒ yū kū kāt bā-dī (or pā-dī).  
 I saw in market some.

<sup>1</sup> See N. 27.

72. *Some*. Sometimes *gē* (*they*), and *ḡar-dī* (or *paḡ-dī*) (*some*) are used together, as :

*Some of her relations brought cloth to her.*

va-vāi ḡan gē paḡ-dī (or ḡar-dī) dū-ε ḡan grū.  
relations her they some brought her cloth.

73. *Some* *ū kḡan-dā*. This expression means *one half*, or *one part* but is also used to express *some*, as :

*I saw some in the village* ḡ yū ū kḡan-dā kū rū.  
I saw one part in village.

74. *One, a man* *ā-bō* is sometimes used like the French word *on*, in the masculine form *ā-bō*, in the feminine *ī-bō-ε*, as :

*One (man) goes* *ā-bō loḡ*, *One (woman) says* *ī-bō-ε grāi*.

75. *None (no one)* applied to human beings *ka . . . bī-mōḡ* (*not any one*) or *bī-mōḡ . . . ka*. Sometimes *bī-mōḡ* is pronounced *bī-hmōḡ*.

*There are none (no people) here*

hā ō bī ka yū bī-mōḡ.  
place this people not are any one

76. *No one* *ka . . . bī-mōḡ*, or *bī-mōḡ ka*.

*No one knows* *bī-mōḡ ka nḡp*.  
any one not knows.

77. *No one, not even one* applied to human beings *ka . . . hlāi ū kū*.<sup>1</sup> *Hlāi* is sometimes pronounced *hlāu*.

*I have spoken to no one*

ḡ ka grāi ta bī hlāi (or hlau) ū kū.<sup>1</sup>  
I not spoke to people even one  
or  
person

*There is no one in the house*

kū gāng bī ka gwāi hlāi ū kū.<sup>1</sup>  
in house people not remain even one.  
or  
person

<sup>1</sup> See N. 196.

78. *None meaning no beasts* ka . . . hlāi (or hlāu) ū tō.<sup>1</sup>

*There are none (no cattle) on the hill*

mūk ka yū hlāi ū tō<sup>1</sup> ta šōr.  
cattle not are even one on hill.

79. *None meaning no fruit* ka . . . hlāi ū pōng.<sup>1</sup>

*I have none* ̄ō ka yū hlāi ū pōng.  
*I not have even one.*

80. In the same way any other suitable Numeral Determinative may be used, as :

*I have none (meaning a short hank of cotton)*

̄ō ka yū hlāi ū kīng.<sup>1</sup>  
*I not have even one.*

81. *Either.* There are several ways of expressing *either*, as :

*Give me either* dēh i-mō ma-hwō-i.  
*give which no matter.*

*Choose either* i-mō mī ōng rār ta mī.  
*which thou likest choose to thee.*

82. *Neither.* *Neither* may be expressed in the same way as *Either* with the addition of ka (*not*), or māi (*do not, must not*) or tǎp (*do not, must not*) to the sentence, as :

*I shall choose neither* i-mō ̄ō ka rār ta ̄ō.  
*which I not choose to me.*

*Take neither*

i-ō i-tāi māi tōh i-mō ma-hwō-i.  
*this that do not take which no matter.*

or i-ō ma-hwō-i i-tāi ma-hwō-i māi tōh.  
*this no matter that no matter do not take.*

83. *All* pāi.

*They went up to the palace, all holding books*

gē hō ta hō pāi kōng cha-ōk.  
*they went up to palace all held books.*

<sup>1</sup> See N. 196.

84. Both gār (*they two, them two*)

*Both have gone* gār hwō-i lōh.  
*they (two) finished go.*

85. Each lāi.

*Each sells at the market* lāi yāng ta kāt.  
*each sells at market.*

### Relative Pronouns.

86. *Who* ā-śē or ā-shē.

The word ā-śē (or ā-shē) is occasionally used as a Relative Pronoun: it corresponds very much to *whoever* in English, as:

(*He*) *who has wisdom can teach others*

ā-śē yū dē pīng-nyā ān pēn śōn bī.  
*who has his wisdom he becomes teaches others.*

(*She*) *who wishes to give may give* ā-shē śin dēh dēh.  
*who wishes to give give.*

As may be seen in the above sentence, the word ā-śē, when the subject of two verbs, takes the form of dē when repeated in the sentence.

87. *Who* ān.

Ān is often used in poetry, and sometimes in prose, to express *who*; this word, when it expresses *who* is always inserted between the noun or the pronoun and the verb, unless there is an adjective in the sentence, as:

*The old man who is ill* kwōn-hyār ān ka-bē.  
*old man who is ill.*

*You who are young men* pē ān mōh ra-lyāng.  
*you who are young men.*

*Thou who art tired* mī ān ūr.  
*thou who art tired.*

88. But when there is an adjective in the sentence, ān meaning *who* is placed after the adjective, as:

*All the people who remained beside the fire said*

bī dō-ēt dō-ēt ān gwāi ta ka-fāng gē dāh.  
*people all who remained at fire-place they said.*



89. *Who.* Palaungs more often express our Relative Pronouns in this manner :

*The man who lived there is dead*

bī gwāi hā tāi ʼān yām.  
 man lived place that he is dead  
 or or  
 who died.

or bī ʼān gwāi hā tāi ʼān yām.  
 man he lived place that he is dead.  
 or  
 who

*The woman who did that work has gone away*

ī-pān hwō-i rōr i-tāi lōh pwōt.  
 woman finished work that went away.

or ī-pān ʼān hwō-i rōr i-tāi lōh pwōt yō.<sup>1</sup>  
 woman who finished work that went away.  
 or  
 she

90. *Whom.* The word ā-śē (or ā-shē) is sometimes used to express *whom*, as :

*I know with whom she lives* ʼō nāp r'ā-shē ʼān gwāi.  
 I know with whom she lives.

But Palaungs more often express *whom* in this way :

*The child whom you saw yesterday is ill*

hō-dīn pē hwō-i yū kan-nyōm dyāt, ʼān ka-bē.  
 yesterday you finished saw child small it is ill.

91. *Whom* pān.

*The child whom you saw yesterday is ill*

kwōn kan-nyōm pē pān mēn hō-dīn ʼān ka-bē.  
 child child you whom saw yesterday it is ill.  
 or  
 little one

92. *Whose.* The English Relative Pronoun *whose* is generally expressed in Palaung as in the following sentences :

*The woman whose husband is mad is here*

bī rū ī-pān ʼān gwāi hā ʼō.  
 man mad woman his lives place this.  
 or  
 wife

<sup>1</sup> See N. 260.

or i-pān, ra-lēh ān rū gwāi hā ō.  
*woman husband her mad lives place this.*  
 or  
*wife*

93. Which i-mō.

*The small house which you built*

gāng dyāt i-mō pē rōr.  
*house small which you built.*

94. Which. Which can also be expressed in the same way, as:

*The jacket is lost, the sleeve of which is torn*

śa-dō kār-tī ān kār-sēh, hrai pwōt dē.  
*jacket sleeve its torn disappeared away it*  
 or  
*self.*

or śa-dō tī kār-sēh ān hrai yō.<sup>1</sup>  
*jacket sleeve torn it disappeared.*

or śa-dō hrai ān yō,<sup>1</sup> tī kār-sēh.  
*jacket disappeared it sleeve torn.*

*The fowl that the cat killed is there*

i-ār, a-ngāu gǎ yām, ān gwāi hā dīn.  
*fowl cat bit dead it is place that.*

or a-ngāu gǎ yām i-ār hā dīn ū tō.<sup>2</sup>  
*cat bit dead fowl place that one.*

or i-ār pān gǎ a-ngāu gwāi hā dīn.  
*fowl that which bit cat is place that*

95. That

That which } Pān.  
 What

*The skirt that the child wears is too large*

klāng pān dī dā kwōn, dāng hnyo hnyō.  
*skirt that will wear child large very.*

96. What. The sentence *I do not know what to do* would be expressed in Palaung ṁ ka nǎp kū-i dī nyā.  
*I not know as will do.*

<sup>1</sup> See N. 260.

<sup>2</sup> See N. 196.

## Demonstrative Pronouns.

97 *This* i-ō, or ō. These words are used when the object is in the hand, or very near the speaker, as :

*This is falling* i-ō jōh yō.<sup>1</sup>  
*this falls.*

*This has fallen* i-ō hwō-i jōh pwōt.  
*this finished fell away.*

*I shall take this* ō dī tōh i-ō.  
*I shall take this.*

98. *This* i-nān, or nān. I-nān or nān denotes that the object is at a greater distance than when i-ō or ō is used, as :

*Wash this* lā i-nān. In such a short sentence, i-nān sounds better than nān.

99. *This*. Dīn is occasionally used to express *this*, see N. 153.

100. *That* i-tāi, or tāi.

These words are used by people who are near each other, and are discussing a distant object, as :

*Who is that ?* ā-shē mōh tāi.  
*who is that.*

*Who will believe that ?*

ā-sē dī hnyōm i-tāi. or i-tāi ā-sē dī hnyōm.  
*who will believe that. that who will believe.*

I-tāi and tāi are sometimes pronounced i-twāi and twāi. As a rule there is no difference in the meaning between i-tāi and i-twāi, tāi and twāi, but some families reserve i-twāi and twāi for objects in the far distance.

101. *That* i-dīn, or dīn. This word is used to express an object not near the person who is speaking, but near the person spoken to,<sup>2</sup> as :

*Who is that ?* ā-sē ān mōh dīn ?  
*who he is that.*

*What is that ?* shē mōh dīn ?  
*what is that.*

<sup>1</sup> See N. 260.

<sup>2</sup> Compare Latin *iste*.

102. *These* gē i-ō̄, gē ō̄, or gē nān. These follow the same rules as the singular.<sup>1</sup> If *these* signifies two persons, gār i-ō̄, gār ō̄; or gār nān would be used.

*These (fruits) are ripe*

gē ō̄	shīn yō̄. <sup>2</sup>	or	gē ō̄	hwō̄-i	shīn	yō̄. <sup>2</sup>
<i>they this</i>	<i>are ripe.</i>		<i>they this</i>	<i>finished</i>	<i>are ripe.</i>	
or			or			
<i>these</i>			<i>these</i>			

*These (horses) were bought in China*

gē nān	hwō̄-i	jūr	kūng	Kē.
<i>they this</i>	<i>finished</i>	<i>bought</i>	<i>country</i>	<i>China.</i>
or				
<i>these</i>				

103. When the plurals gē or gār are repeated in a sentence, the first gē or gār may be omitted, as:

*Whose are these?*

gē ō̄	ā-shē	gē	mōh?	or	i-ō̄	ā-shē	gē	mōh?
<i>they this</i>	<i>whose</i>	<i>they</i>	<i>are.</i>		<i>this</i>	<i>whose</i>	<i>they</i>	<i>are.</i>
or					or			
<i>these</i>					<i>these</i>			

104. *Those* gē i-tāi, gē tāi. If dual gār i-tāi, or gār tāi.

<i>I wish to look at those</i>	ō̄	šīn	mēn	gē	tāi.
	<i>I</i>	<i>wish</i>	<i>look</i>	<i>them</i>	<i>that.</i>
				or	
				<i>those</i>	

<i>Those (mangoes) are not good</i>	gē	tāi	ka	lā.
	<i>they</i>	<i>that</i>	<i>not</i>	<i>are good.</i>
			or	
			<i>those</i>	

105. *Those* gē dīn, or, if dual, gār dīn.

<i>Take those to the jungle</i>	gē	dīn	tōh	dē	dū-ē	ta	brī.
	<i>they</i>	<i>that</i>	<i>take</i>	<i>you</i>	<i>bring</i>	<i>to</i>	<i>jungle.</i>
				or			
				<i>those</i>			

106. I-ō̄, ō̄, i-nān, nān, i-tāi, tāi, i-dīn, dīn meaning *this* and *that* (*man* or *woman*) also the plurals gē i-ō̄, gē ō̄, &c. and the duals (see above) meaning *these* and *those* (*men* and *women*) can be used in Palaung, where, in English, we should use *this* and

<sup>1</sup> These plurals follow the same rules as the singular, see N. 97, N. 98, N. 100, and N. 101.

<sup>2</sup> See N. 260.

*that, these and those* as Demonstrative Adjectives, along with a noun, as :

*This (man) has come to see thee* i-ō mī lōh mēn.  
this (man) thee came sec.

*These (men) are waiting for you* gē ō rē pē.  
they this wait you.

or  
these (men)

*Go, speak to those (women)* lōh kəṛ-grāi ra gē tāi.  
go together speak with them that  
or  
those (women)

*These (children) can work* gē ō bē dē rōr.  
they this able they work.  
or  
these (children)

107. The above Pronouns, when repeated in the sentence,<sup>1</sup> take the form of dē, as :

*These (men) spoke to him* gē ō dāh dē grāi ta ān.  
they this said they spoke to him.  
or  
these (men)

### Place in the Sentence of Demonstrative Pronouns.

108. These generally come before the verb when the Subject and follow the verb when the Object. But when the Subject is an Interrogative Pronoun, and the Object a Demonstrative Pronoun, the Object may sometimes precede the Subject, as :

*Who will do it?* I-tāi ā-shē dī rōr.  
that who will do.

## ADJECTIVES

### Adjectives of Quality or State.

109. These Adjectives are also Verbs, as :

Sweet, to be sweet . . . . .	ngām.
Bad, to be bad . . . . .	kā-ōt.
Small, to be small . . . . .	dyāt.
Large, to be large . . . . .	dāng.

<sup>1</sup> See N. 31.

Hot, to be hot	. . . .	māi.
Ugly, to be ugly	. . . .	nyō.
Black, to be black	. . . .	yīm.

*An affectionate child* kwōn rāk,  
child affectionate.

*The child loves me* kwōn rāk ō.  
child loves me.

*A small house, or the house is small* gāng dyāt.  
house small  
or  
is small.

*A great mountain, or the mountain is great* šōr dāng.  
mountain great  
or  
is great.

*The blade of a new knife* plā bōt kạn-mē.  
blade knife new  
or  
is new.

*Very good red flannel* kyūng kō kyă hnyo hnyō.  
flannel red excellent very.  
or  
is excellent.

110. The reduplication of the Adjective sometimes changes its meaning, as :

*Salt water* ōm šō.  
water salt.

*Brackish water* ōm šō šō.  
water salt salt.

*Very salt water* ōm šō šāng.  
water salt bitter.

### Place of Adjectives of Quality or State in a Sentence.

111. When the Adjective qualifies the noun, it generally follows it, as :

*The beautiful girl can sing*

ra-pyā kạ-ri-ạr ạn bē kạ-nyir.  
girl beautiful she able sing.

112. The word kwōn (*a little one, a child*) is often used to

express the sense of smallness; it is then placed before the noun which it qualifies, as :

*A small bag* kwōn ra-pyō.  
                   child bag.  
                   or  
                   *little one*

*A small cat, a kitten* kwōn a-ngāu.  
                           child cat.  
                           or  
                           *little one*

113. The Adjective *lāi* (*other, different*) is also placed before the noun which it qualifies, as :

*Other villages* lāi rū.  
                           other villages.  
                           or  
                           *different*

*Other countries* lāi kūng.  
                           other countries.  
                           or  
                           *different*

#### Indefinite Adjectives of Quantity and Number.

114. *Much* blām.

*Much rice* ra-kō blām.  
                   rice much.

115. *Much* sạp sạp.

This expression is seldom used by the Palaungs of Namhsan, but is more often used than *blām* by Palaungs in the neighbouring villages.

116. *Little* che-rě, chăit, chī chī.

Chăit and chī chī represent an extremely small quantity, less than che-rě.

*Give me a little rice* dēh ta ̄ pōm<sup>1</sup> che-rě (or chăit,  
                           give to me rice little.  
                           or chī chī).

or dēh pōm ta ̄ che-rě (or chăit, or chī chī).  
           give rice to me little.

<sup>1</sup> ra-kō *uncooked rice*, pōm *cooked rice*.

117. *Many* blām.

*There are many pigs in the village*

kū-nāu rū lě gwāi blām găt.  
 in village pigs remain many very.

118. *Many* kōn. This expression is applied to human beings and to the lower animals, it is seldom applied to insects.

*Many people have come here* bī kōn ləh hā ō.  
 people many come place this.

119. *Few* brē, ka blām (*not many*), or ka gōp blām (*not very much many*).

*These people are few* bī gē nān brē hnyō.  
 people they this few very.  
 or  
 these

*Few tigers are killed there*

ra-vāi bī pyām pět hā tāi ka gōp blām.  
 tigers people killed quite place that not very much many.

*Few Palaungs go to Rangoon this year*

Ta-āng gē ləh Yāng-ngūn śa-nām ō ka gōp blām.  
 Palaungs they go down Rangoon year this not very much many.

120. *Few (a few)* ār u-āi (*two three*). Ār u-āi may be substituted for ka gōp blām in the above sentence, as :

*Few Palaungs are going to Rangoon this year*

Ta-āng gē ləh Yāng-ngūn śa-nām ō ār u-āi kū.<sup>1</sup>  
 Palaungs they go down Rangoon year this two three.

121. *All* (when applied to human beings) twōn, sometimes pronounced twōng, or tu-ōng. The Numeral Determinative kū<sup>1</sup> must be used after this word.

*All men must die* bī yām twōn kū.<sup>1</sup>  
 men die all.

or twōn kū<sup>1</sup> bī yām.  
 all men die.

bī twōn kū<sup>1</sup> bāp dē yām.  
 men all is necessary they die.

or  
 must

<sup>1</sup> See N. 196.



*They all went to the festival*

gē ləh ta plō-ε twōn kū.<sup>1</sup>  
*they went to festival all.*

**122.** *All* bəp gē (*as many as they or them*).

*They all lived there* gē gwāi bəp gē hā tāi.  
*they lived as many as they place that.*

**123.** *All* when applied to the lower animals twōn, twōng, or tu-ōng. The Numeral Determinative tō<sup>1</sup> must be used after this word.

*All the cattle have run away* mūk twōn tō dū pwōt.  
*cattle all ran away away.*

or mūk gē twōn tō<sup>1</sup> dū dō-εt yō.<sup>2</sup>  
*cattle they all ran away all.*

or bəp gwāi mūk gē dū pwōt.  
*as many as are cattle they ran away away.*

**124.** *All* when applied to inanimate objects, twōn or tu-ōn. This word is sometimes, but not always, followed by a Numeral Determinative (see N. 189).

*I am bringing all the things* ̄ō dū-ε twōn nē.  
*I bring all things.*

**125.** *All* tōng. This word is of Shan origin, and, when used, the accompanying noun seems always to be of Shan origin, as:

*She walked all day* ān ləh tōng vān. The sentence  
*she went all day.*

Ān ləh twōn s̄a-ngī means *She goes daily*.  
*she goes every day.*

The words to express *all night* tōng kūn are also taken from the Shan, but the Palaung words twōn hmō (*all night*) may also be said. In this case hmō, the shortened form of ra-hmō *night* must be used.

*They went every day all day for five days*

gē ləh tōng vān tōng vān, ān<sup>3</sup> dō-εt p̄an s̄a-ngī  
*they went all day all day they all five days.*

<sup>1</sup> See N. 196.

<sup>2</sup> See N. 260.

<sup>3</sup> See N. 26.

or nāu p̄an s̄a-ngī gē b̄ap dē l̄oh twōn s̄a-ngī.  
 in five days they must they go all day.  
 or  
 is necessary

In the first example, the reduplication of *tōng v̄an* makes it more emphatic.

126. *All dō-et.*

*Her sons are all married*

kwōn i-mē ̄an gē brōng dō-et.  
 children male her they married all.  
 or kwōn i-mē ̄an gē k̄ăt dō-et.  
 children male her they married all.  
 or kwōn i-mē ̄an hwō-i k̄ăt twōn k̄ū.<sup>1</sup>  
 children male her finished married all.

*They ate all the fish* gē b̄ap dō-et k̄ā.  
 they ate all fish.

*They have finished eating all the rice*  
 gē hwō-i hōm dō-et p̄ōm.  
 they finished ate all rice.

127. *All dō-et dō-et.*

*All the women carry lamps*

i-p̄an dō-et dō-et kōng r̄ang.  
 women all carry lamps.

The expression *dō-et dō-et* as well as meaning *All* seems to express *Completely* and *Altogether*, and may be used when these words may be substituted for *All* in an English sentence, as:

*All the grass was wet* k̄ar-b̄an ōm dō-et dō-et.  
 grass wet all  
 or  
 completely.

or k̄ar-b̄an hwō-i ōm dō-et.  
 grass finished water all.

128. *All tāng ka-p̄ūn.*

This expression is not very commonly used, it means *All* in the sense of a very great number, as:

*All the people were gathered together*  
 bī tāng ka-p̄ūn k̄ar-ch̄ū.  
 people all together gathered.

<sup>1</sup> See N. 196.

*They sold all the pots* gē yāng klō tāng ka-pūn.  
*They sold pots all.*

129. *All, the whole* pāi.

*He put on all the paint on the whole of his house*

ān pu-ōn dō-et śa-nām ta gāng dē pāi kīōng.<sup>1</sup>  
*he painted all paint on house his all*  
*or*  
*whole.*

*All the year* pāi śa-nām. *Every year* twōn śa-nām.

*He gave me all the bread*

ān dēh ta ō dō-et mōng pāi pōng.<sup>1</sup>  
*he gave to me all bread all.*

*It has rained all this month* kyār ō jūng pāi kyār.  
*month this rain all month.*  
*or*  
*whole*

or kyār ō pāi kyār ān jūng.  
*month this all month it rained.*  
*or*  
*whole*

130. *All* pāi kūng.

This expression really means the whole of the people in the country, but some of the Palaungs use it in a more restricted sense, to mean *Whole* or *All*, as :

*The tiger ate all the ox*

ra-vāi hōm dō-et mūk pāi kūng,  
*tiger ate all ox all*  
*or*  
*whole.*

but it would be more correct to say

ra-vāi hōm dō-et mūk ū tō.<sup>1</sup>  
*tiger ate all ox one.*

The sentence Ra-vāi hōm pāi mūk would mean  
*tiger ate with ox.*

*The tiger ate with the ox.*

131. *All the people, everybody* bī pāi kūng pāi rū (*people*

<sup>1</sup> See N. 196.

(in) all (the) country (and) all villages), meaning all the people in the country in which the speaker is.

*All the people, everybody* bī twōn kūng twōn rū  
people all country all villages  
 (people (in) all (the) country (and) villages), meaning all the people in the surrounding countries.

132. Sometimes ū (one) is used in the sense of *All*, or *Whole*, as :

*All her life, her whole life* ū a-sāk ān.  
one life her.

*They watched the whole night, or all the night*

gō rě ū hmō.  
they watched one night.

133. *No* (none, no one), when applied to human beings ū kū<sup>1</sup> ka, as : one  
not

*No Palaungs arrived* Ta-āng ū kū<sup>1</sup> ka rōt.  
Palaungs one not arrived.

134. *Some* ɸar-dī, ɸar-dī.

*I saw some flowers in the valley*

ō yū pōh ɸar-dī ta plōng.  
I saw flowers some in valley.

135. *Some* ū k̄an-dā. This expression really means *half* or *a part*, but is used to denote *some*, as :

*I picked some orchids in the jungle*

ō ɸăt kū brī pōh rīng-gēng ū k̄an-dā.  
I picked in jungle flowers orchid one part.  
or  
 some

*He caught some fish*

ān bōn a-tō-ε kā ū k̄an-dā.  
he got caught fish one part.  
or  
 some

ɸar-dī or ɸar-dī may be used instead of ū k̄an-dā in the above sentence.

<sup>1</sup> See N. 196.

136. *Some* kạn-dī kạn-dī.*I bought some mushrooms yesterday*

ō	jūr	hō-dīn	tīr	kạn-dī	kạn-dī.
<i>I</i>	<i>bought</i>	<i>yesterday</i>	<i>mushrooms</i>	<i>some.</i>	

137. *Several* ka brē ka blām (*not few not many*). This would apply to eight or ten people.

<i>Several women</i>	ī-pān	ka	brē	ka	blām.
	<i>women</i>	<i>not</i>	<i>few</i>	<i>not</i>	<i>many.</i>

138. *Any* tēng.*I cannot get any fruit*

plē	ō	ka	bē	ō	bōn	tēng	yō. <sup>1</sup>
<i>fruit</i>	<i>I</i>	<i>not</i>	<i>able</i>	<i>I</i>	<i>get</i>	<i>any.</i>	

139. *Any* dǎ.*Any man can go*

dǎ	bī	mōh	pēn (or bē)	dē	lōh,	lōh.
<i>any</i>	<i>man</i>	<i>is</i>	<i>able</i>	<i>he</i>	<i>goes</i>	<i>goes.</i>

140. *Any* ū . . . ū with the appropriate Numeral Determinative, see N. 196.

<i>Pick any fruit</i>	pēh	plē	ū	pōng <sup>2</sup>	ū	pōng. <sup>2</sup>
	<i>pick</i>	<i>fruit</i>	<i>one</i>		<i>one.</i>	

141. *Any (one)* ū kū<sup>2</sup> ū kū.<sup>2</sup>

	<i>one</i>	<i>one.</i>
--	------------	-------------

<i>Any one may come back</i>	vēng	ū	kū <sup>2</sup>	ū	kū. <sup>2</sup>
	<i>come back</i>	<i>one</i>		<i>one.</i>	

142. *Not any, not even a few*ka . . . hlāi che-rě, ka hlāi ū kū<sup>2</sup> (*not even one*).

<i>I have not any horses</i>	ō	ka	yū	biāng	hlāi	che-rě.
	<i>I</i>	<i>not</i>	<i>have</i>	<i>horses</i>	<i>even</i>	<i>few.</i>

*I have not spoken to any man, or I have not even spoken to one man* ō ka grai ta bī hlāi ū kū.<sup>2</sup>

	<i>I</i>	<i>not</i>	<i>spoke</i>	<i>to</i>	<i>people</i>	<i>even</i>	<i>one.</i>
--	----------	------------	--------------	-----------	---------------	-------------	-------------

<sup>1</sup> See N. 260.<sup>2</sup> See N. 196.

143. *Enough* lōm.

*The people are very many, the bananas are not enough*

bī kōn gāt, klwō-ε gē ō dī ka lōm  
 people many very bananas they this will not enough  
 or  
 these be enough  
 hōm gē. or bī kōn gāt, klwō-ε gē ō  
 eat they. people many very bananas they this  
 or  
 these

dī ka lōm bī kōn.  
 will not enough people many.

or  
 be enough

144. Lōm lōm, or lūm lūm may be used instead of lōm.

145. *Enough* gōp.

*Give me enough grass* dēh ta ḡ gōp lū-i.  
 give to me enough grass.

*Give him food until he has enough*

dēh ta ḡn gōp paṅ-hōm.  
 give to him enough food.

**Place of Indefinite Adjectives of Quantity and Number.**

146. The Place of these Adjectives in the Sentence may be gathered from the above examples ; there is no universal rule.

**Demonstrative Adjectives.**

147. There are no Definite or Indefinite Articles in Palaung, as :

*The cow came into the garden, or a cow came into the garden*

mūk ka-mā<sup>1</sup> ū tō<sup>1</sup> lip ta ō-yēn.  
 cow one entered in garden.

or  
 mūk ka-ma<sup>1</sup> lip ta ō-yēn.  
 cow entered in garden.

148. For *the cow*, meaning a cow that is well known to the speaker and hearer, dīn or tāi (*that*) would be used, as :

*The (that) cow came into the garden*

mūk ka-mā<sup>1</sup> tāi (or dīn) lip ta ō-yēn.  
 cow that entered in garden.

<sup>1</sup> See N. 196.

149. *This* i-ō, or ō. Used when the object is in the hand, or very near the speaker, as :

*This horse's bit is unfastened* gǎ brǎng ō ạn kạ-kǎh.  
bit horse this is unfastened.

150. *This* i-nān, or nān.

I-nān or nān is used when the object is farther away than when i-ō or ō is used.

*Wash this cloth* lạp grū i-nān (or nān).  
wash cloth this.

*I am taking this basket*

ō tōh ộ dū-ε jū-ạr i-nān (or nān).  
I take I bring basket this.

151. *That* i-tāi, or tāi. This expression is used when both speaker and hearer are at a distance from the object, as :

*Take this fan to that man's mother*

mā i-mē tāi tōh mi dēh ra-yấp ộ.  
mother man that take thou give fan this.

or ra-yấp i-ō tōh mi dū-ε ta mā ā-bō tāi.  
fan this take thou bring to mother man that.

or ra-yấp i-ō mā ā-bō tāi tōh pwốt dē dū-ε.  
fan this mother man that take away thou bring.

*I shall ask that one*

ộ dĩ sạr-mwốt ta ũ kũ<sup>1</sup> tāi.  
I shall ask to one that.

*Sell that basket at the market*

jū-ạr tāi dēh yạng ta kăt.  
basket that give sell in market.  
or  
at

or yạng jū-ạr tāi ta kăt.  
sell basket that in market.

152. I-tāi and tāi are sometimes pronounced i-twāi and

<sup>1</sup> See N. 196.

twāi. The same applies to the Demonstrative Adjectives as to the Demonstrative Pronouns, see N. 100.

*That* dīn. Dīn is generally used when the object is near the person spoken to, as :

*They went with that man* gē lōh jōm bī dīn.  
they went followed man that.

153. Dīn is used in speaking of a person who is absent, it is also used in the sentence *They spoke in this manner*

gē dāh kū-i dīn.  
they spoke as that  
or or  
like this.

In repeating the remarks of any one, this phrase ends every speech : it is often shortened to dāh kī dīn.

154. *These* gē (or gār)<sup>1</sup> i-ō, gē (or gār) ō, gē (or gār) i-nān, gē (or gār) nān.

*These cucumbers are very good*  
ta-ki-ār gē ō (or nān) lā hnyo hnyō.  
cucumbers they this are good very.  
or  
these

155. *Those* gē (or gār)<sup>1</sup> i-tāi, or gē (or gār) tāi.

*Those bags have come from Bhamo*  
ra-pyō gē tāi yū ōr Mān-mō (or yū lāp Mān-mō).  
bags they that came from from Bhamo came from side Bhamo.  
or  
those

156. *Those* gē (or gār) i-twāi, gē (or gār) twāi. See N. 100.

*Those mountains are very far away*  
śōr gē i-twāi śa-ngāi hnyo hnyō.  
mountains they that are far very.  
or  
those

157. *Those* gē (or gār) dīn.

*Those fowls are eating the paddy.*  
i-ār gē dīn hōm hngō.  
fowls they that eat paddy.  
or  
those

<sup>1</sup> See N. 27.



158. Same rūm (*together*), mō-rūm (from mōh *to be*, rūm *together*).

*This is the same kind of mango as that*

plē brī ō plē brī tāi mōh rūm (or mō-rūm).  
*fruit jungle this fruit jungle that are together.*  
 or or or  
*mango mango same.*

*This is the same cloth as that*

grū ō gār grū tāi mō-rūm (or mōh rūm).  
*cloth this they two cloth that same.*

159. Same, like, similar hnēr.

*She is like her younger sister*

ān hnēr vā ān (or dē).  
*she like younger sister her her.<sup>1</sup>*  
 or  
*is like*

160. Like kū-i, or kī.

Kū-i may be substituted for hnēr in the above sentence.

*I have never seen it like this*

ō ka tōm yū kū-i (or kī) ō hlāi ū lōh.  
*I not ever saw as this ever one time.*  
 or  
*like*

161. Another; other hāp.

*Another woman does that work* i-pān\* hāp rōr tāi.  
*woman other worked that.*  
 or  
*another*

or i-pān hāp ū kū<sup>2</sup> ān rōr tāi.  
*woman other one she worked that.*  
 or  
*another*

162. Another i-hāp or hāp. I-hāp is often used in speaking of inanimate objects, and sometimes of the lower animals, as:

*Give me another fish*

dēh kā i-hāp ta ō ū tō.<sup>2</sup>  
*give fish other to me one.*  
 or  
*another*

*He has gone to another place* ān lōh hā hāp.  
*he went place another.*  
 or  
*other*

<sup>1</sup> See N. 31.

<sup>2</sup> See N. 196.

**163. Another.** Sometimes by repeating a noun *another* is expressed, as :

*One day is like another* ū śa-ngī hnēr ū śa-ngī.  
*one day is like one day.*

**164. Another.** The sentence *One after another*, if applied to human beings, is generally expressed ū kū<sup>1</sup> mōh ū kū<sup>1</sup>  
*one is one.*

if applied to the lower animals ū tō<sup>1</sup> mōh ū tō<sup>1</sup> and,  
*one is one*

if applied to inanimate objects, the same expression is used, substituting the appropriate Numeral Determinative for kū or tō. See N. 196.

**165. Other (things) pañ-haṛ.**

*Buy and bring other things* jūr mī dū-ε pañ-haṛ.  
*buy thou bring other things.*

**166. Any other** dā . . . ū, or ū . . . ū, followed by the appropriate Numeral Determinative, as :

*Give me any other bowl*

dā ka-lāng ū plā<sup>1</sup> mōh ān dēh ta ō.  
*any bowl one be it give to me.*

or dēh ta ō ū plā<sup>1</sup> ū plā<sup>1</sup>  
*give to me one one.*

**167. Other lāi (different).**

*Other houses* lāi gāng. *other villages* lāi rū.  
*other houses. other villages.*  
 or or  
*different different*

**168. Other (people).** The Personal Pronoun gē (*they* or *them*) is used to express *other people*, as :

*The chief and the other people consented*

paṛ-māng gē dēh a-kwōng.  
*chief they gave consent.*  
 or  
*other people*

<sup>1</sup> See N. 196.

169. *Other* bī.

*Other countries* kūng bī. *Other villages* rū bī.  
countries other. villages other.

170. *Such*. There is no word to express the English word *Such*: the sentence, *Such a man is very good* would be expressed in Palaung,

bī kū-i ān lă hnyo hnyō.  
man as he is good very.  
 or  
 like

**Distributive Adjectives.**171. *Each*.

When applied to human beings ū kū<sup>1</sup> ū kū<sup>1</sup> (*one one*).  
one one.

When applied to the lower animals ū tō<sup>1</sup> ū tō<sup>1</sup>.  
one one.

When applied to inanimate objects ū . . . ū followed by the appropriate Numeral Determinative,<sup>1</sup>

*I gave each kind to each person*

ō hwō-i dēh yō<sup>2</sup> ta ū kū<sup>1</sup> ū nē ū kū<sup>1</sup> ū nē.  
*I finished gave to one person one thing one person one thing.*

*I have given something to each person*

ō hwō-i dēh ta gē ū nē ū nē twōn kū<sup>1</sup>.  
*I finished gave to them one thing one thing all person.*  
 or  
 every

*Each brought three bowls*

ū kū<sup>1</sup> dū-e u-āi ša-lō ū kū<sup>1</sup>.  
*one person brought three bowls one person.*

172. *Each* lāi (*different*).

*Let each one drink* dēh gē lāi te-āng ū kū<sup>1</sup>.  
give them each drink one  
 or  
 different

173. *Each* pāu . . . mān.

*Each of the men* i-mē pāu i-mē mān.  
men each men each.

<sup>1</sup> See N. 196.<sup>2</sup> See N. 260.

**174. Each other** *k̄ar*.

The prefix *k̄ar* is used before many Palaung words to express *Each other*, as:

*To scold, to quarrel* *ch*, *to abuse each other* *k̄ar-ēh*.

N.B. This prefix, however, does not always mean *Each other*, as:

*A coffin* *lōng*, *to gamble* *k̄ar-lōng*.

**175.** Sometimes *k̄ar*, used as a prefix, means *Together*, and sometimes it changes the meaning of a verb, as:

*To commit a fault* *lūt*.

*To make a mistake* *k̄ar-lūt*.

*To fold, to double* *fāp*, *repetition or repeatedly* *k̄ar-fāp*.

*To decide* *šāng*, *to distribute* *k̄ar-šāng*.

**176. Each, Every.** The same Palaung words that express *All* *twōn kū*, *twōn tō*, &c. (see N. 194) are used to express *Each* and *Every*, and there is no rule for their position in the sentence.

**177. Every.** Sometimes the word *Every* is expressed by the reduplication of a phrase, as:

*Every four days go to see him*

<i>ṗōn</i>	<i>śa-ngī</i>	<i>ṗōn</i>	<i>śa-ngī</i>	<i>lōh</i>	<i>ta</i>	<i>ān</i> .
<i>four</i>	<i>days</i>	<i>four</i>	<i>days</i>	<i>go</i>	<i>to</i>	<i>him</i> .

### Adjectives of Number.

#### *Cardinal Numbers.*

**178.** In counting, *hlēh* is used to express *one*, but when *one* is used with a noun expressed, *ū* is used.

1 *ū*, or *hlēh*.

2 *ār*.

3 *u-āi*, sometimes pronounced *ō-i*.

4 *ṗōn*.

5 *ṗan*.

- 6 tṛ, or t̄.  
 7 pūr.  
 8 tā.  
 9 tīm.  
 10 kōr, ū kōr. Sometimes ū k̄n is used.  
 11 kōr na (or n̄ng) ū, or kōr na (or n̄ng) hlēh.  
 12 kōr na (or n̄ng) ār.  
 13 kōr na (or n̄ng) u-āi, or kōr na (or n̄ng) q̄-i.  
 14 kōr na (or n̄ng) p̄n.  
 15 kōr na (or n̄ng) p̄n.  
 16 kōr na (or n̄ng) tṛ.  
 17 kōr na (or n̄ng) pūr.  
 18 kōr na (or n̄ng) tā.  
 19 kōr na (or n̄ng) tīm.  
 20 ār kōr.  
 21 ār kōr na (or n̄ng) ū, or ār kōr na hlēh.  
 30 u-āi kōr.  
 40 p̄n kōr.  
 50 p̄n kōr.  
 60 tṛ kōr.  
 70 pūr kōr.  
 80 tā kōr.  
 90 tīm kōr  
 100 ū p̄-ri-āh, or ū pri-ā.  
 105 ū p̄-ri-āh na (or n̄ng) p̄n.  
 110 ū p̄-ri-āh na (or n̄ng) kōr.  
 120 ū p̄-ri-āh na (or n̄ng) ār kōr.  
 125 ū p̄-ri-āh na (or n̄ng) ār kōr na p̄n.  
 200 ār p̄-ri-āh.  
 500 p̄n p̄-ri-āh.  
 1,000 ū hrēng.  
 1,005 ū hrēng na (or n̄ng) p̄n.  
 2,000 ār hrēng.  
 10,000 ū hmūn.  
 20,000 ār hmūn.

30,000	u-āi hmūn.
40,000	pōn hmūn.
50,000	pān hmūn.
60,000	tōr hmūn.
70,000	pūr hmūn.
80,000	tā hmūn.
90,000	fīm hmūn.
100,000	ū sēn.
1,000,000	ū yē-lān.
10,000,000	ū ka-dē.

179. It may be noted that the Shan numerals are very often used by Palaungs.

*Ordinals.*

180. There seem to be no Palaung words used as Ordinals, but three Pāli Ordinals are used by the more educated Palaungs, and these are also used in their stories.

*First* pā-ta-mā.

*Second* dū-ti-ā.

*Third* tā-ti-ā.

After the third Ordinal number, the Cardinals are used, as :

*The first man* pā-ta-mā ī-mē.  
first man.

*The fourth man* ī-mē pōn kū<sup>1</sup>.  
man four.

*He is the fifth child* gē ō ū vā ū  
they this one younger brother one  
or  
these

vāi kwōn ān pān kū.<sup>1</sup>  
older brother children he five.

**Examples of the use of Numeral Adjectives.**

*He is the first man of the ten*

gē ō ū kōr ān mōh pā-ta-mā bi.  
they this one ten he is first person.  
or  
these or  
man

<sup>1</sup> See N. 196.

*Five (people) are picking tea leaves*

gē păt hlā myām pān kū.<sup>1</sup>  
 they pick leaves tea five.

*I have two sons and three daughters*

ō yū kwōn ī-mē ār ku,<sup>1</sup> kwōn ī-pān u-āi kū.<sup>1</sup>  
 I have children male two children female three.

(the second kwōn may be omitted).

*He came twice to see thee* ān vēng mēn mī ār lōh.  
 he returned see thee two times.

*That is the sixth woman* ī-tāi mōh ī-pān tōr kū.<sup>1</sup>  
 that is woman six.

181. *The first born child*, whether male or female, is called kwōn tīng.

*The eldest son* is also called vī dāng. Should he die before he reaches the age of four or five years, the second son becomes vī dāng.

*The second son*, if there are only two, is called kwōn tām; if he has an older and a younger brother, he is called vī kạn-dī (the middle one), or in the short form vī dī.

<i>The third son</i>	.	.	.	vī dyăt.
<i>The fourth son</i>	.	.	.	vī dot.
<i>The fifth son</i>	.	.	.	vī krū.
<i>The sixth son</i>	.	.	.	vī dōn.
<i>The seventh son</i>	.	.	.	vī lō-i.

*The youngest child*, whether son or daughter kwōn tộ.

<i>The eldest daughter</i>	.	.	dī dāng.
<i>The second daughter</i>	.	.	dī kạn-dī, or dī dī.
<i>The third daughter</i>	.	.	dī dyăt.
<i>The fourth daughter</i>	.	.	dī dot.
<i>The fifth daughter</i>	.	.	dī krū.
<i>The sixth daughter</i>	.	.	dī dōn.
<i>The seventh daughter</i>	.	.	dī lō-i.

<sup>1</sup> See N. 196.

*He is an only child*    ṅn    ̄    mōh    kwōn    ū    kū.<sup>1</sup>  
    he    this    is    child    one.

or            ṅn    ̄    mōh    gō    kwōn    ū    kū.<sup>1</sup>  
    he    this    is    only    child    one.

*Her fifth son has died*    vi krū    ṅn    ṅn    yām.  
    fifth son    her    he    is dead.

*The second daughter of the chief has married*

   di kṅn-dī    pṅr-māng    ṅn    lēh.  
    second daughter    chief    she    is gone out,  
    or  
    is married.

182. *Half* kṅn-dā. Kṅn-dā is generally used to express a half, or a part that may be removed from the rest, as :

*Half the men were asleep*    bī    it    ū    kṅn-dā.  
    men    slept    one    half.

*He ate half the fruit*    ṅn    hōm    plē    ū    kṅn-dā.  
    he    ate    fruit    one    half.

183. *Half* kṅn-dī. Kṅn-dī generally applies to what cannot be divided and taken away, as :

*Half way up the hill*    kṅn-dī    šōr.  
    half    hill.

184. *Half* bṅr-dī, pṅr-dī, kṅn-dī kṅn-dī. These words may all be used to express half.

185. *Half, or a part* dōn, ū dōn.

*I have smoked half my cheroot*

   ̄    hwō-i    te-āng    sṅ-lēk    ū    dōn    ̄.  
    I    finished    smoke    cheroot    one    half    my.

*I have smoked the half of my cheroots*

   sṅ-lēk    ̄    gē    hwō-i    te-āng    ū    kṅn-dā.  
    cheroots    my    they    finished    smoke    one    half.

In the last sentence ū dōn would not be used.

<sup>1</sup> See N. 196.



*This well is half full of water*

ōm bōng ō nḡ ̄n ū dḡn.  
water hole this is full it one half.

or  
well

or ōm bōng ō nḡ k̄an-dī k̄an-dī.

water hole this is full half.

or  
well

*Half the house fell* gāng pyōh dē ū dḡn.

house fell it one half.

or  
self

or gāng pyōh pwḡt ū k̄an-dā b̄ar-dī.

house fell away one half half

or  
some.

186. As in the above sentences there is often, in Palaung, a reduplication of Adjective.

187. *Half kwāi.* Kwāi is used when the half to which it refers is not an actually separated quantity, as :

*Half a rupee* rūn ū kwāi. or kwāi ū byā.  
silver one half. half one rupee.

*Give me half a basket of rice*

ra-kō ū tāng dīn dēh ta ḡ ū kwāi.  
rice one basket that give to me one half.

#### Place of Numerals in the Sentence.

188. Sometimes the Cardinal Numeral Adjectives are used in the same way as the Numerals in English, and stand before the nouns which they qualify, as :

*One village* ū rū, *two villages* ār rū.

189. Sometimes the Cardinal Numeral Adjectives follow the words which they qualify, when thus preceded they are followed by a descriptive Determinative, as :

*Horse* br̄aṅg, *one horse* br̄aṅg ū tō.<sup>1</sup>

<sup>1</sup> See N. 196.

190. Sometimes the Numeral Determinative precedes the noun, the number being understood, as :

*He built one house*    ăn rōr krōng<sup>1</sup>    gāng.  
   he built                    house.

or            ăn rōr gāng ū krōng.<sup>1</sup>  
                   he built house one.

*This (one) writing*    pōn<sup>1</sup>    lik    ō. or lik    ū    pōn<sup>1</sup>    ō.  
   letter this.    letter one            this.

191. In some cases the Numeral, preceding or following the noun, changes the meaning of the sentence, as :

*One house*    gāng ū krōng,<sup>1</sup>    *only one house*    ū    gāng.  
                   house one    one house.

*One hut*    kạ-hūp    ū    krōng,<sup>1</sup>    *only one hut*    ū    kạ-hūp.  
                   hut one    one hut.

192. These Determinatives are often used without a number to describe the shape of anything, as :

*A bolster*    hmōn    pōng,<sup>1</sup>    *a pillow (flat)*    hmōn    kan-blō-a.<sup>1</sup>  
                   cushion    cushion.

*A box of matches*

ngạ-kir    ū    i-ūp,<sup>1</sup>    *one match*    ngạ-kir    ū    nyōng.<sup>1</sup>  
                   matches one    match one.

193. Occasionally the Numeral with its Determinative is separated from the Noun by another word, as :

*Give me another horse*    brạng    hạp    ū    tō<sup>1</sup>    dēh    ta    ộ.  
   horse another one                    give to me.

194. These Determinatives are often used after *All, Each, and Every*,<sup>2</sup> as :

*Give to all the children*    dēh    ta    kwōn    twōn    kū.<sup>1</sup>  
   give to children all.

195. Occasionally the Determinative represents the subject, as :

*Hast thou burnt thy hand ? (answer) Yes, it is painful*

Mī    hyōp    tī    mī?    Mōh    ố,<sup>3</sup>    kōn<sup>1</sup>    ộ    sū.  
                   thou burned hand thy.    is                    my painful.

<sup>1</sup> See N. 196.

<sup>2</sup> See N. 121, N. 123, N. 124.

<sup>3</sup> See N. 260.

*The person in front* kũ<sup>1</sup> ra-ät.  
before.

*The last person in a row (Indian file)* kũ<sup>1</sup> ra-bān.  
behind.

N.B.—But in poetry kũ often stands for mī *thou, thee,*  
and *thy.*

**List of a few of the Principal Numeral Determinatives.**

196.

Bōng	follows a noun denoting	<i>a bundle of sticks, a bouquet of flowers tied together.</i>
Brā	” ” ”	<i>a meal.</i>
Chān	” ” ”	<i>a hanging tray, a shelf.</i>
Chū	” ” ”	<i>a halo, the bank of a river, an image of the Buddha.</i>
Dāng	” ” ”	<i>something long and narrow.</i>
Dōn	” ” ”	<i>a short block of wood.</i>
Gwōng	” ” ”	<i>a ring.</i>
Hlāng	” ” ”	<i>an arrow, a small boat, a tripod (for supporting the rice pot), a chair.</i>
Hlō	” ” ”	<i>a long hank of cotton.</i>
Hōng	” ” ”	<i>a weighing-machine, a mortar, bellows, a carriage, a coffin, a box, a bed, a room.</i>
I-ūp	” ” ”	<i>a box.</i>
Kā-mā	” ” ”	<i>a female beast, any tool or instrument such as a sword, a comb, a chisel.</i>

<sup>1</sup> See N. 196.

Kaṅ-āng	follows a noun denoting	<i>a precious stone, a cart.</i>
Kaṅ-blē-a	} " " "	<i>anything flat, a ceiling, a mat, a banknote, a brick, a biscuit, a cloud.</i>
Kaṅ-blē-ak		
Kaṅ-blī-a		
Kaṅ-dā	" " "	<i>a cheek.</i>
Kaṅ-lūm	" " "	<i>a lump of anything.</i>
Kaṅ-āng	} " " "	<i>a flower with many petals, a bunch of small fruits (such as raspberries), a bunch of flowers (not tied together).</i>
Ka-ri-ōng		
Kri-āng		
Kaṅ-lūng	" " "	<i>a bundle, a boot, a lump of amber.</i>
Kaṅ-pā	" " "	<i>a 'comb' of bananas.</i>
Kaṅ-vyāng	" " "	<i>a coil, a circle.</i>
Kīng	" " "	<i>a short hank of cotton.</i>
Klōng	" " "	<i>the bank of a stream, the bank of a tank.</i>
Kōu	" " "	<i>an arm, an ear, a leg, a foot, a hand, an anklet, a bracelet, a bale.</i>
Krōng	" " "	<i>a large boat, an altar, a bier, a house, a room.</i>
Kū	" " "	<i>a human being, a doll.</i>
Lāu	" " "	<i>a gun, the sound of an explosion.</i>
Lōh	" " "	<i>a storm, an earthquake.</i>
Nē	" " "	<i>a piece of cloth, a husk of paddy.</i>

Ngyāng } Nyāng } Nyōng }	follows a noun denoting	<i>a bamboo, a chain, a rosary, a braid (of hair), a stick, a long fibrous root, a buckle, a cactus, a candle, a match, a needle, a pencil, a vein, a floor, a belt, a flower (with few petals), a post, a bow (for arrows), a banana tree.</i>
Íā	” ” ”	<i>a king, an image of a king.</i>
Íāk	” ” ”	<i>half of a length of cloth.</i>
Plā	” ” ”	<i>a plate, a leaf, a cup, a basin, a flat board, a mushroom.</i>
Plōng	” ” ”	<i>a channel for water.</i>
Pōn	” ” ”	<i>a curtain or screen dividing a room, an envelope, an awning, a skin, a book, a carpet, a blanket.</i>
Pōng	” ” ”	<i>anything round (such as an orange).</i>
Ra-hlōng	” ” ”	<i>a bunch of bananas.</i>
Ra-hūn	” ” ”	<i>a covey of birds.</i>
Ren-jāng	” ” ”	<i>a suit of clothes.</i>
Rịn-sām	” ” ”	<i>a song.</i>
Rōng	” ” ”	<i>a honey-comb, a wasps' nest.</i>
Sū } Chū }	” ” ”	<i>a pagoda, an image of the Buddha.</i>

Sūm	follows a noun denoting	<i>a pair.</i>
Sūng	“ “ “	<i>dice (when two, but when one only the affix is pōng), a drum, playing-cards.</i>
Ta-bō	“ “ “	<i>a sermon.</i>
Tī	“ “ “	<i>a crack, a bridge, an account, a colony, a drop of water, a pond, a curtain (over a door or window), a step (in walking), a piece of land, an arch, an elbow, a bubble, a waterfall, a knot, a vegetable.</i>
Tō	“ “ “	<i>the lower animals, a rainbow, a paper kite.</i>
Ū, ūp	“ “ “	<i>a whole piece of cloth.</i>
Vār	“ “ “	<i>a rhyme for children.</i>
Yūp	“ “ “	<i>a bush, a creeper.</i>

### Comparison of Adjectives.

197. The Comparative Degree is formed by introducing the word *dor* (*than*) into the sentence, as:

*My ring is more beautiful than thine*

lă-chōp    ō    ō    kə-rī-ār    dōr    lă-chōp    mī.  
 ring    my    this    beautiful    than    ring    thy.  
 or  
 is beautiful

*This house is smaller than yours*

gāng    ō    dyāt    dōr    gāng    pē.  
 house    this    small    than    house    yours.  
 or  
 is small

*That girl is more beautiful than those in the village*

ra-pyā tāi ka-ri-ār dōr ra-pyā gē tāi ū rū  
 girl that beautiful than girls they that one village  
 or  
 is beautiful those  
 nān hnyō hnyō.  
 this very.

*He is bolder than his tall friend*

ān vāū dōn dōr bū-gō jār dē.  
 he bold excels than friend tall his.  
 or  
 is bold

*The pleasant village where I live is larger than this village*

rū ta-kū-i ra-gwāi ō dāng dōr rū ō.  
 village pleasant dwelling my large than village this.  
 or  
 is large

*This slippery path is shorter than that*

ra-dēng dyāt kli-āt ēm dōr tāi.  
 road small slippery is short than that.  
 or  
 ra-dēng dyāt kli-āt ka hlūng bạr tāi.  
 road small slippery not is long as much as that.

*My white horse is not larger than yours*

brāng blō ō ō ka dāng dōr brāng pē.  
 horse white my this not is large than horse your.  
 or  
 large

*He is worse than his younger brother*

ān vạ<sup>1</sup> dōr vā ān.  
 he bad than younger brother his.  
 or  
 is bad

In the following sentence dōr is not required.

*He is the richer of the two* gār ār kū<sup>2</sup> ān krīm.  
 they (two) he is rich  
 or  
 rich.

<sup>1</sup> Vạ meaning bad, to be bad, seems seldom used except in the comparative and superlative degree. If another adjective is used in the sentence it follows vạ.

<sup>2</sup> See N. 196.

198. The Superlative Degree is expressed by *dōr* (*than*), followed by the plural of the word with which the comparison is made, as :

*That fat girl is the plainest girl in the whole village*

ra-pyā klīng tāi nyō dōr ra-pyā dō-ēt dō-ēt pāi rū.  
 girl fat that ugly than girls all whole village.  
 or  
 is ugly

or kū rū ra-pyā klīng tāi nyō dōr ra-pyā gē hāp.  
 in village girl fat that ugly than girls they other.  
 or  
 is ugly

*That black bird is the least beautiful*

śim yīm dīn ka-ri-ār dōr śim hāp chāit chāit.  
 bird black that beautiful than birds other little.

or śim yīm tāi ān ka rēng ka-ri-ār dōr śim gē hāp.  
 bird black that it not strong beautiful than birds they other.  
 or  
 is strong is beautiful

*Of the three he is the best*

kū-nāu gē u-āi kū<sup>1</sup> ān lā dōr gē.  
 in them three he good than they.  
 or  
 is good

*He is the worst* ān ka-lā dōr gē.  
 he bad than they.  
 or  
 is bad

or ān vāp dōr gē.  
 he bad than they.  
 or  
 is bad

or ān vāp kā-ōt dōr bī hnyo hnyō.  
 it bad bad than people very much.  
 or  
 is bad is bad

199. The word *kyūk* is sometimes used to express *the most*.

200. When a noun stands for the thing compared, it is

<sup>1</sup> See N. 196.





verb in Palaung: the sentence *The man was killed by the Kachins*, would be *The Kachins killed the man*

Kāng pyām pēt ī-mē.  
Kachins killed quite man.

Occasionally this form is used

ī-mē kām dē yām kōp Kāng.  
man suffered he died on account of Kachins.

**204.** The Verb is not modified in any way to express Number or Person, as:

*I give* ̄ dēh: *they give* gē dēh.

**205.** Neither is there any way in which the Verb is changed to express a difference in Mood, as:

*He gives* ̄n dēh: (*if*) *he give* ̄n (k̄n) dēh.

**206.** The Infinite Mood is expressed by the simple Verb, as:

*They asked him to return to them*

gē hmān ta ̄n vēng ta dē.  
they asked to him return to them.

**207.** But it is sometimes preceded by the Preposition *ta* (*to*). The addition of this Preposition, however, sometimes changes the meaning of the sentence, as:

*I know my work* ̄ n̄p r̄r.  
*I know work.*

*I know how to work* ̄ n̄p ta r̄r.  
*I know to work.*

**208.** Often when a Preposition is used with the Infinite in an English sentence, it is omitted in Palaung, as:

*To laugh at a person* yūm bī.  
*laugh person.*

**209.** The Imperative Mood is expressed by the simple verb, as:

*Go* l̄h, or, more politely, *l̄h tyī go please.* The Verb is often reduplicated for the sake of emphasis, as:

*Go* l̄h l̄h.

**210.** The reduplication of a Verb, however, does not always express a more emphatic command, it sometimes entirely changes the meaning of the word, as :

*To hide* blōng, *to throw water* (on a floor) blōng blōng.

*To remain* gwāi; *to say, to speak* dāh.

*To remain speaking* gwāi dāh.

*To repeat anything* or *repeatedly* gwāi gwāi dāh.

*To throw* tē, *to throw quickly* tē tē.

*To hang without movement* jwǒ, *to hang with a swinging movement, to dangle* jwǒ jwǒ.

**211.** In such a sentence as *Let us go* lǒh, the same form is used as in the Present Tense, *We go* ē lǒh.

**212.** Tense may be expressed by prefixing or affixing some particle, which, however, is very often omitted when the context makes the meaning clear without it. Some of these Particles, such as Hwō-i (*to finish*), which is used to express Past Time, are really Verbs.

**213.** The Present Tense, and habitual action, are both expressed by the simple Verb, as :

*I go, or am going* ǒ lǒh.

*Thou goest, or art going* mī lǒh.

*He, she, or it goes, or is going* ān lǒh.

*We go, or are going* yē lǒh, or ē lǒh.

*You go, or are going* pē lǒh.

*They go, or are going* gē lǒh.

**214.** Past Tense is generally expressed by prefixing Hwō-i (often pronounced hwāi) or Hī, or Hī hwō-i to the Verb. These Particles immediately precede the Verb, as :

*I was going, I went, I have gone, I had gone*

ǒ hwō-i lǒh, or ǒ hī lǒh, or ǒ hī hwō-i lǒh.

Hwō-i and Hī may be omitted if another word in the

sentence expresses Past Time, and these prefixes are constantly omitted in colloquial speech, as :

*I went yesterday* ̄ ləh hō-dīn.

215. The Future prefixes Chāng and Chă are often used, in telling a story, to express Past Time, as :

*He said to me* ̄n chāng dāh ta ̄ (he will be saying to me).  
                   he will say to me

216. In telling a story, the Verb yǎ to rise up, to come from, is often used as a Particle to express Past Time, as :

*The king said* hō-kām yǎ dāh.  
                   king rose up said.

217. The Prefix Kyāng is sometimes used to express Past Time, it also has the meaning of *Always, ever*. The sentence *I have been working* ̄ kyāng rōr may be translated either as *I worked* or *I have always been working*.

218. Future Tense is expressed by the Prefixes Dī, Chāng and Chă: Chă is sometimes pronounced sǎ. These Prefixes are used for the immediate Future (as well as to express Past Time, see above). They are placed between the subject and the Verb, or, if the subject follows the Verb, or is understood only, these Prefixes precede the Verb, as :

*I shall go now* ū dīn ̄ chāng (or chă) ləh.  
                   one time I shall go.  
                   or  
                   now

*I do not know if I shall go*

̄ ka năp kən ̄ chă ləh.  
   I not know if I shall go.

*When I shall sing* yām chāng kə-nyīr ̄.  
                   time shall sing I.

219. When there is a Negative in the sentence, the Future Prefix precedes the Negative, as :

*I shall not return* ̄ chāng ka vēng.  
                   I shall not return.

**220.** The Prefix *Dī* may be used to express the immediate Future, as well as the distant Future, as :

*He will go quickly*    *ān dī ləh pāi pāi.*  
   *he will go quickly.*

or            *ān chāng (or chā or sā) ləh pāi pāi.*  
   *he will go quickly.*

**221.** The Prefixes *Chāng* and *Dī* are sometimes used together, as :

*I shall go*    *ō chāng dī ləh.*  
   *I shall shall go.*

**222.** The Future is often used in Palaung, where the Future is understood, but not expressed, in English, as :

*Are you going?*    *pē dī ləh kə ?<sup>1</sup>*  
   *you will go.*

*If it rains*    *kān ān dī jūng.*  
   *if it will rain.*

*Thou must go*    *mī dī bŭp dē ləh.*  
   *thou will is necessary thou go.*

or            *mī chāng bŭp dē ləh.*  
   *thou will is necessary thou go.*

*She does not know what to do*

*ān ka lăp kŭ-i dī nyā.*  
   *she not knows as will do.*

*I saw it in time before it fell*

*ēr yām dī jŏh ān, ō yŭ.*  
   *from time will fall it I saw.*

*Her mother waits to speak to her*

*mā ān rě dī grāi ta ān.*  
   *mother her waits will speak to her.*

*Why should you not go?*    *shē pē chāng ka ləh ?*  
   *why you will not go.*

**223.** When a Verb is repeated, as in the following example, the Future Prefix should also be repeated, as :

*Will you go or not?*    *pē dī ləh, pē dī ka ləh ?*  
   *you will go you will not go.*

<sup>1</sup> See N. 261.



230. *Need* may be expressed by the Auxiliary Verb Lō (*to want, to require*). See examples at page 75.

231. *May* is sometimes expressed in this way

*I may go*    ṽ    lōh,    ṽ    ka    lōh,    ka    nāp.  
                   I    go    I    not    go    not    know.

232. *Let* and *May* are often expressed by the Auxiliary Verb Dēh (*to give*). See examples at page 76.

233. *May* is sometimes expressed by the word Sāng-tō, as :

*I may go*    kṇ    ka    sāng-tō    ṽ    dī    lōh.  
                   if    not    may    I    shall    go.

234. The English word *Must* may be expressed by the Auxiliary Verb Bṇp (or būp), and Bōn (*to be necessary*). See page 77.

*Must* may also be expressed by adding the Palaung word Hynō (*surely, certainly*) to the sentence, as :

*He must be here*    ṇ    gwāi    hynō    hā    ṽ.  
                           he    remains    surely    place    this.

235. *Ought* is expressed by the Auxiliary Verb Lă (*to be good*). See page 77. The word Tāik is used by some Palaungs, as :

*I ought to tell him*    ṽ    tāik    grāi    ta    ṇ.  
                           I    ought    tell    to    him.

236. Conditional sentences are expressed by the introduction of Kṇ (*if*) into the sentence. See N. 491.

237. The English words *Can* and *Could* may be expressed by the Auxiliary Verbs Bē or Pēn, which mean *To be able*. See page 76.

238. When the English word *Should* implies *Duty*, it may be translated by either of the words used to express *Ought*. See N. 235.

In such a sentence as *I should have seen it, if . . .* Palaungs would say *Kaṅ . . . ṁ yū ān.*  
*if I saw it.*

239. *Would* is expressed by the Auxiliary Verb *Śin* (*to wish*). See page 80.

240. The Verb follows the subject in simple sentences, but often precedes the subject when there are the words *Kaṅ* (*if* or *when*), *Kū-i* (*as*), and *Yām* (*time*) in the sentence.<sup>1</sup>

241. When a Verb has two subjects, the Verb is generally repeated for each, as :

*The horse and the ox ran away*

brāṅg dū pwōt, mūk dū pwōt.  
*horse ran away away ox ran away away.*

242. But if the sentences are united by the word *Gār* (*they two, them two, both*), it is not necessary to repeat the Verb, as :

*The horse and the ox ran away*

brāṅg gār mūk dū pwōt dē.  
*horse they two ox ran away away they.*  
 or  
*both*

or brāṅg mūk gār dū pwōt.  
*horse ox they two ran away away.*  
 or  
*both*

243. It is often necessary to repeat the Verb, in sentences where it is understood, but not repeated, in English, as :

*Wilt thou do it or not ?*

mī dī rōr kq<sup>2</sup>, mī dī ka rōr ēh ?<sup>2</sup>  
*thou wilt do thou wilt not do.*

244. When a Transitive Verb has two direct objects, the Verb must be repeated for each, as :

*First he bought a horse, then a mule*

lōh ra-āt ān jūr brāṅg, lōh ra-bān ān jūr lō.  
*time before he bought horse time after he bought mule.*

<sup>1</sup> See N. 22, N. 43, N. 299, and N. 49.

<sup>2</sup> See N. 261.



245. In an Imperative sentence, the Verb generally precedes the object, as :

*Go into the house* līp ta gāng, or līp gāng.  
                           enter to house           enter house.  
   or  
   in

246. In the case of a double object, in an Imperative sentence, the direct object immediately follows the Verb, and is followed by the indirect object, as :

*Give me the knife* dēh bōt ta ḡ tyī.  
                           give knife to me please.

247. Occasionally the Verb follows the direct object, as :

*Give me the knife* bōt dēh ta ḡ tyī.  
                           knife give to me please.

Certain Palaung families use this form, but other Palaungs say that it is more correct to begin the Imperative sentence with the Verb.

### Verbal Nouns.

248. Verbs are sometimes turned into Verbal Nouns by adding, as a prefix, Pān (*what, that which*), or Ra.

#### *Examples of Nouns formed from Verbs.*

*To give* dēh, *the giving, that which is given* pān-dēh.

*To say* dāh, *the speaking, that which is spoken, the speech* pān-dāh.

*To be hot* māi, *the state of being hot* ra-māi.

*To be* mōh, *the state of being, the reason* pān-mōh.

*To love* rāk, *the loving, love* pān-rāk.

*To kill* pyām, *the killing, the execution* pān-pyām.

*To pull* fūt, *the pulling, a bandage* pān-fūt.

*To live* gwāi, *a dwelling-place* ra-gwāi.

*To comb the hair* jār, *the combing* pān-jār, *a comb* ra-jār.

*To cut* gōp, *that which is cut* p̄an-gōp, *scissors* (for cutting betel nut) ra-gōp.<sup>1</sup>

*To place upon* gām, *a stand* (for a lamp) ra-gām.

*To eat curry* hāp, *curried food* p̄an-hāp, *a bowl for curry* ra-hāp.

249. Sometimes the prefixes P̄an and Ra, in addition to forming a Noun from the Verb, may also form a word which is of an entirely different meaning, as :

*To be like* hnēr, *a resemblance* ra-hnēr, *to be boastful* p̄an-hnēr.

*To be untidy* šōk, *to interrupt people who are busy* ra-šōk, p̄an-šōk.

250. Sometimes when P̄an precedes a Verb, it expresses *To make*, as :

*To be extensive* vāh, *to enlarge, to make larger* p̄an-vāh.

*To be short* ēm, *to make shorter* p̄an-ēm.

*To be great* dāng, *to make great, to encourage* p̄an-dāng.

*He encouraged the thieves* ān p̄an-dāng p̄ōm bī rāt.  
   he made great hearts people steal.

251. Sometimes P̄an used as a prefix expresses *To pretend, to act*, as :

*To be drunk* vūn, *intoxication* ra-vūn, *pretending to be drunk, to act as being drunk* p̄an-vūn.

*A child* kwōn, *to act like a child* p̄an-kwōn.

252. Occasionally both P̄an and Ra are used as prefixes to one word, as :

*To finish* hwō-i, *the completing of* p̄an-hwō-i, *the completion* ra-p̄an-hwō-i.

*To dislike* ra-īr, *a loathing or abhorrence* p̄an-ra-īr. There is no word ra-ra-īr, but ka-ra-īr is used to express a great dislike.

<sup>1</sup> This expression cannot be used for scissors with which cloth is cut, the word for these scissors is gīm-hrāi.

**253.** It is difficult to lay down any rule for the Prefixes Pạn and Ra, as their meaning varies for different words. Pạn-nặp ặn means *that which he knows, his knowledge*, ặn pạn nặp dề means *he pretends to know*.

**254.** When there is a reduplication, with Pạn or Ra prefixed to a Verb to form a Verbal Noun, the Prefix is only used with the first word, as :

*To be restless* vyặng vyặng, *restlessness* pạn-vyặng vyặng, or ra-vyặng vyặng.

**255.** When there is a negative in the sentence, the Prefix is often separated from the Verb, as :

*To arrive* rột, *the arriving* ra-rột, *the not arriving* ra ka rột.

### Auxiliary Verbs.

**256.** There are many Auxiliary Verbs, which sometimes precede and sometimes follow the principal Verb.

**257.** The subject generally precedes the Auxiliary, and a pronoun to represent it is inserted before the principal Verb. But when an Auxiliary, such as Pết (see page 77) follows the Verb, the subject or a pronoun to represent the subject need not be repeated.

#### Examples of Auxiliary Verbs.

*To want, to require* lơ.

This verb is used to express *Need*, as :

*You need not work to-day*

ộ ka lơ pề rờr pạ-dìn.  
I not want you work to-day.

or

pạ-dìn ộ ka lơ dềh pề rờr.  
to-day I not want give you work.

*He has come here so I need not go*

ặn vềng hầ ồ, ộ ka lơ lộh.  
he came place this I not need go.

To give dēh.

The English words *Let* and *May* are often expressed by the Auxiliary Verb dēh, as :

*Let in the air* dēh kūr līp.  
give air enter.

*Let me go, or may I go* dēh ṽ lōh tyī.  
give me go please.

*Let him go* dēh ṽn lōh.  
give him go.

To think fāng.

This word is sometimes used in Palaung where the word *May* is used in English, as :

*I may return* ṽ fāng ṽ vēng.  
I think I return.

To be able bē.

To be able pēn.

Bē and Pēn are both used to express the English words *Can* and *Could*, as :

*I can work* ṽ bē (or pēn) ṽ rōr.  
I am able I work.

*I could not eat* ṽ ka bē ṽ hōm.  
I not am able I eat.

Pēn *to be able* is seldom used in such sentences as :

*He was able to sleep*; ān bōn dē it (*he got he (or his) sleep*) would be used.

Pēn it means *In the habit of sleeping*.

To be, to become pēn.

*I am going* ṽ pēn lōh.  
I become go.

*I am cold* ṽ pēn ngōng.  
I become cold.

*He does not know what is the matter with him*

ṽn ka-bē, ṽn ka nāp pēn bāp ṽn.  
he is ill he not knows become matter him.

*I have finished being king*

ō hwō-i ka pēn hō-kām.  
*I finished not become king.*  
 or  
 am

*To be necessary būp, bāp.*

*I must go* ō būp ō lōh.  
*I necessary I go.*

*I must dance at the feast*

ō dī būp kā ta plō-ē.  
*I shall is necessary dance at feast.*

*To be necessary bōn (to get).*

*I must go* ō bōn ō lōh.  
*I got I go.*

*To be good lă.*

Lă is sometimes used to express the English word  
*Ought*, as :

*I ought to work* ō lă ta rōr.  
*I good to work.*

*He ought to return* ān lă ta vēng.  
*he good to return.*

*To come from* } yū.  
*To rise up* }

This Auxiliary is often used where, in an English sentence, Past Time is expressed. Palaungs in telling a story, constantly use this verb, as :

*The king died* hō-kām yū<sup>1</sup> yām.  
*king rose up died.*

*To finish* } pēt.  
*To throw away* }

Pēt is used as an Auxiliary Verb to denote a completed action, as :

*It is dead* ān yām pēt.  
*it is dead finished.*  
 or  
 quite

<sup>1</sup> See N. 216

*The man has gone, the woman remains*  
 ī-mē hwō-i lōh, ī-pān gwāi pēt.  
*man finished gone woman remains finished.*

Pēt always follows the principal Verb, and, when Pēt is used, it is not necessary to repeat the noun or pronoun before the Auxiliary. See 257.

*To break* bri-āp, *to be quite broken, to be of no more use*  
 bri-āp pēt. *To divorce* pēt pēt.

*To follow* jōm.

When Jōm is used with the Verb Lōh *to go*, or *to come*, the meaning is *To go together*, or *To come together*.

*To get, to have* bōn.

*He has slept* ān bōn dē it.  
 he got his sleep.

**258.** The Palaung word hmōm, which sometimes means *To feel, To be good, to be gentle*, is often used to intensify the Verb that follows it, as:

*To be surprised* ām, *to be greatly surprised, to be astonished*  
 hmōm ām. The addition of this word to a sentence sometimes changes the meaning of the Verb, as:

*To be afraid* yō, *to be horrible* hmōm yō.

### Examples of Verbs in Common Use.

*To be, to continue* } gwāi.  
*To exist, to remain* }

*Be good, stay quietly* gwāi lă lă.  
 remain well.

*Where is his house?*

Hā mō gwāi gāng ān?  
 place what is house his.  
 or  
 where

or gāng ān hā mō ān gwāi ?  
 house his place what it is.  
 or  
 where

To be, to belong mōh.

What is that ? shē 'n mōh ?  
 what it is.

Which is the hut ? i-mō mōh kạ-hūp ?  
 which is hut

I wrote this letter līk ò mōh ỳ tēm.  
 letter this is I wrote.

To be, to have } yū.  
 To exist }

There are many flowers on that side of the mountain

lạp tār sōr yū pōh blām blām.  
 side that mountain has flowers many.  
 or  
 are

I have money ỳ yū rūn.  
 I have silver.

The above sentence means that the money has been in the possession of the speaker for some time. If the money has been acquired recently, the verb Bōn (*to get, to have*) would be used instead of Yū.

To be, to do nyā.

I wish to know how he is

kū-i mō ān nyā ỳ sīn nặp.  
 as what is does I wish know.

To get, to have bōn.

How old art thou ?

bạ mō a-sāk mī bōn ?  
 as much as what life thou hast.

or bạ mō a-sāk mī gwāi ?  
 as much as what life thou art  
 or  
 remainest.

or bạ mō a-sāk mī yū ?  
 as much as what life thou hast.

*To tell*  
*To give a message* } *śū-et.*  
*To send*

*Tell those children to go away*

kan-nyōm gē tāi śū-et gē loh pwōt.  
 children them that tell them go away.  
 or  
 those

*To tell, to speak* } *grāi.*  
*To relate*

*Tell me* grāi ta ō.  
 tell to me.

*To say* dāh.

*One (child) said, 'pick fruit for me'*

ū kū' dāh, 'pēh ō hōm plē'.  
 one said pick I eat fruit.

The two verbs *To tell, to speak* grāi, and *To say* dāh are very often used together in the sentence, as:

*He said* ān dāh dē grāi.  
 he said he spoke  
 or  
 told.

*To wish*  
*To be willing* } *śin, or śōn.*

*The wife of the hunter wished to speak to them*

pañ-lē mu-śō śin grāi ta gē.  
 wife hunter wished speak to them.

*To go down*  
*To go out*  
*To come down* } *lēh.*  
*To come out*

*She came down from the hill country*

ān lēh dōr kūng śōr.  
 she came down out of country mountains.

*To go up*  
*To come up* } *hō.*

*The queen went up to her palace*

yā hō-kām hō ta hō dē.  
 wife king went up to palace her

<sup>1</sup> See N. 196.



*To go out* (of a house) lēh.

*To go into* (a house) hō.

As all Palaung houses are built at a considerable height from the ground, any one entering must first ascend the steps to the entrance door, and descend the steps on leaving the house.

*To come, to go* lōh.

This verb is used to express movement, the context showing whether the meaning is *To come* or *to go*, as :

*Come here* lōh hā ō.  
come place this.

*Go there* lōh hā tāi.  
go place that.

*To arrive, to appear* pō.

*They arrived at the village*  
gē hwō-i pō ta rū.  
they finished arrived at village.

*To come, to arrive* rōt.

This verb may be used instead of Pō in the above sentence.

*To go back*  
*To return, to come back* } vēng.

Lōh must never be used in a sentence, when *To return* is intended to be expressed, as :

*I am going home* (*I am returning home*)

ō vēng ta gāng ō.  
I return to house my.

*To go into* līp.

*They went into the jungle* gē līp ta brī.  
they entered to jungle.

*To see* yū.

*I have seen my paddy-field* ō yū mār ō.  
I saw paddy-field my.

*To see, to look at* mēn.

*Look at me* mēn ̄.  
look me.

The Verbs Yū *to see*, and Mēn *to look at, to see* are very often used together in the sentence, as :

*Can you see?* pē yū dē mēn?  
you see you look.

*To look* ngōp.

*Look at this* ngōp i-ō.  
look this.

Ngōp and Mēn both meaning *To look* are often used together in the same sentence, as :

*Look at this* ngōp mēn ̄.  
look look this.

*To look for* }  
*To search for* } tīp, or lēm.

*He has gone to search for the horse*

ān hwō-i lōh tīp (or lēm) brāng.  
he finished went search for horse.

*To give* dēh.

*Give me water please, I shall be grateful to thee*

rōk mī, dēh ōm ta ̄ tyī.  
depend thee give water to me please.

Sometimes this verb is understood but not expressed, see second example, N. 426.

*To steal* (without violence) rāt.

*He stole his mother's things* ān rāt grū mā dē.  
he stole things mother his.

Rāt also means to be in a state of secrecy, as :

*I shall go secretly* ̄ rāt ̄ lōh.  
I steal I go.

*To rob* (with violence) hmă (*to snatch*).

*To be difficult* kyū.

*It is difficult to go* lōh kyū.  
to go is difficult.

*To expect mōng.*

*She expects a letter*    ān mōng dē bōn lik.  
    she expects she gets letter.

The equivalent of the English word *Expect* is often omitted in a Palaung sentence, as :

*He asked me when I expected to return*

bān mō    ō    dī    vēng    ān    śar-mwōt    ō.  
 time what I shall return he asked me.  
    or  
    when

*To hope.*

There does not appear to be any exact equivalent in Palaung for the English word *Hope*; *To think fāng*, or *To expect mōng*, or *To give dēh* are used, as :

*I hope to arrive*    ō    fāng    ō    rōt.  
    I think I arrive.

or  
    ō    dēh    ō    rōt.  
    I give I arrive.

*I hope that thou wilt be well to-morrow*

a-hnāp    dēh    mī    ka-jō.  
 to-morrow give thee to be well.

*To put upon, to place gām.*

*Put it on the table*    gām    ān    pāng    sa-bwē.  
    place it on table.

*To put into* }  
*To drop into* } hlāp.

*Put the rice into the basket*    hlāp    ra-kō    ta    jū-ār.  
    put into rice in basket.

*To talk, to speak ngyē.*

*We talked to them*    yē    ngyē    ra    gē.  
    we talked with them.

The word *Ngyē* is often used in conjunction with *grāi to speak*, as :

*We talked to them*    yē    ngyē    grāi    ra    gē.  
    we talked spoke with them.

To ask, to beg hmān.

I ask for work    ṽ   hmān   ṽ   rōr.  
    I   ask   I   work.

or            ṽ   hmān   ṽ   bōn   ṽ   rōr.  
    I   ask   I   get   I   work.

To ask (for information) śar-mwōt.

Ask him please where the monastery is

hā   mō   gwāi   kyōng.   śar-mwōt   ān   tyī.  
 place   what   is   monastery   ask   him   please.

### Particles.

**259.** The Particles expressing Past Time (see page 67) and Future Time (see page 68) have been already noticed. There are a few others.

**260.** The Particles ě and yǒ, which may be translated as *Surely, Certainly* sometimes follow the verb for the sake of emphasis, as :

*I have certainly worked, I did work* ṽ rōr ě, or ṽ rōr yǒ.

*I shall go of course, or I shall go in any case*

ṽ   dī   lqh   ě.  
 I shall go certainly.

*Of course I told, I did tell* ṽ hwō-i   grāi   ě (or yǒ).  
    I finished tell certainly.

The Particles ě and yǒ may also end short sentences stating simple facts, as :

*I am well* ka-jō, but ka-jō ě is more correct.

Yǒ may also be used to express *quite*. See N. 357.

**261.** The Particles ă, āh, ēh, and kq are used to denote a question where no interrogative word is used, and if the answer can be *yes* or *no*, as :

*Is that all you can buy ?*    mī   jūr   bap   ō   ă?  
    thou   buyest   as much as   this.

Ah, ēh or kq may be used instead of ă in the above sentence.

*Art thou going?* mī dī ləh kə? or mī dī ləh əh?  
                           thou wilt go.                   thou wilt go.

*Is there enough rice for all the people?*  
 pəm ləm dō-ət kə bī?  
       rice is enough all           people.

It may be seen from the above examples, that the Particles denoting a question are generally, but not always, placed at the end of a sentence.

**262.** When a double verb is used, each verb having the same meaning, the Particle *kə* may be placed after the first verb, instead of at the end of the sentence, as:

*Do you see?* pē yū kə dē mēn?  
                   you see           you see  
   or  
   look.

**263.** When the Particle *kə* denotes a question, it is sometimes placed before the object, as:

*Are you going outside?* pē śin ləh kə ra-ŋ?  
                           you wish go out           outside.

**264.** The Palaung word *pwət* (*away*) is often used as an affix to a verb, to express *Quite*, or *At once*, as:

*It is quite dead* ăn yăm pwət.  
                           it died away  
   or  
   quite.

**265.** The verb *pət* (*to finish, to throw away*), is also used to express *Quite*, as:

*It is quite dead* ăn yăm pət.  
                           it died finish  
   or  
   quite.

**266.** The Particle *tyī* (sometimes pronounced *chī*) is used as an affix, and may be translated by the English word *Please*. It is polite to add this Particle to all short imperative sentences, as:

*Go ləh, or ləh tyī.*

*Take the horse* tōn brāng tyī.  
escort horse please.

*Please eat* hōm tyī.  
eat please.

*It is not so* ka mōh tyī.  
not is please.

But note that the sentence Mōh ă (*it is*), is never mōh tyī.

**267.** *Please, thank you, to be grateful.* The Palaung word rōk (*to depend on*) when used in a sentence, may express gratitude for favours that are past, or for favours that may come. This expression is never used to an inferior in rank, only to an equal or to a superior.

*I thank thee* rōk mī.  
depend on thee

or mōh rōk ō ta mī. or rōk mī tyī.  
am depend I to (or on) thee. depend on thee please.

## ADVERBS

**268.** Many Adjectives and Verbs become Adverbs by reduplication: the word is used alone for the Adjective or for the Verb, and is repeated for the Adverb. Although this is often the case, it is not always so. Verbs are very often the same as Adjectives, and are sometimes reduplicated for the sake of emphasis, and the Adjective is also used occasionally in a reduplicated form.

*Good, to be good* lă. *Well* lă lă.

*Loud, to be loud* rēng, *loudly*, rēng rēng.

### Examples of Adverbs and Adverbial phrases of Time and Number.

**269.** *Before* ra-ăt, krū-ē, dōng, ăi.

The above Adverbs are generally interchangeable, but Ra-ăt and Krū-ē are most generally used.

*Come before dark* rōt ra-ăt ăn ăp.  
arrive before it is dark.

or rōt krū-ε ăn ăp. or rōt ăi ău ăp.  
arrive before it is dark. arrive before it is dark.

**270.** *Now, at present* ū dīn (one time), or ū dīn ō (one time this).

*At present I shall give thee ten rupees of wages*

ū dīn (or ū dīn ō), ō dī dēh la-gă ta mī ū kōr byā.  
one time I shall give wages to thee one ten rupees.

*I am going now to see him*

ō dī lōh ngōp ău ū dīn ō.  
I shall go look him one time this.

**271.** *Late* lā, or lā lā, jū-qt, jū-ăt or jet.

*The thieves came late last night*

bī rāt gē rōt ū yām jet sōm.  
people steal they arrived one time late night.

or hmō pī bī rāt gē rōt lā.  
night last people steal they arrived late.

*To-morrow morning late come for a little*

a-hnăp ra-vār lā lā mī chă hō ū mōt.  
to-morrow morning late thou will come up one little while.

**272.** *After, afterwards, then* ra-băn, hwō-i (finished).

*After sleeping he returned to the fire*

hwō-i it ăn chăng<sup>1</sup> vêng ta ngār.  
finished sleep he will return to fire.

*He arrived after the others* ăn rōt ra-băn bī.  
he arrived after others.

**273.** *Very late, long after* jū-qt ra-băn.

*She arrived long after* ăn rōt jū-qt ra-băn.  
he arrived late after.

or hwō-i jū ăn chăng<sup>1</sup> rōt.  
finished long she will arrive.

<sup>1</sup> See N. 215.

**274.** *Last ra-bān.**Thou arrivest after the others, or thou arrivest last*

mī pō ra-bān bī. or mī rōt lā ra-bān bī.  
 thou arrivest after others. thou arrivest late after others.  
 or  
 appearest

or mī rōt jū-ōt lā ra-bān bī.  
 thou arrivest late late after others.

**275.** *Early jāu jāu.**Come here early to-morrow morning*

dēh mī pō ra-vār a-hnāp jāu jāu.  
 give thee arrive morning to-morrow early.  
 or  
 appear

or ra-vār a-hnāp lōh hā ō jāu jāu.  
 morning to-morrow come place this early.

**276.** *After a while, in future bān dīn (future time).*

*Go after a while bān dīn mī lōh.*  
 future time thou go.

**277.** *After a while (in seven or eight days) grā bān (time future).**We shall meet after a while*

yām bān dīn ū śa-ngī ē dī kəp-yū.  
 time future time one day we shall together see  
 or  
 together meet.

**278.** *In a little (from a few minutes to three or four hours) a-dē.*

*Go in a little a-dē mī lōh. or a-dē mī lōh tyī.*  
 in a little thou go. in a little thou go please.

**279.** *In a little (in two or three hours) mō a-dē (till a little).**Bring the child here in a little*

mō a-dē fōn kwōn kan-nyōm hā ō.  
 till a little bring little one child place this.  
 or  
 child



280. *Immediately, in a few minutes* ū ka-prě, ū mōt, ū prě.

*I am going immediately*

ō lōh ū ka-prě. or ō lōh ū mōt.  
I go one at once. I go one little while.

281. *For a little* ū mōt.

*I am going to see him for a little*

ō dī lōh mēn ăn ū mōt.  
I shall go look him one little while.

282. When there is a reduplication of ū mōt, as: ū mōt ū mōt, it expresses *Frequently, every little while*.

283. *At once* ū lōh (*one time*).

*Mend the road at once* brě ra-dēng ū lōh.  
mend road one time.

284. *Formerly* ra-ăt hō (*before past time*), or ăt hō, from one or two months to three or four years.

*We did it formerly* ra-ăt hō yē hwō-i nyā.  
before past time we finished did.

285. *Formerly* krū-ε'ō (*before this*) from one to two months.

286. *Long ago, once upon a time* ū hō (*one past time*).

*Long ago there lived a king* ū hō yī hō-kām ū pá.<sup>1</sup>  
one past time lived king one.

or ū hō hō-kām gwāi ū pá.<sup>1</sup>  
one past time king was one.

287. *Often* kái (*to be diligent*).

*Take the medicine often* kái te-āng śa-nām.  
be diligent drink medicine.

288. *Already* hwō-i (*finished*), ū dīn (*one time, now*).

*His hair is already white* hū kīng ăn hwō-i hrām.  
hair head his finished white.

or hū kīng ăn ū dīn hrām dō-et dō-et.  
hair head his one time white altogether.

<sup>1</sup> See N. 196.

*Our prayer time is already past*

a-kīng grūp p̄rā yē hwō-i bōn.  
time reverence god our finished past.

or a-kīng sū-tōng yē hwō-i bōn yō.<sup>1</sup>  
time pray we finished past.

289. *Already ra-ät (before).*

*I have already eaten* ̄ō hōm pōm ra-ät.  
I ate rice before.

290. *A moment ago, one time ago ū pī.*

*While I was working a moment ago I cut my hand*

ū yām rōr ̄ō ū pī ̄ō klā tī ̄ō.  
one time worked I one time ago I cut hand my.

291. *Still, yet hnyēn.*

*He was still far* ̄an hnyēn gwāi s̄a-ngāi.  
he still was far.

292. *Still, yet bū.*

*Wait yet a little* rě bū ū mōt.  
wait still one little while.

*Eat still a little* hōm bū che-rě  
eat still little.

293. *Again tēng (repeat).*

*Say it again* tēng mī grāi. or grāi tēng hnyo hnyō.  
again thou tell. tell again very much.

294. *Again vīr, or vīr ū lōh (again one time).*

*Come again* mī vīr lōh ū lōh.  
thou again come one time.

*He is dead, I shall not see him again* ̄an hwō-i yām yō,<sup>1</sup>  
he finished dead

b̄an dīn ̄ō hwō-i ka vīr yū ̄an.  
future time I finished not again see him.

295. *Again and again ū lōh tēng ū lōh (one time repeat one time).*

<sup>1</sup> See N. 260.

*I have told you again and again not to do it*

hwō-i ū lōh fēng ū lōh 'māi nyā', ǒ dāh pē.  
*finished one time again one time do not do I say you.*

**296.** *Once again* fēng ū lōh, or vir ū lōh.

*Come once again*

vēng fēng ū lōh, or vir lōh ū lōh.  
*return again one time. again come one time.*

*After this come once again*

ra-bān ǒ vēng hā ǒ ū lōh.  
*after this return place this one time.*

**297.** *Once again* ū yām dīn ǒ (*one time time this*).

**298.** *Only once* ū lōh gō (*one time only*).

*I have only once seen him* ǒ yī ān ū lōh gō.  
*I saw him one time only.*

**299.** *When, while, during* yām, ū yām (*one time*). This expression may be used either in speaking of the past or of the future.

*When thou didst arrive I was changing my dress*

ū yām rōt mī ǒ kar-hlāi rīn-dā ǒ.  
*one time arrived thou I changed dress my.*

*When you go to-morrow* yām dī lōh pē a-hnāp.  
*time will go you to-morrow*

*While I was at Rangoon I was not well*

ū yām gwāi ǒ Yāng-ngūn ǒ ka-bē.  
*one time remained I Rangoon I was ill.*

In some sentences Yām is used in preference to Ū yām, it is difficult to lay down a rule as to which expression should be used.

**300.** *When* (relating to the future) kạn, sometimes pronounced kịn.

*Please tell him when you see him*

pē kạn yī ān, grāi ta ān tyī.  
*you when see him tell to him please.*

*When the time comes I shall speak*

kạn rōt a-kīng ạn ơ di grāi.  
when arrives time its I shall speak.

*Run when he calls thee*

ạn kạn tở mi, pūng pwōt dē.  
he when calls thee run away thou.

or yām tở ạn ta mi pūng pwōt yō.<sup>1</sup>  
time calls he to thee run away.

or yām tở mi ta ạn, lōh pāi pāi.  
time calls thou to him go quickly.

*Let us dance when the drums beat*

kạn gār krūng yē kā dō-et dō-et.  
when beat drums we dance all.

or yē kā yām gār bī ta krūng.  
we dance time beat people to drums.

or ū yām gār bī ta krūng, yē di kā.  
one time beat people at drums we shall dance.  
or  
to

**301.** *First ra-ăt (before).*

*First he built a bridge, then he dug a well*

ra-ăt ạn rōr kạ-pủ, ra-bạn ạn kūng ơm bōng.  
before he made bridge after he dug water hole.  
or  
well

or hwō-i rōr kạ-pủ, yủ<sup>2</sup> kūng ơm bōng.  
finished made bridge rose up dug water hole.  
or  
well

**302.** *Last ra-bạn.* See the above sentence.

**303.** *Over, past and gone lūt pwōt (? over away).*

*Our eating time is past* a-kīng hōm ē lūt pwōt.  
time eat we ?over away.

or a-kīng hōm ē hwō-i lūt.  
time eat we finished ?over.

or hwō-i bōn a-kīng hōm ē.  
finished passed time eat we.

<sup>1</sup> See N. 260.

<sup>2</sup> See N. 216.

304. *Soon* ka jǐ (*not long*).

*He will soon marry* ǎn ka jǐ ǎn dī brōng kăt.  
*he not long he will arrange to marry.*

305. *Soon, immediately* ka-pré (? *little while*).

*He will soon arrive* ū ka-pré ǎn dī rōt.  
*one ? little while he will arrive.*  
 or  
*soon*

306. *Always* shē shē.

*God exists always* p̄rā-pen-chāu gwāi shē shē.  
*God remains always.*

307. *Always* dǎ yām mōh (*any time be*), or twōn lōh (*all time, every time*).

*Thou canst always come here to see me*

dēh mī vēng hā ō dǎ yām mōh (or twōn lōh).  
*give thee return place this any time be every time.*

308. *Always* (in the life time) ū jō (*one existence*).

*If thou always livest with me, I shall love thee*

mī kạn gwāi ra ō ū jō dē ō dī rǎk mī.  
*thou if remainest with me one life thy I shall love thee.*

*He is always ill* ǎn ka-bē ū jō dē.  
*he is ill one life his.*

or ǎn ka-bē shē shē. or ǎn ka-bē ūn shē shē.  
*he is ill always. he is ill keeps always.*

309. *Never* ka . . . hlāi ū lōh (*not . . . even one time*) or hlāi ū lōh . . . ka.

*He never goes to see his mother*

ǎn ka lōh mēn mā dē hlāi ū lōh.  
*he not goes look mother his even one time.*

or hlāi ū lōh ǎn ka lōh mēn mā dē.  
*even one time he not goes look mother his.*

Hlāi ū lōh is sometimes pronounced hlāu ū lōh.

310. *Never* ka tōm (*not ? ever*).

*I have never seen him* ō ka tōm yǐ ǎn.  
*I not ? ever saw him.*

**311.** Sometimes ū lö. lōh, pēn lōh pēn sū.  
*Sometimes the chief goes to Mandalay* ū lö lōh (or pēn  
 one ? time time  
 lōh pēn sū) p̄ar-māng lēh Kūng-brān. or p̄ar-māng  
 chief goes down Mandalay. chief  
 lēh Kūng-brān ū lö lōh (or pēn lōh pēn sū)  
 goes down Mandalay one ? time time.  
*Sometimes he works in his paddy-field* ū lö lōh (or pēn  
 one ? time time  
 lōh pēn sū) ān rōr ta mār.  
 he works in paddy-field.

*Sometimes he cannot sleep*

ū lö lōh ān ka bōn dē it.  
 one ? time time he not gets his sleep.  
 or  
 has

**312.** Once ū lōh (one time).

*I see him once a month* ū kyār ̄ō yū ān ū lōh.  
 one month I see him one time.  
 or ̄ō yū ān ū kyār ū lōh.  
 I saw him one month one time.  
 or pēn kyār ̄ō yū ān ū lōh.  
 become month I see him one time.  
*I have seen him once* ̄ō yū ān ū lōh.  
 I saw him one time.  
 or ̄ō. yū ̄ō mēn ān ū lōh yō.<sup>1</sup>  
 I saw I looked him one time.

**313.** Days and Years.

*To-day* p̄a-dīn.  
*To-morrow* a-hnāp.  
*To-morrow night* ra-hmō a-hnāp (*night to-morrow*).  
*This afternoon* śa-ngī p̄a-dīn tyūn hmō.  
 day to-day not yet night.  
 or p̄a-dīn śa-ngī hlwō-i. or p̄a-dīn hlwō-i lā lā.  
 to-day day past. to-day past late.  
 or  
 sun

<sup>1</sup> See N. 260

*To-morrow afternoon* a-hnăp sạ-ngī hlwō-i.  
to-morrow day past.

or a-hnăp sạ-ngī hlwō-i lā lā.  
to-morrow day past late.

*The day after to-morrow* a-kū.

*In three days* a-kē.

*In four days* a-kī.

*In five days* a-kū.

*In six days* tōr sạ-ngī dī rōt.  
six days will arrive.

*A week* pūr sạ-ngī, pūr sạ-ngī ũ lōh, ũ grā, ũ pāt.  
seven days seven days one time.

*Two weeks* pūr sạ-ngī ār lōh.  
seven days two times.

*Ten days* ũ vōng.

*Twenty days* ār vōng.

*Yesterday* hō-dīn.<sup>1</sup>

*Yesterday night* ra-hmō hō-dīn.

*The day before yesterday* kạ-vū-ε hō-dīn.

*Three days ago* kạ-vū-ε kạ-vū-ε hō-dīn.

*One day before* ra-ăt nān.

*The other day* ta ăt nān.

*Four days ago* hwō-i bōn pōn sạ-ngī.  
finished past four days.

*This year* sạ-năm ỗ.  
year this.

*Last year* sạ-năm hwō-i bōn. or sạ-năm hō.  
year finish<sup>1</sup> past. year past time.

*Two years ago* kạ-vū-ε sạ-năm hō.  
above year past time.

*Three years ago* kạ-vū-ε kạ-vū-ε sạ-năm hō.  
above above year past time.

*Four years ago* kạ-vū-ε sạ-năm ỗ pōn sạ-năm.  
above year this four years.

<sup>1</sup> Literally hō *past time* and dīn *time*.

*Five years ago* hwō-i bōn p̄an śa-nām.  
finished past five years.

*Next year* śa-nām dī rōt, or śa-nām dī p̄ō.  
year will arrive year will appear  
or  
arrive.

*In two years* ār śa-nām dī rōt.  
two years will arrive.

or ār śa-nām dī p̄ō.  
two years will appear.  
or  
arrive

### Adverbs of Place.

314. *Near* d̄at, d̄at d̄at, pr̄ō (*beside*).

*If thou art near, thou canst hear him speak*

mī k̄an gwāi d̄at d̄at, mī ch̄ang śa-t̄ing ngyē ān.  
thou if remainest near thou wilt hear words his

*Do not stay so near* māi gwāi d̄at.  
do not remain near.

315. *In front* ra-āt.

*He stood in front of me* ān j̄ang ra-āt ō.  
He stood before me.  
or  
in front

*She sat in front* ān m̄ō ra-āt.  
she sat in front.

316. *Behind* ra-b̄an.

*I shall follow behind* ō dī j̄ōm ra-b̄an.  
I shall follow behind.

317. *On* bū.

*I am going on* ō dī vēng bū ŷ.<sup>1</sup>  
I shall return on.

318. *Far, a fur off* śa-ngāi.

*Far beyond the village* sēh rū śa-ngāi śa-ngāi.<sup>2</sup>  
beyond village far far.

<sup>1</sup> See N. 260.

<sup>2</sup> See N. 268.



319. *Here* hā ō (*place this* see N. 97).

*He is not here*    ạn    ka    gwāi    hā    ō.  
    he    not    remains    place    this.

320. *There* (near by) hā nān (*place this* see N. 98); hā dīn (*place that* see 99 and 101).

*The cat is there*    a-ngāu    gwāi    hā    dīn.  
    cat    remains    place    that.

321. *There* (at a distance) hā tāi (*place that*).

*The lightning struck the great tree there*

ka-sār    tể    tīng    hē    dāng    hā    tāi.  
 lightning    struck    tree    wood    great    place    that.  
    or  
    tree

322. Hā tāi is sometimes pronounced hā twāi, and, by some Palaung families, hā twāi *there* is used to express *there* at a great distance.

323. *Here* lạp ō (*side this*), and *there* lạp tāi (*side that*).

*Go to the far village there*    lạp    ta    rū    sạ-ngāi    lạp    tāi.  
    go    to    village    far    side    that.

*The colour of the mountain there is beautiful*

a-rộng    sớ    lạp    tāi    ka-ri-ār    hnyo    hnyō.  
 colour    mountain    side    that    beautiful    very    much.

*The cattle are here*    mūk    gē    gwāi    lạp    ō.  
    cattle    they    remain    side    this.

324. *Where, whence* hā mō (*place what*), lạp mō (*side what*).

*I do not know where I put it*

ō    ka    nấp    hā    mō    ō    ũn    ạn.  
 I    not    know    place    what    I    keep    it.  
    or  
    place

*I know where it is*    lạp    mō    ạn    gwāi    ō    nấp.  
    side    what    it    remains    I    know.

or    ō    nấp    lạp    mō    ạn    gwāi.  
 I    know    side    what    it    remains.



or sa-miŋg blām nōng ta plēng.  
stars are many above in sky.

330. *Above* kạ-vũ-ê. This word may either be used to express a great or a moderate height. It is sometimes used with Nōng.

*There are many birds in the trees above*

kạ-vũ-ê ta tịng hê<sup>1</sup> sīm blām hnyo hnyō.  
above in trees wood birds are many very.  
or  
trees

or sīm blām hnyō kạ-vũ-ê ta tịng hê.  
birds are many very above in trees wood.  
or  
surely trees

331. *Out, without (outside)* ra-rō.

*I am going out* ơ lēh ra-rō.  
*I go down out.*

#### Adverbs of Manner, Quality, and State, and Adverbial Phrases.

332. *Generally* kyāng, or kyāng.

*He is generally late* ạn kyāng lă.  
*he generally is late.*

333. *All, completely, quite, wholly* dō-êt, dō-êt dō-êt.

*It is wholly finished* ạn hwō-i dō-êt dō-êt yō.<sup>2</sup>  
*it finished wholly.*

334. *Suddenly* kūt. Ka-dōn (*to be startled*) is sometimes used.

*The lightning flashed suddenly* la-lộ plāng kūt.  
*lightning shone suddenly.*

335. *Well* lă lă, kyă kyă. Kyă expresses *excellence*.

*He speaks well* ạn grāi lă lă.  
*he speaks well.*

*Work well* rōr lă lă, or rōr kyă kyă.  
*work well work excellently.*

<sup>1</sup> Hê is sometimes used to express a piece of wood. The two words Tịng hê are generally used together to express *Tree*.

<sup>2</sup> See N. 260.





348. *Almost* lō che-rě, lō che-rě che-rě, lō chăit, lō chăit chăit, lō chī, or lō chī chī. All these expressions mean *Wants little*.

*It almost reaches* (in length) lō che-rě dī rōt.  
*wants little will arrive.*

*It is almost big enough* dāng lō che-rě.  
*to be big wants little.*

Lō che-rě che-rě, lō chăit, &c. may be substituted for Lō che-rě in the above sentences.

349. *Almost* kyām.

*Almost well* kyām ka-jō.  
*almost well.*

350. *Almost*. The future prefix Dī is sometimes used, as :

*It is almost dark* ān dī āp.  
*it will be dark.*

351. *Almost*. Sometimes the past prefix Hwō-i (*to be finished*), with the future prefix Dī, is used to express *Almost*, as :

*It is almost time to go* hwō-i dī rōt a-kīng lōh.  
*finished will arrive time to go.*

352. *A little* dyāt, brē.

*Eat a little (rice)* hōm dyāt.  
*eat little.*

*Eat a little (fruit)* hōm brē.  
*eat little.*

353. *A little* brē brē, che-rě che-rě, chăit chăit (this expression is not often used), che-rī che-rī, chī chī. The expressions che-rī che-rī and chī chī mean an extremely small quantity.

*Bring a little* tōh mī dī-e brē brē (or che-rě che-rě, chăit chăit, &c.).  
*take thou bring little*

354. *A little more* fēng che-rě (*again or repeat little*), fēng fēng (*again again or repeat repeat*).

*Give me a little more* dēh fēng ta ō che-rě.  
 give again to me little.  
 or  
 repeat

or dēh bū fēng (or tēng fēng).  
 give still again  
 or  
 repeat

or dēh fēng brē bié.  
 give again little.  
 or  
 repeat

**355. Quite.** There are several ways of expressing *Quite*.  
 Dō-et or dō-et dō-et (*Completely, altogether or All*) may be  
 used, as :

*It is quite black* ān yīm dō-et dō-et.  
 it is black all  
 or  
 altogether,

*The rice was quite bad* ra-kō ka-lă dō-et (or dō-et dō-et).  
 rice was bad all.

*He has quite forgotten my orders*

ān bī-er dō-et a-mīng ō.  
 he forgot all orders my.

or kŭ-i a-mīng ō ān hwō-i bī-er dō-et.  
 as orders my he finished forgot all.

**356. Quite Nŏ** (to be full) is sometimes used to express  
*Quite*, as :

*She is quite fifteen* āu kōr na p̄an nŏ lă lă.  
 she ten and five is full good  
 or  
 extra or  
 well.

**357. Quite yŏ.** See N. 260.

*He is quite dead* ān yām yŏ.  
 he is dead quite.

**358. Very hnyo hnyō.**

*It is very hot* māi hnyo hnyō.  
 is hot very.  
 or  
 very much.





363. Gât follows or precedes the Verb or the Adjective which it qualifies.

364. *Very* gōp (*much, enough, very much, very many*), rēng (*strongly*).

*He is not very tired*

ān ka gōp ūr. or ān ka rēng ūr.  
he not very tired. he not strongly tired.

*He remembered very well* ān gōp ūn nu-ār.  
he very much kept mind.

*Not very long* ka gōp jū.  
not very long.  
or  
very much

365. While hnyō or hnyo hnyō follows, gōp and rēng precede the words which they qualify.

366. *Very* a-kī. This expression is occasionally used, as :

*He works very hard* ān rōr a-kī hnyō.  
he works very much very.

367. *Very*. Bē gōp (*overcomes very much*) is sometimes used to express *Very*, as :

*To-day he walked so much, he is very tired*

pā-din ān lōh hnyo hnyō, bē chāng<sup>1</sup> gōp ūr.  
to-day he went very overcome will very be tired.  
or or  
very much very much

368. To make *Very* more emphatic, two adverbs are often used in the sentence, as :

*She is not very sorry* ān ka gōp rēng ša-dāi.  
she not very strongly is sorry.  
or  
very much

369. *Too*. The words to express *Very* are used ; there are no special words to express *Too*.

<sup>1</sup> See N. 215.

*It is too large to go in at the door*

ān dāng hnyo hnyō, ka bōn dē līp ta bāng-bōh.  
*it is large very not gets it enters at doorway.*  
 or  
*very much*

**370.** *Too hlō (to exceed).*

*That weighs too much tāi (or i-tāi) šā blām gāt.*  
*that weighs much very.*

or tāi šā hlō blām hnyō.  
*that weighs exceeds much very.*

or tāi hlō blām hnyo hnyō.  
*that exceeds much very*  
 or  
*very much.*

**371.** *At most blām, blām hnyō.*

*At most I can give thee a rupee*

blām hnyō ō bē ǒ dēh ū gyāp.  
*much very I able I give one rupee.*

or sēh ū gyāp ǒ hwō-i ka bē ǒ dēh.  
*beyond one rupee I finish not able I give.*

**372.** *Rather tān tān (moderately).*

*She is rather fat ān klīng tān tān.*  
*she is fat moderately.*

*My father is rather better kūn ǒ ka-jō tān tān.*  
*father my is well moderately.*

**373.** *Enough lōm lōm (sometimes pronounced lūm lūm),*  
*ka-dō-ē.*

*They have enough gē yū lōm lōm.*  
*they have enough.*

*He has eaten enough ān hōm lōm lōm.*  
*he ate enough.*

or ān hwō-i hū.  
*he finished is full.*

*If it is as long as this, it is enough*

kan hwō-i jū bar ō, ka-dō-e bū.  
if finished is long as much as this enough still.

*He has worked enough* pan rōr ān dīn ka-dō-e.

what worked he that enough.  
or  
that which

374. *Enough* hū (to be full, to be filled), hū hū.

*I have not slept enough* ō ka bōn ō it hū hū.  
I not got I slept full.

375. *Accordingly* bar (as much as).

*They told him and he went accordingly* bar pan  
as much as what

kar-grāi gē hī hwō-i ta ān, ān loh pwōt.  
together told they finished finished to him he went away.

376. *Accordingly* tā-di. Tā-di may be substituted for bar in the above sentence.

#### Adverbs of Affirmation and Negation.

377. *Yes* mōh (he, she or it is). The expression Mōh meaning *Yes* is seldom used alone; it is generally followed by the affix č, as Mōh č, see N. 260.

In answering a Chief or a high official, the expression Mōh č Ōh (it is surely, master or lord) would be used.

378. *Yes*. When *Yes*, as the answer to a question, cannot be expressed by Mōh č, the Palaung word representing *Yes* is ōh, or hō-i if the person answering is at some distance.

379. *No*. In the same way when the English word *No* cannot be expressed by Ka mōh (he, she or it not is), the expression for *No* is ö ō, the voice being raised at the second ō.<sup>1</sup>

<sup>1</sup> See N. 266.

**380.** *Not māi.* *Māi* is a prohibitory Negative, it expresses *Do not, must not*, as :

*Do not come near me, thou must not come near me*

*māi dăt ̄.*  
*do not be near me.*

*Do not speak to me* *mī māi grāi ta ̄.*  
*thou do not speak to me.*  
or  
*must not*

**381.** *Not tăt.* *Tăt* is also a prohibitory Negative, it is used less than *Māi*. It may be used instead of *Māi* in the above sentences, as :

*Do not speak tăt grāi.*

**382.** In simple sentences, such as the above, the subject precedes the Prohibitory Negative, or is omitted altogether.

*Tell him that he is not to do it*

*grāi ta ̄n, 'māi (or tăt) rōr.'*  
*tell to him do not do.*

or *'Māi rōr,' grāi ta ̄n.*  
*do not do tell to him.*

or *̄n ka bōn rōr, grāi ta ̄n.*  
*he not gets do tell to him.*

**383.** *Not ka, k̄.*

Palaungs say that *K̄* is an older form than *Ka*; in many sentences it is immaterial whether *K̄* or *Ka* is used, in others, *K̄* or *Ka* is preferred. When used with *Śin* to *wish, to be willing*, *K̄* is generally preferred. Only practice will teach which Particle should be used, as :

*I am not going ̄ ka l̄h.* It would not be correct to say *̄ k̄ l̄h.*  
*I not go.*

*I do not wish to go back ̄ k̄ śin v̄ng.*  
*I not wish go back.*

or *̄ ka śin v̄ng,* but the former is more usual.  
*I not wish go back.*

*I shall not be here when you return*

ū yām vēng pē, ̄ ka gwāi hā ̄.  
one time return you I not be place this.

or pē kaṅ vīr rōt, ̄ hwō-i ka gwāi.  
you when return arrive I finished not am  
or  
again remain.

*I shall not stay here if you return*

pē kaṅ vīr rōt, ̄ ka gwāi.  
you if return arrive I not am  
or or  
when again remain.

or pē kaṅ vīr rōt hā ̄, ̄ hwō-i.  
you if return arrive place this I finish.  
or  
again

**384.** *Not yet hnyām.* Hnyām in a sentence is usually placed between the subject and the Verb, as:

*I have not yet finished* ̄ hnyām hwō-i.  
I not yet finish.

*He has not sung yet* ān hnyām kaṅ-nyīr.  
he not yet has sung.

**385.** *Not yet dā.*

*I have not yet slept* ̄ dā it. or ̄ hnyām it.  
I not yet slept. I not yet slept.

**386.** *Not yet tyūn.*

*Not yet dead tyūn yām.*

*It is not yet noon* tyūn šān ka mōh.  
not yet noon not is.

**387.** When the subject is omitted, the Negatives Ka, Kō, Hnyām or Tyūn precede the verb.

*(He) has not yet gone* (ān) hwō-i ka lōh.  
he finished not goes  
or  
gone.

*It is not yet dark* hnyām āp.  
not yet dark  
or  
is dark.

**388.** When there is an Auxiliary Verb the Negative precedes the Auxiliary, as :

*They are not able to come yet* gē hnyām bē dē lōh.  
*they not yet able they come.*

**389.** When there are two verbs in a sentence, having different meanings, the Negative must be expressed with each verb, as :

*The house was not yet cleaned or swept when their friends arrived*

bū-gō gē chāng<sup>1</sup> rōt, gāng hnyām t̄a-krī-at hnyām pīr.  
*friends they will arrive house not yet cleaned not yet swept.*  
 or  
*their*

or

hnyām t̄a-krī-at hnyām pīr gāng bū-gō gē chāng<sup>1</sup> rōt.  
*not yet cleaned not yet swept house friends they will arrive.*  
 or  
*their*

**390.** *No, at no time* ka . . . ū jō (*not . . . one existence*).

*He eats fish at no time* ān ka hāp kā ū jō dē.  
*he not eats fish one existence his.*

or kā ān hāp ka hlāi ū lōh.  
*fish he eats not even one time.*

### Interrogative Adverbs.

**391.** *When* bān mō (*future what, time what*).

*When wilt thou return ?* bān mō mī dī vīr vēng ?  
*future what thou wilt again return.*

**392.** *When* a-kīng mō (*time what*).

*When will they arrive ?* a-kīng mō gē dī rōt ?  
*time what they will arrive.*

**393.** *Where* hā mō (*place what*); lāp mō (*side what*),  
 kan-dā mō (*part or side what*).

*Where is the village ?* lāp mō rū ān gwāi ?  
*side what village it is*

<sup>1</sup> See N. 215.

or hā mō rū ạn gwāi? or rū gwāi kán-dā mō?  
*place what village it is. village is side what.*

*Where is the cat?* a-ngāu hā mō ạn gwāi?  
*cat place what it is.*

394. Hā mō is sometimes used to express *How*. See N. 398.

395. *Why* shī, shē, shē . . . lē.

*Why art thou here?*

shī mī chạng (or chặ) gwāi hā ơ?  
*why thou wilt be place this.*

or shē mī gwāi lē hā ơ?  
*why thou art why place this.*

or shē mī nyā chạng đợk gwāi hā ơ?  
*why thou doest wilt stop be place this.*  
 or  
*what*

*Why do they laugh?* shī gē yūm lē?  
*why thou laughest why.*

*Why is he waiting?* Shī ậu đợk rế kọ?<sup>1</sup>  
*why he stops waits.*

396. *Why* ừ, ừ . . . lē. These expressions are generally used in answer to a remonstrance, or to a question, and seem always to be used with a negative.

*Why should I not know?* ừ ka ắp?  
*why not know.*

*Why should I not ride?* ừ ơ ka bả bẵng lē?  
*why I not mount horse why.*

397. *How* kũ-i mō (*as what*), sometimes shortened to kĩ mō, or mō.

*How should I tell her?*

kũ-i mō ơ nyā ơ grāi ta ạn?  
*as what I do I tell to her.*

*How did he do it?* kũ-i mō ạn hwō-i rờr tãi?  
*as what he finished did that.*

<sup>1</sup> See N. 261.

**398.** *How?* Sometimes Hā mō (*place what, where*) is used to express *How*.

*How should I dare deceive thee?*

Hā mō ̄ dī yǎ ch̄ mī?  
place what I shall dare deceive thee.

*How should they be angry?* Hā mō gē rāu?  
place what they be angry.

**399.** *How much, how many* b̄ mō (*as much as what, as many as what*), dāng.

*How much silver is there?*

rūn tāi b̄ mō ̄n gwāi?  
silver that as much as what it is.

or rūn tāi dāng kōr ̄n gwāi?  
silver that how many tens it is.

or b̄ mō rūn dī gwāi hā tāi?  
as much as what silver will be place that.

*How many fish have you got?*

kā b̄ mō pē bōn?  
fish as many as what you got.

*How many people are staying with you?*

dāng ū kū<sup>1</sup> lī pē gē gwāi?  
how many one person you they are.  
or  
people

*How many oxen has he?* b̄ mō mūk ̄n yū?  
as many as what oxen he has.

or dāng tō<sup>1</sup> ̄n yū dē mūk?  
how many he has his oxen.

*How many oxen have you just got?*

dāng tō<sup>1</sup> pē bōn dē dū-e mūk?  
how many you got you brought oxen.

or b̄ mō pē bōn dē dū-e mūk?  
as many as what you got you brought oxen.

or b̄ mō mūk pē bōn?  
as many as what oxen you got.

<sup>1</sup> See N. 196.



*How many villages are there ?* dāng rŭ gē gwāi ?  
how many villages they are.

*How old art thou ?* bap mō a-sāk mī gwāi ?  
as much as what age thou art.  
or  
life

or dāng sạ-nạm mī yŭ ?  
how many years thou hast.

*How old is that pagoda ?*

kōng-mŭ bap mō sạ-nạm bôn ?  
pagoda as many as what years got.

or kōng-mŭ bap mō ạn hwō-i jŭ ?  
pagoda as much as what it finished long.

*How old is the tree ?* hē dāng sạ-nạm ạn bôn ?  
tree how many years it got.

or bap mō a-sāk tīng hē ạn bôn ?  
as many as what age tree tree it got.  
or  
life

or dāng sạ-nạm hē ỡ bôn ?  
how many years tree this got.

### Comparison of Adverbs.

400. Adverbs are compared in the same manner as Adjectives, see N. 197.

*She went more quickly than her elder brother*

ạn ỡ lợh pāi pāi dōr vāi dē ?  
she this went quickly than elder brother her.

*His horse went the quickest*

brạng ạn lợh pāi pāi dōr bī.  
horse his went quickly than others.

401. The negative form is often used adverbially in comparison, as :

*Badly* ka . . . lă (not well).

*He has worked worse than his friend*

ạn rŭr ka lă dōr bŭ-gō dē.  
he worked not well than friend his,



408. *About* ra-dēng (*the way, the road*).

*Do not talk about her* māi grāi ra-dēng ạn.  
do not talk way her.

409. *About* lōng (*on account of*). This expression may be used instead of ra-dēng in the above sentence.

*People talk about thy work* lōng rōr mī bī grāi.  
about work thy people talk.

410. *About* sāng (i).

*About to sit* sāng mỗ.

411. *About* gār.

*If I stay about a month* ơ kạn gwāi gār ũ kyār.  
I if am about one month.  
or  
remain

412. *After* ra-bān, hwō-i (*finish*).

*I shall come back after you* ra-bān pē ơ dī veng.  
after you I shall come back.

*After a week*

ra-bān ơ pūr sạ-ngī. or hwō-i pūr sạ-ngī.  
after this seven days. finished seven days.

413. *Against* ta.

*I leant against the door* ơ hñē ta ra-sạng.  
I leant against door.

*The Kachins came against the village*

Kāng gē lōh ta rū.  
Kachins they came against village.

414. *Against* tī (*on, to be upon*).

*The case will go against him* a-hmũ dī tī ạn.  
case will be upon him.

415. *Across*. To express the English word *Across*, the Palaung verbs Kām, or Kạ-kām (*to cross*) are used, also the verb Kạ-hlōh which also means *to cross*.

*The man walked across the road*

bī kām lōh pwōt ra-dēng.  
man crossed went away road.

or bī kạ-kām (or kạ-hlōh) pwōt ra-dēng.  
man crossed away road.

*The bird flew across the water*

šim p̄ar k̄ar-kām (or k̄ar-hlōh) ōm.  
bird flew to cross water.

**416.** *Across* l̄ap ō l̄ap tāi (*side this side that*).

*I am going across the water*

ō l̄oh p̄rā ōm l̄ap ō l̄ap tāi.  
I go shore water side this side that.

**417.** *Across.* Sometimes the word *Across* is expressed in this way:

*He swam across the water*

ān l̄ō-i p̄rā ōm ō p̄rā tāi.  
he swam shore water this shore that.

**418.** *Above, at a great height* nōng (*above, to be above*).

*The top of that hill is far above us*

k̄ar-t̄ō šōr nōng j̄ar k̄ar-vū-ē ē.  
top hill above is high above us.

**419.** *Above* k̄ar-vū-ē. This word may either be used to express a short distance above or a great height. See last example.

*Above the house* k̄ar-vū-ē gāng.  
above house

**420.** *Among* k̄ū, k̄ū-nāū, nāū.

*Among the stars some are brighter than others*

k̄ū-nāū sa-m̄ing p̄ar-dī plāng dōr bī.  
among stars some are light than others.  
or  
in give light.

or sa-m̄ing nōng p̄ar-dī plāng dōr gō dē gē.  
stars above some are light than friends their they.  
or  
give light

or sa-m̄ing nōng p̄ar-dī plāng dōr i-h̄ar.  
stars above some are light than others.  
or  
give light

**421. Round.** The verb *Kạ-vyạ̄r* (to go round) is used.

*I caught him before he was round the house*

hnyām tạn dĩ kạ-vyạ̄r găng, ộ bôn ộ tō-ε ạn.  
not yet before will go round house I got I caught him.

**422. Round.** The verb *Kạ-rọp* (to go round) may be used instead of *Kạ-vyạ̄r* in the above sentence.

**423. Between** sạ-nă, kạn-dĩ.

*Put this one between these* ưn i-ố kạn-dĩ gạr năn.  
put this middle them (two) this.  
or  
these

or sạ-nă gạr i-năn ưn i-ố.  
between them (two) this put this.  
or  
these

*The girl between the two others is the prettiest* ra-pyă ũ kũ<sup>1</sup>  
girl one

gwai sạ-nă gạr i-tai kạ-ri-ạ̄r dờ bĩ hạp.  
is between them (two) that pretty than people other.  
or  
those

or ra-pyă ũ kũ<sup>1</sup> kạn-dĩ ảr kũ tai kạ-ri-ạ̄r dờ bĩ.  
girl one middle two that pretty than others.  
or  
between

*The centipede came out from between the boards*

mịn-je-răng lờh sạ-nă blai.  
centipede came out between boards.

In this sentence *Kạn-dĩ* would not be used.

**424. Beside** prộ.

*Put these lotus flowers in the vase beside the lamp*

pờh bờ gờ ố hạp ta nyông-ye-ố prộ răng.  
flowers lotus them this put in vase beside lamp.  
or  
these

*Stand beside that man* jạng prộ ả-bờ tai.  
stand beside man that.

**425. Beyond** sêh, đả.

*Look beyond the pagoda* ngỗp sêh kộng-mũ.  
look beyond pagoda.

<sup>1</sup> See N. 196.

*The cattle have strayed beyond the tea gardens* mūk gū  
cattle they  
kəp-lūt dēng hrāi pwo̯t sēh (or dā) rōn-vāng myām.  
mistook way disappeared away beyond gardens tea.

**426.** *Besides* sēh, dā.

*Besides this one give me another*

sēh ō dēh pa̯n ha̯p ta ō ū nē.  
besides this give what other to me one thing.

or sēh ō dēh fēng ta ō.  
besides this give again to me.  
or  
repeat

*Besides this coarse tea, give me some fine please*

sēh myām kǎ<sup>1</sup> ō fēng bū myām nyōt ta ō tyi.  
besides tea coarse this again still tea fine to me please.  
or  
repeat

*Besides these take the fruit*

dā gē ō tōh dē dū-ε plē.  
besides them this take you bring fruit.  
or  
these

**427.** *Except* sēh (*besides*).

*Ali died except one* sēh ū kū<sup>2</sup> yām dō-et dō-et.  
besides one died all.  
or  
except

or yām dō-et kūt gō ū kū.<sup>2</sup>  
died all remained only one.

**428.** *Near* (outside) hyāp.

*The man hid near (outside) the house*

i-mē mō hyāp gāng.  
man hid near house.

**429.** *Near* dāt, dāt dāt.

*He came near the village* ān lōh dāt rū.  
he came near village.

<sup>1</sup> Kǎ a branch, as coarse tea is made of stalks as well as leaves.

<sup>2</sup> See N. 196.

*Do not remain so near me* māi gwāi dăt dăt ô.  
do not remain near me.

**430.** *Behind* ra-băn.

*The sun disappeared behind the mountain*

sa-ngī ka-tār dē ra-băn sōr dāng.  
sun covered itself behind hill great.

*The young man hid behind the door*

ra-lyāng mō ra-băn ra-sāng.  
young man hid behind door.

**431.** *Before* ra-ăt, krū-ε.

*He goes before me* ān lōh ra-ăt ô.  
he goes before me.

*Before this time I have never come here*

krū-ε ô ô ka lōh lō-i hā ô.  
before this I not go nothing place this.

**432.** *Down.* There seems to be no Palaung word to express the English word *Down*. To express *To go down, to come down* the verbs *lēh to go down, to come down*, and *jōm* meaning *to follow* are used, as :

*Go down the steps* lēh ta tīng-dōn.  
go down at steps.

*He swims down the stream* ān lō-i jōm ōn.  
he swims follows water.

**433.** There are other Palaung verbs which express *Down*, as :

*To put down, to set down* pāng : *to put down into* hlăp.  
*To sit down* is simply mō *to sit*.

**434.** *Up.* There seems to be no Palaung word to express the English word *Up*. To express *To go up, to come up* the verb *Hō* is used, as :

*He walked up the hill*

ān lōh hō sōr. or ān hō sōr.  
he went went up hill. he went up hill.

435. *Along.* The Palaung word *Jōm* (*to follow*) is used to express *Along*, as:

*The horse runs along the side of the hill*

br̄āng ra-lāng jōm śōr.  
horse runs along hill.

436. *For* *kōp* (*on account of*), *kōp pō*, *kīk*.

*I am going to the stream for gravel*

kōp kīn-hăik ̄ chāng būp ta plōng.  
on account of gravel I will is necessary to stream.

or ̄ lōh kīk kīn-hăik kū plōng.  
I go for gravel in stream.

437. *For* *tāng* (*on account of*), or the verb *Kar-blū* (*to exchange*), as:

*He suffered death for his younger brother*

ān kām dē yām tāng (or kar-blū) vā dē.  
he suffered he died on account of exchange younger brother his.

438. *For* *hnē* (*instead of*).

439. *For this reason* *da kū-i nyā*.

440. *For* *ta, dēh . . . ta* (*give to*).

*Make the shrine for the spirits* rōr gāng ta kar-nām.  
make house for spirits.

or rōr gāng dēh ta kar-nām.  
make house give for spirits.  
or  
to

*Sew for me* jīng ta ̄.  
sew for me.

441. *For* *kan-rār* (*on account of*).

*He built the house for me* ān rōr gāng kan-rār ̄.  
he made house on account of me.

*Go speak for me to the Chief*

lōh grāi kan-rār ̄ ta p̄ar-māng.  
go speak on account of me to chief.



**442.** *For pūn (portion).**Go bring the fruit for him*

lòh tōh dē dū-ē plē pūn ạn.  
 go take you bring fruit portion his.

*We shall speak together for them (two)*

ē kạr-grāi pūn gār.  
 we together speak portion them (two).

**443.** *For a-twă.**Bring bananas for his mother*

dēh klwō-ē a-twă mǎ ạn.  
 give bananas for mother his.

**444.** *For.* Where this word is expressed in an English sentence, it is often omitted in Palaung, as :

*Wait for me* rě ơ. or rě bũ ơ ấ prě.  
 wait me. wait still me one little while.

or. kọp ơ rě bũ ấ mốt.  
 on account of me wait still one little while.

**445.** *From dōr (to go out, to be out of), mōng.**He went from his country to another country*

ạn lòh dōr (or mōng) kung ạn ta kung hạp.  
 he went out of country his to country other.

*He is free from blame* ạn lốt dōr a-pyết.  
 he set free out of blame.

**446.** *From.* The verb Yũ (*to come from, to rise up*) may be used, as :

*He has come from China*

ạn yũ Kē. or ạn rột dōr Kē.  
 he came from China. he arrived out of China.

*The monk comes from the pagoda* chāu yũ kōng-mũ.  
 monk comes from pagoda.

**447.** *From mōng.**From to-morrow begin to take the medicine*

chǎ mōng a-lnạp te-ạng sá-nạm.  
 time from to-morrow drink medicine.  
 or  
 begin



*The snake disappeared into the grass*

hīng hrāi dē kū (or kū-nāu, or nāu) lū-i.  
snake disappeared itself in grass.

If hīng hrāi ta lū-i is said, it means that the snake disappeared in the direction of the grass.

453. *In, into. To put into (in a downward direction)*  
hlăp.

*Put tobacco into the bowl* hlăp bōt ta cha-lōng.  
put in tobacco in bowl.

*Wash the pot before putting the rice into it*

kō-i bū klō krū-e mī hlăp ra-kō. or  
wash still pot before thou puttest in rice.

dōng hnyām hlăp mī ra-kō nāu klō dīn, kō-i klō.  
before not yet puttest in thou rice in pot that wash pot.

454. *In, into. The verb Līp (to go in, to come in) is used.*  
*He ran away into the house*

ān dū pwōt līp gāng.  
he ran away away went into house.

455. *In, into, to put into sideways, or above (not down) s̄āu.*  
*Put that into the box* s̄āu i-dīn ta tō.  
put in that in box.

456. *Of. See Possessive Case, N. 19.*

457. *On, beside kū (in).*

*The house is on the road* gāng kū ra-dēng,  
house on road.

*The fire is on the hearth* ngār kū ka-fāng.  
fire on hearth.

458. *On ta, pāng (to place upon).*

*Write upon the paper* tēm ta tyē. or tēm pāng tyē.  
write on paper. write on paper.

*The child crawled on the mat*

kwōn kan-nyōm mūr pāng pēr.  
little one child crawled on mat.  
or  
crawd





472. *With jōm (to follow).*

*Go with him* lō'ḥ jōm ān. or lōh ra ān.  
*go follow him. go with him.*

473. *With ta, or before a vowel t'.*

*Do not be angry with him*

mī māi rāu ta ān (or t' ān).  
*thou do not be angry with him with him.*

*He sits with his father* ān mō ta kūn dē.  
*he sits with father his.*

*Stop and eat supper with us* dōk hōm hmō ta yē.  
*stop eat night with us.*  
 or  
*supper*

*I wash (my) hands with water* ō pāi tī ta ōm.  
*I wash hands with water.*

This means that the hands are washed with falling water; if the hands were immersed in water, the Palaung sentence would be

ō pāi tī kū (or kū-nāu or nāu) ōm.  
*I wash hands in water.*

*If you (two) do not eat supper with us*

pār kạn ka hōm hmō ta yē.  
*you (two) if not eat night with us.*

474. *Without.* There appears to be no Palaung word to express the English Preposition *Without* in the sense of *not having*, except the verb *Lōt (to be free (from) to be set free)*, as:

*Without blame* lōt a-pyēt.  
*set free blame.*  
 or  
*free from*

The sentence *Man cannot live without water* would be expressed in Palaung *bī ka yū ōm, a-sāk bī hwō-i.*  
*man not has water life man finishes.*

or *bī ka yū ōm, ān ka bōn dē im.*  
*man not has water he not has he lives.*

## CONJUNCTIONS

475. There are Conjunctions in Palaung, but they are often omitted, where, in an English sentence, they are necessary.

476. *After hwō-i (finished).*

*Come after thou hast eaten*

mī hwō-i hōm yǒ<sup>1</sup> pōm vēng hā ō.  
 thou finished eat rice return place this.

477. *After bōn (to get, to have).*

*He died after he had been ill four or five days*

bōn pōn pān sạ-ngī ạn ka-bē ạn yām.  
 got four five days he was ill he died.

478. *And.* In Palaung sentences it is not necessary to use a Conjunction to express *And*: it is understood without being expressed.

*Hast thou seen the cow and its calf?*

mī yū kọ<sup>2</sup> mūk kạ-mā<sup>3</sup> gār kwōn ạn?  
 thou didst see cow them (two) child its.

*I saw a man and a woman*

ō yū ī-mē ū kū<sup>3</sup> ī-pān ū kū.<sup>3</sup>  
 I saw man one woman one.

479. *And.* *Pai* meaning *With*, or *Also* is sometimes used.

480. *And* (in connecting numerals) *na*, *nōng*, or *hlō* (*extra*).

*One hundred and ten* ū pạ-ri-āh na (or nōng) ū kōr.  
 one hundred and one ten.

*Three women and six children*

ī-pān u-āi kū<sup>3</sup> hlō kan-nyōm tōr kū.<sup>1</sup>  
 women three extra children six.

481. *As, because* brō, chă brō, mạn (sometimes pronounced mōng), kọp or kọp pō (on account of), lōng (on account of).

<sup>1</sup> See N. 260.

<sup>2</sup> See N. 261.

<sup>3</sup> See N. 196.

*As this is market day you need not work* brō (or kq̄p or  
on account of  
 lōng) ān mōh s̄a-ngī kăt pē chāng ka rōr.  
it is day market you will not work.

*I am angry because thou art teasing me*

ō rāu mī m̄an chō̄ ō.  
I am angry thou because teases me.

*As she was tired she went to sleep*

ān lōh it brō ān ūr.  
she went sleep because she was tired.

**482.** *As, because shī.*

*She did not sing because she had a headache*

shī (or brō) kīng ān jān ān ka k̄a-nyīr.  
because head her was heavy she not sang.

**483.** *As . . . as b̄ar (as much as).*

*Bring as much as thou canst carry and come here*

b̄ar bē mī tōh mī dū-ε, vēng hā ō.  
as much as able thou take thou bring return place this.

or b̄ar p̄au kwōt mī bē mī dū-ε, vēng hā ō.  
as much as what carriest thou art able thou bring return place this.

*The ground where my tea is planted is as good as thine* ka-tē  
ground

ra-sōm ō ta myām lā b̄ar ka-tē ra-sōm mī.  
the planting my in tea is good as much as ground the planting thy.

*This is not as short as that* i-ō ka ēm b̄ar tāi.  
this not is short as much as that.

**484.** *Although, though bō-ε.*

*I like him though he is bad* ān bō-ε ka lā ō ōng ān.  
he though not good I like him.

*Though it thunders I am going*

plēng bō-ε ka-nām ō dī lēh.  
sky though thunders I shall go out.

Bō-ε generally follows the subject.



485. *But (though)* bō-ε.

*He is poor but honest*    ṅ̄n    bō-ε    plān    ṅ̄n    rō.  
   he    though    poor    he    is honest.

486. *Before.* The word *Before* in an English sentence, is sometimes omitted in Palaung, the thought being expressed otherwise, as:

*He arrived before I expected him*

ō    ka    tāng    ṅ̄n    yū<sup>1</sup>    rōt,    ṅ̄n    yū<sup>1</sup>    rōt.  
 I    not    think    he                    arrived    he                    arrived.

487. *Before* ra-āt, krū-ε, dōng, dōng hnyām, hnyām (*not yet*), ăi.

*Do not go before thou hast fed the horse*

ra-āt (or krū-ε, &c.)    ka    dēh    mī    ta    brāng    hōm    māi    lōh.  
*before*    not    givest    thou    to    horse    eat    do not go.

or    ra-āt    hnyām (or krū-ε, &c.)    lōh    mī,    dēh    brāng  
                   *before*                    not yet    goest thou give horse

hōm    tyī.    or    dōng    hnyām (or ra-āt, &c.)    lōh    mī    dēh  
                   eat    please.                    before    not yet    goest thou give

brāng    p̄n-hōm    tyī.  
                   horse                    food                    please.

488. When the words *Dōng hnyām* are used in a sentence, to express *Before*, there should be no intervening word.

489. *Either.* There is no exact equivalent in Palaung of the English word *Either*. The word *Ma-hwō-i* (*no matter*) is often used in a sentence expressing *Either*, as:

*Give them either the large chair or the small*

ka-la-tāing    dāng    i-mō    ma-hwō-i,    ka-la-tāing    dyāt    ma-hwō-i  
                   chair                    large    which    no matter                    chair                    small    no matter

dēh    ta    gē    ū    hlāng.<sup>2</sup>    or    ka-la-tāing    ār    hlāng.<sup>2</sup>    dīn  
                   give    to    them    one.    chair                    two                    that

ṅ̄n    dāng    ma-hwō-i    ṅ̄n    dyāt    ma-hwō-i    dēh    ta    gē    ū  
                   it    is large    no matter    it    is small    no matter    give    to    them    one

hlāng.<sup>2</sup>

<sup>1</sup> See N, 216.

<sup>2</sup> See N. 196.

*Either.* Ma-hwō-i may be omitted as in the following sentence.

*Either he or his younger brother came here when I was absent*  
 ān rōt, kạn ka mōh ān, ān mōh vā ān,  
 he arrived if not was he he was younger brother his  
 yām ka gwāi ō.  
 time not was I.

**490.** *Neither.* *Neither* is expressed in the same way as *Either*, with the addition of *Ka (not)*, or *Māi (do not)* to the sentence, as :

*Neither he nor his wife told me*

ān ma-hwō-i pān-lē ān ma-hwō-i ka grāi ta ō.  
 he no matter wife his no matter not told to me.

*Neither.* Ma-hwō-i may be omitted, as :

*Buy neither this horse nor that* brāng ū tō<sup>1</sup> ō gār  
 horse one this them (two)

ū tō<sup>1</sup> tāi mī ka jūr mī ū tō.<sup>1</sup>  
 one that thou not buyest thee one.

**491.** *If* kạn, sometimes pronounced kၢn.

*If we see the king to-morrow* a-hnáp kạn yū ē hq-kām.  
 to-morrow if see we king.

*If thou dost not come quickly* mī kạn ka lōh pāi pāi.  
 thou if not goest quickly.

*Tell me if you like him* pē kạn ōng ān grāi ta ō.  
 you if like him tell to me.

*If thou dost not arrive*

mī kạn ka rōt. or kạn ka rōt mī.  
 thou if not arrivest. if not arrivest thou.

**492.** *Or.* The English word *Or* is omitted in Palaung, as :

*Is it good or bad ?* ō lă ka lă? or ō lă kq<sup>2</sup>  
 this is good not is good. this is good

ka lă kq<sup>2</sup>? or ān lă ān ka lă kq<sup>2</sup>?  
 not is good. it is good it not is good.

<sup>1</sup> See N. 196.

<sup>2</sup> See N. 261.

493. *Than* dōr.

*These are larger than those* gē ō dāng dōr gē tāi.  
 they this are large than they that  
 or or  
 these those.

494. *Though* see *Although*.495. *Till, until* mō (time).

*Stay till it is light* gwāi mō ān plāng.  
 stay till it is light.

*I shall not speak to him until he apologizes to me*

ō ka ngyē ra ān mō ān ōk-kyā ta ō.  
 I not speak with him till he apologizes to me.  
 or  
 words

496. *Unless* kạn ka (if not).

*He will plough the paddy-field unless thou doest it*

ān dī fāi mār mī kạn ka fāi.  
 he will plough paddy-field thou if not plougest.

or tō mī kạn ka fāi, ān dī fāi.  
 self thou if not plougest he will plough.

497. *Whether* ma-hwō-i (no matter).

*Whether thou art going or not, I am going*

ō dī lq̄h, mī lq̄h ka lq̄h, ō ka nq̄p.  
 I shall go thou goest not goest I not know.

or ō lq̄h, mī lq̄h ma-hwō-i mī ka lq̄h ma-hwō-i.  
 I go thou goest no matter thou not goest no matter.

498. *Whether . . . or* bō-ε . . . bō-ε.

*Whether it is good or bad* bō-ε lă bō-ε ka lă.  
 though is good though not is good.

499. *While* yām (time), dāng or dōng, jō (existence, time).

*I have been ill while my mother stayed with me*

ō ka-bē jō (or dāng) gwāi mā ō jōm ō.  
 I was ill time stayed mother my together me.  
 or  
 follow

*He fainted while he was waiting*

ān bī-er p̄ōm yām rě ān.  
 he forgot heart or mind while waited he.  
 or  
 fainted

*While going and coming* jō lōh jō vēng.  
 time go time return.

**500.** *While* ū ān, a-kīng (*time*).

*He arrived while I was here*

a-kīng ō gwāi hā ō ān rōt.  
 time I stayed place this he arrived.

**501.** In the above sentence, ū ān, jō or yām may be substituted for a-kīng, but when jō and yām are used, the subject must follow the verb, as :

Yām gwāi ō hā ō. or jō gwāi ō hā ō.

### INTERJECTIONS

**502.** Ā lā lā! An exclamation of surprise at seeing anything that is ugly.

**503.** A le-āū le-āū! An exclamation of disgust.

**504.** Al-lō! An exclamation of pleasure or disgust, according to the tone of voice in which it is uttered.

**505.** A ra ā! An exclamation of pleasure and surprise.

**506.** Dēh! An exclamation meaning *There! I told you so!*

**507.** Ē! Ē al-lā! Exclamations of surprise. The ē is a very long sound.

**508.** Hib! This is an exclamation of surprise or disgust, as *Ugh!* in English.

**509.** Hi hih! This is used to express *What an idea!* or, if a question is asked such as *Are you not afraid?* Hi hih could be used in answer to express *Why should I be afraid?*

510. Hwō-i kyă! *Good! Excellent!*

511. Hwō-i lä! or hwāi lä! or hī lä! meaning *Good! All right!*

512. Kyă kyă! *Good! Excellent!*

513. Ō! *Oh! or O!*

514. Ō al-lō! An exclamation of surprise and pleasure.

515. Ō mā! (*O mother*) an exclamation of pain.

516. Ō ǝ! An exclamation meaning *Yes, good! All right!*

517. Ō ǝ ā-bō! This is shouted to arrest the attention of a man in the distance: if a woman is addressed, i-bō-ε should be substituted for ā-bō. The first ǝ is a long drawn-out sound.

518. P'rā! or p̄a-rā! *Hush!*

519. Pwōt! Pwōt (*away*) is generally used in the sense of *Finished, gone*, but sometimes it is used as *Behold! There they are! There he is!* rōt pwōt!  
arrived away.

520. S'a-tīng! *Hark! Listen!*

521. Ō may either begin or end a sentence: Pwōt follows the verb. The other interjections are used alone.

### SENTENCES

*When it was night, when night came* rōt ra-hmō.  
arrived night.

*When it was morning, next morning* rōt kū-i a-hnāp.  
arrived as to-morrow.

*When next night came* rōt kū-i ra-hmō a-hnāp.  
arrived as night to-morrow.

*You arrive late* rōt lä. or rōt ra-bān.  
arrive late. arrive behind  
or  
after or last.

*More than half a month* k̄an-dā kyār hlō.  
half month extra.

*Quickly, like a flash of lightning* p̄ai k̄ū-i la-lō.  
quick as lightning.

*Quickly, during the chewing of betel-nut*

jō plū ū mōt.  
time betel-nut one little while.  
or  
existence

*Quickly, in the wink of an eye* ū k̄au-nȳp ngāi.  
one wink eye.

or ū ka-prē ngāi.  
one quick eye.

*It is not time yet* a-k̄īng hnyām rōt.  
time not yet arrived.

*At any time* d̄ă yām mōh. or yām mō ma-hwō-i.  
any time be. time what no matter.

*When it is the tenth day* bōn śa-ngī ship v̄an<sup>1</sup>.  
gets day ten days.

*Not once or twice only* ū lōh ār lōh ka mōh.  
one time two times not is.

*You are not in time* pē ka rōt a-k̄īng ān.  
you not arrive time its.

or pē ka k̄ūt a-k̄īng.  
you not remain time.

*At last!* (on receiving something expected) bōn ra-b̄an!  
got behind  
or  
after or last.

*While he was picking the tea leaves it rained*

ū yām p̄ăt ān myām jūng.  
one time picked he tea rained.

or ān jūng yām p̄ăt ān ta myām.  
it rained time picked he at tea.

or ū<sup>2</sup> p̄ăt ān myām jūng.  
one picked he tea rained.

<sup>1</sup> These two words are from the Shan, ship *ten*, v̄an *days*,

<sup>2</sup> Yām *time* understood.

*He asked me when I was going to the jungle*

ān s̄ar-mw̄t ǒ 'Bān mō mī dī lōh ta brī?'  
 he asked me time what thou wilt go to jungle.

or 'ū yām dī bōn mī lōh ta brī?' ān s̄ar-mw̄t ǒ.  
 one time will get thou go to jungle he asked me.

*From this time I shall give thee a rupee a day*

chǎ mōng ū dīn ǒ dēh r̄ūn ū byā ū s̄a-ngī ta  
 time from one time I give silver one rupee one day to

mi. or chǎ mōng p̄a-dīn ǒ dī dēh r̄ūn ū byā ū  
 thee. time from to-day I shall give silver one rupee one

s̄a-ngī ta mī. or mōng ǒ pw̄t ra-āt ǒ dēh ū  
 day to thee. from this away before I give one  
 or  
 in front

byā ū s̄a-ngī ta mī. or chǎ yām dīn ǒ dī dēh  
 rupee one day to thee. time time that I shall give  
 or  
 this

ta mī r̄ūn ū byā ū s̄a-ngī.  
 to thee silver one rupee one day.

*He saved up his money in order that he might buy a house*

ān k̄ar-chū ūn r̄ūn ān dī jūr gāng. or ān dēh ān  
 he gathered kept silver he will buy house. he gives he

bōn dē jūr gāng, k̄ar-chū k̄ar-pōm ūn r̄ūn. or k̄op pō  
 gets he buys house gathered gathered kept silver. on-account-of

(or chǎ br̄) ān s̄in jūr gāng, ān hw̄-i k̄ar-chū  
 time because he wished buy house he finished gathered

r̄ūn.  
 silver.

*Go up to the house* h̄y gāng.  
 go up house.

*Jump down* t̄ē lēh.  
 jump go down.

*Jump across* t̄ē kām, t̄ē k̄ar-t̄ō.  
 jump go across jump point.

*To roll on level ground* glūng glāi.

*To roll down a slope* gūng gō.

*In and out* lip lēh.  
                   enter go down  
                           or  
                           go out.

*She goes for water* ān ləh ōm.  
                           she goes water.

*Backwards and forwards, to and fro* ləh ləh vēng vēng.  
   go go return return.

*He went a long journey* ān ləh ra-dēng śa-ngāi.  
                           he went road far.

*They enter the house* gē lip ta gāng.  
                           they enter in, at house.  
   or  
   to

*I have never been here before*  
                   krū-ε ō ō ka ləh lō-i hā ō.  
                   before this I not come nothing place this.

*Come back and help me to sew* vēng jō-i ō jīng.  
   return help me sew.

*Large and small needles* pañ-lě ra-dyāt pañ-lě ra-dāng.  
                                   needles small needles large.

*I do not wish to return* ō ka ōng ō vēng.  
                           I not like I return.

*Do not let us go to take it* māi ləh ē tōh ān.  
                           do not go we take it.

*One after another* hwō-i ū kū<sup>1</sup> mōh ū kū<sup>1</sup>.  
                           finished one be one.

*Teach that one and that one*  
                   mī pēn śa-rā bī ān bī ān.  
                   thou becomest teacher person him person him  
   or  
   her her.

*He went here and there looking for it*  
                   ān ləh tīp ān gāng ō gāng nān gāng tāi.  
                   he went seek it house this<sup>2</sup> house this<sup>2</sup> house that.

*He expects to arrive* ān dōk mōng pēt ān rōt.  
                           he stops expects finish he arrives.  
   or  
   quite

<sup>1</sup> See N. 196.<sup>2</sup> See N. 149, N. 150.



*He promised that he would return*

ān dī vīr rōt ān ūn ka-dī.  
 he will again arrive he keeps promise.  
 or  
 places

or ān dī vīr vēng, ān ūn ngyē ka-dī.  
 he- will again return he keeps word promise.  
 or  
 places

*When thou arrivest at Namhsan please call Nandia*

mī kạn rōt Ōm-yār tở Nan-dī-a tyí.  
 thou if arrivest Namhsan call Nandia please.

or yām pō mī Ōm-yār tở Nan-dī-a tyí.  
 time arrivest thou Namhsan call Nandia please.  
 or  
 appearest

*He does not know if he is going*

ān lōh ka nặp, ka lōh ka nặp.  
 he goes not knows not goes not knows.

*I should have gone had the rain not fallen*

kạn ka jūng ơ hwō-i lả ta lōh.  
 if not rained I finished good to go.  
 or  
 ought

*One going before and one following after*

ū kū<sup>1</sup> hwō-i lōh ū kū<sup>1</sup> yũ lōh.  
 one finished goes one rises up goes.

*Because he got work he did not return*

chả brō ān bôn đē rōr ān ka vēng.  
 time because he got he work he not returned.  
 or  
 his

or ān mạn bôn đē rōr ān ka vēng.  
 he because got he work he not returned.  
 or  
 his

*I ran away because my father beat me* chả brō (or kọp pō)  
 time because on-account-of

<sup>1</sup> See N. 196.

kūn ṽ lār ṽ, ṽ chạng<sup>1</sup> dū pwṛt,  
 father my beat me I shall run away away

or kūn ṽ m̄n lār ṽ, ṽ chạ<sup>1</sup> dū pwṛt.  
 father my because beat me I shall run away away.

*People remain at home, they do not go out but remain indoors*

bī gwāi ta gāng gē, bī ka lēh lēh lip lip.  
 people remain at house their people not go out go out enter enter.

*They all sat round her* gē mṛ kạ-vyār dō-et ạn.  
 They sat went round all her.

*Two old people lived in the town*

gē kū kung yū gār ū tā ū yā.  
 they in town lived they (two) one grandfather one grandmother  
 or  
 old man old woman.

*I shall not live a thousand years*

ṽ dī a-sāk ū hrēng ka mōh.  
 I shall life one thousand not be.

*We shall meet at the house* yē kạ-chū hā gāng.  
 we gather place house.

*I do not like to sit with her* ṽ ka ōng ṽ mṛ ra ạn.  
 I not like I sit with her.

*You called me to come* pē tṛ ṽ lṛh.  
 you called I came  
 or or or  
 call me come.

*I called I-om when I arrived at her house*

ṽ hwṽ-i rṛt bū gāng ạn ṽ tṛ I-ōm.  
 I finished arrive yet house her I called I-ōm.

or yām rṛt ta gāng ạn ṽ tṛ I-ōm.  
 time arrived at house her I called I-ōm.

*They did not tell me* bī ka yū dē grāi ta ṽ.  
 people not have they told to me.

*When shall we hear the discourse?*

bạn mṛ ē bōn ē hṛ tạ-rā?  
 time what we get we discourse law<sup>2</sup>  
 or  
 our

<sup>1</sup> See N. 215.

<sup>2</sup> Buddhist law.

or a-kīng mō ē bōn ē hō tạ-rā?  
 time what we get we discourse law.  
 or  
 our

*He asked me why I picked the lotus flowers*

'Shī 'n mōh mī păt pōh bō?' ān sạr-mwọt ơ.  
 why it is thou pickest flowers lotus, he asked me.

or 'Shī nyā mī chạng.<sup>1</sup> păt pōh bō?' ān sạr-mwọt  
 why dost thou wilt pick flowers lotus, he asked

ơ. or 'Lōng shī 'n mōh mī păt pōh bō?' ān  
 me. on account of why it is thou pickest flowers lotus, he

sạr-mwọt ơ. or shī ơ hwơ-i lợh păt pōh bō ān  
 asked me. why I finished went pick flowers lotus, he

sạr-mwọt ơ.  
 asked me.

*Empty talk, talk that leads to nothing, to speak uselessly*

ngyē ka pēn hōm pēn dā.  
 words not become to eat become to wear  
 or or  
 talk food clothes.

or ngyē chūm ngyē chām, or ngyē ā-la-gā.  
 words vain words vain words useless.  
 or or or or or  
 talk empty talk empty talk

*To say this and that, to talk gossip* grāi dyăt grāi dāng.  
 speak small speak big.

*Do not gossip* māi grāi ngyē yơ-i ngyē yēm.  
 do not speak words small words small.  
 or or  
 talk talk

*Be patient, say it again* ri-ặt bũ, fēng mī grāi.  
 be patient yet, again thou speak.

*He is very boastful*

ān pạn-hnēr dē kũ-i bạng hōng hặp ta ơm.  
 he is boastful himself as shoot dry put into in water.

*I told you so* ơ dộng nyā pē.  
 I before made you.

<sup>1</sup> See N. 215.

*Speak at once* grāi ka-dōn. or grāi ū dīn ō.  
*speak suddenly.           speak one time this.*  
or  
now

*I shall tell the Chief about thee*

ō dī grāi mī ta p̄ar-māng.  
*I shall speak thee to Chief.*

*He talks incessantly, he is a bore* ngyē ān līp brī.  
words his enter jungle.  
or  
talk

*They talked a long time* gē ngyē hnēr vār.  
they words like rope.  
or  
talk

or *gē dāh dē grāi k̄ū-i te-ām<sup>1</sup> ta re-āp.*  
they said they spoke as to chirp.  
or  
like

*You talk nonsense* pē ka n̄ap ra-dēng.  
you not know road.

*A talkative person* bī k̄ū-i šīm ōng.  
person as bird sparrow.  
or  
like

*Do not beat about the bush*

māi grāi ngyē dūk ngyē gōr.  
do not speak words below words above.  
or  
talk

*Speak pleasantly* ngyē ta-kū-i. or ngyē lă hyō bī.  
words pleasant.           words good ears people.  
or  
talk

or *ngyē lă p̄ōm bī. or grāi yīn yīn.*  
words good hearts people. speak quietly  
or  
talk

*Her mother scolds her* mā ān bār ta ān.  
mother her scolds to her.

*She is always scolding her* ān b̄up bār ān shē shē.  
she must scold her always.

<sup>1</sup> An insect of the cricket family.

*If it is as thou sayest* kạn mōh kũ-i dāh mī.  
 if is as sayest thou.  
 or  
 like

*They asked him* bī s̄ar-mw̄t ta ăn.  
 people asked to him.

*It is difficult to speak Palaung* grāi Ta-ăng kyū.  
 to speak Palaung is difficult.

*It is difficult to know* năp kyū.  
 to know is difficult.

*She roused her father* ăn pyū ta kũn dē.  
 she roused to father her.

*He seems to be unwell*

ăn ̄o pōng ăn ka-bē. or ăn a-pōng ka-bē.  
 he this (one) appears he is ill. he appears ill  
 or  
 to be ill.

*After he drank the medicine he fell asleep*

ăn hw̄-i te-ăng<sup>1</sup> s̄a-năm ăn it pw̄t<sup>2</sup> dē.  
 he finished drank medicine he slept away himself.  
 or  
 at once

or b̄an hw̄-i te-ăng s̄a-năm ăn it pw̄t dē.  
 time finished drank medicine he slept away himself.  
 or  
 at once

*Take this medicine every three hours*

s̄a-năm i-̄o te-ăng ăn u-ăi nā-rī ū lōh. or s̄a-năm  
 medicine this drink it three hours one time. medicine  
 i-̄o u-ăi nā-rī ū lōh mī ch̄ang (or dī) te-ăng.  
 this three hours one time thou wilt will drink.

*Come to see me every day*

tw̄n s̄a-ngī ū lōh v̄eng ta ̄o. or v̄eng nḡp  
 every day one time return to me. return look  
 ̄o tw̄n s̄a-ngī ū lōh tw̄n s̄a-ngī ū lōh.  
 me every day one time every day one time.

<sup>1</sup> If the medicine is not liquid h̄m to eat is used instead of te-ăng to drink.

<sup>2</sup> See N. 264.

*He struck a hard blow*

ăn lă̄r sū hnyo hnyō, or ra-lă̄r ăn jă̄n.  
 he struck pain very much. the striking it is heavy.  
 or  
 the blow

*When they go to dig the grave*

yām lə̄h kūng bī ta bōng ta sâng-kāing.  
 time go dig people at hole at grave-yard.  
 or  
 in

*It is difficult to build pagodas* rō̄r kōng-mū kyū hnyō.  
 to build pagoda is difficult very.  
 or  
 to make

or kōng-mū ăn kyū hnyō ta rō̄r.  
 pagoda it is difficult very to build  
 or  
 make.

*They do not know how to do it*

nyā gē năp dī nyā ka mō̄h.  
 to do they know will do not to be.

*Go ahead with the work* lə̄h u-ă̄r ka-plūm.  
 go in front ? work.

*Work with a will* ūn nu-ă̄r lă̄ lă̄.  
 place heart well.  
 or or  
 keep mind

*Work steadily* māi dēh nu-ă̄r mī blū blū.  
 do not give heart thy be changeable.  
 or  
 mind

*He is very lazy* ăn grān bē ka-tīr.  
 he is lazy overcome mildew.

*Do it in this way* rō̄r kū-i ō. or nyā kū-i ō.  
 work as this. do as this.  
 or  
 do

*He did as I told him* ăn rō̄r kū-i dāh ō ta ăn.  
 he did as said I to him.

or ăn nyā kū-i ngyē dāh ō.  
 he did as words said I.

*All the village people in each house work* bī rōr dō-et dō-et  
people work all

pāi rū ku gāng ū krōng<sup>1</sup> ū krōng.<sup>1</sup>  
whole village in house one one.

*I shall bring you the money* ǒ dī dēh pē ta rūn.  
I shall give you to silver  
 or  
 money.

*Good-bye* vēng lō-i lō-i.  
go back slowly.

*Make thyself at home* gāng ǒ dēh ǎn kū-i gāng mī.  
house this give it as house thy.

*Hast thou enough to eat?* Mī ka-dō-i mī hōm?  
thou enough thou to eat.

*Please excuse me* (said to an equal or to a superior in rank)

ǒ lūt ǒ grūp ta mī.  
I fault I reverence to thee.  
 or  
 mistake

*I am very sorry for thee* ǒ śa-dāi mī hnyo hnyō.  
I sorry thee very much.

*Do as thou pleasest* ka lū mī.  
not ? thou

*What does it matter?* ka pēn ngyē śa-mōh.  
not become words anything.

*It is of no consequence* ka yū śa-mōh.  
not is anything.

or ka mōh śa-mōh.  
not is anything.

*Two little girls* kwōn kan-nyōm i-pān ār kū.<sup>2</sup>  
children children female two.  
 or  
 little ones or  
 woman

*I think of my child* ǒ nu-ār hlōh ta kwōn ǒ.  
I mind arrives at child my.  
 or  
 heart

<sup>1</sup> See N. 171 and N. 196.

<sup>2</sup> See N. 196.

*She called I-sōng and I-tyēng her two friends*

ān tō̄ I-sōng gō̄ dē, I-tyēng gō̄ dē ā̄r kū.<sup>1</sup>  
*she called I-sōng friend her I-tyēng friend her two.*

*My mother and I, or my mother and me* yār mā ̄.  
*we (two) mother my.*

*A little more* blām blām che-rě.  
*much little.*

*I have nothing* ̄ śa-mōh ka yū.  
*I anything not have.*

*Not even a little is good* ān ka lă hlāi che-rě.  
*it not is good even little.*

*Not one thing is pretty* ū nē kō̄ ka-ri-ār.  
*one thing not is pretty.*

*Only a little is bad* ān ka lă gō̄ che-rě che-rě.  
*it not is good only little.*

*Not at all good* ān ka lă hlāi ū nē.  
*it not is good even one thing.*

*To be worthless* ka fān pōh. or ka fān śa-tyār.  
*not worth flower. not worth flea.*

*It is not long enough* lō hlūng che-rě.  
*wants long little.*

*It is very small* dyāt gwāi bār ka-ṭō̄ paṅ-lě.  
*small remains as much as point needle.*  
 or  
 is

or *dāng ān gwāi bār ka-āng la-ngā.*  
*big it remains as much as seed sesamum*  
 or  
 is

*It is our wish to have it* mōh paṅ-śin bōn yē.  
*is wish get we.*

*I hope that he will be able to sing* ̄ mōng ān bē ka-nyīr.  
*I expect he is able to sing.*  
 or  
 hope

<sup>1</sup> See N. 196.



or       ō   dēh    ān   bē   kạ-nyīr.  
           I   give   he   is able   to sing.

or       ō   nu-ār   hlōh    ān   kạ-nyīr.  
           I   mind   arrives   he   sings.  
                   or  
                   heart

*The daughter of a poor old widow*

kwōn   i-pān   yā   ka-māi   plān.  
       child   female   old woman   widow   poor.  
                   or  
                   woman

*She is not a widow*    ān   mōh   ka-māi   ka   mōh.  
                                   she   is   widow   not   is.

*An old woman*   i-pān   kwōn-hyār. or   pa-ān   i-pān.  
                           woman   old.   old   woman.

*They made him chief*   gē   dēh    ān   pēn   pạ-māng.  
                                   they   gave   him   become   chief.

*We do not dare look*   yē   ka   yā   ngōp   yē   mēn.  
                                   we   not   dare   look   we   look.

*My rice field is broader than thine*

nā   .ō   vāh   dōr   nā   mī.  
       rice field   my   is extensive   than   rice field   thy.

*Which is the larger thy horse or mine ?*

brạng   mī   gār   brạng    ō   i-mō   dāng ?  
       horse   thy   they (two)   horse.   my   which   is large.

or       bạ   mō   brạng   mī   dāng   dōr   brạng    ō.  
       as much as   what   horse   thy   is large   than   horse   my.

or       brạng   mī   gār   brạng    ō   bạ   mō   dāng  
       horse   thy   they (two)   horse   my   as much as   what   is large  
       gār   kạ-dōn   dē ?  
       they (two)   excel   it.

*The place of water*   plōng    ōm.  
                                   running water   water.

*A stream*    ōm   plōng.  
                   water   running water.

*Pickled tea leaves (for eating)*   myām    ōm.  
   tea   water.

*Tea infused (for drinking)*    ōm   myām.  
                                   water   tea.

Hō-i      k̄āu  
*water-snail      white*

<sup>1</sup> Kūn hō-kām gār nāng Ma-hā-de-vī gār ka yū  
 (1) king they (two) lady queen they (two) not had

dē kwōn dē vā; <sup>2</sup> gār lōh s̄ōk-tē dē kū sōn.  
 their little one their (2) they (two) went to fast selves in garden

ō-yēn. Gār dā rīn-dā bl̄y. <sup>3</sup> Pūr s̄a-ngī gār lōh  
 garden. they (two) wore clothes white. seven days they (two) went

s̄ōk-tē, <sup>4</sup> gār hmān dē kwōn dē vā.  
 to fast they (two) asked their child their (2).

<sup>5</sup> Bōn tōr s̄a-ngī. Rōt ra-hmō gār it. <sup>6</sup> Nāng rīn-pō  
 got six days. arrived night they (two) slept. lady dreamed

kūn pī lēh, dēh ʼān hōm plē brī shīn, lēh  
 spirit came down gave her eat fruit jungle ripe came down  
 or  
 mangoes (round)

dēh ʼān hōm mak-mōn kām.  
 gave her eat (long) mangoes gold.

<sup>7</sup> Nāng ra-s̄ōh, nāng yū grāi ta kūn hō-kām, nāng  
 lady awoke lady rose up said to (1) king lady

dāh, <sup>8</sup> ' Ō ka tōm rīn-pō hlāi ū lōh, k̄a-nyā ō.  
 said O not ever dreamed even one time ruler O

<sup>9</sup> āi lōh s̄ōk-tē hā ō. P'ā-dīn nō lā pūr s̄a-ngī,  
 we (two) came to fast place this. to-day is full good seven days

<sup>10</sup> ō rīn-pō kūn pī lēh dēh ō hōm mak-mōn  
 I dreamed (1) spirit came down gave me eat mangoes (long)

kām ngām hnyo hnyō.  
 gold sweet very.

<sup>11</sup> Hō-kām grāi ta nāng, ' Kyā hnyo hnyō, p̄an  
 king said to lady excellent very that which

rīn-pō mī nāng ō, <sup>12</sup> āi dī yū āi kwōn āi vā,  
 dreamed thou lady O we (two) shall have our child our (2)

(1) Kūn is used as a prefix before hō-kām king, and pī spirit. It may be translated as Lord or Great.

(2) vā little brother or little sister kwōn . . . vā child or children.

## The White Water-Snail

<sup>1</sup> The great king and his queen had not any children, so <sup>2</sup> they went to keep a religious fast in their garden (1). They wore white clothes and <sup>3</sup> they fasted for seven days, and <sup>4</sup> prayed for a child.

<sup>5</sup> After seven days, at night when they were asleep, <sup>6</sup> the queen dreamed that the great spirit (2) came down and gave her ripe round mangoes and long mangoes of gold to eat.

<sup>7</sup> The queen awoke and said to the king, <sup>8</sup> 'O ruler! I have never had such a dream [since] <sup>9</sup> we two came to fast in this place seven days ago. <sup>10</sup> I dreamed that the great spirit came down and gave me long mangoes of gold to eat. They were very sweet.

<sup>11</sup> The king said to the queen, 'How excellent is that which thou hast dreamed, O queen! <sup>12</sup> We shall have a little child.

(1) It is understood that there was a pagoda, with a 'rest-house', attached, in the garden.

(2) Sakya.

<sup>13</sup> mōh ān tu-ōt, ān ma-rī-ăt lēh tēk dē  
*be he precious he wonderful comes down to be conceived self*  
 ta mī nāng ō.  
*to thee lady O.*

<sup>14</sup> Nō pūr śa-ngī gār vēng ta hō. Gār vēng  
*were full seven days they (two) returned to palace. they (two) returned*  
 gwāi ta hō. Nāng tēk pa-dik-sān-tē.  
*stay at palace lady conceived conceived.*

<sup>15</sup> Bōn kōr kyār hō-kām dēh bī fō vār krīr ū  
*got ten months king gave people tie rope gold one*  
*or*  
*chain*

nyōng, vār rūn ū nyōng <sup>16</sup> ōr hā hō ra-gwāi  
 (1) rope silver one (1) from place palace dwelling  
*or*  
*chain*

nāng mō hā hō ra-gwāi kūn hō-kām. <sup>17</sup> Kūn  
*lady till place palace dwelling (2) king. (2)*

hō-kām dāh dē tām ā-pyō-dō nāng hō-kām, <sup>18</sup> Vā  
*king said he ordered maids of honour lady king child*  
*or*  
*queen*

ē kan mōh ī-mē pē dōh vār krīr, <sup>19</sup> kan mōh  
*our if is male you strike rope gold if is*  
*or*  
*chain*

ī-pān dōh vār rūn.  
*female strike rope silver.*  
*or*  
*chain*

<sup>20</sup> Rōt śa-ngī pwō, nāng yū mōh hō-i. <sup>21</sup> Bī ka  
*arrived day birth lady (3) was water-snail. people not*

nāp dē dōh vār. <sup>22</sup> Bī loh grāi ta hō-kām. <sup>23</sup> Bī  
*know they strike rope people went tell to king. people*  
*or*  
*chain*

dāh ka-nyā ō, nāng hwō-i pwō, vār krīr yē ka  
*say ruler O lady finished birth rope gold we not*  
*or*  
*chain*

(1) See N. 196.

(2) See note on page 146.

(3) See N. 216.

<sup>13</sup> He will be precious and wonderful, when he comes down to be conceived in thee.

<sup>14</sup> When seven days were past they returned to the palace. They returned and remained at the palace, and the queen conceived.

<sup>15</sup> When ten months (1) were past, the king ordered people to tie a gold chain and a silver chain <sup>16</sup> from the part of the palace where dwelt the queen, to the part where he lived. <sup>17</sup> He gave orders to the maids-of-honour of the queen, <sup>18</sup> 'If our little one is a boy, strike the golden chain, <sup>19</sup> if a girl strike the chain of silver.'

<sup>20</sup> There came a day when the queen gave birth to a water-snail. <sup>21</sup> The people did not know which chain to strike. <sup>22</sup> They went and said to the king, <sup>23</sup> 'They say, O ruler! that

(1) Lunar months.

nấp yē dōh, <sup>24</sup> vār rŭn yē ka nấp yē dōh, <sup>25</sup> kwōn  
*know we strike rope silver we not know we strike child*  
 or  
 chain

nāng mōh hō-i a-myō. <sup>26</sup> Bī yŭ dē kwōn hō-i  
*lady is water-snail kind. people have their children water-snail*  
 or  
 person has her child

kūn ạn mōh lạ-gā, ạn ka kūn bī mōng-kōn, ạn  
*father its is dragon he not father people world of men he*  
 or  
 naga

kūn lạ-gā, <sup>27</sup> ka-shē lō-i bī fāng ạn.  
*father dragon ashamed all people on account of it.*  
 or  
 naga

<sup>28</sup> Kūn hō-kām dāh dē grāi ta gē, 'Hwō-i lă! ka  
 (1) *king said he spoke to them finished good not*

nấp kŭ-i nyā; <sup>29</sup> ộ di dēh bī rōr pōng, ộ di  
*know as to do I shall give people make raft I shall*  
 dēh bī lōng pết ạn jōm ơm.  
*give people float finish it follow water.*

<sup>30</sup> Hwō-i nyā kŭ-i dīn. Bōn ār kyār u-ai kyār  
*finished done as that. got two months three months*

hō-kām grāi ta bī, 'Lōng pết hō-i kău jōm  
*king told to people float finish water-snail white follow*

ơm.' <sup>31</sup> Ra-gwāi hwō-i rōr lă lă. Hō-kām lōh grāi  
*water. dwelling finished made well. king went told*

ta nāng, hō-kām dāh, <sup>32</sup> 'Nāng ộ kwōn ai ộ dēh  
*to lady king said lady O child our this give*

bī lōng pết ạn jōm ơm, ka-shē bī fāng  
*people float finish it follow water are ashamed people on account of*

ạn, bī dāh, 'Kūn ạn lạ-gā, ka-shē bī.  
*it people say father its dragon are ashamed people.*

or  
 naga

<sup>33</sup> Nāng dāh ta hō-kām, 'ka nấp kŭ-i nyā, bō-e  
*lady said to king not know as to do though*

the queen has given birth, <sup>24</sup> but we do not know whether to strike the golden chain or the silver. <sup>25</sup> The baby of the queen is a kind of water-snail. <sup>26</sup> One who has a water-snail for a child, its father is a Naga. <sup>27</sup> All the people are ashamed on account of it.'

<sup>28</sup> The king said to them, 'It is good, but I do not know what to do! <sup>29</sup> I shall order men to make a raft and shall tell them to float it [the water-snail and the raft], down stream.'

<sup>30</sup> It was done in this manner. After two or three months the king said to the people, 'Float the white water-snail down stream.' <sup>31</sup> Its dwelling-place was well prepared. The king went and said to the queen, <sup>32</sup> 'O queen! Give this our child so that the people may float it down stream. The people are ashamed because of it, they say, "Its father is a Naga". They are ashamed.'

<sup>33</sup> The queen said to the king, 'I do not know what to do!

mōh hō-i, tōk dé pēn kwōn āi vā āi, <sup>34</sup> ō kō sīn  
*is water-snail right his be child our (1) our I not wish*  
 or  
*claim become*

dēh bī lōng ān jōm ōm, ō kạ-vē ān, hā mō  
*give people float it follow water I pity it place what*  
 ān yū dē hōm dē dā, <sup>35</sup> ō yō ka-lōn tōh dē hōm,  
*it has its food its clothes I fear gallon take it eat*  
 ō yō kā dāng tōh dē hōm ān, ō dī leh  
*I fear fish great take it eat it I shall go down*  
 jōm ān.  
*follow it.*

<sup>36</sup> Hō-kām dāh ta nāng, 'Kā mōh gō pạn dāh  
*king said to lady not is only that which say*

bī. <sup>37</sup> Kū-i mō mī dī nyā dī lēh jōm hō-i?  
*people as what thou wilt do will go down follow water-snail*

Nặp ān mōh i-pạn, nặp ān mōh i-mē, <sup>38</sup> ngāi ka  
*know it is female know it is male eyes not*  
 or  
*face*

yū ē mēn, kū-i mō ān nyā ra-nāu ka nặp.  
*has we look as what it does inside not know.*

<sup>39</sup> Nāng yām ta hō-kām, hō-kām dāh, 'Mī māi  
*lady wept to king king said thou must not*  
 or  
*do not*

yām, nāng ō, ra-gwāi ān ō hwō-i dēh bī rōr  
*weep lady O dwelling its I finished gave people make*

kyā kyā nặ nặ, <sup>40</sup> ō dēh bī kyāk kưir ta ān,  
*excellent I gave people gild gold on it*

fēng lo lō.  
*yellow very.*

<sup>41</sup> Ra-gwāi ān hī hwō-i, hō-kām hặp ta klō kưir,  
*dwelling its finished finished king put into pot gold*

tēm lik ū kan-blē-a, <sup>42</sup> 'Hō-i kầu rột hā mō,  
*wrote letter one (2) water-snail white arrives place what*

bī-mōh māi ka-vế, ān mōh kwōn hō-kām.  
*any one do not play it is child king.*

or  
*must not*

(1) See note, page 146.

(2) See N. 196.



Though it is a water-snail it has the right to be our child.  
<sup>34</sup> I do not wish to let people float it down stream. I pity it!  
How can it live [on the raft]. <sup>35</sup> I fear that a Galon (1) may  
take and eat it, I fear that a great fish may take and eat it!  
I shall go down stream with it.'

<sup>36</sup> The king said to the queen, 'It is not only what people  
say. <sup>37</sup> What couldst thou do going with a water-snail? Who  
knows if it is female or male? <sup>38</sup> It has no face that we could  
see. What it does inside [its shell] we do not know.'

<sup>39</sup> The queen wept before the king, who said, 'Do not weep,  
O queen! I have ordered its dwelling, I told the people to  
make it very good, <sup>40</sup> I gave them very yellow gold to gild  
it with.'

<sup>41</sup> Its dwelling being ready, the king put the water-snail  
into a golden pot. He wrote a letter, saying, <sup>42</sup> 'At whatever  
place the white water-snail arrives, do not play with it, it is  
the child of a king.'

(1) A fabulous bird.

<sup>43</sup> Hō-kām dēh bī lōh hlap ạn ta pōng; bī lōng  
king gave people go put it on raft people floated

pwōt ạn jōm ơm.  
away it follow water.

<sup>44</sup> Hō-i kâu lēh ơm bōn pūr sōm pūr sạ-ngī,  
water-snail white went down water got seven nights seven days

lēh iōt kung lạ-gā. <sup>45</sup> Nāng lạ-gā lōh ka-vē  
went down arrived country dragon lady dragon went play  
or or  
town naga naga

ơm, dū-ε dē ā-pyō-dō pạn pạ-ri-ah. Nāng lạ-gā  
water brought her maids of honour five hundred lady dragon  
or  
naga

yū dē sin-gōh pōng ra-gwāi Hō-i kâu. <sup>46</sup> Ặn grāi,  
suo she looked up raft dwelling water-snail white. she said

'Shē 'n mōh i-nōng ka nấp, fēng lo lō.' Nāng lạ-gā  
what it is above not know yellow very. lady dragon  
or  
up naga

dāh, <sup>47</sup> 'Kạn mōh ạn lă, ạn kyă, dēh ạn vắ  
said if is it is good it is excellent give it come

jū ơ hā ơ, kạn mōh ạn ka lă, dēh ạn lōh  
towards me place this if is it not is good give it go

sạ-ngāi sạ-ngāi, pī ơ māi dēh ạn vắ.  
far far near me do not give it come.  
or  
beside

<sup>48</sup> Pōng ra-gwāi A-lōng Hō-i kâu lēh jū  
raft dwelling (1) water-snail white went down towards

nāng lạ-gā, lēh iōt ta nāng. Nāng tōh dē pōh  
lady dragon went down arrived at lady. lady took she opened  
or  
naga

dē mēn, ạn mōh Hō-i kâu, kạ-ri-ạ hnyo hnyo  
she looked it was water-snail white beautiful very

(1) A-lōng an embryo Buddha, a Bodhisattva.

<sup>43</sup> The king ordered the people to place it on the raft, and they floated it away down stream.

<sup>44</sup> The white water-snail went down stream for seven nights and days. It floated on, till it reached the country of the Nagas. <sup>45</sup> The queen of the Nagas went to play in the water, having brought five hundred of her maids of honour. The queen saw, as she looked up stream, the raft, the dwelling-place of the white water-snail. <sup>46</sup> She said, 'What is it [that I see] up stream? It is very yellow!' Then she said, <sup>47</sup> 'If it is a good [thing] an excellent [thing] may it come to me here. If it is not good, may it go far far away, do not let it come near me.'

<sup>48</sup> The raft, the dwelling of the embryo Buddha, the white water-snail, floated down to the queen of the Nagas. When it reached her, she took and opened [the pot] and looked in. It was a white water-snail, its dwelling-place was very

ra-gwāi ạn, <sup>49</sup> Nāng lạ-gā tōh đē dū-ε, vēng đēh  
*dwelling its. lady dragon took she brought returned gave*

or  
*naga*

ta hō-kām lạ-gā.  
*to king dragon*  
 or  
*naga.*

<sup>50</sup> Hō-kām pōh ra-gwāi đē mēn, hō-kām dāh ta nāng,  
*king opened dwelling he looked king said to lady*

‘ Ặn ka bōn đē gwāi jōm ē, ạn mōh bī mōng-kōn,  
*it not got it lives follow us it is person world of men*  
 or  
*human being*

<sup>51</sup> ē mōh lạ-gā, ũr ē kạn rŭng ạn, ạn yām. Lọh  
*we are dragons smell our if exhales it it dies. go*  
 or  
*nagas*

tōn ạn ta pōng ra-gwāi ạn.  
*escort it to raft dwelling its.*

<sup>52</sup> Nāng dāh, ‘ Ồ sá-dāi hnyō ạn, Ồ rặk hnyō ạn,  
*lady said I am sorry very it I love very much it*  
 ạn kạ-ri-ạr găt.  
*it is beautiful very much.*

<sup>53</sup> Nāng lạ-gā tēm lik ũ kạn-blế-a, hặp ta ra-gwāi  
*lady dragon wrote letter one (1) put in dwelling*  
 or  
*naga*

ạn, <sup>54</sup> ‘ Mī kạn lắ bặn đin ũ sạ-ngi, mī mại bī-er  
*its thou if good future time one day thou do not forget*  
 or  
*must not*

Ồ, nu-ạr hłōh ta Ồ tyi.  
*me heart arrive at me please.*  
 or  
*mind to*

<sup>55</sup> Nāng lạ-gā lōng pặt ạn jōm ơm. Hặ-i kầu  
*lady dragon floated away it follow water. water-snail white*  
 or  
*naga*

beautiful. <sup>49</sup> The Naga queen took it and brought it to the king of the Nagas.

<sup>50</sup> The king opened its dwelling-place and looked in, he said to the queen, 'It cannot stay along with us. It is a human being of the world of men. <sup>51</sup> We are Nagas, if our smell exhales to it, it will die. Go take it to the raft its dwelling-place.'

<sup>52</sup> The queen said, 'I am very sorry for it, I love it very much, it is very beautiful.'

<sup>53</sup> The queen of the Nagas wrote a letter, and put it in its dwelling-place. <sup>54</sup> [She wrote] 'If thou becomest good (1) at a future time, do not forget me, please.'

<sup>55</sup> The Naga queen floated it away [on the raft] down stream. It went down stream for seven nights and days, till it reached

(1) Becomest a saint or a Buddha.

lêh jôm om bôn pūr sôm pūr sạ-ngī, lêh  
*went down followed water got seven nights seven days went down*  
 rôt ta kung pāi. <sup>56</sup> Yā (1) pāi loh hūm om, yū dē  
*arrived at country ogress. ogress went bathe water saw she*  
 sin-gōh pōng ra-gwāi Hō-i kâu. Yā pāi dāh ta  
*looked up raft dwelling water-snail white. ogress said in*  
 pōm dē, <sup>57</sup> 'Shē mōh nōng? Ka nập, hmōm am  
*heart her what is above not know feel surprise*  
 or  
 mind up.

hnyo hnyō, ra-gwāi ạn fēng lo lō!  
*very much dwelling its yellow very.*

Yā pāi dāh, <sup>58</sup> 'Kạn mōh ạn lă dēh ạn vă jū  
*ogress said if is it good give it come towards*  
 or  
 be

ō hā ō, kạn mōh ạn ka lă, dēh ạn loh sạ-ngāi  
*me place this if is it not good give it go far*  
 or  
 be

sạ-ngāi.' <sup>59</sup> Pōng ra-gwāi Hō-i kâu vă jū yā pāi.  
*far. raft dwelling water-snail while came towards ogress.*

Yā pāi pōh dē mēn, yā pāi nập pwôt ạn mōh  
*ogress opened she looked ogress knew away it was*

kwōn hō-kām. <sup>60</sup> Yā pāi dāh, 'ō dī tōh ộ ũn  
*child king. ogress said I shall take I keep*

ộ kwōn ộ vă.  
*my child my (2).*

<sup>61</sup> Yā pāi tōh dē dū-ε vēng ạn ta gāng dē.  
*ogress took she brought returned she to house her.*

Yā pāi hlap ũn ạn ta klō ēng. Yā pāi rắk  
*ogress put into kept it in pot vase. ogress loved*

hnyo hnyō ạn. Ặn gwāi jôm yā pāi bôn pūr  
*very much it. it stayed followed ogress got seven*

kyār, <sup>62</sup> ạn lợk-kấp dē pēn bī, kạ-ri-ạr hnyo hnyō.  
*months it transformed self became person beautiful very.*  
 or  
 human being

(1) See N. 14.

(2) See footnote (2) page 146.

the country of the Ogres. <sup>56</sup> An ogress went to bathe and looking up stream she saw the raft, the dwelling-place of the white water-snail. The ogress said to herself, <sup>57</sup> 'What is that up stream? I do not know what it is, I am very much surprised, it is very yellow!'

The ogress said, <sup>58</sup> 'If it is good, let it pass to me here, if it is bad, let it go very far away.' <sup>59</sup> The raft, the dwelling-place of the white water-snail, came towards the ogress. The ogress opened [the pot] to look in and she knew at once that it was the child of a king. <sup>60</sup> She said, 'I shall take and keep it to be my child.' She took it and brought it to her house.

<sup>61</sup> The ogress placed it in and kept it in a large pot [used for holding water] and she loved it very much. It stayed with the ogress seven months, [then] <sup>62</sup> it transformed itself and became a human being (1). It was very beautiful.

(1) A little child.

Śa-*ngī* dīn yā (1) pāi ka gwāi, <sup>63</sup> yā pāi lōh vīr ta  
*day that ogress not was ogress went wander to*  
 or  
*stayed*

sōn oyēn, Ān (2) dōk lōk dē ra-bān yā pāi.  
*garden garden he stopped changed self behind ogress.*

<sup>61</sup> Rōt tyūn hmō yā pāi vēng rōt ta gāng,  
*arrived not yet night ogress returned arrived at house*

yā pāi vēng jū dē mēn Hō-i kāu, hwō-i  
*ogress returned towards she looked water-snail while finished*

pēn bī. <sup>63</sup> Yā pāi re-ān hnyo hnyō, yā pāi tōh  
*became person ogress was happy very ogress took*  
 or

*human being.*

dē jōk. Hō-i kāu gwāi jōm yā pāi bār  
*she lifted. water-snail while stayed followed ogress as much as*

kōr śa-nām, ān hwō-i dē dāng. <sup>66</sup> Yā pāi ka  
*ten years he finished he was big. ogress not*

dēh ān lōh vīr, yā pāi dēh ān gwāi ta gāng  
*gave him go wander ogress gave him stay in house*

shē shē.

*always.*

<sup>67</sup> Yā pāi lōh pēh gār hōm plē twōn śa-*ngī*,  
*ogress went pick them (two) eat fruit every day*

yā pāi tām ān, ān, dāh, 'Kwōn i-mē ō ō, māi  
*ogress ordered him she said child male my O do not*

hō ta kār-vū-e āi, māi lōh ta ō-yēn āi lāp  
*go up to above our do not go to garden our side*

vān tōk. <sup>68</sup> Mī dōk gwāi hā gāng āi, mī māi lōh  
*west. thou stop stay place house our thou do not go*

vīr, kwōn i-mē ō ō.  
*wander child male my O.*

Twōn śa-*ngī* mā (3) ān tām ān, <sup>69</sup> 'Mī māi lōh  
*every day mother his ordered him thou do not go*

vīr, rē gāng āi lā lā, ō lōh pēh āi hōm plē.  
*wander wait house our well I go pick us eat fruit.*

or  
*watch*

(1) See N. 14.

(2) Hō-i kau.

(3) The Ogress.



That day the ogress was not there, <sup>63</sup> she had gone to walk in her garden (1). He [the white water-snail] changed his appearance in the absence of the ogress. <sup>64</sup> When it was almost night the ogress arrived at home. She returned and looked for the white water-snail. It had become a human being. <sup>65</sup> The ogress was very happy, she took and nursed him. White water-snail stayed with the ogress for ten years and he grew big. <sup>66</sup> The ogress did not allow him to go wandering, but made him always remain at home.

<sup>67</sup> The ogress went to pick fruit for them to eat every day. The ogress gave him orders, she said, 'O my boy, do not go upstairs, do not go to our garden in the west, do not go, but <sup>68</sup> remain and stay at home, do not wander away, O my son.'

Every day his mother [the ogress] commanded him, <sup>69</sup> 'Do not go wandering, wait quietly in our home. I go to pick fruit for us to eat.'

(1) Sōn ō-yōn a garden in which fruit, flowers, and vegetables are grown.

<sup>70</sup> Ū sạ-ngī hlōh ta nu-ār ạn, ạn dāh ta pōm dē,  
*one day arrived at mind his he said in heart his*  
 or or  
 in heart or  
 mind

'Shē 'n mōh ka nặp, mā ộ tặm ộ twōn sạ-ngī,  
*what it is not know mother my orders me every day*

"ra-kạ-vũ-ế māi hợ," "ta ộ-yến māi lợ" mā  
*above do not go up to garden do not go mother*

ộ dāh kũ-i đin.  
*my says as that.*

<sup>71</sup> Ū sạ-ngī đin mā ạn lợ vư kũ-nāu  
*one day that mother his went wander in*

tũn-fạ-sạm-hềng. Hợ-i kàu rật dē mèn ra-kạ-vũ-ế  
*great jungle. water-snail white stole he looked above*

kũ-nāu găng. <sup>72</sup> Ặn hợ yũ ka-ang pờ, ka-ang  
*in house. he went up saw bones barking deer bones*

sạng, ka-ang • chạ. Hợ-i kàu dāh ta pōm  
*elephant bones sambher deer. water-snail white said in heart*  
 or  
 mind

dē, mā ộ ạn mōh yā (1) pại yộ!  
*his mother my she is ogress surely.*

<sup>73</sup> Hợ-i kàu yũ ra-kạ-vũ-ế sạ-dộ pại mā ạn, ạn  
*water-snail white saw above jacket ogress mother his he*

chũp dē dạ sạ-dộ pại, ạn dāh, 'ộ lợ mèn  
*put on he wore jacket ogress he said I go look*

ộ-yến mā ộ. <sup>74</sup> Ặn dạ sạ-dộ pại, ạn pạ lợ  
*garden mother my. he wore jacket ogress he flew went*

kũ sồn ộ-yến, ạn lợ yũ vạng nạm vạng pạ,  
*in garden garden he went saw court water court fire*

vạng lồm, tồh dē dũ-ế pạ pwộ dē.  
*court wind took he brought flew away he.*

<sup>75</sup> Hợ-i kàu rật pạ ồm sạm-bỏk-tạ-rạ. Mạ ạn  
*water-snail white arrived shore water ocean. mother his*

vềng rật ta găng, vềng tấp, ạn ka yũ. Mạ ạn  
*came arrived at house returned seek he not was. mother his*

<sup>70</sup> One day he thought and he said in his heart, 'I do not know how it is, my mother gives me orders every day, "Upstairs do not go," "To the garden do not go," My mother speaks like that.'

<sup>71</sup> On a certain day his mother [the ogress] went wandering in the great jungle. White water-snail stole upstairs in the house to look. <sup>72</sup> He went up and saw the bones of barking deer, the bones of elephants, and the bones of sambher deer. White water-snail said in his heart, 'My mother is surely an ogress!'

<sup>73</sup> White water-snail saw upstairs the jacket of his mother, the ogress, he put on and wore the jacket of the ogress, he said, 'I am going to look at the garden of my mother.' <sup>74</sup> He wore the jacket of the ogress, he flew and went into the garden; he went and saw the court of water, the court of fire, the court of the wind. He took and brought [with him some of each] and he flew away.

<sup>75</sup> White water-snail arrived on the shore of the ocean. His mother [the ogress] returned and arrived at home, she returned and looked [for him], he was not [there]. His mother followed him, she went and reached him on the shore

of the water. [When] <sup>76</sup> his mother saw him across the water on the shore, she said, 'O my son, return to our home. My heart goes out to thee, let us return.' White water-snail said, 'I shall certainly not return. I shall go wandering to [other] countries and villages.'

<sup>77</sup> His mother said, she commanded him, 'If at a future time thou art good [thou becomest a saint or a Buddha], do not forget me, let thy heart go out to me please.'

<sup>78</sup> White water-snail made obeisance to his mother, he said, 'It is good, O mother, do not be anxious about me.'

<sup>79</sup> White water-snail flew away. He went and arrived at the country and town of Cham-ba-na-go (1). He came and saw other young people playing with beans. <sup>80</sup> He begged them to [let him] play with them, he said, 'I have not [any] beans.' He asked to borrow from them, '[I shall be] grateful [to] you O friends.' <sup>81</sup> They let him borrow, and he played with beans

(1) Probably an ancient state and town near Bhamo.

jōm gē, <sup>82</sup> ăn bôn dō-et gē, ăn vyăt tī gē, ăn  
*follow them he got all them he gave back beans their he*  
 or  
*paid back*

hwō-i vyăt tī gē hlū dē ūn.  
*finished gave back beans their extra he kept.*  
 or  
*paid back.*

<sup>83</sup> Hwō-i ăp gē lai vêng, gē sạr-mwôt ăn, 'Mi  
*finished dark they different returned they asked him thou*  
 or  
*each*

yū kọ dē kūn dē mā? Hā mō mī gwāi?' Hō-i  
*hast (1) thy father thy mother place what thou livest. water-snail*  
 kâu dāh gē, 'Kūn mā ō ka yū, va-vāi ō ka  
*white said them father mother I not have relations I not*  
 yū, bī-mōh ō ka nặp.'  
*have any one I not know.*

<sup>84</sup> Gē dāh ta ăn, 'Kạr-vē mī, bū-gō Ồ, vā it mī  
*they said to him pity thee friend O pass sleep thou*  
 ta cha-rōp. A-hnạp yē dī lọh hyạng mủk, hyạng  
*at rest-house. to-morrow we shall go herd cattle herd*  
 or  
*in*

kră, a-hnạp yē dī tộ yē dū-e mī, bū-gō Ồ.'  
*buffaloes to-morrow we shall call we bring thee friend O.*  
 or  
*take*

<sup>85</sup> Ặn dāh hwō-i lă, rọk pē. Tộ ộ lọh jōm  
*he said finished good depend on you. call me go follow*  
 pē tyi.'  
*you please.*  
 or  
*grateful come*

<sup>86</sup> Rọt kũ-i a-hnạp gē lọh hyạng mủk hyạng kră,  
*arrived as to-morrow they went herd cattle herd buffaloes*  
 gē vā tộ dē dū-e Ặn lọh jōm gē. Gē lọh  
*they came called they brought him go follow them. They went*  
 or  
*passed took*

along with them. <sup>82</sup> He won all theirs, and gave back their beans except [one which] he kept.

<sup>83</sup> [When] it was dark they all returned [to the town]. They asked him, 'Hast thou no father or mother? Where dost thou live?' White water-snail said to them, 'Father or mother have I none, relations I have not, I do not know any one.'

<sup>84</sup> They said to him, '[We] pity thee, O friend, go and sleep in the rest-house. To-morrow we shall go to herd the cattle and buffaloes, to-morrow we shall call to take thee [with us] O friend.' <sup>85</sup> He said, 'It is good, [I] am grateful to you, call me to go along with you, please.'

<sup>86</sup> When next day came, they went to herd the cattle and buffaloes, they went and called and took him to go along with

rột ta tōng nā, gē lōh kạ-yết fi, gē ka  
*arrived at flat land paddy field they went threw beans they not*

bē Hō-i kău. ạn bôn dō-ét fi gē. <sup>87</sup> Gē  
*overcame water-snail white he got all beans their. they*

dāh ta ạn, 'Mī vāu hnyo hnyō. Ar sạ-ngī yē ka  
*said to him thou art brave very. two days we not*

bē mī. mī bôn dō-ét fi yē.  
*overcome thee thou got all beans our.*

<sup>88</sup> Kūn hō-kām kung đin ạn yū dē kwōn nāng ũ  
*lord king country that he had his child lady one*

kū, kạ-ri-ār hnyo hnyō nāng. Kwōn hō-kām kung  
*(1) was beautiful very lady. children kings countries*

hạ twōn kung twōn rư (gē gwāi ũ pạ-ri-āh) gē  
*other every country every village they were one hundred they*

vēng hmān dē lē nāng hō-kām.  
*came ask they marry lady king.*

<sup>89</sup> Hō-kām dāh, 'Ō ka nặp ộ dēh ta bī-mộh, ộ kạn  
*king said I not know I give to any one I if*

dēh ta kwōn hō-kām ũ kung ộ, yộ kwōn hō-kām  
*give to child king one country this fear children kings*

'kung nān, kung tāi gē rāu, ộ ka nặp ộ dēh  
*countries these countries those they are angry I not know I give*

ta bī-mộh. <sup>90</sup> Kạn mớh ũ kư hmān, ộ nặp ộ dēh.  
*to any one. if is one (1) asks I know I give.*

Pē twōn kung twōn rư rột dē hmān, ộ ka nặp  
*you every country every village arrive you ask I not know*

ộ dēh, pē hmān blām găt!  
*I give you ask many very.*

<sup>91</sup> Hō-kām dāh ta gē, 'Ō đī rờr jāng jār, ộ đī  
*king said to them I shall make lower high I shall*

dēh nāng gwāi hā đin, ộ đī dēh nāng hē-i sạ-pwột  
*give lady stay place that I shall give lady throw turban*

dē, ạn kạn lộh fạ ta ra-mộng bī-mộh, dēh ạn lē.  
*her it if goes hangs on neck any one give him marry.*

them. They went and reached the flat paddy land; they went and played with beans but they could not beat white water-snail. He won all their beans. <sup>87</sup> They said to him, 'Thou art very brave (1). Two days we have not beaten thee, thou hast got all our beans.'

<sup>88</sup> The great king of that country had one daughter, who was a very beautiful princess. The sons of the kings of every other country, they were one hundred, came to ask to marry the princess.

<sup>89</sup> The king said, 'I do not know [how] to give [her] to any one, if I give [her] to the son of the king of this country [I] fear that the sons of the kings of these and those countries may be angry. I do not know [how] to give to any one. <sup>90</sup> If it were one [who] asks, I should know [how] to give. You from all countries arrive and ask, I do not know [how] to give. You [who] ask are very many.'

<sup>91</sup> The king said to them, 'I shall build a high tower, and shall let the princess stay there. I shall let her throw her turban. If it hangs on the neck of any one, let him marry [her].'

(1) First rate at playing the game.



<sup>92</sup> Bī grāi d-<sup>et</sup> twōn kūng twōn rū, bī i-mō  
*people said all every country every village people male*  
 or  
 men

vēng dō-<sup>et</sup> lāi vēng dō-<sup>et</sup> dē. Gē dā dō-<sup>et</sup> grū  
*returned all different returned all they. they wore all clothes*  
 ra-lă, grū ra-kyă, gē tâng dē bōn nāng kwōn  
*good clothes excellent they thought they got lady child*

hō-kām.  
*king.*

<sup>93</sup> Hō-kām dāh gē, 'Kau bōn pūr sạ-ngī dēh pē  
*king told them if got seven days give you*

tận dō-<sup>et</sup>, ơ di dēh nāng lēh gwāi ta jāng,  
*leisure all I shall give lady go out stay in tower*

nāng di bē-i sạ-pwôt dē, kau fá ạn ta ra-mōng  
*lady will throw turban her if hangs it on neck*

bī-mōh dēh ạn lē. <sup>94</sup> Jōh ta kwōn pạ-māng ka  
*any one give him marry. falls on child chief not*

nập, jōh ta kwōn hō-kām ka nập, jōh ta kwōn  
*know falls on child king not know falls on child*

plān ka nập, jōh hā mō ạn bōn.  
*poor not know falls place what he gets.*

<sup>95</sup> Hwō-i nyā kũ-i dīn. Bōn pūr sạ-ngī bī rōt  
*finished done as that. got seven days people arrived*

dō-<sup>et</sup> ta vāng hō-kām, twōn kūng twōn rū. Kwōn  
*all at court king every country every village. Children*

\*sạ-tō, kwōn pạ-māng, kwōn hō-kām, kwōn bī kũ  
*rich children chiefs children kings children people in*

rū, kũ kũng.  
*village in country.*

<sup>96</sup> A-lōng Hō-i kâu sạ-tịng bī grāi nāng di bē-i  
 (1) *water-snail white heard people speak lady will throw*

sạ-pwôt dē. A-lōng Hō-i kâu dāh ta bũ-gō dē,  
*turban her. (1) water-snail white said to friends his*

'Bũ-gō pē Ồ, vēng jōm bī, bī dāh nāng di  
*friends you O come back follow people people say lady will*

(1) An embryo Buddha.

<sup>92</sup> People were all told in all the countries, and the men (1) all came back. They all wore their best and most excellent clothes, they hoped they would get the princess, the daughter of the king.

<sup>93</sup> The king said to them, 'After seven days [I] shall give you all a holiday. I shall let the princess go to stay in the tower: the princess will throw her turban, if it hangs on the neck of any one, let him marry [her]. [I] <sup>94</sup> do not know if it may fall on the son of a king, if it may fall on the son of a poor [man], let it fall on whatever place, he will have [her].'

<sup>95</sup> It happened in that manner. When seven days were past the people all arrived at the court of the king from every country. The sons of the rich, the sons of chiefs, the sons of kings, the sons of people in villages and towns.

<sup>96</sup> The embryo Buddha, the white water-snail, heard people speaking of the princess throwing her turban. White water-snail said to his friends, 'O friends, let us return and follow the others. They say that the princess will throw her turban.'

bē-i sạ-pwöt dē, <sup>97</sup> ạn jộh ta bī-mộh ạn bôn dī  
*throw turban her it falls on any one he gets will*

lē. Sạ-pwöt uāng ạn jộh ta ē, ē bôn ē lē  
*marry turban lady it falls on us we get we marry*

nāng.' <sup>98</sup> Gộ ạn gē dāh. 'Ā-shē dī ơng mī? Mī  
*lady. friends his they said who will love thee. thou*

ư! Yộ bī lạ mī, mī māi lộh.' Hộ-i kầu  
*doest smell. fear people strike thee thou do not go. water-snail white*

dāh, 'Pē ka vēng, ộ dī vēng.' Gē dāh, 'Vēng  
*said you not go back I will go back. they said go back*

mī, yē ka vēng.'  
*thou we not go back.*

<sup>99</sup> Hộ-i kầu pwöt vēng jộm bī. Vēng rộ  
*water-snail white away went back followed people. went back arrived*

ta vāng hộ-kām. Bī kôn huyo hnyō. Bī chēn  
*in court king. people many very. people dressed in new clothes*

dē twōn kū. A-lōng Hộ-i kầu dā sạ-dộ pāi ư  
*selves all (1). (2) water-snail white wore jacket ogress smell*

hnyō hnyō. Bī ka dēh ạn jạng prộ dē, <sup>100</sup> ạn jạng  
*very much. people not gave him stand beside them he stood*

prộ bī, bī rūp pết ạn, 'Mī ư,' bī  
*beside people people drove away finish him thou smelliest people*

dāh ta ạn, 'Mī māi jạng prộ yē. Yē ra-ir yē  
*said to him thou must not stand beside us. we delect we*

ka ơng, yē sạ-ting ư mī.' ẠN lộh jạng ra-bān  
*not like we hear smell thy. he went stood behind*

bī. Bī hwộ-i jạng dō-ét.  
*people. people finished stood all.*

<sup>1</sup> Nāng bē-i sạ-pwöt dē. Nāng dāh ta pôm dē, 'Dēh  
*lady threw turban her. lady said in heart her give*

ộ ra-lēh lả ũ kū, dēh sạ-pwöt ộ ố dēh ạn  
*me husband good one (1) give turban any this give it*

lộh fả ta ra-mộng ạn.' Nāng hwộ-i dāh kữ-i dīn,  
*go hang on neck his. lady finished said as that*

nāng bē-i sạ-pwöt dē, <sup>2</sup> lộh fả ta ra-mộng Hộ-i  
*lady threw turban her went hung on neck water-snail*

(1) Numeral demonstrative, N. 196.

(2) An embryo Buddha.

<sup>97</sup> If it falls on any one he will marry [her]. [If] the turban of the princess falls on us (1), we shall marry the princess.'

<sup>98</sup> His friends said, 'Who would love thee? Thou smellest [badly]! [We] fear that people may beat thee; do not go.' White water-snail said, 'Do not you go, I shall go.' They said, 'Go thou, we shall not go.'

<sup>99</sup> Away went white water-snail, following the people. He went and arrived in the court of the king. There were very many people. They all wore new clothes. White water-snail wore the jacket of the ogress [which] smelled very much. The people did not let him stand near them. [When] <sup>100</sup> he stood beside other people, they drove him away, 'Thou smellest [badly]' they said to him, 'Do not stand beside us, we detest [thee], we do not like [thee], we smell thy odour.' He went and stood behind the others, [who] were already all standing [there].

<sup>1</sup> The princess threw her turban. She said in her heart, 'Give me a good husband, let this my turban go and hang on his neck.' The princess having spoken in this manner, threw her turban. [It]<sup>2</sup> went and hung on the neck of white water-

(1) *On one of us or on me.*

kāu. Bī yūm dō-et dō-et, bī dāh, 'Kā-ri-ār hnyo hnyō  
white. people laughed all people said beautiful very

lōk-kū-e hō-kām ūr hnyo hnyō!'  
son-in-law king smells very much.

<sup>3</sup> Hō-kām ka-shē bī, ngāi ān kō ro' rō, ān dāh ta  
king ashamed people face his red very he said to  
nāng, 'Ō ka dēh pār gwāi kū kūng hā ō, ō  
lady I not give you (two) stay in town place this I  
ka-shē bī fāng pār, dēh pār lōh gwāi  
ashamed people on account of you (two) give you (two) go stay  
dē sēh kūng.' 'Nāng dāh ta kūn dē, 'Hwō-i  
selves outside town. lady said to father her finished  
hā, kūn Ō, ka nāp kū-i nyā, mōh kām ō.'  
good father O not know as do is karma my.

<sup>5</sup> Hō-kām dāh ta nāg, 'Ō ka dēh mī dū-e śa-mōh  
king said to lady I not give thee bring anything  
yār mā mī, yē ra-ir ra-lēh mī, ūr ām.' Nāng  
we (two) mother thy we detest husband thy smells putrid. lady  
hō-kām ān kār-vē kwōn dē, ān dāh 'Ō kār-vē mī  
king she pitied child her she said I pity thee  
kwōn rāk ō Ō.'  
child dear my O.

<sup>6</sup> Mā ān rāt dē dēh ān dū-e lā-chōp sēng, dēh  
mother her stole she gave her bring rings gems gave  
ān dū-e u-ai gwōng, mā ān dāh ta ān, 'Kār-vē  
her bring three (1) mother her said to her pity  
pār, dēh pār yū dē jūr dē hōm dē dā, ta  
you (two) give you (two) have you buy your food your clothes for  
or or or or  
you to eat you to dress  
pār, ra-lēh mī plān, ka yū śa-mōh.'  
you (two) husband thy is poor not has anything.

<sup>7</sup> Hō-kām dēh nāng lēh jū A-lōng Hō-i kāu 'dēh  
king gave lady go out to (2) water-snail white give  
pār lōh gwāi dē sēh kūng.' Gār lōh pwōt.  
you (two) go stay selves outside town. they (two) went away.

(1) N. 196.

(2) An embryo Buddha.

snail. The people all laughed, they said, 'How very fine! The son-in-law of the king smells very much!'

<sup>3</sup> The king was ashamed [before] the people. His face was very red. He said to the princess, 'I shall not let you two remain in the town here. I am ashamed [before the] people on account of you. I order you both to go and stay by yourselves outside the town.' <sup>4</sup> The princess said to her father, 'It is good, O father, I do not know what to do, it is my *karma*.

<sup>5</sup> The king said to the princess, 'I shall not let thee take anything, we (thy mother and I) detest thy husband, he smells bad.' The queen pitied her child, she said, 'I pity thee, O my dear child.'

<sup>6</sup> Her mother [the queen] gave her [the princess] secretly to take rings of gems, she gave her three. Her mother said to her, '[I] pity you two, you may have [the rings] to buy food and clothing for you both. Thy husband is poor, he has not anything.'

<sup>7</sup> The king ordered the princess to go to white water-snail, [he said] 'I order you two to go and remain by yourselves outside the town.' They went away.

<sup>8</sup> A-lōng Hō-i kâu rōr gār kạ-hūp hlā fān.  
(1) *water-snail white made them (two) hut leaves palm.*

Hō-i kâu ạn dāh ta nāng, 'Mī it rāng dē,  
*water-snail white he said to lady thou sleep alone self*

ō it rāng ō, ai hnyām biōng kăt.  
*I sleep alone I we (two) not yet arrange marry.*

<sup>9</sup> Rọt kũ-i a-huǎp gār pōm ka yū, hāp ka yū,  
*arrived as to-morrow they (two) rice not had curry not had*  
or  
*when*

sỷ ka yū, klō pōm, klō hāp, cha-lōng, sạ-lộ ka  
*salt not had pot rice pot curry bowl (big) bowl (small) not*

yū, sạ-mộh ka yū. <sup>10</sup> Nāng tōh lả-chộp dē ũ gwōng  
*had anything not had. lady took ring her one (2)*

dēh ta Hō-i kâu, 'Mī veng ta tã sạ-tế, ạn  
*gave to water-snail white thou return to old man rich he*  
or  
*who*

gwai lạp vạn tők, veng dēh lả-chộp ō ỏ ta ạn,  
*lives side west return give ring my this to him*

ạn dēh mī dō-et rừn dēh mī ra-kō dēh mī dũ-ε.  
*he give thee all silver give thee rice give thee bring.*

<sup>11</sup> Hō-i kâu dāh ta nāng, 'Māi dēh lả-chộp mī  
*water-snail white said to lady do not give ring thy*

ō, ō yū bạ-chũ hnēr lả-chộp mī ỏ, kạ-ri-ạr dōr  
*this I have many like ring thy this beautiful than*

lả-chộp mī, ō yū ũ lộ sēng bạ-chũ. <sup>12</sup> Nāng dāh,  
*ring thy I have one valley gens many lady said*

'Hā mō mī yū? Mōh chộ mī ta ộ!' Hō-i kâu  
*place what thou hast. art deceive thou to me. water-snail white*

dāh, 'Ộ di lộh u-ạr mī mèn kạn ka hnyôm mī.  
*said I shall go in front thou look if not believest thou.*

Nāng dāh, 'Hwộ-i lả!  
*lady said finished good.*

(1) An embryo Buddha.

(2) See N. 196.

<sup>8</sup> White water-snail made for them both a hut of the leaves of palm. He said to the princess, 'Thou sleep by thyself, I shall sleep by myself, we two are not yet married.'

<sup>9</sup> When next day came, they had no rice, they had no curry, no salt, no pots for rice or for curry, no large bowls or small bowls, they had nothing. <sup>10</sup> The princess took one of her rings and gave it to white water-snail, [she said] 'Go back to the rich old man who lives at the west part [of the town], go back and give this my ring to him, he will give thee silver and rice for thee to bring.'

<sup>11</sup> White water-snail said to the princess, 'Do not give this thy ring, I have many like this ring of thine, more beautiful than thy ring. I have a valley with many gems.' <sup>12</sup> The princess said, 'What place hast thou? Thou art deceiving me!' White water-snail said, 'I shall go in front, and thou canst look if thou wilt not believe.' The princess said, 'It is good!'



<sup>13</sup> Gār kār-u-ār dē lōh. Lōh rōt ta lō, Hō-i  
*they (two) together in front they went. went arrived at valley water-snail*  
 or  
*lead the way together in*

kāu u-ār, nāng jōm lēh mēn ta lō. Mōh hnyō  
*while in front lady followed went down look at valley. was surely*

kū-i dāh Hō-i kāu, mōh dō-et sēng, mōh dō-et  
*as said water-snail white was all gems was all*

krīr, nāng re-ān hnyo hnyō. <sup>14</sup> Nāng dāh ta jōm  
*gold lady was happy very. lady said in heart*  
 or  
*mind*

dē, 'Ra-lēh ō ō mōh A-lōng ka nāp, ū dīn ō  
*her husband my this is (1) not know one time this*  
 or  
*now*

yār dī pēn śa-tē yō.  
*we (two) shall become rich surely.*

<sup>15</sup> Nāng dāh ta Hō-i kāu, 'Dēh mī dū-e krīr,  
*lady said to water-snail white give thee take gold*  
 or  
*bring*

mī vēng chāng āi tāng lō śa-tē ān gwāi lāp  
*thou return hire us (two) carts mule rich (man) he lives side*  
 or  
*who*

vān-ōk kār-dī kūng. Jū śa-tē Kā-vī-lā, ān yū dē  
*cast half town. named rich (man) Kavila he has his*  
 or  
*part who*

hlē dōr bī, ō dōk rē sēng āi, krīr āi hā ō,  
*carts than others I stop watch gems our gold our place this*  
 or  
*guard*

lōh vēng jūr āi tāng mūk tā śa-tē.  
*go return buy us carts oxen old man rich.*

<sup>16</sup> Hō-i kāu pwōt vēng, vēng rōt ta gāng tā  
*water-snail white away returned returned arrived at house old man*  
 śa-tē. Hō-i kāu dāh ta ān, 'Rōk mī, dēh ō  
*rich water-snail white said to him depend on thee give me*  
 or  
*grateful*

(1) An embryo Buddha.

<sup>13</sup> They went ahead together. They went and reached the valley. White water-snail in front, the princess followed and went down to look into the valley. It was surely as white water-snail said, it was all [full of] gems and gold. The princess was very happy. <sup>14</sup> She said in her heart, 'This my husband, I do not know [if] he is an embryo Buddha. Now we two are become rich surely.'

<sup>15</sup> The princess said to white water-snail, 'Take thou gold and return to hire for us mule carts from the rich [man] who lives in the east part of the town. He is named the rich Kavila, he has more carts than other people. I shall stay to guard our gems and our gold here.'

<sup>16</sup> White water-snail went back at once, he went back and arrived at the house of the rich old man. White water-snail said to him, '[I shall] be grateful to thee, let me load thy carts,

fāng hlē mī tyī. Bạ̄ mō mī dāh ngwōt hlē?  
*to load carts thy please. as much as what thou sayest price carts.*  
*how much*

<sup>7</sup> Tā sạ-ḥē dāh 'Hlē ỳ dō-et dō-et kyả k̄rīr dēh  
*old man rich said carts my all excellent gold give*  
 ta ỳ. Hō-i k̄āu dēh k̄rīr ta ậ, ậ lọh  
*to me. water-snail white give gold to him he went*

pwōt.  
*away.*

<sup>18</sup> Gē dū-ε hlē, gē rōt ta nāng. Nāng dēh gē  
*they took carts they arrived at lady. lady gave them*  
 or  
*brought*

tōh k̄rīr, tōh sēng, h̄lạp ta hlē. Nāng vēng u-ậ̄r  
*take gold take gems put into to carts. lady went back before*

gē, vēng chāng bī rōr k̄rōr (1). <sup>19</sup> Krōr hī hwō-i,  
*them returned hired people make baskets. baskets finished finished*

A-lōng Hō-i k̄āu gē rōt ta nāng, gē tōh h̄lạp  
 (2) *water-snail white they arrived at lady they took put in*

sēng ũ k̄rōr, k̄rīr ũ k̄rōr gē hwō-i dō-et dō-et.  
*gems one basket gold one basket they finished all.*

<sup>20</sup> Chāu hlē gē vēng pwōt. Nāng gār Hō-i  
*master carts they went back away. lady they (two) water-snail*

k̄āu dēh bī rōr dē hō, tyī sēng, tyī tyām, hō  
*white gave people make them palace inlay gems inlay glass palace*  
 or  
*their*

gār kạ-rị-ậ̄r hnyo hnyō. Hō hō-kạm ka pạ hō  
*their was beautiful very. palace king not equal palace*

Hō-i k̄āu gār nāng. <sup>21</sup> Hō-i k̄āu dāh nāng,  
*water-snail white their (two) lady. water-snail white said lady*

'Hō āi hī hwō-i, lọh hmān bī hō hō kạn-mē  
*palace our finished finished go ask people come up palace new*  
 or  
*invite*

āi hō grāi ta kūn mī gār mā mī, ỳ ka  
*our go up speak to father thy them (two) mother thy I not*  
 or  
*tell*

(1) Krōr see note on opposite page.

(2) An embryo Buddha.

please. How much dost thou say is the price [of the hire] of the carts?' <sup>17</sup> The rich old man said, 'For all my carts give good gold to me. White water-snail gave gold to him, he went away.

<sup>18</sup> They brought the carts and reached the princess. She made them take gold and gems and put them into the carts. The princess went ahead of them, she returned [to the house] and hired people to make great baskets(1). <sup>19</sup> The baskets being finished, white water-snail and the others reached the princess. They put the gems into one basket, the gold into [another] basket. They made ready everything.

<sup>20</sup> The master of the carts went away. The princess and white water-snail made people build them a palace, it was inlaid with gems, inlaid with glass. Their palace was very beautiful. The palace of the king was not equal to the palace of white water-snail and the princess. <sup>21</sup> White water-snail said to the princess, 'Our palace is ready, go and invite the people to come up to our new palace. Go up and tell thy father and thy mother, I do not dare go up. I am ashamed

(1) A *krōr* is an enormous basket, sometimes six feet long and six feet high, generally used to hold paddy.

yă hŏ, ơ ka-shê gār. At-hō gār dāh dē ka  
*dare go up I ashamed them (two). formerly they (two) said they not*  
 ơng ơ.  
*like me.*

Nāng dāh, 'Hwō-i lă, vāi Ồ.' <sup>22</sup> Nāng pwŏt lŏh  
*lady said finished good elder brother O. lady away went*  
 hmān bī. Hō-i kău lŏk-kăp dē ra-băn nāng, ăn  
*ask people. water-snail white transformed him behind lady he*  
 or  
 self

kạ-ri-ăp hnyo hnyō, nyā kŭ-i kŭn pī, rìn-dā kạ-ri-ăp  
*was beautiful very made as lord spirit clothes were beautiful*  
 or  
 was

hnyo hnyō. <sup>23</sup> ăn mŏ pāng kām-pa-lă. Hō gār ra-hmō  
*very he sat on cushion. palace their night*

hnēr lŏn sạ-ngī, a-pōng A-lŏng Hō-i kău nyā kŭ-i  
*like time sun appearance (1) water-snail white did as*  
 or  
 day oi  
 was

bī tŏng rāng.  
*person carries lamp.*

<sup>24</sup> Hwō-i nyā kŭ-i dīn, nāng yŭ rŏt ta hō  
*finished done as that lady rose up (2) arrived at palace*

gār, ăn klŏh mēn Hō-i kău, ăn ka nặp ăn,  
*their she arrived looked at water-snail white she not knew him*  
 or  
 saw

ăn sạ-mwŏt. 'Shē mī lŏh nyā hā Ồ? Hā mŏ  
*she inquired. what thou comest do place this. place what*

ra-lêh ơ?' <sup>25</sup> A-lŏng Hō-i kău dāh, 'Ồ mŏh ra-lêh  
*husband my. (1) water-snail white said I am husband*

mī.' Nāng dāh 'Mī māi dāh kŭ-i dīn, pwŏt mī,  
*thy lady said thou must not say as that away thee*

mī bō-e kạ-ri-ăp, ơ ka ơng mī! Ồ ka sŭn bŏn  
*thou though art beautiful I not love thee. I not wish have*

mī! ơ ơng ra-lêh ơ ăn nyō.  
*thee. I love husband my he is ugly.*

or  
 who

(1) An embryo Buddha.

(2) See N. 216.

[before] them. In the past time they said that they did not like me.'

The princess said, 'It is good, O elder brother.'<sup>22</sup> The princess went away to invite the people. White water-snail transformed himself in her absence. He became very beautiful like a lord of the spirits. His clothes were very beautiful.<sup>23</sup> He sat on a cushion. Their palace at night was like the day. The appearance of white water-snail was like a person carrying a lantern (1).

<sup>24</sup> It happened in this manner. The princess came back and arrived at their palace. She arrived and looked at white water-snail, she did not know him. She asked, 'What dost thou come to do in this place? Where is my husband?'<sup>25</sup> White water-snail said, 'I am thy husband.' The princess said, 'Thou must not speak like that, away with thee! Though thou art handsome, I do not like thee! I do not wish to have thee! I love my husband [though] he is ugly.'

(1) *tōng* to carry in the clothes. White water-snail's clothes were shining.

<sup>26</sup> A-lōng Hō-i k̄āu yūm, ʔn dāh, 'Ō mōh ǝ  
(1) water-snail white laughed he said I am surely

ra-lēh mī, mī māi rūp ō tyī, rōk 'mī.'  
husband thy thou must not drive out me please depend on thee.  
or  
grateful to

Nāng ka hnyōm, A-lōng lip tōh śa-dō p̄ai lēh  
lady not believed (1) entered took jacket ogress went out  
or  
went down

ra-hō ta nāng. <sup>27</sup> 'Ō grāi ta mī, mī ka hnyōm ǝ  
showed to lady. I told to thee thou not believest this

śa-dō ǝ? 'Ō nāng re-ʔn hnyo hnyō, nāng grūp ta  
jacket my. O lady was happy very. lady revered to

ʔn, nāng hō grāi ta kūn dē gār mā dē,  
him lady went up told to father her them (two) mother her

'ē ra-lēh ǝ ka-ri-ʔr hnyo hnyō! Hnēr kūn p̄i.  
O husband my is beautiful very like lord spirit.

<sup>28</sup> Hō yār ka-ri-ʔr hnyo hnyō, kr̄ir yār yū, sēng yār  
palace our is beautiful very gold we have gems we

yū, yār ūn ta krōr.'  
have we place in baskets.  
or  
keep

<sup>29</sup> Hō-kām yō, ʔn kar-ngăt, dē yō lōk-kū-ē dē.  
king was afraid he trembled he feared son-in-law his.

Hō-kām dāh ta nāng, 'Pār māi nyēt hō ta hō  
king said to lady you (two) do not hurry go up to palace

kạn-mē pār, <sup>30</sup> rē bū pūr śa-ngī, ǝ dī dēh bī  
now your wait still seven days I shall give people

hmān dō-et bī kū kung kū rū, dēh bī mōng-ga-lā  
ask all people in country in villages give people bless  
or  
invite

pār.'  
you (two).

<sup>31</sup> Nāng pwōt vēng grāi ta A-lōng Hō-i k̄āu, nāng  
lady away returned till to (1) water-snail white lady

(1) An embryo Buddha.

<sup>26</sup> White water-snail laughed, he said, 'I am surely thy husband, thou must not drive me out please, [I] shall be grateful to thee.' The princess did not believe. The embryo Buddha went in and took the jacket of the ogress, then went out and showed [it] to her. [He said] <sup>27</sup> 'I told thee, dost thou not believe this my jacket?' O! The princess was very happy, she made obeisance to him, she went up to tell her father and her mother, 'O! My husband is very handsome, like a great spirit. <sup>28</sup> Our palace is very beautiful; we have gold, we have gems, [which] we keep in great baskets.'

<sup>29</sup> The king was afraid, he trembled and was afraid of his son-in-law. The king said to the princess, 'You two do not be in a hurry to go up into your new palace. <sup>30</sup> Wait still seven days. I shall give orders that everybody in all the country will be invited. I shall let the people bless you both.'

<sup>31</sup> Away went the princess to tell white water-snail, she said, 'O elder brother, my father says, "You two must not





hurry to go up into your new palace, wait still for seven days beyond this [time], I shall invite all to bless you both." <sup>32</sup> My father said [this], O elder brother!' White water-snail said, 'It is good.'

<sup>33</sup> The king sent letters to all people in the whole country, [saying] 'When seven days are passed, go up all to the palace of the princess Lōn. We shall bless her with [my] son-in-law.'

<sup>34</sup> After seven days, the people had all arrived, they hurried to go up, they wished to see white water-snail. They said, 'Formerly he was ugly, he had a bad smell; now they say that he is more handsome than other people.'

<sup>35</sup> The people all arrived. The king made them [the princess and white water-snail] govern half the country. The new palace and the country were entrusted to them and they were blessed. They were happy in that place.

# INDEX

	PAGE
Adjectives . . . . .	37
" Comparison of . . . . .	62
" Demonstrative . . . . .	46
" Distributive . . . . .	51
" Indefinite of Quantity and Number . . . . .	39
" of Number . . . . .	52
" of Quality or State . . . . .	37
Adverbs . . . . .	86
" of Affirmation and Negation . . . . .	107
" Comparison of . . . . .	113
" of Degree . . . . .	101
" Interrogative . . . . .	110
" of Manner, Quality, and State . . . . .	99
" of Place . . . . .	96
" of Time and Number . . . . .	86
Alphabet . . . . .	11
Conjunctions . . . . .	127
Determinatives, numeral . . . . .	57, 59
Foreword . . . . .	1
Interjections . . . . .	132
Introduction . . . . .	5
Nouns . . . . .	13
" Verbal . . . . .	73
Particles . . . . .	84
Palaung, System of Writing . . . . .	11
Prepositions . . . . .	114
Pronouns . . . . .	17
" Demonstrative . . . . .	35
" Dual . . . . .	17
" Indefinite and Distributive . . . . .	29
" Interrogative . . . . .	26
" Personal . . . . .	17
" Possessive . . . . .	18
" Reflexive . . . . .	28
" Relative . . . . .	32
Sentences . . . . .	133
Story . . . . .	146
Verbs . . . . .	65
" Auxiliary . . . . .	75

THE UNIVERSITY OF MICHIGAN  
GRADUATE LIBRARY

DATE DUE

~~INTER-LIBRARY LOAN~~

~~SLIP~~

SEP 28 1983

~~MAR 15 1976~~

JAN 27 1976

~~\_\_\_\_\_~~  
~~\_\_\_\_\_~~  
FEB 25 1976

~~\_\_\_\_\_~~  
~~\_\_\_\_\_~~  
MAY 8 1976

JUN 20 1977

UNIVERSITY OF MICHIGAN



3 9015 02218 2987

**DO NOT REMOVE  
OR  
MUTILATE CARD**

