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GRAMMATICAL NOTES
AND
VOCABULARY
OF THE
PEGUAN LANGUAGE,

TO WHICH ARE ADDED
A FEW PAGES OF PHRASES, &c.,

BY REV. J. M. HASWELL, D. D.

SECOND EDITION EDITED BY

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PREFATORY NOTE TO THE FIRST EDITION.

Both the Grammatical Notes and the Vocabulary would have been more extended ; but the author, who has had the palsy for eight years, and for a long time has been unable to hold a pen, or turn over a leaf of a book, has for months been afflicted with such extreme nervous prostration, as to render mental effort almost impossible ; and it has been with great difficulty, that he has superintended the correction of the proofs.

PREFACE TO THE SECOND EDITION.

The first edition of the "Grammatical Notes and Vocabulary of the Peguan Language" was out of print twelve or fifteen years ago. There has therefore long been an urgent call for republishing this valuable work of the late Rev. J. M. Haswell, D. D. In order to meet this demand, I have carefully copied every page with my own hand. No pains have been spared to correct all the typographical errors; and many Peguan words have been added, which, it is believed, will considerably enhance the value of the book. Some of the most important of the contributions came from Messrs. Robert Halliday and Alfred E. Hudson, missionaries at Yé, who have devoted themselves with marked success to the acquisition of the Peguan tongue.

The attempt has been made to enlarge the scope of the work by inserting Burmese definitions for the benefit of such as do not understand English, and by adding an appendix of geographical names. In carrying out this design I have been greatly assisted by Nai Dī, a certificated school-master, who has had rare opportunities for securing accuracy, and for comparing the Peguan, as it is spoken by tens of thousands in the Tenasserim Province, with the same language, as it is spoken by the hundreds of thousands of his race in Siam, where they are known by their proper designation as Mons, and where they cling to their own traditions and literature with remarkable tenacity. He has but recently returned from a residence of more than four years in Lower Siam.

In 1897 at Bangkok, I formed the acquaintance of Count Captain G. E. Gerini, Principal of the Royal Military Academy. That gentleman is my authority for the statement, that Siam owes to the Peguans, not only her code of laws, but also her earliest historical records. According to the late Em. Forchhammer, Ph. D., Government Archæologist of Burma, the ancient Peguan

Empire was distinguished for the number and value of its inscriptions, of which not a few escaped the destruction ordered by Alompra.

In its present form this book may be said to resemble a lexicon, as it contains the definitions of more than five thousand words in two languages: but it is still so far from being complete, that I have concluded to retain the name of *vocabulary*. The hope is entertained, that it may be of some service in facilitating researches, which shall lead to the discovery of manuscripts, to supply the serious gap in Peguan History, to which the late Sir ARTHUR P. PHAYRE, G. C. M. G., K. C. S. I., C. B., referred in his History of Burma, and to the discovery of facts, which shall throw light on the question of the origin of the Mon kingdoms, which appear to have been well established long before the famous voyages were made to the Golden Chersonese, described by Ptolemy in his Geography.

EDWARD O. STEVENS.

Maulmain, October 1901.

KEY.

- a, as in bār, bāt, báll, bāsilicā. *bar.*
e, as in bēy, bēt, hēr.
i, as in machīne, bīt.
o, as in Bōl, blōt, nōr.
u, as in pūt, būt, bŭll, bŭrr.
y, when combined with a consonant, like y in Bun-
yan, or i in scorpion.
ai, as in aisle.
oi, as in oil.
au, as in gaur.
aw, as in kaw.
ñ, as in cañon.
' signifies the aspirate.
' signifies elision, or the half syllable.
· subscript signifies the short explosive accent.
g, as in get.

INTRODUCTION.

The Peguans, so named from their old capital Pegu, called by themselves Mons, by the Burmans, Talaings, were the ruling nation in southern Burma, when first visited by Europeans. They seem at one time to have been divided into several petty kingdoms, as the Martaban, Thatón, Pegu, &c. There were continual feuds among themselves, as well as frequent wars with the Siamese, on the one hand, and with the Burmans on the other.

“From whence did they originally come”? is a question I am unable to answer. On one occasion in questioning an old Peguan on the subject, he said, he could obtain a history for me, that would tell all about it. He accordingly brought me an old palm-leaf book, * which proved to be legends of a tour of Gaudama from Ceylon to Malacca, and thence through Tenasserim and Martaban, to Pegu or Hongswatī, which is said at that time to have been covered with the waters of the ocean; but Gaudama prophesied, that it would become solid land, and that on a sand-bank, on which he alighted with 20,000 *rahans*, who accompanied him, there should be a great city built, the kings of which for many generations would be zealous promoters of his religion. It is said, that Gaudama, after leaving Malacca, having stopped at two or three places, proceeded direct to Tavoy, which at that time was the border of the Mon (Peguan) country. The book is abundantly interspersed with Pali; but consists in great part of statements, that Gaudama, passing through the air from one place to another, (names of places generally not given), having preached to those by whom he was met, would at their request for some memento or relic of him, pass his hand over his head, and give them one or more hairs, which

* Probably the *Gāwompātī* ဝဂ္ဂဗျာဒိတံ Ed.

they would hasten to enshrine in some pagoda or cave. There are a few pages in the book, which may, with some propriety, be called history. The names are given of fifty-seven kings of Thaton of one dynasty, and five of another,—sixty-two in all. But little is said concerning any of them, except that they were owners of white elephants, or of horses that could pass through the air. The names of the queens are also given; but there is nothing to throw light upon the question, “from whence did the Peguans come?”

Dr. Mason thinks, they came from India, and that they are allied to the Kohls. He gives as his reason, the similarity of language, and the dark complexion of the Peguans.

I sent a list of over sixty Peguan words to missionaries among the Kohls, requesting them to examine it, and give me the corresponding words in Kohl. The Rev. Mr. Flex, of Ranshie kindly complied with my request by sending me the synonymous words of three dialects, which prevail among the Kohls. The first three numerals, and the word for *nose* have a slight similarity to the Peguan, but there are few languages, that do not have some words of similar sound and meaning. For instance, the English word *cot*, for a small bedstead, is almost precisely the same in Peguan. A few years since, Dr. Dean from China was at my house; and hearing me ask a Peguan, if he had eaten rice, (*chäär pùny tõe rähà* *) Dr. Dean said, “*chäär pùny*, that in Chinese means eat rice.” I think this quite as strong a proof, that the Peguans are related to the Chinese, as a slight similarity in the three numerals and one word out of sixty is, that they are related to the Kohls. The frequent occurrence of the final *ng* in Chinese and Peguan might also be thought an indication of relationship.

* စပုင်တဲရုဝာ။

Another reason Dr. Mason gives, for thinking the Peguans are of Hindu origin, is, that they are darker complexioned than the other inhabitants of Burma. I think Dr. M. must have been so strongly impressed by his head boat-man on his first journey to Toungoo, as to think him a type of his nation. But his broad nose, wide nostrils, and high cheek bones ought to have saved him from any imputation of Hindu origin. The fact is, the Peguans, as a people, are quite as light complexioned as the Burmans. There are comparatively few full blooded Burmans in Maulmain, the great proportion of natives being full or half blooded Peguans. A gentleman resident in Rangoon told me, if he saw an uncommonly nice looking native woman, he was pretty sure on inquiry to find, that she was from Maulmain. A gentleman and lady from Henzada, on a visit to Maulmain, spoke of the fair complexion of the people.

When I had been in the country one or two years, I thought I could tell a Peguan by his looks; but I found myself so often mistaken, that after more than 38 years' residence among them, I have to acknowledge myself utterly unable to decide with reference to a stranger, simply by his looks, whether he be Peguan or Burman. There are undoubtedly in the Pegu province many Peguans, who having entirely lost the use of their own language, pass for Burmans, and this probably increases the difficulty of distinguishing the two nations by their looks. Still it remains certain that they are very much alike in features and color, both of which are entirely against the theory of their Hindu origin. My own opinion is, that the Peguans originally came from the east or north-east, rather than from the west. The Rev. Mr. Carpenter, who went overland from Maulmain to Bangkok two or three years since, met a large company of people fleeing from Siamese territory, who call-

ed themselves K'wahs.* A Karen, conversant with Peguan who was of Mr. C's company, said "They are Talaings!" Ill health has prevented me from visiting these people, (who have settled in British territory) to endeavor to learn something more about them.

From whatever part of the world the Peguans came, I think, their words for *north* and *south*, s'maw kyā, † *under the wind*, or *low wind*, for *north*, and s'mlūng-kyā, † *high wind* for *south*, may be taken as an evidence, that they have long lived where the S. West and N. East monsoons prevail. It is true, that they are now accustomed to say kyā 'tot. § *strong wind*, kyā dōng. ¶ *a soft or weak wind*, instead of high and low wind; still, I think the origin was as above suggested. Their word for east is p'mok, ** *to appear* or *cause to appear*. Their word for west is p'lat †† *to extinguish*, having reference of course to the rising and setting sun.

RELIGION.

The Peguans like the Burmans are Buddhists. The Buddhist scriptures are said to have been translated into Peguan, before they were into Burmese. They have one book called the "mūlá muli," †† which the Burmans have not. It proposes to give an account of things from the very beginning, before there was a god, or any living being.

The Peguans are much more addicted to demon worship than the Burmans. If a person is taken suddenly ill, they at once make inquiry, as to where he has been; and offerings of rice, plantain, etc., are deposited near the place, especially if he have been in the jungle, hoping

* This is probably ဝှဲ (pronounced ဝှဲ) kwā, a *disciple*. As soon as these fugitive Talaings learned, that the foreigner, whom they had met, was a religious teacher, according to custom, they would speak of themselves as disciples. ED.

† သွင်ကျာ။ † သမ္ပုင်ကျာ။ § ကျာထတ်။ ¶ ကျာချိန်။
 ** ဝှဲကိ။ †† ပထိတ်။ ပြုတ်။ †† မူလမူလိ။

to propitiate the demon, he may have unwittingly offended. They build small houses near their own dwellings, in which they place offerings to demons. Soon after I came into the country, being in a village which had one of these little demon houses near almost every dwelling, supposing they were children's play houses, I looked into one to see what kind of toys the children were accustomed to amuse themselves with; the people who saw me came running, begging me not to go in, as the demon would be angry, and visit the family with sickness.

When a person has been long ill, they sometimes make feasts, in which the women of the family dress fantastically, and dance one after another, until the demon who caused the illness is supposed to take possession of one of them, when she begins to shake like a person in an ague fit; and whatever she says, while in that state, is considered oracular, and any directions she may give with regard to food, or medicine, or offerings, are strictly followed. I once saw a woman dancing at a festival of this kind dressed in an English frock-coat, and a high crowned hat on her head. The sick often make vows, that, if they recover, they will make a demon festival.

There are people among them, who are supposed to understand the mind of the demons, or to have influence with them. Such persons are consulted by the friends of the sick. Passing through the village of Amherst, I saw a crowd of people gathered in front of a house, the owner of which had long been ill. I stopped to see what was going on, and saw a man kneeling with his clasped hands to his forehead. He was surrounded with plantains, sugar-cane, cocoanuts, &c. Just as I arrived within hearing, he said, "Oh demon, lord of grace, have mercy on us, have mercy on us, and tell us what to do for this sick man." I learned, that this man resided about twenty miles distant, and had the reputation of being unusually skilled in demonology.

Some of these demon people are shrewd enough to give directions for things to be done, which will be likely to prove beneficial. While passing through a street of Amherst on another occasion, I heard a man crying, as if in great agony, and called at the door to see what was the matter. It was a case of severe colic. A demon woman was giving directions for a certain quantity of cayenne peppers to be steeped in arrack, and a portion of the mixture to be given to the sick man, and the remainder to be poured upon the ground in a particular direction from the house, giving as a reason, that the demon who had seized the man was a very violent demon, and must have violent medicine.

They are afraid to keep the corpse of a nursing infant in the house over night. As soon as an infant dies, whatever the time of night may be, they start at once for the burying-ground. Being in a Peguan village, I was asked, about nine o'clock in the evening, to visit a sick child. I found it near death, but thought it might live several hours. Soon after returning to my lodgings, I saw people passing with torches, and on inquiry learned, that the child had died, and that they were on their way to bury it. On another occasion I was present, when an infant died about ten at night. As soon as the breath left the body, they rolled it up in a mat, lighted torches, and hastened away to the burial-ground.

Their superstitions with regard to demons are innumerable. Demon worship was undoubtedly their only religion previous to their reception of Buddhism; and, though they are told in their books, that, if a man makes offerings to demons once, and afterwards performs works of merit a hundred times, it will be in vain, like pouring water upon the sand, yet their fear of demons is so strong, that they are continually doing something to appease, or shunning something for fear of offending them. In Maulmain demon feasts have become rare; but offerings to demons are sometimes seen by the sides of the

street. They are usually placed in square baskets, the sides of which are made of plantain stalk, the bottom, of bamboo splints.

DOCTORS.

Any one who chooses takes up the profession of doctor, of which there are two classes, the one giving medicine, the other feeding the patient with all kinds of food. The theory of this latter class is, that the body being formed of various elements, illness is caused by the excess or deficiency of one or another of these, and that some kinds of food go to replenish one element, and some another. They therefore feed the patient with every imaginable thing in hopes of hitting the right one, and thus restoring the equilibrium.

I was once called to see a child about two years old, that was ill with dysentery. I found it in a dying state. On my enquiry what medicine had been given it, they replied, no medicine had been given it, they had "fed the elements." I asked with what they had fed it: they replied, "a great many things." "But what have you given to-day," I inquired. They answered, "Fowl's flesh cooked with asafetida". Thinking I had misunderstood, I asked them to show it to me. They brought some: and I saw, there was no mistake: it was "fowl's flesh cooked with asafetida," and the poor child, who died while I was there, had been forced to swallow that horrible mess.

DISPOSAL OF THE DEAD.

When a person dies, the body is washed, and laid out decently, excepting those who die in early infancy, or of some contagious or epidemic disease like small-pox or cholera, when the body is rolled up in a mat, and buried with little delay or ceremony. With these exceptions, they burn their dead. Their coffins, like the Burman's, are very showy, covered with colored paper, the ends of

pea-cock's tails, and tinsel. They make a great parade at their funerals, especially those of elderly people.

EDUCATION.

Among the Peguans, as among the Burmans, the priests are the school-masters. Almost all the boys are put into the monasteries for a longer or shorter period: but the great proportion of them leave before they can read fluently; and seldom looking at a book afterwards, many of them forget all they have learned. There are no schools for girls. It is a very rare thing to find a Peguan woman, who can read, excepting those that have been taught in mission schools. One reason for this is the exclusion of women from their monasteries; but the principal reason is the perfect indifference of the people to their education. When urged to put their daughters into school, they often ask, "Of what use will it be? They cannot become clerks, or hold government appointments. They can take care of children, and cook rice just as well, if they cannot read, as if they could."

[These remarks continue to hold good with regard to some of those rural districts of the Tenasserim Province where Peguan is still taught in the monastic schools; but in Maulmain, and in the old Province of Pegu, where the Peguans have become Burmanized, the lay schools are now attended by large numbers of girls as well as of boys; and some of these girls have become very proficient in their studies, as may be seen from the reports of the department of Public Instruction.—Ed.]

LANGUAGE.

The Peguan language abounds in words ending with *h*, the pronunciation of which requires a sudden exhaustion of the air from the lungs. It also abounds in the letter *r*, which always has more or less of the rolling sound. It is never softened into *y*, as in Burmese. Words ending in *ng* are also frequent; hence the language is rough and guttural compared with the Burmese.

There are many Pali words in use, for some of which they have no corresponding words of their own. There are also words in common use, which are the same in

Burmese. Some of these are undoubtedly Burmese words, and have been adopted into Peguan since their subjection to the Burmans. Others I think were taken by the Burmans from the Peguan. The construction of the language is quite different from the Burmese, the location of words being almost always the reverse.

One peculiarity is the different power of vowels, when combined with different classes of consonants. There is some difference of pronunciation among the people which may properly be called *provincialisms*, those from the vicinity of Rangoon and Pegu pronouncing words with final *k* like final *t*; but the Martaban people with few exceptions give the *k* sound; thus daik,* *water*, is pronounced by the Rangoon Peguans dāt, precisely like the word for *sweet*.† There are also words in common use in one district, which are very seldom heard in another; for instance, dān ‡ is the common word for *road* in the Lamaing district, while klong § is the word unvariably used in the vicinity of Maulmain.

The language is gradually going out of use; and the sooner it is supplanted by the Burmese the better: yet I think, it will be a long time before it ceases to be the language in common use in country villages in the Amherst district, and near the sea-coast in the Martaban district. Many thousands of Peguans migrated to Siam, previous to the occupation of the Tenasserim provinces by the British. They and their descendants continue the use of their own language.

The Pwo Karens in the Siamese territory, bordering on Tavoy District, have Buddhist monasteries, in which the Peguan language is taught; but how extensively, I have been unable to learn. A Karen robber under sentence of death, a few months ago in Tavoy, wrote a letter in Peguan to his wife in Siam. Pwo Karens are called Peguan Karens, both by Burmans and Peguans. The

* သို

† သာတ်

‡ သာန်

§ သိုင်း

Burmese name for them is Talaing Karens (တထိုင်းကရင်), the Peguans, K'rēng Mon (ကရင်မောန်) Both tribes of Karens in the Tenasserim Province, and, I suppose, throughout Burma, have adopted many words, such as the word for book (လိက်), ship (ကွေ့), to row (a boat) (ပိုင် ထိုက်), to tread out grain with cattle (လှိုန်), &c. &c. Whether these are real Karens words, which are common with the Peguan, I have not been able to learn.

[Of late there appears to have been a surprising increase in the Peguan population of Burma. Whereas in 1881 the total was given as less than 89,000, those, reporting themselves as Talaings at the census taken in February 1891, amounted to considerably more than 223,000. A few years ago the Mons in Siam were estimated to number about one million.—ED.]

NAMES OF PLACES.

Names abound in the southern part of Burma, in which *kyaik*, *god* forms one syllable, as *Kyaik-k'mi*, *Kyaik-p'rang*, *Kyaik-tó* &c. All these places have some tradition, or something in their location accounting for their names. *Kyaik-kmi*, the native name for Amherst, means "*behold the gods*"—ကျိင်ခီ. One tradition with regard to it is, that three images, seated upon a log, floated over from Ceylon, and lodged on the rock near Amherst point, on which an idol temple now stands.

The large pagoda in Maulmain is called by the Burmans *Kyaik-than-lan* (ကျိင်ထံလန်)—a corruption of the Peguan words *Kyaik-sēm-lūm*, *Sēm* being the Peguan name for *Shan* or *Siamese*, *lūm*, *to be destroyed*. The tradition is, that a Siamese general encamped with his army in Maulmain, and sent word to the Governor of Martaban, that he was about to attack him, and inquired, what day he would be ready for battle. The Martaban Governor replied, "If there is a battle, there will be many killed and much misery. Let us try the strength of our forces by seeing which can build the biggest pagoda in a single night; and the one that succeeds be

considered the conqueror. The Siamese agreed to the proposition, and set to work gathering bricks, and building a pagoda on the hill, where the large pagoda now stands. The Martaban people set to work and built an immense pagoda of bamboo wicker-work, and covered it with mats, and before daylight had it finished, and white-washed; so that it appeared like a veritable solid pagoda. The Siamese were amazed, and said, "If the Governor of Martaban has force sufficient to build such an immense pagoda in one night, there is no use in attacking him," and retreated. Hence the name of the pagoda *Kyaik-sēm-lūm*,—ကျန်သောင်လို့။

Kyaik-tō is the name of a large village in the *Martaban District. 'Tō in Peguan is a species of hornet. It is said, that a swarm of hornets built their nest in the iron net-work on the top of the pagoda; and so it was called *Kyaik-tō*, the *hornet-god*;—hence the name of the village, ကျန်တောင့်။

A few miles from *Kyaik-tō* is a pagoda called *Kyaik-isī-yū*. *Isī* is a *hermit*, or *devotee*; *yū* means *to carry on the head*. It is said, that a hermit received three hairs of Gotama. Having disposed of two of them, he resolved to carry the third on his head, until he should find a rock shaped like his head on which to deposit it. He found the rock, and enshrined the hair upon it. The pagoda built upon the place is therefore called by the Peguans *Kyaik-isī-yū*, ကျန်ဆူထိယိုင်။ This the Burmans have corrupted to *Kyaik-tī-yō*, ကျိုက်ထီးယိုင်။

There is a mountain in the Martaban District called by the Burmans *Zin'-gyaik*. This is a corruption of the Peguan *Jūng-kyaik*—*foot of god*, ဇိုင်ကျန်။ I have not been able to learn of any legend connected with this mountain. There are many other such names, as *Kyaik-kaw*, *broken god*, ကျန်ကဝ်။ *Kyaik-p'taing*, *white god*,

* Now included in the Thaton District.

ကျိန်ဒွာင်း Kyaik-pī, *three gods*, ကျိန်ပိ၊ Kyaik-prāng,
bank-god, ကျိန်ပြင်၊

Some places are named from legends connected with their history, and some from other circumstances. The Peguan name of Maulmain is Mot-mūa-lūm, မတ်မွဲလို့၊ *one eye destroyed*. The legend is, that an ancient king had three eyes, two in the usual places, and one in the centre of the forehead. With his third eye he could see what was going on in the surrounding kingdoms. The king of Siam was at war with him; and, finding his plans continually thwarted, he suspected, there were traitors in his camp, and called a council to find out who gave information concerning his plans to the enemy. His officers told him, there was no traitor; but the king of Maulmain was able with his third eye to see all that was going on in the Siamese camp. It was suggested, that the king of Siam should give his daughter to the king of Maulmain, and that, when she had succeeded in gaining the confidence of the king, she could manage to put out his third eye. This counsel was followed, and proved successful; and the third eye was destroyed; hence the name of the city. It is often called Mot-lūm-lūm, *eye destroyed, destroyed*, မတ်လို့လို့၊

There is a mountain in sight of Maulmain, sometimes called "Duke of York's Face." The Peguan name is Kūak-k'bāng, ကွတ်ကွင်း၊ Kūak means *to hang up*, k'bāng means *a ship*. It is said, that the sea at one time came up to the mountain, and that ships were made fast to it. It is also called Krōa-k'bāng, which is much the same meaning. The village at the foot of the mountain is called in Peguan Dūng-yām, or Dūng-mī-yām, *city of the weeping mother*, ဒုင်ယံ၊ ဒုင်မိယံ၊ It is said, that the only son of a widow was compelled to go into the army, and was killed in battle. The mother could not be com-

forted, but continued to weep and lament for her son; hence the name of the place.

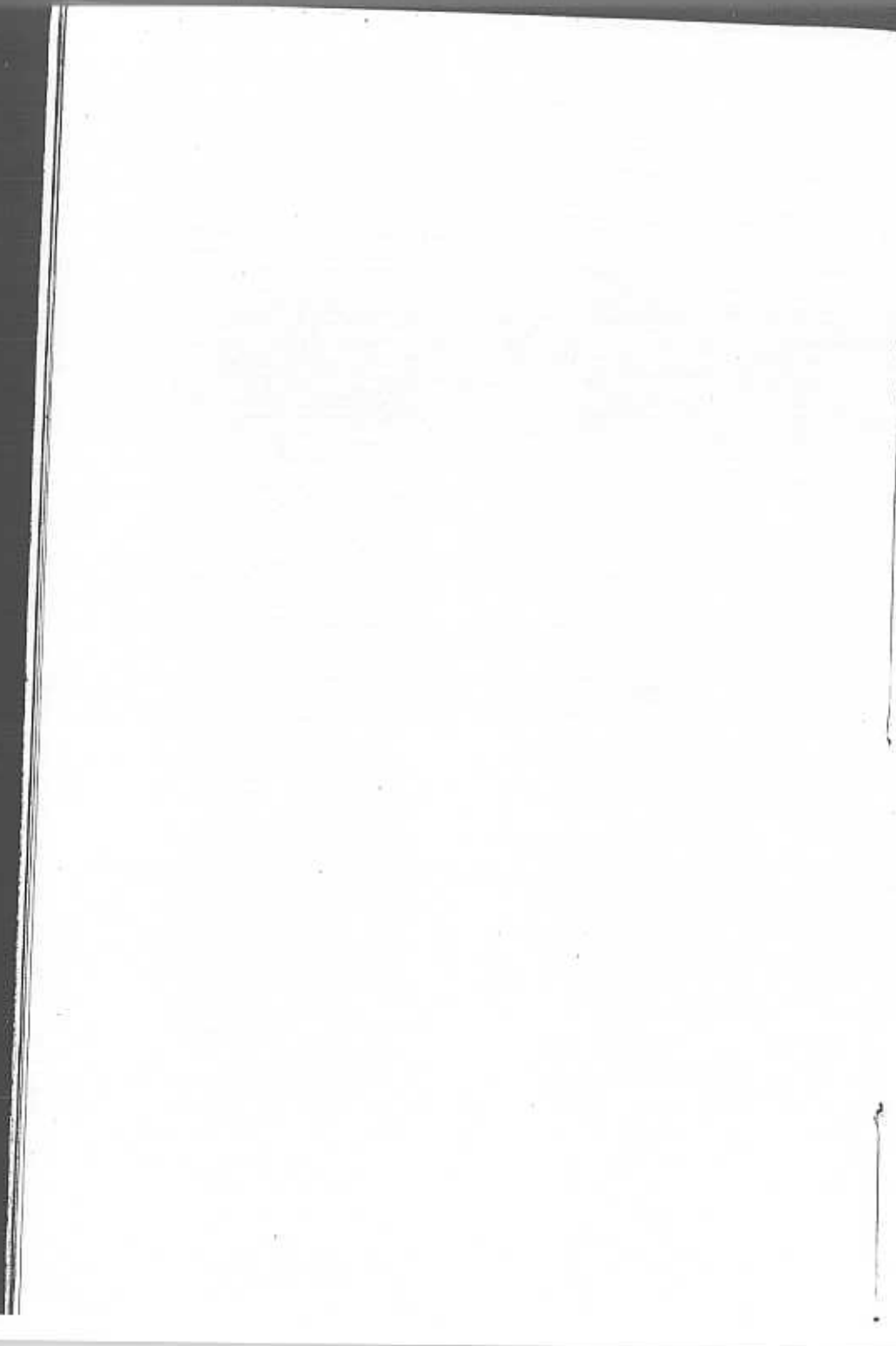
The Peguan name of Biling is Bilām, *destroyed river*, ဝီလီယံ. It is said, that formerly the river was navigable for boats; but sand-banks formed in it, and ruined it for navigation.

The Peguan name for Martaban is Müh.t'māw, *stony point*, mūh being *nose* or *point*, t'māw being *rock* or *stone*, မုတ်တူခင်း.

I had always supposed, that the native name of Tavoy was Burmese, and meant *buy a knife*; but in the book referred to, giving an account of Gotama's tours through the country, it is said, that when he arrived at Tavoy, he sat down cross-legged, as represented in most of his images, which in Peguan is ဝတ်ဝါ, 't' wai, and that from this circumstance the place was called 'T' wai.

Addendum to key on p. vi.

Also a, as in bāre.



GRAMMATICAL NOTES

OF THE

THE PEGUAN LANGUAGE.

§ 1. The PEGUAN LANGUAGE is written from left to right without separation of syllables or words. There are but few words of more than two syllables; and they are mostly of Pali origin.

THE ALPHABET.

§ 2. That the Peguan Alphabet is from the same source as the Burmese, does not admit of doubt, nearly all the simple characters being the same, and many of them having the same sound. It consists of twelve vowels (သ္မိဝ် swü), and thirty-four consonants, (ဗျန် ပျန် pyon). The vowels are mostly in pairs, the first a light, the second a heavy sound of what might properly be called the same vowels. When combined with consonants they are written in symbolic form, and in their full form only when they make syllables by themselves. Their power is modified, or entirely changed by the different classes of consonants, with which they are combined, and also, by final consonants. The vowels with their symbols and power, and the manner they are combined with consonants will be seen in the following table.

TABLE OF VOWELS AND SYMBOLS.

<i>Vowels.</i>	<i>Symbols.</i>	<i>Power combined with</i>	<i>ဝ.</i>
အ	none	a, as in Sitka,	က kə.
အာ	ဝ or ာ	a, long as in bar,	ကာ kā.
အိ	ိ	i, as in kit,	ကိ ki.
အီး	ီ	i, as in machine,	ကီ ki.
အု	ု	u, as in put,	ကု kú.
အူ	ူ	u, as in bull,	ကူ kū.
အေ	ေ	e, as in bey,	ကေ ké.
အော	ော	oa, as in oar,	ကော kōə.
အော့	ော့	au, as in gaur,	ကော့ kəə.
အို	ို	ow, as in rustic pronun- ciation of cow,	ကို kō.

အံ	.	aw, as in kaw, or o in cot,	ကံ	kaw.
အး	:	a, as in Ah!	ကး	kah.

It will be noticed, that there are three characters, that have the sound of broad a, namely အ, precisely like a in Sitka, အဝ, as a in father, and အး the same, only pronounced quick, as though the sound were cut short in the midst of its enunciation, like English Ah! pronounced with an explosive sound.

The symbol (°) does not properly represent a vowel, except when followed by a final consonant: in other cases its place may be supplied by a final ဝ, or အ; thus ဝံ may be equivalent either to ဝဝံ or ဝအံ။ In the former case, it would be pronounced *taum* or *tom*, and in the latter *taw* or *tö*. When followed by a final consonant, it has the sound of o in *or*.

DIPHTHONGS.

§ 3. The vowels အဝ, and အဲ are combined, and have the sound of *ai* in aisle; as ကဝဲ, pronounced *kai*. အု and အဲ are combined, and have the sound of *ûi*, as ဝဲ, pronounced *tûi*; except ဝဲ, the sign of the past tense, which is pronounced *tûê*. အဲ, အိ and အု are combined, and have the sound *ûê*, as ပိ, pronounced *pûê*. အေ and အဲ are combined, as ဝေ, pronounced *tûê*, or nearly like *târe*. အေ, အဝ and အဲ are combined as ဝေ, pronounced *pôa*, almost precisely like *ð*.

The above diphthongs are never followed by a final consonant; but the diphthong, formed by the union of ဉ and ဣ is always followed by a final consonant, as ဣင်, pronounced *küing* or *kaing*.

The following are the only vowels used with final consonants, အဝ, ဣ, ဉ, ဧ, ဝ, အံ

§ 4. CONSONANTS.

<i>Character.</i>	<i>Name.</i>	<i>Power.</i>	<i>Remarks.</i>
ᄀ,	kà,	k.	It is difficult for a foreigner to get the distinction between ᄀ and ᄁ. Sometimes the sound of ᄀ approaches that of g hard.
ᄁ,	'kà,	'k.	
ᄂ,	kà,	k.	
ᄃ,	'kàer,	'k.	The r sound must not be given at the end of the names of any of these letters.
ᄄ, ᄅ,	gnàer,	gn or ng.	
ᄆ,	sà,	s.	The correct pronunciation seems to be tschà. In the Pegu pronunciation the s sound predominates; but in the Martaban pronunciation the ch sound.
ᄇ,	'tsà,	ts.	This letter appears to differ from the preceding only in being aspirated.
ᄈ,	sà,	s.	The Martaban pronunciation gives this a distinct j sound, which doubtless is more correct.
ᄉ, ᄊ,	tsàer,	ts.	This letter seldom occurs. It apparently differs from ᄈ simply in being aspirated.
ᄋ,	nàer,	n̄.	* Seldom if ever used. * " " " * In Peguan it retains its proper cerebral sound. Now never used.
ᄌ,	tà,	t.	
ᄍ,	'tà,	't.	
ᄎ,	dà,	d.	
ᄏ,	'tàer,	't.	

* For lack of type the archaic forms of these three letters cannot be given.

Character.	Name.	Power.	Remarks.
၀,	na,	n.	
၀,	ta,	t.	
၀,	'ta,	't.	
၀,	tãer,	t.	Frequently pronounced with a <i>d</i> sound.
၀,	'tãer,	't.	
၀,	nãer,	n.	The archaic form is ṅ
၀,	pa,	p.	
၀,	'pa,	'p.	
၀,	pãer,	p.	
၀,	'pãer,	'p.	
၀,	mãer,	m.	
၀,	yãer,	y.	
၀,	rãer,	r.	The archaic form is Ṛ
၀,	lãer,	l.	
၀,	waer,	w.	
၀,	sa,	s.	This retains its proper sibilant sound, which the Burmese have lost.
၀,	ha,	h.	
၀,	la,	l.	*
၀,	ba,	b.	This is a very peculiar sound. Perhaps it may best be described as coming between <i>p</i> and <i>b</i> .
၀,	bãer,	'b.	It is difficult for a foreigner to get this, and at the same time to distinguish it in pronunciation from
			၀ Ed.

* For lack of type the archaic form of this letter cannot be given.

အ is also reckoned as a consonant, and is used as a final. The characters ခ, ဌ and စ having the same sound as ဝ, ဝ and ဝ are now never used, unless in words of Pali origin; but are retained in the alphabet, or their places filled by the repetition of ဝ, ဝ, ဝ, to fill out the division of letters into fives in repeating in *sing song*, as Peguan boys are accustomed to do when learning. ဌ is also very seldom used, the more easily written ဝ being used in its stead. စ, ဝ, ဝ, ဝ, often have very nearly the sound of soft *ch*. ဝ always has the smooth sound of *s*.

There is no *g* in the language save ဂ, which as an initial has the sound *gn* (the *g* being fully sounded.) As a final, it has the sound of *ng*. There is no *z*, or *th*.

The consonants, as it respects their influence on the vowels, are divided into two classes.

In the first are က ခ စ ဆ ခု ဌ ခု ဏ ဝ ဝ ဝ ဝ ဝ ဝ ဝ ဝ

In the second are ဝ ဝ ဂ ဝ ဝ ဝ ဝ ဝ ဝ ဝ ဝ ဝ ဝ ဝ ဝ

§ 5. Names of symbols, illustrated by combination with ဝ

Vowel.	Symbol.	Name of Symbol.	Power.
အ		အဝ,	က ka.
အဝ	ဝ or ၇	အဝလဲ, hand down?	ကဝ ka.
အခ	ဝ	ခရိက္ခိလံ, round head?	ကိ ki.
အစ	စ	ရဒဝံ, thing shut? or from အရာဒေါဝံ, middle thing,	ကိ ki.
ဥ	၇	ဧကံဇိုင်ပွဲ, draw one leg,	ကု ku.

Vowel.	Symbol.	Name of Symbol.	Power.
ဥ		ဧကန်ပိုင်ခါ, draw two legs,	ကူ kū.
ဧ	၆	ခဝေမှု,	ကေ kē.
ခဲ	၂	ခဲပဲ့နဲ့, thrown back,	ကော kōa.
ဧ	} ၆-၁	သွောတာဝဲ, pronounced <i>faunatoa.</i>	ကော kōa.
ဧ			
ဧ			
ဆ	၂	ဝလက်ပိုင်, dash over head?	ကော kōa.
ဆ	.	ခိုင်ပိုင်, dot over head?	ကော { kom. or kaw.
ဆ:	:	ခင်းပိုင်, a rake a head?	ကော: kah.

The sound of the vowels, when combined with letters of the first class, (which will be called the က class,) is the same, as when standing by themselves, as represented in the table.

§ 6. With the second or ဝ class the sound of the vowel is always modified, though the modifications cannot always be represented by English letters. Sometimes the sound is quite changed, as will be seen by comparing the following table with the two preceding.

ဝ	pronounced kə	[Here and throughout almost g hard.
ဝါ	kaer.	The final r must not be trilled either here or in the last sound.—Ed.]
ဝိ	ki.	
ဝီ	kī.	
ဝု	kū.	
ဝူ	kū.	
ဝေ	kē.	
ဝဲ	kōa.	

There is never more than one simple consonant in a syllable, unless one is final.

§ 8. DOUBLE CONSONANTS.

Double consonants, (that is, where one is written under the other, as ဣ့) are either pronounced, as if written separately, as သဒ္ဓ, or the upper letter is the same as a final, as ဗာဠာ, pronounced as if written ဗာန်ဝာ။

Remark.—Even when the upper letter is not treated as a final,—in many instances good usage seems to sanction the writing of two consonants coming together, either one above the other, or both on the same line; thus ဣဝ် or ဗကဝ်, ဗွန် or ဗဒန်, ဣ or ဗဝ်—Ed.

COMPOUND CONSONANTS.

§ 9. Compound consonants are formed by one of the following letters, or its symbol being placed under other letters, viz: ဣ ဣ ဣ, ဣ ဣ ဣ, according to the following table.

Letters.	Symbols.	Combined with ဣ, ဣ, or ဣ	
ဣ	၂ or ၃	ဣ or ဣ	t'gna.
ဣ	၂	ဣ	t'da.
ဣ	၂	ဣ	t'na.
ဣ	၂	ဣ	t'ma.
ဣ	၂	ဣ	kyā.
ဣ	၂	ဣ	kra.
ဣ	၂	ဣ	klā.
ဣ	၂	ဣ	kwa.
ဣ	၂	ဣ	k'ba.
ဣ	၂	ဣ	'la.

Compound consonants are pronounced as one syllable, or as nearly so as the case will admit. The symbol ၂,

combined with ∞ (ဝျ), does not alter the consonant power, but gives the vowel combined with it the same sound, that it has with the ∞ class. The symbol , sometimes has the same effect, when combined with ∞ , without the aspirate being sounded. ၵ is pronounced *fwə*.

§ 10. *Abbreviations.*

ကော်	for	ကောကံ	နီ	for	နိင်
ကျိ	"	ကျာကံ	ဗ်	"	ဗင် or ဗတ်
ထို	"	ထိုင်	ပ်	"	ပိုင်
ကို	"	ကိုင်	ပျ	"	ပျိုင်
ငှ်	"	ငှ် or ငတ်	ပွ	"	ပွိုင်
တိ	"	တိင်	ဒ်	"	ဒင် or ဒတ်

There are many colloquial contractions, which are not used in writing, as ဟိ (often pronounced *hai*), instead of ဟွိ , for house, and အး for အွေး entirely.

§ 11. *Modifications of vowel sounds by final consonants.*

When a consonant of the ∞ class, without a vowel symbol, is followed by a final consonant, the combination has the vowel sound of *au* in pauper, as ဝတ် , *paot* or *pot*, ဝင် , *paup* or *pop*; except with ဝ် and င် , where it has the sound of broad *a*, as ဝင် , *pāk*, ဝင် , *pāng*. The symbol ၇ combined with a consonant, followed by a final, has the sound of broad *a*, as ဝါင် , *pām*, ဝါတ် , *pāt*; except with ဝ် and င် , where it has the sound of *ai*, as ဝါင် , *paik*, and ဝါင် , *paing*. The symbol ၵ has the sound *i*, as ပိင် , *pip*, ပိင် , *pim*, except with ဝ် and င် , where the sound is midway between long and short *i*, as ပိင် *pik*, ပိင် *ping*. The symbol ၈ always has the sound of *ú*, as

ရက် *rūk*, ရမ် *rūm*. The symbol င has the sound of long e in *bey*, as ကေတ် *kēt*, ကေမ် *kēm*, except with က် and င်, where it sometimes has the sound of long e, and sometimes ai, as ဝေက် is either *pēk* or *paik*; and ဝေင် is either *pēng*, or *paing*, as the connection may require. The symbol င-ဝ, when followed by a consonant, always has the sound of long o, as ကောက် *kōk*, ကောဝ် *kōp*. The symbol ဝိ has the sound of broad a, as ကိုဝ်, *kūp*, မိုဝ်, *pām*, except with က် and င်, when it has the sound of ai, as ကိုက် *kaik*, ကိုင် *kaing*.

Note.—The native ear can make a distinction between ဝါတ် and မိုတ်, and between ဝါမ် and မိုမ်. The Martaban pronunciation of ဝိက်, and ဝိင် is *oik* and *oing*. Thus the verb, *to lie down to sleep* ဆိုက်ထိုင်, is pronounced *s'toik 'loing*. The Martaban pronunciation of ကေတ် is *kit*, of ရက် *rūk*, of ကိုက် *kūk*, and of ကိုင် *kūng*, as already stated. Ed.

A consonant followed by a final ဝ, without a vowel symbol, has the sound of *aw* in *law*, as ဝပ် *paw*; with a vowel symbol, the ဝ is not sounded, as ကေပ် *kē*, ကောပ် *kò*, ကိုပ် *kē*.* ဝ is a real aspirate, and requires the syllable to be pronounced in a short, explosive manner, as ကတ် *kawh*, ကုတ် *kūh*.

The vowel sound given by ဝ final, when it follows a simple consonant, without a vowel symbol, differs from ဝ final in that it is a little heavier, and is formed more in the throat; but when it follows a consonant with a vowel symbol, it sometimes entirely changes the vowel sound, as ကောပ် is *'tō*, while ကောပ် is pronounced *'tō*.

* Almost *ker*; see *key*.

Consonants of the \circ class, followed by a final consonant without a vowel symbol, have a sound of *au* approaching the sound of long *o*, except with ဝ် and ဇ် , when the sound is long \bar{e} , and the single syllable is pronounced as if two syllables, as ဝ်ဝ် , pronounced *pē-uk*, ဝ်ဇ် *pē-ung*. Consonants of this class combined with vowel symbols, followed by finals, modify the sound of the vowels. The modification must be learned by the ear, as it is simply softer than in the ဝ class, except the symbol ဝ် , which with the ဝ class, gives the sound of broad *a*, as ဝ်ဝ် *kāh*, but with the \circ class, nearly the sound of *u* in pull, as ဝ်ဝ် *kūh*. Perhaps the symbol ဝ် should be noticed, which, with the ဝ class gives the sound *o* in *nor*, with the \circ class, nearly the sound of long *o*.

As noticed in a previous section, the symbol, (ဝ်) when not followed by a final consonant, does not represent a vowel, but is used as a substitute for ဝ် , or ဝ် , except in one or two instances, where it is used instead of ဝ် . In some cases the same combination stands for two words; as ဝ် may be either ဝ် *kaum* (*kōm* or *kom*) a bullet, or ဝ် *kaw* the neck; but generally the same combination stands for but one word. ဝ်ဝ် always stands for ဝ်ဝ် (*tū*). ဝ်ဝ် always stands for ဝ်ဝ် , *tōm* to cook. ဝ် stands for ဝ် , the affix of masculine gender, (pronounced ဝ်)

§ 12. Accentuation.

In dissyllables the accent almost invariably is thrown upon the second syllable. The same is true of the parts of compound words. This tendency of the language is so strong, that the unaccented syllable is frequently

treated, as if its vowel had been elided; and the word is written as if it were a monosyllable. In such instances the initial letter of the second, or accented syllable, is subscribed directly under the half or unaccented syllable. Thus ဝဠိ, and ဝဠိဝဠာ are regularly written ဝဠိ and ဝဠိဝဠာ.

When " stands for ဆိ, it may be considered as the short explosive accent, as အာပိ", for အာပိဆိ *let us go*; ကောဒေတံ, for ကောဒေဆိတံ *brethren*. Ed.

§ 13. Punctuation.

The mark ၵ, called ပိတ် *pāt*, is the only mark of punctuation in the language. To mark the end of a paragraph, the ၵ is reduplicated with a short space left vacant, thus ၵ ၵ (ပိတ်ဧဒ်). The mark ၶ (ပိတ်ဧဘတ်) *pāt dāt the little stop*, begins to be used in printed books, as an equivalent of the European comma.

PARTS OF SPEECH.

There are eight parts of speech in Peguan, namely nouns, pronouns, adjectives, verbs, adverbs, prepositions, conjunctions, and interjections.

§ 14. NOUNS.

There are no changes in nouns to mark their relations to other words. This is shown only by their position.

Some nouns are formed from verbs by prefixing ဝ, as ဝါ *to step*, ဝါဝါ *a step, a pace*; ဝိ *to speak*, ဝိဝိ *a speech, a saying*; အာ *to go*, ဝအာ *going*, (referring to the gait), as ဝအာညးခိုင်ဂု, *his going*, (that is *his gait*) is good. Nouns are also formed from verbs by prefixing ဒန့်မ, as ဝဲ *to be sick*, ဒန့်မဝဲ *sickness*; ဝဲ, *to be old*,

ဒိန္နိမဗျူ *old age*; ချိတ် *to die*, ဒိန္နိမဗျူတ် *death*. Many other nouns are formed from verbs, as ကလောန် *k'lōn*, *work*, from ကောန် *klōn* *to work*; ဒဗျူ *t'mlū* *darkness*, from ဉ္စ *klū* *to be dark*; ကမ္လာတ် (or *k'mlot*), *a thief*, from ကွတ် *klawt* (or *klot*), *to steal*; but no rule can be given for their formation.

[After a preposition ဝ often seems to transform a verb into a participial noun; thus ဝဲမတိတ်အာနုဒြိတ် *upon going out of the zayat*. Ed.]

1. Number.

The singular is not distinguished in any manner; thus မိုတ်ကျင် may mean, either that *one man is coming*, or that *a multitude of men are coming*. If definiteness is required, the numeral ဝဲ *one* is added, as မိုတ်ဝဲ *one man*. The plural is sometimes designated by ဝံ *law*, as ညး *he*, ညးဝံ *they*. When a multitude is referred to, ဝိမ္ဗိုင် *the many*, is often used, as မိုတ်ဝိမ္ဗိုင်. Sometimes both ဝိမ္ဗိုင် and ဝံ are used; thus မိုတ်ဝိမ္ဗိုင်ဝံ *a multitude of men*.

2. Gender.

Gender is distinguished by a word being added; as မိုတ်တြိ *a man*, မိုတ်တြိ *a woman*, ကောန်တြိ *a boy*, ကောန်တြိ *a girl*. ဝြိ and ဝြိ are often used without မိုတ်, as ဝြိ ဝဲ *one man*, ဝြိဝိ *three women*. For animals တွက် and ခွေံ (ခွေံဆိ) are commonly used, as ဝဲတွက် *a bullock*, ဝဲခွေံ *a cow*. ခွေံ is also used to denote maturity of age, in which case it precedes the noun, as ခွေံမိုတ် *a man of mature age*, in distinction from a young man.

3. Case.

The case of nouns is shown by their location. The

nominative always precedes the verb, as ဆဲအာဝ *I go*,
 ညးချူထိက် *he writes*, ချေင်ဒြေမ် *the horse runs*.

[Note 1. ဝံ seems often to be used as if it were a
 nominative affix. Ed.]

The objective generally follows the verb, as ညးထက်
 ဆဲ *he struck me*; ဆဲထက်ညး *I struck him*; မိုတ်ဂ်ရန်ဂ်,
that man buys cattle. It may however precede the
 verb, as ထိက်ဂ်ဆဲဗဂ်တဲရ *I have read that book*, (lit. *book*
that I read have); မိုတ်ဂ်ဆဲတိရ, (lit. *man that I know*),
 or ဆဲတိမိုတ်ဂ် *I know that man*. But, where several
 nouns are governed by the same verb, they always
 precede the verb, as ကပ်တိအကာသဇ္ဇာဝ်အရေအိုတ်သိုတ်ဂ်
 ကျပ်တ္ထိဂ်ဝ်ဟ်ထင်ရ *the world, the earth, the heavens, all*
things; God created.

[Note 2. In this last example ဝ် seems to be used as
 an accusative affix. ဝ် serves the same purpose at the
 end of a clause used substantively, which forms the
 object of a transitive verb. Ed.]

The possessive is shown by the thing possessed prece-
 ding the possessor, as သို့ဆဲ, *my house*, (literally, *house I*);
 ထိက်မိုတ်ဂ် *that man's book*, (lit. *book man that*); မိညး
his mother.

The dative sometimes has ထို or က before it, as
 ကိုပ်ကုဆဲညိ *please give to me*, (lit. *give to me please*).
 But more generally it would be ကိုပ်ဆဲညိ, ညးဟို ထိုဆဲ,
would be he spake to me, or he told me.

§ 15. PRONOUNS.

ဆဲ, *I, me, my, mine*, masculine or feminine, when
 addressing equals or inferiors; thus ဆဲကျပ်ရေင်
I will come; ကောန်ဆဲ *my son*.

ဆဲခိုက်, *I*, (lit. *I a slave or thy servant*), masculine or feminine, used when addressing superiors, or equals, out of politeness regarded as superiors.

ဆဲခိုက်ဖြဲ, *I*, fem. the same as above.

ဇကုဆဲ, *I myself*.

ပို, *we, us, our*, mas. or fem., used when addressing equals or inferiors, ပိုညးတံ, ဆဲညး; thus ကောဒေံတံဝံ
ဒုင်ထဲတိုဆဲညးအိုတ်ဂု *the brothers received us*; ကောနံ
ဝံပိုညးတံ, *our children and grand-children*, (lit. *child, grand-child we they*).

ပိုခိုက်တံ, *we*, used by inferiors, or by those who out of politeness refer to themselves as inferiors.

ဗေတ် or ဗေင်, sing., ဗေတ်တံ plur., *you*, spoken to inferiors, and children.

မူး, *thou, thine, thee*, mas. or fem., used in addressing equals.

မူးတံ, *ye or you, your*, mas. or fem., addressed to equals;—
in formal address, ဗးမူး

ခွင်, *you*, sing., ခွင်တံ plur. mas., used only in anger and quarrelling.

ခွဲ, *you*, sing., ခွဲတံ plur., colloquial, (used by the aged to the young.)

မို့, *you*, fem., sing., မို့တံ plur. (contemptuous.)

မို့တံ, *you*, used only by persons in anger.

ညး, *he or she, his or her, him or her*.

ခေံ, *he or she*, disrespectful.

ညးတံ, ညးဝံမြိုင်, *they*, mas. or fem.

ခေံတံ, *they*, disrespectful.

ဇကု, *self*.

ဇကုညး, *he himself or she herself*; thus ဇကုညးဟိုကိုဆဲ,
he himself told me.

In addressing superiors, or speaking of them, the Peguans do not use pronouns, but တီလဂုန် *lord of grace*, တီလပိန် *lord of wealth*, or တထစဲ *my lord*. In replying to a superior, they often use ကျ်, as ယံကျ် *yes, lord*, (lit. *yes, god*.)

§ 16. ADJECTIVES.

Adjectives are placed after the nouns, to which they belong, as မှီတ်တြိ *an excellent man*; သွိခိုင် *a good house*; ကျ်ထာဝဂ *the eternal God*.

[Nouns are often used as adjectives, as မှီတ်မောန် *a Mon (Peguan) man*; ထိက်ဗွာ *a Burmese book*; တုံဖြာတ် *a plantain tree*. Ed.]

Adjectives are compared by adding ထောန်နဲ့ for the comparative, and အိုတ် for the superlative, as သွိဆုကံခိုင် ထောန်နဲ့ထွိုင်ဂ, *this house is better than that house*; သွိထေခိုင်အိုတ်ဂ, *the house yonder is best*.

To express a slight degree ညိ is used, as သုတ်ညိ, *a little sweet*, or if compared with something else, *a little sweeter*. To express a very small degree, ညိ is reduplicated, as သုတ်ညိညိ, *a very little sweet or sweeter*. To express a high degree, but not the superlative, ညိထံသေင် is used, as သုတ်ညိထံသေင်, *very sweet*, (lit. *not a little sweet*.) ညိ may either follow or precede the adjective, as သုတ်ညိထံသေင်, or ညိသုတ်ထံသေင်.

With two adjectives, namely ခိုင် *good*, and ဂေါင်, *handsome*, ကျ်, (pronounced *kiō* or *kyaw*) is often used in conversation, as ကျ်ခိုင် *exceedingly good*; but it is seldom, if ever, used in books.

1. *Pronominal Adjectives.*

Pronominal adjectives are placed generally after the nouns, to which they belong.

ဣဏာဆိ, ဣဏံ, *this* (colloquial;); thus, ဝဋ္ဌ်ဣဏံ *this day*.
 ငှိ, အငှိ, *that*; thus, မိတ်ငှိ *that man*. [ငှိ frequently occurs, where it cannot be translated. See § 14.3, Note 2. Ed.]

ထေ, or ထေဆိ, *that*, (used in speaking of objects at a distance;) thus, မိတ်ထေ *that man*. Sometimes ထေ and ငှိ are both used. In that case ထေ is placed before, and ငှိ after the noun, and are equivalent to *that there*; thus, ထေမိတ်ငှိ *that man there*; ထေသွိငှိ *that house there or yonder*.

ဝံ, *this*, as မိတ်ဝံ *this man*. ဝံ is frequently used, where it cannot be translated. [See § 14.3. Note 1. Ed.]

ထေ, ငှိ and ဝံ are sometimes used, when speaking of things that have been spoken of previously, as ထေမိတ်ဝံငှိ *the aforesaid man*.

ဣငှိ, *that*, (spoken of a thing near by,) and ဣဏု(တ်), ဣဝံ *this* are also in common use. ဣဏာဆိ has sometimes an adverbial force with the signification of *here*.

သင်ငှိ, သင်ဝံ, *of this sort*. These two are often used adverbially with the signification of *thus*, as ညးသင်ငှိတို့ရ *thus he spake*; ညံင်နဲသင်ငှိ *of this kind*. This expression is also employed with an adverbial meaning, *after this manner*. A/

ဆ, *whatever*, as ဆမနွံ *whatever there is*.

ဆညး, *whoever*, as ဆညးမက္ကေင်္ဂိ *whoever believes*.

မူ or မူငှိ, *what*, as မူမိင်္ဂရော *what man*, or *what sort of*

the noun, as ဝိတံ three trees, ဒိတ္တံ three villages. In living objects the numeral always comes after the noun.

၁	မွဲ	mūa (Moor almost.)
၂	မါ	bā.
၃	ပိ	pī or paj.
၄	ပန်	pawn, or pon.
၅	မသုန်	m'sōn (col. p'sōn.)
၆	ထရ	t'rau („ k'rau.)
၇	ထပင်	t'pawh(„ k'pawh.)
၈	ဒစံ	t'chām(„ k'chām.)
၉	ဒစိတ်	t'chit („ k'chit.)
၁၀	စင်	chawh.
၁၁	စင်မွဲ	chawh mūa.
၁၂	စင်မါ	chawh bā.
၁၃	စင်ပိ	chawh paj.
၁၄	စင်ပန်	chawh pawn, or chawh pon.
၁၅	စင်သုန်	chawh son.
၁၆	စင်ထရ	chawh t'rau.
၁၇	စင်ထပင်	chawh t'pawh.
၁၈	စင်ဒစံ	chawh t'chām.
၁၉	စင်ဒစိတ်	chawh t'chit.
၂၀	မါစေတ	bā chōh.
၃၀	ပိစေတ	pě choh, or paj chōh.
၁၀၀	မွဲကံ	mūa klawm, or mūa klom.
၁၀၀၀	မွဲလိ, col. (မွဲလိ)	mūa P'ngim.
၁၀၀၀၀	မွဲထက်	mūa lāk.
၁၀၀၀၀၀	မွဲကိုတ်	mūa kāt.

၁၀၀၀၀၀၀	မွဲပြဲကောတိကိုတ်	mūa prākautikāt.
၁၀၀၀၀၀၀၀	မွဲနိုလဟုတ်	mūa nīlahūt.
၁၀၀၀၀၀၀၀၀	မွဲနိုလဟုတ်တံင်	mūa nīlahūtong.
၁၀၀၀၀၀၀၀၀၀	မွဲအသင်ဗဲယံင်	mūa asang- 'kōayong.

[Remark. It is the Martaban pronunciation, which is mainly followed in the above table. The Pegu pronunciation of ပိ would be pí, of ဒဝံ t'sām, of ဝင့် t'sawh, and so on. Ed.]

3. Numeral Auxiliaries.

ကလေဝံ, ကလေဝံ is applied to things in masses or lumps, as တိမွဲကလေဝံ *one lump of earth*; တွာင်မွဲကလေဝံ *one loaf of bread*.

ခခေါင်, or ခခေါ, is sometimes applied to long, round things, as ဒုနိုမွဲခခေါ *one bamboo*; but တူင် is more generally used.

ဝတေင် is applied to flat things, as ဝက္တုမွဲဝတေင် *one sheet of paper*; ခတိုင်မွဲဝတေင် *one board*.

ဇကု is applied either to men or to God, as ကျာ်မွဲဇကု *one God*; မိုတ်မွဲဇကု *one man*.

သောင် is applied to flowers, as ကံမွဲသောင် *one flower*; တံဒိသောင် *three flowers*.

တလ, a master or owner, is applied to men, as မိုတ်ဒိတလ *three men*, သွိမွဲတလ *one governor*.

တူင် is applied to long things, as ဆုမွဲတူင် *one log*; ဝသဲဝင့်တူင် *ten nails*.

ဒိုတ် is applied to things in pairs, as မတ်မွဲဒိုတ် *one eye*; တဲခါဒိုင် *both hands*.

[Note. These numeral auxiliaries are used very sparingly. In its ability to unite the numeral directly to the noun, the Peguan (or Talaing) language resembles occidental languages, and differs from all the known lan-

guages of Farther India. See Mason's *Burmah*, 1st edition p. 131. However the Peguan language appears to have undergone some modification from its contact with the Burmese; for, in addition to the eight mentioned above, the following numeral auxiliaries occur in the colloquial. Ed.]

ကဝ: is applied to things curled up, as ဇုက်ပွဲကဝ: *one coil of rope*.

လှ: is applied to things flat and small, as လှပွဲလှ: *one leaf*.

ခွိုက်, what is ridden upon, as မိင်ပွဲခွိုက် *one elephant*.

ဝံင် (Bur.) is applied to writings, as လိက်ပိဝံင် *three books or writings*.

ဇိုင် is applied to nets, as ဇိုက်ပွဲဇိုင် *one net*.

ဇြိတ် *a circle or ring*, as ကမိန်ခါဇြိတ် *two rings*.

ထကိုန် is applied to guns, muskets &c., as သေဏာတ်ပွဲထကိုန် *one musket*.

4. Ordinals.

The ordinals are of Pali origin, and follow the nouns to which they belong, as တွဲဒုတိယ *the second day*; တွဲတတိယ *the third day*.

ပထမ or ပဌမ first.

ဒုတိယ second.

တတိယ third.

စတုတ္ထ fourth.

ပဉ္စမ fifth.

ဆဌမ sixth.

သတ္တမ seventh.

အဋ္ဌမ eighth.

နဝမ ninth.

ဒသမ tenth.

ဧကဒသမ eleventh.

ဒွါဒသမ twelfth.

တေရသမ thirteenth.

စတုဒသမ fourteenth.

ပဉ္စာသမ fifteenth.

သောဋ္ဌသမ sixteenth.

§ 17. VERBS.

There are two kinds of verbs, transitive and intransitive. Some transitive verbs are formed from intransitive, as ချိတ် *to die*, ဝပိတ် *to kill*; ဒေါင်စေင် *to fall down*, ဗဒေါင်ဇျေင်

to cast down; ရှိဆီ to stop, to cease going or doing, ဗရိဆီ to cause to stop; လိုို to be ruined, ဝလိုို to destroy.

[Active verbs are transformed into passive by the use of ရှင် to endure, to suffer, thus ပွဲတင် to feed, ရှင်ပွဲတင် to be fed. The impersonal use of verbs is also quite common; thus တိုိုအိုိုတ်ရ they say. Ed.]

The tenses and modes of verbs are very imperfectly shown by affixes and prefixes. Frequently there is nothing but the connection to show the tense or mode. The present is always expressed by the simple verb, as ညးအာ he goes; ညးစဝှင် he eats rice.

Sometimes two or three verbs follow a single nominative without anything to distinguish tense or mode. This does not cause the confusion, that one would suppose; thus ကောဆဲအာရတ်တြောဆီ my brother has gone to reap paddy, (lit. my brother goes reap paddy); ညးအာဂှီရာန့်ဂှီ he has gone to seek cattle for purchasing, (lit. he goes seek buy cattle.)

To express the doing of one thing during another action, the preposition ရှဲ is prefixed to the nominative, as ရှဲညးအာညးစဝှင်ယိက် while he goes he reads a book, (lit. in he go he read book.) [In such cases the verb following the subject is treated as if it were a participial noun, governed by the preposition ရှဲ။ Ed.]

The only substitute, which the Peguans have for the present participle, is expressed by the use of ဝှင်။ See *Qualifying Affixes*.

Frequently the future is shown only by the connection, as လီယးဆဲအာသှင် to-morrow I will go to the city, (lit. to-morrow I go city.) It is also denoted by ရောင်, as ညးအာရောင် he will go.

The imperative is often expressed by the simple verb without the nominative, as အာ go; အာအာ go, go; ဝှင်ကူဝှင်

be silent, or remain silent. See ဝ or ဝှ under *Verbal Prefixes*, and ညှိ under *Imperative Affixes*.

1. *Verbal Prefixes.*

ထို expresses permission, as ဆဲထိုညးတြိုင်သွီ *I let him build a house*; ထိုညးအာ *let him go*; ထိုညးမံင် *let him remain*.

[This prefix is strictly speaking the verb *to give*. In English occurs a similar idiom, as may be seen in the following quotation, "Then give thy friend to shed the sacred wine." Ed.]

ဒး expresses necessity, as ညးဒးအာ *he must go*; ဆဲဒးချူထီက် *I must write a letter*.

ဝ or ဝှ, prohibitory, as ဝအာ *go not*; ဝှကျင် *come not*.

[မ is a participial prefix corresponding to the Burmese verbal affix သော။ Thus မှိတ်မဆိင်တံ *the men remaining*, မှိတ်မသာရတ်နီနာမဆဲ *the man called by my name*. Ed.]

သွိုက်ဝံ, *to*, signifies purpose or intention; thus အာထဝံမနွိုက်သွိုက်ဝံတော်ညး *Teacher Lē wishing to call him*. *

ထွံ in negation always precedes the verb, as ဆဲထွံတီညး *I knew him not*.

2. *VERBAL AFFIXES.*

(a.) *Assertive Affixes.*

ထဲ as an assertive affix denotes past action, as ညးအာထဲ *he has gone*.

When a transitive verb is in the past tense, the object of the verb is placed between the verb and this particle, as ညးရန်တဲထဲရ *he has bought cattle*, (lit. *he buy cattle done*).

ထဲ as an assertive affix is usually combined with ရ။ It is also frequently used as a continuative affix, thus သ

* သွိုက်ဝံ might perhaps with equal propriety be called a conjunction. See § 20. Ed.

ထောင်ပေင်ထွဲဗက်လက်ကရ်ဆဲရ *put on [your] mantle, and follow me, or having put on [your] mantle, follow me.*

တုန် seems sometimes to be used as an assertive, or closing affix in place of ရ, especially in archaic style.

ရ as an assertive affix, when combined with ထွဲ, always follows it, when combined with ဟာ in the direct question, it stands before it; thus ဟာဝံပိုင်ကျင်ထွဲရ *the hour has come; ထတ်မံင်ရဟာ are [you] well?* It sometimes adds strength to the verb, as ညးအာထွဲရ *he has gone, (implying past recall.)* ရောင် is sometimes merely assertive, as နှိကွံ့ရောင် *it is certainly so.*

ဟောင် is sometimes used in formal style in place of the assertive affix ရ, as ရုန်မိကိုရုန်မညွှံ့မတ်ယွံမာန်ဟောင် *the kindness of a mother and father cannot be measured.* Occasionally it occurs in addition to the closing affix ရ, as တုံန့အဟာရလွိုင်ဟောင်ကိုရ *in order to provide food continually.*

(b.) *Interrogative Affixes.*

ဟာ always comes at the end of a direct question, as ထြောဆိနွံဟာ *is there paddy?*

ရော always comes at the end of an indirect question, as မုဂ်ရော *what is it?* ညးဂ်ရော *who is it?*

(c.) *Imperative Affixes.*

မို, or မိုဆိ, is employed in the imperative first person plural, as အာမိုဆိ *let us go.*

ညိ is used in addressing a superior, or an equal out of politeness treated as a superior, as ဒုဂ်ဂ်ထိုင်ဆဲဒိုက်ညိ *give thy servant this water.* It is a supplicatory affix used in formal style, as in addressing the Deity; thus ပွိုက်တီထပိန်ဂွံထိုက်ပေင်ညိ *thy will be done.*

၇ is used in the imperative, when the speaker assumes superiority over the person addressed; thus ဗက်လက် ကုန်ဆဲ *follow me*.

(d.) *Affix of Number.*

အိုတ် is a plural affix implying, that all the persons referred to have performed an action, as ညးတံအာအိုတ် *they have all gone*. အိုတ် is also used without a verb, and expresses that a thing is exhausted, or used up, as ဩန်အိုတ်ထဲ၇ *the silver is exhausted, or quite used up*; ပိုတ်အိုတ်ထဲ၇ *my mind is exhausted, that is, I am completely discouraged*. For still another use of အိုတ်, see under *Adjectives* § 16.

(e.) *Qualifying Affixes.*

တာ signifies *away*, as ကေတ်တာ *to carry away*; ကော်တာ *to call away*.

ဝံ့ expresses power or permission to do a thing, as ညးအာဝံ့ *he may or can go*. ဝံ့ preceded by the negative ထံ့, is often equivalent to a prohibition, as ညးထံ့ဝံ့အာ *he may (or shall) not go*.

မာန် expresses ability, as ညးဗင်္ဂလိက်မာန် *he can read*; ညးတွင်မာန် *he is able to walk*.

မံင် expresses continuation of action, as ညးအာမံင် *he continues to go, or he is going*; ညးချူမံင် *he continues to write, or is writing*.

With the exception of the first, all of these qualifying affixes are simply auxiliary verbs.

(f.) *Euphonic Affixes.*

ဝ and လင် seem to be used merely for the sake of euphony; thus ဝးတမးဂီထဟိုင်တရ *the light shone*; and သန္တိလင် appears to have the same signification as သန္တိ *to mark down, to take notice*.

ညီ is occasionally used in formal, solemn style; thus ကာလလဆီအာညီတဲ့ when a long time had gone, or after some time. See Imperative Affixes.

(g.) Closing Affixes.

တုန် appears to be obsolete. See Assertive Affixes.

ရ is often used simply to close a sentence. It seems also to supply the place of the verb to be in predicating a quality; thus မိပ်မြိုင် joyful, ညးမိပ်မြိုင်ရ he is joyful.

ရသွံ and ရောင်သွံ are expressive of surprise.

သွံ, so, indeed, adds emphasis, or indicates some emotion, as မူးတံနဲဝဲလချိုင်ကောင်မွတ်အိုတ်ရောင်သွံ ye have indeed killed the Prince of Life.

§ 18. ADVERBS.

1. Adverbs of Time, Place, and Manner.

အခါနိ, continually, as ညးပအခါနိ he does continually.

အနိုင်အပိုင်, forcibly, as ညးပအနိုင်အပိုင် he does it forcibly, or by force; ညးကေတ်အနိုင်အပိုင် he took it by force.

အပ်အပ်, harmoniously, as ညးတံဝံင်အပ်အပ် they live harmoniously.

ကွပ်ကွပ်, silently, secretly, as အာကွပ်ကွပ် go secretly; ဗင့်ထိကံကွပ်ကွပ် read your book silently.

ကြိ, after, as ကြိညးစပုင်ညးအာချင်ရောင် after he has eaten rice, he will go to the city.

ကွေ့ဂ်, or ကွေ့, truly, certainly, as နှိကွေ့ရောင် it is certainly so; ညးဟိုထီဆဲကွေ့ရ he truly told me; နှိကွေ့ဟာ is it certainly so?

ကွာ, before, referring to time, as ကွာညးဟွံကွင်ဆဲဒးအာ before he comes, I must go.

ကွာတေခံ, or ကွာတေံ, *formerly*, as ကွာတေံဆဲခံင်ပွဲၤအိုင်ကျပ်
ခမီ *formerly I lived in Amherst.*

ချီတ်ပျိတ်, *definitely, accurately*, as ညးဟိုချီတ်ပျိတ် *he spoke definitely.*

ဆ, *only*, as ဆညးပွဲဝံအာ *only one can go*; ချေၣ်ဆဲနွံဆပွဲ
I have only one horse.

ဆောင်လ, *sometimes*, as ဆောင်လညးစဆောင်လညးယံဝ
sometimes he eats, sometimes he does not eat.

ဆိုက် or ဆိုက်ညောန်, *near*, as ဆိုက်ညောန်ကျိၣ်အိုင်မတ်ပွဲလို
တိၣ်နွံ *there is paddy-land near to the city of Maulmain*;
သွိညးဆိုက်ကျိၣ်သွိမဆဲရ *his house is near to my father's house.*

ဏီ, *yet*, as ညးယံအာဏီ *he has not yet gone*; ဆဲယံဝံဩိုင်သွိ
ဏီ *I have not yet built a house*; ဆဲယံအာဏီ *I have not yet gone, or I will not go yet.*

တပိုင်, *continually*, as ညးလေပ်တပိုင် *he is accustomed to do it continually.*

ထပ်ကျိထပ်, *again and again*, as ညးဟိုထပ်ကျိထပ် *he said it again and again.*

ပယတ်ပယတ်, *frequently*, as ညးကျင်ပယတ်ပယတ် *he comes frequently.*

မြင့် or ပရတ်, *quickly*, as အာမြင့် *go quickly*; အာမြင့်မြင့်
go very quickly or soon.

To express great rapidity of motion ညိယံသေင်
is added, as ချေၣ်ဒြေပ်မြင့်ညိယံသေင် *that horse runs very swiftly.* Sometimes ညိ precedes the adverb, as ညိမြင့်ယံသေင် *not a little quick.*

ဗွဲပရင့်, *very quickly*, as အာဗွဲပရင့် *go very quickly.*

ပွဲစွံ, *together*, as ညးတံအာပွဲစွံ *they went together.*

ဆိုက်ဆိုက်, *slowly*, as အာဆိုက်ဆိုက် *go slowly*; ဟိုဆိုက်ဆိုက်
speak slowly.

2. *Interrogative Adverbs.*

ဣလို, *where? whither?* as ဣလို၌ဥးခွံ့ရော *where is his house?* In formal discourse မူဒူဝဲ, *in what place,* is used in place of ဣလို; thus မူဒူဝဲဥးခွံ့ရော *where is he?*
 နွံ့လို, *whence?* as နွံ့လိုရော *whence was it?*
 ပသင်္ဂ, *how?* as ပသင်္ဂအဲအာမာန်ရော *how can I go?* ပသင်္ဂဥးတိုသင်္ဂမာန်ရော *how can he say so?* Also *what kind of?* as, ပသင်္ဂပိုင်ရော *what kind of a man is he?*
 ဆောင်လခဲ, or ဆောင်လံ, *when?* as ဆောင်လခဲပိုင်မာန်ရော *when can [we] arrive?*
 မူပိုတ်, *why? for what reason?* as မူပိုတ်မပဝ္ဗသင်္ဂအိုတ်ရော *why are [you] doing thus?*

§ 19. PREPOSITIONS.

The Peguan language appears to be remarkably rich in prepositions. They are of two kinds, namely simple, and compound.

1. *Simple Prepositions.*

အကြာ, *between,* as အကြာ၌စါ *between two houses.*
 အပူ, *within,* as အပူ၌ *within the house.*
 အတိုခဲ, အတို, တိုခဲ, တို, (Bur.) *for* (colloquial.)
 အမှင်, or အသွင်, or သွင်, *under,* as အသွင်၌ *under the house;*
 သွင်တုံဆု *under the tree.*
 အလုံပွဲ, *throughout,* as အလုံပွဲရး *throughout the country;*
 အလုံပွဲရင် *throughout the city.*
 ကရေဝဲ, or ကရေဝဲ, *with, together with,* as အာကရေဝဲအဲ *go with me.*
 ကု, or ကို, *with,* as ဥးပင်္ဂါကုပဲ *he cuts with an axe;* အဲအာလို့
 ဂျင်ရောင် *I will go with (or by) boat.*
 ကေဝဲကု, or ကေဝဲကု, *with, or together with,* as အာကေဝဲ
 ကုအဲ *go with me.*

- ကြပ်, *near*, as ကြပ်သို့ဆဲသင်္ဘောပိုင်နို့ *near my house is a well.*
- ဝတ, *before, in front of*, as ဝတသို့ *in front of the house.*
- ပြိုင်, *throughout*, as ပြိုင်တရသွံဆဲးဒင်အခေါ်တဲရ *throughout six years I have had to pay taxes. (Colloquial.)*
- ဝတး, *instead of, for, for the sake of, on behalf of*, as ဝတးတဲပတ်ဂုံ *instead of တဲ read ဂုံ*
- ဖေရင်, *in (or into) the presence of*, as နဲညးတံဝံတံင်ဖေကံ
တာပင်လုဖေရင်သို့အိုတ်ရ *her masters dragged Paul into the presence of the magistrate.*
- နီ, *to, unto*, as နီဂျင်မတ်ပွဲလိုနီဂျင်ကျပ်ခီ *from the town of Maulmain to the town of Amherst.*
- နဲ, *by means of*, as နဲတာသာပိုင်ဂုံ *by means of man's language.*
- နဲ, *from*, as နဲကာထင် *from that time*; နဲသို့ဆဲ *from my house.*
- ဝဲ, *in, at, into, unto*, as ဝဲထွဲဂုံ *in that day*; ဝဲတွာန် *in the village*; ဝဲသို့ *at home*; ဝဲအကာသ, *into heaven. (အာကာသ)*
- ဖာ, *with, (colloquial)*, as အာဖာဆဲ *go with me.*
- ဗူတ်, *about*, as ဗူတ်မသုန်သို့ *about five thousand.*
- မွဲ, *without, outside of*, as မွဲဂျင် *outside of the town.*
- ထက်ကရ, *behind, after*, as ထက်ကရသို့ *behind the house*;
ဗက်ထက်ကရဆဲ *follow me.*
- လတု, *above, upon*, as လတုသို့ *above the house, or upon the house*; လတုမှာသို့တ် *upon the sea.*
- ထက်, *during*, as ထက်ပိတွဲ *during three days.*
- သို့, *with*, as သို့စိတ် *with the mind, or heartily.*
- သွက်, *for the sake of, for*, as သွက်ဂထုတ် *for the month of Páh.*
- မိတ်, *about*, as မိတ်မသုန်နာသို့ *about five hours.*
- 2nd. Compound Prepositions.
- နီထို့, *unto or until*, as နီထို့တွဲဂုံ *until that day.*
- ဝင်ထို့, *over against*, as ဝင်ထို့ဂျင် *over against the city.*

နုကို, *by means of, or with, as* ညးပနုကိုတြိန်, *he did it with (or by means of) silver.*

နူအဝဲ, *out of, from among; as* နူအဝဲဂကုဝေါင်သညးလ္လိဝံ, *some from among the nations.*

နူကို, *from, as* နူကိုထွဲဂှ်, *from that day.*

ဝဲကို, *unto, against, at, among, as* ဝဲကိုဖုဇာလဆဲညးဂမ္တိုင်ဝံ, *unto our ancestors.*

ဝဲဂထ, *before, as* ဝဲဂထညးမခေပ်တသော်, *before his shearer.*

ဝဲဇရေင်, *among, as* ဝဲဇရေင်မိတ်ဂမ္တိုင်, *among the people;*

near, as ဝဲဇရေင်တရင်ဂျိုင်, *near the gate of the city;*

unto, as ဝဲဇရေင်မညွဲကေမ္မ, *unto the work.*

ဝဲမွဲ, *before, as* ဝဲမွဲဂျိုင်, *before the city.*

ဝဲလတု, *upon, as* ဝဲလတုညးမခိုင်အိုတ်သိုတ်ဝံ, *upon all the hearers.*

ဝဲလက်ကရ်, *after, as* ဗြဲသမတ်ဝဲလက်ကရ်ဆဲညးဗက်ဂ, *a certain damsel followed after us.*

ဝေင်နူ, *except, as* ဝေင်နူဇုက်ပထဲဂှ်, *except this chain.*

ဝေင်နူကို, *except, as* ဝေင်နူကိုကလုတ်ဝံ, *except the apostles.*

သိုကို, *with, as* သိုကိုမဝံင်တြိ, *with boldness.*

ဟိုတ်နူ, *because of, as* ဟိုတ်နူဒတိတ်ဒှ်ဂှ်, *because of that matter.*

§ 20. CONJUNCTIONS.

Conjunctions may be divided into two classes, namely,

First. Such as precede the verb, and stand at or near the head of the clause or sentence; *e. g.*

ဂှ်လေ, *also, as* တရင်ဂုက်ဂှ်လေလွံက်အာထွဲ, *the prison door also opened.*

ညံင်, ညံင်နဲ, *as, thus* ညးညံင်တလဆဲ, *he as my lord.*

ညံင်ဝံ, *that, in order to, as* ညံင်ဝံဗဂ်ထိက်မာန်ဒးပထောန်,

that one may be able to read a book, one must learn, or in order to be able to read, you must learn.

တို့, တူဆီနဲ့, တို့နဲ့ထွက်, *that, as တို့နဲ့ဂပိတ်ဗူးယွံဂပ်ဂေါင်ရ*
it is not right that [one] should kill him, or it is
not right to kill him.

မီကီ, *until, as မီကီဗူးပိုင်ဆဲအာယွံမာန် until he arrive, I*
cannot go.

ယံဝံရ, *if; as ယံဝံရမူးယွံကျိင်ပိတ်မူဂုန့်နွံရော if you do not*
understand, of what profit is it?

ဝေင်နွံဂ်, *moreover, as ဝေင်နွံဂ်ဆဲသွက်ဂွံဟိုယွံပွဲရ moreover*
I have nothing to say.

သွက်ဂွံ, *that, in order that, as သွက်ဂွံဂိတ်ဗူးမာန်ဂ်ဒးတံ*
မီတဲရောင် [you] must try that [you] may be able to
give to him.

ဟိုတ်, *because, as ဟိုတ်ဗူးတံတိထဲ because they knew.*

ဟိုတ်ဂ်ရ, or ဟိုတ်နွံဂ်, *therefore, as ဟိုတ်ဂ်ရတိတ်အာ there-*
fore depart.

ဟိုတ်မွဲဂ်, *for, as ဟိုတ်မွဲဂ်စရဲတြီဖတ်မိတ်ဗူးတံသိုက်မ*
လိုက်အိုတ်ရ for they loved man's glory.

ယွံဒ်သင်ဂ်, *or, otherwise, as မူးတံအာထမုင်ဒိုင်ရယွံဒ်သင်ဂ်*
မူးတံအာယွံဂထာင် you better go now, or you will not
be in season.

မိန့်, မိန့်ဂ်သေ, မိန့်ဂ်ကီ, *yet, though, but, notwithstanding, as*
မိန့်ထာင်ဒွဲထိုင်ဂ် though the journey is very long.

Second. Such as follow, or stand between the nouns and adjectives connected, and in the case of verbs come at the end of the clause or sentence; *e. g.*

ကို, *also, as ဇာကိုပးကို the net and the snare also; ဗူးယွံ*
မာန်ကို he is unable also.

ကို, *and, as မကိုကောန်တြီ၊ မိကိုကောန်တြီ father and son,*
mother and daughter.

ကိုန့်—ကိုန့်, *whether,—or; as စကိုန့်၊ သင်ကိုန့်၊ ကောန်ကိုန့်၊ ဒန့်*

ကျပ်မညာတ်၍၎င်းသည် *whether you eat, or drink, or work, remember God sees you.*

၍လေကို—၍လေကို, *both,—and,* at the end of successive clauses; as ကောန်ကြီးအဲ၍လေကို၊ ကောန် ငြိအဲ၍လေကို၊ အဲကိုအာပဲ့ဘာညောန်လိက်ရ *both my son and my daughter I send to school.*

ထေတ်, *if,* as ငြိရထေတ်အဲအာယွံမာန် *if it rains, I cannot go.* (Colloquial).

မွဲ, *if,* as မိုတ်တံဝံ့ယွံမံင်ပဲ့ကွင်မွဲ၊ သးတံပိုင်ဟင်ပြင်ယွံမာန်အိုတ် *if these men do not stay in the ship, you cannot be saved.*

This မွဲ sometimes closes a conditional clause, which had been introduced by ယာ်။

As has already been shown in § 19, ကို and ကို when they precede nouns, have the force of prepositions.

§ 21. INTERJECTIONS.

အိုတ်, အို, *Oh!*

အိုတ်ယဲ, *Oh mother! Oh dear! Alas!* အိုယဲ, ဩယဲ။

အိုတလို့, *Alas!* (Literally *Father, [we] perish!*)

ယဲ, *Ah! ha! aha!* used in derision and contempt, also in calling out to a child.

ဟို, *Halloo! ho!* used to attract attention, when calling to a person at a distance.

Days of the Week.

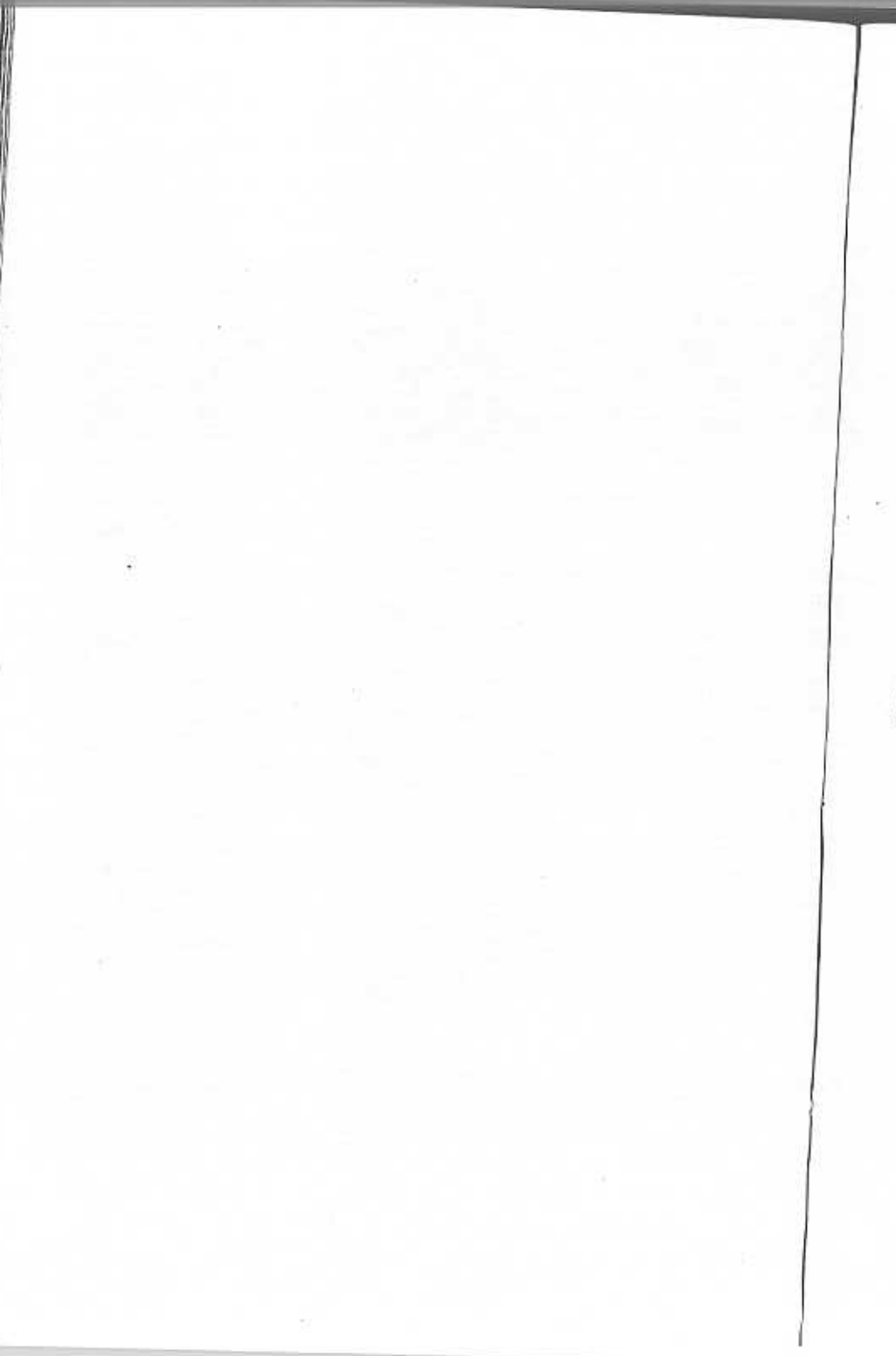
အနီတံ	Atūt,	Sunday.
ဝန်	Chawn, or Chon,	Monday.
အင်္ဂါ	Ṃgàer', or Ṃgà',	Tuesday, or Mars.
ဗုဒ္ဓါ	Pūt'tawàer, or Pūt'tawá',	Wednesday, or Mercury.
ဗြဲတံ	Pràawp'tí, Pràawp'tài,	Thursday, or Jupiter.
သိုက်	Sák,	Friday, or Venus.
သို့ဝင်	S'ngisaw, (low house),	Saturday, or Saturn.

[The Martaban pronunciation of this last is Hajsaw. Ed.]

I have read one Peguan book, in which the days of the week are numbered, instead of being named. I have never heard this in conversation; but on inquiry I am told, that they do sometimes use numbers, beginning with Sunday.

Names of Lunar Months.

ဝဲ	Chōa,	April (nearly.)
ပသံ	P'saik,	May "
ဇေတ်	Chih or Jēh,	June "
ဒဂိုန်, or ဝဂိုန်	T'kūn, or 'T'kūn,	July "
ဂဉ္ဇေသီ	K'dōasi, or K'dōasai,	August "
ဘတ်	'Pawt,	September "
ဝတ်	Wawh, or Vawh,	October "
ကထိုန် or ဝထိုန်	K'tán, or 'K'tán,	November "
မဂေက္ကသိုဝ်	M'raik k'sū,	December "
ပုတ်	Pūh,	January "
မတ်	Maik,	February "
ဖဂဂိုန်	'Pawrəkūn,	March "



PHRASES
IN PEGUAN
TRANSLITERATED.

N. B. For the sounds of vowels, &c. see § 2, and § 3; and also § 11 on Modification of vowel sounds by final consonants, on page ninth of Grammatical Notes.

9

NOTE.

There are in Peguan two interrogative particles, viz. ဟာ (*hā*), for questions that can be answered by yes or no, and ငော့ (*rau*) for questions that cannot be answered by yes or no. There are also two verbs နံ (*núm*) and နှိ (*tawh*) which are equivalent to the English verb *to be*; but they are not used interchangeably. ဝင် *to remain*, is in some questions also equivalent to the verb *to be*.

In questions in which နံ occurs, the affirmative answer is simply ယွံ (*yü*) *yes*, or နံ, or both combined; but the negative answer is not ယွံနှိ, as we should expect, but ယွံမဲ့ (*hü müa*) (lit. *not one*); as ဩန်နံဟာ *is there silver?* The affirmative answer may be simply ယွံ, or နံ, or ယွံနံ; but the negative answer is always ယွံမဲ့.

In questions in which နှိ occurs, the negative answer is ယွံသောင် (*hü sēung*) *no*; as နှိယိုဝ်ဟာ *is it a sheep?* ယွံသောင်နှိဗခံရောင် *no, it is a goat*.

Frequently ယွံသောင် is also used in the question, as နှိဩန်ယွံသောင်ဟာ *is it not silver?* ယွံသောင်နှိလွဲ *no, it is copper*.

EXAMPLES OF QUESTIONS AND ANSWERS.

- Q. မူးထတ်ပံင်ရဟာ။ m'ně 'tawt mong rạ hā. Are you well?
- A. ယွံဆဲထတ်ပံင်ရ။ yü òạ 'tawt mong rạ. Yes, I am well.
- A. ဆဲထွံထတ်ခွင်နွံ။ òạ hü 'tawt jwawh (commonly pronounced fawh) nüm. I am not well, have fever.
- Q. ငြောံနွံဟာ။ sraw (or saw) nüm hā. Is there paddy?
- A. နွံဗွတ်စင်နွံ။ nüm p'not chawh ně. There are about ten baskets.
- Q. ဩနွံနွံဟာ။ srawn (or sawn) nüm hā. Is there silver? (money.)
- A. ထွံပွဲပွဲသာ။ hü mūạ mūạ saik. There is none at all.
- A. ဆညိထွံပွဲ။ chhạ nī hü mūạ. Even a little there is not.
- Q. မူးဗွဲထိက်မာန်ဟာ။ m'ně pawh loik măn hā. Can you read a book?
- A. ယွံဆဲဗွဲထိက်မာန်။ yü òạ pawh loik măn. Yes, I can read a book.
- Q. ငလပ်ထိက်ရဟာ။ lép loik rạ hā. Do [you] understand books?
- A. ဗင်မာန်ညိညိ။ pawh măn nī nī. [I] can read a little.
- Q. မိုင့်ဂ်ထလပ်ထိက်ရဟာ။ m'nih kawh lép loik rạ hā. Does that man understand books? *i. e.* Is he a learned man?
- A. ယွံဆဲထလပ်ထိက်ရ။ yü achā lép. Yes, Teacher, he does understand.
- Q. ညးထလပ်ကျောန်ဂွင်ရဟာ။ ně lép klôn klung rạ hā. Is he accustomed to make boats? or Does he know how to make boats?
- A. ညိညးထလပ်ထွံထလပ်။ nī ně lép hü sēung. He knows not a little, *i. e.* he is very skillful.
- Q. မိုင့်ဂ်ထလပ်ထုင်စာဗူရဟာ။ m'nih kawh lép sūng chē

na p'bū ra hā. Does that man drink intoxicating liquors? or Is that man accustomed to drink intoxicating liquors?

- A. ညးဟွံလေဝ်သုင်လးလး၊ nē hū lēp sūng lē lē. He does not drink at all, or he is not accustomed to drink at all.
- A. ဆညိညးဟွံလေဝ်သုင်၊ chhā nē nē hū lēp sūng. Even a little he does not drink.
- Q. မိၣ်ဂှ်လေဝ်စတိန်ဂုတး၊ m'ni h kawh lēp chē 'pīn ra hā. Does that man eat opium?
- Q. စတိန်ဂိၣ်ဂုတး၊ chē 'pīn kāh hā. Is it good to eat opium?
- Q. စတိန်ဂိၣ်ဂုတး၊ chē 'pīn tawh tūh ra hā. Is it a sin to eat opium?
- Q. မူဟိုတ်ဂိၣ်ဂုတး၊ mū hāt tawh tūh rau. Why is it a sin?
- Q. စတိန်ဇကုကာယုယိုဟွံသေင်တး၊ chē 'pīn j'kau* kāya lūm hū sēung hā. By eating opium are not the bodies of men injured?
- Q. စတိန်လေဝ်ဒိယဲဟွံသေင်တး၊ chē 'pīn lēp tawh yōp hū sēung hā. Does not eating opium produce disease?
- Q. မိၣ်ဂှ်စတိန်ဂှ်လေ၊ ညးနိယိုဟွံသေင်တး၊ m'ni h chē 'pīn kawh lē nān lūm hū sēung hā. Are not the understandings of those who eat opium destroyed? or the opium eater also, is not [his] understanding destroyed?
- Q. မိၣ်ဂှ်စတိန်လေဝ်ကတိတ်ဒြ်ညးဟွံသေင်တး၊ m'ni h chē 'pīn lēp klawt trop nē hū sēung hā. Do not men who eat opium steal the property of others? or is not the opium eater accustomed to steal the property of others?

* That is the Martaban pronunciation. The Pegu pronunciation would be j'kū.

- Q. နှိသပ်၍တုံ့နှိရင့်တုံ့သေင်တာ။ *tayh saik kawh tō-è tayh tūh hū sēung hā.* It being so, is it not a sin?
- Q. မူးကောင်ပိုင်ရူးအမေရိကတာ။ *m'ně kéung chāp rē Amērikā hā.* Have you ever been to the country of America?
- A. ဆဲကောင်ပိုင်ဓါဝါ။ *ōa kéung chāp bā wà.* I have been [there] twice.
- Q. မူးကောင်ညာတ်စာဒိသိုင်ရတာ။ *m'ně kéung nāt † jà taj sūng rā hā.* Have you ever seen a lion?
- A. ဆဲတုံ့ကောင်ညာတ်မွဲလေငါ။ *ōa hū kéung nāt mūa lēh.* I have never seen one.
- Q. စပင်တုံ့ရတာ။ *chě pūng tōē rā hā.* Have you eaten rice? (or dinner.)
- A. ဆဲစတုံ့ရ။ *chā chě tōē rā.* I have eaten.
- A. ဆဲတုံ့ဝံ့စကီ။ *ōa hū gū chě nēm.* I have not eaten yet.
- Q. လေဝ်စကွာင်တာ။ *lēp chě kwaing hā.* Are [you] accustomed to eat bread?
- A. ဆောင်လဲဆဲလေဝ်စ။ *‡ chhō lā ōa lēp chě.* Sometimes I eat [it.]
- Q. လေဝ်စပျူနီတာ။ *lēp chě 'pyūn hā.* Are [you] accustomed to eat meat?
- A. လခိလဲဆဲစပွဲဝါ။ *law lě ōa chě mūa wà.* Once in a long time I eat [it.]
- Q. မိုင့်မန့်လေဝ်သင်ခဲက်တာ။ *m'nih mon lēp sūng bok hā.* Do the Peguans smoke? or are the Peguans accustomed to smoke cigars? Literally, *Are Mon men accustomed to drink tobacco?*
- A. ညိလေဝ်သင်ခဲက်တုံ့သေင်။ *nī lēp sūng bok hū sēung.* [They] are accustomed to smoke not a little.
- Q. ရဲကွာန်ဆူတံလေဝ်ကွာန်ဗွရတာ။ *rōa kwan inaw lēp*

† The Pegu pron. would be *sāñ sāng.* ‡ Pegu pronunciation, *so.*

- klôn p'ngù rạ hā. Do the people of this village cultivate paddy? (or more literally,) Do these villagers work paddy-lands?
- A. ညးလွိုင်ကျောန်ဗွဲ၊ ညးလွိုင်ပိုင်က။ nē p'ngù klôn p'ngù. nē p'ngù pām kạ. Some cultivate paddy, some catch fish.
- Q. မိုဝ်ဂိုဝ်နိဒြ်ခွဲရဟာ။ m'nh kạh pān trop nóm rạ hā. Has that man property?
- A. နွဲညိဂိုဝ်ယံသောင်။ nūm nī klung hụ sēung. [He] has not a little [property.]
- Q. အပါဗေဒိကလေင်ခွဲရဟာ။ ạpā pēh k'lēung nú dūng rạ hā. Has your father returned from the city? (Addressed to a little child.)
- A. ညးယံကလေင်ကိ။ nē hụ k'lēung nēm. He has not returned yet.
- Q. ညးကလေင်တွဲဆုထံဟာ။ nē k'lēung t'ngōa inaw hā. [Will] he return to day?
- A. ညးယံကလေင်ဒိုင်ကလိ။ nē hụ k'lēung tō k'li. He [will] not return till day after to-morrow.
- Q. ဝူးယံအာကိဟာ။ m'nē hụ ả nēm hā. Are you not yet gone? or Will you not go yet?
- A. အဲယံအာကိ။ ỏa hụ ả nēm. I will not go yet.
- Q. ကွင်ကွတ်ယံပိုင်ကိဟာ။ k'bang k'mot hụ cháp nēm hā. Has the steamer (fire-ship) not arrived yet?
- A. ယံပိုင်ကိ။ hụ cháp nēm. [It has] not arrived yet.
- Q. ဝူးယံထိုဒေံကျောန်ဟာ။ m'nē hụ kù dẹ k'lôn hā. Will you not let him make it? or Will you not let him work? This is spoken to an inferior. See also the next two questions and their answers.
- A. အဲယံထိုဒေံကျောန်။ ỏa hụ kù dẹ k'lôn. I will not let him work.
- Q. ဝူးယံထိုဒေံကျင်ခွဲအဲဟာ။ m'nē hụ kù dẹ klung s'ngi (or baj) ỏa hā. Will you not let him come to my house?

- A. ပွိုက်နေ့နွံဒေံကျင်မာန်၊ p'moik * dē nūm dē klūng min. [If] he wish, he can come.
- Q. မူးယွံကျီဒေံဗင်ထိက်ဂ်ဟာ၊ m'nē hū kū dē pawh loik* kawh hā. Will you not let him read that book?
- A. ဆဲယွံထိက်ကျီဒေံဗင်ထိက်ဂ်၊ ōa hū moik* kū dē pawh loik* kawh. I do not wish him to read that book.
- Q. မုဂ်ရော၊ mū kawh rau. What is it?
- Q. မုဂ်ကော်ရော၊ mū kawh kōk rau. What do [you] call it?
- Q. မုဂ်ပရော၊ mū kawh pā rau. What are [you] doing?
- A. ဆဲကရေက်အောင့် ၵာ့ k'rēuk ōh. I am splitting wood.
- Q. မုညးပရော၊ mū nē pā rau. What is he doing?
- A. ညးထိက်မံင်၊ nē toik† mong. He is lying down.
- Q. မုနီရော၊ mū tawh rau. What is the matter?
- A. ထွံနီဗွဲသး၊ hū tawh mūa saik. Nothing is the matter.
- A. ကောန်ဆဲဝလံ့စေင့်နွံသွီထဲဒေံကပ်၊ kōn ၵာ့ k'tom chēh nū s'ngī (or haj) tōa dē kaw. My child fell from the house [and] broke his arm.
- Q. မုနီညးထွံအာရော၊ mū tawh nē hū ā rau. Why does he not go?
- A. ဟိုတ်ညးထွံထတ်ညးအာထွံမာန်၊ hāt nē hū 'tawt nē ā hū mān. Because he is not well, he cannot go.
- Q. မုညးကျောန်ရော၊ mū nē klōn rau. What is he making?
- A. ညးကျောန်ကျီ၊ nē klōn kwī. He is making a cart.
- Q. ဝသတ်ညးကျောန်မာန်ရော၊ pā saik nē klōn mān rau. How can he make [it]?
- A. ဟိုတ်ညးလေဝ်တဲညးကျောန်မာန်၊ hāt nē lēp tōē nē klōn mān. Because he knows how, he can do [it.]

* The Pegu pron. would be p'maik, lēt, and maik.

† Pegu pron. tēt.

- Q. မူညးကျောန်စရော။ *mú n̄c klōn chē rau.* What does he do for a living? (lit.) What does he do to eat?
- A. ညးသွံရာန်စရော။ *n̄c sō rān chē 'pyā.* He buys and sells bazaar for a living.
- Q. နွဲလိုကွင်ဂွင်ကျောန်စရော။ *nú lū k'bang kawh klūng rau.* Where did that ship come from?
- A. ကွင်ဂွင်ကျောန်စရော။ *k'bang kawh klūng nú dung mālakā.* That ship came from Malacca.
- Q. ဣလိုမူးအာရော။ *ilū m'nē ā rau.* Where are you going?
- A. ဆဲအာကွမ်။ *ōā ā klaw.* I am going to the garden, (lit.) I go garden.
- Q. ဣလိုယဲမူးခွဲရော။ *ilū yai m'nē nóm rau.* Where is your mother?
- A. ညးခွဲတွာန်။ *n̄c nóm p'dōā kwan.* She is in the village.
- Q. နှိခိုင်ပိုင်ဟာန်ခိုင်ထွက်ဟာ။ *tawh daik p'nūng hā, tawh daik p'teuk hā.* Is it salt water, or fresh water?
- A. ခိုင်ပိုင်။ *daik p'nūng.* Salt water.
- Q. ခိုင်ကွဲမိုင်ဟာ။ *daik k'nom mong hā.* Is the water boiling?
- A. ထွံကွဲထွံထွံ။ *hū k'nom nēm k'tāū kām kām.* [It] does not boil: [it is] only lukewarm.
- A. ခိုင်ကွဲမိုင်ရင်ထောင်။ *daik k'nom pwōā p'rawh nūng.* The water will very soon boil.
- Q. ကလောင်တိုက်ဟာ။ *k'lēung taik hā.* [Do you] return by land?
- A. ထွံသောင်ကလောင်ကျောန်စရော။ *hū sēung klēung kū klūng rong.* No [I] will return by boat.

EXAMPLES OF SHORT SENTENCES.

- သွက်ခွံ့သင်ကျီခွံ့ခွက်ညှိ။ s'wak gū sūng kū daik mōa
 'kwak nī. Please give me a cup of water to drink.
- ကေတ်နင်ခိုင်ကြံ့တုံ့ကျောန်ခိုင်ထက်ပက်ညှိ။ kit nēung daik
 k'tāu tōe klōn daik lēk 'pak nī. Bring hot water
 and make tea.
- ကေတ်နင်ကျောတ်။ kit nēung k'mōt. Bring fire.
- လးခပ်ကံတုံ့ပွဲ(နီဝလစညှိ။ lē 'k'pawk tōe p'tān chēna chē
 nī. Having spread the table put on food.
- အာပျာရာန်နင်ကမ္ပွဲဝသာ။ ā 'pyā rān nēung ka mūa p'sā.
 Go [to the] bazaar [and] buy one viss of fish.
- အာတုက်နင်ခိုင်ခွံ့ခွင်။ ā tūk nēung daik mūa nūng. Go
 [and] draw a pot of water.
- ဆဲဒိက်ဝံ့ဟုင်ခိုင်။ ၏ moik gū hūm daik. I wish to bathe.
 The Pegu pronunciation would be more nearly ၏
 maik k'ū hūm dāt.
- ခိုင်တိုန်ခိုင်။ ထွံ့ပေင်လီ။ daik tān mong: hū paing nēm.
 The water (tide) is rising. It is not full yet.
- ပွဲဂတုဝိခက်ကျီဝိခွေက်ခိုင်ထေင်ခွေ်အိုတ်။ p'dōa g'tau paj mok
 kū paj chwēuk daik lēp j'nōk āt. In the third [day]
 of the waxing and the third [day] of the waning of
 the moon, the water (tide) is the greatest. The
 Pegu pronunciation would be more nearly p'dōa
 k'tū pī mok kū pī swēuk, dāt lēp s'nōk āt.
- ပဝိစွံ့ခိုင်ခေင်ပွဲစွံ့တုံ့ရ။ pa paj chō daik chēh mūa chō tōe rā.
 The tide has fallen one-third. Literally, Making
 the water into three parts, it has fallen one part.
- ပယျံနံ့ခိုင်ခိုင်ပေင်ရောင်။ p'yām chawh nādī daik paing
 rong. At ten o'clock it will be full tide.
- ကာလခိုင်ကြီ(စးခိုင်ဝါတ်ခိုင်။ kāla daik k'tū chà daik wāt
 mong. At spring-tide, it is difficult to go against it.
- အာလိင်ဂျင်ပိညှိ။ ā loing glūng paj nī. Go hire three boats.

The Pegu pronunciation would be more like *ā laing klüng pī nī*.

ရှင်ပွဲမွဲဒိုဝ်တင်္ဂါကးဒွဲးညးဝန်၊ klüng mūa mūa m'nih
küng t'ngaik t̃ ñm ñē pawn. There must be four
oarsmen to each boat.

တွဲတ္တညိတွံသေင်၊ t'ngōa k'táu ñē h̃j s̃eung. The sun is
very hot, (lit. not a little hot.)

အာပွဲတွဲတ္တဒးခလဝ်ကျိင်ရောင်၊ ā p'dōa t'ngōa k'táu t̃ 'k'law
k'daing rōng. [When you] go in the sun, [you]
must carry an umbrella.

ဆောင်ဆာပွဲတွဲတ္တထဲကျိင်လေဝ်ဝိ၊ chhō l̃j ā p'dōa t'ngōa
k'táu tōē k'dāp lēp kī. Sometimes going in the
hot sun causes headache.

တွဲသဝ်ထဲအာခိုင်ရောင်၊ t'ngōa saw tōē ā 'k'ah rōng. [When
the] sun is low, [it] will be well to go.

တွဲသဝ်ထဲခိုင်ရောင်၊ t'ngōa saw tōē b̃h rōng. [When
the] sun is low, [it] will be cool.

တွဲပျိတ်ထဲရ၊ t'ngōa plāt tōē r̃j. The sun has set.

တွဲတိုန်ထဲရ၊ t'ngōa t̃n tōē r̃j. The sun has risen.

ဝယျာံထဝါတွဲဒးအာရောင်၊ p'yām 't'kà t'ngōa t̃j ā rōng.
At midnight [we] must go.

မတ်တြိတိုဝ်မံင်တိုဝ်ရောင်၊ mot prōa t̃m mong p'tōm kl̃j rōng.
The clouds are thick, the night will be dark.

ကာတွဲဟံးတြိကံကျိင်ကျာ်ခမီရောင်၊ klā t'ngōa h̃j yē
krāk k̃u chāp kyaik 'k'mi rōng. Before day-break,
[we] ought to arrive at Amherst.

ပိုင်ထဲသွက်ပွဲဒိုဝ်အပေါတ်ဒးပွဲကွဲးကျိင်ရောင်၊ chāp tōē swāk g̃j
'p'dak apōt t̃j klai kwī rōng. Having arrived
[we] must seek a cart for carrying the baggage.

ဝန်တွဲထောန်ထဲဒးကလောင်ရောင်၊ pawn t'ngōa lōn tōē t̃j
k'lēung rōng. After four days, [we] must return.

ကြိုက်ကိုဝံင်ပွဲဝတုရောင်၊ *kráuk kú mong mōa k'tau* rōng.*
 [You] ought to remain one month.

ဟိုတ်ကောန်ဆဲယွံထတ်ဒးကလောင်ပြိုင်၊ *hāt kōn ōa hū 'tawt*
tà k'l'ung prawh. As my child is not well, I
 must return soon.

အာတိုက်နွဲမတ်ပွဲလိုဒီကျာ်ခမိဒ်တရ်ခါတွဲရောင်၊ *ā tāk nū mot*
mūa lūm tū kyaik 'k'mī tawh t'rāau bā t'ngōa rōng.
 From Maulmain to Amherst by land is a journey
 of two days.

အာကိုဂျင်နိုမိတ်မသုန်နာဦး၊ *ā kū klūng tawh büt m'sōn nadi.*
 Going by boat it is about five hours.

အခြင်ဝံင်ကွီကွာတ်နွဲမတ်ပွဲ လိုဒီကျာ်ခမိဒ်အာပိုင်ခါနာဦးမာန်၊
ā'krāng klōng kwī k'mōt nūm nū mot mūa lūm tū
kyaik 'k'mī kù ā chāp bā nadi mān. Were there
 a railroad from Maulmain to Amherst, [we] could
 go in two hours.

အကြာချင်လွင်ကိုချင် ပြန်ညး တံ နွဲ ကောန် ဝံင် ကွီ ကွာတ် ဝဲ
ākrā dūng l'kūng kú dūng prawn nē
taw p'tawm klōn klōng kwī k'mōt p'dōa mūa l'ngim
t'cham klōm 't'pawh chōh pawn snām kawh ra. Be-
 tween Rangoon and Prome they commenced making
 a railroad in the year one thousand eight hundred
 and seventy-four.

ဝံင်ကောန်ပန်တုအကြာချင်ခါဝံင်အာဝံင်ကလောင် ဝဲ ပွဲ တွဲ ရောင်၊
klōng kawh klōn pā tawh tōe ākrā dūng bā kawh
kū ā kū k'lēung p'dōa mūa t'ngōa rōng. That road
 having been made between those two cities, [you]
 can go and return in one day.

မိန်တရ်တြဲခလိုင်ဂ်ညး တံ အာ ကျင် ယွံ ရောင် မိတ်၊ *būn t'rāau*
j'ngōa† 'k'lūng kawh nē taw ā klūng hū dōng büt.
 Though the journey is long, those that travel are
 not much wearied.

* The Pegu pronunciation would be more nearly *k'tū*.

† Pegu pronunciation, *s'ngōa*.

ဝှံင်တရညံင်ဝံအာပိုင်ပြိုင်ညးရးပထိုတ်တံထေပ်ချပ် ဗ စာ ဂ ဏာ
 လအိတ်တိုရ။ klong t'raau ñong kü ā chāp prawh kawh
 ñē rē p'lat taw lēp 'kyāp p'chārañā †'itt' wü rā. Peo-
 ple of western countries are continually contriving
 how they may travel fast.

ပိုင်သွံင်ထေညးတံထေပ်ဝံကသပ်တမိဗွမဂြိုင်ရောင်။ rüh s'nam
 kawh lē ñē taw lēp kü k'sawp t'mī pwōp m'klüng
 rōng. Every year also they make very many new
 inventions.

ကထောန်ဇွပ်ဇွပ်ဝကူညံင်ဝံတဲ ပြိုင်ထေညးတံထေပ်ချပ်အိုတ်
 ရ။ k'lōn j'mep |j'mep k'kūt ñong kü tōē prawh kawh
 lē ñē taw lēp 'kyop āt rā. They also contrive to
 do all kinds of work quickly.

မပွဲတိုကောင်ထောင်ထုတ်ယာတ်ဂြိုဟ်တဲကထောန်ဂြိုင်ဝကူညးတံ
 ထေပ်ကောန်တိုဝက်အိုတ်ရ။ mē p'tawm kü klēung
 tō tot yāt kawh tawh tōē k'lōn klüng k'kūt ñē taw
 lēp klōn kü chāk āt rā. Besides spinning and wea-
 ving cotton, many other kinds of work are done by
 machinery.

ဝထာန်ရသ္မာဂ်ပဝါဝင်အိုတ်။ k'lān mūsā kawh pai wēung
 āt. Avoid lying.

ဝထာန်ရသ္မာဂ်ပဝါဝင်ဂေါဝ်တိုလးထး။ k'lān mūsā kawh hū
 kawpkō hām lē lē. It is never proper to speak
 falsehood.

ဇကူတိုဇကူဝထာန်သွံသွတ်ဂ်ဟိုအိုတ်ရ။ *j'kau kü j'kau
 k'lān s'dām s'mōt kawh hām āt rā. Speak the truth
 one to another.

ဝထာန်ကိပ်ယုတ်မာဂ်လွဟို။ †k'lān klī pawp yūt mā kawh
 l'pā hām. Do not speak vile words.

လွထက်ညးတုဂ်ညွာင်း l'pā læuk ñē t'nawh s'aing. Do
 not revile others.

† Pegu pronunciation, p'sārañā. || Pegu pronunciation, s'mēp s'mēp.

* Pegu pronunciation, s'kū kü s'kū.

† Martaban pronunciation, 'kū kau.

ဝလ္လာန်သ္တာတ်မြိုင်ဂ်လွယ့်။ k'lan s'kāt mrawh kawh l'pa hām.
Do not speak harsh words.

ဝွဲလွတ်ဝင်သ္တာတ်ဂ်ဂုန်ဖီလွံဝွဲ။ p'dōa pwa hū 'taw s'mōt kawh
kūn 'pū hū mā. In deeds of unrighteousness there
is no profit.

ညးမဒွေတ်မင်ပွဲဝင်ကျိတ်ဂ်တထပညာရောင်။ nē mē t'kit mēung
mā 'taw kyaik+ kawh tawh t'la pānā rōng. He
that keeps the commands of God is wise.

ဖိုတ်ဖေက်ကျိတ်မွဲဂ် ဂိုင့် ကွက် ညာန် ပ ညာ ရောင်။ chāt 'paik
kyaik+ m'kē kawh tawh rüh k'nak nān pānā rōng.
The fear of God is the beginning of wisdom.

ညင်ကောန်ဂွံဒ်မိုင်သ္တာတ်ဂ်မိ မ တံ ဝံ ကြိုက် ကို ဝေတ် ကြောန် ဝ
ဒိတ်ထွီရ။ fiong kōn kù tawh m'nih 'taw s'mōt kawh
mī mē taw wū kraúk kù wēt p'tōn l'it' t'wū ra. In
order that their children might become upright
men, parents should continually instruct them.

မိန် မနိတလဒ်ဖိုက်ညး မ မင် ဝွဲ ဝင် ကျိတ်ဂ်ညးမနွံကိုစရဲဝဲရောင်။
būn m'tawh t'la t'tūk nē mē mēung mā 'taw kyaik+
kawh tawh nē m'nām kù ch'rai rōng. Though he
be a poor man, he that keeps the law is honorable.

မိန်ပိန်ခြံနွံဖီဂိုင့်လွံမာန်ညး မလေဝ် ပဝလွတ်ဝင်သ္တာတ်ဂ်မိုင်ယုတ်
ရောင်။ būn pūn trop nām tū rüh hū mān nē m'lēp
pa pwa hū 'taw s'mōt kawh tawh m'nih yūt rōng.
Though possessed of uncounted wealth, he that does
unrighteously is a mean man.

ဟိုတ်ဂ်ရဝလွတ်ဝင်သ္တာတ်ဂ်ဝါဝင်အိုတ်။ hāt kawh ra p'wa hū
'taw s'mōt kawh pai wéung āt. Therefore shun
all unrighteous acts.

ဖိုညးညင်နဲဖီစလွင်ကြိုက်ကိုညှိရောင်။ 'pū nē fiong nūa 'pū
j'kaw+ kawh kraúk kù s'tēm rōng. [You] ought to
regard the advantage of others even as your own.

ဝလ္လာန်မဒ်ဒဲထွဲတင်ညးတုဂ်ဂ်ဟိုအိုတ်ရ။ k'lan m'tawh t'tō

† Pegu pronunciation, s'kū. † Pegu pronunciation, kyat.

k'maw nē t'nawh kawh hām at ra. Speak words that are profitable to others.

ဝထာန်ပျတ်မွှက်စရဲဘူးငှလွဟို၊ k'lān pyot p'taik ch'rai
nē kawh l'pā hām. Do not traduce others.

ပွဲပိုတ်လောဘငှလွကိုအခေါင်း၊ p'dōa chūt lō'pā kawh l'pā
kū a'kōng. Do not give license to an avaricious spirit.
(Be not avaricious.)

ပိန်ခြင်ပိုင်တွဲဝံလွှာငှပိုတ် ရောင် သင် ငှ လွ သ ငထင်၊ pān trop
klūng tōē kū l'māh chūt rōng saik kawh l'pā s'lēh.
Do not think, if you could obtain riches that you
would be happy.

လောန်နဲ့ ဂျဲထင်ဖြန်ငှကြိုက်ကိုပညာရောင်း၊ lōn nū klai 'taw
sawn kawh, kra'k kū klai pānū rōng. More than
[you] seek gold [and] silver, [you] ought to seek
wisdom.

အတိုင်ခပ်မေတ္တာငှနေ့တ်ဗက်အိုတ်ရ၊ a'taing' taw mētā kawh
t'kit pēuk at ra. Live according to the law of
love.

ညံင်ဝံထင်ဖြန်ငှလွလုတ်အာကိုဝ်၊ nōng kū 'taw sawn kawh
l'pā lūt ā kū 'taw. In order to obtain gold [and]
silver, do not go [and] transgress the law.

ယံင်ရပိုတ်ဇကုနင်ရငှကိုဇကုငှခိုင်ပိုတ်တွဲ ယန် ရ၊ yem'ra chūt
j'kaw* nēung tūh kū j'kaw* kawh bāh chāt hū mán
ra. If your own heart condemns you, [you] can-
not be happy.

ကာလဆဲလေးခံင်ဆဲအာဗျာ၊ kālā ōa 'klā mong ōa ā 'pyā.
When I have leisure, I [will] go [to the] bazaar.

ခွဲလေးပွဲကွာန်ကံတွဲပွဲ၊ † s'ngí 'k'lā p'dōa kwān nāw hū
mūa. There is no vacant house in the village.

ပွဲကွဲခိုင်ငှရဟိတ်ညီခိုင်တွဲသေင်၊ p'dōa t'kaw 'k'mūng kawh
rawh t'ai† nī 'kāh hū sēung. The soil of Bilu Is-
land is very good.

ပွဲကွဲညးလွှဲကြောန်ကွဲအိညးလွှဲကြောန်ဗွရ၊ p'dōa t'kaw kawh

* Pegu, s'kū. † Martaban colloquial, hai. ‡ Pegu, tí. || Pegu, s'mēp.

ně l'ngü k'lön klaw, ně l'ngü klön p'ngà rä. On this island some cultivate gardens, some cultivate paddy.

ပဲခူးခိုင်ရတ်သတ်ဇွတ်ဂကူညှိခိုင်ယွံသေင်၊ p'dōa t'kaw
'k'müng kawh rawh sawt j'mep| k'kü nī 'käh hü
səung. All kinds of fruit on Bilu Island have a rich
flavor. (More literally, On 'K'müng Isle the flavor
of every kind of fruit is not a little good.)

ပဲရားမောန်ဗွာ်ဝတေတ်ကုန်ယွံသေင်နိ၊ p'dōa rě mon p'mā
kawh ch'na 'kawt k'dawn hūlēp tawh. In the
Mon and Burmese Country famines are not com-
mon.

ပဲရားလွီုဒဒိတ်ဝတေတ်ကုန်ယွံသေင်နိပယတ်ပယတ်ရ၊ p'dōa rě
l'ngü t'tawh ch'na mə 'kawt k'dawn kawh lēptawh
p'yawt p'yawt rä. In some countries famines oc-
cur frequently.

ပဲရားဝွံမြဲလေဝဂူဂြိုင်၊ p'dōa rě wü prōa lēp kū klüng. In
this country there is abundance of rain.

ပဲဒေသလွီုဂြိုမြဲယွံသေင်ဂ၊ p'dōa tēsā l'ngü kawh prōa hū
lēp kū. In some places it does not rain.

ပဲဒေသလွီုဟိုတ်ခိုင်ဂြိုင်တုံချေဲတုံဆုယွံပွဲ၊ p'dōa tēsā l'ngü
hüt hū klüng t'nom 'kyōa t'nom chhū hū müa.
In some places it is so cold there is neither grass
nor tree.

ညးဗာက်ဗွာ်တုံဆုဂြိုတွဲရ၊ ně paik* p'tōm t'nom chhū
kawh tōe rä. He has cut down that tree.

သွက်ဝွံဝင်ပွတ်ခုံ † တရေက်အောင့်တွဲရ၊ swak kü chong
p'mōt dē t'rēuk əh tōe rä. The wood is split ready
for burning, or He has split the wood for burning.

ခုံ†ဗာက်ဒးခိုင်ကိုပဲ၊ dē paik* tē chüng†† kü müē. He has
cut his foot with an axe.

ခုံ† ရေက်မင်သတ်ထိတ်တုံခုံရေက်ဒးတဲဇကုခုံ† ရ၊ dē raik
mong sawt limāau tōe dē raik tē tōa j'kañt rä. She

* Pegu pronunciation, pēt. † He and she inferiors. ‡ Pegu, s'kū.
|| Pegu, s'mēp. †† Martaban, jüng.

was cutting an orange, and she cut her own hand.
 ဟိုတ်နေ့ ထွံထတ်နေ့ ခေပ်သော်နေ့တဲရ။ hāt dē hū 'tawt
 dē 'kip sōk dē tōē rā. †He has cut off his hair,
 because †he was ill.

ဝါဂတု ဝွဲဝါထကျပ်ထံလေင်ကးသော်ကျိပ်ရ။ bā k'tau | mūa
 wā l'kyaik* taw lēp kq sōk k'dāp rā. Once in
 two months the priests shave their heads.

ပွဲရး ဝွဲတ်တေဇွပ် မွိုင့်တြိလေင် ခေပ်သော် ကျိပ်။ p'dōa rē
 p'lāt tē j'mep m'nih trū** lēp 'kip sōk k'dāp. In
 western countries every man cuts off [his] hair.

ဖြတ်ဆဲယွဲပွဲ။ srāhawt†† ōa hū mūa. I have no strength.
 ဟိုတ်ဖြတ်ဆဲယွဲပွဲဆဲရင်လိက်ယွဲမာန်။ hūt srā hawt†† hū mūa
 ōa rong loik† hū mān. Because I have no strength,
 I cannot study. (More literally) Because there is no
 strength, I cannot look at book.

ဆဲကျိပ်တဲရဆဲဒးဒိဆဲရေင်။ ōa kwüng tōē ra ōa tē tū rōng.
 I am weary, I must stop.

ဟိုတ်ဖွင့်ညးနွဲညးကျင်ယွဲမာန်။ hūit jwawh†† ōē nūm nē klüng
 hū mān. Because he has a fever, he cannot come.

ကျာထေလိက်ကရေင်ယွဲပွဲ။ klā tē loik k'reung hū mūa.
 Formerly the Karens had no books. (More literal-
 ly Formerly Karen book not one.)

ထွိုင်လိက်ကရေင်နွဲပွဲ။ l'muh loik k'reung nūm klüng.
 Now the Karens have many books. (More literally,
 Now Karen books are many.)

ပွဲမွိုင်ကရေင်မွိုင်လေင်လိက်နွဲပွဲမပွဲ။ p'dōa m'nih k'reung
 m'nih lēp loik nūm pōa m'klüng. There are many
 among the Karens that understand books.

အစာဝေတ်ညးမစီရေင်အခပ်လိက်ကရေင်ပွဲထွဲထွဲရတ်ခရေတ်
 ပွဲထွဲဒ် စံ ကံ ထ ပဂ် စောင့် ပိ သွပ် င် ချိတ် ရ။ ၵchā wēt
 nē m'chirēung a'kaw loik k'reung wū p'dōa sakk'rāt

|| Pegu, k'tū. * Pegu, l'kyāt ** Martaban pronunciation, krau.

† He, an inferior. †† Usually pronounced, sūhawt.

†† Usually pronounced, fawh.

'k'rīt mūa P'ngim t'chām klom 't'pawh chōh pai
s'nām 'kyāt ra. Teacher Wade, who prepared
Karen letters, died in the year of the Christian era
one thousand eight hundred and seventy-three.

မို့ၣ်ကရေၣ်ဂဝ်ဂေါၣ်ဗၣ်သ့အစာ ဝေတ်လ အိတ် တပိုင် ရောၣ်။
m'nih k'reung kop kō pawh-s'nā ačhā* wēt P'ittawū
rōng. It is proper that the Karens should remem-
ber Teacher Wade (gratefully) forever.

သ့ပတ်ဗေၣ်တမိန့်အရဲဘာသာဗွာၣ်ကောမံၣ်ဗုၣ်ဝံ ကွဲၣ် ဟိတ်ဘာ
သာမန်ရ။ slapot **tommā t'mai† nū ap'dōa 'pāsā
p'mā kawh kau mem-pūk wū klai p'tet 'pāsā mon rā.
Ko Mem-pūk translated the New Testament from
the Burmese language into the Mon language.

သွိုက်ဝံၣ်ကိုညိုသာဗွာၣ်ညး ကိုဝလာန်ပါထိတေလသၣ်အစာဟာဇွေ
လဝံၣ်ညိုညးကိုဝလာန်ပါထိရ။ s'moik kŭ kŭ nīsā s'top-
s'ta kŭ k'lān pālī† hēlāsā kawh ačhā* hāsweḷa wū
p'nī† p'nōp s'ta kŭ k'lān pālī† rā. That [it] might
strictly conform to the Greek original, Teacher
Haswell compared [it] carefully with the original.

မို့ၣ်မောန်ဂဝ်ဂေါၣ်ဗၣ်သ့အစာဟာဇွေလ ကို ကောမံၣ် ဗုၣ်လ
အိတ်တပိုင်ရောၣ်။ m'nih mōn kop kō pawh-s'nā ačhā*
hāsweḷa kŭ kau mem-pūk P'ittawū rōng. The
Mons should remember (gratefully) Teacher Haswell
and Ko Mem-pūk forever.

* Pegu pronunciation, ašā. † Pegu, t'mī. ‡ Martaban, pālai.
|| Martaban, p'nai. ** Usually pronounced, 'lapot.

To show something of the construction of the language, the Lord's prayer is given below, with the English word under the corresponding Peguan word.

It must be remembered, that in addressing a superior, it is not proper to use a pronoun, that wherever *thou* or *thine* occur in English, *Tilakûn*, *Lord of grace* is used, or *Tilapân*, *Lord of wealth*; and wherever *we*, *our*, *us* occur, **pōe-dik-taw* (*lit. we slaves*) is used. ညိ *nī* closes every petition.

THE LORD'S PRAYER.

မအံက်ပိုဒိုက်တံမနွံင်တရဲတံအကာသ၊ နာမတီလပိန်ဝံဒန်မ
 Father our who art in heaven, name thine reveren-
 ငေင်သေင်အဲပရဲဂ်တိုဒ်ညိ။ သန်ထာန်တီလပိန်ဝံဂ်တိုထန်ကြန်ညိ။
 ced let (it) be. Kingdom thine be established. Will
 ပွက်တီလပိန်ဝံညိနဲမခိုက်ပေင်ရဲတံအကာသတေင်ဂ်ထတုတိဇေင်
 thine, as perfected in heaven, on earth also let (it be)
 ဂ်လေတိုခိုက်ပေင်ညိ။ စစာအဟာရသွက်ဝံဂ်ထိုင်လချို၊ ခံဂ်အရဲတွဲ
 perfected. Food for living sufficient in day this give
 ဝံကိုင်ကျပိုဒိုက်တံညိ။ ဒုင်ညးမလုတ်အာကိုပိုဒိုက်တံညိနဲပိုဒိုက်
 to us. Sins of those sinning against us, as we for-
 တံမလးဂ်ဒုင်ပိုဒိုက်တံဂ်လးကိုညိ။ ဒုဲဒုင်မထေ့ထန်ဏာဂ်ထွံကို
 give, sins our also forgive. Places (where) sin en-
 ဗက်အာတု။ နွဲကိုအရာထွံခိုင်ထံဂ်လေဟံင်ပြာ်ပိုဒိုက်တံညိ။ ဒန်မ
 tices, not let (us) follow. And from things not good
 ပိုင်အပိုကိုထွံထြီခွဲအနုတ်ဒိုက်ဇာပ်ကပ် အဆက် အဆက် ဂ် ကို
 deliver us. Dominion and power (and) glory unto
 တန်ရဲတီလပိန်ညိ။ အာမေန်။
 all worlds continually let abide in thee. Amen.

* Martaban pronunciation, pōe-dok-taw.

SELECTIONS FROM PEGUAN BOOKS.
