AN ELEMENTARY
PALAUNG GRAMMAR

BY

MRS. LESLIE MILNE
F.R.A.I., M.R.A.S.
Author of 'Shans at Home'

WITH AN INTRODUCTION BY

C. O. BLAGDEN, M.A.

OXFORD
AT THE CLARENDON PRESS
1921
# CONTENTS

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>INTRODUCTION</td>
<td>5</td>
</tr>
<tr>
<td>System of writing Palaung</td>
<td>11</td>
</tr>
<tr>
<td>RUDIMENTS OF PALAUNG GRAMMAR</td>
<td></td>
</tr>
<tr>
<td><strong>Parts of Speech</strong></td>
<td>13</td>
</tr>
<tr>
<td>Nouns</td>
<td>13</td>
</tr>
<tr>
<td>Pronouns</td>
<td>17</td>
</tr>
<tr>
<td>Adjectives</td>
<td>37</td>
</tr>
<tr>
<td>Verbs</td>
<td>65</td>
</tr>
<tr>
<td>Adverbs</td>
<td>86</td>
</tr>
<tr>
<td>Prepositions</td>
<td>114</td>
</tr>
<tr>
<td>Conjunctions</td>
<td>127</td>
</tr>
<tr>
<td>Interjections</td>
<td>132</td>
</tr>
<tr>
<td><strong>Sentences</strong></td>
<td>133</td>
</tr>
<tr>
<td>Palaung Story</td>
<td></td>
</tr>
<tr>
<td>Hö-i kāu (The White Water-Snail)</td>
<td>146</td>
</tr>
</tbody>
</table>
FOREWORD

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

I began this work by making a study of the Rumai branch of Palaungs. Many of these people live in their villages in the hills of North Hsenwi and other parts of the Shan States, and when I went into the Chinese Province of Yünnan I found many of them there. I spent altogether fifteen months at Namhkam, in North Hsenwi, visiting the Rumai villages in the neighbourhood and working on the language with Rumai women who came to my house. Afterwards I went to Namhsan, the capital of the Palaung State of Tawngpeng, one of the Northern Shan States, and my way was made easy by introductions given to me through the kindness of Sir Harvey Adamson, K.C.S.I., and Mr. Hugh Aylmer Thornton, C.I.E., I.C.S., to the Chief of Tawngpeng. The Chief did all that he could to help me, finding both men and women who were willing and able to work with me on the dialect.
spoken by the Chief himself and his own special clan, and which is considered by the Palaungs themselves to be the most correct and aristocratic form of their language. At the same time my previous studies among the Rumai were not wasted, as although the pronunciation and even many of the words are different in the various clans,—none of which have a written language—yet the construction of all these dialects is the same, and the words, even when they differ, suggest a common origin. This grammar is concerned with the language as spoken by the Palaungs of Namhsan, the capital of Tawngpeng.

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

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

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

In the arrangement of it Professor G. R. T. Ross, of the College, Rangoon, helped me very much; my
sincere thanks are due to him, also to Professor J. A. Smith, of Magdalen College, Oxford, who kindly looked over my manuscript and made many valuable suggestions.

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

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

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

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

M. L. MILNE.
INTRODUCTION

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

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

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

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

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

The prefix ra occurs in Khmer under the modern form rō with various meanings. A few cases correspond with the Palaung use, e.g. mu, 'to roll', rōmu, 'packet', daīn, 'to hammer', rōdaīn, 'shock'; but as a rule the prefix is extended by a nasal. In Bahnam, hach, 'to melt' (intransitive), forms rōhach, 'something that melts', 'a place where there is a landslip'. It would seem, however, that in Palaung the prefix ra has preserved something of its original status as
an independent word, for it can be separated by the negative particle from the root to which it belongs (§ 255). In Mon, though there are a few traces of an r prefix, I have found little correspondence in meaning with the Palaung ra. There may, however, be some very remote connexion between the latter and the old Mon infix ir which formed substantives from nouns and adjectives. This old infix is only traceable in two or three words in modern Mon, but occurs frequently in the eleventh-century inscriptions. It may be conjectured that it was originally a prefix identical with the Palaung ra, but positive evidence is wanting. The Palaung prefix kar, which represents the last mentioned prefix preceded by k and seems to indicate reciprocity (§§ 174–5), may be paralleled in Khmer by various prefixes, which when followed by r have a similar force. But enough has been said to illustrate the fact that in its morphological system, or what there is or remains of it, Palaung agrees substantially with the cognate languages.

In its phonetics Palaung also agrees in the main with its relatives, the few sounds that are peculiar to it being evidently either of secondary evolution or else due to the presence of loanwords from alien tongues. The language has been exposed for a long time to a variety of foreign influences: importations from Shan and Burmese (and through these from Pāli and Sanskrit) occur fairly frequently in its vocabulary, without, however, really swamping it with foreign material. Like most of the languages of its family, Palaung possesses a rich vowel-system; nice differentiation of vowels performs in the Mon-Khmer family much the same function that difference of tone does in the Chinese, Tai, Karen, and Tibeto-Burman groups. Otherwise, owing to the prevailing tendency towards monosyllabism, which in a greater or less degree affects all these languages, their available phonetic material would be quite inadequate even for everyday requirements. But Palaung, like Bahnar and Stieng, has preserved its full range of consonants, not having lost any of its original sonants, as Mon and
Khmer have done; so that the differentiation of vowels in Palaung has not been as imperatively necessary, nor has it apparently been carried as far, as in these two languages.

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

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

The present Grammar is intended mainly for practical use, and accordingly speculations regarding the past history of Palaung and its relations with other languages naturally lie outside its scope. This must serve as my excuse for having introduced here a few points of that kind for the sake of any one who may happen to be interested in them, and in order to indicate that even a language like Palaung, with no recorded past, has a certain scientific value for students of language in general, and particularly for those who may be specially concerned with the comparative study of the family to which it belongs. Being spoken by a small nationality, many of whose
members are scattered among alien races, it is not unlikely that Palaung may eventually die out, and be replaced by Shan or some other foreign tongue. Already many Palaungs are bilingual. But the day of its final extinction seems to be still far distant, and if and when that day should dawn, this Grammar will at any rate survive as a valuable record and memorial of an interesting form of speech. In the meantime it will serve the more immediately useful purpose of enabling Government officers and others who may visit the Palaung country to deal directly with the people in their own language, a difficult matter, no doubt, in a polyglot province like Burma, but none the less highly desirable. Both the practical and the scientific value of the present work will be much enhanced when it is supplemented by the Vocabulary, to which I have already referred; and I venture to hope that the publication of that Vocabulary will not be long delayed.

C. O BLAGDEN.
System of writing Palaung.

a as a in Mann (German).

a,,  u,,  but.

c,,  e,,  get, or well.

e,,  a,,  pane.

i,,  i,,  pin.

ë,,  i,,  machine.

o,,  o,,  bone.

q,,  o,,  hot, or law.

u,,  oo,,  foot, or fool.

au,, ow,,  fowl.

ai,,  i,,  mine.

ö,,  ö,,  König (German).

ü,,  ü,,  für (German).

b,,  b,,  bid.

ch,,  ch,,  church, but this sound is sometimes slightly aspirated.

d,,  d,,  dock.

f,,  f,,  fat.

g,,  g,,  gate.

h,,  h,,  hand, when h begins a syllable.

h final, as ch in the Scotch word lock, or in the German ch

when it ends a syllable, as in the word ach.

j as j in jam.

k,,  k,,  kite.

l,,  l,,  let.

m,,  m,,  man.

n,,  n,,  not.

ng,,  ng,,  sing, never as ng in finger.

p,,  p,,  pat.

r,,  r,,  rat. In the syllables bar, kar, and par the r is

so much rolled that it almost becomes a separate

syllable, pronounced bá-ra, ká-ra, and pá-ra.

s,,  s,,  sin.

sh,,  sh,,  shine.

There is no sound in English which exactly

represents the Palaung t. It slightly resembles

the sound of th in the English word thing.
v as v in vine.
w " w " wine.
y " y " yet.
z " z " zero. This sound exists only in a few words, which have been borrowed from sources foreign to the Palaung language.

k These letters are aspirated, the h being pronounced after the k, p, t, and s. A near approach to the sound is
\( \ddot{s} \) as kh in inkhorn.
\( \dot{p} \) as ph in uphill.
\( \dot{t} \) as th in ant-hill.
\( \dot{s} \) as sh in mishap.

Palaungs often pronounce the aspirated \( \dot{s} \) as the English sound of sh in shine. The Palaung word for bird is sometimes pronounced \( \ddot{s} \)im, sometimes shim.

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

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

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

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

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

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

PARTS OF SPEECH

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

NOUNS

Number.

2. There are two numbers, singular and plural.

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

Examples.

The women who loved her went i-pân kar-jûh ān gê lôh.

Gender.

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

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

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

Younger brother vâ i-mê, older brother vâi i-mê.
A little one, a child kwôn, a boy kwôn i-mê.

¹ See N. 26.
6. Some nouns stand for males alone, and their use cannot be mistaken: such nouns have no terminating affix signifying gender, as: Chāu a monk.

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

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

An ox mūk a-tūk, an ogre pī-lū a-tūk.

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

Gander hān a-kōng.

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

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

A little one, a child kwōn.
A young girl, a girl child kwōn ī-pān.
A younger sister vā ī-pān, an older sister vā ī-pān.

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

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

13. In words denoting ogresses and all the lower animals and tools, kā-mā¹ is added to the noun to express the feminine gender; as:

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

¹ See N. 196.
14. Yā (grandmother) is sometimes used as a prefix, to denote an ogress, as: Yā pī-lū.

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

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

*A man goes* bī lōh.

I see many people ō yū bī blām blām.

I see people many.

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

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

To be conceited, to be particular kā-κē.

Conceit pān-kā-kē.

To sit mū, a seat ra-mū.

Case.

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

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

The elephant's trunk ngōng sāng.

A jungle bird sām brī.
The Place of the Noun in the Sentence.

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

The day is fine ᵇᵃ-ngi .RELATED.DAY.IS.GOOD.

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

Long ago there lived a king

u hö yū hö-kām ü ū pa.¹
one past time lived king one.

or u hö hö-kām yū ü ū pa.¹
one past time king lived one.

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

From the time that the king goes

or yām lōh hö-kām ü ū pa.¹
from time goes king one.

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

23. The object generally follows the verb, as:

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

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

Give me another fish kā har ū tō¹ dēh ta ō, or
fish other one give to me.

dēh kā har ta ō ū tō.¹
give fish other to me one.

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

¹ See N. 196.
PRONOUNS

Personal Pronouns.

Singular.

25. I, me, my . . . . . . ē.
Thou, thee, thy . . . . . . mē, or dē.1
He, him, his . . . . . . ān, or dē.
She, her . . . . . . . . . . . . ān, or dē.
It, its . . . . . . . . . . . . ān, or dē.

Plural.

We, us, our . . . . . . yē, or ē.2
You, your . . . . . . . . . . . . pē, or dē.
They, them, their . . . . . . gē, or dē.

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

Give me a hundred men, let them follow me
dēh bī ū pā-ri-āh, dēh ān lōh jōm ē.
give men one hundred, give him go follow me.
or people or come

Dual Pronouns.

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

1 See N. 31, N. 46, N. 58, and N. 107.
2 Yē we (our, us) is applied when some of the people to which we refers are not present; ē we (our, us), is used when the people are all present.
They (or them) (two) . . . . gár,\(^1\) or dē.
He (or she) and thou . . . . pār, or dē.
Him (or her) and thee . . . . pār, or dē.
His (or her) and thy . . . . pār, or dē.

Observe the following expressions:
Thou and we . . . . mí yē, or mí ᵇ.
Thee and us . . . . mí yē, or mí ᵇ.
We and he (or she) . . . . yē (or ē) gár ᵃⁿ.
Us and him (or her) . . . . yē (or ē) gár ᵃⁿ.
Our and his (or her) . . . . yē (or ē) gár ᵃⁿ.

Possessive.

Singular.
28. Mine hā ᵇ.\(^2\)
Thine hā mī, or hā dē.
His hā ᵃⁿ, or hā dē.
Hers hā ᵃⁿ, or hā dē.
Its hā ᵃⁿ, or hā dē.

Plural.
29. Ours hā yē, or hā ᵇ.
Yours hā pē, or hā dē.
Theirs hā gē, or hā dē.

Dual.
30. Ours (belonging to him or her and me) hā āⁿ, or hā yār.
Ours (belonging to thee and me) . hā āⁿ, or hā yār.
see above.
Theirs (two) . . . . hā gār, or hā dē.
Yours (belonging to him or her and thee) hā pār, or hā dē.

\(^1\) Gár may also be used to unite two nouns, one of which may be plural, as:—Give me the bag and the three small baskets
tōh ra-pyō gār krōng dyāt u-āi pōng,\(^3\) dīh ta ᵇ.
take bag them (two) baskets small three give to me.

\(^2\) Hā literally means place.

\(^3\) See N. 196.
N.B. When there is a noun in the sentence, the word hā is generally omitted, as The house is ours gāng yār.

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

You must not go yet pē hnyām bāp dē (or pē) lōh.

You (two) must not go yet pār hnyām bāp dē (or pār) lōh.

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

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

bāp yē (or ē, or āi, or yār) lōh.

Examples of the use of Personal Pronouns.

They asked him to return to them

gē hmān ta ān vēng ta dē.

We two chatted till late, it was past midnight

yār kār-mōn mō lā, sōm hlwō-i.

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

You must not hurry pē māi nyēt.

We could not wait yē ka bē yē rē.

Who is it? A-shē ān mōh?

It is mine hā ō.
33. Where a noun might be repeated in a sentence, dé is often substituted for the second noun, as:

*The man must not go yet bī hnyām bāp dé lōh.*

*My father did not tell me kūn ḍo ka yū dé grāi ta ḍo.*

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

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

*place what is horse, run away away.*

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

*Go away please mī vēng bū mī tyī.*

*thou go back on thou please.*

*The old man says kwōn-hyār dāh. or kwōn-hyār ān dāh.*

*old man says. old man he says.*

*Bring me here the little dog tōb dēh ta ḍo ā-ō dé dyāt ān hā ḍo.*

*take give to me dog it is little it place this or here.*

In the above sentence ān it may be omitted.

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

*His father and mother said kūn ān gār mā ān dāh gār.*

*father his they two mother his said they two.*

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

*I shall go ḍo chāng lōh.*

*I shall go.*

*I go as I please ḍo chāng ḍo lōh.*

*I shall I go.*

1 ān it understood.
PRONOUNS

I shall work Ō chang rōr.
I shall work.

I work as I please Ō chang Ō rōr.
I shall I work.

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

Men say bī dāh ge¹ grai.
men say they tell
or
speak.

The woman does not seek to know i-pān ka tip de nāp.
woman not seeks she know.

The thieves cursed us bī rāt ćh yē kīn yē.
people steal cursed us cursed us.

I see Ō yū Ō mēn.
I saw I saw
or
looked.

He saw ān yū de mēn.
he saw he saw
or
looked.

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

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

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

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

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

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

¹ Or dē.
Go quickly lōh pāi pāi. or mī lōh pāi pāi.
go quickly. thou go quickly.

Go back please mī vēng bū mī tyī.
thou go back still thou please.
or on

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

Do not talk, do not speak to the girl
mī māi ngyē māi giāī jōm ra-pyā.
thou do not words do not speak follow girl.
or speak

Place of the Pronoun in the Sentence.

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

I shall go  ū dī lōh. or dī lōh.
I shall go. shall go.

My mother calls me mā ū śīn tō ū.
mother my she calls me.

I do not wish to go ū ka śīn ū lōh. or ka śīn lōh.
I not wish I go. not wish go.

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

Where dost thou live? hā mō mī giāī?
place what thou livest.

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

It is true, as thou sayest mōh č, kū-i dāh mī.
is surely as sayest thou.

1 The verb jōm to follow also means together or with.
44. The Personal Pronoun, denoting the Possessor, generally follows the object possessed, as:

My house  gāṅ  ō.
  house my.

This house is ours  i-ō  pēn  gāṅ  yār.¹
  this is house our.

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

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

The young man brought his friend  ra-lyāng  dū-ē  dē  gō.
  young man brought his friend.

I have my child  ō  yū  ō  kwōn.²
  I have my child.

We (two) have not our child here
  yār  ka  yū  yār  kwōn  hā  ō.
  we two not have our child place this.

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

He has a garden  ān  yū  dē  kar-būn.
  he has his garden.

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

It is settled that I do not return  hwō-i  mōh  ka  vir  ō.
  finished is not return I.

It is settled that we do not give it to him
  hwō-i  mōh  ka  dēh  yē  ta  ān.³
  finished is not give we to him.

¹ Dual pronoun, see N. 27.
² The sentence ō  yū  kwōn  ō would mean I see my child.
³ Ān it is understood but not expressed.
48. In some sentences following the verb mōh *(to be)* but not in all, the Personal Pronoun, being the Subject, follows the Verb, as:

I am not deceiving thee ka mōh chō ō ta mī.

*not is deceive I to thee.*

or

I am not mad láp mōh ru ō.

*nothing am, mad I.*

We are grateful to thee mōh rōk yē ta mī.

*are grateful we to thee.*

49. When a Personal Pronoun is the Object, it follows the verb, when the verb is not qualified by an adverb, as:

We are looking at them yē mēn gē.

*we look them.*

50. When the verb is followed by an adverb, the Personal Pronoun, being the Object, follows the adverb, as:

I pity thee greatly ō kar-vē gāt mī.

*I pity greatly thee.*

He hurt me very much ān rān hnyō hnyō ō.

*he hurt very much me.*

Thank you very much rōk hnyō hnyō pē.

*grateful very much you.*

Methods of Address.

51. In speaking to a Chief, the sentence *Thou hast spoken,* *O Chief!* would be in Palaung,

Pār-māng yē grāi, pār-māng ō.

*Chief our speaks Chief O.*

When a person of inferior rank speaks to an official, the word ka-chāu *servant* is often substituted for ō *(I me, or my)*, as:

I go ka-chāu lōh.

*servant goes.*

When a boy or a man speaks to a monk, he uses the expression ta-bē *follower or disciple* instead of ō *(I me, or my)*, as:

I return ta-bē vēng.

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

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

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

loḥ bū-gō pē ō.
come friends you O.

53. It may be noted that when one of the lower animals, or an inanimate object (being present) is the subject of conversation, a Demonstrative Pronoun¹ rather than a Personal Pronoun, is used in the first sentence, in speaking of the animal or object, as:

It is pretty i-ō kā-ri-år.
this is pretty.

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

What is it? shī 'n mōh?
what it is

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

Come before dark loḥ krū-e 'n āp.
come before it is dark.

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

¹ See N. 97.
accompanied by a Personal Pronoun, which would be unnecessary in English, as:

* A-pêng will not listen A-pêng ăn ka jū.
  A-pêng  he  not listens.

* I-sông and me  yăr  I-sông.
  we two  I-sông.

56. In songs instead of ṣ I, me and my the words hlā and kāu are often used.

In songs the Numeral Determinative for a human being  kū¹ is sometimes substituted for a Personal Pronoun.

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

**Interrogative Pronouns.**

These are chiefly as follows.

57. Who a-sē sometimes pronounced ă-shē, ă-sī or ă-shī.

* Who is that?  a-sē mōh tāi? or ă-shē mōh dīn?
  who is that: who is that.

* Who art thou?  a-sē mī mōh?
  who thou art.

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

* Who did that?  a-sē rōr tāi? or i-tāi a-sē rōr?
  who worked that: who worked.

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

* Who searched for the horse?  a-sē tīp dē yū brāng?
  who searched who had horse.


* Whose house is this?  gāng i-ō ă-sē ăn mōh?
  house this whose it is.

¹ See N. 196.
Whose daughter is she? kwŏn i-păn ā-sĕ ān mŏh?  
child female whose she is.

Whose pig is that?  
le tāi ā-sĕ ān mŏh? or le ā-sĕ ān mŏh?  
pig that whose it is. pig whose it is.

60. Whom? ā-sĕ, sometimes pronounced ā-shē, ā-ši or ā-shī.

Whom dost thou see?  
ā-sĕ mi yū dĕ mĕn? or mĭ a-sĕ mĭ yū?  
whom thou seest thou lookest thou whom thou seest.

or  
seest.

Whom did you hear speak?  
ā-sĕ graĭ pĕ chăng¹ sa-tĭng?  
who spoke you will hear.

or  
pĕ yū dĕ sa-tĭng pan-grăi² ā-sĕ?  
you have you heard the speaking whom.

With whom has she gone? rā-sĕ ān leh?  
with whom she went out.

With whom art thou working?  
rā-sĕ mi rŏr ŭn? or ā-sĕ mĭ rŏr ŭn?  
with whom thou workest place whom thou workest place

or  
keep.

61. What ū or shĭ, sĕ or shĕ.

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

What is he eating? sĕ ān hŏm?  
what he eats.

What day is this? pă-dĭn shĕ ān mŏh?  
to-day what it is.


What dost thou believe? i-mŏ mĭ hnyŏm?  
what thou belieuest.

What day is this? să-ngĭ mŏ ān rŏt?  
day what it arrives.

At what time did he return? a-kîng mŏ ān vĕng?  
time what he returned.

¹ See N. 215.  
² See N. 248.
63. Whatever dā ī mōh (any thing is).

Whatever is she doing? dā ī mōh ān uyā?

any thing is she does.

64. Which? i-mō, or mō.

Which is he? i-mō ān mōh?

which he is.

On which day was the child born?

śa-ngī mō kwōn pēn bi?

day which child became human being.
or

Which is thy house?

i-mō mōh gāng mī? or i-mō gāng mī mōh?

which is house thy. which house thy is.

Place in the Sentence of Interrogative Pronouns.

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

Who brought those? gē i-tāī ā-shē tōh dē du-ē.

they that who took who brought.
or

those

Reflexive Pronouns.

66. Myself tō ō.

Thyself tō mī, or tō dē.¹

Himself tō ān, or tō dē.

Herself tō ān, or tō dē.

Itself tō ān, or tō dē.

Plural.

67. Ourselves tō yē, or tō ē.²

Yourselves tō pē, or tō dē.

Themselves tō gē, or tō dē.

¹ See N. 31. ² See note 2, page 17.
**PRONOUNS**

**Dual.**

68. *Ourselves (myself and thyself)*  
    to yār, or to āi.¹

    *Myself and himself (or herself)*  
    to yār, or to āi.

    *Thyself and himself (or herself)*  
    to pār, or to dē.

69. Sometimes the word prim (old) is inserted between the word to (self or body) and the Pronoun:

    *He cut himself ān klā to prim dē.*
    he cut body old his or self.

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

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

    *He himself saw the elephant tō ān yū šāng.*
    body his saw elephant.

    *I-kō-i looked at the horse herself*
    I-kō-i to dē ān mēn brāṅg.
    I-kō-i body her she looked horse.

**Indefinite and Distributive Pronouns.**

70. *Any dā.*

    Which wouldst thou like? Take any
    i-mō mī šīn bōn? Dā pān mōh tōh mī dū-e.
    which thou wisihest get, any what is take thou bring.

71. *Some bar-di, par-di.*

    Give me some dēh tā ो par-di (or bar-di).
    give to me some.

    *There is some in the basket*
    gwāi bar-di (or par-di) ta jū-ār.
    remains some in basket.

    *I saw some in the market*
    ो yū kū kāt bar-di (or par-di).
    I saw in market some.

¹ See N. 27.
72. *Some.* Sometimes gē (they), and baŗ-di (or păr-di) (some) are used together, as:

Some of her relations brought cloth to her.
va-vai ān gē păr-di (or baŗ-di) dū-e ān grū. 
relations her they some brought her cloth.

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

I saw some in the village ō yū ū kān-dā kū rū. 
I saw one part in village.

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

One (man) goes ā-bō lōh, One (woman) says i-bō-e grāi.

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

There are none (no people) here
hā ō bī ka yū bī-mōh. 
place this people not are any one

76. *No one* ka . . . bī-mōh, or bī-mōh ka. 
No one knows bī-mōh ka nāp. 
any one not knows.

77. *No one,* not even one applied to human beings ka . . . hlāi ū kū.¹ Hlāi is sometimes pronounced hlau.

I have spoken to no one
ō ka grāi ta bī hlāi (or hlau) ū kū.¹ 
I not spoke to people even one
or
person

There is no one in the house
kū gāṅ bī ka gwāi hlāi ū kū.¹ 
in house people not remain even one,
or
person

¹ See N. 196.
78. None meaning no beasts ka...hlāī (or hlāū) ū tō.¹

There are none (no cattle) on the hill

mūk ka yū hlāī ū tō¹ ta šōr.
cattle not are even one on hill.

79. None meaning no fruit ka...hlāī ū pōng.¹

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

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

I have none (meaning a short hank of cotton)

ō ka yū hlāī ū kīng.¹
I not have even one.

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

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

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

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

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

Take neither

i-ō i-tāī māī tōh i-mō ma-hwō-i.
this that do not take which no matter.
or i-ō ma-hwō-i i-tāī ma-hwō-i māī tōh.
this no matter that no matter do not take.

83. All pāī.

They went up to the palace, all holding books

gē hō ta hō pāī kōng cha-āk.
they went up to palace all held books.

¹ See N. 196.
84. *Both* gär (*they two, them two*)

*Both* have gone 

\[\text{gär} \quad \text{hwō-i} \quad \text{loḥ,}
\]

\[\text{they (two) finished go.}\]

85. *Each* lāi.

*Each* sells at the market 

\[\text{lāi} \quad \text{yāŋ} \quad \text{ta} \quad \text{kāt.}
\]

\[\text{each sells at market.}\]

**Relative Pronouns.**

86. *Who* à-sē or à-shē.

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

\[(\text{He})\text{ who has wisdom can teach others}
\]

\[\text{à-sē} \quad \text{yū} \quad \text{dē} \quad \text{pīng-nyū} \quad \text{ān} \quad \text{pēn} \quad \text{sōn} \quad \text{bī.}
\]

\[\text{who has his wisdom he becomes teaches others.}\]

\[(\text{She})\text{ who wishes to give may give à-shē sīn dēh dēh.}
\]

\[\text{who wishes to give give.}\]

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


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

\[\text{The old man who is ill kwŏn-hyār ān ka-bē.}
\]

\[\text{old man who is ill.}\]

\[\text{You who are young men pē ān mōh ra-lyāng.}
\]

\[\text{you who are young men.}\]

\[\text{Thou who art tired mī ān ār.}
\]

\[\text{thou who art tired.}\]

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

\[\text{All the people who remained beside the fire said}
\]

\[\text{bi dō-sē dō-sē ān gwāi ta ka-fāng gē dāh,}
\]

\[\text{people all who remained at fire-place they said.}\]
89. Who. Palaungs more often express our Relative Pronouns in this manner:

The man who lived there is dead

\[ \text{bī gwāī hā tāī ān yām.} \]
\[ \text{man lived place that he is dead} \]
\[ \text{or or} \]
\[ \text{who died.} \]

or \[ \text{bī ān gwāī hā tāī ān yām.} \]
\[ \text{man he lived place that he is dead.} \]
\[ \text{or} \]
\[ \text{who} \]

The woman who did that work has gone away

\[ \text{i-pān hwō-i rōr i-tāī lōh pwēt.} \]
\[ \text{woman finished work that went away.} \]

or \[ \text{i-pān ān hwō-i rōr i-tāī lōh pwēt yū.} \]
\[ \text{woman who finished work that went away.} \]
\[ \text{or} \]
\[ \text{she} \]

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

I know with whom she lives ō nāp rā-shē ān gwāī.
I know with whom she lives.

But Palaungs more often express whom in this way:

The child whom you saw yesterday is ill

\[ \text{hō-dīn pē hwō-i yū kan-nyōm dyāt, ān ka-bē.} \]
\[ \text{yesterday you finished saw child small it is ill.} \]

91. Whom pān.

The child whom you saw yesterday is ill

\[ \text{kwōn kan-nyōm pē pān mēn hō-dīn ān ka-bē.} \]
\[ \text{child child you whom saw yesterday it is ill.} \]
\[ \text{or} \]
\[ \text{little one} \]

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

The woman whose husband is mad is here

\[ \text{bī rū i-pān ān gwāī hā āū.} \]
\[ \text{man mad woman his lives place this.} \]
\[ \text{or} \]
\[ \text{wife} \]

\[ \text{1 See N. 260.} \]
or  i-pān, ra-leh  ān  rū  gwāi  hā  ō.
                   woman  husband  her  mad  lives  place  this,
or  wife

93. Which  i-mō.
The small house which you built  gāng  dyāt  i-mō  pē  rūr.
                     house  small  which  you  built.

94. Which. Which can also be expressed in the same way, as:
The jacket is lost, the sleeve of which is torn  šā-dō  kar-tī  ān  kar-sēh,  hrāi  pwōt  dē.
             jacket  sleeve  its  torn  disappeared  away  it
          or  šā-dō  tī  kar-sēh  ān  hrāi  yō.¹
                    jacket  sleeve  torn  it  disappeared.
          or  šā-dō  hrāi  ān  yō,¹  tī  kar-sēh.
                        jacket  disappeared  it  sleeve  torn.
The fowl that the cat killed is there  i-ār,  a-ngāu  gā  yām,  ān  gwāi  hā  din.
               fowl  cat  bit  dead  it  is  place  that.
or  a-ngāu  gā  yām  i-ār  hā  din  ē  tō.²
                         cat  bit  dead  fowl  place  that  one.
or  i-ār  pān  gā  a-ngāu  gwāi  hā  din.
                 fowl  that  which  bit  cat  is  place  that

95. That

That which  }  Pān.

What

The skirt that the child wears is too large  klāng  pān  dī  dā  kwōn,  dāng  hnyō  hnyō.
                      skirt  that  will  wear  child  large  very.

96. What. The sentence I do not know what to do would be expressed in Palaung ō ka  nāp  kū-i  di  nyā.
                  I  not  know  as  will  do.
¹ See N. 260.
² See N. 196.
Demonstrative Pronouns.

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

This is falling  i-ō jōh yō.¹
this falls.

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

I shall take this  ā di tōh i-ō.
I shall take this.

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

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

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

100. That i-tāi, or tāi.
These words are used by people who are near each other, and are discussing a distant object, as:

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

Who will believe that?
ā-shē dī hnyŌm i-tāi, or i-tāi ā-shē dī hnyŌm.
who will believe that that who will believe.

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

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

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

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

¹ See N. 260. ² Compare Latin īste.
102. *These* ge i-ô, ge ô, or ge nân. These follow the same rules as the singular.¹ If *these* signifies two persons, gâr i-ô, gâr ô, or gâr nân would be used.

*These (fruits) are ripe*

ge ô shên yô.² or ge ô hwô-i shên yô.²

they this are ripe.

they this finished are ripe.

or

or

these

these

*These (horses) were bought in China*

gê nân hwô-i ĵûr kûng Kê.

they this finished bought country China.

or

these

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

*Whose are these?*

gê ô å-shê ge môh? or i-ô å-shê ge môh?

they this whose they are.

this whose they are.

or

or

these

these

104. *Those* ge i-tâi, ge tâî. If dual gâr i-tâi, or gâr tâî.

*I wish to look at those* ô shên mên ge tâî.

I wish look them that.

or

those

*Those (mangoes) are not good* ge tâî ka là.

they that not are good.

or

those

105. *Those* ge dîn, or, if dual, gâr dîn.

*Take those to the jungle* ge dîn tôh dê dû-e ta brî.

they that take you bring to jungle.

or

those

106. I-ô, ô, i-nân, nân, i-tâi, tâî, i-dîn, dîn meaning *this* and *that* (man or woman) also the plurals ge i-ô, ge ô, &c. and the duals (see above) meaning *these* and *those* (men and women) can be used in Palaung, where, in English, we should use *this* and *that*.

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

² See N. 260.
that, these and those as Demonstrative Adjectives, along with a noun, as:

This (man) has come to see thee i-o mi loh men.

These (men) are waiting for you ge o re pe.

Go, speak to those (women) loh kahr-grai ra ge tai.

These (children) can work ge o be de ro-r.

107. The above Pronouns, when repeated in the sentence, take the form of de, as:

These (men) spoke to him ge o dah de grai ta an.

Place in the Sentence of Demonstrative Pronouns.

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

Who will do it? I-tai a-shi di ro-r.

ADJECTIVES

Adjectives of Quality or State.

109. These Adjectives are also Verbs, as:

Sweet, to be sweet . . . ngam.
Bad, to be bad . . . kah-ot.
Small, to be small . . . dyat.
Large, to be large . . . dang.

1 See N. 31.
Hot, to be hot . . . māi.
Ugly, to be ugly . . . nyōp.
Black, to be black . . . yīm.

An affectionate child kwōn rāk,
child affectionate.

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

A small house, or the house is small gāug dyāt.
house small
or
is small.

A great mountain, or the mountain is great sōr dāng.
mountain great
or
is great.

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

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

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

Salt water ōm ṣō.
water salt.

Brackish water ōm ṣō ṣō.
water salt salt.

Very salt water ōm ṣō sāng.
water salt bitter.

Place of Adjectives of Quality or State in a Sentence.

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

The beautiful girl can sing
ra-pyā kā-ri-ār ān bē kar-nyīr.
girl beautiful she able sing.

112. The word kwōn (a little one, a child) is often used to
express the sense of smallness; it is then placed before the noun which it qualifies, as:

A small bag kwôn ra-pyô.
child bag.
or
little one

A small cat, a kitten kwôn a-ngāũ.
child cat.
or
little one

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

Other villages lāi rū.
other villages.
or
different

Other countries lāi kūng.
other countries.
or
different

Indefinite Adjectives of Quantity and Number.

114. Much blām.

Much rice ra-kō blām.
rice much.

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

116. Little che-rē, chaît, chī chī.
Chaît and chī chī represent an extremely small quantity, less than che-rē.

Give me a little rice dēh ta ő pōm¹ che-rē (or chaît, give to me rice little.

or chī chī).

or dēh pōm ta ő che-rē (or chaît, or chī chī).
give rice to me little.

¹ ra-kō uncooked rice, pōm cooked rice.
117. Many blām.
There are many pigs in the village
kū-nāū rū lē gwāī blām gāt.
in village pigs remain many very.

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

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

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

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

Few tigers are killed there
ra-vāl bī pyām pēt hā tāi ka gōp blām.
tigers people killed quite place that not very much many.

Few Palaungs go to Rangoon this year
Ta-āng gē leh Yāng-ngūn ša-nām ō ka gōp blām.
Palaungs they go down Rangoon year this not very much many.

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

Few Palaungs are going to Rangoon this year
Ta-āng gē leh Yāng-ngūn ša-nām ō ār u-āi kū.¹
Palaungs they go down Rangoon year this two three.

121. All (when applied to human beings) twōn, sometimes pronounced twōng, or tu-ōng. The Numeral Determinative kū¹ must be used after this word.

All men must die bī yām twōn kū.¹
men die all.
or
twōn kū¹ bī yām.
all men die.
bī twōn kū¹ bāp dō yām.
men all is necessary they die.
or
must

¹ See N. 196.
They all went to the festival
gê lôh ta plô-e twôn kû.¹
  they went to festival all.

122. All bar gê (as many as they or them).
They all lived there gê gwâî bar gê hâ tâî.
  they lived as many as they place that.

123. All when applied to the lower animals twôn, twông, or tu-ông. The Numeral Determinative tô¹ must be used after this word.

All the cattle have run away mûk twôn tô dû pwôt.
  cattle all ran away away.
or mûk gê twôn tô¹ dû do-st yû.²
  cattle they all ran away all.
or bar gwâî mûk gê dû pwôt.
  as many as are cattle they ran away away.

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

I am bringing all the things òi dû-e twôn ne.
  I bring all things.

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

She walked all day ân lôh tông vân. The sentence
  she went all day.
Ân lôh twôn să-ngi means She goes daily.
  she goes every day.

The words to express all night tông kûn are also taken from the Shan, but the Palaung words twôn hmô (all night) may also be said. In this case hmô, the shortened form of ru-hmô night must be used.

They went every day all day for five days
gê lôh tông vân tông vân, ân³ dô-st pân să-ngi
  they went all day all day they all five days.

¹ See N. 196. ² See N. 260. ³ See N. 26.
or nau panse ngi ge bap de loc twon panse ngi.
in five days they must they go all day.
or is necessary

In the first example, the reduplication of tong van makes it more emphatic.

126. All d-o-st.
Her sons are all married
kwo n i-me an ge broong d-o-st.
children male her they married all.
or kwo n i-me an ge kat d-o-st.
children male her they married all.
or kwo n i-me an hwoi i kat twon ku.¹
children male her finished married all.

They ate all the fish ge bap d-o-st ka.
they ate all fish.

They have finished eating all the rice
g ge hwoi i hom d-o-st pom.
they finished ate all rice.

127. All d-o-st d-o-st.
All the women carry lamps
i-pan d-o-st d-o-st kong rang.
women all carry lamps.

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

All the grass was wet kar-ban om d-o-st d-o-st.
grass wet all.
or completely.

or kar-ban hwoi i om d-o-st.
grass finished water all.

128. All tang ka-pun.
This expression is not very commonly used, it means All in the sense of a very great number, as:

All the people were gathered together
bi tang ka-pun kar-chu.
people all together gathered.

¹ See N. 196.
They sold all the pots gê yâng klo tâng ka-pûn.
They sold pots all.

129. All, the whole pâî.

He put on all the paint on the whole of his house
ân pu-ôn dô-êt sà-nâm ta gâng dé pâî krông.¹
he painted all paint on house his all or whole.

All the year pâî sà-nâm. Every year twôn sà-nâm.

He gave me all the bread
ân dêh ta ō dô-êt mông pâî pûng.¹
he gave to me all bread all.

It has rained all this month kyâr ō jüng pâî kyâr.
month this rain all month. or whole

or kyâr ō pâî kyârân jüng.
month this all month it rained. or whole

130. All pâî kûng.

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

The tiger ate all the ox
ra-vâî hôm dô-êt mûk pâî kûng,
tiger ate all ox all or whole.

but it would be more correct to say
ra-vâî hôm dô-êt mûk ü tô.¹

tiger ate all ox one.

The sentence Ra-vâî hôm pâî mûk would mean

tiger ate with ox.

The tiger ate with the ox.

131. All the people, everybody bî pâî kûng pâî rû (people

¹ See N. 196.
(in) all (the) country (and) all villages), meaning all the people in the country in which the speaker is.

All the people, everybody Ḳ̕ৃ twǒn kǔṅ twǒn rū  people all country all villages (people (in) all (the) country (and) villages), meaning all the people in the surrounding countries.

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

All her life, her whole life  ṽ a-śāk ān.  
one life her.

They watched the whole night, or all the night

ḡ̄  r̄ ṽ hmō.  
they watched one night.

133. No (none, no one), when applied to human beings  ṽ kū¹ ka, as:

No Palaungs arrived  ṽ kū¹ ka rōt.  
none Palaungs one not arrived.

134. Some bār-dī, pār-dī.

I saw some flowers in the valley  
ō yā pōh pār-dī ta plōŋ.  
I saw flowers some in valley.

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

I picked some orchids in the jungle  
ō pāt kū bɾí pōh ríŋ-gōŋ ṽ kān-dā.  
I picked in jungle flowers orchid one part, or some

He caught some fish

ān bōn a-tō-e kā ṽ kān-dā.  
he got caught fish one part.

or some

Bār-dī or pār-dī may be used instead of ṽ kān-dā in the above sentence.

¹ See N. 196.
136. Some ḳǝn-dī ḳǝn-dī.
I bought some mushrooms yesterday
ō jūr hū-din tīr ḳǝn-dī ḳǝn-dī.
I bought yesterday mushrooms some.

137. Several ka brē ka blām (not few not many). This would apply to eight or ten people.
Several women i-panic ka brē ka blām.
women not few not many.

138. Any tēng.
I cannot get any fruit
ple ō ka bē ō bōn tēng yō.¹
fruit I not able I get any.

139. Any dā.
Any man can go
da bi mōh pēn (or bē) dē lōh, lōh.
any man is able he goes goes.

140. Any ú . . . ú with the appropriate Numeral Determinative, see N. 196.
Pick any fruit pēh plē ú pōng² ú pōng.²
pick fruit one one.

141. Any (one) ú kū² ú kū²
one one.
Any one may come back vēng ú kū² ú kū²
come back one one.

142. Not any, not even a few
ka . . . hlāi che-rē, ka hlāi ú kū² (not even one).
I have not any horses ō ka yū bīrāng hlāi che-rē.
I not have horses even few.

I have not spoken to any man, or I have not even spoken to
one man ō ka grai ta bi hlāi ú kū²
I not spoke to people even one.

¹ See N. 260.
² See N. 196.
143. Enough lôm.

The people are very many, the bananas are not enough

bi kön gät, klwõ-s gē ò di ka lôm
people many very bananas they this will not enough

or

hôm gē. or bi kön gät, klwõ-s gē ò
eat they, people many very bananas they this

or

dì ka lôm bi kön.
will not enough people many,

or

be enough

144. Lôm lôm, or lôm lûm may be used instead of lôm.

145. Enough gōp.

Give me enough grass dēh ta ĕ gōp lû-i.
give to me enough grass.

Give him food until he has enough
dēh ta ān gōp pən-hôm.
give to him enough food.

Place of Indefinite Adjectives of Quantity and Number.

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

Demonstrative Adjectives.

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

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

mük kã-mâ¹ ũ tō¹ lip ta ū-yēn.
cow one entered in garden.

or

mük kã-ma¹ lip ta ū-yēn.
cow entered in garden.

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

The (that) cow came into the garden

mük kã-mâ¹ tāi (or din) lip ta ū-yēn.
cow that entered in garden.

¹ See N. 196.
149. *This* i-ō, or ō. Used when the object is in the hand, or very near the speaker, as:

_This horse’s bit is unfastened_ ĝā brāng ō ān kar-kāh.

_bit_ horse _this is_ unfastened.

150. *This* i-nān, or nān.

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

_Wash this cloth_ lār grū i-nān (or nān).

_wash cloth this._

*I am taking this basket*

ō tōh ō dū-e jū-ār i-nān (or nān).

_I take I bring basket this._

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

_Take this fan to that man’s mother_

mā i-mē tāi tōh mi dēh ra-yāp ō.

_mother man that take thou give fan this._

or ra-yāp i-ō tōh mi dū-e ta mā ā-bō tāi.

_fan this take thou bring to mother man that._

or ra-yāp i-ō mā ā-bō tāi tōh pwōt dē dū-e.

_fan this mother man that take away thou bring._

_I shall ask that one_

ō dī śar-mwōt ta ū kū¹ tāi.

_I shall ask to one that._

_Sell that basket at the market_

jū-ār tāi dēh yāng ta kāt.

_basket that give sell in market._

or

yāng jū-ār tāi ta kāt.

_sell basket that in market._

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

¹ See N. 196.
twāñ. The same applies to the Demonstrative Adjectives as to the Demonstrative Pronouns, see N. 100.

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

They went with that man gē lōh jōm bi dīn.

They went followed man that.

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

gē dāh Kū-i dīn.

they spoke as that

or or

like this.

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

154. These gē (or gār)¹ i-ō, gē (or gār) ō, gē (or gār) i-nān, gē (or gār) nān.

These cucumbers are very good
ta-ki-är gē ō (or nān) là hnyo hnyō.

cucumbers they this are good very.

or these

155. Those gē (or gār)¹ i-tāñ, or gē (or gār) tāñ.

Those bags have come from Bhamo

ra-pyō gē tāñ yū ʻor Mān-mō (or yū lāp Mān-mō).

bags they that came from from Bhamo came from side Bhamo.

or these

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

Those mountains are very far away
šōr gē i-twāñ šā-ngāñ hnyo hnyō.

mountains they that are far very.

or these

157. Those gē (or gār) dīn.

Those fowls are eating the paddy.
i-ār gē dīn hōm hngō.

fowls they that eat paddy.

or these

¹ See N. 27.
158. Same rūm (together), mō-rūm (from mōh to be, rūm together).

This is the same kind of mango as that
ple bri ō ple bri tāi mōh rūm (or mō-rūm).
fruit jungle this fruit jungle that are together.
or or
mango mango same.

This is the same cloth as that
gru ō gār gru tāi mō-rūm (or mōh rūm).
cloth this they two cloth that same.

159. Same, like, similar hrēr.
She is like her younger sister
ān hrēr vā ān (or dē).
she like younger sister her her.1
or
is like

160. Like kū-i, or kī.
Kū-i may be substituted for hrēr in the above sentence.
I have never seen it like this
ō ka tōm yū kū-i (or kī) ō hläi ū lōh.
I not ever saw as this ever one time.
or
like

161. Another; other har.
Another woman does that work i-pān har rōr tāi.
woman other worked that.
or
another

or i-pān har ū kū 2 ān rōr tāi.
woman other one she worked that.
or
another

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

Give me another fish
dēh kā i-har ta ō ū tō.2
give fish other to me one.
or
another

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

1 See N. 31. 2 See N. 196.
163. Another. Sometimes by repeating a noun another is expressed, as:

One day is like another ū ša-ngi hñer ū ša-ngi.
    one day is like one day.

164. Another. The sentence One after another, if applied to human beings, is generally expressed ū kū¹ mōh ū kū¹
    one is one.
if applied to the lower animals ū tō¹ mōh ū tō¹ and,
    one is one
if applied to inanimate objects, the same expression is used, substituting the appropriate Numeral Determinative for kū or tō. See N. 196.

165. Other (things) pān-hār.

Buy and bring other things jūr mī dū-e pān-hār.
    buy thou bring other things.

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

Give me any other bowl
    dā ka-lāng ū plā¹ mōh ān dēh ta ō.
    any bowl one be it give to me.
or dēh ta ō ū plā¹ ū plā¹
    give to me one one.

167. Other lāi (different).

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

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

The chief and the other people consented
    par-māng gē dēh a-kwōng.
    chief they gave consent.
or
    other people

¹ See N. 196.
169. Other ʰi.  
*Other countries kūŋ ʰi. Other villages rū ʰi.*

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

171. Each.  
When applied to human beings ʰi kū¹ hē kū¹ (one one).

When applied to the lower animals ʰi tō¹ tō¹.

When applied to inanimate objects ʰi... ʰi followed by the appropriate Numeral Determinative,¹

*I gave each kind to each person*

我が家-ta kū¹ hē kū¹ kū¹ nē.
*I finished gave to one person one thing one person one thing.*  

*I have given something to each person*

我が家-ta gē hē nē nē twōn kū¹.²
*I finished gave to them one thing one thing all person. or every*

Each brought three bowls

ʰi kū¹ dū-sa-ly ḥū kū¹,  
*one person brought three bowls one person.*

172. Each lài (different).  
Let each one drink gē lài te-āng ʰi kū¹.³
*give them each drink one or different*

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

¹ See N. 196. ² See N. 260.
174. Each other kar.
The prefix kar is used before many Palaung words to express Each other, as:

To scold, to quarrel čh, to abuse each other kar-čh.

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

A coffin lōng, to gamble kar-lōng.

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

To commit a fault lūt.
To make a mistake kar-lūt.
To fold, to double čāp, repetition or repeatedly kar-čāp.
To decide sāng, to distribute kar-sāng.

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

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

Every four days go to see him

ponent sā-ngī poner sā-ngī loh ta an.
four days four days go to him.

Adjectives of Number.

Cardinal Numbers.

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

1 ū, or hlēh.
2 ār.
3 u-āi, sometimes pronounced ā-i.
4 poner.
5 pān.
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>tōr, or tō.</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>pūr.</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>tā.</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>tīm.</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>kōr, ū kōr. Sometimes ū kān is used.</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>kōr na (or nōng) ū, or kōr na (or nōng) hlēh.</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>kōr na (or nōng) ār.</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>kōr na (or nōng) u-āi, or kōr na (or nōng) ʔ-ī.</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>kōr na (or nōng) ʔōn.</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>kōr na (or nōng) ʔān.</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>kōr na (or nōng) tōr.</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>kōr na (or nōng) pūr.</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>kōr na (or nōng) tā.</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>kōr na (or nōng) tīm.</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>ār kōr.</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>ār kōr na (or nōng) ū, or ār kōr na hlēh.</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>u-āi kōr.</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>ʔōn kōr.</td>
<td></td>
</tr>
<tr>
<td>50</td>
<td>ʔān kōr.</td>
<td></td>
</tr>
<tr>
<td>60</td>
<td>tōr kōr.</td>
<td></td>
</tr>
<tr>
<td>70</td>
<td>pūr kōr.</td>
<td></td>
</tr>
<tr>
<td>80</td>
<td>tā kōr.</td>
<td></td>
</tr>
<tr>
<td>90</td>
<td>tīm kōr</td>
<td></td>
</tr>
<tr>
<td>100</td>
<td>ū pā-ri-āh, or ū pri-ā.</td>
<td></td>
</tr>
<tr>
<td>105</td>
<td>ū pā-ri-āh na (or nōng) ʔān.</td>
<td></td>
</tr>
<tr>
<td>110</td>
<td>ū pā-ri-āh na (or nōng) kōr.</td>
<td></td>
</tr>
<tr>
<td>120</td>
<td>ū pā-ri-āh na (or nōng) ār kōr.</td>
<td></td>
</tr>
<tr>
<td>125</td>
<td>ū pā-ri-āh na (or nōng) ār kōr na ʔān.</td>
<td></td>
</tr>
<tr>
<td>200</td>
<td>ār pā-ri-āh.</td>
<td></td>
</tr>
<tr>
<td>500</td>
<td>ʔān pā-ri-āh.</td>
<td></td>
</tr>
<tr>
<td>1,000</td>
<td>ū hrēng.</td>
<td></td>
</tr>
<tr>
<td>1,005</td>
<td>ū hrēng na (or nōng) ʔān.</td>
<td></td>
</tr>
<tr>
<td>2,000</td>
<td>ār hrēng.</td>
<td></td>
</tr>
<tr>
<td>10,000</td>
<td>ū hmūn.</td>
<td></td>
</tr>
<tr>
<td>20,000</td>
<td>ār hmūn.</td>
<td></td>
</tr>
</tbody>
</table>
30,000 u-aɪ hmûn.
40,000 pûn hmûn.
50,000 pûn hmûn.
60,000 tûr hmûn.
70,000 pûr hmûn.
80,000 tã hmûn.
90,000 tûm hmûn.
100,000 ū ūn.
1,000,000 ū yê-lân.
10,000,000 ū ka-dê.

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

**Ordinals.**

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

*First* pû-ta-mâ.
*Second* dû-ti-ã.
*Third* tã-ti-ã.

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

*The first man* pû-ta-mâ ð-i-mê.

*The fourth man* ð-i-mê pûn kû¹.

*He is the fifth child* gê ð ū vû ū

They this one younger brother one

or

these

vû kwûn ãn pûn kû¹.

Older brother children he five.

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

*He is the first man of the ten*

gê ð ū kør ãn ðûn pû-ta-mâ bi.

They this one ten he is first person.

or

these

¹ See N. 196.
Five (people) are picking tea leaves
ge path ha myam pan ku.1
they pick leaves tea five.

I have two sons and three daughters
oyu kwon i-me ar ku, kwon i-pan u-a-ku.1
I have children male two children female three.
(the second kwon may be omitted).

He came twice to see thee an veng men mi ar loh.
he returned see thee two times.

That is the sixth woman itai moh i-pan tor ku.1
that is woman six.

181. The first born child, whether male or female, is called kwon ting.
The eldest son is also called vi dang. Should he die before
he reaches the age of four or five years, the second son becomes
vi dang.

The second son, if there are only two, is called kwon tam;
if he has an older and a younger brother, he is called vi kan-di
(the middle one), or in the short form vi di.

The third son vi dyat.
The fourth son vi dot.
The fifth son vi krui.
The sixth son vi doch.
The seventh son vi lo-i.

The youngest child, whether son or daughter kwon ty.
The eldest daughter di dang.
The second daughter di kan-di, or di di.
The third daughter di dyat.
The fourth daughter di dot.
The fifth daughter di krui.
The sixth daughter di doch.
The seventh daughter di lo-i.

1 See N. 196.
He is an only child ãn õ môh kwôn û kû.¹
he this is child one.

or ãn õ tô möh gô kwôn û kû.¹
he this is only child one.

Her fifth son has died vi krû ãn ãn yâm.
her fifth son her he is dead.

The second daughter of the chief has married
dî kân-dî par-mâng ãn lêh.
second daughter chief she is gone out.
or is married.

182. Half kân-dâ. Kân-dâ is generally used to express
a half, or a part that may be removed from the rest, as:

Half the men were asleep bî it û kân-dâ.
men slept one half.

He ate half the fruit ãn hôm plê û kân-dâ.
he ate fruit one half.

183. Half kân-dî. Kân-dî generally applies to what can-
not be divided and taken away, as:

Half way up the hill kân-dî sôr.
half hill.

184. Half bar-dî, par-dî, kân-dî kân-dî. These words may
all be used to express half.

185. Half, or a part dön, û dön.

I have smoked half my cheroot
ô hwô-i te-âng sa-lêk û dön ô.
I finished smoke cheroot one half my.

I have smoked the half of my cheroots
sa-lêk ô ge hwô-i te-âng û kân-dâ.
cheroots my they finished smoke one half.

In the last sentence û dön would not be used.

¹ See N. 196.
This well is half full of water

ōm bōng õ nõ  שניתן ุ داول.
    water  hole  this  is  full  it  one  half.

or

well

ōm bōng õ nõ  관한-ดี  관한-ดี.
    water  hole  this  is  full  half.

or

well

Half the house fell

gang pyōh dē ู داول.
    house  fell  it  one  half.

or

self

gang pyōh pwọt ู  관한-ดาย บาร-ดี.
    house  fell  away  one  half  half

or

some.

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

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

Half a rupee รูปี ู kwāī, or kwāī ู บญา.
    silver  one  half.

Give me half a basket of rice

ra-kō ู แตง ดิน ดีห ตา ตรง ู kwāī.
    rice  one  basket  that  give  to  me  one  half.

Place of Numerals in the Sentence.

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

One village ู รู, two villages ำร รู.

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

Horse บราง, one horse บราง ู ต่อ.1

1 See N. 196.
190. Sometimes the Numeral Determinative precedes the noun, the number being understood, as:

*He built one house ăng rōr krōng¹ gāng.*

or ăng rōr gāng ü krōng.¹

*He built house one.*

This (one) writing pōn¹ lik ō, or lik ü pōn¹ ō.

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

*One house gāng ü krōng,¹ only one house ü gāng.*

One hut kar-hūp ü krōng,¹ only one hut ü kar-hūp.

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

*A bolster hmōn pōng,¹ a pillow (flat) hmōn kan-blē-a.¹*

A box of matches

ngār-kīr ü i-üp,¹ one match ngār-kīr ü nyōng.¹

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

*Give me another horse brāng har ü tō¹ dēh ta ō.*

Give to me another one give to me.

194. These Determinatives are often used after All, Each, and Every,² as:

*Give to all the children dēh ta kwōn twōn kū.¹*

give to children all.

195. Occasionally the Determinative represents the subject, as:

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

Mī hyōp tī mī? Mōh ċ,³ kōn¹ ō śū.

thou burned hand thy. is my painful.

¹ See N. 196. ² See N. 121, N. 123, N. 124. ³ See N. 260.
The person in front  kū¹ ra-ät. 
before.

The last person in a row (Indian file) kū¹ ru-bän. 
behind.

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

List of a few of the Principal Numeral Determinatives.

196.

Bông follows a noun denoting a bundle of sticks, a 
bouquet of flowers tied together.

Brā " " " a meal.
Chăn " " " a hanging tray, a shelf.
Chū " " " a halo, the bank of a 
river, an image of 
the Buddha.

Dāng " " " something long and 
narrow.
Dŏn " " " a short block of wood.
Gwŏng " " " a ring.
Hlăng " " " an arrow, a small boat, 
a tripod (for sup-
porting the rice pot), 
a chair.

Hlō " " " a long hank of cotton.
Hǒng " " " a weighing-machine, 
a mortar, bellows, 
a carriage, a coffin, 
a box, a bed, a room.

I-üp " " " a box.
Ka-mū " " " a female beast, any tool 
or instrument such 
as a sword, a comb, 
a chisel.

1 See N. 196.
Kan-ång follows a noun denoting a precious stone, a cart.
Kan-blē-a anything flat, a ceiling, a mat, a banknote, a brick, a biscuit, a cloud.
Kan-blē-ak
Kan-blī-a

Kan-dā a cheek.
Kan-lūm a lump of anything.
Kar-ång a flower with many petals, a bunch of small fruits (such as raspberries), a bunch of flowers (not tied together).
Kar-ri-ōng
Kri-ång

Kar-lūn a bundle, a boot, a lump of amber.
Kar-pā a ‘comb’ of bananas.
Kar-vyāng a coil, a circle.
King a short hank of cotton.
Klōng the bank of a stream, the bank of a tank.

Kōn an arm, an ear, a leg, a foot, a hand, an anklet, a bracelet, a bale.

Krōng a large boat, an altar, a bier, a house, a room.

Kū a human being, a doll.
Lāu a gun, the sound of an explosion.
Lōh a storm, an earthquake.
Nē a piece of cloth, a husk of paddy.
Nyăng
Ngăng
Nyengkap

Ngăng
follows a noun denoting
a bamboo, a chain, a rosary, a braid (of hair), a stick, a long fibrous root, a buckle. a cactus, a candle, a match, a needle, a pencil, a vein, a floor, a belt, a flower (with few petals), a post, a bow (for arrows), a banana tree.

Pâ
"" "" "" a king, an image of a king.

Pâk
"" "" "" half of a length of cloth.

Plâ
"" "" "" a plate, a leaf, a cup, a basin, a flat board, a mushroom.

Plông
"" "" "" a channel for water.

Pôn
"" "" "" a curtain or screen dividing a room, an envelope, an awning, a skin, a book, a carpet, a blanket.

Pông
"" "" "" anything round (such as an orange).

Ra-hlong
"" "" "" a bunch of bananas.

Ra-hun
"" "" "" a covey of birds.

Ren-jàng
"" "" "" a suit of clothes.

Rien-sâm
"" "" "" a song.

Rông
"" "" "" a honey-comb, a wasps' nest.

Sū
Chū
"" "" "" a pagoda, an image of the Buddha.
Sűm follows a noun denoting a pair.
Sűng " " " dice (when two, but when one only the affix is pông), a drum, playing-cards.
Ta-bô " " " a sermon.
Tî " " " a crack, a bridge, an account, a colony, a drop of water, a pond, a curtain (over a door or window), a step (in walking), a piece of land, an arch, an elbow, a bubble, a waterfall, a knot, a vegetable.
Tô " " " the lower animals, a rainbow, a paper kite.
Ü, ūp " " " a whole piece of cloth.
Văr " " " a rhyme for children.
Yüp " " " a bush, a creeper.

Comparison of Adjectives.

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

My ring is more beautiful than thine
lā-chöp ō ō kā-ri-år dör lā-chöp mī.
ring my this beautiful than ring thy.
or
is beautiful

This house is smaller than yours
gāŋ ō dyāt dör gāŋ pē.
house this small than house yours.
or
is small
That girl is more beautiful than those in the village

ra-pyah táí kā-ri-ār dōr ra-pyah ge táí ū rū

That girl that beautiful than girls they that one village or

is beautiful or those

nān hnyo hnyō.

this very.

He is bolder than his tall friend

ān vāū dōn dōr bū-gō jār dē.

he bold excels than friend tall his.

or is bold

The pleasant village where I live is larger than this village

rū ta-kū-i ra-gwāi ō dāng dōr rū ō.

village pleasant dwelling my large than village this.

or is large

This slippery path is shorter than that

ra-deng dyāt kli-āt ēm dō rā tāi.

road small slippery is short than that.

or ra-deng dyāt kli-āt ka ḫlung bār tāi.

road small slippery not is long as much as that.

My white horse is not larger than yours

brāṅg blō ō ō dāng dōr brāṅg pē.

horse white my this not is large than horse your.

or large

He is worse than his younger brother

ān var¹ dōr vā ān.

he bad than younger brother his.

or is bad

In the following sentence dōr is not required.

He is the richer of the two gār ār kū² ān krīm.

they (two) he is rich or

rich.

¹ Var meaning bad, to be bad, seems seldom used except in the comparative and superlative degree. If another adjective is used in the sentence it follows var.

² See N. 196.
198. The Superlative Degree is expressed by dôr (than), followed by the plural of the word with which the comparison is made, as:

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

ra-pyä kling tāi nyō dôr ra-pyä dō-et dō-et pāi rū.

<table>
<thead>
<tr>
<th>girl</th>
<th>fat that ugly than girls all whole village.</th>
</tr>
</thead>
<tbody>
<tr>
<td>or</td>
<td>is ugly</td>
</tr>
</tbody>
</table>

or kū rū ra-pyä kling tāi nyō dôr ra-pyä gē har.

| in village girl | fat that ugly than girls they other. |
| or             | is ugly                                    |

*That black bird is the least beautiful*

šim yim dim ka-ri-ār dôr šim har chāit chāit.

| bird | black that beautiful than birds other little. |
| or   |                                              |

or šim yim tāi ān ka rēng ka-ri-ār dôr šim gē har.

| bird | black that it not strong beautiful than birds they other. |
| or   | or                                              |

| is strong | is beautiful |

*Of the three he is the best*

kū-nāu gē u-āi kū¹ ān là dôr gē.

| in them three | he good than they. |
| or            | is good            |

*He is the worst*

ān ka-lā dôr gē.

| he | bad than they. |
| or | is bad          |

or ān var dôr gē.

| he | bad than they. |
| or | is bad          |

or ān var kā-ūt dôr bi hnyō hnyō.

| it | bad bad than people very much. |
| or | or                                              |

| is bad | is bad |

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

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

¹ See N. 196.
usual to repeat it in order to express the thing to which it is compared, as:

This garden is larger than thine

ō-yên ő vāh dôr ō-yên mî.
garden this large than garden thy.

is large

The sentence Ō-yên ő vāh dôr hâ mî

garden this large than place thy

or

is large

or

thine

would not be correct: if, however, the gardens have already been compared, ān vāh dôr hâ mî might be said.

it large than place thy.

or

is large

or

thine

Place of Dôr in the Sentence.

201. Dôr follows the adjective, which is expressed in the Comparative or Superlative Degree.

VERBS

202. There is no difference in form between a Transitive and an Intransitive Verb.

203. Where the Passive Voice is expressed in English by the addition of the Verb to be, there is often no difference in Palaung between the Active Voice and the Passive, as:

I shut the door ő sáng bāng-bōh.

The door is shut bāng-bōh sáng.

I shut

doors.

To float, to be afloat plūr.

To arouse (another), to be aroused pyũ.

To unfasten, to be unfastened kãh.

In many cases the Passive Voice cannot be expressed by a
verb in Palaung: the sentence *The man was killed by the Kachins*, would be *The Kachins killed the man*.

\[\text{Kàng pyām pēt i-mē.}\]
\[\text{Kachins killed quite man.}\]

Occasionally this form is used

\[\text{i-mē kām dē yām kōp Kāng.}\]
\[\text{man suffered he died on account of Kachins.}\]

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

*I give*cción o dēh: *they give* gē dēh.

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

*He gives* an dēh: *(if) he give* an (kān) dēh.

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

*They asked him to return to them*

\[\text{gē hūmān ta an vēng ta dē.}\]
\[\text{they asked to him return to them.}\]

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

*I know my work* o nap rōr.

\[\text{I know work.}\]

*I know how to work* o nap ta rōr.

\[\text{I know to work.}\]

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

*To laugh at a person* yūm bi.

\[\text{laugh person.}\]

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

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

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

To hide _Price, to throw water (on a floor)_Price_Price.
To remain _Price; to say, to speak _Price.
To remain speaking _Price_Price.
To repeat anything or repeatedly _Price_Price_Price.
To throw _Price, to throw quickly _Price_Price.
To hang without movement _Price, to hang with a swinging movement, to dangle _Price_Price.

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

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

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

I go, or am going _Price.
Thou goest, or art going _Price.
He, she, or it goes, or is going _Price.
We go, or are going _Price, or _Price.
You go, or are going _Price.
They go, or are going _Price.

214. Past Tense is generally expressed by prefixing _Price-i (often pronounced hwai) or _Price, or _Price_hwai-i to the Verb. These Particles immediately precede the Verb, as:

I was going, I went, I have gone, I had gone
_Price-hwai-i_Price, or _Price_hai_Price, or _Price_hwai_i_Price.

Price-i and _Price may be omitted if another word in the
sentence expresses Past Time, and these prefixes are constantly
omitted in colloquial speech, as:
I went yesterday .didère hō-dīn.

215. The Future prefixes Chāng and Chā are often used,
in telling a story, to express Past Time, as:
He said to me ān chāng dāh ta ṣe (he will be saying
to me).

216. In telling a story, the Verb yū to rise up, to come
from, is often used as a Particle to express Past Time, as:
The king said hō-kām yū dāh.

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

218. Future Tense is expressed by the Prefixes Dī, Chāng
and Chā: Chā is sometimes pronounced šā. These Prefixes
are used for the immediate Future (as well as to express Past
Time, see above). They are placed between the subject and the
Verb, or, if the subject follows the Verb, or is understood only,
these Prefixes precede the Verb, as:
I shall go now ṽ dīn ō chāng (or chā) lōh.

219. When there is a Negative in the sentence, the Future
Prefix precedes the Negative, as:
I shall not return ō chāng ka vēng.
220. The Prefix Ñî may be used to express the immediate Future, as well as the distant Future, as:

He will go quickly Ñî dî lôh ñî ñî.  
he will go quickly.

or Ñî châng (or châ or sà) lôh ñî ñî.  
he will go quickly.

221. The Prefixes Châng and Ñî are sometimes used together, as:

I shall go Ñî châng Ñî lôh.  
I shall shall go.

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

Are you going? pe dî lôh kô?  
you will go.

If it rains kân Ñî dî jûng.  
if it will rain.

Thou must go mî dî bûp dê lôh.  
thou will is necessary thou go.

or mî châng bûp dê lôh.  
thou will is necessary thou go.

She does not know what to do
añ ka lâp kû-i dî nyâ.  
she not knows as will do.

I saw it in time before it fell
êr yâm dî jôh Ñî, Ñê yû.  
from time will fall it I saw.

Her mother waits to speak to her
mâ Ñî rê dî grâi ta Ñû.  
mother her waits will speak to her.

Why should you not go? she pe châng ka lôh?  
wh you will not go.

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

Will you go or not? pe dî lôh, pe dî ka lôh?  
you will go you will not go.

¹ See N. 261.
224. In a sentence expressing a command, when the negative is prohibitory, a Future Prefix is not used in the sentence, as:

Do not go (at a future date) mī māī lôh.

or

must not

225. Certain families among the Palaungs use the prefix Dì more than the prefixes Chăng, Chă, and S'â, while others use Chăng, Chă, and S'â more than Dì.

226. The Prefix Chăm is also used to express Future Time.

227. The Particle Ma-hwō-i (no matter), is often used to express the English word Let. It is used as a command in the third persons, singular and plural, as:

Let him go âm lôh ma-hwō-i.

he goes no matter.

The above sentence is said in anger or impatience: it would be more polite to say

Déh âm lôh tyī, or déh âm lôh ma-hwō-i.

give him go please give him go no matter.

228. When Ma-hwō-i is used in the first person, it means In any case or Of course. O lôh ma-hwō-i means I shall go in any case, or I shall go of course.

It is difficult to lay down rules for the exact use of Ma-hwō-i, as in the following sentence,

It does not matter whether you do it or not

pē ka rôr ma-hwō-i,

you not work no matter,

or

but the same sentence may also mean You have done no work.

229. The word Ka-răng appears to mean To will, to wish; it is generally used in impatience, or in anger, as:

If he wishes to go, let him go ka-răng lôh ma-hwō-i.

I will speak o ka-răng grāī.

Ka-răng dāh seems to mean Let them talk.
230. Need may be expressed by the Auxiliary Verb Lō (to want, to require). See examples at page 75.

231. May is sometimes expressed in this way

\[ I \text{ may go } o \text{ doh, } o \text{ ka doh, ka nāp.} \]

\[ I \text{ go } I \text{ not go } \text{ not know.} \]

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

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

\[ I \text{ may go } kan \text{ ka sāng-tō } o \text{ di doh.} \]

\[ if \text{ not } \text{ may } I \text{ shall go.} \]

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

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

\[ He \text{ must be here } ḍn \text{ gwāi hynō hā } o. \]

\[ he \text{ remains surely place this.} \]

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

\[ I \text{ ought to tell him } o \text{ tāik grāi ta ḍn.} \]

\[ I \text{ ought tell to him.} \]

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

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

238. When the English word Should implies Duty, it may be translated by either of the words used to express Ought. See N. 235.
In such a sentence as I should have seen it, if . . . Palaungs would say Kan . . . ṭ yū ᳻.
if I saw it.

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

240. The Verb follows the subject in simple sentences, but often precedes the subject when there are the words Kan (if or when), ḥū-i (as), and Yām (time) in the sentence.¹

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

The horse and the ox ran away
brāṅg dū pwōt, mūk dū pwōt.
horse ran away away ox ran away away.

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

The horse and the ox ran away
brāṅg gār mūk dū pwōt dē.
horse they two ox ran away away they.
or both

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

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

Wilt thou do it or not?
mi dī rōr kō², mi dī ka rōr eh?²
thou wilt do thou wilt not do.

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

First he bought a horse, then a mule
lōh ra-kāt ān jūr brāṅg, lōh ra-bān ān jūr lō.
time before he bought horse time after he bought mule.

¹ See N. 22, N. 43, N. 299, and N. 49...
² See N. 261.
VERBS

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

\[ \text{Go into the house} \quad \text{lip ta găng, or lip găng.} \]

\[ \text{enter to house} \quad \text{enter house.} \]

\[ \text{or} \quad \text{in} \]

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

\[ \text{Give me the knife} \quad \text{dēh bōt ta ō tyī.} \]

\[ \text{give knife to me please.} \]

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

\[ \text{Give me the knife} \quad \text{bōt dēh ta ō tyī.} \]

\[ \text{knife give to me please.} \]

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

Verbal Nouns.

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

Examples of Nouns formed from Verbs.

\[ \text{To give dēh, the giving, that which is given pan-dēh.} \]

\[ \text{To say dāh, the speaking, that which is spoken, the speech pan-dāh.} \]

\[ \text{To be hot māi, the state of being hot ra-māi.} \]

\[ \text{To be mōh, the state of being, the reason pan-mōh.} \]

\[ \text{To love rāk, the loving, love pan-rāk.} \]

\[ \text{To kill pyām, the killing, the execution pan-pyām.} \]

\[ \text{To pull fūt, the pulling, a bandage pan-fūt.} \]

\[ \text{To live gwāī, a dwelling-place ra-gwāī.} \]

\[ \text{To comb the hair jār, the combing pan-jār, a comb ra-jār.} \]
To cut .gf.p, that which is cut -pagination, scissors (for cutting betel nut) ra-.gf.p.¹

To place upon  g.mm, a stand (for a lamp) ra-g.m.m.
To eat curry  h.ap, curried food -pagination, a bowl for curry ra-h.ap.

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

To be like  hn.m, a resemblance ra-hn.m, to be boastful -pagination-hn.m.
To be untidy  s.mk, to interrupt people who are busy ra-s.mk, pagination-s.mk.

250. Sometimes when -pagination precedes a Verb, it expresses To make, as:
   To be extensive  v.mh, to enlarge, to make larger -pagination-v.mh.
   To be short  s.m, to make shorter -pagination-s.m.
   To be great  d.amg, to make great, to encourage -pagination-d.amg.
   He encouraged the thieves  pagination-d.amg  p.m  b.i  r.m.
       he made great hearts people steal.

251. Sometimes -pagination used as a prefix expresses To pretend, to act, as:
   To be drunk  v.mn, intoxication ra-v.mn, pretending to be drunk, to act as being drunk -pagination-v.mn.
   A child  kw.mn, to act like a child -pagination-kw.mn.

252. Occasionally both -pagination and Ra are used as prefixes to one word, as:
   To finish  hw.m-i, the completing of -pagination-hw.m-i, the completion ra-pagination-hw.m-i.
   To dislike  ra-ir, a loathing or abhorrence -pagination-ra-ir. There is no word ra-ra-ir, but ka-ra-ir is used to express a great dislike.

¹ This expression cannot be used for scissors with which cloth is cut, the word for these scissors is  gim-hr.m.m.
253. It is difficult to lay down any rule for the Prefixes Păn and Ra, as their meaning varies for different words. Păn-năp ăn means that which he knows, his knowledge, ăn păn năp dĕ means he pretends to know.

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

To be restless vyăng vyăng, restlessness păn-Vyăng vyăng, or ra-Vyăng vyăng.

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

To arrive rŏt, the arriving ra-rŏt, the not arriving ra ka rŏt.

Auxiliary Verbs.

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

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

Examples of Auxiliary Verbs.

To want, to require lŏ.

This verb is used to express Need, as:

You need not work to-day

\[ Õ ka lō pĕ rôr paused. \]

I not want you work to-day.

or

\[ paused ŕ ka lō dēh pĕ rôr. \]

to-day I not want give you work.

He has come here so I need not go

\[ ăn vêng hā ŕ, ŕ ka lō lôh. \]

he came place this I not need go.
To give dēh.

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

Let in the air dēh kūr lip. give air enter.

Let me go, or may I go dēh ō lōh tyl. give me go please.

Let him go dēh ānh lōh. give him go.

To think tāng.

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

I may return ō tāng ō vēng. I think I return.

To be able bē.

To be able pēn.

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

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

I could not eat ō ka bē ō hōm. I not am able I eat.

Pēn to be able is seldom used in such sentences as:

He was able to sleep; ānh bōn dē i̊t (he got he (or his) sleep) would be used.

Pēn i̊t means In the habit of sleeping.

To be, to become pēn.

I am going ō pēn lōh. I become go.

I am cold ō pēn ngōng. I become cold.

He does not know what is the matter with him

ān ka-bē, ān ka nāp pēn bāp ān. he is ill he not knows become matter him.
I have finished being king

ō hwō-i ka pën hō-kām.
I finished not become king.
or am

To be necessary būp, bāp.
I must go ē būp ē lōh.
I necessary I go.

I must dance at the feast

ō di būp kā ta plō-e.
I shall is necessary dance at feast.

To be necessary bōn (to get).
I must go ē bōn ē lōh.
I get I go.

To be good lā.

Lā is sometimes used to express the English word
Ought, as:

I ought to work ē lā ta rō.
I good to work.

He ought to return ān lā ta vēng.
he good to return.

To come from
To rise up  yū.

This Auxiliary is often used where, in an English
sentence, Past Time is expressed. Palaungs in telling
a story, constantly use this verb, as:

The king died hō-kām yū¹ yām.
king rose up died.

To finish
To throw away  pēt.

Pēt is used as an Auxiliary Verb to denote a com-
pleted action, as:

It is dead ān yām pēt.
it is dead finished.
or
quite

¹ See N. 216
The man has gone, the woman remains
i-mē hwō-i lōh, î-pān gwaï pēt.
man finished gone woman remains finished.
Pēt always follows the principal Verb, and, when Pēt is used, it is not necessary to repeat the noun or pronoun before the Auxiliary. See 257.

To break bri-šp, to be quite broken, to be of no more use bri-šp pēt. To divorce pēt pēt.

To follow jōm.
When Jōm is used with the Verb Lōh to go, or to come, the meaning is To go together, or To come together.

To get, to have bōn.
He has slept ān bōn dē īt.
he got his sleep.

258. The Palaung word hmōm, which sometimes means To feel, To be good, to be gentle, is often used to intensify the Verb that follows it, as:

To be surprised ām, to be greatly surprised, to be astonished hmōm ām. The addition of this word to a sentence sometimes changes the meaning of the Verb, as:

To be afraid yō, to be horrible hmōm yō.

Examples of Verbs in Common Use.

To be, to continue gwaï.
To exist, to remain ēg

Be good, stay quietly gwaï lā lā.
remain well.

Where is his house?
Hā mō gwaï gāng ān?
place what is house his.
or
where
or  gāng  ān  hā  mó  ān  gwaĩ?
      house  his  place  what  it  is.
or
      where

To be, to belong  mōh.

  What is that?  shē 'n  mōh?
      what  it  is.

  Which is the hut?  i-mō  mōh  kar-hūp?
      which  is  hut

  I wrote this letter  lik  ǐ  mōh  ē  tēm.
      letter  this  is  I  wrote.

To be, to have  ē  yū.

To exist

There are many flowers on that side of the mountain
lāp  tāi  sōr  yū  pōh  blām  blām.
      side  that  mountain  has  flowers  many.
      or  are

  I have money  ē  yū  rūn.
      I  have  silver.

  The above sentence means that the money has been
  in the possession of the speaker for some time.  If the
  money has been acquired recently, the verb  Bōn  (to get,
  to have) would be used instead of  Yū.

To be, to do  nyā.

  I wish to know how he is
kū-i  mó  ān  nyā  ē  sīn  ngāp.
      as  what  is  does  I  wish  know.

To get, to have  bōn.

How old art thou?

  bār  mó  a-sāk  mī  bōn?
      as  much  as  what  life  thou  hast.

or  bār  mó  a-sāk  mī  gwaĩ?
      as  much  as  what  life  thou  art  or
          remainest.

or  bār  mó  a-sāk  mī  yū?
      as  much  as  what  life  thou  hast.
To tell
to give a message ʃū-et.
To send
Tell those children to go away
kan-nyōm gē tāi ʃū-et gē lōh pwōt.
children them that tell them go away,
 or
those
To tell, to speak⟩
To relate⟩
grāī.
Tell me grāī ta ő.
tell to me.
To say dāh.

One (child) said, 'pick fruit for me'
ū kū' dāh, 'pēh ő hōm plē'.
one said pick I eat fruit.

The two verbs To tell, to speak grāī, and To say dāh are very often used together in the sentence, as:
He said ān dāh dē grāī.
he said he spoke
 or
told.

To wish ⟩ ʃīn, or ʃōn.
The wife of the hunter wished to speak to them
pan-lē mu-šō ʃīn grāī tā gē.
wife hunter wished speak to them.

To go down
To go out
To come down⟩
leḥ.
To come out

She came down from the hill country
ān leḥ dōr kūn gō rō.
she came down out of country mountains.

To go up⟩
To come up⟩
hō.
The queen went up to her palace
yā hō-kām hō tā hō dē.
wife king went up to palace her

1 See N. 196.
To go out (of a house) lēh.

To go into (a house) hōq.

As all Palaung houses are built at a considerable height from the ground, any one entering must first ascend the steps to the entrance door, and descend the steps on leaving the house.

To come, to go lēh.

This verb is used to express movement, the context showing whether the meaning is To come or to go, as:

Come here lēh hā ò.  
Come place this.

Go there lēh hā tāŋ.  
go place that.

To arrive, to appear pō.

They arrived at the village  
gē hōq-i pō ta rū.  
they finished arrived at village.

To come, to arrive rōt.

This verb may be used instead of Pō in the above sentence.

To go back  
To return, to come back vēng.

Lēh must never be used in a sentence, when To return is intended to be expressed, as:

I am going home (I am returning home)  
ò vēng ta găng ò.  
I return to house my.

To go into lip.

They went into the jungle gē lip ta brī.  
they entered to jungle.

To see yū.

I have seen my paddy-field ò yū mār ò.  
I saw paddy-field my.
To see, to look at mēn.
Look at me mēn ō.
look me.

The Verbs Yū to see, and Mēn to look at, to see are very often used together in the sentence, as:
Can you see? pē yū dē mēn?
you see you look.

To look ngōp.
Look at this ngōp i-ō.
look this.

Ngōp and Mēn both meaning To look are often used together in the same sentence, as:
Look at this ngōp mēn ō.
look look this.

To look for, to search for tīp, or lēm.

He has gone to search for the horse
ān hwō-i lōh tīp (or lēm) brāng.
he finished went search for horse.

To give dēh.
Give me water please, I shall be grateful to thee
rīk mī, dēh ōm ta ō tyl.
depend thee give water to me please.

Sometimes this verb is understood but not expressed, see second example, N. 426.

To steal (without violence) rāt.
He stole his mother’s things ān rāt grū mā dē.
he stole things mother his.

Rāt also means to be in a state of secrecy, as:
I shall go secretly ō rāt ō lōh.
I steal I go.

To rob (with violence) hmā (to snatch).

To be difficult kyū.
It is difficult to go lōh kyū.
to go is difficult.
To expect mōng.

She expects a letter ān mōng dē bōn lik.

she expects she gets letter.

The equivalent of the English word Expect is often omitted in a Palaung sentence, as:

He asked me when I expected to return

bān mō ō dī vēng ān sār-mwōt ō.
time what I shall return he asked me.
or when

To hope.

There does not appear to be any exact equivalent in Palaung for the English word Hope; To think tāng, or To expect mōng, or To give dēh are used, as:

I hope to arrive ō tāng ō rōt.
I think I arrive.
or ō dēh ō rōt.
I give I arrive.

I hope that thou wilt be well to-morrow

a-hnāp dēh mī ka-jō.
to-morrow give thee to be well.

To put upon, to place gām.

Put it on the table gām ān pāng sa-bwē.
place it on table.

To put into \{ hlāp.
To drop into \} hlāp.

Put the rice into the basket hlāp ra-kō ta jū-ār.
put into rice in basket.

To talk, to speak ngē.

We talked to them yē ngē ra gē.
we talked with them.

The word Ngē is often used in conjunction with grāi to speak, as:

We talked to them yē ngē grāi ra gē.
we talked spoke with them.
To ask, to beg hmān.

I ask for work ə hmān ə rōr.
I ask I work.

or ə hmān ə bōn ə rōr.
I ask I get I work.

To ask (for information) šār-mwōt.
Ask him please where the monastery is
hā mō gwāi kyōng, šār-mwōt ān tyl.
place what is monastery ask him please.

Particles.

259. The Particles expressing Past Time (see page 67) and Future Time (see page 68) have been already noticed. There are a few others.

260. The Particles ē and yō, which may be translated as Surely, Certainly sometimes follow the verb for the sake of emphasis, as:

I have certainly worked, I did work ə rōr ē, or ə rōr yō.
I shall go of course, or I shall go in any case ə dī lōh ē.
I shall go certainly.

Of course I told, I did tell ə hwō-i grāi ē (or yō).
I finished tell certainly.

The Particles ē and yō may also end short sentences stating simple facts, as:

I am well ka-jō, but ka-jō ē is more correct.
Yō may also be used to express quite. See N. 357.

261. The Particles ā, āh, ēh, and kō are used to denote a question where no interrogative word is used, and if the answer can be yes or no, as:

Is that all you can buy? mī jūr bār ə ā?
thou buyest as much as this.

Ah, ēh or kō may be used instead of ā in the above sentence.
Art thou going? mǐ di lôh kq? or mǐ di lôh êh?

Is there enough rice for all the people?
pôm lôm dô-êt kq bi?

rice is enough all people.

It may be seen from the above examples, that the Particles denoting a question are generally, but not always, placed at the end of a sentence.

262. When a double verb is used, each verb having the same meaning, the Particle kq may be placed after the first verb, instead of at the end of the sentence, as:

Do you see? pê yû kq dê mên?

you see you see or look.

263. When the Particle kq denotes a question, it is sometimes placed before the object, as:

Are you going outside? pê sîn leh kq ra-îô?

you wish go out outside.

264. The Palaung word pwôt (away) is often used as an affix to a verb, to express Quite, or At once, as:

It is quite dead ān yâm pwôt.

it died away or quite.

265. The verb pêt (to finish, to throw away), is also used to express Quite, as:

It is quite dead ān yâm pêt.

it died finish or quite.

266. The Particle tyî (sometimes pronounced chi) is used as an affix, and may be translated by the English word Please. It is polite to add this Particle to all short imperative sentences, as:

Go lôh, or lôh tyî.
Take the horse  tōn  brāng  tyī.
escort  horse  please.

Please eat  hōm  tyī.
cat  please.

It is not so  ka  mōh  tyī.
not  is  please.

But note that the sentence  Mōh č (it is), is never  mōh  tyī.

267. Please, thank you, to be grateful. The Palaung word rōk (to depend on) when used in a sentence, may express gratitude for favours that are past, or for favours that may come. This expression is never used to an inferior in rank, only to an equal or to a superior.

I thank thee  rōk  mī.
depend on  thee

or  mōh  rōk  ő  ta  mī.  or  rōk  mī  tyī.
am  depend  I  to  (or on)  thee.  depend  on  thee  please.

ADVERBS

268. Many Adjectives and Verbs become Adverbs by reduplication: the word is used alone for the Adjective or for the Verb, and is repeated for the Adverb. Although this is often the case, it is not always so. Verbs are very often the same as Adjectives, and are sometimes reduplicated for the sake of emphasis, and the Adjective is also used occasionally in a reduplicated form.

Good, to be good  lā.  Well  lā  lā.

Loud, to be loud  rēng, loudly, rēng  rēng.

Examples of Adverbs and Adverbial phrases of Time and Number.

269. Before  ra-āt, krū-e, dōng, āi.

The above Adverbs are generally interchangeable, but Ra-āt and Krū-e are most generally used.
Come before dark rŏt ra-ĝat ḣan āp.
arrive before it is dark.
or rŏt krū-e ḣan āp. or rŏt āi ḣan āp.
arrive before it is dark. arrive before it is dark.

270. Now, at present ŭ din (one time), or ŭ din ŭ (one time this).
At present I shall give thee ten rupees of wages
ŭ din (or ŭ din ŭ), ŭ dī dēh la-gā ta mī ŭ kōr byā.
one time I shall give wages to thee one ten rupees.
I am going now to see him
ŏ dī loh ngōp ḣan ŭ din ŭ.
I shall go look him one time this.

271. Late là, or là là, jū-gōt, jū-ĝat or jēt.
The thieves came late last night
bī rāt gē rŏt ŭ yām jēt sōm.
people steal they arrived one time late night.
or hmō pī bī rāt gē rŏt là.
night last people steal they arrived late.
To-morrow morning late come for a little
a-hnāp ra-vār là là mī chē hō ŭ mōt.
to-morrow morning late thou wilt come up one little while.

272. After, afterwards, then ra-bān, hwō-ī (finished).
After sleeping he returned to the fire
hwō-ī īt ḣan chāng1 vēng tā ngār.
finished sleep he will return to fire.
He arrived after the others ḣan rŏt ra-bān bī.
he arrived after others.

273. Very late, long after jū-gōt ra-bān.
She arrived long after ḣan rŏt jū-gōt ra-bān.
he arrived late after.
or hwō-ī jū ḣan chāng rŏt.
finished long she will arrive.

1 See N. 215.
274. Last ra-bān.

Thou arrivest after the others, or thou arrivest last

mī pō ra-bān bi. or mī rōt lā ra-bān bi.

thou arrivest after others. thou arrivest late after others.
or

Appearest

or mī rōt jū-qt lā ra-bān bi.

thou arrivest late late after others.

275. Early jāu jāu.

Come here early to-morrow morning

dēh mī pō ra-vār a-hnāp jāu jāu.
give thee arrive morning to-morrow early.
or

Appar

or ra-vār a-hnāp lōh hā ō jāu jāu.
morning to-morrow come place this early.

276. After a while, in future bān dīn (future time).

Go after a while bān dīn mī lōh.

future time thou go.

277. After a while (in seven or eight days) grā bān (time
future).

We shall meet after a while

yām bān dīn ū sā-ngī ê dī kār-yū.
time future time one day we shall together see
or

together meet.

278. In a little (from a few minutes to three or four hours)
a-dē.

Go in a little a-dē mī lōh. or a-dē mī lōh tyī.
in a little thou go. in a little thou go please.

279. In a little (in two or three hours) mō a-dē (till a little).

Bring the child here in a little

mō a-dē tōn kwōn kan-nyōm hā ō.
till a little bring little one child place this.
or

Child
280. Immediately, in a few minutes ū ka-prē, ū mōt, ū prē.
I am going immediately
ō lōh ū ka-prē, or ū lōh ū mōt.
I go one at once. I go one little while.

281. For a little ū mōt.
I am going to see him for a little
ō dī lōh mēn ān ū mōt.
I shall go look him one little while.

282. When there is a reduplication of ū mōt, as: ū mōt ū mōt, it expresses Frequently, every little while.

283. At once ū lōh (one time).
Mend the road at once brē ra-dēng ū lōh.
mend road one time.

284. Formerly ra-ät hō (before past time), or āt hō, from one or two months to three or four years.
We did it formerly ra-ät hō yē hwō-i nyā.
because past time we finished did.

285. Formerly krū-sō (before this) from one to two months.

286. Long ago, once upon a time ū hō (one past time).
Long ago there lived a king ū hō yū hō-kām ū pā.¹
one past time lived king one.
or ū hō hō-kām gwaī ū pā.¹
one past time king was one.

287. Often kāi (to be diligent).
Take the medicine often kāi te-āng ša-nām.
be diligent drink medicine.

288. Already hwō-i (finished), ū din (one time, now).
His hair is already white hū king ān hwō-i hrām.
hair head his finished white.
or hū king ān ū din hrām dō-et dō-et.
hair head his one time white altogether.

¹ See N. 196.
Our prayer time is already past

a-king grup prá yē hwō-i bōn.
time reverence god our finished past.

or

a-king su-tōng yē hwō-i bōn yō.¹
time pray wo finished past.

289. Already ra-āt (before).

I have already eaten ō hōm pōn ra-āt.
I ate rice before.

290. A moment ago, one time ago ū pi.

While I was working a moment ago I cut my hand

ū yām rōr ō ū pi ō kā ti ō.
one time worked I one time ago I cut hand my.

291. Still, yet hnyēn.

He was still far ān hnyēn gwāi šā-ngāi.
he still was far.

292. Still, yet bū.

Wait yet a little rē bū ū mōt.
wait still one little while.

Eat still a little hōm bū che-rē
eat still little.

293. Again tēng (repeat).

Say it again tēng mī grai. or grai tēng hnyō.
again thou tell. tell again very much.

294. Again vir, or vir ū lōh (again one time).

Coine again mī vir lōh ū lōh.
thou again come one time.

He is dead, I shall not see him again ān hwō-i yām yō,¹
he finished dead

bān din ō hwō-i ka vir yū ān.
future time I finished not again see him.

295. Again and again ū lōh tēng ū lōh (one time repeat one time).

¹ See N. 260.
ADVERBS

I have told you again and again not to do it

hwō-i ū lōh tēng ū lōh ‘māi nyā’, ū dāh pē.
finished one time again one time do not do I say you.

296. Once again tēng ū lōh, or vir ū lōh.

Come once again

vēng tēng ū lōh, or vir lōh ū lōh.
return again one time, again come one time.

After this come once again

ra-bān ō vēng hā ō ū lōh.
after this return place this one time.

297. Once again ū yām dīn ō (one time time this).

298. Only once ū lōh gō (one time only).

I have only once seen him ō yū ān ū lōh gō.
I saw him one time only.

299. When, while, during yām, ū yām (one time). This expression may be used either in speaking of the past or of the future.

When thou didst arrive I was changing my dress

ū yām rōt mī ō kar-hlāi rīn-dā ō.
one time arrived thou I changed dress my.

When you go to-morrow yām dī lōh pē a-hnāp.
time will go you to-morrow

While I was at Rangoon I was not well

ū yām gwāi ō Yāng-ngūn ō ka-bē.
one time remained I Rangoon I was ill.

In some sentences Yām is used in preference to Ū yām, it is difficult to lay down a rule as to which expression should be used.

300. When (relating to the future) kān, sometimes pronounced kin.

Please tell him when you see him

pē kān yū ān, grāi ta ān tyl.
you when see him tell to him please.
When the time comes I shall speak

\[
\text{kăn rōt a-kīng ān ō dī grāū.}
\]
when arrives time its I shall speak.

Run when he calls thee

\[
\begin{align*}
\text{ān kăn tō mi, pūng pwōt dē.} & \quad \text{he when calls thee run away thou.} \\
\text{or yām tō ān ta mi pūng pwōt yū.} & \quad \text{time calls he to thee run away.} \\
\text{or yām tō mi ta ān, lōh pāi pāi.} & \quad \text{time calls thou to him go quickly.}
\end{align*}
\]

Let us dance when the drums beat

\[
\begin{align*}
\text{kăn gār krūng yē kā dō-et dō-et.} & \quad \text{when beat drums we dance all.} \\
\text{or yē kā yām gār bi ta krūng.} & \quad \text{we dance time beat people to drums.} \\
\text{or ū yām gār bi ta krūng, yē dī kā.} & \quad \text{one time beat people at drums we shall dance.}
\end{align*}
\]

301. First ra-āt (before).

First he built a bridge, then he dug a well

\[
\begin{align*}
\text{ra-āt ān rōr kar-pū, ra-bān ān kūng ōm bōng.} & \quad \text{before he made bridge after he dug water hole.} \\
\text{or hwō-i rōr kar-pū, yū kūng ōm bōng.} & \quad \text{finished made bridge rose up dug water hole.}
\end{align*}
\]

302. Last ra-bān. See the above sentence.

303. Over, past and gone lūt pwōt (? over away).

Our eating time is past a-kīng hōm ē lūt pwōt.

\[
\begin{align*}
\text{time eat we over away.} \\
\text{or a-kīng hōm ē hwō-i lūt.} & \quad \text{time eat we finished over.} \\
\text{or hwō-i bōn a-kīng hōm ē.} & \quad \text{finished passed time eat we.}
\end{align*}
\]

\(^1\) See N. 260. \(^2\) See N. 216.
304. Soon ka jū (not long).

He will soon marry ōn ka jū ōn dī brōng kāt.

He not long he will arrange to marry.

305. Soon, immediately ka-prē (little while).

He will soon arrive ū ka-prē ōn dī rōt.

one little while he will arrive.

or

soon

306. Always shē shē.

God exists always prā-pen-chāū gwaī shē shē.

God remains always.

307. Always dā yām mōh (any time be), or twōn lōh (all time, every time).

Thou canst always come here to see me
dēh mī vēng hā ō dā yām mōh (or twōn lōh).
give thee return place this any time be every time.

308. Always (in the life time) ū jō (one existence).

If thou always livest with me, I shall love thee
mī kān gwaī ra ō ū jō dē ō dī rāk mī.
thou if remainest with me one life thy I shall love thee.

He is always ill ōn ka-bē ū jō dē.

he is ill one life his.

or ōn ka-bē shē shē. or ōn ka-bē ūn shē shē.

he is ill always. he is ill keeps always.

309. Never ka . . . hlāī ū lōh (not . . . even one time) or hlāī ū lōh . . . ka.

He never goes to see his mother

ōn ka lōh mēn mā dē hlāī ū lōh.

he not goes look mother his even one time.

or hlāī ū lōh ōn ka lōh mēn mā dē.

even one time he not goes look mother his.

Hlāī ū lōh is sometimes pronounced hlāū ū lōh.


I have never seen him ō ka tōm yū ōn.

I not ? ever saw him.
311. Sometimes ü lö. löh, pën löh pën sū.
Sometimes the chief goes to Mandalay ü lö löh (or pën one time time
löh pën sū) par-māng leh Kūng-brān. or par-māng chief goes down Mandalay.
leh Kūng-brān ü lö löh (or pën löh pën sū) goes down Mandalay one time time.
Sometimes he works in his paddy-field ü lö löh (or pën one time time
löh pën sū) än rör ta mār.
he works in paddy-field.
Sometimes he cannot sleep
ü lö löh än ka bōn de it.
one time time he not gets his sleep.
or has

312. Once ü lōh (one time).
I see him once a month ü kyār ō yū än ü lōh.
one month I see him one time.
or ō yū(294,500),(341,534) än ü kyār ü lōh.
I saw him one month one time.
or pën kyār ō yū än ü lōh.
become month I see him one time.
I have seen him once ō yū än ü lōh.
I saw him one time.
or ō. yū ō mēn än ü lōh yō.¹
I looked him one time.

313. Days and Years.
To-day ńa-din.
To-morrow a-hnāp.
To-morrow night ra-hmō a-hnāp (night to-morrow).
This afternoon sā-ngī ńa-din tyūn hmō.
  day to-day not yet night.
or ńa-din sā-ngī hlwō-i. or ńa-din hlwō-i lā lā.
  to-day day past. to-day past late.
or ¹ See N. 260
To-morrow afternoon a-hnāp šā-ṅgī hlōw-i. to-morrow day past.
or a-hnāp šā-ṅgī hlōw-i lā lā. to-morrow day past late.
The day after to-morrow a-kū.
In three days a-kē.
In four days a-kī.
In five days a-kū.
In six days tōr šā-ṅgī dī rōt. six days will arrive.
A week pūr šā-ṅgī, pūr šā-ṅgī ū lōh, ū grā, ū pāt. seven days seven days one time.
Two weeks pūr šā-ṅgī ār lōh. seven days two times.
Ten days ū vōng.
Twenty days ār vōng.
Yesterday hō-dīn.
Yesterday night ra-hnō hō-dīn.
The day before yesterday kār-vū-e hō-dīn.
Three days ago kār-vū-e kār-vū-e hō-dīn.
One day before ra-ṅt nān.
The other day ta āt nān.
Four days ago hlōw-i bōn pōn šā-ṅgī. finished past four days.
This year šā-nām ō. year this.
Last year šā-nām hlōw-i bōn. or šā-nām hō. year finished past year past time.
Two years ago kār-vū-e šā-nām hō. above year past time.
Three years ago kār-vū-e kār-vū-e šā-nām hō. above above year past time.
Four years ago kār-vū-e šā-nām ō pōn šā-nām. above year this four years.

1 Literally hō past time and din time.
Five years ago hwō-i bōn ṣa-nām.
finished past five years.

Next year ᵆa-nām dī rōt, or ᵆa-nām dī pō.
year will arrive year will appear or arrive.

In two years ār ᵆa-nām dī rōt.
two years will arrive.
or ār ᵆa-nām dī pō.
two years will appear.
or arrive

Adverbs of Place.

314. Near dāt, dāt dāt, pō (beside).

If thou art near, thou canst hear him speak
mē kān gwāi dāt dāt, mē chāng ᵆa-tīng ngā̀ ān.
 thou if remainest near thou wilt hear words his
Do not stay so near māi gwāi dāt.
do not remain near.

315. In front ra-āt.

He stood in front of me ān jāng ra-āt ṽjāng.
He stood before me, or
in front

She sat in front ān mō ra-āt.
she sat in front.

316. Behind ra-bān.

I shall follow behind ṽjāng dī jōm ra-bān.
I shall follow behind.

317. On bū.

I am going on ṽjāng dī vēng bū ṽjāng.
I shall return on.

318. Far, afar off ᵆa-ngāi.

Far beyond the village sēh rū ᵆa-ngāi ᵆa-ngāi.
beyond village far far.

¹ See N. 260.
² See N. 268.
319. *Here* ḡā ṃ (place this see N. 97).

He is not here ḡā ṃ ka gwaī ḡā ṃ.

he not remains place this.

320. *There* (near by) ḡā nān (place this see N. 98); ḡā din (place that see 99 and 101).

The cat is there a-ngān gwaī ḡā din.

cat remains place that.

321. *There* (at a distance) ḡā tā (place that).

The lightning struck the great tree there

ka-sār tē ting hē dāng ḡā tā.

lightning struck tree wood great place that.

or tree

322. ḡā tā is sometimes pronounced ḡā twāi, and, by some Palaung families, ḡā twāi there is used to express there at a great distance.

323. *Here* lāp ṃ (side this), and *there* lāp tā (side that).

Go to the far village there lōh ta rū sa-ngān lāp tā.

go to village far side that.

The colour of the mountain there is beautiful

a-rōng sōr lāp tā ḡā-ri-ār hñyo hñyō.

colour mountain side that beautiful very much.

The cattle are here mūk gō gwaī lāp ṃ.

cattle they remain side this.


I do not know where I put it

ō ka nāp ḡā mō ṃ ō ūn ḡān.

I not know place what I keep it.

or

I know where it is lāp mō ḡān gwaī ō nāp.

side what it remains I know.

or ō nāp lāp mō ḡān gwaī.

I know side what it remains.
325. Hā (place) is sometimes used to express The place where, as:

He knows where it is ḍā nāp yī¹ hā gwāi ḍān.

I know where I put it hā ōn ō ḍān ō nāp yī.¹

or ḍō ōn hā mō ḍān, ō nāp yī.¹

or ḍān, ḍō nāp yī.¹

Place it below ōn ḍān ra-krūm.

or ōn ra-krūm din.

Look well, it is below

pē mēn mēn lā lā, ḍān gwāi ra-krūm din.

you look look well it remains below that.

326. Below ra-krūm (the place below) is sometimes used, where, in English, the Adverb alone is used.

Place it below ōn ḍān ra-krūm.

or ōn ra-krūm din.

Look well, it is below

pē mēn mēn lā lā, ḍān gwāi ra-krūm din.

you look look well it remains below that.

327. Below, under the house kūm-kōk. Palaungs say that kūm was originally krūm below, and kōk stable. Horses and cattle are often tied up under a house. Kūm-kōk is now used as one word.

328. Around. The verbs kar-vyār (to go round), and kar-rōp (to go round) are used, as:

They went around ge lōh kar-vyār. Kar-rōp may be used

in this sentence instead of kar-vyār.

329. Above nōng to be above. Nōng is generally used to express a great height: it is also used to express Up stream.

The sky above is full of stars

plēng nōng sa-mīng bē nō.

sky above stars overcome is full.

¹ See N. 260.
ADVERBS

or sa-mëng bläm nöng ta plëng.

stars are many above in sky.

330. Above kar-vû-s. This word may either be used to express a great or a moderate height. It is sometimes used with Nöng.

There are many birds in the trees above

kar-vû-s ta tîng hé¹ sëm bläm hnyo hnyø.

above in trees wood birds are many very.

or
trees

or sëm bläm hnyø kar-vû-s ta tîng hé.

birds are many very above in trees wood.

or surely

or trees

331. Out, without (outside) rà-rô.

I am going out ò lôh ra-rô.

I go down out.

Adverbs of Manner, Quality, and State, and Adverbial Phrases.

332. Generally kyâng, or kyâng.

He is generally late ñn kyâng la.

he generally is late.

333. All, completely, quite, wholly dö-et, dö-et dö-et.

It is wholly finished ñn hwî-i dö-et dö-et yö.²

it finished wholly.

334. Suddenly kût. Ka-dôn (to be startled) is sometimes used.

The lightning flashed suddenly la-lô plëng kût.

lightning shone suddenly.


He speaks well ñn grâi lâ lâ.

he speaks well.

Work well rôr lâ lâ, or rôr kyâ kyâ.

work well work excellently.

¹ Hé is sometimes used to express a piece of wood. The two words Tîng hé are generally used together to express Tree.

² See N. 260.
Speak pleasantly grāi še-chā še-chā, or grāi ngyē ta-kū-i. 
speak pleasantly speak words pleasant.

337. Surely, certainly hnyō. 
He certainly knows ān nāp hnyō. 
he knows surely. 
He will certainly arrive ān di rōt hnyō. 
he will arrive surely.

338. Surely, certainly chōm. 
He certainly knows the story ān di nāp chōm a-pūm. 
he will know certainly story. 
He will surely return ān di vēng chōm. 
he will return surely.

They surely know nāp c. or gē nāp c. or nāp yō. 
know surely. they know surely. know surely. 
or gē nāp yō. 
they know surely.

340. Surely, certainly hmān hmān (truly), a-hmān (truly). 
Indeed I shall certainly tell him 
hwō-i mōh di grāi ō ta ān hmān hmān. 
finished is shall tell I to him certainly. 
or ō hwō-i mōh grāi ta ān hnyō yō, 
I finished is tell to him certainly certainly. 
or ō hwō-i mōh grāi ta ān. 
I finished is tell to him. 
He told his mother that he was surely coming 
ān hwō-i grāi ta mā dē, ān di rōt a-hmān. 
he finished told to mother his he will arrive surely.

341. How bār mō (as much as what).
I wish to know how tall thou art 
bār mō mi jār ō ūn nāp. 
as much as what thou art tall I wish know.
342. In vain chüm, lap lap, lap ... lō-i.

He spoke in vain ān hwŏ-i grāi chüm.

or ān ngyē lap lap, or ān ngyē lap ngyē lō-i.

343. Quickly pāi pāi, ō-kāt ō-kāt.

They run quickly ge pūng pāi pāi.

It would not be correct to say ge pūng ō-kāt ō-kāt, but Go quickly lōh ō-kāt ō-kāt may be said. The reduplication is necessary, as lōh hā ō ō kāt would mean Come here I am cold.

344. Slowly lō-i lō-i.

Speak slowly ngyē lō-i lō-i.

345. Slowly tēng.

Work slowly tēng mī rōr.

346. Tēng precedes the Verb, or the Pronoun preceding the Verb; lō-i lō-i comes in the sentence after the Verb.

Adverbs of Degree.

347. Almost kūt che-rē, kūt che-rē che-rē, kūt chāit, kūt chāit chāit, kūt chī, kūt chī chī. All these expressions mean remains little.

It is almost time to go

mö rōt a-king lōh ē, kūt che-rē.

till arrives time go we remains little.

He is almost well hwŏ-i lē¹ yō² kūt chāit chāit.

finished overcome remains little.

Any of the above expressions for Almost may be used in these sentences.

¹ Overcomes the disease.
² See N. 260.
348. Almost lō che-rē, lō che-rē che-rē, lō chāit, lō chāit chāit, lō chī, or lō chī chī. All these expressions mean Wants little.

It almost reaches (in length) lō che-rē dī rōt.

It is almost big enough đāng lō che-rē.

Lō che-rē che-rē, lō chāit, &c. may be substituted for Lō che-rē in the above sentences.

349. Almost kyām.

Almost well kyām ka-jō.

350. Almost. The future prefix Dī is sometimes used, as:

It is almost dark ān dī ąp.

351. Almost. Sometimes the past prefix Hwō-i (to be finished), with the future prefix Dī, is used to express Almost, as:

It is almost time to go hwō-i dī rōt a-kīng lōh.

352. A little dyāt, brē.

Eat a little (rice) hōm dyāt.

Eat a little (fruit) hōm brē.

353. A little brē brē, che-rē che-rē, chāit chāit (this expression is not often used), che-rī che-rī, chī chī. The expressions che-rī che-rī and chī chī mean an extremely small quantity.

Bring a little tōh mī dū-e brē brē (or che-rē che-rē, chāit chāit, &c.).

354. A little more tēng che-rē (again or repeat little), tēng tēng (again again or repeat repeat).
Give me a little more dēh fēng ta ō che-rē.
give again to me little.
or repeat

or dēh bū fēng (or fēng fēng).
give still again
or repeat

or dēh fēng brē brē.
give again little.
or repeat

355. Quite. There are several ways of expressing Quite. Dō-ēt or dō-ēt dō-ēt (Completely, altogether or All) may be used, as:

It is quite black ān yīm dō-ēt dō-ēt.
it is black all
or altogether.
The rice was quite bad ra-kō ka-lā dō-ēt (or dō-ēt dō-ēt).
rice was bad all.

He has quite forgotten my orders
ān bī-ēr dō-ēt a-mīng ō.
he forgot all orders my.
or kū-i a-mīng ō ān hwō-i bī-ēr dō-ēt.
as orders my he finished forgot all.

356. Quite Nō (to be full) is sometimes used to express Quite, as:
She is quite fifteen ān kōr na pān nō lá lá.
she ten and five is full good
or extra

357. Quite yū. See N. 260.
He is quite dead ān yām yū.
he is dead quite.

358. Very hnyo hnyō.
It is very hot māi hnyo hnyō.
is hot very
or very much.
He is very tired an ur hnyo hnyō.  
_his is tired very or very much._

When there are two verbs with one subject, hnyo hnyō follows the second verb, as:

*He is very anxious to have* an shin bōn hnyo hnyō.  
*he wishes have very or or get very much._

359. There are a great many words which express *Very*, which are only used with certain verbs or adjectives, as:

Red kō; very red kō rō rō.
Black yīn; very black yīn hi hih.
Yellow tōng; very yellow tōng lō lō.
White bō; very white bō blūt, bō ble-āu.
Big dāng; very big dāng lāng lāng.
Small dyāt; very small dyāt lāng lāng.
Ugly nyō; very ugly nyō lūt-lūt.

360. Sometimes the adjective is omitted, and the words to express *Very* are used alone, as:

*It is very red* an kō rō rō, or an rō rō.  
*it is red very* it (is red) very.

361. *Very, very much* hnyō, hnyo hnyō.

*He hurt me very much* an rān hnyō q.  
*he hurt very me._ or very much

*It is very hot* māi hnyo hnyō.  
*is hot very._


*It is very large* an dāng gāt. or an dāng hnyo hnyō.  
*it is large very. it is large very._

*How can we have it very good?* Há mō¹ yū gāt lá?  
*place what have very good._ or how

¹ See N. 398
383. Gāt follows or precedes the Verb or the Adjective which it qualifies.

364. Very gōp (much, enough, very much, very many), rēng (strongly).
He is not very tired

ān ka gōp ūr. or ān ka rēng ūr.
he not very tired. he not strongly tired.

He remembered very well ān gōp ūn nu-ār.
he very much kept mind.

Not very long ka gōp jū.
not very long.
or
very much

365. While hnyō or hnyo hynō follows, gōp and rēng precede the words which they qualify.

366. Very a-kī. This expression is occasionally used, as:
He works very hard ān rōr a-kī hnyō.
he works very much very.

367. Very. Bē gōp (overcomes very much) is sometimes used to express Very, as:
To-day he walked so much, he is very tired

pā-dīn ān lōh hnyo hnyō, bē chāng¹ gōp ūr.
to-day he went very overcome will very be tired.
or
very much

368. To make Very more emphatic, two adverbs are often used in the sentence, as:
She is not very sorry ān ka gōp rēng ū-sā-dāi.
she not very strongly is sorry.
or
very much

369. Too. The words to express Very are used; there are no special words to express Too.

¹ See N. 215.
It is too large to go in at the door

ăng dăng hnyo hnyô, ka bôn de lip ta bäng-bôh.

it is large very not gets it enters at doorway.
or
very much

370. Too hlô (to exceed).

That weighs too much tâi (or i-tâi) ša blâm gât.

that weighs much very.
or
tâi ša hlô blâm hnyô.

that weighs exceeds much very.
or
tâi hlô blâm hnyo hnyô.

that exceeds much very or
very much.

371. At most blâm, blâm hnyô.

At most I can give thee a rupee

blâm hnyô ō bê ō dêh ū gyâp.
much very I able I give one rupee.
or
sêh ū gyâp ō hwô-i ka bê ō dêh.
beyond one rupee I finish not able I give.

372. Rather tân tân (moderately).

She is rather fat ăn kîng tân tân.
she is fat moderately.

My father is rather better kûn ō ka-jô tân tân.
father my is well moderately.

373. Enough lôm lôm (sometimes pronounced lûm lûm),

ka-dô-ê.

They have enough gê yû lôm lôm.
they have enough.

He has eaten enough ăn hôm lôm lôm.
he ate enough.
or
ăng hwô-i hû.
he finished is full.
If it is as long as this, it is enough
kan hwō-i jū bar ő, ka-dō-e bū.
if finished is long as much as this enough still.

He has worked enough pan rör ān din ka-dō-e.
what worked he that enough.
or
that which

374. Enough hū (to be full, to be filled), hū hū.
I have not slept enough ō ka bōn ō it hū hū.
I not got I slept full.

375. Accordingly bar (as much as).
They told him and he went accordingly bar pan
as much as what
kar-grāi gē hī hwō-i ta ān, ān lōh pwōt.
together told they finished finished to him he went away.

376. Accordingly tā-di. Tā-di may be substituted for bar in the above sentence.

Adverbs of Affirmation and Negation.

377. Yes mōh (he, she or it is). The expression Mōh meaning Yes is seldom used alone; it is generally followed by the affix ē, as Mōh ē, see N. 260.
In answering a Chief or a high official, the expression Mōh ē Īh (it is surely, master or lord) would be used.

378. Yes. When Yes, as the answer to a question, cannot be expressed by Mōh ē, the Palaung word representing Yes is ēh, or hō-i if the person answering is at some distance.

379. No. In the same way when the English word No cannot be expressed by Ka mōh (he, she or it not is), the expression for No is ē ē, the voice being raised at the second ē.\(^1\)

\(^1\) See N. 266.
380. Not māi. Māi is a prohibitory Negative, it expresses
Do not, must not, as:
Do not come near me, thou must not come near me
māi đạt -navbar.
do not be near me.

Do not speak to me mī māi grāi ta -navbar.
thou do not speak to me.
or
must not

381. Not tāp. Tāp is also a prohibitory Negative, it is
used less than Māi. It may be used instead of Māi in the
above sentences, as:

Do not speak tāp grāi.

382. In simple sentences, such as the above, the subject
precedes the Prohibitory Negative, or is omitted altogether.

Tell him that he is not to do it

grāi ta ān, ‘māi (or tāp) rōr.’
tell to him do not do.
or ‘Māi rōr,’ grāi ta ān.
do not do tell to him.
or ān ka bōn rōr, grāi ta ān.
he not gets do tell to him.


Palaungs say that Kō is an older form than Ka; in many
sentences it is immaterial whether Kō or Ka is used, in
others, Kō or Ka is preferred. When used with Šīn to
wish, to be willing, Kō is generally preferred. Only practice
will teach which Particle should be used, as:

I am not going -navbar ka lōh. It would not be correct to
say -navbar kō lōh.

I do not wish to go back -navbar kō Šīn vēng.

I not wish go back.
or -navbar ka Šīn vēng, but the former is more usual.
I not wish go back.
I shall not be here when you return

\[ \text{ũ yām vēng pē, ő ka gwāi hā ē.} \]
\[ \text{one time return you I not be place this.} \]
or
\[ \text{pē kān vīr rōt, ē hwō-i ka gwāi.} \]
\[ \text{you when return arrive I finished not am or} \]
\[ \text{or again} \]
\[ \text{or remain.} \]

I shall not stay here if you return

\[ \text{pē kān vīr rōt, ő ka gwāi.} \]
\[ \text{you if return arrive I not am or or or} \]
\[ \text{when again remain,} \]
or
\[ \text{pē kān vīr rōt hā ē, ē hwō-i.} \]
\[ \text{you if return arrive place this I finish or} \]
\[ \text{or again} \]

384. Not yet hnyām. Hnyām in a sentence is usually placed between the subject and the Verb, as:

\[ \text{I have not yet finished ő hnyām hwō-i.} \]
\[ \text{I not yet finish.} \]

\[ \text{He has not sung yet ān hnyām kar-nyir.} \]
\[ \text{he not yet has sung.} \]

385. Not yet ār.

\[ \text{I have not yet slept ő ār ē it. or ő hnyām ē it.} \]
\[ \text{I not yet slept, I not yet slept.} \]

386. Not yet tyūn.

Not yet dead tyūn yām.

It is not yet noon tyūn śān ka mōh.
\[ \text{not yet noon not is.} \]

387. When the subject is omitted, the Negatives Ka, Kō, Hnyām or Tyūn precede the verb.

\[ (\text{He}) \text{ has not yet gone (ān) hwō-i ka lōh.} \]
\[ \text{he finished not goes or} \]
\[ \text{gone.} \]

\[ \text{It is not yet dark hnyām ēp.} \]
\[ \text{not yet dark or} \]
\[ \text{is dark.} \]
388. When there is an Auxiliary Verb the Negative precedes the Auxiliary, as:

They are not able to come yet gē hnyâm bē de lōh.

389. When there are two verbs in a sentence, having different meanings, the Negative must be expressed with each verb, as:

The house was not yet cleaned or swept when their friends arrived

bū-gō gē chāng¹ rōt, gāng hnyâm tā-kṛī-at hnyâm pīr.

friends they will arrive house not yet cleaned not yet swept.
or

hnyâm tā-kṛī-at hnyâm pīr gāng bū-gō gē chāng¹ rōt.

not yet cleaned not yet swept house friends they will arrive.
or

390. No, at no time ka...ū jō (not...one existence).

He eats fish at no time ān ka hāp kāū jō dē.

he not eats fish one existence his.
or

kā ān hāp ka hlāiū lōh.

fish he eats not even one time.

Interrogative Adverbs.

391. When bān mō (future what, time what).

When wilt thou return? bān mō mī di vir vēŋ?

392. When a-kīng mō (time what).

When will they arrive? a-kīng mō gē di rōt?

time what they will arrive.

393. Where hā mō (place what); lāp mō (side what), kan-dā mō (part or side what).

Where is the village? lāp mō rū ān gwaī?

side what village it is

¹ See N. 215.
or ḍā mō rū ʻān gwāi? or rū gwāi kan-dá mō?
place what village it is. village is side what.

Where is the cat? a-ngāū hā mō ʻān gwāi?
cat place what it is.

394. Hā mō is sometimes used to express How. See N. 398.

395. Why shī, shē, shē . . . lē.

Why art thou here?
shī mī chāng (or chā) gwāi hā ʻō?
why thou will be place this.
or shē mī gwāi lē hā ʻō?
why thou art why place this.
or shē mī nyā chāng dōk gwāi hā ʻō?
why thou doest will stop be place this.
or why

Why do they laugh? shī gē yūm lē?
why thou laughest why.

Why is he waiting? Shī ʻān dōk rē kō?
why he stops waits.

396. Why ūr, ūr . . . lē. These expressions are generally used in answer to a remonstrance, or to a question, and seem always to be used with a negative.

Why should I not know? ūr ka nāp?
why not know.

Why should I not ride? ūr ō ka bā brāng lē?
why I not mount horse why.

397. How kū-i mō (as what), sometimes shortened to ki mō, or mō.

How should I tell her?
kū-i mō ō nyā ō grāi ta ʻān?
as what I do I tell to her.

How did he do it? kū-i mō ʻān hwō-i rōr tāi?
as what he finished did that.

1 See N. 261.
398. How? Sometimes Hā mō (place what, where) is used to express How.

*How should I dare deceive thee?*

Hā mō ố dĩ yā chọ mi?

*place what I shall dare deceive thee.*

*How should they be angry?* Hā mō gē rāu?

*place what they be angry.*

399. How much, how many bar mō (as much as what, as many as what), đāng.

*How much silver is there?*

rūn tāi bar mō 殖 gwaĩ?

*silver that as much as what it is.*

or rūn tāi đāng kōr 殖 gwaĩ?

*silver that how many tens it is.*

or bar mō rūn dĩ gwaĩ hā tāi?

*as much as what silver will be place that.*

*How many fish have you got?*

kā bar mō pē bōn?

*fish as many as what you got.*

*How many people are staying with you?*

đāng ủ kū¹ bī pē gē gwaĩ?

*how many one person you they are.*

or

*people*

*How many oxen has he?* bar mō mūk 殖 yū?

*as many as what oxen he has.*

or đāng tō¹ 殖 yū đē mūk?

*how many he has his oxen.*

*How many oxen have you just got?*

dāng tō¹ pē bōn đē dū-e mūk?

*how many you got you brought oxen.*

or bar mō pē bōn đē dū-e mūk?

*as many as what you got you brought oxen.*

or bar mō mūk pē bōn?

*as many as what oxen you got.*

¹ See N. 196.
How many villages are there? dāng rū ge gwāī?
how many villages they are.

How old art thou? bār mō a-sāk mī gwāī?
as much as what age thou art.
or

dāng šā-nām mī yū?
how many years thou hast.

How old is that pagoda?
kōng-mū bār mō šā-nām bōn?
pagoda as many as what years got.

How old is the tree? hē dāng šā-nām ān bōn?
tree how many years it got.

or

bār mō a-sāk ting hē ān bōn?
as many as what tree tree it got.
or

dāng šā-nām hē ō bōn?
how many years tree this got.

Comparison of Adverbs.

400. Adverbs are compared in the same manner as Adjectives, see N. 197.

She went more quickly than her elder brother
ān ē lōh pāi pāi dōr wāi dé?
she this went quickly than elder brother her.

His horse went the quickest
brāng ān lōh pāi pāi dōr bī.
horse his went quickly than others.

401. The negative form is often used adverbially in comparison, as:

Badly ka... lū (not well).

He has worked worse than his friend
ān rōr ka là dōr bú-gō dē.
he worked not well than friend his,
PREPOSITIONS

402. Prepositions usually precede the word which they govern: where used in English, they are often omitted in Palaung, as:

*He laughed at me* ən yūm ə. Only practice will teach

he laughed me.

when to use certain Prepositions, such as Ta which may mean to, at, in, against, for, from, on and with, and the Palaung words てしまって, ちゅ-なう, or なう may mean at, in, on, to or among.

403. *At* ta, or before a vowel ち', ちゅ, ちゅ-なう or なう.

*He is at home* ən gwāi ta gāng ən.

he is at house his.

or

in

404. Where *At* is omitted in an English sentence, Ta (at) is sometimes inserted in a Palaung sentence, as:

*I see the flowers* ə hlōh ta po̲h.

I see at flowers.

or

arrive

*He laughed at me* ən yūm ə, but the sentence *He smiled to me* would be ən e̲-̲n e̲-̲n ta ə.

he smiled to me.

405. *About* bar (as much as, as many as).

*There were about fifty people*

bi ぱん kōr yū bar ən.

people five tens were as much as it.

406. *About* ta.

*Let us go up to ask the Chief about the feast*

yē hō lāu par-māng ta plō-e.

we go up ask chief about feast.


*Do not worry about me* mī māi cha-pā ra ə.

thou do not worry about me.

or

must not

with
408. About ra-dəng (the way, the road).
    Do not talk about her māi grai ra-dəng ān.
    do not talk way her.

409. About lōng (on account of). This expression may be used instead of ra-dəng in the above sentence.
    People talk about thy work lōng rōr mi bi grai.
    about work thy people talk.

410. About šāng (i).
    About to sit šāng mô.

411. About gər.
    If I stay about a month ō kān gwai gər ū kyər.
    I if am about one month.
          or remain

412. After ra-bən, hwō-i (finish).
    I shall come back after you ra-bən pē ō dī vēng.
    after you I shall come back.
    After a week ra-bən ō pūr ša-ngi. or hwō-i pūr ša-ngi.
          after this seven days. finished seven days.

413. Against ta.
    I leant against the door ō hū tə ra-sāng.
    I leant against door.

    The Kachins came against the village
    Kāng gē lōh tə rū.
    Kachins they came against village.

414. Against tī (on, to be upon).
    The case will go against him a-hmū dī tī ān.
    case will be upon him.

415. Across. To express the English word Across, the Palaung verbs Kām, or Kar-kām (to cross) are used, also the verb Kar-hlōh which also means to cross.

    The man walked across the road
    bī kām lōh pwōt ra-dəng.
    man crossed went away road.
    or bī kar-kām (or kar-hlōh) pwōt ra-dəng.
    man crossed away road.
The bird flew across the water

śim pər kar-kām (or kar-hōh) ōm.  
bird flew to cross water.

416. Across lāp ō lāp tāi (side this side that).

I am going across the water

ō lōh pɾā ōm lāp ō lāp tāi.  
I go shore water side this side that.

417. Across. Sometimes the word Across is expressed in this way:

He swam across the water

ān lō-i pɾā ōm ō pɾā tāi.  
he swam shore water this shore that.

418. Above, at a great height nōng (above, to be above).

The top of that hill is far above us

kar-tō sōr nōng jār kar-vū-e ē.  
top hill above is high above us.

419. Above kar-vū-e. This word may either be used to express a short distance above or a great height. See last example.

Above the house kar-vū-e gāng.  
above house

420. Among kū, kū-nāu, nāu.

Among the stars some are brighter than others.

kū-nāu sa-mîng pər-di plâng dōr bī.  
among stars some are light than others.
or or give light.

or sa-mîng nōng pər-di plâng dōr gō dē gē.  
stars above some are light than friends their they.
or give light

or sa-mîng nōng pər-di plâng dōr i-har.  
stars above some are light than others.
or give light
421. **Round.** The verb *Kar-vyär* (*to go round*) is used.

*I caught him before he was round the house.*

\[\text{hnyäm tän dí kar-vyär gäng, ō bűn ō tō-e ān.} \]

*not yet before will go round house I got I caught him.*

422. **Round.** The verb *Kar-ryp* (*to go round*) may be used instead of *Kar-vyär* in the above sentence.

423. **Between** sar-nä, Kan-dí.

*Put this one between these ūn i-ō Kan-dí gār nān.*

*put this middle them (two) this.*

or

*ʃar-nä gār i-nān ūn i-ō.*

*between them (two) this put this.*

The girl between the two others is the prettiest ra-psyā ū kū¹.

*girl one*  
*gwāi ʃar-nä gār ɬ-tāi kā-ri-ār dōr bī har.*  
*is between them (two) that pretty than people other.*

or

*those*

or ra-psyā ū kū¹ Kan-dí ār kū tāi kā-ri-ār dōr bī.  
*girl one middle two that pretty than others.*

or

The centipede came out from between the boards

mīn-je-rāng lēh sar-nā blāi.  
*centipede came out between boards.*

In this sentence Kan-dí would not be used.

424. **Beside** prō.

*Put these lotus flowers in the vase beside the lamp*

pōh bō gē ɬ hlāp tā nyōng-ye-ō prō rāng.  
*flowers lotus them this put in vase beside lamp.*

or

Stand beside that man ɬāng prō ɬ-boo tāi.  
*stand beside man that.*

425. **Beyond** sēh, dā.

*Look beyond the pagoda ngōp sēh kōng-mū.*  
*look beyond pagoda.*

¹ See N. 196.
The cattle have strayed beyond the tea gardens. mūk gē cattle they kar-lūt dēng hrāi pwót sēh (or dā) rōn-vāng myām. mistook way disappeared away beyond gardens tea.

### 426. Besides sēh, dā.

**Besides this one give me another**

sēh ô dēh pān hār ta ô ū nē. besides this give what other to me one thing.

or sēh ô dēh tēng ta ô. besides this give again to me.

or repeat

**Besides this coarse tea, give me some fine please**

sēh myām kā¹ ô tēng bū myām nyōt ta ô tỳl. besides tea coarse this again still tea fine to me please.

or repeat

**Besides these take the fruit**

dā gē ô tōh dē dū-e plē. besides these this take you bring fruit.

or these

### 427. Except sēh (besides).

**All died except one**

sēh ū kū² yām dō-st dō-st. besides one died all.

or except

or yām dō-st kūt gō ū kū² died all remained only one.

### 428. Near (outside) hyār.

**The man hid near (outside) the house**

ī-mē mō hyār gāng. man hid near house.

### 429. Near dāt, dāt dāt.

**He came near the village**

ān lōh dāt rū. he came near village.

---

1. Kā a branch, as coarse tea is made of stalks as well as leaves.
2. See N. 196.
Do not remain so near me mai gwañi đat đät ŏ. do not remain near me.

430. Behind ra-băn.
The sun disappeared behind the mountain
ṣa-ngi ka-tər de ra-băn sôr đang.
sun covered itself behind hill great.
The young man hid behind the door
ra-lyăng mô ra-băn ra-săng.
young man hid behind door.

He goes before me ăn lôḥ ra-ät ŏ.
he goes before me.
Before this time I have never come here
krû-ə ŏ ŏ ka lôḥ lô-i lâ ŏ.
before this I not go nothing place this.

432. Down. There seems to be no Palaung word to express the English word Down. To express To go down, to come down the verbs lêh to go down, to come down, and jôm meaning to follow are used, as:

Go down the steps lêh ta ting-dôn.
go down at steps.

He swims down the stream ăn lô-i jôm ŏnu.
he swims follows water.

433. There are other Palaung verbs which express Down, as:
To put down, to set down pâng: to put down into hlêp.
To sit down is simply mô to sit.

434. Up. There seems to be no Palaung word to express the English word Up. To express To go up, to come up the verb Hô is used, as:

He walked up the hill
ăn lôḥ hô sôr. or ăn hô sôr.
he went went up hill. he went up hill.
485. Along. The Palaung word Джм (to follow) is used to express Along, as:

The horse runs along the side of the hill
brăng ra-lăng jôm sôr.
horse runs along hill.

486. For kop (on account of), kop pô, kîk.
I am going to the stream for gravel
kop kîn-hâik ő châng bûp ta plông.
on account of gravel I will is necessary to stream.
or ő lôh kîk kîn-hâik kû plông.
I go for gravel in stream.

437. For tâng (on account of), or the verb Kar-blû (to exchange), as:

He suffered death for his younger brother
ăn kâm dé yâm tâng (or kar-blû) và dé.
he suffered he died on account of exchange younger brother his.

488. For lhô (instead of).

489. For this reason da kû-i nyàa.

440. For ta, déh ... ta (give to).
Make the shrine for the spirits rôr gâng ta kar-nâm.
make house for spirits.
or rôr gâng déh ta kar-nâm.
make house give for spirits.
or to

Sew for me jîng ta ő.
sew for me.

441. For kan-râr (on account of).
He built the house for me ăn rôr gâng kan-râr ő.
he made house on account of me.

Go speak for me to the Chief
lhô grâi kan-râr ő ta par-mâng.
go speak on account of me to chief.
442. For pūn (portion).

Go bring the fruit for him
lōh tōh dē dū-e plē pūn ān.
go take you bring fruit portion his.

We shall speak together for them (two)
ē kar-grāi pūn gār.
we together speak portion them (two).

443. For a-twā.

Bring bananas for his mother
dēh klwō-e a-twā mā ān.
give bananas for mother his.

444. For. Where this word is expressed in an English sentence, it is often omitted in Palaung, as:

Wait for me rē ō. or rē bū ō ū prē.
wait me. wait still me one little while.
or. kōp ō rē bū ū mōt.
on account of me wait still one little while.

445. From dōr (to go out, to be out of), mōng.

He went from his country to another country
ān lōh dōr (or mōng) kūng ān ta kūng hār.
he went out of country his to country other.

He is free from blame ān lōt dōr a-pyēt.
he set free out of blame.

446. From. The verb Yū (to come from, to rise up) may be used, as:

He has come from China
ān yū Kē. or ān rōt dōr Kē.
he came from China. he arrived out of China.

The monk comes from the pagoda chāū yū kōng-mū.
monk comes from pagoda.

447. From mōng.

From to-morrow begin to take the medicines
chā mōng a-hnāp te-āng śa-nām.
time from to-morrow drink medicine.
or
begin
448. From ta.

She begged from the people ḗn hmān ta bi.  
She begged from people.

I received these baskets from my father

ǭ bōn jū-ār ge ǭ ta kūn ǭ.  
I got baskets them this from father my.

or

jū-ār gē ǭ ǭ bōn ta kūn ǭ.  
baskets them this I got from father my.

or these

He snatched the fruit from me ḗn hmā plē ta ǭ.  
He snatched fruit from me.

449. From (if the distance is great in time or place) ǭr, yū ǭr.

The monk comes from Ceylon

chāū ḗn yū ǭr kūng Ṣi-hō.  
monk he comes from country Ceylon.

I have been ill from the day of my fall

ǭr ša-ngī a-kīng ḗn ǭ jōh ǭ ka-bē.  
from time time its I fell I am ill.

or

mō din ǭr ša-ngī jōh ǭ, mō din ǭ ka-bē.  
what time from day fell I what time I am ill.

450. From. Where the word From is required in an English sentence, it is often omitted in Palaung, as:

Namhsan is far from here

Ōm-yār ša-ngāi hnyo hnyō hā ǭ.  
Namhsan is far very place this.

451. In, into ta. Sometimes, before a vowel, Ta is shortened to t'.

I have food in the house ǭ yū pān-hōm ta ġāng.  
I have food in house.

452. In, into Kū-nāu, Kū, nāu.

He is wandering in the jungle ḗn vir Kū brī.  
he wanders in jungle.
The snake disappeared into the grass

The snake disappeared itself in the grass.

If hsing hrâi ta lû-i is said, it means that the snake disappeared in the direction of the grass.

453. In, into. To put into (in a downward direction) hlâp.

Put tobacco into the bowl hlâp bòt ta cha-lông.

Wash the pot before putting the rice into it

Kô-i bû klô krû-e mî hlâp ra-kô. or
wash still pot before thou puttest in rice.

dông hnyâm hlâp mî ra-kô nâu klô din, kô-i klô.
before not yet puttest in thou rice in pot that wash pot.

454. In, into. The verb lip (to go in, to come in) is used.

He ran away into the house

ãn dû pwoke lip gâng.
he ran away away went into house.

455. In, into, to put into sideways, or above (not down) šâu.

Put that into the box: šâu i-din ta tô.
put in that in box.


457. On, beside kû (in).

The house is on the road gâng kû ra-dêng,
house on road.

The fire is on the hearth ngár kû ka-fâng.
fire on hearth.

458. On ta, pâng (to place upon).

Write upon the paper têm ta tyê. or têm pâng tyê.
write on paper. write on paper.

The child crawled on the mat

kwôn kan-nyôm mûr pâng për.
little one child crawled on mat.
or child
In the above sentence it would not be correct to say kwōn kan-nyōm mûr ta pêr, as it would mean The child crawled towards the mat.

459. Through. The word kū (in) is sometimes used, but it is more usual to express Through by the verbs Lîp kar-hlōh (to enter, to pass, to pass into), or Kar-hlōh (to pass, to pass out of, to pass across).

In through the door (as a bullet) lip kar-hlōh ra-sâng.

460. To, towards ta, or before a vowel t'.

He goes to the Chief än lôh ta par-mâng.

He threw the ball to me än be-i bwôt-lôn ta ō.

461. To. Ta must be repeated when it qualifies two nouns, as:

He prayed to the Buddha and the Spirits

462. Ta (to) is often expressed in Palaung, when To may be omitted in an English sentence, as:

He begged his father and mother to let him go

463. Towards jū.

Go towards him lôh jū än.

He went down towards his garden

ään lîch jū ta ȍ-yên dê.
464. **Till mō (time).**

He stayed till supper time ān gwāi mō hōm hmō.

*He stayed till eat night.*

or

*supper*

465. **Under krūm.**

Keep that under the wooden box i-tāi ān krūm tō.

*that keep under box.*

or

ān ān krūm tō hē.

*keep it under box wood.*

466. **Under ra-krūm.** Ra-krūm generally means *The place under,* but is sometimes used to express the preposition *Under,* as:

Keep the box under the table ān tō ra-krūm sa-bwē.

*keep box under table.*

467. **To ra (with).**

I spoke to them ō kar-grāi ra gē.

*I together spoke with them.*

468. **With ra.**

I cut it with a knife ō klā ān ra bōt.

*I cut it with knife.*

469. **With pāi.**

*The three little boys are arriving with their teacher*

ra-lyāng dyāt gē rōt u-āi kū¹ pāi ša-rā dē.

*boys little they arrive three with teacher their.*

Let them go with thee dēh gē lōh pāi mī.

*give them go with thee.*

470. **The a in Ra with is generally dropped before Ā-shē whom, as:**

I do not know with whom I shall go out

ō ka nāp r' ā-shē ō dī leh.

*I not know with whom I shall go out.*

471. **With.** Where there is a double object, the Preposition must be repeated with each noun, as:

I live with my brothers (younger and older)

ō gwāi ra vā ra vāi ō.

*I remain with younger brothers with older brothers my.*

¹ See N. 196.
472. *With jōm (to follow).*

Go with him jōm ān. or lōh ra ān.

Go follow him. Go with him.

473. *With ta, or before a vowel t'.*

Do not be angry with him

mī māī raū ta ān (or t' ān).

Thou do not be angry with him with him.

He sits with his father ān mō ta kūn dē.

He sits with father his.

Stop and eat supper with us dhōk hōm hmō ta yē.

Stop eat night with us.

Stop and eat supper with us.

I wash (my) hands with water ē pāi tī ta ōm.

I wash hands with water.

This means that the hands are washed with falling water; if the hands were immersed in water, the Palaung sentence would be

ē pāi tī kū (or kū-nāu or nāu) ōm.

I wash hands in water.

If you (two) do not eat supper with us

pār kān ka hōm hmō ta yē.

If you (two) do not eat night with us.

474. *Without.* There appears to be no Palaung word to express the English Preposition *Without* in the sense of *not having*, except the verb Lōt (to be free (from) to be set free), as:

*Without blame* lōt a-pyēt.

Set free blame.

or

Free from

The sentence *Man cannot live without water* would be expressed in Palaung bi ka yū ōm, a-sāk bī hwō-i.

Man not has water life man finishes.

or bi ka yū ōm, ān ka bōn dē ūm.

Man not has water he not has he lives.
CONJUNCTIONS

475. There are Conjunctions in Palaung, but they are often omitted, where, in an English sentence, they are necessary.

476. After hwō-i (finished).

Come after thou hast eaten

\[
\text{mī hwō-i hōm yō}^1 \text{ pōm vēng hā ō.}
\]

\[
\text{thou finished eat rice return place this.}
\]

477. After bōn (to get, to have).

He died after he had been ill four or five days

\[
bōn pōn pān sa-ngī ān ka-bē ān yām.
\]

\[
\text{got four five days he was ill he died.}
\]

478. And. In Palaung sentences it is not necessary to use a Conjunction to express And: it is understood without being expressed.

\[
\text{Hast thou seen the cow and its calf?}
\]

\[
mī yū kò^2 mūk kā-mā^3 gār kwōn ān?
\]

\[
\text{thou didst see cow them (two) child its.}
\]

I saw a man and a woman

\[
ō yū i-mē ū kū^3 i-pān ū kū^3
\]

\[
\text{I saw man one woman one.}
\]

479. And. Pai meaning With, or Also is sometimes used.

480. And (in connecting numerals) na, nōng, or hū (extra).

One hundred and ten ū pā-ri-āh na (or nōng) ū kōr.

\[
\text{one hundred and one ten.}
\]

Three women and six children

\[
i-pān u-āi kū^5 hū kan-nyōm tōr kū^1
\]

\[
\text{women three extra children six.}
\]

481. As, because brō, chā brō, mān (sometimes pronounced möug), kōp or kōp pō (on account of), lōng (on account of).

\[1\text{ See N. 260.} \]
\[2\text{ See N. 261.} \]
\[3\text{ See N. 196.} \]
As this is market day you need not work brō (or kōp or
long) än mōh ša-ngi kāt pē chāng ka rōr.
it is day market you will not work.

I am angry because thou art teasing me
ō rāu mî mān chō ō.
I am angry thou because teases me.

As she was tired she went to sleep
ān lōh it brō ān ār.
she went sleep because she was tired.

482. As, because shī.
She did not sing because she had a headache
shī (or brō) kīng ān jān ān ka kār-nyīr.
because head her was heavy she not sang.

483. As . . . as bār (as much as).
Bring as much as thou canst carry and come here
bār bē mî tōh mî dū-e, vēng ā ō.
as much as able thou take thou bring return place this.
or bār pān kwōt mî bē mî dū-e, vēng ā ō.
as much as what carriest thou art able thou bring return place this.

The ground where my tea is planted is as good as thine ka-tē
ra-sōm ē ŏ ta myām lā bār ka-tē ra-sōm mī.
the planting my in tea is good as much as ground the planting thy.

This is not as short as that i-ō ka ēm bār tāi.
this not is short as much as that.

484. Although, though bō-ē.
I like him though he is bad ān bō-ē ka lā ō ōng ān.
he though not good I like him.

Though it thunders I am going
plēng bō-ē ka-nām ō dī lēh.
sky though thunders I shall go out.

Bō-ē generally follows the subject.
485. But (though) bô-e.
*He is poor but honest* ăng bô-e plân ăng rô.

He thought he is honest.

486. Before. The word Before in an English sentence, is sometimes omitted in Palaung, the thought being expressed otherwise, as:

*He arrived before I expected him*

ongan yô¹ rôt, ăng yô¹ rôt.

I not think he arrived.

487. Before ra-ät, krû-e, dông, dông hnyâm, hnyâm (not yet), ãî.

Do not go before thou hast fed the horse

ra-ät (or krû-e, &c.) ka dêh mi ta brâng hôm mài lôh. before not givest thou to horse eat do not go.

or ra-ät hnyâm (or krû-e, &c.) lôh mi, dêh brâng before not yet guest thou give horse eat please.

hôm tyî. or dông hnyâm (or ra-ät, &c.) lôh mi dêh

brâng pân-hôm tyî.

horse food please.

488. When the words Dông hnyâm are used in a sentence, to express Before, there should be no intervening word.

489. Either. There is no exact equivalent in Palaung of the English word Either. The word Ma-hwô-i (no matter) is often used in a sentence expressing Either, as:

*Give them either the large chair or the small*

ka-la-tâäng dâng i-mô ma-hwô-i, ka-la-tâäng dyât ma-hwô-i
give to them one.

chair large which no matter chair small no matter
dêh ta gê ù hlâng.² or ka-la-tâäng är hlâng² din

give to them one.

chair two that

ân dâng ma-hwô-i ân dyât ma-hwô-i dêh ta gê ù

it is large no matter it is small no matter give to them one

hlâng.²

¹ See N. 216.
² See N. 196.
Either. Ma-hwō-i may be omitted as in the following sentence.

Either he or his younger brother came here when I was absent if not was he he was younger brother his time not was I.

490. Neither. Neither is expressed in the same way as Either, with the addition of Ka (not), or Māi (do not) to the sentence, as:

Neither he nor his wife told me

ān ma-hwō-i pān-lē ān ma-hwō-i ka graī ta ő.

he no matter wife his no matter not told to me.

Neither. Ma-hwō-i may be omitted, as:

Buy neither this horse nor that horse one this them (two)

ū tō¹ taī mī ka jū mī ū tō¹ one that thou not buyest thee one.

491. If kān, sometimes pronounced kān.

If we see the king to-morrow a-hnāp kān yū ē hoq-kām.

to-morrow if see we king.

If thou dost not come quickly mī kān ka lōh ā tāi tāi.

thou if not goest quickly.

Tell me if you like him pē kān ōng ān graī ta ő.

you if like him tell to me.

If thou dost not arrive

mī kān ka rōt. or kān ka rōt mī.

thou if not arrivest. if not arrivest thou.

492. Or. The English word Or is omitted in Palaung, as:

Is it good or bad? ō lā ka lā? or ō lā kō² this is good not is good. this is good

ka lā kō² or ān lā ān ka lā kō² not is good. it is good it not is good.

¹ See N. 196.  ² See N. 261.
CONJUNCTIONS

493. Than dør.
These are larger than those ge ō dāng dør ge tai.
they this are large than they that or these or those.

494. Though see Although.

495. Till, until mō (time).
Stay till it is light gwai mō ōn plāng.
stay till it is light.

I shall not speak to him until he apologizes to me
ō ka ngyē ra ōn mō ōn ok-kyā ta ō.
I not speak with him till he apologizes to me.
or words

496. Unless kān kā (if not).
He will plough the paddy-field unless thou doest it
ōn dī tāi mār mī kān kā tāi.
he will plough paddy-field thou if not ploughest.
or tō mī kān kā tāi, ōn dī tāi.
self thou if not ploughest he will plough.

497. Whether ma-hwō-i (no matter).
Whether thou art going or not, I am going
ō dī lōh, mī lōh ka lōh, ō ka nāp.
I shall go thou goest not goest I not know.
or ō lōh, mī lōh ma-hwō-i mī ka lōh ma-hwō-i.
I go thou goest no matter thou not goest no matter.

498. Whether . . . or bō-e . . . bō-e.
Whether it is good or bad bō-e là bō-e ka là.
though is good though not is good.

499. While yām (time), dāng or dōng, jō (existence, time).
I have been ill while my mother stayed with me
ō ka-bē jō (or dāng) gwai mā ō jōm ō.
I was ill time stayed mother my together me.
or follow
He fainted while he was waiting

ān bi-er pēm yām rē ān.

he forgot heart or mind while waited he.
or
fainted

While going and coming jō lōh jō vēng.
time go time return.

500. While ū ān, a-kīng (time).

He arrived while I was here

a-kīng ō gwāī hā ō ān rōt.
time I stayed place this he arrived.

501. In the above sentence, ū ān, jō or yām may be substituted for a-kīng, but when jō and yām are used, the subject must follow the verb, as:

Yām gwāī ō hā ō. or jō gwāī ō hā ō.

INTERJECTIONS

502. Ā lā lā! An exclamation of surprise at seeing anything that is ugly.

503. A le-āu le-āu! An exclamation of disgust.

504. Al-lō! An exclamation of pleasure or disgust, according to the tone of voice in which it is uttered.

505. A ra ā! An exclamation of pleasure and surprise.

506. Dēh! An exclamation meaning There! I told you so!

507. Ŕ! Ŕ al-lā! Exclamations of surprise. The Ŕ is a very long sound.

508. Hīh! This is an exclamation of surprise or disgust, as Ugh! in English.

509. Hi hīh! This is used to express What an idea! or, if a question is asked such as Are you not afraid? Hi hīh could be used in answer to express Why should I be afraid?
510. Hwŏ-i kyā! *Good!* *Excellent!*  
511. Hwŏ-i lä! or hwāi lä! or hi lä! meaning *Good!* *All right!*  
512. Kyā kyā! *Good!* *Excellent!*  
513. Ő! *Oh!* or *O!*  
514. Ő al-lō!  *An exclamation of surprise and pleasure.*  
515. Ő mā! *(O mother)* an exclamation of pain.  
516. Ő Ő! *An exclamation meaning *Yes, good!* *All right!*  
517. Ő Ő ā-bō!  *This is shouted to arrest the attention of a man in the distance: if a woman is addressed, i-bō-e should be substituted for ā-bō. The first Ő is a long drawn-out sound.*  
518. Prā! or ḍa-rā! *Hush!*  
519. Pwŏt!  *Pwŏt* *(away)* is generally used in the sense of *Finished, gone,* but sometimes it is used as *Behold!* *There they are!* *There he is!* rōt pwŏt!  
      arrived away.  
520. S'ā-tīng! *Hark!* *Listen!*  
521. Ő may either begin or end a sentence: Pwŏt follows the verb. The other interjections are used alone.

**SENTENCES**

*When it was night, when night came*  
rōt ra-hmö.  
      arrived night.

*When it was morning, next morning*  
rōt kū-i a-hnăp.  
      arrived as to-morrow.

*When next night came*  
rōt kū-i ra-hmö a-hnăp.  
      arrived as night to-morrow.

*You arrive late*  
rōt lä. or rōt ra-bān.  
      arrive late. arrive behind  
      or  
      after or last.
More than half a month emacs-dā kyār hlō.
    half  month  extra.

Quickly, like a flash of lightning  pāi kū-i la-lāy.
    quick  as  lightning.

Quickly, during the chewing of betel-nut
    jō plū ū mōt.
    time  betel-nut  one  little while.
    or
    existence

Quickly, in the wink of an eye  ū kan-nīp ngāi.
    one  wink  eye.
    or
    ū ka-prē ngāi.
    one  quick  eye.

It is not time yet  a-king hnyām rōt.
    time  not  yet  arrived.

At any time  dā yām mōh.  or  yām mō  ma-hwō-i.
    any  time  be.  time  what  no  matter.

When it is the tenth day  bōn ša-ngi ship vān.
    gets  day  ten  days.

Not once or twice only  ū lōh ār lōh ka mōh.
    one  time  two  times  not  is.

You are not in time  pē ka rōt a-king ān.
    you  not  arrive  time  its.
    or
    pē ka kūt a-king.
    you  not  remain  time.

At last! (on receiving something expected)  bōn ra-bān!
    got  behind  or
    after  or  last.

While he was picking the tea leaves it rained
    ū yām pāt ān myām jūng.
    one  time  picked  he  tea  raised.
    or
    ān jūng yām pāt ān ta myām.
    it  rained  time  picked  he  at  tea.
    or
    ū 2 pāt ān myām jūng.
    one  picked  he  tea  raised.

1 These two words are from the Shan, ship ten, vān days,
2 Yām time understood.
He asked me when I was going to the jungle


or 'ū yām dī bōn mī lōh ta brī?' ān śār-mwōt ō.
one time will get thou go to jungle he asked me.

From this time I shall give thee a rupee a day

chā mōng ū din ō dēh rūn ū byā ū śā-ngī ta
time from one time I give silver one rupee one day to
mi. or chā mōng ū-din ō dī dēh rūn ū byā ū
thee. time from to-day I shall give silver one rupee one
śā-ngī ta mī. or mōng ū pwoṭ ra-sūt ō dēh ū
day to thee. from this away before I give one
or in front
byā ū śā-ngī ta mī. or chā yām din ō dī dēh
rupee one day to thee. time time that I shall give
or this
ta mī rūn ū byā ū śā-ngī.
to thee silver one rupee one day.

He saved up his money in order that he might buy a house

ān kār-chū ūn rūn ān dī jūr gāng. or ān dēh ān
he gathered kept silver he will buy house. he gives he
bōn dē jūr gāng, kār-chū kār-pōm ūn rūn. or kōp pō
gets he buys house gathered kept silver on-account-of
(or chā brō) ān śin jūr gāng, ān hwō-i kār-chū
time because he wished buy house he finished gathered
rupee.
silver.

Go up to the house hō gāng.
go up house.

Jump down tē leh.
jump go down.

Jump across tē kām, tē kār-tō.
jump go across jump point.

To roll on level ground gůng glōi.

To roll down a slope gůng gō.
In and out lip leh.

She goes for water án lòh ôm.

Backwards and forwards, to and fro lòh lòh vông vông.

He went a long journey án lòh ra-dèng ē-sà-ngāi.

They enter the house gē lip tà gàng.

I have never been here before krū-e ô ô ka lòh lô-i hā ô.

Come back and help me to sew vông jô-i ô jìng.

Large and small needles pàn-ô ra-dyât pàn-ô ra-dâng.

I do not wish to return ô ka ông ô vông.

Do not let us go to take it mài lòh ê tôh án.

One after another hwâ-i ú kū¹ môh ú kū¹.

Teach that one and that one mí pēn šâ-râ bi án bi ēn.

He went here and there looking for it án lòh tip án gàng ô gàng nàn gàng tāi.

He expects to arrive án dûk mông pět án rōt.
He promised that he would return

\[ \text{ān dī vīr rōt ān ūn ka-di.} \]

he will again arrive he keeps promise.
or places

or \[ \text{ān dī vīr vēng, ān ūn ngyē ka-di.} \]

he will again return he keeps word promise.
or places

When thou arrivest at Namhsan please call Nandia

mī kān rōt Ōm-yār tō Nan-dī-a tyī.

thou if arrivest Namhsan call Nandia please.
or

or \[ \text{yām pō mī Ōm-yār tō Nan-dī-a tyī.} \]

time arrivest thou Namhsan call Nandia please.
or appearest

He does not know if he is going

\[ \text{ān lōh ka nāp, ka lōh ka nāp.} \]

he goes not knows not goes not knows.

I should have gone had the rain not fallen

kān kā jūng ō hwō-i ē ta lōh.

if not rained I finished good to go.
or ought

One going before and one following after

\[ \text{ū kū’ hwō-i lōh ū kū’ yū lōh.} \]

one finished goes one rises up goes.

Because he got work he did not return

\[ \text{chā brō ān bōn dē rōr ān ka vēng.} \]

time because he got he work he not returned.
or his

or \[ \text{ān mān bōn dē rōr ān ka vēng.} \]

he because got he work he not returned.
or his

I ran away because my father beat me

\[ \text{chā brō (or kōp pō)} \]

time because on-account-of

\[ ¹ \text{See N. 196.} \]
kūn ố lăr ố, ố chăng¹ dũ pwọt,
father my beat me I shall run away away
or kūn ố mạn lăr ố, ố chạ¹ dũ pwọt.
father my because beat me I shall run away away.

People remain at home, they do not go out but remain indoors
bi gwāi ta gāng gē, bi ka leh leh lip lip.
people remain at house their people not go out go out enter enter.

They all sat round her gē mọ kār-vyār dō-et ān.
They sat went round all her.

Two old people lived in the town
gē kū kūng yū gār ū tā ū yā.
they in town lived they (two) one grandfather one grandmother
or old man or old woman.

I shall not live a thousand years
ố dī a-sāk ū hręng ka mōh.
I shall life one thousand not be.

We shall meet at the house yē kār-chū hā gāng.
we gather place house.

I do not like to sit with her ố ka ông ố mọ ra ān.
I not like I sit with her.

You called me to come pē tọ ố lōh.
you called I came
or or or
call me come.

I called I-om when I arrived at her house
ố hwō-i rōt bū gāng ān ố tọ I-ōm.
I finished arrive yet house her I called I-ōm.
or yām rōt ta gāng ān ố tọ I-ōm.
time arrived at house her I called I-ōm.

They did not tell me bi ka yū de grai ta ő.
people not have they told to me.

When shall we hear the discourse?
ban mọ ē bōn ē hō ta-ra?*
time what we get we discourse law²
or our

¹ See N. 215.
² Buddhist law.
or a-king mō ẽ bōn ẽ hō ta-rā?
  time what we get we discourse law.
  or our

He asked me why I picked the lotus flowers
‘Shī 'n mōh mī pāt pōh bō?’ ān ṣār-mwōt ō.
  why it is thou pickest flowers lotus, he asked me.

or ‘Shī nyā mī chāng1 pāt pōh bō?’ ān ṣār-mwōt
  why dost thou will pick flowers lotus, he asked
ō, or ‘Lōng shī 'n mōh mī pāt pōh bō?’ ān
  me. on account of why it is thou pickest flowers lotus, he
ṣār-mwōt ō, or shī ō hwō-i lōh pāt pōh bō ān
  asked me. why I finished went pick flowers lotus, he
ṣār-mwōt ō.
  asked me.

Empty talk, talk that leads to nothing, to speak uselessly
  ngyē ka pēn hōm pēn dā.
  words not become to eat become to wear
  or
  talk food clothes.

or ngyē chūm ngyē châm, or ngyē ā-la-gā.
  words vain words vain words useless.
  or or or or
  talk empty talk empty talk

To say this and that, to talk gossip grāī dyāt grāī dāng.
  speak small speak big.

Do not gossip māi grāī ngyē yō-i ngyē yēm.
  do not speak words small words small.
  or or
  talk talk

Be patient, say it again ri-št bū, fēng mī grāī.
  be patient yet, again thou speak.

He is very boastful
ān pān-hnēr dē kū-i bāng hōng hlāp ta ōm.
  he is boastful himself as shoot dry put into in water.

I told you so ō dōng nyā pē.
  I before made you.

1. See N. 215.
Speak at once grāi ka-dōn. or grāi ū din ō.
    speak suddenly. speak one time this. or
    now

I shall tell the Chief about thee
    ō dī grāi mī ta par-māng.
    I shall speak thee to Chief.

He talks incessantly, he is a bore ugyē ān lip brī.
    words his enter jungle. or talk

They talked a long time gē ugyē hner vār.
    they words like rope. or talk

or gē dāh dē grāi kū-i te-ām¹ ta re-āp.
    they said they spoke as to chirp.
    or like

You talk nonsense pē ka nāp ra-dēng.
    you not know road.

A talkative person bī kū-i sīm ōng.
    person as bird sparrow. or like

Do not beat about the bush
    māī grāi ugyē dūk ugyē gōr.
    do not speak words below words above. or talk

Speak pleasantly ugyē ta-kū-i. or ugyē lā hyōg bī.
    words pleasant. words good ears people.
    or talk

or ugyē lā pōm bī. or grāi yīn yīn.
    words good hearts people. speak quietly or talk
    calmly.

Her mother scolds her mā ān bār ta ān.
    mother her scolds to her.

She is always scolding her ān būp bār ān she she.
    she must scold her always.
If it is as thou sayest, kăn mōh kū-i dāh mī.

They asked him bĕ šār-mwōṭ ta ān.

It is difficult to speak Palaung grai Ta-āng kyū.

It is difficult to know nāp kyū.

She roused her father ān pyū ta kūn dē.

He seems to be unwell

ān ō pōng ān ka-bē. or ān a-pōng ka-bē.

After he drank the medicine he fell asleep

ān hwō-i te-āng¹ sā-nām ān it pwōt² dē.

or bán hwō-i te-āng sā-nām ān it pwōt dē.

Take this medicine every three hours

sā-nām i-ō te-āng ān u-sī nā-ri ū lōh. or sā-nām

medicine this drink it three hours one time. medicine

i-ō u-sī nā-ri ū lōh mī chāng (or di) te-āng.

this three hours one time thou wilt will drink.

Come to see me every day

twŏn sā-ngi ū lōh vēng ta ō. or vēng ngōp
every day one time return to me. return look

ō twŏn sā-ngi ū lōh twŏn sā-ngi ū lōh.
me every day one time every day one time.

¹ If the medicine is not liquid hēm to eat is used instead of te-āng to drink.
² See N. 264.
He struck a hard blow

\[ \text{ān lār šū hnyō hnyō, or ra-lār ān jān.} \]

he struck pain very much. the striking it is heavy. or

the blow

When they go to dig the grave

\[ \text{yām lōh kūng bī ta bōng ta sāng-kāng.} \]

time go dig people at hole at grave-yard.
or in

It is difficult to build pagodas rōr kōng-mū kyū hnyō.
to build pagoda is difficult very. or

to make

or

kōng-mū ān kyū hnyō ta rōr.
pagoda it is difficult very to build or

make.

They do not know how to do it

\[ \text{nyā gē nāp dī nyā ka mōh.} \]
to do they know will do not to be.

Go ahead with the work lōh u-ār ka-plūm.
go in front of work.

Work with a will ān nu-ār lā lā.
place heart well. or or

keep mind

Work steadily māi dēh nu-ār mī blū, blū.
do not give heart thy be changeable. or

mind

He is very lazy ān grān bē ka-tīr.
he is lazy overcome milder.

Do it in this way rōr kū-i ō, or nyā kū-i ō.
work as this. do as this. or

do

He did as I told him ūn rōr kū-i dāh ō ta ān.
he did as said I to him.
or

ān nyā kū-i ngyē dāh ō.
he did as words said I.
All the village people in each house work bīrōr dō-st dō-st people work all
pāi rū ku gāng ū krōng¹ ū krōng¹ whole village in house one one.

I shall bring you the money ō di dēh pē ta rūn. I shall give you to silver or money.

Good-bye vēng lō-i lō-i. go back slowly.

Make thyself at home gāng ō dēh ūn kū-i gāng mi. house this give it as house thy.

Hast thou enough to eat? Mī ka-dō-i mī hōm? thou enough thou to eat.

Please excuse me (said to an equal or to a superior in rank) ō lūt ō grūp ta mī. I fault I reverence to thee, or mistake

I am very sorry for thee ō ša-dāi mī hnyo hnyō. I sorry thee very much.

Do as thou pleasest ka lū mī. not ? thou

What does it matter? ka pēn ngyē šā-mōh. not become words anything.

It is of no consequence ka yū šā-mōh. not is anything.
or ka mōh šā-mōh. not is anything.

Two little girls kwōn kan-nyōm i-pān ār kū.² children children female two.
or little ones or woman

I think of my child ō nu-ār hlōh ta kwōn ō. I mind arrives at child my.
or heart

¹ See N. 171 and N. 196. ² See N. 196.
She called I-sông and I-tyêng her two friends
ân tô I-sông gó dê, I-tyêng gó dê är kū.¹
she called I-sông friend her I-tyêng friend her two.

My mother and I, or my mother and me yâr mā ォ.
we (two) mother my.

A little more bâm bâm che-rê.
much little.

I have nothing ォ ša-môh ka yû.
I anything not have.

Not even a little is good ân ka là hêâi che-rê.
it not is good even little.

Not one thing is pretty ü nē kâ ka-ri-år.
one thing not is pretty.

Only a little is bad ân ka là gô che-rê che-rê.
it not is good only little.

Not at all good ân ka là hêâi ü nē.
it not is good even one thing.

To be worthless ka tân pôh or ka tân ša-tyâr.
not worth flower. not worth flea.

It is not long enough lô hlûng che-rê.
wants long little.

It is very small dyât gwâi bar kar tô pân-lê.
small remains as much as point needle.
or

or dâng ân gwâi bar ka-âng là-ngâ.
big it remains as much as seed sesamum
or

It is our wish to have it môh pân-sîn bôn yê.
is wish get ice.

I hope that he will be able to sing ォ mông 〞n bê kar-nyâr.
I expect he is able to sing.
or

hope

¹ See N. 196.
or ō déh ǎn bě kar-nyîr.
I give he is able to sing.

or ō nu-ār hîh ǎn kar-nyîr.
I mind arrives he sings.

or heart

The daughter of a poor old widow
kwōn i-pān yā ka-māi plān.

child female old woman widow poor.

or woman

She is not a widow ǎn mōh ka-māi ka mōh.
she is widow not is.

An old woman i-pān kwōn-hyār. or pa-ān i-pān.
woman old. old woman.

They made him chief gē déh ǎn pēn par-māng.
they gave him become chief.

We do not dare look yē ka yā ngōp yē mēn.
we not dare look we look.

My rice field is broader than thine
nā ō vāh dōr nā mi.
rice field my is extensive than rice field thy.

Which is the larger thy horse or mine?
brāng mi gār brāng ō i-mō dāng?
horse thy they (two) horse my which is large.

or bar mō brāng mi dāng dōr brāng ō.
as much as what horse thy is large than horse my.

or brāng mi gār brāng ō bar mō dāng
horse thy they (two) horse my as much as what is large
gār kar-dōn dē?
they (two) excel it.

The place of water plōng ōm.
running water water.

A stream ōm plōng.
water running water.

Pickled tea leaves (for eating) myām ōm.
tea water.

Tea infused (for drinking) ōm myām.
water tea.
Hō-i kāu
water-snail white

1 Kūn hō-kām gār nāng Ma-hā-de-vī gār ka yū
(1) king they (two) lady queen they (two) not had
dē kwōn dē vā; 2 gār lōh sōk-tē dē kū sōn
their little one their (2) they (two) went to fast selves in garden
ō-yēn. Gār dā rīn-dā blē. 3 Pūr ša-ngī gār lōh
garden, they (two) wore clothes while, seven days they (two) went
sōk-tē, 4 gār hmān dē kwōn dē vā,
to fast they (two) asked their child their (2).

5 Bōn tōr ša-ngī. Rōt ra-hmō gār it. 6 Nāng rīn-pō
got six days. arrived night they (two) slept, lady dreamed
kūn pī leh, dēh ān hōm pē brī shīn, leh spirit came down gave her fruit jungle ripe came down
mangoes (round)
dēh ān hōm mak-mōn kām.
gave her eat (long) mangoes gold.

7 Nāng ra-sōh, nāng yū grāi ta kūn hō-kām, nāng lady awoke lady rose up said to (1) king lady
dāh, 8 ‘ō ka tōm rīn-pō hāi ā lōh, kā-nyā ō, said. O not ever dreamed even one time ruler ō
sā lōh sōk-tē hā ō. Pā-dīn nē lā pūr ša-ngī, we (two) came to fast place this. to-day is full good seven days

9 ō rīn-pō kūn pī leh dēh ō hōm mak-mōn
I dreamed (1) spirit came down gave me eat mangoes (long)
kām ngām hnyō hnyō.'
gold sweet very.

11 Hō-kām grāi ta nāng, 12 Kyā hnyō hnyō, pan king said to lady excellent very that which
rīn-pō mī nāng ō, 12 āi dī yū āi kwōn āi vā,
dreamed thou lady ō we (two) shall have our child our (2)

(1) Kūn is used as a prefix before hō-kām king, and pī spirit. It may be translated as Lord or Great.
(2) vā little brother or little sister kwōn . . . vā child or children,
The White Water-Snail

1 The great king and his queen had not any children, so they went to keep a religious fast in their garden (1). They wore white clothes and they fasted for seven days, and prayed for a child.

5 After seven days, at night when they were asleep, the queen dreamed that the great spirit (2) came down and gave her ripe round mangoes and long mangoes of gold to eat.

7 The queen awoke and said to the king, 'O ruler! I have never had such a dream [since] we two came to fast in this place seven days ago. I dreamed that the great spirit came down and gave me long mangoes of gold to eat. They were very sweet.

11 The king said to the queen, 'How excellent is that which thou hast dreamed, O queen! We shall have a little child.

(1) It is understood that there was a pagoda, with a 'rest-house', attached, in the garden.
(2) Sakya.
mōh ăn tu-ôt, ăn ma-ri-át leh tēk dē be he precious he wonderful comes down to be conceived self
ta mī nāng ō.‘ to thee lady O.

Nō pur ē-ngi gār vēng ta hō. Gār vēng were full seven days they (two) returned to palace, they (two) returned
gwāi ta hō. Nāng tēk pa-dīk-sān-tē. stay at palace lady conceived conceived.

Bōn kōr kyār hō-kâm dēh bī fō vār ē-nīr ū got ten months king gave people tie rope gold one or

nyōng, vār rūn ū nyōng (1) rope silver one (1) from place palace dwelling or

nāng mō hā hō ra-gwāi ḳūn hō-kâm. 17 ḳūn lady till place palace dwelling (2) king.

hō-kâm dāh dē tām ā-pyō-dō nāng hō-kâm, 18 ḳūn king said he ordered maids of honour lady king child

ē kān mōh ē-mē pē dōh vār ē-nīr, 19 kān mōh our if is male you strike rope gold if is

i-pān dōh vār rūn.‘ female strike rope silver.

Rōt ē-ngi pwō, nāng yū mōh hō-i. 21 Bi ka arrived day birth lady (3) was water-snail. people not

nāp dē dōh vār. 22 Bi lōh grāi ta hō-kâm. 23 Bi know they strike rope people went tell to king. people

dāh kā-nyā ō, nāng hwō-i pwō, vār ē-nīr yē ka say ruler 0 lady finished birth rope gold ice not

(1) See N. 196. (2) See note on page 146. (3) See N. 216.
13 He will be precious and wonderful, when he comes down to be conceived in thee.

14 When seven days were past they returned to the palace. They returned and remained at the palace, and the queen conceived.

15 When ten months (1) were past, the king ordered people to tie a gold chain and a silver chain from the part of the palace where dwelt the queen, to the part where he lived. 16 He gave orders to the maids-of-honour of the queen, 17 'If our little one is a boy, strike the golden chain, 18 if a girl strike the chain of silver.'

20 There came a day when the queen gave birth to a water-snail. 21 The people did not know which chain to strike. 22 They went and said to the king, 23 'They say, O ruler! that

(1) Lunar months.
nāp ye dōh, 24 vār rūn ye ka nāp ye dōh, 25 kwōn
know we strike rope silver we not know we strike child
or
chain
nāng mōh hō-i a-myō. 26 Bī yū de kwōn hō-i
lady is water-snail kind. people have their children water-snail
or
person has her child
kūn ān mōh la-gā, ān ka kūn bi mōng-kōn, ān
father its is dragon he not father people world of men he
or
naga
kūn la-gā, 27 ka-shē lō-i bi ūng ān.
father dragon ashamed all people on account of it.
or
naga

28 Kūn hō-kām dāh de grāi ta gē, 'Hwō-i lā! ka
(1) king said he spoke to them finished good not
nāp kū-i nyā; 29 ō dī dēh bi rōr pōng, ō dī
know as to do I shall give people make raft I shall
dēh bi lōng pēt ān jōm ōm.'
give people float finish it follow water.

30 Hwō-i nyā kū-i din. Bōn ār kyār u-āi kyār
finished done as that. got two months three months
hō-kām grāi ta bi, 'Lōng pēt hō-i kāū jōm
king told to people float finish water-snail white follow
ōm.' 31 Ra-gwāi hwō-i rōr la lā. Hō-kām lōh grāi
water. dwelling finished made well. king went told
ta nāng, hō-kām dāh, 32 'Nāng ō kwōn āi ō dēh
to lady king said lady O child our this give
bī lōng pēt ān jōm ōm, ka-shē bī ūng
people float finish it follow water are ashamed people on account of
ān, bī dāh, 'Kūn ān la-gā, ka-shē bī.'
it people say father its dragon are ashamed people.
or
naga

33 Nāng dāh ta hō-kām, 'ka nāp kū-i nyā, bō-e
lady said to king not know as to do though

(1) See note, page 146.
the queen has given birth, 24 but we do not know whether to strike the golden chain or the silver. 25 The baby of the queen is a kind of water-snail. 26 One who has a water-snail for a child, its father is a Naga. 27 All the people are ashamed on account of it.

28 The king said to them, 'It is good, but I do not know what to do! 29 I shall order men to make a raft and shall tell them to float it [the water-snail and the raft], down stream.'

30 It was done in this manner. After two or three months the king said to the people, 'Float the white water-snail down stream.' 31 Its dwelling-place was well prepared. The king went and said to the queen, 32 'O queen! Give this our child so that the people may float it down stream. The people are ashamed because of it, they say, "Its father is a Naga." They are ashamed.'

33 The queen said to the king, 'I do not know what to do!'
mŏh hô-i, tŏk dê pên kwŏn aĩ vă aĩ, ô kŏ sīn
is water-snail right his be child our (1) our I not wish
or
or
claim become

dēh bî lŏng ân jŏm ŏm, ô kar-ve ân, hā mŏ
give people float it follow water I pity it place what
ân yū dê hŏm dê dă, ô yŏ ka-lôn tŏh dê hŏm,
it has its foot its clothes I fear galon take it eat
ô yŏ kā dăng tŏh dê hŏm ân, ô dî leh
I fear fish great take it eat it I shall go down
jŏm ân.
follow it.

35 Hŏ-kâm dăh ta nāng, 'Kă mŏh gŏ pān dăh
king said to lady not is only that which say
bi.
37 Kū-i mŏ mī dī nyā dī leh jŏm hô-i?
people as what thou will do will go down follow water-snail
Năp ân mŏh i-pān, năp ân mŏh i-me, 38 ngăi ka
know it is female know it is male eyes not
or
face

yū ē mēn, kū-i mŏ ân nyā ra-năŭ ka năp.'
has we look as what it does inside not know.

39 Nāng yām ta hŏ-kâm, hŏ-kâm dăh, 'Mī māi
lady wept to king king said thou must not
or

yām, nāng ăi, ra-gwāi ân ăi hwŏ-i dēh bī rŏr
weep lady 0 dwelling its I finished gave people make
kyă kyă nā nă, 40 ô dēh bī kyăk krĭr ta ân,
excellent I gave people gild gold on it
fēng lo lō.'
yellow very.

41 Ra-gwāi ân hî hwŏ-i, hŏ-kâm hăp ta klō krĭr,
dwelling its finished finished king put into pot gold
tēm lik ŭ kan-ble-a, 42 'Hŏ-i kăŭ rōt hă mŏ,
write letter one (2) water-snail white arrives place what
bī-mŏh măi ka-vĕ, ân mŏh kwŏn hŏ-kâm.
any one do not play it is child king.
or
must not

(1) See note, page 146.  (2) See N. 196.
Though it is a water-snail it has the right to be our child.  
34 I do not wish to let people float it down stream. I pity it!  How can it live [on the raft].  
35 I fear that a Galon (1) may take and eat it, I fear that a great fish may take and eat it!  I shall go down stream with it.'

36 The king said to the queen, 'It is not only what people say.  
37 What couldst thou do going with a water-snail? Who knows if it is female or male?  
38 It has no face that we could see. What it does inside [its shell] we do not know.'

39 The queen wept before the king, who said, 'Do not weep, O queen! I have ordered its dwelling, I told the people to make it very good,  
40 I gave them very yellow gold to gild it with.'

41 Its dwelling being ready, the king put the water-snail into a golden pot. He wrote a letter, saying,  
42 'At whatever place the white water-snail arrives, do not play with it, it is the child of a king.'

(1) A fabulous bird.
Hō-kām déh bī lōh hlāp ān ta pōng; bī lōng king gave people go put it on raft people floated
pwōt ān jōm ōm, away it follow water.

Hō-i kāu leh om bōn pūr sōm pūr sā-nga, water-snail white went down water got seven nights seven days
leh rōt kūng lā-gā. Nāng lā-gā lōh ka-vē went down arrived country dragon lady dragon went play or
town naga or naga

ōm, du-e de ā-pyō-dō ān pā-ri-āh. Nāng lā-gā water brought her maids of honour five hundred lady dragon or
naga yū de sin-gōh pōng ra-gwāi Hō-i kāu. 46 Ān grāi, saw she looked up raft dwelling water-snail white. she said
'she 'n mōh i-nōng ka nāp, tōng lo lō.' Nāng lā-gā what it is above not know yellow very, lady dragon or
up

dāh, 47 'Kān mōh ān lā, ān kyā, déh ān vā said if is it is good it is excellent give it come

jū ō hā ō, kān mōh ān ka lā, déh ān lōh towards me place this if is it not is good give it go

sā-ngāi sā-ngāi, prō ō māi déh ān vā.' far far near me do not give it come.
or

Pōng ra-gwāi A-lōng Hō-i kāu leh jū raft dwelling (1) water-snail white went down towards
nāng lā-gā, leh rōt ta nāng. Nāng tōh de pōh lady dragon went down arrived at lady. lady took she opened or
naga
de mēn, ān mōh Hō-i kāu, kā-ri-ār hnyo hnyō she looked it was water-snail white beautiful very

(1) A-lōng an embryo Buddha, a Bodhisattva.
43 The king ordered the people to place it on the raft, and they floated it away down stream.

44 The white water-snail went down stream for seven nights and days. It floated on, till it reached the country of the Nagas. 45 The queen of the Nagas went to play in the water, having brought five hundred of her maids of honour. The queen saw, as she looked up stream, the raft, the dwelling-place of the white water-snail. 46 She said, 'What is it [that I see] up stream? It is very yellow!' Then she said, 47 'If it is a good [thing] an excellent [thing] may it come to me here. If it is not good, may it go far far away, do not let it come near me.'

48 The raft, the dwelling of the embryo Buddha, the white water-snail, floated down to the queen of the Nagas. When it reached her, she took and opened [the pot] and looked in. It was a white water-snail, its dwelling-place was very
ra-gwāi ān, 49  Nāng lā-gā tōh dē dú-e, vēng dēh
dwelling its. lady dragon took she brought returned gave
or, naga

 Armenian

ta hō-kām lā-gā.
to king dragon
or naga.

50 Hō-kām pōh ra-gwāi dē mēn, hō-kām dāh ta nāng,
king opened dwelling he looked king said to lady
'An ka bōn dē gwāi jōm ē, ān mōh bī mōng-kōn,
it not got it lives follow us it is person world of men
or human being

ē mōh lā-gā, ūr ē kān rūng ān, ān yām. Lōh
we are dragons smell our if exhales it it dies. go
or nagas
tōn ān ta pōng ra-gwāi ān,' escort it to raft dwelling its.

51 Nāng dāh, 'ō ša-dāi hnyō ān, ō rāk hnyō ān,
lady said I am sorry very it I love very much it
ān kā-ri-ār gāt.'
it is beautiful very much.

52 Nāng lā-gā tēm lik ū kān-bō-e, hlēp ta ra-gwāi
lady dragon wrote letter one (1) put in dwelling
or naga

ān, 54 'Mi kān lā bān din ū šā-ngī, mi māi bi-er
its thou if good future time one day thou do not forget
or must not

ō, nu-ār hlōh ta ō tyl.'
me heart arrive at me please.
or mind to

55 Nāng lā-gā lōŋ pwōt ān jōm ām. Hō-i kāu
lady dragon floated away it follow water. water-snail white
or naga

(1) See N. 196.
The Naga queen took it and brought it to the king of the Nagas.

The king opened its dwelling-place and looked in, he said to the queen, 'It cannot stay along with us. It is a human being of the world of men. We are Nagas, if our smell exhales to it, it will die. Go take it to the raft its dwelling-place.'

The queen said, 'I am very sorry for it, I love it very much, it is very beautiful.'

The queen of the Nagas wrote a letter, and put it in its dwelling-place. [She wrote] 'If thou becomest good (1) at a future time, do not forget me, please.'

The Naga queen floated it away [on the raft] down stream. It went down stream for seven nights and days, till it reached

(1) Becomest a saint or a Buddha.
leh jóm ōm bôn pūr sōm pūr sāŋ-gī, leh
went down followed water got seven nights seven days went down
rōt ta kūng pāi. 56 Yā (1) pāi lōh hūm ōm, yū de
arrived at country ogre. ogress went bathe water saw she
sin-gōh pōng ra-gwāī Hō-i kāu. Yā pāi dāh ta
looked up raft dwelling water-snail white. ogress said in
pōm dē, 57 'She mōh nōng? Ka nāp, hmōm ām
heart her what is above not know feel surprise
or
mind
hnyo hnyō, ra-gwāī ān fēng lo lō!
very much dwelling its yellow very.
Yā pāi dāh, 68 'Kān mōh ān là dēh ān vā jū
gress said if is it good give it come towards
or be
ō hā ō, kān mōh ān ka là, dēh ān lōh sā-ngāī
me place this if is it not good give it go far
or be
sā-ngāī.' 69 Pōng ra-gwāī Hō-i kāu vā jū yā pāi.
far. raft dwelling water-snail white came towards ogress.
Yā pāi pōh dē mēn, yā pāi nāp pwōt ān mōh
gress opened she looked ogress knew away it was
kwōn hō-kām. 60 Yā pāi dāh, 'ō dī tōh ō ān
child king. ogress said I shall take I keep
ō kwōn ō vā.'
my child my (2).

61 Yā pāi tōh dē dū-e vēng ān ta gāng dē.
gress took she brought returned she to house her.
Yā pāi hāp ān ān ta klō ēng. Yā pāi rāk
gress put into kept it in pot vass. ogress loved
hnyo hnyō ān. An gwāī jóm yā pāi bôn pūr
very much it. it stayed followed ogress got seven
kyār, 62 ān lōk-kāp dē pēn bi, kā-ri-ār hnyō
months it transformed self became person beautiful very.
or
human being

(1) See N. 14. (2) See footnote (2) page 146.
the country of the Ogres. An ogress went to bathe and looking up stream she saw the raft, the dwelling-place of the white water-snail. The ogress said to herself, What is that up stream? I do not know what it is, I am very much surprised, it is very yellow!

The ogress said, If it is good, let it pass to me here, if it is bad, let it go very far away. The raft, the dwelling-place of the white water-snail, came towards the ogress. The ogress opened [the pot] to look in and she knew at once that it was the child of a king. She said, I shall take and keep it to be my child. She took it and brought it to her house.

The ogress placed it in and kept it in a large pot [used for holding water] and she loved it very much. It stayed with the ogress seven months, [then] it transformed itself and became a human being (1). It was very beautiful.

(1) A little child.
Sa-ngi din ya (1) pai ka gwai, 63 ya pai loh vir ta
day that ogress not was ogress went wander to
or
stayed
son oyen, An (2) dok lok de ra-ban ya pai,
garden garden he stopped changed self behind ogress.

61 Rot tyun hmoo ya pai veng rot ta gang,
arrived not yet night ogress returned arrived at
house
ya pai veng ju de men Ho-i kau, hwoi-i
ogress returned towards she looked water-snail while finished
pen bi. 63 Ya pai re-an hnyo hnyo, ya pai toh
became person ogress was happy very ogress took
or
human being.
de jok. Ho-i kau gwai jom ya pai bar
she lifted. water-snail while stayed followed ogress as much as
kor sa-nam, an hwoi-i de dang. 66 Ya pai ka
ten years he finished he was big. ogress not
deh an loh vir, ya pai deh an gwai ta gang
gave him go wander ogress gave him stay in house
she she.
always.

67 Ya pai loh peh gar hom ple twon sa-ngi,
ogress went pick them (two) eat fruit every day
ya pai tam an, an, dah, 'Kwun i-me oo, mai
ogress ordered him she said child male my O do not
ho ta kar-vue ai, mai loh ta oyen ai lap
go up to above our do not go to garden our side
van tok. 68 Mi dok gwai hah gang ai, mi mai loh
west. thou stop stay place house our thou do not go
vir, kwun i-me oo.'
wander child male my O.

Twon sa-ngi ma (3) an tam an, 69 'Mi mai loh
every day mother his ordered him thou do not go
vir, re gang ai la la, oo loh peh ai hom ple.'
wander wait house our well I go pick us eat fruit.
or
watch

(1) See N. 14. (2) Ho-i kau. (3) The Ogress.
That day the ogress was not there, she had gone to walk in her garden (1). He [the white water-snail] changed his appearance in the absence of the ogress. When it was almost night the ogress arrived at home. She returned and looked for the white water-snail. It had become a human being. The ogress was very happy, she took and nursed him. White water-snail stayed with the ogress for ten years and he grew big. The ogress did not allow him to go wandering, but made him always remain at home.

The ogress went to pick fruit for them to eat every day. The ogress gave him orders, she said, 'O my boy, do not go upstairs, do not go to our garden in the west, do not go, but remain and stay at home, do not wander away, O my son.'

Every day his mother [the ogress] commanded him, 'Do not go wandering, wait quietly in our home. I go to pick fruit for us to eat.'

(1) Sôn ő-yŏn a garden in which fruit, flowers, and vegetables are grown.
70 Û šâ-ungi hlôh ta nu-âr ân, ân dâh ta pûm dé, one day arrived at mind his he said in heart his or or in heart mind
'she 'n mûh ka nûp, mû õ täm õ twôn ša-ungi, what it is not know mother my orders me every day
"ra-kar-vû-e mâi hô," "ta ô-yên mâi lôh" mâ above do not • go up to garden do not go mother
ô dâh kû-i din,' my says as that.

71 Û šâ-ungi din mâ ãn lôh vir kû-nâu one day that mother his went wander in
fûn-fâ-sâm-hêng. Hô-i kâu rât dê men ra-kar-vû-e great jungle. water-snail white stole he looked above
kû-nâu gân. 72 Ân hô yû ka-âng rõr, ka-âng in house. he went up saw bones barking deer bones
sâng, ka-âng • chá. Hô-i kâu dâh ta pûm elephant bones sambher deer. water-snail white said in heart or
dê, mâ ô ân mûh yâ (1) pûi yô!" mind his mother my she is ogress surely.

73 Hô-i kâu yû ra-kar-vû-e šâ-dô pûi mâ ân, ân water-snail white saw above jacket ogress mother his he
chûp dê dê šâ-dô pûi, ân dâh, 'Ô lôh mên put on he wore jacket ogress he said I go look
ô-yên mâ ô.' 74 Ân dâ ša-dô pûi, ân par lôh garden mother my. he wore jacket ogress he flew went
kû sôn ô-yên, ân lôh yû vâng nâm vâng pûi, in garden garden he went saw court water court fire
vâng lôm, tôh dê dû-e par pwôt de. court wind took he brought flew away he.

75 Hô-i kâu rût prê ôm šâm-bôk-ta-râ. Mâ ân water-snail white arrived shore water ocean. mother his
vêng rût ta gân, vêng tip, ân ka yû. Mâ ân came arrived at house returned seek he not was. mother his

(1) See N. 14.
One day he thought and he said in his heart, 'I do not know how it is, my mother gives me orders every day, "Upstairs do not go," "To the garden do not go," My mother speaks like that.'

On a certain day his mother [the ogress] went wandering in the great jungle. White water-snail stole upstairs in the house to look. He went up and saw the bones of barking deer, the bones of elephants, and the bones of sambher deer. White water-snail said in his heart, 'My mother is surely an ogress!'

White water-snail saw upstairs the jacket of his mother, the ogress, he put on and wore the jacket of the ogress, he said, 'I am going to look at the garden of my mother.' He wore the jacket of the ogress, he flew and went into the garden; he went and saw the court of water, the court of fire, the court of the wind. He took and brought [with him some of each] and he flew away.

White water-snail arrived on the shore of the ocean. His mother [the ogress] returned and arrived at home, she returned and looked [for him], he was not [there]. His mother followed him, she went and reached him on the shore
of the water. [When] his mother saw him across the water on the shore, she said, 'O my son, return to our home. My heart goes out to thee, let us return.' White water-snail said, 'I shall certainly not return. I shall go wandering to [other] countries and villages.'

77 His mother said, she commanded him, 'If at a future time thou art good [thou becomest a saint or a Buddha], do not forget me, let thy heart go out to me please.'

78 White water-snail made obeisance to his mother, he said, 'It is good, O mother, do not be anxious about me.'

79 White water-snail flew away. He went and arrived at the country and town of Cham-ba-na-go (1). He came and saw other young people playing with beans. 80 He begged them to [let him] play with them, he said, 'I have not [any] beans.' He asked to borrow from them, '[I shall be] grateful [to] you O friends.' 81 They let him borrow, and he played with beans

(1) Probably an ancient state and town near Bhamo.
jóm ge, ăng bôn dō-êt ge, ăng vyāt tī ge, ăng follow them he got all them he gave back beans their he or paid back

hwō-i vyāt tī ge hlū dē ūn. finished gave back beans their extra he kept.
or paid back.

Hwō-i ăng ge lāi vēng, ge šār-mwōt ūn, ‘Mi finished dark they different returned they asked him thou or each
hyast (1) thy father thy mother place what thou livest. water-snail

khū dāh ge, ‘Kūn mā ō ka yū, va-vāi ō ka white said them father mother I not have relations I not
have any one I not know.

Gē dāh ta ūn, ‘Kar-vē mī, bū-gō ō, và ît mī they said to him pity thee friend O pass sleep thou

Gē dāh ta ūn, ‘Kar-vē mī, bū-gō ō, và ît mī they said to him pity thee friend O pass sleep thou

ta cha-rōp. A-hnāp yē dī lōh hyāng mūk, hyāng at rest-house. to-morrow we shall go herd cattle herd

or

krā, a-hnāp yē dī tō yē dū-e mī, bū-gō ō.’ buffaloes to-morrow we shall call we bring thee friend O.
or take

pē tyī.’ grateful

pē tyī.’ grateful

you please.

Rōt kū-i a-hnāp gē lōh hyāng mūk hyāng krā, arrived as to-morrow they went herd cattle herd buffaloes

ge và tō dē dū-e ūn lōh jóm ge. Gē lōh they came called they brought him go follow them. They went or passed

(1) See N. 261.
along with them. 82 He won all theirs, and gave back their beans except [one which] he kept.

88 [When] it was dark they all returned [to the town]. They asked him, 'Hast thou no father or mother? Where dost thou live?' White water-snail said to them, 'Father or mother have I none, relations I have not, I do not know any one.'

84 They said to him, '[We] pity thee, O friend, go and sleep in the rest-house. To-morrow we shall go to herd the cattle and buffaloes, to-morrow we shall call to take thee [with us] O friend.' 85 He said, 'It is good, [I] am grateful to you, call me to go along with you, please.'

86 When next day came, they went to herd the cattle and buffaloes, they went and called and took him to go along with
rōt ta tōng nā, gē lōh kār-yōt tī, gē ka
 arrived at flat land paddy field they went threw beans they not
bē Hō-i kāu, ān bōn dō-ēt tī gē.  
became water-snail while he got all beans their they
dāh ta ān, 'Mi vāu hnyo hnyō. Ar sā-ŋī yē ka
said to him thou art brave very two days we not
bē mi. mi bōn dō-ēt tī yē.
overcome thee thou got all beans our.

Kūn hō-kām kūng dīn ān yū dē kwōn nāng ū
lord king country that he had his child lady one
kū, ka-ri-ār hnyo hnyō nāng. Kwōn hō-kām kūng
(1) was beautiful very lady children kings countries
har twōn kūng twōn rū (gē gwāī ū pā-ri-āh) gē
other every country every village they were one hundred they
vēng hmn dē lē nāng hō-kām.
came ask they marry lady king.

Hō-kām dāh, 'Ō ka nāp ō dēh ta bī-mōh, ō kān
king said I not know I give to any one I if
dēh ta kwōn hō-kām ū kūng ō, yō kwōn hō-kām
give to child king one country this fear children kings
'kūng nān, kūng tāi gē rāu, ō ka nāp ō dēh
countries those countries those they are angry I not I know I give
ta bī-mōh.  
Kān mōh ū kū hmn, ō nāp ō dēh, to any one. if is one (1) asks I know I give.
Pe twōn kūng twōn rū rōt dē hmn, ō ka nāp
you every country every village arrive you ask I not know
ō dēh, pē hmn blām gāt!' I give you ask many very.

Hō-kām dāh ta gē, 'Ō dī rōr jāng ār, ō dī
king said to them I shall make tower high I shall
dēh nāng gwāī hā dīn, ō dī dēh nāng bē-i sā-pwōt
give lady stay place that I shall give lady throw turban
de, ān kān lōh fā ta ra-mōng bī-mōh, dēh ān lē.'
er it if goes hangs on neck any one give him marry.

(1) See N. 196.
them. They went and reached the flat paddy land; they went and played with beans but they could not beat white water-snail. He won all their beans. 87 They said to him, 'Thou art very brave (1). Two days we have not beaten thee, thou hast got all our beans.'

88 The great king of that country had one daughter, who was a very beautiful princess. The sons of the kings of every other country, they were one hundred, came to ask to marry the princess.

89 The king said, 'I do not know [how] to give [her] to any one, if I give [her] to the son of the king of this country [I] fear that the sons of the kings of these and those countries may be angry. I do not know [how] to give to any one. 90 If it were one [who] asks, I should know [how] to give. You from all countries arrive and ask, I do not know [how] to give. You [who] ask are very many.'

91 The king said to them, 'I shall build a high tower, and shall let the princess stay there. I shall let her throw her turban. If it hangs on the neck of any one, let him marry[her].'

(1) First rate at playing the game.
92 Bí grāi do-ēt twōn kūng twōn rū, bí i-mē people said all every country every village people male or men
vēng do-ēt lāi vēng do-ēt dē. Gē dā do-ēt grū returned all different returned all they, they wore all clothes ra-lā, grū ra-kyā, gē ūng dē bōn nāng kwōn good clothes excellent they thought they got lady child hō-Kām.
king.

93 Hō-Kām dāh gē, 'Kān bōn pūr sā-ngī dēh pē king told them if got seven days give you
tān do-ēt, ū di dēh nāng leh gwāi ta jāng, leisure all I shall give lady go out stay in tower
nāng dī be-i sā-pwōt dē, kān fā ān ta ra-mōng lady will throw turban her if hangs it on neck
bī-mōh dēh ān lē. 94 Jōh ta kwōn pār-māng ka any one give him marry, falls on child chief not
nāp, jōh ta kwōn hō-Kām ka nāp, jōh ta kwōn know falls on child king not know falls on child
plan ka nāp, jōh hā mō ān bōn.' poor not know falls place what he gets.

95 Hwō-i nyā kū-i din. Bōn pūr sā-ngī bī rōt finished done as that. got seven days people arrived
do-ēt ta vāng hō-Kām, twōn kūng twōn rū. Kwōn all at court king every country every village. Children
'sā-ūc, kwōn pār-māng, kwōn hō-Kām, kwōn bī kū rich children chiefs children kings children people in
rū, kū kūng,
village in country.

96 A-lōng Hō-i kān sā-ting bī grāi nāng dī bē-i (1) water-snail white heard people speak lady will throw
sā-pwōt dē. A-lōng līō-i kān dāh ta bū-gō dē, turban her. (1) water-snail white said to friends his
'Bū-gō pē ū, vēng jōm bī, bī dāh nāng dī friends you 0 come back follow people people say lady will

(1) An embryo Buddha.
People were all told in all the countries, and the men (1) all came back. They all wore their best and most excellent clothes, they hoped they would get the princess, the daughter of the king.

The king said to them, 'After seven days [I] shall give you all a holiday. I shall let the princess go to stay in the tower: the princess will throw her turban, if it hangs on the neck of any one, let him marry [her]. [I] do not know if it may fall on the son of a king, if it may fall on the son of a poor [man], let it fall on whatever place, he will have [her].'

It happened in that manner. When seven days were past the people all arrived at the court of the king from every country. The sons of the rich, the sons of chiefs, the sons of kings, the sons of people in villages and towns.

The embryo Buddha, the white water-snail, heard people speaking of the princess throwing her turban. White water-snail said to his friends, 'O friends, let us return and follow the others. They say that the princess will throw her turban.

(1: The Prince.)
bē-i sā-pwōt dē, 97 ān jōh ta bī-mōh ān bōn dī
throw turban her it falls on any one he gets will
lē. Sā-pwōt nāng ān jōh ta ē, ē bōn ē lē
marry turban lady it falls on us we get we marry
nāng.’ 98 Gō ān gē dāh. ‘Ā-shē dī ōng mi? Mi
lady. friends his they said who will love thee. thou
ūr! Yō bī lār mi, mi māi lōh.’ Hō-i kāu
dost smell. fear people strike thee thou do not go. water-snail white
dāh, ‘Pē ka vēng, ō dī vēng.’ Gō dāh, ‘Vēng
said you not go back I will go back. they said go back
mi, yē ka vēng.’

thou we not go back.

99 Hō-i kāu pwōt vēng jōm bī. Vēng rōt
water-snail white away went back followed people. went back arrived
na vāng hō-kām. Bī kōn hūyō. Bī chēn
in court king. people many very. people dressed in new clothes
dē twōn kū. A-lōng Hō-i kāu dá sā-dō pāi ēr
selves all (1). (2) water-snail white wore jacket ogress smell
hūyō hūyō. Bī ka dēh ān jāng prō dē, 100 ān jāng
very much. people not gave him stand beside them he stood
prō bī, bī rūp pēt ān, ‘Mī ēr,’ bī
beside people people drove away finish him thou smellest people
dāh ta ān, ‘Mī māi jāng prō yē. Yē ra-īr yē
said to him thou must not stand beside us. we detest we
ka ōng, yē sā-tīng ēr mi.’ Ān lōh jāng ra-bān
not like we hear smell thy. he went stood behind
bī. Bī hwō-i jāng dō-ēt.
people. people finished stood all.

1 Nāng bē-i sā-pwōt dē. Nāng dāh ta pōm dē, ‘Dēh
lady threw turban her. lady said in heart her give
ō ra-lēh lā ē kū, dēh sā-pwōt ō ō dēh ān
me husband good one (1) give turban any this give it
lōh sā ta ra-mōng ān.’ Nāng hwō-i dāh kū-i din,
go hung on neck his. lady finished said as that
nāng bē-i sā-pwōt dē, 2 lōh sā ta ra-mōng Hō-i
lady threw turban her went hung on neck water-snail

(1) Numeral demonstrative, N. 196. (2) An embryo Buddha.
If it falls on any one he will marry [her]. [If] the turban of
the princess falls on us (1), we shall marry the princess.'
His friends said, 'Who would love thee? Thou smellest
[badly]! [We] fear that people may beat thee; do not go.'
White water-snail said, 'Do not you go, I shall go.' They
said, 'Go thou, we shall not go.'

Away went white water-snail, following the people. He
went and arrived in the court of the king. There were very
many people. They all wore new clothes. White water-snail
wore the jacket of the ogress [which] smelled very much. The
people did not let him stand near them. [When] he stood
beside other people, they drove him away, 'Thou smellest
[badly]' they said to him, 'Do not stand beside us, we detest
[thee], we do not like [thee], we smell thy odour.' He went
and stood behind the others, [who] were already all standing
[there].

The princess threw her turban. She said in her heart,
'Give me a good husband, let this my turban go and hang on
his neck.' The princess having spoken in this manner, threw
her turban. [It] went and hung on the neck of white water-

(1) On one of us or on me.
kāu. Bi yūm dō-et dō-et, bi dāh, 'Ka-ri-ār hnyo hnyō white. people laughed all people said beautiful very
lōk-kū-e hō-kām ūr hnyo hnyō!'
som-in-law king smells very much.

3 Hō-kām ka-shē bi, ngāi ān kō ro rō, ān dāh ta king ashamed people face his red very he said to
nāng, 'Q ka dēh pār gwāi kū kūng hā ō, Q lady I not give you (two) stay in town place this I
ka-shē bi făng pār, dēh pār lōh gwāi ashamed people on account of you (two) give you (two) go stay
dē sēh kūng.' Nāng dāh ta kūn dē, 'Hwō-i selves outside town. lady said to father her finished
lā, kūn ō, ka nāp kū-i nyā, mōh kām ō.' good father 0 not know as do is karma my.

4 Hō-kām dāh ta nāng, 'Q ka dēh mī dū-e sā-mōh king said to lady I not give thee bring anything
yār mā mī, yē ra-ir ra-leh mī, ūr ām.' Nāng we (two) mother thy we detest husband thy smells putrid. lady
hō-kām ān kar-vē kwōn dē, ān dāh 'Q kar-vē mī king she pitied child her she said I pity thee
kwōn rāk ō ō.'
child dear my O.

5 Mā ān rāt dē dēh ān dū-e lā-chōp šēng, dēh mother her stole she gave her bring rings gems gave
ān dū-e u-āi gwōng, mā ān dāh ta ān, 'Kar-vē her bring three (1) mother her said to her pity
pār, dēh pār yū dē jūr dē hōm dē dā, ta you (two) give you (two) have you buy your food your clothes for
or or or you to eat you to dress
pār, ra-leh mī plān, ka yū sā-mōh.'
you (two) husband thy is poor not has anything.

6 Hō-kām dēh nāng lēh jū A-lōng Hō-i kāu 'dēh king gave lady go out to (2) water-snail white give
pār lōh gwāi dē sēh kūng.' Gār lōh pwōt,
you (two) go stay selves outside town. they (two) went away.

(1) N. 196. (2) An embryo Buddha.
snail. The people all laughed, they said, 'How very fine! The son-in-law of the king smells very much!'

3 The king was ashamed [before] the people. His face was very red. He said to the princess, 'I shall not let you two remain in the town here. I am ashamed [before the] people on account of you. I order you both to go and stay by yourselves outside the town.' 4 The princess said to her father, 'It is good, O father, I do not know what to do, it is my karma.

5 The king said to the princess, 'I shall not let thee take anything, we (thy mother and I) detest thy husband, he smells bad.' The queen pitied her child, she said, 'I pity thee, O my dear child.'

6 Her mother [the queen] gave her [the princess] secretly to take rings of gems, she gave her three. Her mother said to her, '[I] pity you two, you may have [the rings] to buy food and clothing for you both. Thy husband is poor, he has not anything.'

7 The king ordered the princess to go to white water-snail, [he said] 'I order you two to go and remain by yourselves outside the town.' They went away.
A-lông Hő-i kâu rór gär kar-hüp hlâ tân.
(1) water-snail while made them two hut leaves palm.

Hő-i kâu án dâh ta näng, 'Mî it râng dê,
water-snail while he said to lady thou sleep alone self
ô it râng ô, ai hnyâm bônğ kât.'
I sleep alone I we two not yet arrange marry.

Rôt kû-i a-hnâp gär pôm ka yû, hâp ka yû,
arrived as to-morrow they two rice not had curry not had
or when

sô ka yû, klô pôm, klô hâp, cha-lông, sâ-lô ka
salt not had pot rice pot curry bowl big bowl small not
yû, sâ-môh ka yû. 10 Nâng tôh lâ-chôp dê û gwông
had anything not had lady took ring her one (2)
dêh ta Hô-i kâu, 'Mî vêng ta tâ sâ-tê, án
gave to water-snail white thou return to old man rich he
or who
gwäî lâp vân tûk, vêng dêh lâ-chôp ô ô ta án,
lives side west return give ring my this to him
ân dêh mî dô-st rûn dêh mî ra-kô dêh mî dû-e.'
he give thee all silver give thee rice give thee bring.

Hô-i kâu dâh ta näng, 'Mî dêh lâ-chôp mî
water-snail white said to lady do not give ring thy
ô, ô yû bar-chû hûër lâ-chôp mî ô, kâ-ri-âr dôn
this I have many like ring thy this beautiful than
lâ-chôp mî, ô yû ü lô sêng bar-chû.' 12 Nâng dâh,
ring thy I have one valley gems many lady said
'Hâ mö mî yû? Môh chô mî ta ô!' Hô-i kâu
place what thou hast art deceive thou to me water-snail white
dâh, 'Ô dì loh u-ûr mî mên kân ka hnyôm mî.'
said I shall go in front thou look if not believest thou.

Nâng dâh, 'Hwô-i là!' lady said finished good.

(1) An embryo Buddha. (2) See N. 196.
White water-snail made for them both a hut of the leaves of palm. He said to the princess, 'Thou sleep by thyself, I shall sleep by myself, we two are not yet married.'

When next day came, they had no rice, they had no curry, no salt, no pots for rice or for curry, no large bowls or small bowls, they had nothing. The princess took one of her rings and gave it to white water-snail, [she said] 'Go back to the rich old man who lives at the west part [of the town], go back and give this my ring to him, he will give thee silver and rice for thee to bring.'

White water-snail said to the princess, 'Do not give this thy ring, I have many like this ring of thine, more beautiful than thy ring. I have a valley with many gems.' The princess said, 'What place hast thou? Thou art deceiving me!' White water-snail said, 'I shall go in front, and thou canst look if thou wilt not believe.' The princess said, 'It is good!'
13 Gār kar-u-ār de lōh. Lōh rōt ta lō, Hō-i they (two) together in front they went. went arrived at valley water-snail or lead the way together

Kāu u-ār, nāng jōm leh mēn ta lō. Mōh hnyō white in front lady followed went down look at valley. was surely

Kū-i dāh Hō-i Kāu, mōh dō-st sēng, mōh dō-st as said water-snail white was all gems was all

Krīr, nāng re-ān hnyō hnyō. 14 Nāng dāh ta jōm gold lady was happy very. lady said in heart or mind
dē, ‘Ra-leh ō ō mōh A-lōng ka nāp, ū din ō her husband my this is (1) not know one time this or now

yār di pēn sā-fe yē.’ we (two) shall become rich surely.

15 Nāng dāh ta Hō-i Kāu, ‘Dēh mī dō-e Krīr, lady said to water-snail white give thee take gold or bring

mī vēng chāng āi tāng lō sā-fe ān gwāi lāp thou return hire us (two) carts mule rich (man) he lives side or who

van-ōk kān-dī kūng. Jū sā-fe Kā-vī-lā, ān yū dē cast half town. named rich (man) Kavila he has his or part

hlē dōr bi, ō dōk rē sēng āi, Krīr āi hā ō, carts than others I stop watch gems our gold our place this or guard

lōh vēng jūr āi tāng mūk ta sā-fe.’ go return buy us carts oxen old man rich.

16 Hō-i Kāu pwōt vēng, vēng rōt ta gāng ta water-snail white away returned returned arrived at house old man sā-fe. Hō-i Kāu dāh ta ān, ‘Rōk mi, dēh ō rich water-snail white said to him depend on thee give me or grateful

(1) An embryo Buddha.
They went ahead together. They went and reached the valley. White water-snail in front, the princess followed and went down to look into the valley. It was surely as white water-snail said, it was all [full of] gems and gold. The princess was very happy. She said in her heart, 'This my husband, I do not know [if] he is an embryo Buddha. Now we two are become rich surely.'

The princess said to white water-snail, 'Take thou gold and return to hire for us mule carts from the rich [man] who lives in the east part of the town. He is named the rich Kavila, he has more carts than other people. I shall stay to guard our gems and our gold here.'

White water-snail went back at once, he went back and arrived at the house of the rich old man. White water-snail said to him, '[I shall] be grateful to thee, let me load thy carts,
fāng hē mi tyi. Bar mō mi dāh ngwōr hē? to load carts thy please, as much as what thou sayest price carts.
how much

Ta sa-te dāh 'Hē ō dō-et dō-et kyā krīr dēh old man rich said carts my all excellent gold give

ta ō. Hō-i kāu dēh krīr ta ān, ān lōh to me, water-snail white give gold to him he went

pwōt. away.

Gē dū-e hē, gē rōt ta nāng. Nāng dēh gē they took carts they arrived at lady. lady gave them or
brought
tōh krīr, tōh sēng, hlāp ta hē. Nāng vēng u-ār take gold take gems put into to carts. lady went back before
gē, vēng chāng bi rōr krōr(1). Krōr bi hwō-i, them returned hired people make baskets. baskets finished finished

A-lōng Hō-i kāu gē rōt ta nāng, gē tōh hlāp(2) water-snail white they arrived at lady they took put in
sēng ū krōr, krīr ū krōr gē hwō-i dō-et dō-et. gems one basket gold one basket they finished all.

Chāu hē gē vēng pwōt. Nāng gār Hō-i master carts they went back away. lady they (two) water-snail
kāu dēh bi rōr de bō, tyī sēng, tyī tyām, hō white gave people make them palace inlay gems inlay glass palace or
their

gār ka-ri-ār hnyo hnyō. Hō hō-kām ka pā hō their was beautiful very. palace king not equal palace

Hō-i kāu gār nāng. Hō-i kāu dāh nāng, water-snail while their (two) lady. water-snail white said lady

Hō āi hī hwō-i, lōh hmān bi hō hō kan-mē palace our finished finished go ask people come up palace now or
invite

āi hō grai ta kūn mi gār mā mi, ō ka our go up speak to father thy them (two) mother thy I not or
tell

(1) Krōr see note on opposite page. (2) An embryo Buddha.
please. How much dost thou say is the price [of the hire] of the carts?" 17 The rich old man said, 'For all my carts give good gold to me. White water-snail gave gold to him, he went away.

18 They brought the carts and reached the princess. She made them take gold and gems and put them into the carts. The princess went ahead of them, she returned [to the house] and hired people to make great baskets (1). 19 The baskets being finished, white water-snail and the others reached the princess. They put the gems into one basket, the gold into [another] basket. They made ready everything.

20 The master of the carts went away. The princess and white water-snail made people build them a palace, it was inlaid with gems, inlaid with glass. Their palace was very beautiful. The palace of the king was not equal to the palace of white water-snail and the princess. 21 White water-snail said to the princess, 'Our palace is ready, go and invite the people to come up to our new palace. Go up and tell thy father and thy mother, I do not dare go up. I am ashamed

(1) A kvôr is an enormous basket, sometimes six feet long and six feet high, generally used to hold paddy.
yā hō, ō ka-shē gār. At-hō gār dāh de ka
dare go up I ashamed them (two). formerly they (two) said they not
ōng ō.'
like me.

Nāng dāh, 'Hwō-i lā, vāi ō.' 22 Nāng pwōt lōh
lady said finished good elder brother ō. lady away went
hmān bi. Hō-i kāu lōk-kāp dē ra-bān nāng, ān
ask people. water-snail white transformed him behind lady he
or
ka-ri-ār hnyō hnyō. nyā kū-i kūn pī, rin-dā ka-ri-ār
was beautiful very made as lord spirit clothes were beautiful or
was
hnyō hnyō. 23 Ān mō pāng kām-pa-lā. Hō gār ra-hmō
very he sat on cushion. palace their night
hnēr lōn sā-ngī, a-pōng A-lōng Hō-i kāu nyā kū-i
like time sun appearance (1) water-snail white did as
or
day

bī tōng rāng.
person carries lamp.

24 Hwō-i nyā kū-i dīn, nāng yū rōt ta hō
finished done as that lady rose up (2) arrived at palace
gār, ān klōh mēn Hō-i kāu, ān ka nāp ān,
their she arrived looked at water-snail while she not knew him or

ān sār-mwōt. 'She mi lōh nyā hā ō? Hā mō
she inquired. what thou comest do place this. place what
ra-leh ō?' 25 A-lōng Hō-i kāu dāh, 'Ō mōh ra-leh
husband my. (1) water-snail white said I am husband
mi.' Nāng dāh 'Mi māi dāh kū-i dīn, pwōt mi,
thy lady said thou must not say as that away thee
mi bōe ka-ri-ār, ō ka ōng mi! Ō ka śīn bōn
though art beautiful I not love thee. I not wish have
mt! ō ōng ra-leh ō ān nyō.'
thee. I love husband my he is ugly. or

(1) An embryo Buddha. (2) See N. 216.
[before] them. In the past time they said that they did not like me.'

The princess said, 'It is good, O elder brother.' The princess went away to invite the people. White water-snail transformed himself in her absence. He became very beautiful like a lord of the spirits. His clothes were very beautiful. He sat on a cushion. Their palace at night was like the day. The appearance of white water-snail was like a person carrying a lantern (1).

It happened in this manner. The princess came back and arrived at their palace. She arrived and looked at white water-snail, she did not know him. She asked, 'What dost thou come to do in this place? Where is my husband?' White water-snail said, 'I am thy husband.' The princess said, 'Thou must not speak like that, away with thee! Though thou art handsome, I do not like thee! I do not wish to have thee! I love my husband [though] he is ugly.'

(1) tʊŋg to carry in the clothes. White water-snail's clothes were shining.
A-lông Hō-i kāu yūm, ān dāh, 'Ō mōh ő
(1) water-snail white laughed he said I am surely
ra-leh mi, mi māi rūp ő tyl, rūk 'mi.'
husband thy thou must not drive out me please depend on thee.
or grateful to
Nāng ka hnyōm, A-lông lip tōh ša-dō pāi leh
lady not believed (1) entered took ogress went out
or went down
ra-hō ta nāng. 27 'Ō grai ta mi, mi ka hnyōm ŵ
showed to lady. I told to thee thou not believest this
ša-dō ŵ? Ĭ nāng re-ān hnyo hnyō, nāng grūp ta
jacket my. Ű lady was happy very. lady reverenced to
ān, nāng hō grai ta kūn dē gār mā dē,
him lady went up told to father her them (two) mother her
'Č ra-leh ŵ kā-ri-ār hnyo hnyō! Hnēr kūn pi.
O husband my is beautiful very like lord spirit.
Hō yār kā-ri-ār hnyo hnyō, Krīr yār yō, sēng yār
palace our is beautiful very gold we have gems we
yō, yār ūn ta krōr.'
have we place in baskets.
or keep

Hō-kām yō, ān kār-ngāt, dē yō lōk-kū-ě dē.
king was afraid he trembled he feared son-in-law his.
Hō-kām dāh ta nāng, 'Pār māi nyēt hō ta hō
king said to lady you (two) do not hurry go up to palace
kān-mē pār, 30 ū bū pūr šā-ngī, ō dī dēh bi
now your wait still seven days I shall give people
hmān dō-et bi kū kūng kū rū, dēh bi mōng-ga-lā
ask all people in country in villages give people bless
or invite
pār.'
you (two).

Nāng pweit vēng grai ta A-lông Hō-i kāu, nāng
lady away returned till to (1) water-snail white lady

(1) An embryo Buddha.
White water-snail laughed, he said, 'I am surely thy husband, thou must not drive me out please, [I] shall be grateful to thee.' The princess did not believe. The embryo Buddha went in and took the jacket of the ogress, then went out and showed [it] to her. [He said] 27 'I told thee, dost thou not believe this my jacket?' O! The princess was very happy, she made obeisance to him, she went up to tell her father and her mother, 'O! My husband is very handsome, like a great spirit. 28 Our palace is very beautiful; we have gold, we have gems, [which] we keep in great baskets.'

The king was afraid, he trembled and was afraid of his son-in-law. The king said to the princess, 'You two do not be in a hurry to go up into your new palace. 29 Wait still seven days. I shall give orders that everybody in all the country will be invited. I shall let the people bless you both.'

Away went the princess to tell white water-snail, she said, 'O elder brother, my father says, "You two must not
däh, 'Vāi ṃ, kūn ṃ däh, "Pār māi nyēt hōg said elder brother ṃ father my said you (two) do not hurry go up
hō kān-mē pār, rè bū pūr sa-ngī kār-vū-e ṃ. ṃ palace new your wait still seven days above this ṃ
dí hmān dō-et mōng-ga-lat pār," 32 kūn ṃ däh,
sahl invite all bless you (two) father my said
vāi ṃ." A-lōng Hō-i kāu däh 'Hwō-i lā.'
elder brother ṃ. (1) water-snail white said finished good.

33 Hō-kām dēh dō-et lik ta bi, pāi kūng pāi rū.
king' give all letters to people whole country whole villages.
or or or
all towns all

'Kan bōn pūr sa-ngī hō dō-et tu hō nāng Lōn,
if got seven days go up all to palace lady Lōn
or
when
ē mōng-ga-lat nāng gār lōk-kū-e.'
we bless lady them (two) son-in-law.

34 Bōn pūr sa-ngī bi rōt dō-et. Bi kār-hmā dē
got seven days people arrived all. people hurried they
hō, bi śīn mēn A-lōng Hō-i kāu, bi dāh,
went up people wished look at (1) water-snail white people said
or
see
'At-hō ān nyō, ān ār! Ū din ā bi grāi
formerly he was ugly he smelled. one time this people tell
or
ān kā-ri-ār dōr bi.'
he is beautiful than others.

35 Bi rōt dō-et. Hō-kām dēh gār hōm kūng ū
people arrived all. king gave them eat country one
or
govern
Kān-dā, āp hō kān-mē, āp kūng, mōng-ga-lat gār.
half: entrusted palace new entrusted country blessed them.
gār pyō vwōt sā yā (2) ā din.
they were happy place that.

(1) An embryo Buddha.
(2) I do not know the exact meaning of vwōt sā yā or pyō-vwōt-
sā-yā. It may be from the Burmese verb piaw bwe to enjoy oneself.
hurry to go up into your new palace, wait still for seven days beyond this [time], I shall invite all to bless you both." My father said [this], O elder brother!" White water-snail said, 'It is good.'

33 The king sent letters to all people in the whole country, [saying] 'When seven days are passed, go up all to the palace of the princess Lôn. We shall bless her with [my] son-in-law.'

34 After seven days, the people had all arrived, they hurried to go up, they wished to see white water-snail. They said, 'Formerly he was ugly, he had a bad smell; now they say that he is more handsome than other people.'

35 The people all arrived. The king made them [the princess and white water-snail] govern half the country. The new palace and the country were entrusted to them and they were blessed. They were happy in that place.
INDEX

Adjectives

Comparison of

Demonstrative

Distributive

Indefinite of Quantity and Number

of Number

of Quality or State

Adverbs

of Affirmation and Negation

Comparison of

of Degree

Interrogative

of Manner, Quality, and State

of Place

of Time and Number

Alphabet

Conjunctions

Determinatives, numeral

Foreword

Interjections

Introduction

Nouns

Verbal

Particles

Palaung, System of Writing

Prepositions

Pronouns

Demonstrative

Dual

Indefinite and Distributive

Interrogative

Personal

Possessive

Reflexive

Relative

Sentences

Story

Verbs

Auxiliary

PAGE
37
62
46
51
39
52
37
86
107
113
101
110
99
96
86
11
127
57, 59
1
132
5
13
73
84
11
114
17
35
17
29
26
17
18
28
32
133
146
65
75

Printed in England at the Oxford University Press