GRAMMATICAL NOTES
AND
VOCABULARY
OF THE
PEGUAN LANGUAGE,
TO WHICH ARE ADDED
A FEW PAGES OF PHRASES, &c.,

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

SECOND EDITION EDITED BY
REV. E. O. STEVENS, M. A.

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

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

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

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

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

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

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EDWARD O. STEVENS.

Maulmain, October 1901.
KEY.

a, as in bär, hát, báll, basilica. 
ē, as in buy, bít, bér. 
i, as in machine, bit. 
r, as in Bal, blast, nor. 
n, as in pot, bit, tall, bär. 
y, when combined with a consonant, like y in Buryan, or i in scorpion. 
ai, as in sialo. 
ő, as in oil. 
au, as in gaur. 
av, as in kaw. 
ű, as in caul. 
* signifies the aspirate. 
+ signifies elision, or the half syllable. 
\textsuperscript{—} subscript signifies the short explosive accent. 
g, as in get.

INTRODUCTION.

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

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

\* Probably the Gwempal? οὐγία. Ed.
KEY.

a, as in bär, bät, bäll, basilica.
e, as in key, bêt, bër.
i, as in machine, bit.
o, as in Rol, blíst, nör.
u, as in pöt, bät, bäll, bär.
y, when combined with a consonant, like y in Bur­yan, or i in scorpion.
a:, as in siále.
ɔ:, as in oil.
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* Probably the Gâvampit गवमपति. Ed.
they would hasten to enshrine in some pagoda or cave. There are a few pages in the book, which may, with some propriety, be called history. The names are given of fifty-seven kings of Thaton of one dynasty, and five of another,—sixty-two in all. But little is said concerning any of them, except that they were owners of white elephants, or of horses that could pass through the air. The names of the queens are also given; but there is nothing to throw light upon the question, "from whence did the Peguans come?"

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

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

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

When I had been in the country one or two years, I thought I could tell a Peguan by his looks, but I found myself so often mistaken, that after more than 38 years' residence among them, I have to acknowledge myself utterly unable to decide with reference to a stranger, simply by his looks, whether he be Peguan or Burman. There are undoubtedly in the Pegu province many Peguans, who having entirely lost the use of their own language, pass for Burmans, and this probably increases the difficulty of distinguishing the two nations by their looks. Still it remains certain that they are very much alike in features and color, both of which are entirely against the theory of their Hindu origin. My own opinion is, that the Peguans originally came from the east or north-east, rather than from the west. The Rev. Mr. Carpenter, who went overland from Moulmain to Bangkok two or three years since, met a large company of people fleeing from Siamese territory, who call-
they would hasten to enshrine in some pagoda or cave. There are a few pages in the book, which may, with some propriety, be called history. The names are given of fifty-seven kings of Thaton, one dynasty, and five of another,—sixty-two in all. But little is said concerning any of them, except that they were owners of white elephants, or of horses that could pass through the air. The names of the queens are also given; but there is nothing to throw light upon the question, "from whence did the Peguans come?"

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ed themselves K’wahbe.* A Karen, conversant with Peguan who was of Mr. O’s company, said “They are Tulang.” Ill health has prevented me from visiting these people, (who have settled in British territory) to endeavor to learn something more about them.

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

**RELIGION.**

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

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

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

† s’maa yaa
‡ s’maalng-kyaa
§ kyaa tót
¶ kyaa dōng
†† p’luk

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

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

There are people among them, who are supposed to understand the mind of the demons, or to have influence with them. Such persons are consulted by the friends of the sick. Passing through the village of Amherst, I saw a crowd of people gathered in front of a house, the owner of which had long been ill. I stopped to see what was going on, and saw a man kneeling with his clasped hands to his forehead. He was surrounded with plantains, sugar-cane, coconuts, &c. Just as I arrived within hearing, he said, “Oh demon, Lord of grace, have mercy on us, have mercy on us, and tell us what to do for this sick man.” I learned, that this man resided about twenty miles distant, and had the reputation of being unusually skilled in demonology.
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Some of these demon people are shrewd enough to give directions for things to be done, which will be likely to prove beneficial. While passing through a street of Amherst on another occasion, I heard a man crying, as if in great agony, and called at the door to see what was the matter. It was a case of severe colic. A demon woman was giving directions for a certain quantity of cayenne peppers to be steeped in arrack, and a portion of the mixture to be given to the sick man, and the remainder to be poured upon the ground in a particular direction from the house, giving as a reason, that the demon who had seized the man was a very violent demon, and must have violent medicine.

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

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

DOCTORS.

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

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

DISPOSAL OF THE DEAD.

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

EDUCATION.

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

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

LANGUAGE.

The Peguan language abounds in words ending with $h$, the pronunciation of which requires a sudden exhaustion of the air from the lungs. It also abounds in the letter $r$, which always has more or less of the rolling sound. It is never softened into $y$, as in Burmese. Words ending in $ng$ are also frequent; hence the language is rough and guttural compared with the Burmese. There are many Pali words in use, for some of which they have no corresponding words of their own. There are also words in common use, which are the same in Burmese. Some of these are undoubtedly Burmese words, and have been adopted into Pegu since their subjection to the Burmans. Others I think were taken by the Burmans from the Peguans. The construction of the language is quite different from the Burmese, the location of words being almost always the reverse.

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

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

The Pwo Karens in the Siamese territory, bordering on Tavoy District, have Buddhist monasteries, in which the Peguan language is taught; but how extensively, I have been unable to learn. A Karen robber under sentence of death, a few months ago in Tavoy, wrote a letter in Peguan to his wife in Siam. Pwo Karens are called Peguan Karens, both by Burmans and Peguans. The
pea-cock's tails, and tinsel. They make a great parade at their funerals, especially those of elderly people.

EDUCATION.

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

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Burmese name for them is Taiking Karesa (ကြိင်ရွှေ), the Peguans, Krëng Mon (ကြိင်ရွှေးများ) Both tribes of Karesa in the Tenasserim Province, and, I suppose, throughout Burma, have adopted many words, such as the word for book (ကြိင်), ship (ကြိင်), to row (a boat) (ကြိင်ကြာ), to tread out grain with a mangle (ကြိင်ကြာ), &c. &c. Whether these are real Karesa words, which are common with the Peguan, I have not been able to learn.

[Of late there appears to have been a surprising increase in the Peguan population of Burma. Whereas in 1881 the total was given as less than 85,000, these, reporting themselves as Taikings at the census taken in February 1891, amounted to considerably more than 224,000. A few years ago the Mon in Siam were estimated to number about one million.—Rt.]

NAMES OF PLACES.

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

The large pagoda in Mawlam is called by the Burmans Kyakik-than-lam (ကြိင်ထူထွက်လမ်)—a corruption of the Peguan words Kyakik-sen-lam, Sen being the Peguan name for Shan or Siamese, him, to be destroyed. The tradition is, that a Siamese general encamped with his army in Mawlam, and sent word to the Governor of Martaban, that he was about to attack him, and inquired, what day he would be ready for battle. The Martaban Governor replied, "If there is a battle, there will be many killed and much misery. Let us try the strength of our forces by seeing which can build the biggest pagoda in a single night; and the one that succeeds he considered the conqueror. The Siamese agreed to the proposition, and set to work gathering bricks, and building a pagoda on the hill, where the large pagoda now stands. The Martaban people set to work and built an immense pagoda of bamboo wicker-work, and covered it with mats, and before daylight had it finished, and whitewashed; so that it appeared like a veritable solid pagoda. The Siamese were amazed, and said, "If the Governor of Martaban has force sufficient to build such an immense pagoda in one night, there is no use in attacking him," and retreated. Hence the name of the pagoda Kyakik-sen-lam.—ကြိင်စီလမ်

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

A few miles from Kyakik-té is a pagoda called Kyakik-isyin. Isi is a hermit, or devotee; yiun means to carry on the head. It is said, that a hermit received three hairs of Gotama. Having disposed of two of them, he resolved to carry the third on his head, until he should find a rock shaped like his head on which to deposit it. He found the rock, and enshrined the hair upon it. The pagoda built upon the place is therefore called by the Peguans Kyakik-isyin, ကြိင်စီရွှေ This the Burmans have corrupted to Kyakik-zi, ကြိင်စီ一角 There is a mountain in the Martaban District called by the Burmans Zin-gyakik. This is a corruption of the Peguan Jing-kyakik—foot of god, မေးျင်ကြာ I have not been able to learn of any legend connected with this mountain. There are many other such names, as Kyakkaw, broken god, ကြိင်းျတွင် Kyakik-paing, white god.

* Now included in the Thaton District.
Burmese name for them is Taiking Karens (ကိုင်ကကား), the Peguans, K'rin'g Mon (ကိုင်ကကားကောင်း) Both tribes of Karens in the Tenasserim Province, and, I suppose, throughout Burma, have adopted many words, such as the word for book (စား), ship (ကြား), to row (a boat) (ရှေးကြား), to tread out grain with cattle (စုံ), &c. &c. Whether these are real Karens words, which are common with the Peguan, I have not been able to learn.

Of late there appears to have been a surprising increase in the Peguan population of Burma. Whereas in 1881 the total was given as less than 80,000, those, reporting themselves as Taikings at the census taken in February 1891, amounted to considerably more than 223,000. A few years ago the Mon in Siam were estimated to number about one million.—*B.i.*

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** NAMES OF PLACES. **

Names abound in the southern part of Burma, in which Kyain, god forms one syllable, as Kyain-K'un, Kyain-p'rang, Kyain-t'oo &c. All these places have some tradition, or something in their location accounting for their names. Kyain-kun, the native name for Amherst, means "behold the gods"—ကြားစိုး. One tradition with regard to it is, that three images, seated upon a log, floated over from Ceylon, and lodged on the rock near Amherst point, on which an idol temple now stands.

The large pagoda in Moulmein is called by the Burmans Kyain-than-lun (ကြားစိုးစိုး)—a corruption of the Peguan words Kyain-sein-lun, Sin being the Peguan name for Siam or Siamese, lun, to be destroyed. The tradition is, that a Siamese general encamped with his army in Moulmein, and sent word to the Governor of Martaban, that he was about to attack him, and inquired what day he would be ready for battle. The Martaban Governor replied, "If there is a battle, there will be many killed and much misery. Let us try the strength of our forces by seeing which can build the biggest pagoda in a single night; and the one that succeeds be considered the conqueror. The Siamese agreed to the proposition, and set to work gathering bricks, and building a pagoda on the hill, where the large pagoda now stands. The Martaban people set to work and built an immense pagoda of bamboo wicker-work, and covered it with mats, and before daylight had it finished, and white-washed; so that it appeared like a veritable solid pagoda. The Siamese were amazed, and said, "If the Governor of Martaban has force sufficient to build such an immense pagoda in one night, there is no use in attacking him," and retreated. Hence the name of the pagoda Kyain-sin-lun.—ကြားစိုးစိုး

Kyain-t'oo is the name of a large village in the *Martaban District. T'oo in Peguan is a species of hornet. It is said, that a swarm of hornets built their nest in the iron net-work on the top of the pagoda, and so it was called Kyain-t'oo, the hornet-god;—hence the name of the village, ကြားစိုးစိုး.

A few miles from Kyain-t'oo is a pagoda called Kyain-ch'i-yu. Ch'i is a hermit, or devotee; yu means to carry on the head. It is said, that a hermit received three hairs of Gotama. Having disposed of two of them, he resolved to carry the third on his head, until he should find a rock shaped like his head on which to deposit it. He found the rock, and ensnared the hair upon it. The pagoda built upon the place is therefore called by the Peguans Kyain-ch'i-yu, ကြားစိုးစိုးစိုး. This the Burmans have corrupted to Kyain-ch'i-yu, ကြားစိုးစိုးစိုး. This there is a mountain in the Martaban District called by the Burmans Sin'-kyain. This is a corruption of the Peguan Jing'-kyain—foot of god, စိုးတွေန့်. I have not been able to learn of any legend connected with this mountain. There are many other such names, as Kyain-k'aw, broken god, ကြားစိုးစိုး Kyain-p'taing, white god.

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

There is a mountain in sight of Moulmain, sometimes called "Duke of York's Face." The Peguan name is Kūk-šūng, ကျင်စောင်း. Kūk means to hang up, šūng means a ship. It is said, that the sea at one time came up to the mountain, and that ships were made fast to it. It is also called Krāk-šūng, which is much the same meaning. The village at the foot of the mountain is called in Peguan Đăng-yâm, or Đăng-ni-yâm, city of the weeping mother, တောင်ရှင်မျိုး. It is said, that the only son of a widow was compelled to go into the army, and was killed in battle. The mother could not be com-

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

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

The Peguan name for Martaban is Mūk-t̤āw, stony point, mūk being sea or point, t̤āw being rock or stone, မုံးတော.

I had always supposed, that the native name of Tavoy was Burmese, and meant ဗုဒ္ဓယောက်, but in the book referred to, giving an account of Gotama's tours through the country, it is said, that when he arrived at Tavoy, he sat down cross-legged, as represented in most of his images, which in Peguan is ကျင်း, c-see, and that from this circumstance the place was called T̤aw.

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

There is a mountain in sight of Maulmain, sometimes called "Duke of York's Face." The Peguan name is Khok-k'bang, ဟူးမိ်းဝြောင်မိ်းကုိးျမြီး Khok means to hang up, k'bang means a ship. It is said, that the sea at one time came up to the mountain, and that ships were made fast to it. It is also called Krą-k'bang, which is much the same meaning. The village at the foot of the mountain is called in Peguan Dang-yam, or Dang-mi-yam, city of the weeping mother, ဟူးမိ်းဝြောင်မီးျမြီးရီးျမြီးျမြီး It is said, that the only son of a widow was compelled to go into the army, and was killed in battle. The mother could not be com-

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

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The Peguan name for Martaban is Müh-t'ing, မိ်းဟူးစုိး ဖှုိးျမြီး, müh being ooe or point, t'ing being rock or stone, ဟူးမိ်းဝြောင်မိ်းကုိးျမြီး.

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

THE ALPHABET.

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

<table>
<thead>
<tr>
<th>Vowels, Symbols</th>
<th>Power combined with</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>o</td>
<td>a, as in Sitka,</td>
<td>✐</td>
</tr>
<tr>
<td>✐</td>
<td>o, long as in bar,</td>
<td>✐</td>
</tr>
<tr>
<td>✐</td>
<td>i, as in kit,</td>
<td>✐</td>
</tr>
<tr>
<td>✐</td>
<td>j, as in machine,</td>
<td>✐</td>
</tr>
<tr>
<td>✐</td>
<td>u, as in put,</td>
<td>✐</td>
</tr>
<tr>
<td>✐</td>
<td>u, as in bull.</td>
<td>✐</td>
</tr>
<tr>
<td>✐</td>
<td>e, as in beuy,</td>
<td>✐</td>
</tr>
<tr>
<td>✐</td>
<td>oo, as infear,</td>
<td>✐</td>
</tr>
<tr>
<td>✐</td>
<td>au, as in gaur,</td>
<td>✐</td>
</tr>
<tr>
<td>✐</td>
<td>ow, as in rustic pronunciation of cow,</td>
<td>✐</td>
</tr>
</tbody>
</table>
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OF THE
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TABLE OF VOWELS AND SYMBOLS.

<table>
<thead>
<tr>
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<th>Power combined with</th>
</tr>
</thead>
<tbody>
<tr>
<td>ə</td>
<td>ə, as in Sitka, α</td>
</tr>
<tr>
<td>ɔ</td>
<td>ə, as in bar, α, α</td>
</tr>
<tr>
<td>ɑ</td>
<td>ə, as in kit, α</td>
</tr>
<tr>
<td>ʌ</td>
<td>ə, as in machine, α</td>
</tr>
<tr>
<td>ʊ</td>
<td>ə, as in put, α</td>
</tr>
<tr>
<td>ʊ</td>
<td>ə, as in bull, α</td>
</tr>
<tr>
<td>ɔ</td>
<td>ə, as in boy, α</td>
</tr>
<tr>
<td>ɔ</td>
<td>ə, as in for, α</td>
</tr>
<tr>
<td>ɔ</td>
<td>ə, as in gaur, α</td>
</tr>
<tr>
<td>ɔ</td>
<td>ə, as in rustic pronunciation of cow, α</td>
</tr>
<tr>
<td>ʌ</td>
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<td>ə, as in rustic pronunciation of cow, α</td>
</tr>
</tbody>
</table>
av, as in kaw, or o in cot, kāw.

a, as in Ah!

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

The symbol (') does not properly represent a vowe, except when followed by a final consonant: in other cases its place may be supplied by a final ə, or əə; thus ə may be equivalent either to əə or əəə. In the former case, it would be pronounced tawm or tom, and in the latter taw or tə. When followed by a final consonant, it has the sound of o in or.

Diphthongs.

§ 3. The vowels əə, and ə are combined, and have the sound of ai in aisle; as əə, pronounced kāi, əə and ə are combined, and have the sound of a, as əə pronounced a; except ə, the sign of the past tense, which is pronounced əə. əə, əə and ə are combined, and have the sound əə, as əə, pronounced pāe. əə and ə are combined, as əə, pronounced əə, or nearly like tāre. əə, əə and ə are combined as əə, pronounced pāe, almost precisely like ə.

The above diphthongs are never followed by a final consonant; but the diphthong, formed by the union of ə and ə, is always followed by a final consonant, as əə, pronounced kāi or kāi.

The following are the only vowels used with final consonants, əə, ə, ə, ə, əə.
\[ \text{æ} \] as in kaw, or \( \text{o} \) in cot; \( \text{æ} \) as in Ah!

It will be noticed, that there are three characters, that have the sound of broad \( \text{a} \); namely \( \text{æ} \), precisely like \( \text{a} \) in Sitka, \( \text{æ} \), as in father, and \( \text{æ} \): the same, only pronounced quick, as though the sound were cut short in the midst of its enunciation, like English \( \text{Ah}! \) pronounced with an explosive sound.

The symbol "(\( \text{æ} \))" does not properly represent a vowel, except when followed by a final consonant: in other cases its place may be supplied by a final \( \text{æ} \), or \( \text{æ} \); thus \( \text{æ} \) may be equivalent either to \( \text{ææ} \) or \( \text{ææ} \). In the former case, it would be pronounced \( \text{taww} \) or \( \text{taw} \), and in the latter \( \text{taw} \) or \( \text{t} \). When followed by a final consonant, it has the sound of \( \text{o} \) in \( \text{or} \).

**Diphthongs.**

§ 3. The vowels \( \text{ææ} \), and \( \text{æ} \) are combined, and have the sound of \( \text{ai} \) in aisle; as \( \text{ææ} \), pronounced \( \text{kai} \), \( \text{æ} \) and \( \text{æ} \) are combined, and have the sound of \( \text{at} \), as \( \text{æ} \); the sign of the past tense, which is pronounced \( \text{aæ} \). \( \text{æ} \), \( \text{æ} \) and \( \text{æ} \) are combined, and have the sound \( \text{at} \), as \( \text{æ} \), pronounced \( \text{pææ} \); \( \text{ææ} \), and \( \text{æ} \) are combined, as \( \text{ææ} \), pronounced \( \text{tææ} \), or nearly like \( \text{tææ} \). \( \text{ææ} \), \( \text{ææ} \) and \( \text{æ} \) are combined as \( \text{ææ} \), pronounced \( \text{pææ} \), almost precisely like \( \text{æ} \).

The above diphthongs are never followed by a final consonant; but the diphthong, formed by the union of \( \text{æ} \) and \( \text{æ} \) is always followed by a final consonant, as \( \text{ææ} \), pronounced \( \text{kææ} \) or \( \text{kaæ} \).

The following are the only vowels used with final consonants, \( \text{ææ} \), \( \text{æ} \), \( \text{æ} \), \( \text{æ} \), \( \text{æ} \)

---

### § 4. Consonants

<table>
<thead>
<tr>
<th>Character</th>
<th>Name</th>
<th>Power</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \text{æ} )</td>
<td>k</td>
<td>k</td>
<td>It is difficult for a foreigner to get the distinction between ( \text{æ} ) and ( \text{æ} ). Sometimes the sound of ( \text{æ} ) approaches that of ( \text{g} ) hard.</td>
</tr>
<tr>
<td>( \text{æ} )</td>
<td>( \text{æ} )</td>
<td>k</td>
<td>The ( \text{æ} ) sound must not be given at the end of the names of any of these letters.</td>
</tr>
<tr>
<td>( \text{æ} )</td>
<td>( \text{æ} )</td>
<td>s</td>
<td>The correct pronunciation seems to be ( \text{tsæ} ). In the Pagh pronunciation the ( \text{s} ) sound predominates; but in the Marthaban pronunciation the ( \text{ch} ) sound.</td>
</tr>
<tr>
<td>( \text{æ} )</td>
<td>( \text{æ} )</td>
<td>ts</td>
<td>This letter appears to differ from the preceding only in being aspirated.</td>
</tr>
<tr>
<td>( \text{æ} )</td>
<td>( \text{æ} )</td>
<td>s</td>
<td>The Marthaban pronunciation gives this a distinct ( \text{j} ) sound, which doubtless is more correct.</td>
</tr>
<tr>
<td>( \text{æ} )</td>
<td>( \text{æ} )</td>
<td>ts</td>
<td>This letter seldom occurs. It apparently differs from ( \text{æ} ) simply in being aspirated.</td>
</tr>
<tr>
<td>( \text{æ} )</td>
<td>( \text{æ} )</td>
<td>n</td>
<td>Seldom if ever used.</td>
</tr>
<tr>
<td>( \text{æ} )</td>
<td>t</td>
<td>t</td>
<td>In Pagh it retains its proper cerebral sound.</td>
</tr>
<tr>
<td>( \text{æ} )</td>
<td>( \text{æ} )</td>
<td>d</td>
<td>Now never used.</td>
</tr>
</tbody>
</table>

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

\[ \infty, \quad \text{ng}, \quad n. \]

\[ \infty, \quad \text{tg}, \quad t. \]

\[ \infty, \quad \text{stg}, \quad st. \]

\[ \ddot{\sigma}, \quad \text{tiger}, \quad t. \]

Frequently pronounced with a d sound.

\[ \sigma, \quad \text{theer}, \quad n. \]

The archaic form is \( \ddot{\sigma} \).

\[ \sigma, \quad \text{mer}, \quad n. \]

\[ \sigma, \quad \text{ps}, \quad p. \]

\[ \sigma, \quad \text{ts}, \quad p. \]

\[ \dot{\sigma}, \quad \text{pier}, \quad p. \]

\[ \ddot{\sigma}, \quad \text{tiger}, \quad p. \]

\[ \sigma, \quad \text{mer}, \quad m. \]

\[ \dot{\sigma}, \quad \text{yer}, \quad y. \]

The archaic form is \( \ddot{\sigma} \).

\[ \ddot{\sigma}, \quad \text{rager}, \quad r. \]

\[ \dot{\sigma}, \quad \text{ker}, \quad l. \]

\[ \lambda, \quad \text{waer}, \quad w. \]

\[ \ddot{\sigma}, \quad \text{sa}, \quad s. \]

This retains its proper sibilant sound, which the Burmese have lost.

\[ \ddot{\sigma}, \quad \text{ka}, \quad h. \]

\[ \ddot{\sigma}, \quad \text{ko}, \quad l. \]

\[ \ddot{\sigma}, \quad \text{bo}, \quad b. \]

This is a very peculiar sound. Perhaps it may best be described as coming between \( p \) and \( b \).

\[ \dddot{\sigma}, \quad \text{ber}, \quad b. \]

It is difficult for a foreigner to get this, and at the same time to distinguish it in pronunciation from \( \ddot{\sigma} \) or \( \ddot{\sigma} \).

\( \ddot{\sigma} \) is also reckoned as a consonant, and is used as a final. The characters \( \dddot{\sigma}, \quad \dddot{\sigma} \) and \( \ddot{\sigma} \) having the same sound as \( \ddot{\sigma} \), \( \ddot{\sigma} \) and \( \ddot{\sigma} \) are now never used, unless in words of Pali origin; but are retained in the alphabet, or their places filled by the repetition of \( \ddot{\sigma}, \ddot{\sigma}, \ddot{\sigma} \), to fill out the division of letters into five in repeating in song, as Pagan boys are accustomed to do when learning.

\( \dddot{\sigma} \) is also very seldom used, the more easily written \( \ddot{\sigma} \) being used in its stead. \( \sigma, \ddot{\sigma}, \ddot{\sigma}, \ddot{\sigma}, \ddot{\sigma} \), often have very nearly the sound of soft \( \ddot{\sigma} \). \( \ddot{\sigma} \) always has the smooth sound of \( s \).

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

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

In the first are \( \infty \), \( \sigma \), \( \ddot{\sigma} \), \( \ddot{\sigma} \), \( \ddot{\sigma} \), \( \ddot{\sigma} \), \( \ddot{\sigma} \), \( \ddot{\sigma} \), \( \ddot{\sigma} \), \( \ddot{\sigma} \), \( \ddot{\sigma} \), \( \ddot{\sigma} \).

In the second are \( \sigma \), \( \ddot{\sigma} \), \( \ddot{\sigma} \), \( \ddot{\sigma} \), \( \ddot{\sigma} \), \( \ddot{\sigma} \), \( \ddot{\sigma} \), \( \ddot{\sigma} \), \( \ddot{\sigma} \).

§ 5. Names of symbols, illustrated by combination with \( \infty \).

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>( \infty )</td>
<td>( \infty )</td>
<td>( \infty )</td>
</tr>
<tr>
<td>( \sigma )</td>
<td>( \sigma )</td>
<td>( \sigma )</td>
</tr>
<tr>
<td>( \ddot{\sigma} )</td>
<td>( \ddot{\sigma} )</td>
<td>( \ddot{\sigma} )</td>
</tr>
<tr>
<td>( \dddot{\sigma} )</td>
<td>( \dddot{\sigma} )</td>
<td>( \dddot{\sigma} )</td>
</tr>
</tbody>
</table>

* For lack of type the archaic form of this letter cannot be given.
### Character, Name, Power

<table>
<thead>
<tr>
<th>Character</th>
<th>Name</th>
<th>Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>अ</td>
<td>ng</td>
<td>n</td>
</tr>
<tr>
<td>ओ</td>
<td>त्र</td>
<td>t</td>
</tr>
<tr>
<td>ब</td>
<td>तेविर</td>
<td>t</td>
</tr>
<tr>
<td>भ</td>
<td>थेविर</td>
<td>t</td>
</tr>
</tbody>
</table>

#### Remarks

- ब्र is also reckoned as a consonant, and is used as a final. The characters ग, घ, and ङ having the same sound as ओ, ओ, and ङ are now never used, unless in words of Pali origin; but are retained in the alphabet, or their places filled by the repetition of ओ, ओ, ग, to fill out the division of letters into five in repeating in song or song, as Pagan boys are accustomed to do when learning.
- ग is also very seldom used, the more easily written ओ being used in its stead. ओ, ओ, ओ, ग, often have very nearly the sound of soft च, ओ always has the smooth sound of च.
- ओ is never general, so the language save ओ, which as an initial has the sound ओ (the ओ being fully sounded.) As a final, it has the sound of ओ. There is no ख, ख, or ख.

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

In the first are ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ.

In the second are ओ ओ ओ ओ ओ ओ ओ ओ.

#### § 5. Names of symbols, illustrated by combination with ओ

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Symbol</th>
<th>Name of Symbol</th>
<th>Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>ओ</td>
<td>मो</td>
<td>मो, hand down?</td>
<td>का</td>
</tr>
<tr>
<td>ओ</td>
<td>ओ</td>
<td>ओ, round head?</td>
<td>का</td>
</tr>
<tr>
<td>ओ</td>
<td>ओ</td>
<td>ओ, thing shut? or from middle thing</td>
<td>क्ष</td>
</tr>
<tr>
<td>ओ</td>
<td>ओ</td>
<td>ओ, draw one leg</td>
<td>क्ष</td>
</tr>
</tbody>
</table>

* For lack of type the archaic form of this letter cannot be given.
§ 6. With the second or \( o \) class the sound of the vowel is always modified, though the modifications cannot always be represented by English letters. Sometimes the sound is quite changed, as will be seen by comparing the following table with the two preceding.

\( o \) pronounced \( k\). (Here and throughout almost \( g \) hard.

\( 6 \)  \( k\)er. The final \( r \) must not be trilled either here or in the last sound.—Ed.)

\( 8 \)  \( k\).
\( 6 \)  \( k\).
\( q \)  \( k\)u.
\( q \)  \( k\).
\( o \)  \( k\)a.
\( o \)  \( k\)a.

§ 7. Final Consonants.

Final consonants are designated by a mark placed over them, as \( o\). The only letters used as finals are \( o\), \( o\), \( o\), \( o\), \( o\), \( o\), when used as a final, is always written \( \delta \), and \( o\) is frequently written \( o\) is seldom used as a final, its place being supplied by the symbol \( \circ \), as \( o\), instead of \( o\).

The consonants have their own legitimate sounds, whatever their positions, with very few exceptions.

* In the Martaban pronunciation \( \delta \); thus \( \circ\), \( o\), \( o\), the name of the ancient capital of the Peguan Empire.

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

v pronounced kë. [Here and throughout almost g hard.
6] " kër. The final r must not be trilled either here or in the last sound.—Ed.

§ 7. Final Consonants.

Final consonants are designated by a mark placed over them, as œ. The only letters used as finals are œ, œ, œ, œ, œ, œ, œ, œ, œ, œ, œ, œ, when used as a final, is always written 6; and œ is frequently written 6, œ is seldom used as a final, its place being supplied by the symbol ₆, as œ, instead of œœ.

The consonants have their own legitimate sounds, whatever their positions, with very few exceptions.

* In the Martian pronunciation ₆; thus œœ, P₆, the name of the ancient capital of the Pegan Empire.
There is never more than one simple consonant in a syllable, unless one is final.


Double consonants, (that is, where one is written under the other, as ṣṣ) are either pronounced, as if written separately, as ọọ, or the upper letter is the same as a final, as ṣọọ, pronounced as if written ọọọ.

Remark.—Even when the upper letter is not treated as a final,—in many instances good usage seems to sanction the writing of two consonants coming together, either one above the other, or both on the same line; thus ṣọ or ṣọọ, ṣṣ or ṣọọ, ọ or ọọ—Ed.

Compound Consonants.

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

<table>
<thead>
<tr>
<th>Letters</th>
<th>Symbols</th>
<th>Combined with ọ, ọọ, or ọọ</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṣ</td>
<td>ṣ</td>
<td>ọọ</td>
</tr>
<tr>
<td>ṣ</td>
<td>ṣ</td>
<td>ọọ</td>
</tr>
<tr>
<td>ṣ</td>
<td>ṣ</td>
<td>ọọ</td>
</tr>
<tr>
<td>ṣ</td>
<td>ṣ</td>
<td>ọọ</td>
</tr>
<tr>
<td>ṣ</td>
<td>ṣ</td>
<td>ọọ</td>
</tr>
<tr>
<td>ṣ</td>
<td>ṣ</td>
<td>ọọ</td>
</tr>
<tr>
<td>ṣ</td>
<td>ṣ</td>
<td>ọọ</td>
</tr>
</tbody>
</table>

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

§ 10. Abbreviations.

| ọọ  | for ṣọọọ | ṣ for ṣọ |
| ṣọ  | for ṣọọ  | ṣ for ṣọ |
| ṣọ  | for ṣọọ  | ṣ for ṣọ |
| ṣọ  | for ṣọọ  | ṣ for ṣọ |
| ṣọ  | for ṣọọ  | ṣ for ṣọ |
| ṣọ  | for ṣọọ  | ṣ for ṣọ |
| ṣọ  | for ṣọọ  | ṣ for ṣọ |
| ṣọ  | for ṣọọ  | ṣ for ṣọ |
| ṣọ  | for ṣọọ  | ṣ for ṣọ |

There are many colloquial contractions, which are not used in writing, as ṣọ (often pronounced ha), instead of ṣọ, for house, and ṣọọ for ṣọọ ẹ entirely.

§ 11. Modifications of vowel sounds by final consonants.

When a consonant of the ọọ class, without a vowel symbol, is followed by a final consonant, the combination has the vowel sound of an in pauper, as ọọ, ọọ, ọọ, ọọ, ọọ, ọọ, ọọ, ọọ, except with ọọ and ọọ, where it has the sound of broad a, as ọọ, ọọ, ọọ, ọọ. The symbol ṣ combined with a consonant, followed by a final, has the sound of broad a, as ọọ, ọọ, ọọ, ọọ, ọọ, ọọ, ọọ, ọọ, except with ọọ and ọọ, where it has the sound of ai, as ọọ, ọọ, ọọ, ọọ, ọọ, ọọ, ọọ, ọọ.

The symbol ọ has the sound i, as ọọ, ọọ, ọọ, ọọ, ọọ, except with ọọ and ọọ, where the sound is midway between long and short i, as ọọ ọọ, ọọ ọọ. The symbol ọ always has the sound of ū, as
There is never more than one simple consonant in a syllable, unless one is final.

§ 8. **Double Consonants.**

Double consonants, (that is, where one is written under the other, as $\text{ss}$) are either pronounced, as if written separately, as $\text{ss}$, or the upper letter is the same as a final, as $\text{ss}$, pronounced as if written $\text{ss}$.

**Remark.**—Even when the upper letter is not treated as a final,—in many instances good usage seems to sanction the writing of two consonants coming together, either one above the other, or both on the same line; thus $\text{ss}$ or $\text{ss}$, $\text{gs}$ or $\text{gs}$, $\text{g}$ or $\text{g}$—Ed.

**Compound Consonants.**

§ 9. Compound consonants are formed by one of the following letters, or its symbol being placed under other letters, viz.: $\text{a}$ $\text{q}$ $\text{g}$ $\text{co}$ $\text{co}$ $\text{co}$ $\text{co}$, according to the following table.

<table>
<thead>
<tr>
<th>Letters</th>
<th>Symbols</th>
<th>Combined with $\text{co}$, $\text{co}$, or $\text{co}$</th>
</tr>
</thead>
<tbody>
<tr>
<td>$\text{a}$</td>
<td>$\text{a}$ or $\text{a}$</td>
<td>$\text{q}$ or $\text{q}$ $\text{t}$ $\text{g}$</td>
</tr>
<tr>
<td>$\text{q}$</td>
<td>$\text{q}$</td>
<td>$\text{q}$ $\text{t}$ $\text{g}$</td>
</tr>
<tr>
<td>$\text{g}$</td>
<td>$\text{g}$</td>
<td>$\text{g}$ $\text{t}$ $\text{g}$</td>
</tr>
<tr>
<td>$\text{co}$</td>
<td>$\text{co}$</td>
<td>$\text{co}$ $\text{t}$ $\text{g}$</td>
</tr>
<tr>
<td>$\text{q}$</td>
<td>$\text{q}$</td>
<td>$\text{q}$ $\text{t}$ $\text{g}$</td>
</tr>
<tr>
<td>$\text{g}$</td>
<td>$\text{g}$</td>
<td>$\text{g}$ $\text{t}$ $\text{g}$</td>
</tr>
</tbody>
</table>

Compound consonants are pronounced as one syllable, or as nearly so as the case will admit. The symbol $\text{i}$ combined with $\text{co}$ ($\text{qi}$), does not alter the consonant power, but gives the vowel combined with it the same sound, that it has with the $\text{co}$ class. The symbol $\text{j}$ sometimes has the same effect, when combined with $\text{co}$, without the aspirate being sounded. $\text{g}$ is pronounced $\text{gw}$.

§ 10. **Abbreviations.**

- $\text{co}$ for $\text{cord}$
- $\text{co}$ for $\text{cord}$
- $\text{co}$ for $\text{cord}$
- $\text{co}$ for $\text{cord}$
- $\text{co}$ for $\text{cord}$
- $\text{co}$ for $\text{cord}$

There are many colloquial contractions, which are not used in writing, as $\text{g}$ (often pronounced $\text{gh}$), instead of $\text{g}$, for house, and $\text{g}$ for $\text{gg}$ entirely.

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

When a consonant of the $\text{co}$ class, without a vowel symbol, is followed by a final consonant, the combination has the vowel sound of $\text{au}$ in pauper, as $\text{co}$, $\text{pant}$ or $\text{pat}$, $\text{co}$, $\text{pant}$ or $\text{pat}$; except with $\text{e}$ and $\text{e}$, where it has the sound of broad $\text{a}$, as $\text{co}$, $\text{pant}$, $\text{co}$, $\text{pant}$. The symbol $\text{j}$ combined with a consonant, followed by a final, has the sound of broad $\text{a}$, as $\text{co}$, $\text{pant}$, $\text{co}$, $\text{pant}$; except with $\text{e}$ and $\text{e}$, where it has the sound of $\text{a}$, as $\text{co}$, $\text{pant}$, and $\text{co}$, $\text{pant}$. The symbol $\text{g}$ has the sound $\text{i}$, as $\text{g}$, $\text{pip}$, $\text{g}$, $\text{pima}$, except with $\text{e}$ and $\text{e}$, where the sound is midway between long and short $\text{i}$, as $\text{g}$ $\text{pik}$, $\text{g}$ $\text{ping}$. The symbol $\text{g}$ always has the sound of $\text{i}$, as...
Consonants of the 0 class, followed by a final consonant without a vowel symbol, have a sound of aw approaching the sound of long o, except with D and E, when the sound is long e, and the single syllable is pronounced as if two syllables, as ocE, pronounced pe-ah, ce pe-ang. Consonants of this class combined with vowel symbols, followed by finals, modify the sound of the vowels. The modification must be learned by the ear, as it is simply softer than in the oo class, except the symbol 0 which with the oo class gives the sound of broad a, as oo0 kh, but with the 0 class, nearly the sound of a in pull, as oo0 kuh. Perhaps the symbol t should be noticed, which, with the oo class gives the sound o in nor, with the 0 class, nearly the sound of long o.

As noticed in a previous section, the symbol, () when not followed by a final consonant, does not represent a vowel, but is used as a substitute for D, or E, except in one or two instances, where it is used instead of oo. In some cases the same combination stands for two words; as oo may be either oo laum (kum or kon) a bullet, or oo hve the neck; but generally the same combination stands for but one word. oo0 always stands for oo0 (tô). oo0 always stands for oo0, ton to cook. oo stands for oo, the affix of masculine gender.
The symbol ʂ has the sound of long e in key, as ʂoọs ke, ʂoọs ken, except with ʂs and ʂ, where it sometimes has the sound of long o, and sometimes ai, as ʂoọs is either ʂek or ʂei; and ʂe is either ʂeŋ, or ʂeŋ, as the connection may require. The symbol ʂ–, when followed by a consonant, always has the sound of long o, as ʂoọs ke, ʂoọs ƙe. The symbol ʂ has the sound of broad a, as ʂa, ƙay, ʂa, ƙu, except with ʂs and ʂ, when it has the sound of ai, as ʂoọs ƙai, ʂa ƙai.

Note.—The native ear can make a distinction between ʂoọs and ʂa, and between ʂa and ʂ. The Martaban pronunciation of ʂoọs, and ʂ is ʂeŋ and ʂeŋ. Thus the verb, to lie down to sleep ʂoọs ʂa, is pronounced ʂeŋ ʂoọs. The Martaban pronunciation of ʂoọs is ƙi, of ʂoọs ɾik, of ʂa ƙi, and of ʂa ƙai, as already stated. ƙe.

A consonant followed by a final ʂ, without a vowel symbol, has the sound of aw in law, as ʂa ƙa; with a vowel symbol, the ʂ is not sounded, as ʂoọs ke, ʂoọs ƙe, ʂa ƙe.* ʂs is a real aspirate, and requires the syllable to be pronounced in a short, explosive manner, as ʂoọs ƙa, ʂoọs ƙa.

The vowel sound given by ʂ final, when it follows a simple consonant, without a vowel symbol, differs from ʂ final in that it is a little heavier, and is formed more in the throat; but when it fo...
treated, as if its vowel had been elided; and the word is written as if it were a monosyllable. In such instances the initial letter of the second, or accented syllable, is subscribed directly under the half or unaccented syllable. Thus ʃ-existent, and ʃ-exist lack regular written ʃ and ʃ.

When " stands for ʃ, it may be considered as the short explosive accent, as ʃ-existent, for ʃ-exist let us go; ʃ-exist, for ʃ-exist brethren. Ed.

§ 13. Punctuation.

The mark " (called ʃ-o-a) is the only mark of punctuation in the language. To mark the end of a paragraph, the " is reduplicated with a short space left vacant, thus " (ʃ-o-a). The mark ʃ-o-a (ʃ-o-a) is dit the little step, begins to be used in printed books, as an equivalent of the European comma.

PARTS OF SPEECH.

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


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

Some nouns are formed from verbs by prefixing ʃ-on, as ʃ-on to step, ʃ-on a step, a pace; ʃ-on to speak, ʃ-on a speech, a saying; ʃ-on to go, ʃ-on going (referring to the gait), as ʃ-on his going, (that is his gait) is good. Nouns are also formed from verbs by prefixing ʃ-exist, as ʃ-exist to be sick, ʃ-exist sickness; ʃ-exist to be old,

Many other nouns are formed from verbs, as ʃ-exist to live, work, from ʃ-exist for, to work; ʃ-exist for, darkness, from ʃ-exist to be dark, ʃ-exist a thief, ʃ-exist a thief, ʃ-exist to steal, (referring to the act), but no rule can be given for their formation.

[After a preposition ʃ-exist seems to transform a verb into a participial noun; thus ʃ-exist upon going out of the garden. Ed.]

1. Number.

The singular is not distinguished in any manner; thus ʃ-exist may mean, either that one man is coming, or that a multitude of men are coming. If definiteness is required, the numeral ʃ-exist one is added, as ʃ-exist one man. The plural is sometimes designated by ʃ-exist, as ʃ-exists he, ʃ-exist they. When a multitude is referred to, ʃ-exist the many, is often used, as ʃ-exist the many. Sometimes both ʃ-exist and ʃ-exist are used; thus ʃ-exist a multitude of men.

2. Gender.

Gender is distinguished by a word being added, as ʃ-exist a man, ʃ-exist a woman, ʃ-exist a boy, ʃ-exist ʃ-exist a girl. ʃ-exist and ʃ-exist are often used without ʃ-exist, as ʃ-exist one man, ʃ-exist three women. For animals ʃ-exist and ʃ-exist (ʃ-exist) are commonly used, as ʃ-exist a bullock, ʃ-exist a cow. ʃ-exist is also used to denote maturity of age, in which case it precedes the noun, as ʃ-exist a man of mature age, in distinction from a young man.

3. Case.

The case of nouns is shown by their location. The
treated, as if its vowel had been elided; and the word is written as if it were a monosyllable. In such instances the initial letter of the second, or accented syllable, is subscribed directly under the half or unaccented syllable. Thus ṭo and ṭo are regularly written .@ and @.

When " stands for ṭ, it may be considered as the short explosive accent, as ṭo, for ṭo let us go; ṭo, for ṭo brethren. Ed.

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Some nouns are formed from verbs by prefixing ṭ, as ṭ to step, ṭ a step, ṭ a pace; ṭ to speak, ṭ a speech, a saying; ṭ to go, ṭ going, (referring to the gait), as ṭ his going, (that is his gait) is good. Nouns are also formed from verbs by prefixing ṭ, as ṭ to be sick, ṭ sickness; ṭ to be old,

Many other nouns are formed from verbs, as ṭ klon, work, from ṭ klon to work; ṭ light, darkness, from ṭ light to be dark; ṭ a thief, from ṭ bant (or bant), to steal, but no rule can be given for their formation.

[After a preposition ṭ often seems to transform a verb into a participial noun; thus ṭ upon going out of the yard. Ed.]

1. Number.

The singular is not distinguished in any manner; thus ṭ may mean, either ṭ one man is coming, or that a multitude of men are coming. If definiteness is required, the numeral ṭ one is added, as ṭ one man. The plural is sometimes designated by ṭ as, as ṭ they, ṭ they. When a multitude is referred to, ṭ the many, is often used, as ṭ the many. Sometimes both ṭ and ṭ are used; thus ṭ a multitude of men.

2. Gender.

Gender is distinguished by a word being added, as ṭ a man, ṭ a woman, ṭ a boy, ṭ a girl, ṭ and ṭ are often used without ṭ, as ṭ ṭ one man, ṭ three women. For animals ṭ and ṭ ( {(o) are commonly used, as ṭ a bull, ṭ a cow. ṭ is also used to denote maturity of age, in which case it precedes the noun, as ṭ a man of mature age, in distinction from a young man.

3. Case.

The case of nouns is shown by their location. The
nominate always precedes the verb, as စီဝ ဗား ဗား I go the horse runs.

(Note 1. ဗား seems often to be used as if it were a nominative affix. Ed.)

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

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

The possessive is shown by the thing possessed preceding the possessor, as စီဝ ဗား, my house, (literally, house I); စီဝ ဗား, that man's book, (lit. book man that); စီဝ his mother.

The dative sometimes has ဗား or ဗား before it, as စီဝ ဗား ဗား please give to me, (lit. give to me please.) But more generally it would be စီဝ ဗား ဗား, would be he spoke to me, or he told me.

§ 15. Pronouns.

ဗား, I, me, my, mine, masculine or feminine, when addressing equals or inferiors; thus စီဝ ဗား ဗား I will come; စီဝ ဗား ဗား my son.
nominative always precedes the verb, as  Is I go.
he writes,  the horse runs.

(Note 1.  seems often to be used as if it were a
nominative affix.  Ed.)
The objective generally follows the verb, as  he struck me;  I struck him;  that man buys cattle. It may however precede the
verb, as  I have read that book; (lit. book
that I read have;)  (lit. man that I know);
or  I know that man. But, where several
nouns are governed by the same verb, they always
precede the verb, as  the world, the earth, the heavens, all
things; God created.

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please give to me, (lit. give to me please.)
But more generally it would be  would be he spoke to me, or he told me.

§ 15. Pronouns.
, I, we, my, mine, masculine or feminine, when
addressing equals or inferiors; thus  I will come; my son.

, he or she, disrespectful.
, they, masculine or feminine.
, they, disrespectful.
, self.
, he himself or she herself; thus  he himself told me.
§ 16. Adjectives.

Adjectives are placed after the nouns, to which they belong, as ကြီးကြား an excellent man; ကြီး a good house; ကြာရီ the eternal God.

(Nouns are often used as adjectives, as ကြီးကြား a Mon (Pegu) man; ကြာကြား a Burmese book; ကြာကြား a plantain tree, Ed.)

Adjectives are compared by adding ကြီးကြား for the comparative, and ကြာကြား for the superlative, as ကြာကြား ကြာကြား, this house is better than that house; ကြာကြား ကြာကြား, the house yonder is best.

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

With two adjectives, namely ကြည့် good, and ကြည့် handsome, ကြည့် (pronounced ki̍o or kyaw) is often used in conversation, as ကြည့် ကြည့် exceedingly good, but it is seldom, if ever, used in books.

1. Pronominal Adjectives.

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

ကြည့် ကြည့်, this (colloquial) thus. ကြည့် ကြည့် this day.

ကြည့်, that; thus, ကြည့် ကြည့် that man. ကြည့် frequently occurs, where it cannot be translated. See § 14.3, Note 2. Ed.)

ကြည့်, or ကြည့်, that, (used in speaking of objects at a distance.) thus, ကြည့် ကြည့် that man. Sometimes ကြည့် and ကြည့် are both used. In that case ကြည့် is placed before, and ကြည့် after the noun, and are equivalent to that there; thus, ကြည့် ကြည့် that man there; ကြည့် ကြည့် that house there or gender.

ကြည့် ကြည့်, this, as ကြည့် ကြည့် this man. ကြည့် is frequently used, where it cannot be translated. (See § 14.3, Note 1. Ed.)

ကြည့် ကြည့် and ကြည့် are sometimes used, when speaking of things that have been spoken of previously, as ကြည့် ကြည့် the aforesaid man.

ကြည့် ကြည့် that, (spoken of a thing near by,) and ကြည့် ကြည့် this are also in common use. ကြည့် ကြည့် has sometimes an adverbial force with the signification of here.

ကြည့် ကြည့် of this sort. These two are often used adverbially with the signification of thus, as ကြည့် ကြည့် ကြည့်Thus he spoke; ကြည့် ကြည့် of this kind. This expression is also employed with an adverbial meaning, after this manner.

ကြည့် ကြည့်, whatever, as ကြည့် ကြည့် whatever there is.

ကြည့် ကြည့်, whoever, as ကြည့် ကြည့် whoever believes.

ကြည့် ကြည့်, what, as ကြည့် ကြည့် what man, or what sort of
In addressing superiors, or speaking of them, the Peguans do not use pronouns, but  phó, lord of grace, phó lord of wealth, or  phó my lord. In replying to a superior, they often use  phó as  phó yes, lord, (lit. yes, god.)

§ 16. Adjectives.

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

(Nouns are often used as adjectives, as phó a Mon; phó a Burmese book; phó a plantain tree, Ed.)

Adjectives are compared by adding phó for the comparative, and phó for the superlative, as phó this house is better than that house; phó this house yonder is best.

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

With two adjectives, namely  phó good, and phó handsome, phó, (pronounced ki o or kyaw) is often used in conversation, as phó exceedingly good, but it is seldom, if ever, used in books.

1. Pronominal Adjectives.

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

phọ, this (colloquial) thus. phó this day. phó, that; thus, phó that man. phó frequently occurs, where it cannot be translated. See § 14.3. Note 2. Ed.]

phọ, or phó, that, (used in speaking of objects at a distance); thus, phó that man. Sometimes phó and phó are both used. In that case phó is placed before, and phó after the noun, and are equivalent to that there; thus, phó that man there; phó that house there or yonder.

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

phọ, phó and phó are sometimes used, when speaking of things that have been spoken of previously, as phó the aforesaid man.

phọ that, (spoken of a thing near by,) and phó, phó this also in common use. phó has sometimes an adverbial force with the signification of here.

phọ of this sort. These two are often used adverbially with the signification of thus, as phó thus he spoke; phó of this kind. This expression is also employed with an adverbial meaning, after this manner.

phọ, whatever, as phó whatever there is.

phọ, whoever, as phó whoever believes.

phọ or phó, what, as phó what man, or what sort of
man?  what is the matter?  what is it?

what kind of?  as  what kind of

where is he?  for what reason?  or why?

man?, how many?  or how much?  as how many
cattle?  how much silver?

other, another, as other men.
some, as some of the houses are
good, some are not good.

all, as all men.

all, the whole.

every or each, as every men; each one of us.
and give additional force, as (lit.

so much, so many, as so much silver;
so many cattle.

many, or much, as many men; much fruit. To express a very large quantity or
number, is reduplicated, as very much silver; or is prefixed, followed by,

as many men, i. e. not a few

few, or small in quantity. To express a very small quantity, is repeated,
as a very small quantity.

2. Numerals.

Numerals generally follow the nouns, as four men; but sometimes in

living objects the numeral always comes after the noun.

maa (Moor almost.)
ha.
po or pai.
pawn, or pawn.
m'son (col. p'son.)
trau (k'trau.)
'pawh(, 'pawh.)
t'ham(, t'ham.)
t'hit (, t'hit.)
chawh.
chawh mua.
chawh ba.
chawh pai.
chawh pawn, or chawh pon.
chawh son.
chawh trau.
chawh 'pawh.
chawh t'ham.
chawh t'hit.
b'a choh.
p'choh, or pai choh.
mua kiavun, or mua klo.
mua 'p'am.
mua lak.
mua kit.
man? ဗောင် what is the matter? ဗောင် what is it?
ညာ in what place, or where? as ဗောင်ညာ where is he?
ညာ for what reason? or why?
စိုက်, what kind of? as စိုက်ညာ what kind of
a man is he?
ညာ, how many? or how much? as ညာညာ how many
cattle? ညာညာ how much silver?
ဗောင်ညာ, either, another, as ဗောင်ညာညာ other men.
စိုက်, some, as စိုက်ညာညာ, some of the houses are
good, some are not good.
ညာ, all, as ညာညာ all men.
ညာ, all, the whole.
ညာ, every or each, as ညာညာ every men; ညာညာ:
each one of us. ညာ and ညာညာ are both used,
and give additional force, as ညာညာညာညာ. (lit.
every men, all.)
ညာ, so much, so many, as ညာညာညာ so much silver;
ညာညာ so many cattle.
ညာ, many, or much, as ညာညာညာ many men; ညာညာညာ
much fruit. To express a very large quantity or
number, ညာညာ is reduplicated, as ညာညာညာညာ very
much silver; or ညာ is prefixed, followed by ညာညာညာ,
as ညာညာညာညာညာညာ, very many men, i.e. not a few
men.
ညာညာ, few, or small in quantity as ညာညာညာ few men.
To express a very small quantity, ညာညာ is re-
peted, as ညာညာညာညာညာ a very small quantity
of fruit.

2. Numerals.
Numerals generally follow the nouns, as ညာညာ four
men; but sometimes in inanimate objects they proceed
with the noun, as ညာ three trees, ညာညာ three villages. In
living objects the numeral always comes after the noun.

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မု (Moor almost.)
ပါ or ပါ.
ပါ, or ပါ.
မု (col. ပါး.)
မု (k'raun.)
ညာ (k'pawh.)
ညာ (k'chām.)
ညာ (k'chāt.)
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§ 17. VERBS.

There are two kinds of verbs, transitive and intransitive. Some transitive verbs are formed from intransitive, as ￫ to sin, ￫ to kill; ичес to fall down, ичес


is applied to things in masses or lamps, as  one lamp of earth;  one loaf of bread.

or  is sometimes applied to long, round things, as  one bamboo; but  is more generally used.

is applied to flat things, as  one sheet of paper;  one board.

is applied either to man or to God, as  one God;  one man.

is applied to flowers, as  one flower;  three flowers.

, a master or owner, is applied to man, as  three men,  one governor.

is applied to long things, as  one log,  ten nails.

is applied to things in pairs, as  one eye;  both hands.

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

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

is applied to things curled up, as  one coil of rope.

is applied to things flat and small, as  one leaf.

, what is ridden upon, as  one elephant.

Bir.) is applied to writings, as  three books or writings.

is applied to nets, as  one net.

 or  two rings.

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

4. Ordinals.

The ordinals are of Pali origin, and follow the names to which they belong, as  the second day;  the third day:

or  first.

third.

fifth.

seventh.

ninth.

eleventh.

thirteenth.

fifteenth.

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

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

\(\text{m}°\) is applied to things curled up, as \(\text{m}°\text{t}°\text{s}°\text{n}°\text{m}°\) one coil of rope.

\(\text{m}°\) is applied to things flat and small, as \(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) one leaf.

\(\text{m}°\) is applied to things ridden upon, as \(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) one elephant.

\(\text{m}°\) (Brah.) is applied to writings, as \(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) three books or writings.

\(\text{m}°\) is applied to nets, as \(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) one net.

\(\text{m}°\) is applied to rings, as \(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) two rings.

\(\text{m}°\) is applied to guns, muskets &c., as \(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) one musket.

4. Ordinals.

The ordinals are of Pali origin, and follow the nouns to which they belong, as \(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) the second day, \(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) the third day:

\(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) or \(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) first.

\(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) second.

\(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) third.

\(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) fourth.

\(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) fifth.

\(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) sixth.

\(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) seventh.

\(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) eighth.

\(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) ninth.

\(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) tenth.

\(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) eleventh.

\(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) twelfth.

\(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) thirteenth.

\(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) fourteenth.

\(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) fifteenth.

\(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) sixteenth.

§ 17. Verbs.

There are two kinds of verbs, transitive and intransitive.

Some transitive verbs are formed from intransitive, as \(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) to die, \(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) to kill; \(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\) to fall down, \(\text{m}°\text{t}°\text{o}°\text{e}°\text{t}°\text{m}°\)
to cast down; စိုး to step, to cause going or doing, ဝိုး to cause to stop; ဝိုး to be ruined, စိုး to destroy.

[Active verbs are transformed into passive by the use of စိုး to endure, to suffer, thus ဝိုး to feed, ဝိုး to be fed. The imperative use of verbs is also quite common; thus ဝိုး they say. Ed.]

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

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

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

The only substitute, which the Pogans have for the present participle, is expressed by the use of ဝိုး. See Qualifying Affixes.

Frequently the future is shown only by the connection, as ဝိုးဝိုး I will go, (lit. tomorrow I go city). It is also denoted by ဝိုး, as ဝိုး ဝိုး he will go.

The imperative is often expressed by the simple verb without the nominative, as ဝိုး go; ဝိုး go, go; ဝိုး be silent, or remain silent. See ဝိုး or ဝိုး under Verbal Prefixes, and ဝိုး under Imperative Affixes.

1. Verbal Prefixes.

ဝိုး expresses permission, as ဝိုး ဝိုး I let him build a house; ဝိုး ဝိုး let him go; ဝိုး ဝိုး let him remain.

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

ဝိုး expresses necessity, as ဝိုး ဝိုး he must go; ဝိုး I must write a letter.

ဝိုး, prohibitory, as ဝိုး ဝိုး go not; ဝိုး ဝိုး come not; [is a participial prefix corresponding to the Burmese verbal affix ဝိုး. Thus ဝိုး ဝိုး the man remaining, ဝိုး ဝိုး the man called by my name. Ed.]

ဝိုး to, signifies purpose or intention; thus ဝိုး ဝိုး Teacher Li wishing to call him.

ဝိုး in negation always precedes the verb, as ဝိုး ဝိုး I knew him not.

2. Verbal Affixes.

(a) Assertive Affixes.

ဝိုး as an assertive affix denotes past action, as ဝိုး ဝိုး he has gone.

When a transitive verb is in the past tense, the object of the verb is placed between the verb and this particle, as ဝိုး ဝိုး ဝိုး he has bought cattle, (lit. he buy cattle done. ဝိုး as an assertive affix is usually combined with ဝိုး. It is also frequently used as a continuative affix, thus ဝိုး.

* ဝိုး might perhaps with equal propriety be called a conjunction. See ဝိုး. Ed.
to cast down; गो to step, to cease; गो to cease; गो to stay; गो to be ruined; गो to destroy.

(Active verbs are transformed into passive by the use of गेन to endure, to suffer, thus गो to feed, गो to be fed. The impersonal use of verbs is also quite common; thus गो they say. Ed.)

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

Sometimes two or three verbs follow a single nominative without anything to distinguish tense or mode. This does not cause the confusion, that one would suppose, thus गो माहिओमाहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माहिओ माही
is used in the imperative, when the speaker assumes superiority over the person addressed, thus  
follow me.

(6.) Affix of Number.

is a plural affix implying, that all the persons referred to have performed an action, as  
they have all gone. is also used without a verb, and expresses that a thing is exhausted, or 
used up, as  
the silver is exhausted, or quite used up;  
my mind is exhausted, that is, I am completely discouraged. For still another 
use of  
see under Adjectives § 10.

(c.) Qualifying Affixes.

signifies away, as  
to carry away;  
to call away.

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

expresses ability, as  
he can read;

he is able to walk.

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

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

(f.) Euphonic Affixes.

and  seem to be used merely for the sake of 
euphony; thus  
the light stone; and  appears to have the same signification as  
to mark down, to take notice.
put on [your] mantle, and follow me, or having put on [your] mantle, follow me.

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

姜 as an assertive affix, when combined with က, always follows it, when combined with ကြား in the direct question, it stands before it; thus ပြည့်နေသည့် ဗိုလ် သည် ကြား အရ များနှင့် အား? ကြား အရ သည်. It sometimes adds strength to the verb, as ကြား ဗိုလ် ဟု သည်. (implying past recall.) 姜 is sometimes merely assertive, as 姜 ဖြစ်သည်. it is certainly so.

ကြား is sometimes used in formal style in place of the assertive affix က, as ကြား သို့ ဖြစ်သည်. the kindness of a mother and father cannot be measured. Occasionally it occurs in addition to the closing affix 姜 as ကြား ကြား ဖြစ်သည်. in order to provide food continually.

(6) Interrogative Affixes.

ကြား always comes at the end of a direct question, as ကြား သည် သို့ ဖြစ်သည်. is there pail in?

ကြား always comes at the end of an indirect question, as 姜 ဖြစ်သည်. what is it? 姜 ဖြစ်သည်. who is it?

(c) Imperative Affixes.

姜, or 姜, is employed in the imperative first person plural, as 姜 ဖြစ်သည်. let us go.

姜 is used in addressing a superior, or an equal out of politeness treated as a superior, as 姜 ဖြစ်သည်. give thy servant this water. It is a suppletory affix used in formal style, as in addressing the Deity; thus 姜 ဖြစ်သည်. they will be done.

姜 is used in the imperative, when the speaker assumes superiority over the person addressed, thus 姜 ဖြစ်သည်. follow me.

(d) Affix of Number.

姜 is a plural affix implying, that all the persons referred to have performed an action, as 姜 ဖြစ်သည်. they have all gone. 姜 is also used without a verb, and expresses that a thing is exhausted, or used up, as 姜 ဖြစ်သည်. the silver is exhausted, or quite used up; 姜 ဖြစ်သည်. my mind is exhausted, that is, I am completely discouraged. For still another use of 姜, see under Adjectives § 10.

(e) Qualifying Affixes.

姜 signifies away, as 姜 ဖြစ်သည်. to carry away; 姜 ဖြစ်သည်. to call away.

姜 expresses power or permission to do a thing, as 姜 ဖြစ်သည်. he may or can go. 姜 preceded by the negative 姜, is often equivalent to a prohibition, as 姜 ဖြစ်သည်. he may (or shall) not go.

姜 expresses ability, as 姜 ဖြစ်သည်. he can read; 姜 ဖြစ်သည်. he is able to walk.

姜 expresses continuation of action, as 姜 ဖြစ်သည်. he continues to go, or he is going; 姜 ဖြစ်သည်. he continues to write, or is writing.

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

(f) Euphonic Affixes.

姜 and 姜 seem to be used merely for the sake of euphony; thus 姜 ဖြစ်သည်. the light stone; and 姜 ဖြစ်သည်. appears to have the same signification as 姜 ဖြစ်သည်. to mark down, to take notice.
§ 18. Adverbs.

1. Adverbs of Time, Place, and Manner.

continually, as ဗုံး ဗုံး he does continually.
forcibly, as ဗုံး ဗုံး he does it forcibly,
or by force; ဗုံး ဗုံး he took it by force.
harmoniously, as ဗုံး ဗုံး they live harmoniously.
silently, secretly, as ဗုံး ဗုံး go secretly; ဗုံး ဗုံး read your book silently.

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

truly, certainly, as ဗုံး ဗုံး it is certain.
by so; ဗုံး ဗုံး he truly told me; ဗုံး ဗုံး is it certainly so?

before, referring to time, as ဗုံး ဗုံး before he comes, I must go.
is occasionally used in formal, solemn style; thus  when a long time had gone, or after some time. See Imperative Affixes.

(9) Closing Affixes.

appears to be obsolete. See Assortive Affixes.

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

and  are expressive of surprise.

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

§ 18. Adverbs.

1. Adverbs of Time, Place, and Manner.

continually, as  he does continually.

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

harmoniously, as  they live harmoniously.

silently, secretly, as  go secretly;  read your book silently.

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

truly, certainly, as  it is certain.

before, referring to time, as  before he comes, I must go.
2. Interrogative Adverbs.

where? whence? as ကြိုးများ ကမ္ဘား where is his house? In formal discourse မြင်သော, in what place is used in place of ကြိုး, thus ကြိုးများ ကမ္ဘား where is he?

whence? as ကမ္ဘား ကမ္ဘား whence was it?

how? as ကမ္ဘား ကမ္ဘား how can I go? what kind of a man is he?

when? as ကမ္ဘား ကမ္ဘား what kind of a man is he?

§ 19. Prepositions.

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

1. Simple Prepositions.

between, as ကမ္ဘား ကမ္ဘား betwen two houses.

within, as ကမ္ဘား ကမ္ဘား within the house.

(Bur.) for (colloquial.)

under, as ကမ္ဘား ကမ္ဘား under the house.

under the tree.

throughout, as ကမ္ဘား ကမ္ဘား throughout the country.

throughout the city.

with, together with, as ကမ္ဘား ကမ္ဘား go with me.

with, as ကမ္ဘား ကမ္venience with an axe; ကမ္ဘား ကမ္venience I will go with (or buy) boat.

with, or together with, as ကမ္ဘား ကမ္ဘား go with me.

near, as ကမ္ဘား ကမ္ Hague near my house is a well.

before, in front of, as ကမ္ဘား ကမ္ Hague in front of the house.

throughout, as ကမ္ Hague throughout the year I have had to pay taxes. (Colloquial.)

instead of, for, for the sake of, on behalf of, as ကမ္ Hague instead of ကမ္ Hague read.

in or into the presence of, as ကမ္ Hague masters dragged Paul into the presence of the magistrate.

to, unto, as ကမ္ Hague from the town of Mauhau to the town of Amherst.

by means of, as ကမ္ Hague by means of man's language.

from, as ကမ္ Hague from that time; ကမ္ Hague from my house.

in, at, into, unto, as ကမ္ Hague in that day; ကမ္ Hague in the village; ကမ္ Hague at home; ကမ္ Hague into heaven. (Colloquial)

with, (colloquial) as ကမ္ Hague go with me.

about, as ကမ္ Hague about five thousand.

outside of, as ကမ္ Hague outside of the town.

behind, after, as ကမ္ Hague behind the house;

follow me.

above, upon, as ကမ္ Hague above the house, or upon the house; ကမ္ Hague upon the sea.

during, as ကမ္ Hague during three days.

with, as ကမ္ Hague with the mind, or heartily.

for the sake of, for, as ကမ္ Hague for the month of Feb.

about, as ကမ္ Hague about five hours.

2. Compound Prepositions.

until or until, as ကမ္ Hague until that day.

over against, as ကမ္ Hague over against the city.
2. Interrogative Adverbs.

Where? whether? as ၏မှားသည် where is his house? In formal discourse ၏မှားသည်, in what place, is used in place of ၏မှားသည်, thus ၏မှားသည် where is he?

 whence? as ၏မှားသည် whence was it?

how? as ၏နေ့စဉ် ၏မှားသည် how can I go? ၏နေ့စဉ် ၏မှားသည် what kind of a man is he? ၏နေ့စဉ်, or ၏နေ့စဉ်, when? as ၏နေ့စဉ် when can [we] arrive?

why? for what reason? as ၏မှားသည် why are [you] doing this?

§ 19. Prepositions.

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

1. Simple Prepositions.

Between, as ၏မှားသည် between two houses.

within, as ၏မှားသည် within the house.

(Bur.) for (colloquial.)

under, as ၏မှားသည် under the house;

throughout, as ၏မှားသည် throughout the country;

throughout the city.

with, together with, as ၏မှားသည် go with me.

he eats with an axe; ၏မှားသည် I will go with (or by) boat.

with, or ၏မှားသည် with, or together with, as ၏မှားသည် go with me.

near, as ၏မှားသည် near my house is a well.

before, in front of, as ၏မှားသည် in front of the house.

throughout, as ၏မှားသည် throughout the six years I have had to pay taxes. (Colloquial.)

instead of, for, for the sake of, on behalf of, as ၏မှားသည် instead of if read.

in [or into] the presence of, as ၏မှားသည် her masters dragged Paul into the presence of the magistrates.

from the town of Maulmain to the town of Amherst.

by means of, as ၏မှားသည် by means of man's language.

from, as ၏မှားသည် from that time; ၏မှားသည် from my house.

at, in, into, unto, as ၏မှားသည် in that day; ၏မှားသည် in the village; ၏မှားသည် at home; ၏မှားသည်, into heaven. (Colloquial.)

with, (colloquial), as ၏မှားသည် go with me.

about, as ၏မှားသည် about five thousand.

outside of, as ၏မှားသည် outside of the town.

behind, after, as ၏မှားသည် behind the house;

follow me.

above, upon, as ၏မှားသည် above the house, or upon the house; ၏မှားသည် upon the sea.

during, as ၏မှားသည် during three days.

with, as ၏မှားသည် with the mind, or heartily.

for the sake of, for, as ၏မှားသည် for the month of Feb.

about, as ၏မှားသည် about five hours.

2nd. Compound Prepositions.

unto or until, as ၏မှားသည် until that day.

over against, as ၏မှားသည် over against the city.
§ 20. Conjunctions.

Conjunctions may be divided into two classes, namely, first, those which precede the verb, and stand at or near the head of the clause or sentence; e.g., and, also, as ပြာရှင် ကြိုးဦးသည်။

Next, those which follow the verb, and stand near the end of the clause or sentence; e.g., for, therefore, as ပြာရှင် ကြိုးဦးသည်။

and, as ပြာရှင် ကြိုးဦးသည်။, father and son, mother and daughter.

whether, or; as ပြာရှင် ကြိုးဦးသည်။, whether, or; as ပြာရှင် ကြိုးဦးသည်။.
§ 20. Conjunctions.

Conjunctions may be divided into two classes, namely,

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

also, as အားထဲကြားနေသော နောက်တစ်ခုလည်း တွေ့ရပါတယ်.

as, thus သူ့အနေဖြင့် သူက ဗုဒ္ဓဘာသာကို.

that, in order to, as အောက်ပါ အနေဖြင့်.

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

also, as ယုံကြည် သူက မျှဝေပါတယ်.

as, the net and the snare သူ့ကို မျှဝေပါတယ်.

he is unable သူ့ကို မျှဝေပါတယ်.

father and son သူ့ကို မျှဝေပါတယ်.

mother and daughter. သူ့ကို မျှဝေပါတယ်.

whether, or; as ယုံကြည် သူက မျှဝေပါတယ်.
Whether you eat, or drink, or work, remember God sees you.

—if, as ဗိုးဗိုး, both,—and, at the end of successive clauses: as ဗိုးဗိုးဗိုး, both my son and my daughter I send to school.

if, as ဗိုးဗိုးဗိုး, if it rains, I cannot go. (Colloquial).

if, as ဗိုးဗိုးဗိုး, if these men do not stay in the ship, you cannot be saved.

This ဗိုးဗိုး sometimes closes a conditional clause, which had been introduced by ဗိုးဗိုးဗိုး.

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

§ 21. Interjections.

ဗိုးဗိုးဗိုး, Oh!

ဗိုးဗိုးဗိုးဗိုး, Oh mother! Oh dear! Alas! ဗိုးဗိုးဗိုးဗိုးဗိုး.

ဗိုးဗိုးဗိုးဗိုး, Alas! (Literally Father, [we] perish!

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

ဗိုးဗိုး, Hallow! ho! used to attract attention, when calling to a person at a distance.

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Days of the Week.

Atib, Sunday.
Chawn, or Chon, Monday.
Anghe', or Angn', Tuesday, or Mars.
Pattawar, or Pattaw', Wednesday, or Mercury.
Práwph', Práwph', Thursday, or Jupiter.
Sák, Friday, or Venus.
S'ngisaw, (low house), Saturday, or Saturn.

(The Martaban pronunciation of this last is Hajsaw.

Ed.)

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

Names of Lunar Months.

Ch'ob, April (nearly).
Psaih, May
Chih or Jeh, June
Tkan, or Tkan, July
Kdógn, or K'dógn, August
Tawl, September
Wawh, or Wawh, October
K'tain, or K'tán, November
Mr'nik k'su, December
Puh, January
Mak, February
Pawrak, March

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§ 21. Interjections.

Oh!
Oh mother! Oh dear! Alas!
Alas! (Literally Father, [we perish!])
Ah! ha! aha! used in derision and contempt, also in calling out to a child.
Halloo! ho! used to attract attention, when calling to a person at a distance.

Days of the Week.

§ 22. Names of Lunar Months.
PHRASES
IN PECUAN
TRANSLITERATED.

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

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

There are in Peguan two interrogative particles, viz. ဝဝ (ha), for questions that can be answered by yes or no, and ဝအ (rua) for questions that cannot be answered by yes or no. There are also two verbs ဗ (num) and တွေ (tawh) which are equivalent to the English verb to be, but they are not used interchangeably. စေ to remain, is in some questions also equivalent to the verb to be.

In questions in which ဝ occurs, the affirmative answer is simply ဝဝ (yū) yes, or ဝ, or both combined; but the negative answer is not ဝဝ, as we should expect, but ဝဝ (lu ma) (lit. not one); as ဝဝဝဝ is there silver? The affirmative answer may be simply ဝဝ, or ဝ, or ဝဝ, but the negative answer is always ဝဝ.

In questions in which ဝဝ occurs, the negative answer is ဝဝဝဝ (lu svang) no; as ဝဝဝဝ is it a sheep? ဝဝဝဝဝဝဝဝ no, it is a goat.

Frequently ဝဝဝဝ is also used in the question, as ဝဝဝဝဝဝဝဝ is it not silver? ဝဝဝဝဝဝ no, it is copper.

EXAMPLES OF QUESTIONS AND ANSWERS.

Q. ပြီးခေါက်ပြီးနှစ်မှာ သိသိပြောင်မှုရှိလာခြင်း? Are you well?
A. ပြီးခေါက်ပြီးနှစ်မှာ သိသိပြောင်မှုရှိလာခြင်း? Yes, I am well.
A. ပြီးခေါက်ပြီးနှစ်မှာ သိသိပြောင်မှုရှိလာခြင်း? No, I am not well, have fever.
Q. ပြီးခေါက်ပြီးနှစ်မှာ သိသိပြောင်မှုရှိလာခြင်း? Is there paddy?
A. ပြီးခေါက်ပြီးနှစ်မှာ သိသိပြောင်မှုရှိလာခြင်း? There are about ten baskets.
Q. ပြီးခေါက်ပြီးနှစ်မှာ သိသိပြောင်မှုရှိလာခြင်း? Is there silver? (money.)
A. ပြီးခေါက်ပြီးနှစ်မှာ သိသိပြောင်မှုရှိလာခြင်း? There is none at all.
A. ပြီးခေါက်ပြီးနှစ်မှာ သိသိပြောင်မှုရှိလာခြင်း? Even a little there is not.
Q. ပြီးခေါက်ပြီးနှစ်မှာ သိသိပြောင်မှုရှိလာခြင်း? Can you read a book?
A. ပြီးခေါက်ပြီးနှစ်မှာ သိသိပြောင်မှုရှိလာခြင်း? Yes, I can read a book.
Q. ပြီးခေါက်ပြီးနှစ်မှာ သိသိပြောင်မှုရှိလာခြင်း? Do you understand books?
A. ပြီးခေါက်ပြီးနှစ်မှာ သိသိပြောင်မှုရှိလာခြင်း? (I) can read a little.
Q. ပြီးခေါက်ပြီးနှစ်မှာ သိသိပြောင်မှုရှိလာခြင်း? Does that man understand books? i. e. Is he a learned man?
A. ပြီးခေါက်ပြီးနှစ်မှာ သိသိပြောင်မှုရှိလာခြင်း? Yes, Teacher, he does understand.
Q. ပြီးခေါက်ပြီးနှစ်မှာ သိသိပြောင်မှုရှိလာခြင်း? Is he accustomed to make boats? or Does he know how to make boats?
A. ပြီးခေါက်ပြီးနှစ်မှာ သိသိပြောင်မှုရှိလာခြင်း? He knows not a little, i.e. he is very skilful.
Q. ပြီးခေါက်ပြီးနှစ်မှာ သိသိပြောင်မှုရှိလာခြင်း? m’nh kawh lêp sing chë p. v. 8
Note.

There are in Peguan two interrogative particles, viz. ကြား (kə), for questions that can be answered by yes or no, and မှန် (maun) for questions that cannot be answered by yes or no. There are also two verbs မှား (num) and လိုး (louhs) which are equivalent to the English verb to be, but they are not used interchangeably. ကြား to remain, is in some questions also equivalent to the verb to be.

In questions in which ကြား occurs, the affirmative answer is simply ကြား (yi) yes, or မှား, or both combined; but the negative answer is not မှား, as we should expect, but မှန် (mu ma) (lit. not one); as မှန်ကြား is there silver? The affirmative answer may be simply ကြား, or မှား, or မှန်; but the negative answer is always မှန်ကြား.

In questions in which မှန် occurs, the negative answer is မှန်ကြား (mi saung) no; as မှန်ကြား is it a sheep? မှန်ကြား is it a goat.

Frequently မှန်ကြား is also used in the question, as မှန်ကြား is it not silver? မှန်ကြား no, it is copper.

Examples of Questions and Answers.

Q. မိုးမားသြားပါစေမှု့ မော်သောက်မှု့ အချိန့် ဗိုးမှား လိုး ဗိုးendas. Are you well?
A. မိုးမားသြားငက်း ဗိုး ဝိုက်မှု့ အချိန့် ဗိုးမှား လိုး ဗိုးendas. Yes, I am well.
A. မိုးမားသြားငက်း ဗိုး ဝိုက်မှု့ အချိန့် ဗိုးမှား လိုး ဗိုးendas. I am not well, have fever.
Q. မိုးမားသြားငက်း ဗိုးမှား လိုး ဗိုးendas. Is there paddy?
A. မိုးမားသြားငက်း ဗိုးမှား လိုး ဗိုးendas. There are about ten baskets.
Q. မိုးမားသြားငက်း ဗိုးမှား လိုး ဗိုးendas. Is there silver?
A. မိုးမားသြားငက်း ဗိုးမှား လိုး ဗိုးendas. There is none at all.
A. မိုးမားသြားငက်း ဗိုးမှား လိုး ဗိုးendas. Even a little there is not.
Q. မိုးမားသြားငက်း ဗိုးမှား လိုး ဗိုးendas. Can you read a book?
A. မိုးမားသြားငက်း ဗိုးမှား လိုး ဗိုးendas. Yes, I can read a book.
Q. မိုးမားသြားငက်း ဗိုးမှား လိုး ဗိုးendas. Do you understand books?
A. မိုးမားသြားငက်း ဗိုးမှား လိုး ဗိုးendas. I can read a little.
Q. မိုးမားသြားငက်း ဗိုးမှား လိုး ဗိုးendas. Does that man understand books? i. e. Is he a learned man?
A. မိုးမားသြားငက်း ဗိုးမှား လိုး ဗိုးendas. Yes, Teacher, he does understand.
Q. မိုးမားသြားငက်း ဗိုးမှား လိုး ဗိုးendas. If he accustomed to make boats? or Does he know how to make boats?
A. မိုးမားသြားငက်း ဗိုးမှား လိုး ဗိုးendas. He knows not a little, i. e. he is very skillful.
Q. မိုးမားသြားငက်း ဗိုးမှား လိုး ဗိုးendas. He makes the boat of what? or Does he know how to make boats?
A.  Does that man drink intoxicating liquors? or Is that man accustomed to drink intoxicating liquors?

Q.  m’ih kawh lèp chël pin râ hâ. Does that man eat opium?

Q.  cël pin kâh hâ. Is it good to eat opium?

Q.  cël pin tawh tîh râ hâ. Is it a sin to eat opium?

Q.  mû bêt tawh tîh rau. Why is it a sin?

Q.  chël pin lèp tawh yôa bîh sëung hân. Does not eating opium produce disease?

Q.  m’ih chël pin kawh lè mën hu bîh sëung hân. Are not the understandings of those who eat opium destroyed? or the opium eater also, is not (his) understanding destroyed?

Q.  m’ih chël pin lèp klawt troinh hu bîh sëung hân. Do not men who eat opium steal the property of others? or is not the opium eater accustomed to steal the property of others?

* That is the Martaban pronunciation. The Pegu pronunciation would be Jêp.

Q.  tawh saik kawh tê tawh. tîh hu sëung hây. It being so, is it not a sin?

Q.  m’ên këung chîp vê Amerîka hâ. Have you ever been to the country of America?

A.  oô bêng chîp hâ wên. I have been (there) twice.

Q.  m’ên këung lây têj taj sëung râ hây. Have you ever seen a lion?

A.  oô bêng këung lây mûh lèn. I have never seen one.

Q.  cël pëng têc rô hân. Have you eaten rice? (or dinner.)

A.  cël péng têc rô. I have eaten.

A.  oô bêng chê mûh nêm. I have not eaten yet.

Q.  lep chël kwaing hân. Are you accustomed to eat bread?

A.  oô bêng lep chëlé. Sometimes I eat [it.]

Q.  lep chël pyûn hân. Are you accustomed to eat meat?

A.  oô bêng lep chël mûh wên. Once in a long time I eat [it.]

Q.  m’ih mon lep sîng bok hân. Do the Peguans smoke? or are the Peguans accustomed to smoke cigars? Literally, Are Mon mon accustomed to drink tobacco?

A.  oô bêng lep sîng bok hû sëung. [They] are accustomed to smoke not a little.

Q.  rèk kwaing lép
ra p'ha ra la. Does that man drink intoxicating liquors? or Is that man accustomed to drink intoxicating liquors?

A. ᥽ᥫᥰ ṭᥒᥰ ᥫ<dim> hɛp sṳg lɛ le. He does not drink at all, or he is not accustomed to drink at all.

A. ᥽ᥫᥒᥰ ṭᥰ xu wɛh ᵜ첩 hɛp sṳg. Even a little he does not drink.

Q. ᥍ᥫ籼 ASE night kawh ᵜ첩 ph就會 la. Does that man eat opium?

Q. ᥍ᥫ الذى ᵜ첩 lɛk hha. Is it good to eat opium?

Q. ᥍ᥫᥴASE night phWould la. Is it a sin to eat opium?

Q. ᥍ᥫ籼 ASE night taaw tゥh la. Why is it a sin?

Q. ᥍ᥫ籼 ASE night kawh ᵜckpt hɛp tstackpath haa. By eating opium are not the bodies of men injure[d]?

Q. ᥍ᥫ籼 ASE night ᵜckpt phWould hɔm hɛp sṳg la. Does not eating opium produce disease?

Q. ᥍ᥫ籼 ASE night ᵜckpt hɛp sƙɛm lɛn hɛp s网友评论 ha. Are not the understandings of those who eat opium destroy[d] or the opium eater also, is not [his] understanding destroyed?

Q. ᥍籼 ASE night ᵜckpt hɔk ᵜckpt hɛp s网友评论 ha. Do not men who eat opium steal the property of others? or is not the opium eater accustomed to steal the property of others?

* That is the Martaban pronunciation. The Pegu pronunciation would be ṭ𝕖 FixedUpdate.
klon p'ung k'a hai. Do the people of this village cultivate paddy? (or more literally,) Do these villagers work paddy-lands?

A. êngê klon p'ung. ne pong p'am k'a. Some cultivate paddy, some catch fish.

Q. êngê klaw m'nh kawh pan trop nam rag hai. Has that man property?

A. éngê klaw nam êngê k'lung bi sëung. [Etc.] Has not a little [property.]

Q. êngê klaw m'nh kawh pan trop nam rag hai. Has your father returned from the city? (Addressed to a little child.)

A. êngê klaw ní k'lung ném. He has not returned yet.

Q. êngê klaw m'nh k'lung long ai. [Will] he return to day?

A. êngê klaw ní k'lung to k'li. Fe [will] not return till day after to-morrow.

Q. êngê klaw m'nh bi nam hai. Are you not yet gone? Or will you not go yet?

A. êngê klaw bi nam, I will not go yet.

Q. êngê klaw k'lung ní k'lung ném. Has the steamer (fire-ship) not arrived yet?

A. êngê k'lung ném. [It has] not arrived yet.

Q. êngê k'lung m'nh bi k'léi kawh hai. Will you not let him make it? Or will you not let him work? This is spoken to an inferior. See also the next two questions and their answers.

A. êngê k'lung m'nh bi k'léi. I will not let him work.

Q. êngê k'lung m'nh bi k'lung singh (or hai) bi kawh. Will you not let him come to my house?

A. ëngê k'lung m'nh bi k'lung singh (or hai) bi kawh. Will you not let him come to my house?

Q. ëngê k'lung m'nh bi k'lung singh (or hai) bi kawh. Will you not let him come to my house?
klông phúc rạ há. Do the people of this village cultivate paddy? (or more literally,) Do these villagers work paddy-lands?

A. ပါမှားမှုကို ခြင်း သင်္ကောင်ကို နောက် ပြောပြသည်။ Some cultivate paddy, some catch fish.

Q. ဒေမမှားတိုင် ကြိုချင်း သင်္ကောင်ကို များသော နောက်ပြောပြသည်။ Has that man property?

A. ဗိုလ်မီ ကြိုချင်း သင်္ကောင်ကို များသော နောက်ပြောပြသည်။ (He) has not a little property.

Q. ဒေမမှားတိုင် ကြိုချင်း သင်္ကောင်ကို များသော နောက်ပြောပြသည်။ ၎င်း သို့ ကြိုချင်း သင်္ကောင်ကို များသော နောက်ပြောပြသည်။ Has your father returned from the city? (Addressed to a little child.)

A. ဒေမမှားတိုင် ကြိုချင်း သင်္ကောင်ကို များသော နောက်ပြောပြသည်။ He has not returned yet.

Q. ဒေမမှားတိုင် ကြိုချင်း သင်္ကောင်ကို များသော နောက်ပြောပြသည်။ Is the steamer (bre ship) not arrived yet?

A. ဒေမမှားတိုင် ကြိုချင်း သင်္ကောင်ကို များသော နောက်ပြောပြသည်။ (It has) not arrived yet.

Q. ဒေမမှားတိုင် ကြိုချင်း သင်္ကောင်ကို များသော နောက်ပြောပြသည်။ Will you not let him make it? or Will you not let him work? This is spoken to an inferior. See also the next two questions and their answers.

A. ဒေမမှားမှုကို ခြင်း သင်္ကောင်ကို နောက် ပြောပြသည်။ I will not let him work.

Q. ဒေမမှားမှုကို ခြင်း သင်္ကောင်ကို နောက် ပြောပြသည်။ (or haj) သင်္ကောင်ကို များသော နောက်ပြောပြသည်။ Will you not let him come to my house?
Q. ဒုတ်များကောင်းမှုမှာ မြောင်းတွင် ကျွန်ုပ်ကို ဘယ်လို တိုးပေးလို့မလား? (lit.) What does he do for a living?  
A. သုံးစွဲကို နောက်ဆက် သုံးရာ ဖြစ်ပါတယ်။ ၎င်း ကျွန်ုပ်ကို ဗိုလ်ချား သို့မဟုတ် မြို့ တိုးပေးလို့မလား။

Q. ကျွန်ုပ်ကို ဘယ်လို အရာလေးကို ဖျင်စင်လာလာစေလို့မလား? (lit.) What does he do for a living?  
A. သုံးစွဲကို နောက်ဆက် သုံးရာ ဖြစ်ပါတယ်။ ၎င်း ကျွန်ုပ်ကို ဗိုလ်ချား သို့မဟုတ် မြို့ တိုးပေးလို့မလား။

Q. များကောင်းမှုမှာ မြောင်းတွင် ကျွန်ုပ်ကို ဘယ်လို တိုးပေးလို့မလား? (lit.) What does he do for a living?  
A. သုံးစွဲကို နောက်ဆက် သုံးရာ ဖြစ်ပါတယ်။ ၎င်း ကျွန်ုပ်ကို ဗိုလ်ချား သို့မဟုတ် မြို့ တိုးပေးလို့မလား။

Q. ကျွန်ုပ်ကို ဘယ်လို အရာလေးကို ဖျင်စင်လာလာစေလို့မလား? (lit.) What does he do for a living?  
A. သုံးစွဲကို နောက်ဆက် သုံးရာ ဖြစ်ပါတယ်။ ၎င်း ကျွန်ုပ်ကို ဗိုလ်ချား သို့မဟုတ် မြို့ တိုးပေးလို့မလား။
Q. ฉันมีเคล็ดลับว่ามันจะถูกบ้าร่าง. คุณทำอะไรเพื่อหาสิ่งนี้? (lit.) What does he do for a living?
A. ฉันไปซื้อสิ่งของให้สอนบ้านใน for a living.
Q. ฉันได้หลักประกันน้ำที่ก็จะช่วยกิตตัวอย่างน้ำ. น้ำใดที่เริ่มมา?
A. ฉันไปซื้อสิ่งของให้สอนบ้านน้ำต้องไม่ดูดมันกิน. น้ำที่เริ่มมาจากมาเลเซีย.
Q. ฉันมีเงินอยู่. คุณไปไหน?
A. ฉันจะไปที่สวน. I am going to the garden. (lit.) I go garden.
Q. ฉันอยู่ที่นี่.
A. ฉันอยู่ในบ้าน. She is in the house.
Q. ฉันไปซื้อสิ่งของให้สอนบ้านน้ำต้องไม่ดูดมันกิน. น้ำต้องมีน้ำจืด.
A. ฉันไปซื้อสิ่งของให้สอนบ้านน้ำ.
Q. ฉันไปซื้อสิ่งของให้สอนบ้านน้ำต้องไม่ดูดมันกิน. น้ำต้องมีน้ำจืด.
A. ฉันไปซื้อสิ่งของให้สอนบ้านน้ำ.

EXAMPLES OF SHORT SENTENCES.

ขอให้ฉันชื่นชมกินน้ำดื่มมากกว่า. Please give me a cup of water to drink.

ขอให้ฉันชื่นชมกินน้ำดื่มมากกว่า. Bring fire.

ขอให้ฉันชื่นชมกินน้ำดื่มมากกว่า. Having spread the table mat on food.

ขอให้ฉันชื่นชมกินน้ำดื่มมากกว่า. Go [to the].bazaar [and] buy one fish of fish.

ขอให้ฉันชื่นชมกินน้ำดื่มมากกว่า. Go [and] draw a pot of water.

ขอให้ฉันชื่นชมกินน้ำดื่มมากกว่า. I wish to bathe. The Pegu pronunciation would be more nearly ฉันจะกินน้ำ.

ขอให้ฉันชื่นชมกินน้ำดื่มมากกว่า. The water (tide) is rising. It is not full yet.

ขอให้ฉันชื่นชมกินน้ำดื่มมากกว่า. In the third [day] of the waxing and the third [day] of the waxing of the moon, the water (tide) is the greatest. The Pegu pronunciation would be more nearly ฉันจะกินน้ำ.

ขอให้ฉันชื่นชมกินน้ำดื่มมากกว่า. The tide has fallen one-third. Literally, Making the water into three parts, it has fallen one part.

ขอให้ฉันชื่นชมกินน้ำดื่มมากกว่า. At ten o'clock it will be full tide.

ขอให้ฉันชื่นชมกินน้ำดื่มมากกว่า. At spring-tide, it is difficult to go against it.

ขอให้ฉันชื่นชมกินน้ำดื่มมากกว่า. Go hire three boats.
The Pegu pronunciation would be more like a kring klung πi ūi.

klung mwa ūa mwa klung t'ngak tō mwa ūa pawn. There must be four caravans to each boat.

t'ngak k'aan ūa kyi ūi. The sun is very hot, (lit. not a little hot.)

t'ngak k'ee t'ngak k'ee tō delaw k'ūing rōng. [When you] go in the sun, [you] must carry an umbrella.

ehō le ūa t'ngak k'ee tō k'ūap kēp kī. Sometimes going in the hot sun causes headache.

t'ngak saw tō ūa tō tō rōng. [When the] sun is low, (it) will be well to go.

t'ngak saw tō ūa tō rōng. [When the] sun is low, (it) will be cool.

t'ngak plōt ūa rā. The sun has set.

t'ngak tō ūa rā. The sun has risen.

At midnight [we] must go.

mot prōa ūa mwa ūa tō ūa klung rōng. The clouds are thick, the night will be dark.

klōng kōng hū ūa kōng kā chāp kā laik kūi ūa rōng. Before day-break, [we] ought to arrive at Amherst.

chāp tō ūa sāwāk gāt kūi ūa ūa rōng. Having arrived [we] must seek a cart for carrying the baggage.

pawn t'ngak tō ūa klōng rōng. After four days, [we] must return.
The Pegu pronunciation would be more like a ring kling pānī.

klung mōng mā nā māih kung tāngtāk tā mān nā pān. There must be four crewmen to each boat.

tāngōa kān nā hū sēng. The sun is very hot, (lit. not a little hot.)

pōu tōngōa kīlā tā dēlaw kāndōn rōng. [When you] go in the sun, [you] must carry an umbrella.

chō hū a pōu tōngōa kīlā tō kādōn lēp kā. Sometimes going in the hot sun causes headache.

tōngōa saw tā kā chē hōng. [When the] sun is low, [it] will be well to go.

tōngōa saw tā bōk hōng. [When the] sun is low, [it] will be cool.

tōngōa pōu tō hā. The sun has set.

tōngōa tān tō hā. The sun has risen.

p'yām t'kā tōngōa tā kā pōu hōng. At midnight [we] must go.

mot pōo tān mōng p'tōm kīrōng. The clouds are thick, the night will be dark.

klā tōngōa hū yē kūick kū chāp kāyāk k'ūnī hōng. Before day-break, [we] ought to arrive at Amherst.

chāp tō hōng p'dāk mōt tō klā k'ī kōng. Having arrived [we] must seek a cart for carrying the baggage.

pān tōngōa lōn tō tā kāng hōng. After four days, [we] must return.

* The Pegu pronunciation would be more nearly kūy.
† Pegu pronunciation, dūgū.

P. V. 9
People of western countries are continually contriving how they may travel fast.

Every year also they make very many new inventions.

Besides spinning and weaving cotton, many other kinds of work are done by machinery.

Avoid lying.

It is never proper to speak falsehood.

Speak the truth one to another.

Do not speak vile words.

Do not revile others.

Do not speak harsh words.

In deeds of unrighteousness there is no profit.

The fear of God is the beginning of wisdom.

In order that their children might become upright men, parents should continually instruct them.

Though possessed of uncounted wealth, he that does unrighteously is a mean man.

Therefore shun all unrighteous acts.
ကြက်နောင် တောင်နောင်ကို ခြားနှိုင်းပြား အဝါး မြှုံးလျှင် ခြောက်မှု့ ကြောင့် ပေါ်လာသော အကြောင်းအရာများ ရှိပြီး မှန်တော်မှု အရေးကြီး ကြိုးစားအောင် နေထိုင်သည်။

ချင်းစားပြုစုသော နောက်ဆုံး များသည် အချိန်နားလည်မှုကို ပြသည်။ ပေါင်းစပ်နေသော အချိန်နားလည်မှုကို ပေါင်းစပ်သော နောက်ဆုံး များကို ပြင်ဆင်သည်။

ရုပ်စောင်လက်ရှိ နောက်ဆုံး များဖြစ်သည်။ နောက်ဆုံး များနှင့် အနီးကောင်းချက် များကို ပြသည်။

ပြောရတုများ အတွက် သက်ရှိ စီးပွားရေး ရှိပြီး နောက်ဆုံး များကို ပြသည်။

ကျေးဇူးများကို စီးပွားရေး များနှင့် ဆက်စပ်သော အချိန်နားလည်မှုကို ပြသည်။

 Croatian-People are continually contriving how they may travel fast.

People of western countries are continually contriving how they may travel fast.

Every year also they make very many new inventions.

They also contrive to do all kinds of work quickly.

Besides spinning and weaving cotton, many other kinds of work are done by machinery.

Avoid lying.

It is never proper to speak falsehood.

Speak the truth one to another.

Do not speak evil words.

Do not revile others.

1 Pegu pronunciation, p'takn. 2 Pegu pronunciation, s'atp s'atp.

1 Pegu pronunciation, s'atp. 2 Pegu pronunciation, s'atp s'atp.
3 Marathi pronunciation, k'ha k'ha.
k'maw né t'law kawh ham á t r. Speak words that are profitable to others.

k'law pyot p'taik ch'rai n' kawh l'pá ham. Do not traduce others.

p'doa chit ró b'kaw h l'pá. Do not give license to an avaricious spirit. (Do not avaricious.)

p'doa r'é mon p'má kawh ch'ra k'dawn húlep tawh. Do not think, if you could obtain riches that you would be happy.

p'doa r'é ing k'aaw kawh. (More literally, On k'maw isle the flavor of every kind of fruit is not a little good.)

p'doa ré ingi tawch ch'rá kawh k'dawn húlep tawh. In some countries famines occur frequently.

p'doa ré wú p'yaaw taw ká kling. In this country there is abundance of rain.

p'doa ré ingi kawh p'yaaw b'hyéi lép kú. In some places it does not rain.

p'doa ré ingi hit hú kling ch'om t'nom kyéu t'nom ch'úi mú. In some places it is so cold there is neither grass nor tree.

When I have leisure, I [will] go [to the] bazar.

There is no vacant house in the village.

The soil of Bila Island is very good.

* Pega, sku. † Martaban colloquial, lbi. ‡ Pega, ti. § Pega, smep.

n'é ingi k'kông klìw, n'é ingi klìw p'ngá r. On this island some cultivate gardens, some cultivate paddy.
k'maw né t'awkh kawh hám át rã. Speak words that are profitable to others.

k'cán pyo t'aka ch'rai sù kawh 'pà hám. Do not traduce others.

k'wà t'awkh p'òe ch'ò ch'ò kawh 'pà kë khàng. Do not give license to an avaricious spirit. (Do not avaricious.)

k'wà t'awkh ch'ò lòp'ò ch'ò. pëàm trew kawh 'pà. Do not think, if you could obtain riches, that you would be happy.

k'wà t'awkh t'awkh 'pà. Mëtë kawh k'lët pëàm lòp'ò. More than you seek gold and silver, you ought to seek wisdom.

k'wà t'awkh t'awkh sëw taw kawh t'awkh. Live according to the law of love.

k'wà t'awkh sëw taw kawh 'pà k'ët kë taw. In order to obtain gold and silver, do not go and transgress the law.

k'wà t'awkh t'awkh sëw taw kawh t'awkh t'awkh kawh sëw taw kawh sëw taw. If your own heart condemns you, you can not be happy.

When I have leisure, I will go to the bazaar.

There is no vacant house in the village.

The soil of Bilu Island is very good.


në Ingù k'fà phaw. On this island some cultivate gardens, some cultivate paddy. On *K'mung Island the flavor of every kind of fruit is not a little good.)

Pëàm rë mon p'mà kawh ch'ò t'awkh k'fàw hëlëp tawh. In the Mon and Burmese Country famines are not common.

Pëàm rë wùn p'òe t'awkh k'fàw. In this country there is abundance of rain.

In some places it does not rain.

In some places it is so cold there is neither grass nor tree.

He has cut down that tree.

He has cut his foot with an axe.

was cutting an orange, and she cut her own hand.

Teacher Wade, who prepared Karen letters, died in the year of the Christian era one thousand eight hundred and seventy-three.

It is proper that the Karens should remember Teacher Wade (gratefully) forever.

Formerly the Karens had no books. (More literally Formerly Karen book not one.)

Now the Karens have many books. (More literally Now Karen books are many.)

There are many among the Karens that understand books.

"k'rit mën l'ngim t'chim klom t'pawh chöh pai s'nâm k'yit r¿. Teacher Wade, who prepared Karen letters, died in the year of the Christian era one thousand eight hundred and seventy-three. m'nîh k'œung kop kë pawh-sëa aëhâ wët lîttawu rong. It is proper that the Karens should remember Teacher Wade (gratefully) forever."
was cutting an orange, and she cut her own hand.

He has cut off his hair, because she was ill.

Once in two months the priests shave their heads.

In western countries every man cuts off [his] hair.

Because I have no strength, I cannot study. (More literally) Because there is no strength, I cannot look at book.

I am weary, I must stop.

Formerly the Karens had no books. (More literally Formerly Karen book not one.)

Now the Karens have many books. (More literally, Now Karen books are many.)

Among the Karens that understand books.

There are many among the Karens that understand books.

k'rít mán Pitgin t'chám klom t'pawh chöh pai s'nám t'kyít ra. Teacher Wade, who prepared Karen letters, died in the year of the Christian era one thousand eight hundred and seventy-three. 

It is proper that the Karens should remember Teacher Wade (gratefully) forever.

Mem-pük translated the New Testament from the Burmese language into the Mon language. 

Formerly the Karens had no books. (More literally Formerly Karen book not one.)

Now the Karens have many books. (More literally, Now Karen books are many.)

Among the Karens that understand books.

There are many among the Karens that understand books.

* Pegu pronunciation, pa.  † Pegu, t'mi.  ‡ Martaban, palī.  § Martaban, p'ra.  ** Usually pronounced, t'pot.
To show something of the construction of the language, the Lord's prayer is given below, with the English word under the corresponding Peguan word.

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

**THE LORD'S PRAYER.**

*Phather our who art in heaven, name thine reveren-

ced let (it) be. Kingdom thine be established. Will-
thien, as perfected in heaven, on earth also let (it be)

perfect. Food for living sufficient in day this give-
to us. Sins of these sinning against us, as we for-
give, sin our also forgive. Places (where) sin en-
ties, not let (us) follow. And from things not good
deliver us. Dominion and power (and) glory unto

all worlds continually let abide in theo. Amen.

* Martaban pronunciation, paw-dik-taw.
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The Lord's Prayer.

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and let (it) be. Kingdom thine be established. Will 
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tices, not let (us) follow. And from things not good 
deliver us. Dominion and power (and) glory unto 
all worlds continually let abide in thee. Amen.

* Martaban pronunciation, poe-dok-taw.