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GRAMMATICAL NOTES
AND
VOCABULARY
OF THE
PEGUAN LANGUAGE.

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

BY REV. J. M. HASWELL.

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RANGOON:
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1874.

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PREFATORY NOTE.

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.



INTRODUCTION.

The Pe-gu-ans, so named from their old capital Pegu, called by themselves *Môn*, by the Burmans Talings, were the ruling nation in southern Burmah when first visited by Europeans. They seem at one time to have been divided into several petty kingdoms, as the Martaban, Thatoong, 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 Hong-thä-wa-dee which is said, at that time, to have been covered with the waters of the ocean; but Gaudama prophesied, that it would become solid land, and that on a sand bank on which he alighted with 20,000 *rahans* who accompanied him, there should be a great city built, the kings of which for many generations would be zealous promoters of his religion. It is said that Gaudama, after leaving Malacca, having stopped at two or three places, proceeded direct to Tavoy which at that time was the border of the Môn (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 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 fiftyseven kings of Thatone of one dynasty, and five of another—sixty-two in all. But little is said concerning any of them, except that they were owners of white elephants, or of horses that could pass through the air.

The names of the queens are also given, but there is nothing to throw light upon the question, from whence did the Peguans come.

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

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

Another reason Dr. Mason gives, for thinking the Peguans are of Hindoo origin, is, that they are darker complexioned than the other inhabitants of Burmah. I think Dr. M. must have been so strongly impressed by his head boat man on his first journey to Toungoo, as to

think him a type of his nation. But his broad nose, wide nostrils, and high cheek bones ought to have saved him from any imputation of Hindoo origin. The fact is, the Peguans, as a people, are quite as light complexioned as the Burmans. There are comparatively few full blooded Burmans in Maulmain. The great proportion of natives being full or half blooded Peguans. A gentleman resident in Rangoon told me, if he saw an uncommonly nice looking native woman, he was pretty sure on inquiry to find that she was from Maulmain. A gentleman and lady from Henthada on a visit to Maulmain, spoke of the fair complexion of the people.

When I had been in the country one or two years, I thought I could tell a Peguan by his looks; but I found myself so often mistaken, that after more than 38 years residence among them, I have to acknowledge myself utterly unable to decide with reference to a stranger, simply by his looks, whether he be Peguan or Burman.

There are undoubtedly in the Pegu province many Peguans, who having entirely lost the use of their own language, pass for Burmans and this probably increases the difficulty of distinguishing the two nations by their looks. Still it remains certain that they are very much alike in features and color, both of which are entirely against the theory of their Hindoo origin.

My own opinion is, that the Peguans originally came from the east or north east, rather than from the west. The Rev. Mr. Carpenter, who went overland from Maulmain to Bangkok two or three years since, met a large company of people fleeing from Siamese territory who called themselves k'wahs. A Karen, conversant with Peguan, who was of Mr. C's company, said, they are *Tal-ings!*" Ill health has prevented me from visiting these people, (who have settled in British territory) to endeavour to learn something more about them.

From whatever part of the world the Peguans came, I think their words for *north* and *south*, s'maw-kia, under *the wind* or *low wind* for north, and Sm'loongkia, *high wind*,

for south, may be taken as an evidence that they have long lived where the S. West and N. East moonsons prevail. It is true, that they are now accustomed to say, *kia taut, strong wind*, *kia don a soft or weak wind*, instead of high and low wind, still, I think the origin was as above suggested. Their word for east, is *p'mok to appear* or *cause to appear*. Their word for west, is *p'lät, to extinguish*, having reference of course, to the rising and setting sun.

RELIGION.

The Peguans like the Burmans are Buddhists. The Buddhist scriptures are said to have been translated into Peguan before they were into Burman. They have one book called the "Moolä moolee" which the Burmans have not. It professes 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 places, especially, if he have been in the jungle, hoping 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 high crowned hat on her head. The sick often make vows that if they recover they will make a demon festival.

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

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

They are afraid to keep the corpse of a nursing infant in the house over night. As soon as an infant dies, whatever the time of night may be, they start at once for the burying ground. Being in a Peguan village, I was asked, about nine o'clock in the evening, to visit a sick

X.

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 they were on their way to bury it. On another occasion, I was present when an infant died, about ten at night. As soon as the breath left the body, they rolled it up in a mat, lighted torches, and hastened away to the burial ground.

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

In Maulmain demon feasts have become rare ; but offerings to demons are sometimes seen by the sides of the street. They are usually placed in square baskets the sides of which are made of strips of plantain stalk, the bottom of bamboo splints.

DOCTORS.

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

I was once called to see a child about two years old, that was ill of dysentery. I found it in a dying state. On

inquiring 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 it to day? "Fowls flesh cooked with assafoetida." Thinking I had misunderstood I asked them to show it to me. They brought some and I saw there was no mistake, it was "fowls flesh cooked with assafoetida," and the poor child who died while I was there had been forced to swallow that horrible mess.

DISPOSAL OF THE DEAD.

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

EDUCATION.

Among the Peguans as among the Burmans, the priests are the school masters. Almost all the boys are put into the monasteries for a longer or shorter period, but the great proportion of them leave before they can read fluently, and seldom looking at a book afterwards, many of them forget all they have learned. There are no schools for girls. It is a very rare thing to find a Peguan woman who can read excepting those that have been taught in mission schools. One reason for this, is, the exclusion of women from their monasteries; but the principal reason is the perfect indifference of the people to their education. When urged to put their daughters into school, they often

ask, "of what use will it be, they cannot become clerks, or hold government appointments. They can take care of children and cook rice just as well, if they cannot read, as if they could."

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 Burman. Words ending in *ng* are also frequent hence the language is rough and guttural, compared with the Burman.

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 Burman. Some of these are undoubtedly Burman words, and have been adopted into Peguan since their subjection to the Burmans. Others I think were taken by the Burmans from the Peguan. The construction of the language is quite different from the Burman, 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 *dik*—*water*, is pronounced by the Rangoon Peguans, *dät* 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, *dän* is the common word for *road* in the Laming district, while *klöng* is the word invariably used in the vicinity of Maulmain.

The language is gradually going out of use, and the sooner it is supplanted by the Burman 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 of 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 province, 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.

Both tribes of Karens in the Tenasserim province and I suppose throughout Burmah, have adopted many words such as the word for book, ship, to row, (a boat,) to tread out grain with cattle, &c. &c. Whether there are real Karen words which are common with the Peguan, I have not been able to learn.

NAMES OF PLACES.

Names abound in the southern part of Burmah in which keik *god* forms one syllable, as, Keik-k'mee, Keik-p'rang, Keik-tō &c. All these places have some tradition, or something in their location accounting for their names.

Keik-k'mee the native name for Amherst, means "*behold the gods!*" One tradition with regard to it is, that three images seated upon a log, floated over from Ceylon and lodged on the rock near Amherst point, on which an idol temple now stands.

The large pagoda in Maulmain is called by the Burmans Keik-thon-lon—a corruption of the Peguan words

*In Burman Talign Karens, in Peguan K'raung Mōn.

Keik-Sām-lām. *Sām* being the Peguan name for *Shan* or *Siamese*, and *lām*, *to be destroyed*. The tradition is, that a Siamese general encamped with his army in Maulmain, and sent word to the Governor of Martaban that he was about to attack him, and inquired, what day he would be ready for battle. The Martaban governor replied, if there is a battle, there will be many killed and much misery; let us try the strength of our forces by seeing which can build the biggest pagoda in a single night, and the one that succeeds be considered the conqueror." The Siamese agreed to the proposition, and set to work gathering bricks and building a pagoda on the hill where the large pagoda now stands. The Martaban people set to work and built an immense pagoda of bamboo wicker work and covered it with mats, and before daylight had it finished, and white-washed, so that it appeared to be 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 Keik-sām-lām.

Keik-tō, is the name of a large village in the Martaban district. *Tō* in Peguan is a species of hornet. It is said that a swarm of hornets built their nest in the iron net work on the top of the pagoda and it was called Keik-tō—*The hornet god*—hence the name of the village. A few miles from Keik-tō is a pagoda called Keik-esee-yuh. *Esee* is a *hermit*, or devotee, *yuh* means to *carry on the head*. It is said that a hermit received three hairs of Gaudama; 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 Keik-esee-yuh.

There is a mountain in the Martaban district called by the Burmans Zin-gyike. This is a corruption of the Peguan Chung-Keik—*foot of God*. I have not been able to learn of any legend connected with this mountain. There are many other such names as, Keik-kaw, *Broken god*, Keik p'taing, *white god*; Keik-pee, *three gods*, Keik-p'rang, *bank-god*.

Some places are named from legends connected with their history and some from other circumstances. The Peguan name of Maulmain is Möt-mooa-läm. *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 fore head. With this 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, 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 Möt-läm-läm, *Eye destroyed destroyed.*

There is a mountain in sight of Maulmain, sometimes called "Duke of York's face." The Peguan name is Kuäk-K'bong. Kuäk means to hang up, k'bong 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 Kroä-K'bong which is much the same meaning. The village at the foot of the mountain is called in Peguan Doong-yäm or Doong-mee-yäm, *city of the weeping mother.* 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 comforted, but continued to weep and lament for her son, hence the name of the place.

The Peguan name of Beling is Bee-läm, *Destroyed river.* 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 Moo-t'maw, *Stony point.* Moo being nose or point, t'maw being rock or stone.

I had always supposed that the native name of Tavoy was Burman and meant *to buy a knife*; but in the book referred to, giving an account of Gaudama'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 ဝဝံ *twai*, and that from this circumstance the place was called T'wai.

ERRATA.

On the 11th page, 2nd line, 3rd paragraph for ကုဋ် read ကိုဋ်.

On the, 14th page, eighth line from the bottom, for တုန် read ဒုန်.

On the 25th page, 2nd line, for ကုဋ်သို့ read ကုသိဋ်.

On the 33rd page, first line, instead of "a corpse" read, it is often used where we should expect ဣ a corpse.

On the 33rd page, the 14th line from the bottom, for မှကုတ် read ကမ္ဘုတ်.

On the 81st page, 8th line from the top, for ခရိ read ခရိဋ်; and on the next line, for ခဏိဋ် read ခရိဋ်.

On the 85th page, fourth line from the bottom for ဣဋ်ဒုဋ် read ဣဋ်ဒုဋ်.

Buddhism in several places is, by oversight, printed with one d only.

GRAMMATICAL NOTES

OF THE

PEGUAN LANGUAGE.

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.

That the Peguan Alphabet is from the same source as the Burman, 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 (၁၂ swā) and thirty-four consonants, (၃၄ pyaun.) The vowels are mostly in pairs. The first a light, the second a heavy sound of what might properly be called the same vowels. When combined with consonants they are written in symbolic form: and in their full form only when they make syllables by themselves.. Their power is modified or entirely changed by the different classes of consonants with which they are combined, and also, by final consonants. The vowels with their symbols and power, and the manner they are combined with consonants, will be seen in the following table.

TABLE OF VOWELS AND SYMBOLS.

Vowels.	Symbols.	Power Combined with ဝ		
အ	none	a as in father	က	ka
အာ	ာ or ၊	ä (heavy)	ကာ	kä
အီ	ိ	ee " " peep	ကီ	kee
အို	ိ	ee " " keel	ကီ	keé
ဥ	ု	oo " " coop	ကူ	koo
ဥာ	ု	oo " " ooze	ကူ	koó
ဇ	ဇ	ā " " late	ကော	kā
အဲ	ဲ	oä " " oar	ကဲ	koä
အို	ဇ-ာ	ow " " how	ကော	kow
အို	့	ow' (heavy)	ကော့	kow'
အံ	့	au	ကံ	kau
အး	း	a " " Ah	ကး	käh

It will be noticed that there are three characters that have the sound of broad a, namely, အ precisely like a in Father; အာ the same, only heavier; အး the same, only pronounced quick, as though the sound were cut short in the midst of its enunciation, like the English ah pronounced quick.

The character (ိ) does not properly represent a vowel except when followed by a final consonant, in other cases, its place may be supplied by a final ဇ or အ, and အံ may be equivalent either to ကံ or ကံ့, In the former case, it would be pronounced *taum*, and in the latter *tau*; when followed by a final, it has the sound of o in *or*.

DIPHTHONGS.

အ and အဲ are combined, and have the sound of ai in aisle, as ကဲ pronounced *kai*, ခ and ခဲ are combined and have the sound of oo-ey, as ကဲ pronounced *too-ey*, except ကဲ the

sign of the past tense, which is pronounced *tō-ey*. ဘ်, ဝ်, ယ် are combined and have the sound of *oo-ey*. as ဝှ pronounced *poo-ey*. င and ဘ် are combined, as ငဝှ pronounced *tū-ow*. င, ဂ, ဘ် are combined, as ငဝှ pronounced *pōü* almost precisely like ဝှ

The above diphthongs are never followed by a final consonant; but the diphthong formed by the union of ဝှ and ဃ is always followed by a final, as, ဝှငှ pronounced *kaing*.

The following are the only vowels used with final consonants, ဘ် ဃ ဝှ င ဝှ ဝှ

CONSONANTS.

<i>Character.</i>	<i>Name.</i>	<i>Power.</i>
က	ka	k
ခ	'ka	'k
ဂ	kā	k
ဃ	'kā-er	'k
င	gnā-er	gn or ng
စ	sa	s
ဆ	tsa	ts
ဇ	sā	s
ည	tsā-er	ts
ဋ	nyā-er	ny
တ	ta	t
ထ	'ta	't
ဒ	da	d
ဌ	tā-er	't
န	na	n
တ	ta	t
ထ	'ta	't
ဒ	ta-er	t
ဌ	'ta-er	't

CONSONANTS.—*Continued.*

<i>Character.</i>	<i>Name.</i>	<i>Power.</i>
န	nā-er	n
ပ	pa	p
ဖ	‘pa	‘p
ဗ	pā	p
ဆ	pā-er	‘p
မ	mā-er	m
ယ	yā-er	y
ရ	rā-er	r
လ	lā-er	l
ဝ	wā-er	w
ဆ	sa	s
ဟ	ha	h
ဇ	la	l
ဓ	ba	b
ဋ	bā-er	‘b

ဆ is also reckoned as a consonant and is used as a final. The characters ဋ ဋ and ဖ having the same sound as ဆ ဆ and ဓ are now never used; but are retained in the alphabet, or their places filled by the repetition of ဆ ဆ ဓ, to fill out the division of letters into fives in repeating in *sing song*, as they are accustomed to when learning. ဋ is also very seldom used, the more easily written ဆ being used in its stead. ဓ ဆ ဓ ဓ often have very nearly the sound of soft ch. ဆ always has the smooth sound of s.

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

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

In the first are က ခ ဓ ဆ ဋ ဌ ဍ ဎ ဏ ဏ ပ ဖ ဘ ဃ ဓ

In the second ဂ ဃ ဂ် ဓ ဓ ဌ ဍ ဎ ဏ ဏ ဍ ဎ ဏ ဏ

The sound of the vowels when combined with letters of the first class, (which will be called the ∞ class) is the same as when standing by themselves, as represented in the table. With the second, or \circ 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 one on the second page.

\circ	pronounced	kā
$\circ\upharpoonright$		kā-er
8		kee
\circ		keē
9		koo
9		koó
$\infty\circ$		kā
\circ		kō-ā
$\infty\upharpoonright$		kou (ou as in Louvre)
6		kā-ow (the flat nasal sound of ow.)
ō		kōm
$\circ\text{z}$		kehr

It will be noticed that several of the combinations with \circ are represented with the same English characters as with ∞ , but in all these cases the sound is softer with \circ than with ∞ . It will also be noticed that the inherent vowel sound of \circ is represented with ā the same as $\infty\circ$ yet the sound is lighter, and where \circ forms the first syllable of a word the vowel sound is scarcely heard at all, as $\circ\infty$ pronounced k'ta and not kā ta.

Where one of the \circ class consonants without a vowel symbol forms a word by itself, the ā sound is followed by a slight *er* sound, but not so distinct as when combined with the second vowel symbol $\circ\upharpoonright$. The sound of $\circ\text{z}$ is really that of ā pronounced quick, as though the sound were cut short in the enunciation. It is also followed by a slight *er* sound.

The consonants have their own legitimate sounds whatever their position, with very few exceptions. There is never more than one simple consonant in a syllable, unless one is a final.

Double Consonants, that is, where one is written under the other, as, ိုး are either pronounced as if written separately, as ဩဝေ, or the upper letter is the same as a final, as, ိုန, pronounced as if written ိုနဝ.

Compound Consonants are formed by one of the following letters, or its symbol being placed under other letters, viz. Ⴐ Ⴑ Ⴒ Ⴓ Ⴔ Ⴕ Ⴖ Ⴗ Ⴘ Ⴙ Ⴚ Ⴛ Ⴜ Ⴝ Ⴞ Ⴟ Ⴐ Ⴑ Ⴒ Ⴓ Ⴔ Ⴕ Ⴖ Ⴗ Ⴘ Ⴙ Ⴚ Ⴛ Ⴜ Ⴝ Ⴞ Ⴟ according to the following table.

Letters	Symbols	Combined with ဝ or ဘ
င	င ^{or} ဝ	ငဝ or ငဘ t'gna
ဒ	ဒ	ဒဝ t'da
န	န	နဝ t'na
မ	မ	မဝ t'ma
ယ	ယ	ယဝ kya
ရ	ရ	ရဝ kra
လ	လ	လဝ kla
ဝ	ဝ	ဝဝ kwa
ဇ	ဇ	ဇဝ k'ba
ဃ	ဃ	ဃဝ hla

Compound Consonants are pronounced as one syllable, or as nearly so as the case will admit. The symbol ꠊ combined with ဝ (ဝꠊ) does not alter the consonant power, but gives the vowel combined with it the same sound that it has with the ဝ class. The symbol ꠋ, sometimes has the same effect when combined with ဝ, without the aspirate being sounded. ဂ is pronounced fwa.

Abbreviations.

ကော်	for	ကောကံ	ဖို	for	ဖိုင်
ကျော်	„	ကျောကံ	ဖို	„	ဖိုင်
ကို	„	ကိုကံ	ဖို	„	ဖိုင်
ကို	„	ကိုကံ	သို	„	သိုင်
ဂ်	„	ဂ်ကံ	သို	„	သိုင်
ဝိ	„	ဝိကံ	သို	„	သိုင်

There are many colloquial contractions which are not used in writing as, ဝိ (often pronounced *hi*) instead of သို for house, ဝေ for သွေး entirely.

Modifications of vowel sounds by final consonants.

When a Consonant of the ဝ class without a vowel symbol, is followed by a final consonant, the combination has the vowel sound of au in pauper, as ဝတ် paut ဝတ် paup, except with ကံ and ငံ, where it has the sound of broad a, as ဝက် pāk, ဝင် pāng. The symbol ꠊ combined with a consonant, followed by a final, has the sound of broad a, as ဝါဝ် pām, ဝါဝ် pāt, except with ကံ and ငံ where it has the sound of long i, as ဝါကံ pīk, and ဝါငံ pīng. The symbol ဝ has the sound of ee as မိဝ် peep, မိဝ် peem, except with ကံ and ငံ where the sound is midway between long and short i, as မိကံ pīk မိငံ pīng. The symbol ꠋ always has the sound of oo as ရုကံ rook, ရုဝ် room. The symbol င has the sound

of long a, as ကောဝ် *kāt* ကောမ်, *kām*, except with ဝ် and ဧ where it sometimes has the sound of long a, and sometimes of long i as ခဝ်, is either *pāk*, or *pik*; and ခဝ်, is either *pāng* or *pīng*, as the connection may require. The symbol ခ-ဝ when followed by a final, always has the sound of long o, as ကောဝ် *kōk*. ကောမ် *kōp*. The symbol ဝ has the sound of broad a, as ကိုဝ် *kāp* ဝမ် *pām*, except with ဝ် and ဧ when it has the sound of ai, as ကိုဝ် *kaik*, ကိုဝ် *kaing*.

A consonant followed by a final ဝ, without a vowel symbol, has the sound of *aw* in law, as ဝမ် *paw*; with a vowel symbol, the ဝ is not sounded, as ကောမ် *kā*; ကောမ် *kō*; ကိုမ် *kā*. ဝ final is a real aspirate, and requires the syllable to be pronounced in a short explosive manner, as ကောမ် *kauh*, ကိုမ် *kooh*.

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

Consonants of the ဝ class followed by a final, without a vowel symbol, have a sound of *au* approaching the sound of long o, except with ဝ် and ဧ, when the sound is long a, and the single syllable is pronounced as if two syllables, as ခဝ်, pronounced *pā-uk*, ခဝ် *pā-ug*. Consonants of this class combined with vowel symbols, followed by finals, modify the sound of the vowels. The modification must be learned by the ear, as it is simply softer than in the ဝ class, except the symbol ဝ which, with the ဝ class, gives the sound of broad a, as ဝိုမ် *kāh* but with the ဝ class, nearly the sound of u in pull, as ဝိုမ် *kuh*. Perhaps, also, the symbol ဝ should be noticed, which, with the ဝ class, gives the sound of o in nor, with the ဝ class, nearly, the sound of long ō.

As noticed in a previous section, the character ° when not followed by a final, does not represent a vowel, but is used as a substitute for င် or င်း, except in one or two instances it is used instead of ဝ်. In some cases the same combination stands for two words, as ကံ may be either ကံး kaum, *a bullet*, or ကံး kaw, *the neck*; but generally, the same combination stands for but one word. ထေ always stands for ထေအ် (tōh nearly,), ထေ always stands for ထေဝ် tōm (to cook;) ဣ stands for ဣၣ် (affix of masculine gender.)

Punctuation.

The mark « called ပိတ် *püt* 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, « «

PARTS OF SPEECH.

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

NOUNS.

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

Some nouns are formed from verbs by prefixing ဝ, as ဝါ to step, ဝဝါ *a step, a pace*; ဟိ to speak, ဝဟိ *a speech, a saying*; ဝာ to go, ဝဝာ going, (referring to the gait) as ဝဝာ ညးခိုင်, his going, (that is, his gait) is good.

Nouns are also formed from verbs by prefixing ဒိမ်, as ဝဲ to be sick, ဒိမ်ဝဲ *sickness*, ဗျူ to be old, ဒိမ်ဗျူ *old age*, ချိတ် to die, ဒိမ်ချိတ် *death*. Many other nouns are formed from verbs, as ကလောန် *k'lōn work*, from ကလောန် *k'lōn to work*; မ့ၣ် *mloo darkness*, from မ့ၣ် *kloo to be dark*; ကမ္ပတ် *k'mlaut a*

thief, from ကွတ် *klaut*, to steal; but no rule can be given for their formation.

Number.

The singular is not distinguished in any manner. မိုဟ် ကျဲ *may* mean either that one man, or a multitude of men, are coming. If definiteness is required, the numeral *one* is added as, မိုဟ်ပွဲ *one man*. The plural is sometimes designated by တံ *taw* *ညးတံ* they; when a multitude is referred to ဝဍိုင် the many, is often used, as, မိုဟ်ဝဍိုင်. Sometimes both ဝဍိုင် and တံ are used as, မိုဟ်ဝဍိုင်တံ.

Gender.

Gender is distinguished by a word being added; as, မိုဟ် ကြံ *a man*, မိုဟ်ဗြံ *a woman*, ကောန်ကြံ *a boy*, ကောန်ဗြံ *a girl*. ကြံ and ဗြံ are often used without မိုဟ်, as ကြံပွဲ *one man*, ဗြံပွဲ *three women*. For animals ထွက် and ငွေ့ are commonly used as, ရဲထွက် *a bullock*, ရဲငွေ့ *a cow*. ငွေ့ is also used to denote maturity of age, in which case it precedes the noun as, ငွေ့မိုဟ် *a man of mature age*, in distinction from a young man.

Case.

The case of nouns is shown by their location. The nominative always precedes the verb, as, အဲဆာ *I go*, ညးချာလိက် *he writes*, ချေင်ဒြိပ် *the horse runs*.

The objective generally follows the verb, as ညးတက်အဲ *he struck me*, အဲတက်ညး *I struck him*, မိုဟ်ဂှ်ရန်ဂှ် *that man buys cattle*; it may, however, precede the verb, as, လိက်ဂှ်အဲဗဒ်ထွဲရ *I have read that book*, (lit. *book that I read have*), မိုဟ်ဂှ်အဲတံရ (lit. *man that I know*) or အဲတံမိုဟ်ဂှ် *I know that man*. But, where several nouns are governed by the same verb

they always precede the verb, as, ကပ်တိအကာသဋ္ဌာဝ်အရာ
အိုတ်သိုတ်ဂ်ကျင်တ္တိငဗ္ဗဟ်သဝ်ရ။ *The world, the earth, the
heavens, all things, God created.*

The possessive is shown by the thing possessed pre-
ceding the possessor, as, သို့စဲ *my house*, (literally, *house I*)
လိက်မှိုတ်ဂ် *that man's book*, (lit. *book man that*) မိညး *his
mother*.

The dative sometimes has ကို or ကု before it, as
ကုင်ကုခဲညိ *please give to me*, (lit. *give to me please*.) But
more generally, it would be ကိုဝ်ခဲညိ. ညးဟိုကိုခဲ *he spoke
to me*, or *he told me*.

PRONOUNS.

အဲ *I*, mas. or fem. used when addressing equals or inferiors.

အဲခိုက် *I*, (lit. *I a slave*) mas. or fem. used when addressing
superiors.

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

ဝိ *We*, mas. or fem.

ဝိခိုက်တံ *We*, used by inferiors.

မူး *Thou*, mas. or fem. used in addressing equals.

မူးတံ *You*, mas. or fem. addressed to equals.

မ္ၚဲ *You*, colloquial, (used by the aged to the young.)

လေင် *You*, spoken to inferiors, and children.

ညး *He* or *She*.

ဇေံ *He* or *She*, (disrespectful)

ညးတံ *They*, mas. or fem.

ဇေံတံ *They*, (disrespectful)

ဇကု *Self*,

ဇကုအဲ *I, myself*.

ဇကုညး *He, himself, or she, herself*.

ဇကုညးဟိုကိုခဲ *he himself told me*.

In addressing superiors, or speaking of them, the Peguans do not use pronouns; but တီလဝုန် *lord of grace*, တီလဝိန် *lord of wealth*, or, တလခဲ *my lord*. In replying to a superior, they often use ကျ် as ယ့်ကျ် *yes, lord*, (lit yes, God.)

ADJECTIVES.

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

Adjectives are compared by adding လောန် for the comparative, and အိုတ် for the superlative, as သွိဆူထံခိုင်လောန်ခွဲ သွိဂ် *this house is better than that house*. သွိထေခိုင်အိုတ် *the house yonder is best*.

To express a slight degree ညိ is used, as ခုတ်ညိ *a little sweet*, or if compared with something else, *a little sweeter*. To express a very small degree ညိ is reduplicated as ခုတ်ညိညိ *a very little sweet*, or *sweetener*. To express a high degree, but not the superlative ညိဟုံသောင် is used, as, ခုတ်ညိဟုံသောင် *very sweet*, lit. *not a little sweet*. ညိ may either follow or precede the adjective as, ခုတ်ညိဟုံသောင် or ညိခုတ်ဟုံသောင်.

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

Pronominal Adjectives.

Pronominals are generally placed after the nouns to which they belong.

ဝံ *This*, မှီဟ်ဝံ *this man*. ဝံ is frequently used where it cannot be translated.

ဆူထံ *This*, (colloquial.) တွဲဆူထံ *this day*.

ဂ် *That*, မှီဟ်ဂ် *that man*.

ထေ *That*, (used in speaking of objects at a distance.)

မှီဟ်တေံ *that man*, sometimes တေံ and ရှိ both used; in that case, တေံ is placed before and ရှိ after the noun, and are equivalent to *that there*, တေံမှီဟ်ရှိ *that man there*, တေံသွီရှိ *that house there*, or yonder. တေံ,ဝံ and ရှိ are sometimes used when speaking of things that have previously been spoken of, တေံမှီဟ်ဝံရှိ။

မူ or မူရှိ *What*, as မူမှီဟ်ရော *what man*, or *what sort of man*, မူရှိရော *What is the matter?* မူရှိရော *What is it?*

သဝ်ရှိ or သဝ်ဝံ *Thus*, of *this sort*.

ညံင်နဲသဝ်ရှိ *Of this kind*, or *after this manner*.

တဏာင်ညွာင် *Other. Another*. မှီဟ်တဏာင်ညွာင် *other men*.

သိုဟ်အိုတ် *All, the whole*.

အိုတ်သို *All*. မှီဟ်အိုတ်သို *all men*.

လှိုင် *Some*, သွီလှိုင်ခိုင်လှိုင်ဟံင်ခိုင် *Some of the house, are good, some are not good*.

ပသ် *What kind, as*, ပသ်မှီဟ်ရော *what kind of a man is he*.

ဇွာ် *Every or each*, ဇွာ်မှီဟ် *every man*. ဇွာ်ဆဲးညး *each one of us*. ဇွာ် and အိုတ်သို are both used, and give additional force, as, ဇွာ်မှီဟ်အိုတ်သို *lit. every man, all*.

မွဲမိ *How many? or how much?* မွဲမိရော *how many cattle?* ဩန်မွဲမိရော *how much silver?*

လှိုင် *So much, so many*, ဩန်လှိုင် *so much silver*, လှိုင်လှိုင် *so many cattle*.

ဂိုၤ *Many, or much*. မှီဟ်ဂိုၤ *many men*. သတ်ဂိုၤ *much fruit*. To express a very large quantity or number ဂိုၤ is reduplicated, as, ဩန်ဂိုၤဂိုၤ *very much silver*. or, ဆိ is prefixed, followed by ဟံင်သေင် as, မှီဟ်ဆိဂိုၤဟံင်သေင် *very many men*.

အောန် *Few, or small in quantity, မိုဟ်အောန် few men.* To express a very small quantity အောန် is repeated, သတ်အောန်အောန် *a very small quantity of fruit.*

Nouns are used as adjectives, as, မိုဟ်မောန် *a Peguan man.* လိက်ဗွာ *a Burman book.* တုံဖြာတ် *a plantain tree.*

Numerals.

Numerals generally follow the nouns, as, မိုဟ်ပန် *four men;* but sometimes, in inanimate objects they precede the noun, as ပိတုံ *three trees,* ပိက္ကန် *three villages.* In living objects, the numeral always comes after the noun.

Numeral Auxiliaries.

တဝ *A master or owner* is applied to men, as, မိုဟ်ပိတဝ *three men,* သ္မိမ္မိတဝ *One governor.*

ဇကု *is applied either to men or to God,* as, ကျာ်ဇကု *one God,* မိုဟ်ဇကု *one man.*

ကယော *is applied to things in masses or lumps,* as တိစ္ဆကယော *one lump of earth,* ကွာ်ဇကယော *one loaf of bread.*

ဂတေင် *is applied to flat things,* as, ဝက္ခမ္မဂတေင် *one sheet of paper,* ခတိပ်မ္မဂတေင် *one board.*

တူင် *is applied to long things,* as ဆုမ္မတူင် *one log.* ပသဲဝင် တူင် *ten nails.*

ခဇံ *is sometimes applied to long round things,* as, တုန်မ္မခဇံ *but တူင် is more generally used.*

ဇေင် *Is applied to flowers,* as ကမ္မဇေင် *one flower,* ကမ္မဇေင် *three flowers.*

Ordinals.

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

VERBS.

There are two kinds of verbs, transitive and intransitive. Some transitive verbs are formed from intransitive, as, ရှိတ် *to die*, ဂမိတ် *to kill* ခေါ်ဝေါ် *to fall down*, ဗခေါ်ပျော် *to cast down*, ရှိတ် *to stop, to cease going or doing*. ဗရိတ် *to cause to stop*, လို *to be ruined* ဝလို *to destroy*.

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

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

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

ရောင် denotes the future as, ညးအာရောင် *he will go*. ရောင် is sometimes merely assertive as, နှိင်ကွံရောင် *it is certainly so*. But more frequently the future is shown only by the connection, as, လီယးဆဲအာချင် *to-morrow I will go to the city, (lit. to-morrow I go city)*.

မံင် expresses continuation of action, as, ညးအာမံင် *he continues to go*. ညးရှာမံင် *he continues to write, or is writing*. (This is the only substitute the Peguans have for the present participle.)

ဂွံ expresses power or permission to do a thing, as, ညးအာဂွံ *he may or can go*. ဂွံ preceded by the negative ထံ is often equivalent to a prohibition, as ညးထံဂွံအာ *he may or shall not go*.

မါန် expresses ability, as, ညးဗင်ထိက်မါန် *he can read*; ညးကွပ်မါန် *he is able to walk*.

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

To express the doing of one thing during another action, *ဝဲ* is prefixed to the nominative, as *ဝဲညးအာညးပၣ်လိက်* *while he goes he reads a book.* (lit, in he go he read book.)

၇ is often used simply to close a sentence; but it sometimes adds strength to the verb, as, *ညးအာတဲ့ရ* *he has gone,* (implying past recall.)

The imperative is expressed by the simple verb, without a nominative, as, *စာ go, အာစာ go, go. ဝံင်ကွပ် be silent, remain silent.*

ဝိ or ဝိခ် imperative first person plural, *အာဝိခ် let us go.*

ဝ or လွ prohibitory, *ပအာ go not, လွကွၢ် come not.*

လးလး is also used in prohibition, as *ပအာလးလး go not at all. လွဟိုလးလး speak not at all, say nothing,* လး is also used in denying. *ဆဲဟံဟိုလးလး I never said it, I never spoke at all.*

သက်သက် (probably Burman,) is used in the same manner, as လးလး

ကိ expresses permission, as *ဆဲကိညးတြိုင်သွံ I let him build a house, ကိညးအာ let him go, ကိညးဝံင် let him remain.*

ဆိုတ် plural affix, implying that all the persons referred to, have performed an action, as, *ညးစာဆိုတ် they have all gone;* ဆိုတ် is also used without a verb and expresses that a thing is exhausted, or used up. as, *တြိုင်ဆိုတ်တဲ့ရ the silver is exhausted, quite used up ဝိတ်ဆဲဆိုတ်တဲ့ရ my mind is exhausted, that is, I am completely discouraged.* ဆိုတ် is also the sign of the superlative degree.

သို is used to show that all the persons spoken of have performed an act, as *သိုညးမသုန်အာတဲ့ရ The whole five are gone.*

Sometimes two or three verbs follow a single nominative without any thing to distinguish tense or mode, as, ကောအဲအာရတ်ကြောံ *my brother has gone to reap paddy*, (lit. *my brother go reap paddy*. ညးအာကွဲရန်ၣ် *He has gone to seek cattle for purchasing*. (lit. *He go seek buy cattle*.) This does not cause the confusion, that one would suppose.

ADVERBS.

- အခါနီ *Continually*, ညးပအခါနီ *he does continually*.
 အခိုင်အပိုင် *Forcibly*. ညးပအခိုင်အပိုင် *He does it, forcibly, or by force*, ညးကေတ်အခိုင်အပိုင် *He took it by force*.
 အဝိတ် *Harmoniously*. ညးမင်အဝိတ် *they live harmoniously*
 ဣလီ *Where, as*, ဣလီသွီညးနွံရော *where is his house?*
 ကီၣ်နီ *Whether, as*, ဝကီၣ်နီ, သင်ကီၣ်နီ, ကျောန်ကီၣ်နီ, ခန့်ကျာ်
 မညာတ်ဂွံသ္တု *whether you eat, or drink, or work, remember God sees you*.
 ကွပ်ကွပ် *Silently, secretly*. အာကွပ်ကွပ် *go secretly*, ဗင်္ဂိလိက်
 ကွပ်ကွပ် *read your book silently*.
 ကြာ် *Near*, ကြာ်သွီအဲဒုၣ်ပယိုင်နွံ *near my house there is a well*.
 ကြာ် *After* ကြာ်ညးဝုင်ညးအာချင်ရောင် *after he has eaten rice, he will go to the city*.
 ဆောင်လ *Sometimes*, ဆောင်လညးဆောင်လေညးဟံ့ဝ *sometimes he eats, sometimes he does not eat*.
 ကွေံ *Truly, certainly* နီကွေံရောင် *It is certainly so*. ညး
 ဟိုကီၣ်အဲကွေံရ *He truly told me*. နီကွေံဟာ *Is it certainly so?*
 ကွာ် *Before*, referring to time, as, ကွာ်ညးကျင်အဲဒဲအာ *before he comes, I must go*.
 ကွာ်တေံ *Formerly*, as, ကွာ်တေံအဲမံင်ပွဲချင်ကျာ်ခမီ. *formerly I lived in Amherst*.
 နီတိၣ်နီ *Definitely, accurately*, as, ညးဟိုချီတ်ပျီတ် *He spoke definitely*.

ဆ Only, ဆည်းပွဲဝံ့အာ *only one can go.* ချေခံဆွဲဆွဲ
I have only one horse.

ဆိုက် or ဆိုက်ညောန် *Near to,* ဆိုက်ညောန်ကိုချင်မတ်ပွဲထိုက်
 ပွဲခံ့ *There is paddy land near the city of Maul-*
main. သွိုညးဆိုက်ကိုသွိုမဆဲ *his house is near my*
father's house.

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

ထပ်ကိုထပ် *Again and again.* ညးဟိုထပ်ကိုထပ် *He said*
it again and again.

ဒိုက် *Until.* ဒိုက်ညးပိုင်ဆဲဟံ့ဝံ့အာ *Until he arrive, I*
cannot go.

ဏီ *Yet.* ညးဟံ့အာဏီ *he has not yet gone.* ဆဲဟံ့ဝံ့တြိုင်
 သွိုဏီ *I have not yet built a house,* ဆဲဟံ့အာဏီ *I*
have not yet gone, or, I will not go yet.

ပယတ်ပယတ် *Frequently.* ညးကျပ်ပယတ်ပယတ် *He comes fre-*
quently.

ပသ် *How.* ပသ်အဲအာမာန်ရော *How can I go?* ပသ်ညး
 ဟိုသင်္ဂမာန်ရော *How can he say so?* Also, *what*
kind, as, ပသ်မိုဝ်ရော *What kind of a man is he?*

ပြင် *Quickly,* အာပြင် *go quickly.* အာပြင်ပြင် *go very*
quickly or soon. To express great rapidity of motion
 ညီဟံ့သောင် is added, as, ချေခံခြပ်ပြင်ညီဟံ့သောင် *the*
horse runs very swiftly. Sometimes the ညီ precedes
 the adverb as, ညီပြင်ဟံ့သောင် *not a little quick.*

စွဲပရင် *Very quickly,* အာစွဲပရင် *go very quickly.*

ဆိုက်ဆိုက် *Slowly,* အာဆိုက်ဆိုက် *go slowly,* ဟိုဆိုက်ဆိုက်
speak slowly.

PREPOSITIONS.

အကြာ *Between*, အကြာသို့ *between two houses.*

အဝှဲ *Within*, အဝှဲသို့ *within the house.*

အပွၵ် or အသွၵ် *Under*, အသွၵ်သို့ *under the house*, အပွၵ်တို့သု *under the tree.*

စလံ့စွဲ *Throughout*, စလံ့စွဲရံး *throughout the country*, စလံ့စွဲချင်း *throughout the city.*

ကရေဝံ *With, together with*. အာကရေဝံအဲ *Go with me.*

ကု or ကို *With*. ညးပါကုမဲ *He cut with an axe*. အဲအာ ကိုပျှင်ရောင် *I will go with or by boat.*

ကောံကု *With, together with*. အာကောံကုအဲ *Go with me.*

ဂတ *Before*. In front of, ဂတသို့ *In front of the house*,
When it refers to time, it signifies the future, as,
သ့ဝံဂတ *next year*, တဝဂတ *the future state.*

နုကို *By means of, or with*. ညးပနုကိုတြ် *He did it with, or by means of silver.*

နဲ *From*. နဲကါလၵ် *From that time*, နဲသို့အဲ *from my house.*

နဲကို *From*, နဲကိုတွၵ် *from that day.*

ပဲ *In*. ပဲတွၵ် *In that day*, ပဲကွၵ် *in the village.*

ဝါ *With*. (Colloquial] အာဝါအဲ *go with me.*

စွဲစွဲ *Together*. ညးအာစွဲစွဲ *They went together.*

လက်ကရ် *Behind*, လက်ကရ်သို့ *behind the house*, ဗက်လက်ကရ်အဲ *follow behind me.*

လတူ *Above, upon*. လတူသို့ *Above the house, or, upon the house*, လတူသွၵ်သို့တ် *upon the sea.*

သွၵ် *Under*, သွၵ်တို့သု *under the tree.*

CONJUNCTIONS.

လီ And, (also, with.)

မ္မိ If မ္မိ is often used as a connective, when it cannot be translated.

ယံရ If. ယံရမူးယံကွဲငိုဝ်တမူဂုန်နွံရော If *you do not understand of what profit is it?*

INTERJECTIONS.

အိုဝ် Oh!

အိုဝ်ယံဝဲ Oh Mother!

ဟို Used to attract attention, when calling a person at a distance.

Days of the week.

အတုတ်	Atūt	Sunday
စန်	Chaun	Monday
အဂ္ဂာ	A'gnāer	Tuesday
ဗုဒ္ဓါ	Pootto'wāer	Wednesday
ဗြဟ္မာ	Prāowp'tee	Thursday
ဆိုက်	Saik	Friday
ဆိုသင်	S'gnē-saw (low house)	Saturday

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

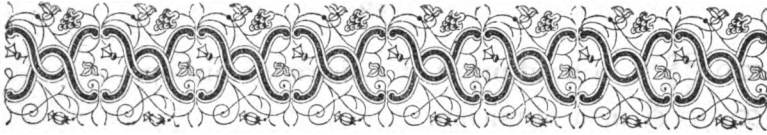
Numerals.

၁	မွဲ	Mooä (Moor almost)
၂	စါ	Bä
၃	ပိ	I'ee or pi
၄	ပန်	Paun
၅	မသုန်	M'sōn (colloquial p'sōn)
၆	တရ	T' row „ K' row
၇	တပင်	T'pauh „ K' pauh
၈	ဒစံ	T'cham „ K'cham
၉	ဒမိတ်	T'cheet „ K'cheet
၁၀	စင်	Chauh
၁၁	စင်မွဲ	Chauh mooä
၁၂	စင်စါ	Chauh bä
၁၃	စင်ပိ	Chauh pi
၁၄	စင်ပန်	Chauh paun
၁၅	စင်သုန်	Chauh sōn
၁၆	စင်တရ	Chauh t'row
၁၇	စင်တပင်	Chauh 'tpauh
၁၈	စင်ဒစံ	Chauh- 'tcham
၁၉	စင်ဒမိတ်	Chauh- t'cheet
၂၀	စါစေါတ်	Bä chōh
၃၀	ပိစေါတ်	Pi chōh
၁၀၀	မွဲကွဲ	Mooä-klaum
၁၀၀၀	မွဲလိ	Mooä l'gneem
၁၀၀၀၀	မွဲလက်	Mooä läk
၁၀၀၀၀၀	မွဲကိုတ်	Mooä kät
၁၀၀၀၀၀၀	မွဲပြကောတ်ကိုတ်	Mooä-pra-kowtee kät
၁၀၀၀၀၀၀၀	မွဲနီလဟုတ်	Mooä-nee-l'hoot
၁၀၀၀၀၀၀၀၀	မွဲနီလဟုတ်တံ	Mooä nee l'hoot-tong
၁၀၀၀၀၀၀၀၀၀	မွဲအသင်ဃေယံ	Mooä-a-song-koä-yong.

Names of Months.

ပုဟ်	Pooh	January (nearly
မာ်	Maik	February „
ပဝ်ရုဂ်နီ	Paw-ra kūn	March „
စဲ	Chōa	April „
ပသ်	P 'saik	May „
စေတ်	Chih	June „
စရိန်	T' kūn	July „
ဂဉ်သီ	K' doa-see	August „
ဆတ်	Paut	September „
ဝတ်	Wauh	October „
ကထိုန်	K' tăn	November „
မရေတ္တသိုဝ်	M' rai'k sä	December „

PEGUAN
VOCABULARY.



PEGUAN VOCABULARY.

အ

အ first vowel of the Peguan alphabet. In Pali words, privative, as ကုသိုလ် *merit*, အကုသိုလ် *demerit*; နိစ္စ permanence; အနိစ္စ impermanence.

အကာသ *n.* (Pali) the visible heavens, အမဲ

အကြာ *prep.* between.

အကြောင် *n.* a subordinate military officer.

အကြို *n.* adulatory description, when referring to ones self, boastful.

အခပ် *n.* a letter of the alphabet.

အခိင် *n.* time. အခိင်ညှိ night time; အခိင်လူ day-time. ဝယံ is the more common word in books.

အခေါင် *n.* permission.

အခေါန် *n.* (Bur.) a tax, a tribute. ဖတ္တာ

အခေါဘနီ *adj.* (Pali) innumerable.

အချ် *n.* a species of large red ant.

အဂ္ဂိ *pro. adj.* that. (spoken of things near.)

အင်္ဂီ *n.* a member of the body.

အင်ဂဒိုင်း *n.* a coating of plaster for brick walls.

အလှ် *n.* a desire, a longing.

အင်ဒိုင်း *n.* a species of oil tree.

အင်ရေင် *n.* the lard shorea tree.

အင်တာ *n.* a pond in a plain fed by springs.

အလ္လာ *n.* Tuesday.

အဝါ *n.* a teacher, a head workman.

- အစါရိန် *n.* a head priest of a district, a bishop.
 အစါသင် *n.* a physician.
 အဓိပ္ပာယ် *adj.* (Pali) incomprehensible.
 အစေခံခြံဟတ် *n.* physical strength.
 အဆက် *n.* a succession.
 အဆက် *n.* the place where two things join.
 အဆက်အဆက် *adv.* successively.
 အတင်ရိုး *n.* the strip of cloth at the top of a Burman woman's petticoat.
 အတင်နံ *n.* the binding around the top of a basket,
 အတိက် *n.* (Pali) past time.
 အတိုင် *adv.* according to.
 အတိုင်သး *n.* praise.
 အတ္ထမ *ord.* eighth.
 အဒါ *n.* a duck.
 အဒိ *n.* the beginning. ပထမ
 အနိတ် *n.* Sunday.
 အဒေါင် *n.* the centre.
 အခဏ် *adv.* continually. တစုံ
 အဓိပ္ပာယ် *n.* (Pali) interpretation. ရှု
 အနတ္တ *adj.* (Pali) immeasurable.
 အနတ္တ *n.* (Pali) unsubstantiability.
 အနွရပ် *n.* (Pali) misery.
 အနန္တ *adj.* (Pali) infinite.
 အနာဂတ် *n.* (Pali) the future.
 အနာဂတ္တိ *n.* (Pali) futurity.
 အနာင် *n.* the anaing tree, "Fragrea."
 အနံ *n.* width.
 အနွပ် *n.* an uncle—an elder brother of either parent.
 အနိုင်အပိုင် *adv.* by force.

အနိစ္စ *n.* (Pali) not permanent, transitoriness. နိအနိစ္စ is a common expression for death, as, ညးနိအနိစ္စ he is dead.

အနုဘ် *n.* (Pali) glory.

အနုမောဒနာ *n.* (Pali) an expression of approbation to one performing religious service.

အနေနိ *n.* market value.

အပ်ဒပ် *adv.* harmoniously.

အပိတ် *n.* a reed of which coarse matting is made.

အပေါတ် *n.* a utensil, or any article of furniture.

အပဲ *prep.* within.

အဘိဝင် *n.* one grand division of the Buddhist scriptures.

အမူ *n.* an uncle—the younger brother of either parent.

အမှင် *prep.* under.

အမာတ် *n.* a nobleman.

အမင်္ဂလ *n.* (Pali) woe, the opposite of blessing.

အယုက် *n.* age, life time.

အယောင်အလာ *n.* likeness, resemblance.

အဟ် *n.* a scorpion.

အရာ *n.* a thing.

အရထ *n.* an interpretation. အဓိပ္ပါ

အရင် *adj.* own, or true, as ကောန်အရင် an own child, in distinction from an adopted child.

အရာပ် *n.* a division or district of a town.

အရေပ် *n.* a word. ဂလာန်

အရံင် *n.* color.

အရံင်ပကေတ် *adj.* red.

အရံင်ချပ်မိတ် *adj.* yellow.

အရံင်လဝံက် *adj.* black.

အရံင်သေက် *adj.* green.

အရံင်ချီ *adj.* blue.

- အရီ *n.* (Pali) an object of sense or thought, material or immaterial.
- အရိုင်း *adj.* rude, uncultivated.
- အရှန် *n.* an areeyah of the highest order. အပ္ပန်
- အရှင် *n.* an enclosure around any religious building.
- အရှိုန် *n.* the dawn of day.
- အလန် *n.* order, turn.
- အလုံ *prep.* throughout, as အလုံပွဲရး throughout the whole country.
- အလေ *n.* custom, habit.
- အဝဲ *n.* a member of the body. အင်္ဂ
- အပိုင် *n.* dominion, power.
- အသင်ဃဲ *numeral.* one hundred million.
- အသံ *n.* an order, an edict.
- အသွင် *prep.* under အမှတ်
- အဟာရ *n.* food ဝူဝ
- အသင် *n.* a wonder, a miracle.
- အာ *n.* to go.
- အဘတ် *v.* to beg, to ask.
- အဘဲ *n.* an inheritance. အဘဲကွဲ
- အိက် *n.* dung.
- အိက်ပသဲ *n.* cinders—the fine flakes of iron that fall off when hot iron is beaten.
- အိက်လှိုင် *n.* the green substance that forms on things long wet.
- အိန်ထိုင် *n.* a family. အိန္ဒြိန်
- အုတ် *n.* a camel.
- အုံ *v.* to gather into a heap, as rice or paddy.
- အုပ်လဲ *v.* to watch over, to rule.
- အဖြိုင် *adj.* sultry, warm.
- အောင် *v.* to endure. အောင်ခင်

အောင်ဝဏ *v.* to fast.

အဲ *adj.* unequal in size. Applied only to the eyes.

အဲ *pro* I.

အဲဒိုက် *pro.* I, (used by an inferior to a superior.)

အဲပရဲ *v.* to reverence.

အောဟ် *n.* fuel, 'firewood.

အောန့် *adj.* few, small in quantity.

အောန့်ရိုတ် *adj.* sorrowful, discouraged.

အောင်မာ *v.* to crouch, to bow down. ဇာန်သင်

အောင်ရိုင် *v.* to spy, to watch secretly.

အံသင် *v.* to be astonished.

အိုက် *u.* the brisket.

အိုတ် *affix* of the superlative degree, also a verbal *affix*,
(see Gram.)

အိုတ် *v.* exhausted, wholly expended.

အိုတ်သို *adj.* all.

အိုပ်ဆဲ *adj.* slovenly.

အိုပ် *intj.* oh!

အိုတ်တရိုတ် *adj.* joyful, happy. မိပ်ရိုတ်

ဆို

ဆို *pro. adj.* that, (spoken of a thing near by.)

ဆိုရဟ် *pro. adj.* this. ဆိုဝံ

ဆိုဏာန် *pro. adj.* this, (adv.) here.

ဆိုတေ *adv.* there, yonder.

ဆိုတဟ် *n.* mother.

ဆိုဒေ *n.* a younger sister.

ဆိုမိ *n.* power, authority ဆိုမိဘလ

ဆိုနဲ *n.* an aunt, older than one's parent ဆိုနွေ

ဆိုမိ *n.* a midwife.

ဆိုထိုင် *adv.* where.

နီရိင် *n.* a burden carried on the head.

နီဝံ *pro. adj.* this.

နီယိ *n.* a hermit.

နီယီ *n.* an aunt younger than one's parent.

နီယေ *n.* an elder sister.

ဥ

ဥချာန် *n.* a grove or park.

ဥပဒ္ဒိ *n.* (Pali) calamity.

ဥပ္ပမာ *n.* (Pali) a comparison, a parable.

ဥပ္ပမယျ *n.* (Pali) an antitype.

ဥပ္ပတိ *n.* subject, matter.

ဥပ္ပာတ် *n.* (Pali.) famine, or any calamity.

ဥပဒေသ *n.* (Pali) a precept.

ဥပ္ပဇ္ဈာန် *n.* (Pali) a superior religious teacher အဝာဂိန်

ဥပ: *n.* Pali) a term used by priests in addressing a multi-
tude. ဒကာဝံ

ဥပ္ပိရ် *n.* a species of water lily.

ဥပ္ပာဇ် *n.* deceit, craft.

ဥပ္ပကာ *v.* to watch over, to govern.

ဥပ္ပရာဇာ *n.* a prime minister, or viceroy.

ဇ

ဇကန္တ *adj.* (Pali) true, certain.

ဇကရာတ် *n.* a king.

ဇသာန် *n.* the north east.

တြိယ *n.* (Pali) a stream or current, which bears away
creatures, of which there are four.

တြိယာ *inter.* oh Mother!

က

က *n* a fish.

ကကတံကျိၼ် *n.* sole fish. (dog tongue fish.)

ကကွံ *n.* the flying fish.

ကခဝါ *n.* Tavoy fish.

ကခပိုင် *n.* the stone fish.

ကပန် *n.* an eel.

ကပလိုက် *n.* Bombay duck.

ကပန်း *n.* the mango fish.

ကပယှ *n.* the mullet fish.

ကထခေါင် *n.* the sword fish.

ကဝဲ *n.* a shark.

ကဝဲသွင် *n.* a saw fish.

ကသသံက် *n.* the Rangoon shad.

ကင်လှိုင် *n* a guard.

ကမိန် *n.* a finger ring.

ကမိန်ပလော *n.* a plain ring.

ကမိန်မတ် *n.* a ring with a jewel or stone.

ကမိန်ဇိုင်ယာတ် *n.* a thimble.

ကဆိုင် *n.* a female dancer.

ဣ *v.* to go, or come, usually combined with အ or ကျင်,
(used only of persons of distinction.)

ကညာ *n.* a virgin (usually combined with ဗြ)

ကတင် *adj.* bitter.

ကတ်ကွံ *n.* a species of bark used for medicine.

ကတ်ချဲ *n.* a kind of grass used medicinally.

ကတ်ညှော် *v.* to learn.

ကတောင် *n.* a muscle.

ကတောင်ဆီ *n.* a vein or artery.

ကတောင်အရီ *n.* a nerve.

ကတောင်တံင် *n.* a cramp, the contraction of a muscle.

ကတာန် *n.* the gizzard of a fowl.

ဣ *adj.* hot.

ဣတ္တာန် *adj.* very hot, oppressed, troubled.

ဣရိတ် *adj.* sorrowful, grieved, distressed in mind.

ကတိုင် *n.* a pit—a hole in the earth.

ကထိုင် *v.* to rise up.

ကထိုင်ပန် *v.* to create.

ကတိုင်နိ *v.* to happen, to take place.

ကဏပ် *n.* a sheath—a scabbard.

ကဏာထး *n.* a flat roofed shed.

ကဏပ် *n.* a fan for cleaning grain.

ကဏပ်ဇာ *n.* a coarse sieve.

ကဏိန် *n.* a ladder or stairs.

ကဏီ *v.* to sink.

ကဏု *n.* a shell.

ကဏုကမာ *n.* an oyster.

ကဏုတ္တောင်ကိုက် *n.* a round shell, clam (pig ear clam.)

ကဏုဃရး *n.* an oblong clam shell (comb shell clam.)

ကဏုသင် *n.* conch shell.

ကဏောက် *n.* the top, the summit.

ကဏောက် *n.* a spit of iron or wood.

ကဏောင် *n.* a famine.

ကဏံ *v.* to boil.

ကဏောင် *n.* "soap acacia," a decoction of the fruit of
which is used for cleansing the hair, also for washing
the hands of guests at a festival for naming a child.

ကမ္ဘာထန် *n.* short sentence for repetition, of which there
are forty.

- ကမ္ဘာတန် *n.* a corpse, ဖျေင့်ကမ္ဘာတန် a funeral, either
where the body is burned or buried : သွိကမ္ဘာတန်
house of mourning.
- ကမာ *n.* a tank.
- ကမာတ် *n.* a vulture.
- ကမာင် *n.* a wall built of stone or brick.
- ကမီရိုင် *v.* to look.
- ကမီသို *n.* the roof of a house.
- ကရ *adj.* white, applied to cloth and to purity of mind.
- ကရင့် *adj.* cool, comfortable.
- ကမောန် *v.* to hasten.
- ကွာတ် *v.* to shut, to close an aperture.
- ကွက်ကောင် *n.* a horizontal timber on the main rafters.
- ကမောင် *n.* a broad step or platform, at the head of stairs.
- ကဖြဲ *v.* to cry aloud.
- ကမှက် *adj.* blind.
- ကမုတ် *n.* a thief.
- မူကုတ် *n.* a germ or sprout.
- ကမဲ့ *adj.* shining.
- ကမိုင်း *n.* a well.
- ကယျ *n.* a defeat.
- ကယျာန် *v.* to dispute.
- ကယျာန်ပိ *v.* to reject. ပိဝင်။ပိထေဝံ
- ကယျ *n.* the heddles of a loom through which the warp
passes for weaving.
- ကယိုင် *v.* to adorn one's person. ကျိုင်ကျပ်
- ကရပ်လပ် *v.* to join with paste or glue.
- ကရုတ် *n.* a shuck used to brush the warp preparatory
to weaving.
- ကရုတ် *n.* a kind of basket for catching fish, open at the
bottom, and a small hole at the top.

ကရုတိကာ *n.* (Pali) compassion, mercy.

ကရို *v.* to boast.

ကရေက် *v.* to split, to divide.

ကရဲ *v.* to bellow.

ကရောင် *n.* a groove.

ကရောတ်ကဝပ် *v.* to groan, moan, complain.

ကရောန် *n.* a crack.

ကရေပ် *n.* a top.

ကရေခံ *prep.* with, together with.

ကရိုင်ကျောန် *v.* to assist in labor.

ကရိုင်ဗွ *v.* to feast—to feed plantifully.

ကလင် *v.* to hearken, to listen.

ကလာ *n.* the day after, day after to-morrow.

ကလာ *n.* any kind of box or chest, a coffin.

ကလာင် *v.* to float in the air.

ကလိဝံ *v.* to obtain.

ကလိင် *v.* to err, ကလိင်၌ to miss the road.

ကလိင် *n.* a jungle buffalo or bison.

ကလိလောန် *v.* passed. (used in reference to time.)

ကလိတ်တုတ် *n.* the beam of a loom around which cloth is wound.

ကလိတ် *adj.* smooth, polished, slippery.

ကလီ *n.* the day after tomorrow.

ကလက် *v.* to answer when called.

ကလုတ် *n.* a messenger, an angel,

ကလောင် *v.* to return.

ကလောင်ဟို *v.* to reply, to answer,

ကလာ *n.* a relative, ဝံင်သ

ကလာ *n.* an evil spirit—a demon,

ကလာမ်မာ *n.* the devil,

ကလောတ် *n.* a fife or flute.

ကလောန် *n.* work, employment.

ကလောံ *n.* *affix* applied to things in masses.

ကလံက် *v.* to dip into any kind of liquid.

ကလွန် *v.* to play with the fingers on the holes of a wind instrument.

ကလံဝတ် *v.* to put out the tongue contemptuously.

ကလုတ် *v.* to make a hole through any thing.

ကပ် *n.* the universe.

ကပ် *v.* to break, applied to stiff things, as sticks or iron.

ကပ်တာ *n.* coarse sugar made from palm juice.

ကပ်ဇံ *n.* “ “ “ “ sugar cane.

ကပ် *n.* glue or paste of any kind.

ကရတ် *v.* to buy on credit.

ကသန်ကသပ် *v.* to lament, to murmur.

ကသပ် *n.* an intention or design. ကသပ်ခန့်

ကသပ် *n.* an answer to a question.

ကသခ် *n.* a cork, or stopper to a bottle.

ကသခ် *n.* the lungs.

ကသိင် *n.* stocks for criminals.

ကသီ *v.* to shake, to tremble.

ကသီတိ *n.* an earth quake.

ကသ် *n.* a curse.

ကသေံ *v.* to entice. ကသေံကွပ်

ကသိုန် *n.* an onion.

ကသိုန်ကြောင် *n.* a garlic.

ကသိုန်ကွပ် *v.* to repeat by rote.

ကသိုတ် *v.* to hiss like a serpent, or to make a noise like a buffalo.

- ကဟ် *adj.* dry.
- ကဆ် *n.* the neek.
- ကဒိ *v.* to smile.
- ကာ *n.* service.
- ကောင်ကဲ *n.* the “cop kai,” a large species of lizzard.
- ကံ *n.* chaff.
- ကာမရုန် *n.* (Pali) sensual enjoyment.
- ကာယျ *n.* (Pali) the body. ဇာကျကာယျ
- ကာလ *n.* time (*adv.*) when.
- ကိတ် *v.* to bite.
- ကိလေသ *n.* (Pali) lust.
- ကုံပရေင် *n.* marriageable.
- ကုသလ *adj.* (Pali) meritorious.
- ကုသိုဉ် *n.* (Pali) merit.
- ကောက် *adj.* sharp.
- ကေဠ *n.* (Pali) business.
- ကေင် *v.* accustomed to, in the habit of.
- ကေင်ကာ *n.* work, business. ကိုင်ကာ
- ကေတ် *v.* to take.
- ကေတ်နင် *v.* to bring.
- ကေတ်တာ *v.* to carry away.
- ကေင် *adj.* clear, transparent.
- ကေင် *v.* to weigh.
- ကေတ် *v.* to write with a stile.
- ကေတ္တိတ္တင် *v.* to entice, to tempt.
- ကော *n.* an elder brother.
- ကောယံ *n.* a brother in law. The elder brother of either husband or wife, or the husband of an elder sister.
- ကော် *v.* to call.
- ကော်တာ *v.* to call away.

ကော်ခင် *v.* to call into one's presence.

ကော်ခ် *v.* named.

ကောန် *n.* a son or daughter, also the young of animals as

ကောန်ငှဲ *a calf*, ကောန်ချေငှဲ *a colt*.

ကောန်ဂူ *n.* the first born.

ကောန်ထဲ *n.* the second born.

ကောန်ခင် *n.* the youngest child in a family.

ကောန်ငှဲ *n.* a small child.

ကောန်တတ် *n.* a nursing child.

ကောန်လတ် *n.* the uvula.

ကောန်ရိတ် *n.* the heart, the mind.

ကောန်မတ် *n.* the pupil of the eye.

ကောန်ရဲ *n.* a servant, a follower.

ကော်မွတ် *v.* to put to death judicially.

ကောံကု *prep.* together with. ကောံ

ကောံဒရီ *v.* to assemble.

ကျောပ် *n.* the ear.

ကျောပ်သိုဉ် *adj.* deaf.

ကံ *n.* a flower.

ကံကောင်လတ် *n.* the rose.

ကံဂံ *n.* the cocks comb flower.

ကံလတ် *n.* the lily “

ကံလတ်ကြံ *n.* globe amaranthus.

ကံဂင် *n.* "fragrant *Ballophyllum*." A very common orchid much prized by the women of Burmah, for ornamenting the hair.

ကံကတ် *n.* a species of water lily.

ကံဒါဒီ *n.* mace.

ကံဖြံ *n.* snow.

ကဝါင် *n.* a clove.

ဣ *adj.* hot.

ကံ *n.* (Pali) the secret influence of an action on one's future destiny.

ကံဗရာတ် *n.* shot.

ကံဗလံက် *n.* a cannon ball.

ကံသေနာတ် *n.* a bullet.

ကး *v.* to shave.

ကိုပ် *v.* to give.

ကိုပ်ဖြဟတ် *v.* to encourage, (lit.) to give strength.

ကိုပ်သတိ *v.* to caution, to give advice.

ကို the preposition *with*, the conjunction *and*.

ကိုအခေါင် *v.* to give permission.

ကိုတ် *numeral.* one hundred thousand.

ကိုပ်ကွာ *adv.* formerly.

ကိုပ်က *v.* to fish with a kind of basket open at the bottom.

ကို *prep.* with, conj. also.

ကွင် *adj.* of a great price, dear.

ကွတ် *v.* to hatch as chickens.

ကွန် *adj.* narrow.

ကွန်ပြက် *adj.* very narrow.

ကွာ *adj.* shallow.

ကွတ် *v.* to hate. ကွတ်ငံ့

ကွတ်နီ *n.* the summit of a mountain.

ကွိက်ဂွ *v.* to make ashamed.

ကွိုင် *n.* an umbrella.

ကွိပ် *n.* the head.

ကွိပ်ကွဲ *u.* a yam or potatoe.

ကွိပ်ကြဲ *n.* a species of potatoe.

- ကျိပ်ကွင် *n.* the bow of a ship.
 ကျိပ်ဆု *n.* the stump of a tree, in a creek or river.
 ကျက် *n.* a short stake driven into the ground, as tent pins.
 ကျင်ကျင် *n.* the thwart of a boat.
 ကျက်ကမ္ပိ *n.* the Croton oil tree.
 ကျတ် *n.* the end, as ကျတ်အယုဂ် the end of life.
 ကျပ် *adj.* silent.
 ကျပ်ကျပ် *adv.* silently, secretly.
 ကျပ်သေ့ဝံ *lost in thought.*
 ကျိုင် *n.* a limb or branch of a tree.
 ကျိုင် *n.* the cheek.
 ကျိပ် *n.* the head. ကျိပ်
 ကျိ *n.* a rat or mouse.
 ကျီ *n.* a floor.
 ကျီ *n.* a monkey.
 ကျက်ကျပ် *v.* to vex, to harass.
 ကျယ် *n.* a species of turtle.
 ကျဲ *adj.* low in stature. ကျဲ
 ကျင်ဟတ် *n.* the spindle of a spinning wheel.
 ကျပ် *n.* a sharp pointed iron for writing on palm leaf
 ကျပ် *n.* a belt worn over one shoulder and under one arm
 as an insignia of office.
 ကျပ်ဆု *n.* chips.
 ကျဲခွိုင် *n.* the bell shaped part of a pagoda.
 ကျံ *n.* urine.
 ကျံ *v.* to boil.
 ကျံ *n.* a sill.
 ကျက် *affix* denoting the male gender.
 ကျက်ကန် *n.* beads for the neck.
 ကျပ်မေတောန် *v.* counting the beads of a rosary

- တွယ် *n.* a broom.
 တွဲ *n.* a widow.
 တွဲ *v.* to carry a burden slung across the shoulder or over the forehead.
 တွတ် *v.* to shut.
 တွိန် *n.* a nephew or niece.
 တွိန် *n.* a kind of fish trap.
 တွီ *n.* a bear.
 တွဲ *n.* mould.
 တွဲ *n.* a stranger, visitor. တွဲ
 တွဲ *n.* a yoke.
 တွဲ *n.* the dawn, break of day.
 တျ *v.* to be defeated.
 တျာ *n.* the wind.
 တျာလိုခ် *v.* to belch up wind.
 တျားမြတ် *n.* a hurricane. တျာမီလံင်
 တျာဂဗိုတ် *n.* a tornado. ဂဗိုတ်ကျာ
 တျာကဝဲ *n.* a whirlwind.
 တျာ် *n.* any object of worship, a god, also used in addressing superiors.
 တျာ်ဩ *n.* honor, glory.
 တျာ် *n.* an alligator.
 တျာ် *n.* a musical instrument shaped like an alligator.
 ကြပ် *adv.* near.
 ကြတ် *v.* to wash. ကြ
 ကြပ် *v.* to bind as by placing a pole each side of a fence, and binding them together.
 ကြိယျာ *n.* any article of furniture or dress.
 ကြိ *adj.* thin, (used in reference to flat things.)
 ကြက် *adj.* Chinese, as မိုင့်ကြက် a Chinaman, ရဲကြက် Chinese country.

ကြွက်ဂန့် *n.* a fabulous fruit said to have the power of restoring youth.

ကြွင် *n.* a brook or creek.

ကြွတ် *n.* the intestines.

ကြွတ်တုတ် *n.* the warp of cloth.

ကြွတ် *n.* any cylindrical wooden box with a cover.

ကြွတ်ဆု *n.* a shingle.

ကြွတ်တိ *n.* a tile.

ကြွတ် *adj.* fat, corpulent.

ကြွတ် *v.* to wash.

ကြွတ် *adv.* afterwards.

ကြွတ် *adj.* ungovernable.

ကြွတ်ကြွတ် *adj.* harsh, abusive. ခြောက်မြတ်

ကြွတ် *adj.* stiff, hard. ကြွတ်ခိုက်

ကြွတ် *adj.* worthy.

ကြွတ်တန် *adj.* suitable, proper.

ကြွတ်လပ် *v.* to shut up, imprison.

ကြွတ် *v.* to boast. ကြွတ်

ကွ *n.* a tiger.

ကွမြန် *n.* a leopard.

ကွက် *adj.* tight, entirely closed. မတ်ကွက် blind.

ကွတ် *v.* to steal.

ကွတ် *n.* a high court.

ကွန် *n.* a garden. ကွန်

ကွာ *prep.* before.

ကွာ၌ *prep.* before that.

ကွာတေ *adv.* formerly.

ကွာန် *v.* to lick with the tongue.

ကွို *adj.* muddy, filthy.

- ကိုက် *n.* a hog.
 ကိုခက် *adj.* filthy.
 ကိုပ် *adj.* filthy, dirty, slovenly. ကိုက်ထွေ
 ကျင် *v.* to come.
 ကျတ် *v.* to sprout, to germinate.
 ကေင် *n.* oil.
 ကေင်ယောင် *n.* wood oil.
 ကေင်ဂုတ် *n.* butter.
 ကေင်တီ *n.* earth oil, petroleum.
 ကေင်ဒက် *v.* to bind, to tie.
 ကေင်တောင် *v.* to spin.
 ကေံ *v.* to be lost.
 ကေံပိတ် *v.* to try, to exert one's self.
 ကေံ *n.* a root resembling the yam.
 ကေံနံ *v.* to work, to labor, to make.
 ကေံနံပိတ် *v.* to toil laboriously.
 ကေံဘ် *adj.* hungry, famishing.
 ကေံဘ်မျှင် *adj.* do.
 ကေံဘံ *v.* to cross over. ကေံဘံမီ to cross a river.
 ကေံ *adj.* dumb.
 ကေံ *n.* a large species of turtle.
 ကေံ one hundred.
 ကေံလ် *n.* a dog.
 ကေံလ် *v.* to penetrate, (as a nail goes through a board.)
 ကေံလ်ပိတ် *v.* to understand.
 ကေံ *adj.* distinct, plain.
 ကေံ *v.* to redeem. ကေံပိတ်
 ကေံ *adj.* low in stature.
 ကေံက် *v.* to suspend, to hang up.
 ကေံတ် *n.* a doctrine or precept. ၃

ကွပ် *v.* to weave bamboos with ratan or cord.

ကွပ် *v.* to walk.

ကွပ် *n.* bread.

ကွပ်ခိုက် *n.* flour.

ကွပ် *n.* a village. တွပ်

ကွပ် *n.* a fig.

ကွပ် *n.* a cart or carriage.

ကွပ်ရတ် *n.* a carriage, a chariot.

ကွပ် *n.* a tenet or precept.

ကွပ် *adv.* truly, verily.

ကွပ် *n.* leaven,

ကွပ် *adj.* weary.

ကွပ် *n.* the back of a knife.

ကွပ် *n.* a spade or shovel.

ကွပ်သံလိုက် *n.* a crowbar, an iron bar.

ကွပ် *n.* a ship.

ကွပ် *n.* the knee.

ကွပ်တဲ *n.* the fist.

ကွပ် *v.* to whisper. ကွပ်

ကွပ်ကွပ် *v.* to entice.

ခ

ခခီ *n.* a mortar.

ခခီ *n.* a cucumber.

ခခ *v.* to be a dependent.

ခခနီလပ် *v.* to brace, to prop.

ခခဲ *v.* to separate.

ခခေ *v.* to scrape the scales from fish.

ခခေခဲ *v.* to remove the grass from the ground with a shovel or spade.

- ခရိုက် *n.* a cluster of fruit, (as of grapes.)
 ခဉ္ဇက် *v.* to snarl, to snap, to speak petulently.
 ခခုက် *v.* to cough.
 ခခုတ် *n.* a pimple or pustule.
 ခခုန် *n.* a raven or crow.
 ခခေက် *n.* a lamp.
 ခခုံ *adj.* round.
 ခခုံက် *v.* to spell aloud.
 ခခုံက် *v.* to knock, as at a door.
 ခခုဆ် *n.* a cylindrical box with cover.
 ခဏ *n.* an instant a short time.
 ခဏသို *n.* the wall plate of a building.
 ခဏဟ် *n.* a drop.
 ခဏဟ်စေင် *v.* to drop (as water.)
 ခဏဘတ်ကွိုင် *n.* liquorice root.
 ခဏိင် *n.* a bell.
 ခဏေဝ် *n.* tender leaves and plants used for food.
 ခဏံင် *n.* a whirlpool.
 ခဏေဝ် *n.* a brass wind instrument that can be made longer or shorter at will.
 ခဏှ *n.* a guitar.
 ခတ်ကုန် *adj.* scarce.
 ခတပ် *v.* to tremble.
 ခတပ် *v.* to snatch.
 ခတပ် *n.* a crab.
 ခတုက်ကိုက် *n.* epileptic fits.
 ခတောက် *n.* a mallet.
 ခတိုင် *n.* a board or plank.
 ခတိုင်ထွံ *n.* a slate.
 ခတိုင်ဇွန် *n.* a spelling book.

- ခဒန် *n.* a bridge or wharf.
 ခဒင် *n.* an apartment, a room in a house.
 ခဒင်ဂြို *n.* a priest of the second rank in a monastery.
 ခနိုက် *n.* a curtain.
 ခနိုက်ထိ *n.* dust.
 ခန် *n.* a division in a book, a chapter.
 ခန် *adj.* thick, as applied to fluids.
 ခနင် *n.* a threshing floor.
 ခနပ် *n.* a shoe.
 ခနပ်ရက် *n.* a lamp wick.
 ခနပ်ခွင် *n.* a candle wick.
 ခနပ်ပွတ် *n.* a flame.
 ခနပ်ပွဲ *v.* to build, to make.
 ခပ်ကိပ် *v.* to foment with herbs.
 ခင် *n.* a hat.
 ခပူ *n.* a gimlet or auger.
 ခပီထင် *n.* a yellow pumpkin.
 ခပိုင် *n.* the lower garment of a Buddhist priest.
 ခပိတ် *n.* a black book prepared for writing on with a soapstone pencil.
 ခပိတ် *v.* to flounder as a fish out of water; also to tremble and twitch as a dying animal.
 ခပိုင် *n.* a trumpet.
 ခပို *n.* a young priest or probationer for the Buddhist priesthood, also, a term used in addressing younger persons.
 ခပင် *n.* the vessel in which the Buddhist priest collects his food.
 ခပင် *n.* a coarse mat made of reeds.
 ခပိ *n.* the scaly ant eater.
 ခပိန် *n.* a large drum.

- ခမက် *v.* to joke, to tease. ခချုတ်
 ခမင် *n.* a fish net made of bamboos.
 ခမင်ချပ် *n.* the rainbow.
 ခမင်သို့ *n.* a beam of a house.
 ခမာ *v.* to creep.
 ခမာ *adj.* Burman. မိုင့်ခမာ A Burman man.
 ခမာတ်ထင် *n.* a gold smith.
 ခမာတ်ပသဲ *n.* a black smith.
 ခမိပ် *n.* the chin.
 ခမံက် *n.* a large hat used by Chinese and Shans.
 ခမးခမး *adj.* useless, without advantage.
 ခမာဲ *n.* a cooking pot.
 ခမာဲတဲ *n.* a spittoon.
 ခမဲယန် *n.* a loom.
 ခမ့ *n.* an insect.
 ခမ့ဟန် *n.* an insect.
 ခမ့င် *adj.* barren, childless.
 ခမာလေတ် *n.* a dancer, male or female.
 ခမာတဂန် *n.* an actor.
 ခမိုင်ကျိပ် *n.* a turban.
 ခမ့ဲ *n.* an egg.
 ခမ့ *n.* the bill of a bird.
 ခမေံ *n.* a bud.
 ခမောင် *n.* mucus of the nose.
 ခရ *n.* a coarse brown earthen basin.
 ခရ *n.* a sore, an ulcer.
 ခရာ *n.* a crooked trumpet.
 ခရာ *n.* a spool for winding yarn.
 ခရပ်လပ် *v.* to put into confinement.
 ခရောင် *n.* a swing cradle.

- ခရောင်ပိုင် *n.* an elephant houdah. ဝှိတ်ပိုင်
 ခရေတ် *n.* a fetter.
 ခရိုင်ခရဲ *v.* confused, tangled.
 ခရး *n.* a comb for the hair.
 ခရး *n.* a rake of any kind.
 ခရိုင် *n.* a fold (for cattle or sheep.)
 ခရီ *n.* mud.
 ခရိတ်တာ *v.* to push away with the hands.
 ခလိန် *adj.* slimy, mucilagenous.
 ခလုထောံ *v.* to rinse (as a dish is rinsed.)
 ခလေဆီခလာင် *v.* to borrow. ခုံကောတ်
 ခလောတ် *v.* to slip out, as a knife from the handle.
 ခလောန်တောင် *n.* a stick for rolling cotton preparatory to
 spinning.
 ခလိုင်လောန် *v.* to transgress. ခလိုင်အာ
 ခလိုတ် *adj.* silly, foolish.
 ခယာ *n.* arrow root.
 ခယာက္ခီ *n.* a wheel of a cart or carriage.
 ခယိကျောင် *v.* to annoint the head with oil.
 ခပတ် *n.* a mill or machine for cleaning paddy.
 ခပတ်ထွံ *n.* a mill for grinding grain.
 ခစ *v.* to bear up in the hand.
 ခမိုင်ချင် *n.* a moat.
 ခမိတ် *n.* the gum of a tree.
 ခမိတ် *n.* foam, froth.
 ခစေံ *adj.* round, applied to long things, as bamboos.
 ခဆီ *n.* a cucumber.
 ခဆီ *n.* a mortar.
 ခဆီဆီ *n.* the rafters of a house.
 ခါတ် *n.* a cot, a bedstead.

- ခဲသီ *n.* a belt, a girdle.
 ခဲယုန် *n.* a priest's girdle.
 ခဲယိ *n.* a father in law, or mother in law.
 ခဲ *v.* to dig.
 ခဲရက် *n.* leprosy.
 ခုတ်သူ *v.* to name.
 ခုတ်ဘက် *n.* the deck of a ship or boat.
 ငွေ *n.* a rug, a carpet.
 ခဲ *n.* a small basket used to place offerings to demons in. ခဲ
 ခဲက် *n.* a plat of ground in a paddy field.
 ခိုင်ကျက် *adj.* firm, stable. ခိုင်ခံ့
 ခိုင် *adj.* good.
 ခိုင်ဝ *v.* to be prospered.
 ခုတ်ချင် *n.* the Indian horse radish tree.
 ခုတ် *v.* to kick.
 ချောန် *n.* a fish hook.
 ချောလူ *n.* an archer.
 ချပ် *v.* to consider, to contrive.
 ချတ် *v.* to spit.
 ချီ *v.* to tremble, to shake.
 ချီ *v.* to write.
 ချီ *v.* to whet, to sharpen.
 ချီ *n.* a bamboo for poling a boat.
 ချီဝလူ *v.* to stagger like a drunken man.
 ချောတ် *n.* a horse.
 ချော *n.* grass.
 ချ် *v.* to curse.
 ချင် *adj.* lame.
 ချ် *n.* charcoal.

ချးထွဲ *n.* mineral coal.

ချိုတ် *v.* to die.

ချိုတ်ဦးတ် *adv.* definitely, accurately.

ချိုန်ခန့် *n.* an instant, a moment.

ချောံချး *n.* fine bits of coal that remain after a fire.

ခြာလတ် *v.* to separate.

ခြံ *n.* a temporary fence.

ခြံ *n.* a thicket.

ခြး *v.* to scratch as a fowl.

ဇေသင့် *v.* to reply to, to answer.

ဇေဝ်ဂုန် *v.* to return a favor.

ခိုင်း *n.* a pond.

ခွန်လတ် *v.* to leave vacant.

ခွက် *n.* a cup.

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၀ကန် *n.* instruction, a message.

၀ကူ *n.* a race, a species.

၀ကောံ *n.* a company.

၀င် *n.* an ape.

၀ရေင်အာ *v.* to go from place to place.

၀ဝဲ *v.* to break off, to separate.

၀ဝဲ *n.* a bird.

၀ဝဲပူ *n.* a dove.

၀ဝဲပံက် *n.* a heron.

၀ဝဲမာ်သွိ *n.* a sparrow.

၀ဝေင် *n.* scales of a fish.

၀ဝုန် *n.* a staff such as old men use.

၀ဝိုင် *v.* to stoop down.

၀ဝိုတ် *v.* to kill.

ဂဇံ *v.* to sit.

ဂဇံထဝဲ *v.* to sit cross legged, as the Burmans do.

ဂဇိတ် *v.* to wipe.

ဂညိက် *v.* to nod.

ဂဇောင်မတ် *n.* the eye ball.

ဂဗိုင့် *v.* to filter, to strain.

ဂတ *prep.* before in point of time or place. သွပ်ဂတ

next year, ဂတဂတ next month.

ဂတပ် *v.* to straighten.

ဂတပ်ဂတး *v.* to make straight and level.

ဂတင့် *n.* a debt.

ဂတင် *v.* to be in season, to reach.

ဂတာဖိုင် *n.* the sole of the foot.

ဂတာတဲ *n.* the palm of the hand.

ဂတု *n.* the moon, a month.

ဂတုအိုတ် *n.* the day on which the moon entirely disappears.

ဂတုပေင် *n.* the full moon.

ဂတုပက် *n.* waxing of the moon.

ဂတုစွက် *n.* waning of the moon.

ဂတုံ *v.* to fall.

ဂတုံစေင့် *v.* to fall down.

ဂတိ *n.* care, attention.

ဂတိ *n.* a promise.

ဂတေပ် *v.* to cry aloud.

ဂတေင့် a numeral affix, applied to flat things.

ဂတး *v.* to turn around or over.

ဂတေဲ *n.* newly formed fruit.

ဂဒင် *n.* a point of land, a cape, or promontory.

ဂဒေင့် *v.* to be acquainted with. ဂဒေင့်ယင့်

ဂဒိုင်ဂြောင် *v.* to cover up.

ဂရိုလ်ဝ် *v.* to cover up.

ဂန့်ရိုက် *n.* brimstone.

ဂန္ဓ *n.* the body.

ဂနောဝ် *n.* a desire.

ဂနပ်ဖိုင် *n.* a shoe.

ဂပ်ဂေါင် *adj.* proper, fit.

ဂပ်လ် *n.* long time.

ဂလေဲ *n.* a bird's nest.

ဂရိုင် *n.* lime. ခရိုင်

ဂမင်ရိုင် *n.* a hill or mountain, of which the ascent is gradual.

ဂဗုတ်ဂလာန် *n.* a law suit.

ဂဗး *v.* to strike with the palm of the hand.

ဂရိုတ် *n.* a stone's throw.

ဂမာမိင် *n.* an elephant keeper. ပွင်မိင်

ဂရိုတ် *n.* death.

ဂမ္ဘတ် *adj.* sweet, (found in books.)

ဂမ္ဘင် *adj.* bitter.

ဂမ္ဘ် *adj.* hot.

ဂမိတ် *n.* a musquito.

ဂရို *adj.* poisonous, venomous.

ဂရိုင် *adj.* living.

ဂရိုင် *n.* a confused noise of a multitude of people.

ဂရိုင် *n.* the many, မိုင်ဂရိုင် men in general

ဂရို *n.* a Buddhist priest.

ဂယိ *v.* to annoint.

ဂယး *n.* the morning. နှိုဂယး

ဂယိုင် *n.* a husband or wife. သန္တာ

ဂယိုင်လရို *v.* to live.

ဂရိုင်ပဝင် *v.* to play, to sport.

- ဝဋ္ဋိတ် *v.* to shake.
 ဝဋ္ဋိတ် *v.* to push, to shove.
 ဝဿ *n.* a native of any country west of Burmah.
 ဝဿဂဗ္ဗံ *n.* a chair.
 ဝဿနံ *n.* a word. အခရင်
 ဝဿနိဂဏနံ *n.* a verbal message.
 ဝဿင် *n.* a stick upon which burdens are borne across
 the shoulder.
 ဝဿံ *v.* to shorten.
 ဝဋ္ဋိတ်တ္တိဉ် *v.* to rise, or spring up quickly.
 ဝဋ္ဋိင် *adj.* much ဝဋ္ဋိင်၌ so much. ဝဋ္ဋိင်လီၤ How much?
 ဝဋ် *n.* the womb.
 ဝဋီ *n.* a bundle.
 ဝတံ *pro.* that, as ဝဋ်၌ that man.
 ဝတိ *v.* to threaten. ပရဝတိ
 ဝဘောင် *v.* to go from place to place. ဝဋ်ဝဋ်
 ဝဘဉ် *n.* a daughter-in-law.
 ဝဘင် *n.* land pertaining to a town or city.
 ဝဆဲ *n.* medicine, tobacco.
 ဝဆဲသေတာတ် *n.* gun powder.
 ဝဋ်ဂဗ္ဗံ *v.* to break off, (as bread is broken.)
 ဝဇင် *v.* to lift up.
 ဝဋ် *conj.* also.
 ဝဋ်ကို *conj.* also.
 ဝဂီ *n.* a clog put upon the neck of criminals.
 ဝဂီယာ *n.* (Pali) a stanza of Pali verse consisting of four
 lines, each containing eight syllables.
 ဝဂီသု *n.* the fork of a tree.
 ဝဂံ *v.* to step.
 ဝဂံကွပ် *v.* to walk.

- ဝါသရင် *v.* to step over.
 ဝိ *v.* to ache, to be in pain.
 ဝိဗ္ဗာတ် *v.* to adorn with ornaments.
 ဝက် *n.* a prison ဝံင်
 ဝန် *n.* grace, favor, profit.
 ဝန်စရဲ *n.* honor, glory.
 ဝင် *v.* to swell.
 ဝု *n.* a garden.
 ဝု *v.* to rain. ဖြူ
 ဝေတ်ဝေင် *v.* to go around from place to place.
 ဝေတ် *v.* to turn around.
 ဝေါင် *adj.* handsome, beautiful. ဝေါ်သေဝဲ
 ဝံင်ဝါ *n.* a king fisher.
 ဝံင် *adj.* bold, daring, venturesome. ဝံင်ဖြဲ
 ဝး *v.* to speak, to say. ဟို
 ဝိုင်ကေတ် *v.* to take.
 ဝိုင်လပ် *v.* to take possession of.
 ဝိုင်တာ *v.* to take away.
 ဝိုင်တိုက် *v.* to row a boat.
 ဝိုက် *v.* to shine, to glow like coals of fire.
 ဝိုက်လပ် *v.* to glitter, to glisten.
 ဝိုက်သလံင် *v.* to blaze up.
 ဝိုက် *v.* to regret the loss of a thing.
 ဝိုက် *n.* an arched place for images, open on one side.
 ဝုက် *v.* to sink deep in the mire. ဒနက်
 ဝုချ် *n.* a queen.
 ဝုန် *n.* a numeral, a figure.
 ဝု *n.* a shell, as of a cocoanut.
 ဝုကျိပ် *n.* the skull.
 ဝိုင် *n.* the small of the back, the loins.

- ဝိုင်းဟတ် *n.* the crank of a spinning wheel.
 ဝိုန် *n.* a native woman's petticoat.
 ဝို *n.* a rat or mouse.
 ငဝုင် *n.* a tusk, an eye tooth.
 ဝဲ *n.* the comb of a fowl.
 ဝှ *n.* the abdomen.
 ဝှက်ဝှက် *n.* the dysentery.
 ဝှလို *n.* a diarrhea.
 ငဝှက် *n.* a stick to stir rice with.
 ဝှိ *n.* poison, venom.
 ချိုင် *n.* wheat.
 ချိုင် *adj.* living.
 ချိုင်တိုန် *v.* to rise to life.
 ငြက် *adj.* narrow (generally combined with ဝှန်)
 ငြင် *n.* a violin.
 ငြင် *n.* the horn of an animal.
 ငြင်ခိုင် *n.* the tusk of an elephant.
 ငြင်တိ *v.* to understand, to comprehend.
 ငြင်ထွံ *n.* an anchor.
 ငြာတ်ခိုက် *v.* to cast a fish net.
 ငြာတ် *v.* to sow seed.
 ငြဲ *n.* a deer. ခြဲ
 ငြါန် *n.* a white ant.
 ငြိ *v.* to draw, to pull.
 ငြိလာ *v.* to draw away, entice.
 ငြောင် *v.* to cover up, to conceal.
 ငြိ *v.* to crow.
 ငြိး *v.* to comb.
 ငြိးဝှင် *n.* an eclipse, of the sun or moon.
 ငြိုက် *v.* to sift.

ရိင် *v.* to laugh.

ရိင် *n.* a forest, jungle.

ရိဟ်ဝါ *n.* harsh, cruel, unmerciful.

ရိဟ်ပလန် *v.* to retaliate.

ဂဟ် *v.* to lift up with a lever.

ဂဲ *v.* to seek, to search for.

ဂိ *adj.* immovable. ဗိန်ဂိ

ဂိက် *n.* the principal garment of, a Burman man.

ဂိင် *adj.* long.

ဂိင်သ္မဲ *adj.* distant in regard to time.

ဂါ *adj.* dark.

ဂါင် *n.* a boat.

ဂါ့ဒ္ဓိင် *adj.* benighted, foolish.

ဂေင် *v.* to carry a burden swung upon a pole, across the shoulder.

ဂေ *adj.* short.

ဂေန် *v.* to pass through a low place stooping.

ဂဲ *n.* an ox, or a cow.

ဂဲက် *v.* to take out by hand-fuls from a bag or a hole in the ground.

ဂဲဝိင် *n.* the womb.

ဂဲင်ဆီ *n.* a vein or artery.

ဂဲဝါင် *n.* the cavity of the mouth.

ဂဲင် *n.* a road.

ဂဲင်ကြေင် *n.* a narrow road or path.

ဂဲမတ်တြိ *n.* a cloud.

ဂဲးတိဇှေင် through out the earth.

အလုံပွဲးတိဇှေင်

ဂဲက်ဒဲ *adj.* confused in mind.

ဂဲင် *adj.* many or much.

ဂဲင်လေင် *adv.* often, many times.

ဂဲင်လေ

- ဝှဲ *v.* to be ashamed.
 ဝှဲ *n.* a large species of turtle.
 ဝှဲဝှဲ *adj.* fearful, timid.
 ဝှဲ *v.* to wrap, to tie up in a bundle.
 ဝှဲ *adj.* white (applied to cloth.)
 ဝှဲ *v.* to obtain (with other verbs implies power or permission.)
 ဝှဲ: *v.* to scratch, as a dog scratches or digs the earth with his paws.
 ဝှဲလှဲ *n.* the cavity in a hollow tree.

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- ခါင် *n.* the pincers of a crab or lobster.
 ခါတ် *v.* to swallow.
 ခါင် *num.* thousand (Col.)
 ခါအောင် *v.* to gather fuel.
 ခါ *n.* assafoetida.
 ခါင် *n.* value, price.
 ခါင် *v.* to awake out of sleep.
 ခါ *n.* a shrimp.
 ခါခါင် *n.* a lobster.
 ခါက် *n.* a tooth.
 ခါက်တုတ်တုတ် *n.* a weaver's reed.
 ခါင်ရိုင် *v.* to look askant.
 ခါ *n.* a frog
 ခါတိန် *n.* a toad.
 ခါ: *n.* the small crumbs left after eating.
 ခါ:တ: *v.* to level.

စ v. to eat.

စက် n. a wheel, or machine.

စက္ကဝါ n. the universe.

စက်မှုတ် n. a steam engine.

စကာ v. to send. စကာဗလ:

စက္ကော n. paper.

စင်ဂဗဲ n. the hole through the nose of a bullock through
which a cord is passed for driving.

စင်ကြီ v. to walk back and forth. ကွပ်စင်ကြီ

စင်ခြင် v. to consider, to meditate. ဗဝါရဏာ

စကဝ n. food. အဟာရ

စက: instead of, for the sake of.

စလောင့် v. to conquer.

စလောင့်ကတ် v. to take by conquest.

စတ် v. to sting, to prick with a pin or needle.

စနီ v. to bind together as a sheaf. စနီဒက်

စနီထစ: v. to point out.

စမြီ v. to threaten.

စရင် n. a register, or record.

စရဲ n. glory, renown, honor.

စရိုင့်ချ် v. to drop water on the ground as a witness of
having done a deed of merit.

စလန် n. sandal wood.

စလိင် v. to live by hire or wages.

စလိုက် n. the shaking of water in a vessel.

စပ် v. to pour liquids.

စဉ် numeral ten.

စဝ် n. a great-grand-child.

စဝ်စူး v. to tear asunder, tear apart.

- စန် *v.* to tear, to rend.
 စဲ *v.* to strike with the fist.
 စါသ် *n.* a physician.
 စါင် *n.* a fowl (hen or cock.)
 စါင်ကျိုက် *n.* a pheasant.
 စံရိုင် *n.* a fetter.
 မိင် *n.* an elephant.
 မိင်ဂှတ် *n.* an antelope, a wild goat.
 မိင်သို *n.* the ridge of a roof.
 မိင် *adj.* complete, perfect.
 မိန် *n.* arsenic.
 မိန် *v.* to be thoroughly cooked, also healed as a wound.
 မိတ် *v.* to search.
 မိဖျး *v.* to flash as lightning, to glitter.
 မိရောင် *v.* to arrange.
 မိရောင်သွတ် *v.* to judge, to decide a case.
 ရတ် *v.* to put into.
 ရတ် *v.* to die.
 ရု *v.* to make a hole with an awl.
 ဂေတဏာ *n.* good will.
 ဂေတီ *n.* a pagoda.
 ဂေတ် *v.* to taste.
 ဂေင် *v.* to descend.
 ဂေင်သိုတ် *v.* to conclude, to be convinced.
 ဂေင်ဒက်တ် *v.* to descend.
 ဝဲ *v.* to dry by spreading out in the sun.
 ဝဲ *n.* a louse.
 ဝဲကျိုတ် *n.* a flea.
 ဝေန်ကျို *adj.* bespattered with dirt.
 ဝေန်သိုတ် *adj.* envious.

ငေါဒနာ *v.* to revile.

၎ *v.* to return, as ဝုဉ် return to the city.

၎ *n.* a grand-child.

ဝံ *v.* to try, to prove.

ဝံင် *v.* to burn—consume with fire.

ဝံင် *n.* a harp.

ဝံတံ *v.* to examine, to try.

ဝံး *v.* to oppose, to go against as the tide or wind,

ဝံး *n.* the back.

ဝို *v.* to conceal with a screen or curtain.

ဝိုဒင် *v.* to put up a partition.

ဝိုဒန် *v.* to conceal, to cover up.

ဝိုတ် *n.* the mind, disposition.

ဝိုတ်ဝိုတ် *adj.* irritable, quick tempered (short mind.)

ဝိုတ်ဝိုတ် *adj.* patient, forbearing. (long mind.)

ဝိုန်ဝိုန် *adj.* complete, perfect.

ဝိုပ် *v.* to arrive.

ဝိုဒ် or ဝို Affix. Imperative plural as, အဝို Let us go.

ဝိုးအဝ *v.* to go from, to separate from.

ဝို *n.* an insect.

ဝိုဝိုတ် *v.* to examine, to question.

ဝိုက် *n.* the waning of the moon, reckoned from the full moon
 ဝိုဝိုက်, ဝိုဝိုက် first day of the waning,
 2nd day of the waning.

ဝိုဝ် *v.* to place, to put down.

ဆ

ဆ *adv.* only. ဆည်းမဲ့ဝံအ Only one can go.

ဆ whatever, ဆမန့် whatever there is.

ဆ fold, ပိဆ three fold.

- ဆက် *v.* to join.
 ဆက်ဆံ *v.* to enjoy in common.
 ဆက်ပါင် *v.* to salute, to accost.
 ဆက်ဖို့နံ *v.* to offer, to present, (to a superior.)
 ဆခေင် *n.* a small cymbal. ခခေင်
 ဆာ *adj.* thin (applied to liquids.)
 ဆာ် *v.* to scratch in anger.
 ဆာဲထေင် *v.* to pour out, to empty.
 ဆာင် *n.* a large cymbal.
 ဆာန် *v.* to love.
 ဆာန်ကျိန် *v.* “ “
 ဆာန်ခုူ *v.* to pity.
 ဆီ *n.* blood.
 ဆီဒနာ *v.* to prevent, to hinder.
 ဆု *n.* wood, timber.
 ဆုကု *n.* teak timber.
 ဆုကွေံ *n.* thengan. “*Hopea odorata.*” This is a very hard timber, the fibre so interwoven as to split with difficulty; and is on that account much prized by the natives for canoes.
 ဆုကြက်ပြင် *n.* ebony.
 ဆုပြာန် *n.* iron wood.
 ဆုမာခုူ *n.* (padouk) Gum kino tree.
 ဆုဒီအခါ *n.* pine.
 ဆင် *v.* to smell, to kiss.
 ဆတ်အာ *v.* to go backward, to backslide.
 ဆဲ *v.* to move a little, to give room to another.
 ဆေင်ကို *adv.* pertaining to, belonging to.
 ဆေင်စပ် *adv.* “ “ “ “
 ဆေင်ပလဲ *v.* to flash as lightning.
 ဆံက် *n.* straw,

ဆင်ဝက် *v.* to attend to, to perform.
 ဆော့ဖက် *n.* a companion, a mate.
 ဆဲ *n.* a trap made with a pole and spear.
 ဆိုက် *adv.* near to.
 ဆိုက်ညောန် *adv.* “ “
 ဆိုက်ဗွက် *v.* to approach, draw near to.
 ဆိုဝ် *v.* to find.



ဇ *n.* a great-grand-mother.
 ဇက် *v.* to drag, to draw.
 ဇက်ဂတင့် *v.* to contract a debt.
 ဇက်ပွန် *v.* to march an army.
 ဇက်တြိတ် *v.* to play on a violin.
 ဇကု *n.* person, ဇကုမွဲ one person.
 ဇကုညး himself.
 ဇကုဆဲး *pro.* myself.
 ဇကုကာယျ *n.* the body.
 ဇကုကိုဇကု *adv.* one with another, mutually.
 ဇင်ရဲ *n.* a small species of horse fly.
 ဇုဲ *adj.* distant.
 ဇတ် *v.* to dry away as water in a stream.
 ဇတ် *v.* to tremble, to shake.
 ဇန် *n.* a spoon. ယိက်
 ဇန် *n.* a string of beads.
 ဇပျေတ် *n.* a grape. သတ်ဇပျေတ်
 ဇန့် *adj.* dry.
 ဇမ္ဗော် *adj.* great. ဇွော်
 ဇမ္ဗော်တွန် *n.* the head man of a village.
 ဇမ္ဗော်ဗာညာ *n.* a steward, a treasurer.

- . အမိတ်မိုင် *n.* a foot mat.
 အရောင် *prep.* in the presence of.
 အလ *n.* a thorn.
 အလိုင် *v.* to lengthen.
 အါ *n.* a drag net.
 အါ *n.* netting, net work, lace.
 အါင်က *v.* to fish with a scoop.
 အါင်ဂူ *n.* vermilion.
 အါတိ *n.* nature.
 အါဒိသိုင် *n.* a lion.
 အါပ် *v.* to sip, to taste.
 အူဝဲ *n.* a species of lobster.
 အိက်တိ *v.* to plow or harrow.
 အီ *adj.* complete, nothing wanting.
 အု *n.* a grand father. လူ
 အုက် *n.* a rope or cord.
 အုက်ကို *n.* a rope made of bark.
 အုက်ပွာန် *n.* a chalk line for marking timber.
 အုက်ဂွင် *n.* the ridges between plats in a paddy field.
 အုက်ဟတ် *n.* the band of a spinning wheel.
 အုက်လဟက် *n.* a bridle rein.
 အုက်လလီ *n.* chain lightning.
 အုက်စင် *n.* a ratan.
 အုက်လောတ် *n.* a wire.
 အုက်ခရေဟ် *n.* a chain.
 အုက်ဂြိုဟ် *n.* any kind of jungle creeper, used for cord.
 အုဇာလ *n.* ancestors.
 အုတ် *n.* a bone.
 အု *v.* to rest.
 အိုင်ခတိက် *n.* a bedstead. ခါတ်

ခံင်ခေိင် *n* a litter.

ခံင်ပံင်ဂကူ *n*. a thing made of bamboo shaped like a tree
on which all kinds of offerings for priests are hung.

ခံင် *v*. to crouch, to bow down. အောင်မာ

ခိုင် *n*. the leg including the foot.

ခိုင်ခံ *n*. a candle stick.

ခိုင်ဝါင် *n*. a brace in the roof of a house.

ခိုင်ဂယူ *n*. the eaves of a house.

ခိုင်မီ *n*. a low bank of a river, or ocean.

ခိုတ် *v*. to wipe with a towel.

ခိုင်ချင် *n*. the wall of a city. ကွာင်ချင်

ခိုင်ကွာ *n*. an embankment of a tank or pond.

ခိုင်နဲ *n*. a curved stick to keep the cloth straight in a loom.

ခိုက် *n*. a cast net for catching fish.

ခူ *n*. a resting place.

ခူး *v*. to overcome, to conquer.

ခွေ *adj*. large, great.

ခွေမောင် *v*. to increase in stature.

ခွာ *adj*. every.

ခွံ *adj*. stable, firm. မိုန်ခွံ

ခွဲ *n*. the surf.

ခြ *adj*. withered. ခြေခြေ

ခြံ *n*. a building for public worship, or for strangers to
lodge in.

ခြင် *n*. a chasm or gulf. ခြေဟတ်

ခြဟာန် *n*. love. ခြဟာန်မေတ္တာ

ခြဲ *adj*. lean, thin in flesh.

ခြီ *n*. a serpent.

ခြီဂချီ *n*. a venomous serpent.

ခြီခါတ် *n*. a cobra capella.

ဇွဲ *n.* a banyan tree.

ဇွဲနီ *adj.* over ripe, applied to grain.

ဇြောတ် *v.* to absorb, to suck.

ဇြုတ် *adj.* deep.

ဇြုတ်နက် *adj.* deep, hard to be understood.

ည

ညာနီ *n.* the intellect.

ညာတ် *v.* to see.

ညီ *supplicatory affix.*

ညီ *adj.* small in quantity.

ညီည *adv.* a very little.

ညီညီ *adj.* very small in quantity.

ညီသာ *adj.* even. သတတ်ညွှန်း

ညောန်ကို *adv.* near to. ကြပ်

ညံင်နဲ *adv.* in like manner.

ညံင်ဝံ *adv.* in order to. ညံင်ဝံပဋိပသိက်မာ်နိးဗတောန် In order to be able to read, you must learn.

ညး *pro.* he or she.

ညးဗိုက် *n.* a merchant.

ညး၌ရော *who is it?*

ညာရိတ် *v.* to regard the feelings of another, to fear giving offence.

ညာဒည *adj.* reverential.

ဒ

ဒု *n.* a span.

ဒုန်က *v.* to fish with a hook and line.

ဒုာ *adj.* shallow.

ဒုာ် *n.* water.

- ခုတ်ထွိုန် *n.* an artificial pond.
 ခုတ်ဇေတ် *n.* wine.
 ခုတ်တင် *n.* milk.
 ခုတ်ပိုင် *n.* a well.
 ခုတ်ပလင်ကာ *n.* a vessel with a spout, as a teapot.
 ခုတ်ဗလဲ *n.* a spring, a fountain.
 ခုတ်ဗောတ် *n.* a water goglet.
 ခုတ်နွင် *n.* a water pot—"Chatty."
 ခုတ်မှင် *n.* ink.
 ခုတ်ရမတ် *n.* tears.
 ခုတ်လက်ဖက် *n.* decoction of tea leaves, (tea water.)
 ခုတ်သဲ *n.* honey.
 ခုတ်သံ *n.* vinegar.
 ခုတ်လဂေါင် *n.* a brook, or small mountain stream.
 ခုတ်ဇဂေါင် *n.* running water, a current.
 ခုတ် *adj.* red hot.
 ခုတ် *adj.* sweet.
 ခုတ်နီ *n.* a foot path.
 ခုတ် *v.* to take up water with a cloth or sponge.
 ခုတ် *adj.* true (colloquial.)
 ခုတ် *n.* a slave.
 ခုတ် *adj.* silent, of few words.
 ခုတ် *adj.* green, full of sap. ခုတ်
 ခုတ် *n.* a city.
 ခုတ် *n.* the tail of a bird.
 ခုတ် *v.* to alight, as a bird.
 ခုတ် *adj.* ripe.
 ခုတ် *adj.* wet.
 ခုတ်ဏာဓီ *n.* a denarius.
 ခုတ် *v.* to take fire, to kindle.

ဇေန် *n.* a small shallow basket.

ဇောင် *adj.* weary, exhausted.

ဇောင်စိုတ် *adj.* " weak, fatigued.

ဇောင်စိုတ် *adj.* discouraged.

ဇောင်ကံ *n.* a blossom.

ဇောတ် *adj.* small.

ဇောတ်ဇောတ် *adj.* very small.

ချံ *v.* to cease. (applied only to rain.)

ချိုက် *v.* to ride, ချိုက်ချေ to ride a horse, ချိုက်ကွင် to sail in a ship.

ချိုက်ပေင် *adj.* complete, fulfilled.

ချိုက်ချန် *v.* to oppress.

ချိုတ် *n.* a brick.

ချိန် *adj.* soft, flexible.

ချိန်ဇောတ် *adj.* meek, humble.

ဏ

ဏာ a verbal affix, as ကေတ်ဏာ to carry away ကော်ဏာ to call away.

ဏီ *adv.* yet, still, as ညးဟွံအာဏီ he is not yet gone, ညးနွံဏီ he is still here.

ဏောင် *adv.* certainly .ခဲအာဏောင် I shall certainly go.

ဏံင်ဏောတ် *n.* the music made on the instrument called ဗါတ်ကောန်ဉ်

တ

တက် *v.* to strike.

တက *v.* to burst, to crack.

တကဲ *v.* to droop, as a branch of a tree. တလဲ

တကိုတ် *v.* to be frightened, terrified.

- တခဲ *v.* to beckon with the hand.
- တခီ *n.* a writer or clerk.
- တင် *adj.* to remain, as unblighted fruit.
- တင် *n.* the joint in a bamboo.
- တင်ကာ *n.* a coin.
- တင်ဂုက် *n.* a shed for cattle.
- တင်ဝဲ *n.* the elbow.
- တင်ဝဲ *n.* a carpenter's square.
- တင်ထပ် *v.* to build up, by placing one thing upon another
as a brick wall.
- တင်္ဂီ *v.* to carry on the shoulder.
- တင်္ဂေက် *n.* a parrot.
- တင်္ဂက် *adj.* crooked.
- တင်္ဂါ *v.* to thrust at.
- တဆိပ် *n.* a seal, a signature.
- တညင် *n.* the dry season. ကညင်
- ထင်္က *adj.* other, another.
- ထင်္ကညောင် *adj.* “ “
- တင်္ကဆီ *n.* an ant hill.
- တင်္ကင် *n.* the end, or point, as of a stick or needle.
- တင်္ကင် *n.* a needle or pin. ကင်္ကင်
- တင်္ကန် *n.* a ladder. ကင်္ကန်
- တင်္ကီ *v.* to sink.
- တင်္ကီမိုက် *to be submerged.*
- တတ် *v.* to cut off, to amputate. ကုတ်
- တတိယ *ordinal.* third.
- တန်ကြံ *adj.* stable, firm (applied to the mind.)
- တန်ခွင် *adj.* to remain stationary.
- တမာ *adv.* of the size of.
- တမိ *adj.* new.

- တပံက်ထေး *v.* to point out.
- တငှောင် *n.* weariness, exhaustion.
- တမး *v.* to shine.
- တမိန် *v.* to run over, as boiling milk.
- တမိန်ဖိုတ် *v.* to make happy.
- တမ္ဘါ *n.* a fisherman.
- တမြန် *adj.* insane, foolish.
- တမ္ဘါ *adv.* anciently, formerly.
- တမ္ဘး *adj.* free, not in bondage.
- တမ္ဘွင် *n.* a humming confused noise of a multitude.
- တယျ *n.* a maggot. ကယျ
- တယျ *n.* heddles of a loom through which the warp is passed for weaving.
- တရံ *adj.* old, not new.
- တရံ *n.* a journey.
- တရးဂဝဲ *v.* to give in charity.
- တလ *n.* a lord, master, owner.
- တလကာ *n.* a washerman.
- တလသွာင် *n.* a judge.
- တလဲခွ် *v.* to swim with the hands put together.
- တလောတ် *n.* a flute or fife.
- တင် *n.* a handle.
- တင်ကမး *n.* the sticks that pass through the yoke each side of a bullock's neck.
- တင်မွင် *n.* a pen.
- ထင်စရန် *adj.* most excellent, exalted.
- တင်ဒင်္ဂါင် *n.* the tongue of a cart.
- တင်စံင် *n.* a torch.
- တဝန် *n.* a religious saying, or sermon.
- တပိုင် *adv.* continually.

တသောင် *n.* the hair or fur of animals, and the fine hair on the body.

တင့် *n.* the breasts, the udder.

တသိုက်ဖိုတ် *adj.* happy, joyful.

တာ *n.* the toddy palm tree.

တဲ *n.* a tent or temporary building.

တိ *n.* earth, တိဇွေ် the earth.

တိင် *v.* to play on a stringed instrument with the fingers.

တိပလေတ် *n.* clay.

တိဗ္ဗ *n.* paddy land.

တိဒုန် *n.* a small hillock like an ant hill.

တိတ် *v.* to go out.

တိရတ်ဆာန် *n.* an animal, a brute.

တိလမှး *n.* level land, a plain.

တိ *v.* to know.

တိရန် *v.* to be sensible of a favor. (the only word in the language for gratitude.)

တိလရန် *n.* lord, or master. (Lit. lord of grace.)

တိလဖိန် “ “ “ (Lit. lord of wealth.)

တုင် *adj.* like, resembling. တုင်သွင့်

တုက် *v.* to dip up, or out of, as water.

တုက် *v.* to dig, or root the earth, as a hog.

တုတ်ယာတ် *v.* to weave cloth.

တူ *v.* to burn.

တူရ်ဂွံ *v.* to scald.

တူထွက် *v.* to burn to a coal.

တဲ *affix.* past tense.

တောင် *adj.* stretched tight—not slack.

တောင် *n.* a box trap.

တေ *adv.* yonder, there.

- တဲ *n.* the hand.
 တဲဗွဲ *n.* the left hand.
 တဲဆွဲ *n.* the right hand.
 တော *v.* to increase.
 တောတက် *v.* to increase in number or quantity.
 တော် *v.* to reckon, to add up figures.
 တော့ရာ *v.* to steer direct towards an object.
 တောံ *v.* to cook by boiling.
 တောင် *n.* cotton.
 တောင်ကူး *n.* cotton rolls prepared for spinning.
 တောင်ချိုတ် *n.* cotton with the seeds taken out.
 တောင်ပလဲ *n.* cotton thread.
 တောင်သောန် *n.* the woof of cotton cloth.
 တံ *n.* (*pronounced taum*) the beginning.
 တံ (“ *tau*) affix denoting the plural.
 တံင် *v.* to pull, to draw.
 တံိုင် *at the feet of, in the presence of.*
 တး *adj.* level, smooth, as a road.
 တးဟဲ *v.* to transgress.
 တိုက် *n.* a brick building.
 တိုင် *n.* a measure of distance of about 2½ miles.
 တိုင်ဆု *n.* a post.
 တိုင်ကဆီ *n.* a long slender basket which a fisherman carries swung over his shoulder to deposit fish in.
 တိုင်ပိုင် *n.* the long post that supports the ridgepole of the roof.
 တိုင်ညးမဒင် *n.* a cross.
 တိုင်ယာ *n.* a mast.
 တိုန် *v.* to ascend.
 တိုပ် *v.* to bury in the earth.

တို *n.* a dead fall.

တို *adj.* thick, (applied to flat things.)

တိုက် *v.* to plant.

တိုက်ပတ် *v.* to transplant.

တိုဆိတ် *v.* to imitate.

တွ *n.* a bow for shooting arrows.

တွပြင် *n.* a cross gun.

တွပန်တောင် *n.* a bow used for beating cotton.

တွဲ *n.* the sun, a day.

တွဲတိုင် *n.* the day before worship day.

တွဲတိုက် *n.* the sun rising.

တွဲပိုက် *n.* the setting sun.

တွဲဝေင် *n.* the afternoon.

တွဲသီ *n.* a worship day, the sabbath.

တွေတ် *v.* to crush for the purpose of expressing juice
or oil, as sugar cane and oil seed are crushed in the
mill.

တွင်္ဂသွက် *adv.* in order to, for the purpose of. တွံသွက်

တွင်္ဂ *n.* a small spool put in a weaver's shuttle on which
is wound the thread.

တွင် *numeral.* affix applied to long things (see Gram.)

တွင်္ဂဒေတောင် *n.* lineal succession.

တွဲ *n.* a musquito curtain. တွဲ

တွဲ *n.* a plant or tree of any kind.

တွဲအဏ္ဍာတ် *n.* the pine apple plant.

တွဲက် *n.* a flower tree or shrub.

တွဲကြိုက် *n.* the red cotton tree.

တွဲကြိုက် *n.* the mango tree.

တွဲကွာကဝေင် *n.* the tapioca plant.

တွဲကွိတ် *n.* a fig tree.

- တုံခယောင် *n.* a wood oil tree.
 တုံဆု *n.* a tree, in distinction from a shrub.
 တုံဇက် *n.* any kind of creeper or vine.
 တုံဇြဲ *n.* the banyan tree.
 တုံဘာ *n.* the toddy palm.
 တုံတောင် *n.* the cotton plant.
 တုံဒင်္ဂ *n.* the sesamum plant.
 တုံပုဂံ *n.* the jack tree.
 တုံပြောင် *n.* the plantain tree.
 တုံမဲ *n.* the indigo plant.
 တုံသုရိတ် *n.* the book palm tree.
 တုံသောင် *n.* the black varnish tree.
 တုံသတ် *n.* the areca nut tree.
 တုံသတ်ဇြဲ *n.* the cocoa nut tree.
 တုံသင် *n.* the salwen tree—linden.
 တုံဒြပ် *n.* the paddy plant.
 တုံဓံ *n.* the sugar cane plant.
 တွင်တို့ *n.* the tying of a bamboo floor with ratans.
 တွေ့တွင် *adj.* uncommon, rare.
 တွဲ *n.* a stranger, a guest.
 တွဲ *adj.* ready, prepared.
 တွဲ *n.* a stone, a rock.
 တွဲ *n.* a bud.
 တွဲမက်ကွပ် *n.* the key stone of an arch.
 တွဲ *adj.* every. တွဲဆီ
 တွဲလား *n.* a flat stone.
 တွဲခတ် *n.* a mill stone.
 တြီဇင် *n.* honor, glory.
 တြီ affix denoting male gender (see Gram.)
 တြီ *adj.* excellent, as ကျပ်တြီ excellent god.

တိုင်တိုင် v. to play on musical instruments.

တုံ v. to sweep.

တုံဝေ v. to preach, to give a religious discourse.

တွဲ n. a disciple, pupil, follower.

တွန့်တွဲ *adj.* interlaced, like branches of trees in a forest.

တွေင့် v. to insinuate.

တွေင့်လက် v. to use abusive language.

ဝ

ဝကတ် v. to tie up in the corner of a handkerchief or napkin.

ဝကပ် n. a mat.

ဝကေင် *adj.* sore, painful to the touch.

ဝကဲ n. the side of the body.

ဝကဲပြင် n. the timbers to which the boards of a partition are nailed.

ဝကံ *adj.* grey, (applied only to the human hair.)

ဝကောတ် n. a species of guana.

ဝင် v. to be thirsty.

ဝင်ခိုက် v. to knock, as at a door.

ဝတ် *adj.* well, healthy, strong.

ဝ့ဒ် n. a drop of any liquid.

ဝပ်လပ် v. to fold, as cloth.

ဝှက် v. to beat with the elbow, (2nd) to pound in a mortar with a pestle.

ဝပ် n. a fold, a plait.

ဝပ်လှိပ် *adv.* over and over, again and again.

ဝပ်ကပ် v. to stab.

ဝပ်ဒ် numeral, seven.

ဝမာ *adj.* pure, (used with reference to gold.)

ဝမိပ် n. the chin.

- ထမူ *v.* to roll together—to roll up.
 ထဝ် *n.* gold.
 ထဝ်ပရောင် *n.* tinsel.
 ထစ *v.* to sustain, to hold up.
 ထစွဉ် *v.* to assist.
 ထစင် *v.* to lift up.
 ထရုတ် *v.* to build, (used in reference to sacred edifices.)
 ထစး *v.* to point out.
 ထစး *n.* a bamboo cymbal. .
 ထမိုင် *n.* a moat.
 ထမိုင် *n.* scum, froth.
 ထအာဆီ *v.* to vomit.
 ထအုင် *adj.* heaped up.
 ထာင်ဏ် *n.* the stamens of a flower.
 ထာင်ဝဲ *n.* the arm, from the elbow to the shoulder.
 ထာန် *n.* a place.
 ထာပဏာလိပ် *v.* to enshrine.
 ထာဝရ *adj.* eternal
 ထုပ်ဝီ *v.* to wrap around with cloth or paper.
 ထုံကြာန် *adj.* confused, tangled.
 ထုံခရဲ *adj.* confused, disordered.
 ထဲ *adj.* angry.
 ထဲပဏောတ် *n.* anger.
 ထော *v.* to entice.
 ထောင် *n.* a rent, a hole.
 ထောင် *n.* a species of hornet.
 ထောံ *v.* to cast away, to forsake.
 ထောံကွဲ *v.* do
 ထောံချေင် *v.* to cast down, throw down.
 ထောံမဲ *v.* to cast lots.

- ထ် *adj.* old, (often prefixed to the names of old men.)
 ထံက် *v.* to brace, to prop with an upright support.
 ထံက်ကွံင် *v.* to kneel.
 ထး *n.* a flat metal dish or plate.
 ထိုက် *adj.* worthy. ထိုက်
 ထိုက်ကံ *n.* the petals of a flower.
 ထိုင် *n* a bag.
 ထိုင်သး *v.* to praise.
 ထိုင်သးရန် *v.* to return thanks.
 ထိုင် *n.* a cave. ထို
 ထွန် *n.* a drop of fluid.
 ထွန်စေ့ *v.* to drop.
 ထွ *n.* a beetle, or insect.
 ထွကထွန် *n.* a large grub found in the "marsh date" palm,
 of which the natives are very fond as an article of
 food.
 ထွဟီဟောင် *n.* a grasshopper.
 ထွခေံ *n.* a cockroach.
 ထွဖျါလိင် *n.* a fire fly.

3

- ဒက် *v.* to tie.
 ဒက် *v.* to build with brick or stone.
 ဒက်တ် *v.* to tie in a knot.
 ဒက်တ်သော် *v.* to tie up the hair in a knot.
 ဒက်ဒန် *v.* to lament, to murmur.
 ဒက်ပိတ် *v.* to become friends.
 ဒက်နီ *n.* a species of water lily.
 ဒက်တ် *n.* a piece, a fragment.
 ဒက်တ် *v.* to cut any thing long into pieces.
 ဒက်တ်သွတ် *v.* to judge, to decide a case in law.

- ဒကေင် *n.* a weight a little less than half an ounce. The $\frac{1}{100}$ part of a viss.
- ဒကေင် *n.* tweezers.
- ဒကေင် *n.* tongs, a blacksmith's tongs.
- ဒကး *v.* to burst, to crack open.
- ဒကဲ့ *adj.* sleepy, drowsy.
- ဒကောင် *n.* an ear of any kind of grain.
- ဒကံ *n.* a corner.
- ဒကိုင် *n.* a cover.
- ဒကိုင်ကွင် *n.* a commander of a ship.
- ဒကိုင်ချင် *n.* a governor of a city.
- ဒကိုင်ပူနီ *n.* the general of an army.
- ဒကိုင် *n.* a tree or log lying across a road or stream.
- ဒဂိုင် *n.* a double tooth, or grinder.
- ဒဂေါင် *n.* a mirror, or glass of any kind.
- ဒဂေါင်မတ် *n.* spectacles.
- ဒဂိတ် *numeral* nine.
- ဒဂိတ်ဂေါတ် *numeral* ninety.
- ဒဝံ *numeral* eight.
- ဒဝင် *v.* to lean, to be out of square.
- ဒဝးဒင် *v.* to go to meet another.
- ဒပိုင် *v.* to stoop.
- ဒကက် *v.* to drag, to pull.
- ဒဝ်ဒဝင် *v.* to tremble, to shake.
- ဒဇု *v.* to leak as a roof.
- ဒည *v.* to regard with respect or reverence.
- ဒသင် *v.* to pursue.
- ဒတိတ်ဒန့် *n.* subject.
- ဒတုံ *v.* to fall.
- ဒတံ *v.* to stand.

ဒတဲကွပ် *n.* advantage, profit.

ဒဒေဟ်ယဉ် *v.* to be acquainted with.

ဒန့် *v.* to be. When used before verbs they become nouns.
(see Grammar.)

ဒဒိုက် *n.* misery.

ဒန့် *n.* punishment.

ဒနက် *n.* a snare.

ဒနာ *v.* to hinder သိဒနာ

ဒပ် *n.* a fence.

ဒမံင် *n.* a place, a place of residence.

ဒမံင်ဂတိက် *n.* a place for sleeping.

ဒမုန်သက်သီ *n.* a witness.

ဒမြာတ် *adj.* violent, (used in reference to the wind.)

ဒမြိပ် *n.* a twinkling of the eye.

ဒမြိတ် *adj.* wicked, violent.

ဒမြဲ *n.* a sound.

ဒမု *n.* darkness.

ဒယိန် *v.* to carry on the shoulder.

ဒယိန်တာ *v.* to take away.

ဒယိ *v.* to swing any thing around with the hand.

ဒရေပ် *v.* to run.

ဒရေပ်တာ *v.* to drive on the run.

ဒရာ *n.* a spool.

ဒရာတောင် *v.* to wind thread upon a spool.

ဒရိတ် *v.* to push, to shove with the hand.

ဒရိတ်ပွေတ် *v.* to push down.

ဒထောင် *n.* an altar near pagodas for offerings.

ဒထိုင် *v.* to carry upon a pole between two persons.

ဒထောင် *n.* a long bamboo split at one end to pick fruit
or flowers from a tree.

ဒလေဝံဇွဲန် *v.* to teach, to instruct.

ဒလို *v.* to cover the head with a cloth or veil.

ဒလို *n.* heavy black clouds.

ဒပ် *v.* to shut, as a door.

ဒဝဲ *v.* to swing back and forth.

ဒယေဝ် *v.* to sing.

ဒအိုန် *v.* to loathe.

ဒအိုန်ဒရ do

ဒါတ် *v.* to strike with the flat hand.

ဒါန် *n.* an offering.

ဒါက် *v.* to spread out, as the horns of a buffalo.

ဒါင် *adj.* outstretched, as the arms.

ဒါင် *adj.* do , as the wings of birds flying.

ဒဲ *n.* a belt in which money is put and worn around the body.

ဒိဒး *v.* to hit, to come into collision. ဒိဒပ်ဒး

ဒိင် *n.* a sharp quick sound, as the report of a gun.

ဒီ *n.* the thigh.

ဒီတိုန် *n.* a bore—tidal wave.

ဒုက္ခ *n.* pain, misery. ဒုခိုက်

ဒုင် *v.* to endure.

ဒုင်ကေတ် *v.* to receive.

ဒုင်ကိုပ် *v.* to present—to reach out for another to take.

ဒုင်ရန် *v.* to ask pardon, to entreat.

ဒုင်ဝ *v.* to partake of.

ဒုင်စကာ *v.* to serve another.

ဒုင်တဲ *v.* to receive.

ဒုင်လယိုင် *v.* to assent, (2nd) to become surety.

ဒုင်လအိုင် *v.* to endure, to bear with.

ဒုင်သွံ *v.* to take an oath.

ဒုင်သက်သိ *v.* to bear testimony.

ဒုစရိတ် *n.* sin.

ဒုတ်ဒေါ *v.* to murmur, to grumble.

ဒုတိယ ordinal, second.

ဒုန် *n.* a bamboo.

ဒုန်ဂျင် *v.* to pole a boat.

ဒုတ် *n.* sin.

ခဲ *n.* an old bachelor, or old maid.

ဒွေတ် *v.* to observe to do.

ဒွေတ် *n.* an observance, a deed.

ဒေင်ထွင် *v.* to be amazed.

ဒေင်လင် *v.* to treasure up, to lay by in store.

ဒေင်တြီထက် *v.* to commit adultery, (applied only to women.)

ဒေံ *n.* a younger brother or sister.

ဒေံသိနီ *n.* a brother or sister-law, younger than a husband or wife.

ဒေံတြီ *n.* a younger sister.

ဒေဝတ် *n.* genii.

ဒေဝ *n.* a place.

ဒေသ္မာ *n.* a precept or doctrine.

ဒေါန် *v.* to scold.

ဒေါ *v.* to fall, (applied to tall things as trees or houses.)

ဒေါသ *n.* anger, wrath.

ဒံ *v.* to flee, to run away.

ဒံဗညာ *n.* a nobleman, a person of rank.

ဒံင်သလင် *v.* to jump.

ဒး *v.* to come in contact with, to hit.

ဒ. verbal prefix, implying necessity, as ဒးအာရောင် must go.

မေးရိတ် *v.* to be pleased with, to like.

မေးဝပ် *adj.* timely, opportune.

မေးခါဝတ် *v.* to suffer the penalty of law for crime.

မေးရး *adj.* suitable, proper.

မိုက် *adj.* scarce.

မိုက်သာ *adj.* poor, wretched.

မိုင် *n.*

မိုင် *v.* to get aground, as a ship or boat.

မိုက် *v.* to make a temporary stay on the road, or at a house.

မိုက် *v.* to sleep as a bird.

မိုင် *n.* a mountain.

မိုက် *adv.* until.

မိုင် *n.* point of compass, as မိုင်ပလိုတ် the west, မိုင်ဆယ်
မှတ်ကွာ the north.

မိုက် numeral affix, applied to things in pairs, as မတ်မတ်

မိုက် one eye, တဲမိုင် both hands.

မိုက် *v.* to cease going, or doing.

မိုင်မတ် *n.* the eye-brows.

မိုင် *n.* a place. မိုင်

မိုင် *v.* to remain, to dwell.

မိုင် *n.* property.

မိုင် *v.* to roar as a lion.

မိုင် *n.* strength. မိုင်

မိုင် *n.* a violin. မိုင်

မိုင် *adj.* harsh, abusive.

မိုင် *n.* a song or hymn. မိုင်

မိုင် *v.* to be afraid to be anxious. မိုင်

မိုင် *adj.* anxious, fearful. မိုင်

ဒွင်မတ် *n.* the depression around the eyes.

ဒွန် *v.* to come in collision with.

ဝဂိတ် *n.* a bed bug.

ဝဂီ *n.* a centipede.

ဝဂိန် *v.* to attend to religious duties.

ဝဂိန် *n.* name of a month, equivalent nearly to July.

ဝဂီ *n.* thunder.

ဝင်ဂိင်ဆု *n.* the upper part of the stump of a tree.

ဝင်္ဂြာ *n.* sugar.

ဝဇာ *n.* a carpenter, or any worker in wood.

ဝဠောန် *v.* to growl.

ဝတ် *n.* physical energy, or constitution.

ဝနန် *n.* the heel of the foot.

ဝဗ္ဗ *v.* (Pali) to accord with moral law, to be right, equitable, just.

ဝဗ္ဗသာတ် *n.* (Pali) statute law.

ဝဗ္ဗိတ် *n.* brass.

ဝဗ္ဗ *n.* a robber.

ဝရံ *n.* a public granary.

ဝရီ *n.* a large earthen jar holding 1 or 200 viss.

ဝလူ *v.* to reel, as a drunken man.

ဝလူ *v.* to shove things in a place too low for a person to enter.

ဝင် *n.* the divine law.

ဝင်သွတ် *adj.* right, true.

ဝဗ္ဗိတ် *v.* noised abroad.

ဝယံ *v.* to lift, in order to determine the weight.

ဝါပ် *n.* a one headed drum.

ဝိတ် *n.* a relic.

ဝတ် *n.* a bundle of herbs or any thing else used for fomenting, to relieve pain.

ဝတ် *n.* presents for the priests, arranged in the form of a cone, or pyramid.

ဝတ်ဗြဲကာ *n.* the bulging part of a graduated steeple under the "umbrella" of Buddhist temples.

န

န *n.* a basket.

နက်ထတ် *n.* a planet.

နက္ခိ *prep.* by means of.

နတ် *n.* asparagus.

နင် *v.* to bring.

နင်ရင် *v.* to accuse, to blame.

နန် *n.* a palace.

နရက် *n.* hell.

နာ *n.* a fabulous serpent.

နာင် *n.* shelf over a cooking place for depositing cooking utensils.

နှံ *n.* a royal dirk.

နွက် *n.* cylindrical ear ornaments.

နာသူ *n.* parched rice mixed with sugar formed into balls or cakes.

နာသူ *n.* the padouk tree.

နာဦး *n.* a watch or clock, an hour.

နဲ *n.* lord, master.

နဲနာတ် *n.* a helmsman.

နံ *n.* spirit, soul. ဝိညာန်

နံထိုင် *n.* a water bucket.

နိစ္စ *adj.* (Pali) unchangeable, eternal.

မှီဝဲ *v.* to trust in. usually preceded by ဝ

မှီဝဲ *n.* a sign, a prodigy.

မှီသာရ *n.* (Pali) a superior religious teacher.

မ္ဗိရိ *n.* a country, a kingdom.

မှီဗ္ဗာန် *n.* (Pali) annihilation.

မှီ *v.* to take from, or out of.

မှီကွဲ *v.* to redeem.

မှီကွဲဝဲ *v.* to take out of, as to take a person out of jail.

မှီ *n.* a water pot—"chatty."

မှီ *prep.* from.

မှီ *prep.* from.

မှီဝဲ *n.* the morning.

မှီ *n.* a precept.

မှီ *n.* do , a rule.

မှီဝဲဝဲ *n.* doctrines, precepts.

မှီဝဲ *n.* a precept, a doctrine.

မှီဝဲ *n.* a sickle for reaping.

မှီ *v.* to be.

မှီဝဲ *n.* the head priest of a monastery.

မှီဝဲ *n.* a scoop for catching fish.

မှီဝဲ *n.* rust.

မှီဝဲ *n.* a rudder or helm.

မှီဝဲ *v.* to itch.

မှီဝဲ *n.* a bolt, or bar of a door or window.

မှီဝဲ *n.* a line, as the ruling on paper.

မှီ *v.* to mix.

မှီ *v.* to mingle, to mix.

ဝ

ဝ *v.* to do.

ဝ or လှ prohibitory prefix, (see Gram.)

တက်ရင် *v.* to rule, to govern, as a city or country.

ဟူတိ *n.* nature.

တက် *v. trans.* to break, (applied only to stiff things, as sticks.)

တကာဂိတိ *v.* to die.

တကာဝါမဇ္ဈိ *n.* marriage.

တကောတိ *n.* a leech.

တကောံ *v.* to bring together.

တကောံခရိ *v.* to assemble.

တဂုတိ *v.* to engage in a lawsuit.

တလိင်တွဲ *v.* to procrastinate.

တဂတ် *v.* to cause to turn around.

တရန် *v.* to do a favor.

တင် *v.* to bear up, as upon the hand.

တင်ကြိန် *v.* to lift up.

တင်္ဂုလိ *n.* a joint.

တင်္ဂြင် *v.* to listen to.

တင်္ဂါနိ *n.* a cup, or earthen plate.

တင်္ဂုလိ *v.* to arouse, to awaken.

တင်္ဂါနိအာ *v.* to strive to walk fast.

တဝရိတိ *v.* to boast

တဝ္ဗပနိ *adv.* (Pali) present time, now.

တဝေဂုတိ *n.* a semi Boodh one that is said to appear in the interval between two Boodhs.

တညဝ် *n.* a command.

တညဝ်လဝ် *v.* to give commands.

တညာ *n.* wisdom, knowledge.

တညာဝ် *v.* to make level.

တညာဝ် *v.* to consult with a view to union of sentiment

ပွဲငါးထွေး *v.* to point out, to show.

ပဏာနီ *n.* the jack, fruit.

ပဏာင် *n.* a pasture.

ပဏိက် *n.* a fan.

ပဏုက် *v.* to conceal.

ပဏတ် *n.* a scar.

ပဏောက် *n.* an aperture, an opening, as of a door or window.

ပဏာတ် *n.* anger.

ပတ် *v.* to press with the hand, to squeeze.

ပတ်ခပ်တံ *v.* to milk.

ပတ်ခြံ *n.* urine.

ပတ်နီရုတ် *v.* to appraise, to fix a price.

ပတ္တဏာ *n.* prayer.

ပွန် *v.* to build.

ပွင် *adj.* white.

ပတ္တိမာရုပ် *n.* an idol, an image.

ပတ်သန္ဓိ *n.* pregnancy.

ပတက် *adj.* fresh, not salt.

ပေင် *n.* ashes.

ပတောပွက် *v.* to cause to increase.

ပွဲ *v.* to set up, as a post.

ပွဲလပ်မာန် *v.* to become haughty, proud.

ပွဲနီ *v.* to raise up, to lift.

ပွဲငါး *n.* purulent matter.

ပွဲငါး *n.* a mushroom.

ပွဲငါးရုပ် *n.* the fungus that forms on decaying bamboo, used by the natives as a vermifuge.

ပထမ *ordinal.* first.

ပထောင် *n.* a hole through anything.

- ပထေ *v.* to confuse.
- ပဒတ် *v.* to dwell for a short period.
- ပွင့် *v.* to build, to found, as ပွင့်ချင် found a city.
- ပနီ numeral four.
- ပနီ *v.* to discharge a gun or cannon, to shoot.
- ပနီစောင့် numeral forty.
- ပနီတောင် *v.* to beat up cotton with a bow.
- ပပ် *adj.* dirty, filthy. ကိုပပ်
- ပပြဆိုက် *v.* to partake of food.
- ပဗ္ဗဲ *v.* to trust in. ပသလဲ
- ပဗ္ဗိက် *v.* to trade, to buy and sell.
- ပမန် *n.* an article that has had incantations repeated over it.
- ပမင် *v.* to rehearse, to repeat. ပသောတ်
- ပယတ်ပယတ် *adv.* frequently, repeatedly.
- ပယံ *n.* time. ပယံတွဲ day time, ပယံနံဝယံ morning time.
- ပယဲ *v.* to persecute. ပယဲခရ
- ပယိုင် *n.* a boundary.
- ပယိုင် *n.* next to the lowest order of Buddhist priests.
- ပယျးဆိုင့် *n.* a revelation.
- ပရဂဟိ *v.* to threaten.
- ပရင် *n.* anything sent to another.
- ပရင့် *adv.* quickly. ဇွဲပရဟ် very quickly.
- ပရဆီ *v.* to distribute. ပရံ
- ပရင် *v.* to broil.
- ပရော်တာ *v.* to drive away, applied to persons.
- ပရိက္ခရာ *n.* articles belonging to a Buddhist priest.
- ပရိယာ *n.* deceit, guile.
- ပရေင် *v.* to set in order, to prepare.

ပင်္ဂေ *adj.* ugly, mean, used with regard to looks and the disposition.

ပင်္ဂေင်္ဂ *n.* an open kind of basket.

ပင်္ဂေ *n.* profit, gain.

ပင်္ဂေ *v.* to separate.

ပင်္ဂေင်္ဂ *n.* capacity, as of any box or basket.

ပင်္ဂေင်္ဂ *n.* the citron fruit.

ပင်္ဂေင်္ဂ *n.* tidings, news.

ပင်္ဂေင်္ဂ *n.* perspiration, sweat.

ပင်္ဂေင်္ဂ *n.* a bottle.

ပင်္ဂေင်္ဂ *n.* a thief.

ပင်္ဂေင်္ဂ *n.* a germ, a sprout.

ပင်္ဂေင်္ဂ *v.* to glitter, to sparkle.

ပင်္ဂေင်္ဂ *v.* to bring.

ပင်္ဂေင်္ဂ *v.* to lead, or carry away.

ပင်္ဂေင်္ဂ *n.* a coat, shirt, or jacket of any kind.

ပင်္ဂေင်္ဂ *n.* a well.

ပင်္ဂေင်္ဂ *n.* the west.

ပင်္ဂေင်္ဂ *v.* to destroy.

ပင်္ဂေင်္ဂ *v.* to destroy, to spoil.

ပင်္ဂေင်္ဂ *v.* to be diligent, industrious.

ပင်္ဂေင်္ဂ *v.* to pretend.

ပင်္ဂေင်္ဂ *v.* to fly. When a priest dies they say, လင်္ဂေင်္ဂပင်္ဂေင်္ဂ
the priest has flown.

ပင်္ဂေင်္ဂ *v.* to discharge duty, to worship.

ပင်္ဂေင်္ဂ *n.* (Bur.) a towel or handkerchief. မင်္ဂေင်္ဂ

ပင်္ဂေင်္ဂ *v.* to go for a walk with children.

ပင်္ဂေင်္ဂ *v.* to trust, to have confidence in.

ပင်္ဂေင်္ဂ *v.* do

ပင်္ဂေင်္ဂ *v.* to be cautious, careful.

- ပသာ *n.* a weight equal to $3\frac{65}{100}$ of a pound. A viss.
 ပသင် *adv.* how. ပသင်ဆဲအာမိန်ရော How can I go?
 ပသာနီ *n.* heat.
 ပသင်ပသင် *n.* blessedness.
 ပသဲ *n.* iron.
 ပသဲခုပ် *n.* tin.
 ပသွိထာနီ *v.* to marry.
 ပသွ *v.* to harbor a spirit of malice or enmity.
 ပဟ် *n.* the barking deer.
 ပဟဲ *v.* to pacify, to appease.
 ပအဒိထာနီ *v.* to make a vow.
 ပွှပ်ပြာပ် *v.* to deliver up, to commit to.
 ပအရီ *v.* to dwell upon in mind, to make an object of thought or desire.
 ပအံသင် *v.* to wonder, to be astonished.
 ပါ *v.* to halve.
 ပါ *v.* to cut with an axe or cleaver.
 ပါင် *n.* the mouth.
 ပါင်ကွက် *n.* the armpit.
 ပါင်ဗတ်ရွှာပ်ဝက် *n.* principalities and powers.
 ပါနီဝီ *n.* a painter of pictures.
 ပါနီရတ် *n.* a sculptor, an engraver.
 ပါရမီ *n.* (Pali) virtue, an accomplishment.
 ပဲ *v.* to reject. ပဲထေဝံ
 ပဲကွဲ *v.* do ပဲဝင်
 ပွဲ *v.* to lean against.
 ပီ three.
 ပီဝေါင် thirty.
 ပိက် *adj.* fine, nice.
 ပိင်မှင် *n.* a drum.

ဝိက္ခပါတိ *n.* rice given to the Buddhist priests.

ကြိတ် *v.* to take out.

ကြိတ်ခြံတတ် *v.* to exert one's self, to put forth strength.

ကြီ *v.* to speak to, to address a superior.

ခု *v.* to swell, as rice in cooking.

ခု *v.* to swell being inflated, to bloat, to puff up.

ခုင် *n.* cooked rice.

ခုတ် *v.* to mortice, to drill.

ခုထုဇန် *v.* (Pali) one who has not attained the state of an areeyah.

ခုန် *v.* to rebel. ဝသခုန်

ခုံ *n.* a story, a narrative of past events.

ခုံသက်သိ *n.* an example.

ခု *n.* a dove.

ခု *v.* to wind around with cord or cloth.

ခုရီ *n.* a (Pali) a rational being.

ခုဇ် *v.* to make an offering, or sacrifice.

ခုဇ်သကာ *n.* an offering, a sacrifice.

ခုဒက် *v.* to wind around and tie.

ခုမင့် *adj.* happy.

ခုရိသာတ် *n.* an assembly, congregation.

ခုဲ *v.* to do, to finish.

ပေင် *adj.* full.

ပေင်ကွတ် *adj.* brim full.

ပေွတ် *v.* to believe.

ပေင် *n.* a clarionet.

ပေတ် *v.* to kick, (used only with reference to horses.)

ပေတ် *n.* a very small species of deer.

ပေါန် *v.* worn away by friction.

ပေဲ *n.* a feast.

မွှောင်လာ *v.* to draw away, to entice.

မွှောင်လှ *v.* to entice.

မေါတ်ပွတ် *v.* to throw stones with a two stringed bow.

ပံက် *v.* to open, ပံက်တရင် open the door; ပံက်အဗိဟိ
to explain, to open the meaning.

ပံင် *n.* an arch.

ပံင်ရှင် *n.* the arched roof of a boat.

ပံင်ဖက် *v.* to associate, to form a company.

ပးခမိတ် *n.* an anvil.

ပးတက်နီ *n.* the eye of a needle.

ပိုက် *v.* to blow, as the wind.

ပိုက်ပိုက် *v.* to fan.

ပိုက် *v.* to pull up by the roots, as grass.

ပိုင် *v.* to own.

ပိုင်ခြာ *v.* to distinguish.

ပိုင်အပိုင် *v.* to have authority over.

ပိုတ် *v.* to break, as a cord or rope.

ပိုတ် *n.* a mark of punctuation.

ပိုနီ *n.* property, wealth.

ပိုနီတာနီ *n.* property, possessions.

ပိုနီဒိဝ် *n.* superior happiness, supposed by Buddhists to be
enjoyed in the Nat countries.

ပထိုနီ *v.* to raise up, to put up higher.

ပထိုနီဒွဲ *v.* to elevate to office.

ပိုတ် *v.* to pulverise by *rubbing* between two stones, or
rubbing with a pestle in a mortar.

ပိုတ်တောင် *v.* to take the seeds from cotton.

ပို *pro.* we.

ပျင် *adj.* salt.

ပွေနီ *v.* to kindle a fire, to set fire to, to light, as a lamp
or cigar.

ဝဲ *prep.* in.

ဝူး *v.* to pervade, as the perfume of flowers.

ဝွဲၼ် *v.* to load, as a ship or cart.

ဝွဲၼ်ဝွဲၼ် *v.* to oppress.

ဝွဲၼ် *adj.* pale red.

ဝွဲၼ် *v.* to press down.

ဝူ *v.* to personify.

ဝူင် *n.* a throne.

ဝူင်ဝင် *n.* a judgment seat.

ဝူင်ဝင် *n.* a pulpit.

ဝူင် *n.* a candle.

ဝူနီ *n.* an army.

ဝူဲ *n.* a place for making salt.

ဝွဲၼ် *n.* a fan.

ဝွဲၼ် *v.* to conceal, to hide.

ဝွဲၼ်ဗွဲ *v.* do

ဝွဲၼ် *n.* a chisel.

ဝွဲၼ် *n.* anger, wrath. ခေါသ

ဝွဲနီ *n.* a ruler for ruling paper.

ဝွဲၼ် *n.* a bow for throwing stones or clay balls.

ဝွဲ *n.* the lime (fruit.)

ဝွဲ *n.* the shoulder.

ဝွဲင် *n.* a keeper, a guard.

ဝွဲၼ် *n.* fire.

ဝွဲၼ်သွဲ *n.* a lamp. ခွဲၼ်

ဝွဲ *n.* a comparison.

ဝွဲၼ် *n.* a desire or wish.

ဝွဲင် *v.* to speak, or send word.

ဝွဲၼ်ဗွဲၼ် *v.* to slander.

ဝွဲ *v.* to show, to point out.

ဣန္ဒြေ *n.* a sacred book.

ပြင် *adv.* more than, as ကံပြင် more than a hundred.

ပြင်ဖဝါး *n.* a beach.

ပြင်ဆင် *v.* to eat (used only by persons of note or by priests.)

ပြတ် *adv.* quickly.

ပြတ် *v.* to fall off, as fruit from a tree, or hair from the head.

ပြာကတ် *v.* to appear.

ပြန်လဲ *v.* to save, to deliver.

ပြန်လာ *v.* to come, to draw near to.

ပြန်ခွာ *v.* to go, to depart from.

မြိန် *n.* a squirrel.

ပြင်ဆင် *v.* to prepare, to make ready.

ပြေ *v.* appeased, pacified. ဟဲ

ပြေ *n.* a buffalo.

ပြေပေး *v.* to give in marriage.

ပြီ *adj.* excellent.

ပြောင် *adj.* bruised, crushed, as a reed.

ပြီ *n.* a companion, a playmate.

ပြောင်း *v.* to remove, to change one's place of abode.

ပြောင်း *v.* to change.

ပြေး *v.* scattered, dispersed.

ပြေး *v.* do

ပြိုင် *v.* to contend, as in a race.

ပြိုင်ပွဲ *v.* to contend in battle.

ပြိုင်ပွဲ *v.* do

ပြန် *adv.* again.

ပြန်လဲ *v.* to turn around.

ပြောင် *v.* to loosen, to slacken as a rope.

ပြောင် *v.* to creep in the manner of the measuring worm.

ဝဲ *v.* to mix, as medicine with fluid.

ဝဲ *n.* a large species of horse fly.

ဝဲ *n.* the strands of a rope.

ဝဲ *n.* hail.

ဝဲ *v.* to put into.

ဝဲ *v.* to traduce.

ဝဲ *v.* to blot out.

ဝဲ do

ဝဲ *v.* to roll over and over.

ဝဲ *v.* to throw down.

ဝဲ *v.* to entice.

ဝဲ *n.* a tube.

ဝဲ *v.* to snatch, to pull away by force.

ဝဲ *n.* a bamboo air gun.

ဝဲ *v.* to spread out, as cloth or paper.

ဝဲ *v.* to straighten out, as the arm or leg.

ဝဲ *v.* to be quenched, extinguished.

ဝဲ *v.* to tread with horses or cattle, as on a threshing floor.

ဝဲ *v.* to untwist a rope.

ဝဲ *n.* a deed, an action.

ဝဲ *adj.* surrounding, applied to a multitude.

ဝဲ

ဝဲ *n.* an associate or a companion.

ဝဲ *v.* to deliver up.

ဝဲ *v.* to make into a heap.

ဖက် *v.* to mix, as flour with water.

ဖကောင်ဖတင် *n.* tin.

ဖကောင်ဖယိုင် *n.* lead.

ဖကောဟ် *n.* a soap stone pencil.

ဖကောဟ်ထွံ *n.* a slate pencil.

ဖဂီ *n.* a large species of wild pigeon.

ဖဂိုဟ် *v.* to blow with the mouth.

ဖတိုက်ပွာန် *v.* to fight in battle.

ဖတိုက်ဖတုန် *v.* to instigate.

ဖခင် *n.* a partition.

ဖခုန် *n.* the kernel of grain, or the meat of a nut.

ဖခုန်ထိုန် *v.* to blister.

ဖခုန်ထိုန် *v.* to rise, as leavened dough.

ဖခုက် *v.* to wet, to moisten. ဖခုက်

ဖခုခင် *v.* to weary.

ဖခုက် *n.* a burden, freight.

ဖခုက်ဝွံ *v.* to make ashamed.

ဖခုက်မိင် *n.* the ridge pole of a roof.

ဖခုတ် *v.* to filter, to strain.

ဖခုတ် *v.* to sift, as flour.

ဖတုန် *n.* a mediator, a go-between.

ဖန်ဖက် *v.* to arrange.

ဖပ် *n.* a drum or a cask.

ဖရာပ် *n.* a pigeon.

ဖရဲ *v.* to separate.

ဖရဲ *n.* a sound.

ဖရံက် *n.* a preparation of decayed fish.

ဖရဲ *v.* to sprinkle.

ဖရောက် *adj.* a slight swelling of the feet or hands of a sick person.

ဖရောက် *n.* a kind of round grass used in making mats.

ဖရဲရိန် *n.* the name of a month answering nearly to March.

ဖလဲ *v.* to hold upon the limb of a tree or some other object for support.

ဖလဲတာ *v.* to support a person who is too weak to walk alone.

ဖထာ *n.* a tax, tribute.

ဖထာင်ယး *n.* the first dawn of day.

ဖထွက် *v.* to tear to fragments.

ဖရိတ် *n.* brass.

ဖါင်ဗွဲ *v.* to feed, to provide food.

ဖိတ် *n.* a fathom.

ဖီ *v.* to cause to float.

ဖိပိုင် *v.* to fish with hooks attached to floats.

ဖုန် *n.* a bed, a mattress. ဖုန်ညှိက်

ဖုန်ချေင့် *n.* a saddle.

ဖုင် *v.* to bathe another.

ဖက် *v.* to fear.

ဖင် *n.* a robe or gown with broad sleeves.

ဖဲ *v.* to separate with the hands as one would part the high grass, or tall grain, if walking through the field.

ဖဲ *v.* to mix with various ingredients, as in making cake.

ဖဲ *n.* a fire place, a forge.

ဖဲ *adj.* satisfied, full.

ဖျပ်ပိတ် *v.* to humble one's self.

ဖျော် *v.* to cast down.

ဖျော်ပိတ် *v.* to resolve, to determine.

ပျော်ထင် *v.* to gild

ပျော်စင် *v.* to explain and enforce divine law to individuals.

ပျော်မေတ္တာ *v.* to bless, to wish well.

ပျော်ပွေန် *v.* to rule with a ruler, or with a chalk line.

ပျော်အသံ *v.* to issue commands.

ပျော်မာန *v.* to cast down one's pride.

ဇွဲ *n.* the crop of a fowl.

ဇွဲ *n.* the prominent part of the throat called "Adam's apple"

ချဲ *v.* to move by shoving without lifting up.

ချဲကော *v.* to shove from.

ချဲနင် *v.* to shove towards.

ချိုတ် *adj.* astringent.

ပျင်ခပ် *v.* to give drink.

ပျင်ခဲ *v.* to administer medicine.

ပျန် *n.* flesh.

ပျောန် *v.* to dye.

ချီ *v.* to feed, as a child is fed by putting food into the mouth.

ပျန်ငုံ *n.* beef.

ပျန်သိုဝ် *n.* mutton.

ဗ

ဗ *v.* to choke.

ဗက် *v.* to follow.

ဗက်ကြိတ် *v.* to cast out.

ဗက်ဗွဲ *v.* to drive away.

ကြိန် *v.* to send, or leave a message.

ကွပ် *v.* to turn over, up-side down.

ဗရ *v.* to cause it to rain.

ဗဲ *n.* a cat.

ဗတဲ *n.* a rabbit.

ဗတ *n.* the tail of an animal.

ဗတ် *n.* adhesiveness.

ဗန် *v.* to embrace, to hug.

ဗင် *v.* to soak in water, as clothes preparatory, to washing.

ဗဗင် *n.* the vessel in which a Buddhist priest receives his offering of food.

ဗွေဝင် *adv.* righteously.

ဗတ်ဗျတ် *v.* to think of with interest.

ဗတ်သူ *v.* to remember with affection.

ဗဟက်ပိုတ် *v.* to terrify, to alarm.

ဗဇေ *n.* a goat.

ဗရ *adj.* dizzy.

ဗရ *adj.* intoxicated.

ဗန် *n.* the hump on the shoulders of an ox.

ဗာ *n.* a kind of long basket, used by Karens for carrying clothes, &c.

ဗ် *v.* to cut, to hew.

ဗွာလာ *v.* to consider, to reflect.

ဗြင် *adj.* white.

ဗာန် *v.* to adhere to, to stick.

ဗာန်ဝင် *v.* to apply a plaster, or a poultice.

ဗတ်ကောန် *n.* a musical instrument, composed of a semicircular box in which are arranged ten gongs of different sizes.

ဗာတ်တလာ *n.* a semicircular musical box with bamboo slats of different length, strung upon two cords which follow the curve of the box.

ဗာတ်ပိုင် *n.* the circular frame around the inside of which are suspended drums of various sizes.

ဝီ *v.* to touch.

ဝီဝီ *v.* to incite animals to fight, as in a buffalo fight.

ဝီဝီ *n.* the small circle (°), a dot.

ဝီ *n.* a small bottle.

ဝီဝီ *adj.* very large.

ဝီဝီ *n.* a kind of plum, jujube.

ဝီဝီ *n.* an inkstand.

ဝီဝီဝီ *n.* a leathern bottle, a vessel made from the stomach of an ox.

ဝီဝီ *n.* sand.

ဝီဝီဝီ *v.* to glisten, to shine.

ဝီဝီဝီ *n.* an architect.

ဝီ *adj.* white, applied to paper or cloth.

ဗရက်ဗွတ် *v.* to backbite. To give secret information of another.

ဗုတ် *v.* to grind, as paddy.

ဗုတ် *v.* to turn with a lathe.

ဗုတ်ဝီ *n.* Wednesday.

ဗွတ် *adj.* red.

ဗွတ်ယောင် *adj.* purple.

ဗွတ် *v.* to cause to turn round.

ဗတ်ဝတ် *v.* to settle down as a loaded vessel, also, as the setting sun.

ဗတ် *pro.* you, (contemptuous.)

ဗတ်သွား *n.* companions from childhood.

ကျွန် v. to teach, to instruct, also to learn.

ဗွာန် v. to cause to cease going, or doing.

ဗောဓိသတ် n. one who is to become a Boodh.

ဗံ n. a vessel of basket work with cover, (some are made water tight for carrying oil.)

ဗွ v. to provide with food.

ဗွပ် v. to join, as boards in a partition.

ဗသောတ် v. to rehearse, to repeat.

ဗနီ v. to enfold in a waist cloth.

ဗတိုက်ပွန် v. to fight in battle.

ဗဒင် n. a partition.

ဗဒန် v. to conceal.

ဗဒင်ကိုပ် v. to reach for a person to take.

ဗဒေက်ပျပ် v. to humble, (*adj.*) humble.

ဗဒေါင် v. to fell.

ဗပေင် v. to fill, to make full.

ဗဗိုတ် v. to besmear.

ဗဗိုတ် n. the earth scratched out of a hole by an animal.

ဗမာ *adj.* Burman or Burmese.

ဗမူး n. a Brahmin.

ဗယာပ်မေတ္တာ v. to wish one well.

ဗယိ n. an accusation.

ဗယျိုင် n. a boundary.

ဗရန်ဇွန် n. the confluent small pox.

ဗရန်ခုန် n. the chicken pox.

ဗရန်ပုင် n. the small pox when the pustules are distinct.

ဗရ n. a noise or sound.

ဗရပိုင် v. to shout, to whoop.

ဗရပိုင် n. the voice.

ဗရဲ v. to sprinkle.

- ဗရဲဇျံ *v.* to sprinkle with any fine powder, as flour.
 ဗရောန် *adj.* spotted, as a leopard.
 ဗရိုင်ခွင် *n.* any artificial water course—a ditch or canal.
 ဗလဲ *n.* a fountain, a spring.
 ဗလေတ် *v.* to dodge.
 ဗလံက် *n.* a cannon.
 ဗလိုက် *v.* to immerse.
 ဗလိုပ် *v.* to bathe in medicated or charmed water.
 ဗပ် *v.* to heap up.
 ဗပ် *adj.* much in quantity, or many in number.
 ဗတ် *v.* to read.
 ဗတ် *n.* a charm.
 ဗွဲ *n.* night.
 ဗ *n.* a grandmother.
 ဗိုက် *v.* to wear, as a garment.
 ဗိုင် *v.* to surround.
 ဗိုင် *n.* elephant grass.
 ဗိုင်ကျွံ *v.* to surround, to shut in on every side.
 ဗွဲတ် *v.* to blow with the mouth.
 ဗိုတ် *n.* an emerald.
 ဗိုတ် *v.* to throw, as a stone.
 ဗိုတ်ထွန် *v.* to throw up.
 ဗိုတ်ဖျေ *v.* to throw down.
 ဗိုန် *adj.* firm.
 ဗိုန်ဗိုန် *adv.* truly, certainly.
 ဗိုန်ရဲ *adj.* permanent.
 ဗိုန်သွတ် *adj.* true, certain.
 ဗို *n.* a pattern, a picture.
 ဗိုဉ် *n.* shape, form, appearance.
 ဗိုဝ် *to look at from curiosity, or for pleasure.*

- ခိုဝ်လဗး *n.* an army.
 ဝှတ် *adv.* about ဝှတ်ပိနာသို about three o'clock.
 ဝှပ်ပသဲ *n.* a nail.
 ဝှိုက် *n.* merchandize.
 ဝှုတ် *n.* a spear,
 ဝှူ *n.* a species of white water lily.
 ဝှိုက် *n.* the east.
 ဗျန် *n.* a consonant.
 ဗျိ *v.* to find fault with, to blame.
 ဗျိဝှတ် *v.* do
 ဗျါ *adj.* old, not young.
 ဗျိဝှ် *adj.* hungry.
 ဗျိဝှ် ဗျိုက် *v.* to incite enmity between persons.
 ဗြတ် *n.* plantain.
 ဗြန် *n.* a huntsman ဝှ
 ဗြင် *n.* abdominal dropsy.
 ဗြါ *v.* to make a noise.
 ဗြိ *n.* rain.
 ဗြိဝှ *v.* it rains.
 ဗြိ *n.* a woman.
 ဗြိဝှံ *n.* a widow.
 ဗြိဝှိ *n.* Thursday.
 ဗြိဝှတ် *n.* a virgin.
 ဗြိ *v.* to be blasted, as young fruit.
 ဗြိ *v.* to capsize as a ship or boat.
 ဗြိ *n.* a brahmah, a being superior to men or demons inhabiting the higher celestial regions.
 ငှောဆ် *v.* to patch, to mend.
 ဝှံ *n.* a young man.
 ဝှံသို *n.* a petty officer, constable.

မု *n.* a pearl.

မုး *v.* to escape.

မုးပါ *v.* to be one of a company, to have along.

မုးသွံး *v.* to be freed from, to escape.

မုက် *v.* to sink.

မုက် *v.* to dive.

မုင် *n.* a pile, a heap.

မု *adv.* very မုဝရင် *very* quickly.

မုဝမ္မုန် *n.* a brief summary.

မုသရုပ် *n.* an abridgement, an epitome.

မုမလောန် *adv.* exceedingly.

မုသွာ *adj.* easily understood.

ဘ

ဘ *v.* to frighten. ဘခွ

ဘင် *adj.* amazed. ဘိင်ဘင်

ဘင် *n.* ganja.

ဘတ် *n.* a name of a month equivalent nearly to September.

ဘဝ *n.* a state of existence.

ဘဝက် *n.* a follower of a man of rank.

ဘဝက် *n.* (Pali) the summit of a sekyah system, or of the universe.

ဘရိုက် *n.* clothing.

ဘရိုက် *n.* circumference.

ဘာ *n.* a monastery.

ဘာသာ *n.* a system, of religion. Language.

ဘိသော *n.* an anointing.

ဘိန် *n.* opium.

ဘုတ် *n.* a ghost.

ဘုတ် *n.* an idol house.

ဘုံ *n.* a division of the universe, of which there are thirty one.

ဘဲ *n.* a calamity.

မ

မ *n.* a father.

မ *n.* seed of any kind.

မက်ဇီ *n.* the benefits gained by deeds of merit.

မက်မတ် *v.* to desire, to covet.

မင် *v.* to watch over.

မင် *v.* to wait for.

မင် *n.* the red deer.

မင်မွဲ *v.* to guard, to keep in safety.

မင်ဗွဲ *n.* a young man.

မင်္ဂလ *n.* blessedness.

မိး *conj.* if; also used as a connective.

မိး၌ *as to, concerning, in regard to.*

မဆောတ်ဟွံမွဲ *adv.* without fail.

မတ် *n.* the eye.

မတ် *n.* precious stone, as မတ်မိန် a diamond, မတ်မနိက် a ruby.

မတ် *n.* the edge of any cutting instrument.

မတ်မိင် *n.* the ankle bone, (lit.) elephant's eye.

မတ်မြိ *n.* a cloud.

မတွံဂး *that is to say.*

မန် *adj.* Peguan. မောန်

မန် *v.* to repeat charms over water or medicine.

မနိက် *n.* a ruby.

မဏ္ဍ in the first place.

မရှာတ် *n.* a term used by one governor or king in addressing another.

မရိုတ်ကွိုင် *n.* bullock's heart or sour sop fruit.

မရိုတ် *n.* custard apple.

မဝံ *n.* anything that gets into the eye.

မလေင် *n.* an echo.

မသ *n.* a stench. ဝသ

မသ *n.* a breed.

မသုန် five. ဝသုန်

မဟာ *adj.* (Pali) great, excellent.

မအံက် *n.* a father, (used only by persons of rank.)

မာ *n.* the devil. ကွေ်မာ

မာန *n.* pride.

မာန် *adj.* able, to have ability.

မာန် *v.* to overcome, to conquer.

မာန် *v.* to work clay with the hands in making pottery.

မာရဏ *n.* (Pali) death.

မဲ *n.* an ass, a donkey.

မဲ *u.* indigo.

မဲ *n.* anything used in casting lots.

မဲသုတ် *n.* a handkerchief, or napkin.

မဲသော *n.* a torch made of bamboo splints, or of cloth saturated with oil and tied to a bamboo.

မိ *n.* mother. ဝဘဲ

မိက် *v.* to dun.

မိက်ဝံ *v.* to desire to obtain.

မိဂ္ဂး that is to say.

မိင် *v.* to hear.

မိစ္ဆာ *n.* (Pali) falsehood, error. မိစ္ဆာဒိဋ္ဌိ

ပိတ်တူၤ *n.* turmeric.

ပိဿဟဲယျ *n.* a friend.

ပိပ်ဖြိတ် *adj.* full of joy.

ပိပ် *adj.* happy, comfortable.

ပိပ်ပိုတ် *daj.* joyful.

ပိန် *v.* to take in the arms.

ပိတ် *n.* a measure equal to the breadth of the hand with the length of the thumb.

ပိတ် *n.* a crucible.

ပုက် *n.* the face.

ပုက္ခဝါ *n.* the countenance, (royal or divine.)

ပုက်ရင် *n.* a porch.

ပုတ် *n.* the nose.

ပုတ် *n.* the end of a cape or promontory.

ပုတ်ကျာ *n.* the cold season.

ပဲ *n.* an axe.

မူ *what.*

မူၣ်ရော *what is it?*

မူၣ်ၣ်ရော *what is the matter?*

မူၣ် *any.*

မူၣ်တိုတ် *why, wherefore.*

မောက် *v.* to be notched as an axe or knife with a notched edge.

မေတ္တာ *n.* love.

မေလံင်ခြောက် *n.* a hurricane.

မောင် *adj.* fragrant.

မောင်ထိုန် *v.* to increase.

မံ *v.* to suck, as an infant.

မံက် *v.* to appear, to come to light.

မံင် *v.* to tarry, to dwell.

ပံင် *n.* a gong.

ပံင် *n.* a lever.

ပံင် *n.* a lever that plays on a pivot.

ပိုင်မာ *v.* to lie on the face, as one in great grief.

ပိုင် *n.* man, a human being.

ပုး *pro.* thou.

ပြဲ *n.* a large knife or cleaver.

ပြေောင် *n.* fragrance.

ပြာန် *n.* a species of plum.

ပြီ *n.* a peacock.

ပြီ *n.* red peppers.

ပွဲ *n.* a stockade.

ပြေက်ထွိုင် *n.* the name of a month.

ပြေ *n.* a fence made of small upright posts.

ပြေံ thus, after this manner.

ပြေံ *v.* to renew strength after an illness.

ပွဲ *adj.* one.

ပွဲဂကေံ *adv.* in one company.

ပွဲဝံ *adv.* together.

ပွဲဝါ *adv.* once, ဧါဝါ twice.

ပွဲတာန် *adv.* together.

မယာ *n.* a support for the back when sitting.

မယာတ် *v.* to open the eyes.

မယေံ *v.* to hate. ကျင့်မယေံ

ယ

ယ *n.* pitch.

ယက် *n.* smoke.

ယတ် *n.* a sacrifice.

ယတင်ဂှ် *n.* the gum of the "lard shorea" tree.

ယတ်ပရေဟိတ် *n.* a (Jewish) priest.

ယတ်သွတ် *n.* pleasure, enjoyment.

ယဝံ *n.* weeping, lamentation.

ယာ *n.* a sail, of a boat or ship.

ယာ *v.* to lift up.

ယာတ် *n.* cloth.

ယာတ်ဂ *n.* a shawl or blanket.

ယာတ်သတက် *a* blanket or sleeping cloth.

ယာမ *n.* a sweet kind of drink.

ယဝံ *v.* to weep.

ယဝံရ *conj.* if.

ယာ *n.* mother.

ယုတ် *adj.* mean, depraved.

ယုတ်မာ *adj.* low, vile, mean.

ယုတ်အာ *v.* to decrease.

ယဲ *v.* to be ill.

ယဲရောဂါ *n.* sickness, disease.

ယဲခဲဒုတ် *n.* the leprosy.

ယဲခတုက်ကိုက် *n.* epileptic fits.

ယဲတဏီ *n.* a kind of leprosy.

ယဲမှတ် *n.* the asthma.

ယောဇီ *n.* a fakir.

ယောငယာ *adj.* depraved.

ယံက် *n.* a large spoon or ladle.

ယး *v.* to shine, to give light.

ယးတမး *v.* to be light.

ယးဂတ *n.* the morrow. လီယး

ယိုက်ခိုက် *v.* to reverence.

ယိုက် *v.* to carry, as a child in the arms.

ယီ *v.* to breathe.

ယိုင် *v.* to carry on the head.

ယိုင်ခါ *v.* to take an oath on a sacred book.

ယိုတ် *n.* fruits preseved in sugar.

ယူ *n.* a name.

ဩ *n.* any one. ဩဃးမဲ့

ယွံ *yes.*

ရ

ရ closing letter of a sentence.

ရင်တွင် *v.* to go out to meet one. ပိုင်တွင်

ရင်ညွံ *adv.* mutually, one with another.

ရတ် *v.* to reap.

ရတ်ပိ *n.* the three objects of worship, Boodh, the law, and the priesthood.

ရတ်ထဝှ်သ် *n.* seven kinds of wealth, including children, servants, cattle, &c. &c.

ရတ်ထဝှ်တသ် *n.* nine kinds of precious stones.

ရထ *n.* interpretation. အဓိပ္ပာ

ရနွက်ဗွန် *adj.* concealed.

ရန်ကိုင် *v.* to have regard to.

ရပ် *v.* to take hold of.

ရပ်စပ် *v.* to make use of.

ရမတ် *n.* tears. ချီရမတ်

ရမျှင် *n.* the voice, also a sound.

ရမျှင်ကွး *n.* distinct utterance, clear articulation.

ရထိ *n.* a devotee.

ရသွံ a verbal affix, expressive of surprise. ရောင်သွံ

ရဟ် *n.* flavour.

ရက် *n.* a cabin or lodge built upon high posts.

ရင် *v.* to blossom, to open as a flower.

ရာဇ်ဆဲး *v.* to flourish, to prevail, (applied to religion.)

ရာဇာ *n.* (Pali) a king.

ရာဇာဝင် *n.* a history of kings, civil history.

ရာဇာဝတ် *n.* a heavy penalty inflicted by government.

ရာဇနာ *v.* to pray. ရာဇနာမိက်

ရာနီ *v.* to buy.

ရာဇ် *v.* to leave the priesthood. ရာဇ်

ရိက္ခိ *n.* the axle of a carriage or cart.

ရိတ် *n.* a mortar pestle.

ရိပ္ပတ် *n.* the stem that passes through the jackfruit.

ရိင် *adj.* hot, peppery.

ရိပ်တိ *v.* to have a slight knowledge of, also, to conjecture.

ရင် (Bur) *n.* a court house. (Peguan) ကုတ်

ရုပ် *n.* a picture, an image.

ရူပာရုံ *n.* (Pali) an appearance, a vision.

ရုပ်တိန် *adj.* ugly, not handsome.

ရုပ်သင်္ဃာ *n.* the countenance.

ရုံ *adv.* enough, sufficient.

ရုရုသံသံ *n.* a tumult, (*adj.*) tumultuous.

ရဲ *n.* the common house fly.

ရဲကောက် *v.* to take one's choice.

ရဲကံက် *v.* to select, to choose.

ရဲ၍ *v.* do

ရေက် *v.* to cut with a knife.

ရေတ်သေဋ် *v.* to reverence, to worship. ရဲတ်

ရဲ *n.* one of a race or tribe, a follower.

ရဲကွာန် *n.* a villager.

ရဲချင် *n.* a citizen.

ရဲခရေတ် *n.* a convict. A man in fetters.

ရဲ *n.* mustard, also, a radish.

ရဲခွက် *n.* a cabbage.

ရော *affix.* sign of an indirect question.

ရောင် *affix.* of the future tense.

ရံ *n.* an open kind of basket.

ရံဝံ *v.* to worship.

ရံ *n.* a scaffold for support of workmen.

ရံင် *v.* to look, to behold.

ရံင်ဝံင် *v.* to watch over.

ရံင်မွဲ *v.* to take care of.

ရံင်ဝံမိ *v.* to expect, to hope for.

ရး *n.* a country, also, country in distinction from city, as
 တွာန်ရး country village.

ရးနီရိ *n.* a kingdom or empire.

ရိုင် *adj.* rude uncultivated. အရိုင်

ရိုတ် *v.* to count.

ရိုတ် *adj.* every, as ရိုတ်တဲ့ every day.

ရိုတ် *n.* a root.

ရိုတ်ကွက် *n.* a tap root, the main root of a tree.

ရိုတ်ခိုတ် *n.* the foundation of a brick building, pagoda, or
 any brick structure.

ရိုတ်တောံ *v.* to pull down, as an old building, or to take
 off an old roof.

ရိုတ်ဆံ *v.* to assist, to aid.

လ

လ *n.* a grandfather. လဇု

လက် *n.* ten thousand, (pronounced *lok.*)

လက် *v.* to revile, (pronounced *lā-uk.*)

လက္ခဏာ *n.* a sign, an indication.

လက်ကရံ *prep.* behind, also, afterwards. .

- လက်ကျိုက် *n.* filth.
 လက်တိတ် *adj.* terrified, frightened.
 လက်ထက် in the time of.
 လက်ပဲ့ *v.* boxing, fighting with the fist.
 လက်ဗန် *v.* to wrestle.
 လက်ဝှင် *adv.* transversely, crosswise.
 လက်သန် *n.* characteristic, symptom, sign.
 ကွဲ *n.* an island. ကွဲ
 လကျော် *n.* a Boodhist priest.
 လင်္ကာ *n.* a step, a pace.
 လအိတ်ကာလ *adv.* throughout time, during time.
 လအိတ်တို့ဝှင် *adv.* continually.
 လက္ကနေ *n.* yesterday.
 လက်ဟတ် *n.* the lathe of a loom.
 လက်ကျိုက် *n.* the fore part of a ship or boat.
 လက်နှောင် *n.* the after part of a ship or boat.
 လက်နီ *n.* the edible root of a species of water lily.
 လက်ဟတ် *n.* a fabulous monster which is said to eat human
 flesh, and has supernatural power.
 လင်္ကာ *adj.* upright, just. ကွဲလွဲ
 လင်္ကာ *v.* to diminish.
 လင်္ကာ *n.* a lake.
 လင်္ကာ *n.* a thimble, or ring for the finger.
 လင်္ကာ *adj.* black.
 လင်္ကာ *n.* a species of water lily.
 လင်္ကာ *v.* to reel, to stagger.
 လင်္ကာ *adv.* sometimes. လင်္ကာလ
 လင်္ကာ *n.* a grandfather.
 လင်္ကာ *n.* the dry season. လင်္ကာ
 လင်္ကာ *v.* to dress, to put on clothes.

လတၢ် *n.* the tongue.

လတူ *prep.* above, over, upon.

လတောင် *n.* a sinew, a muscle.

လတိုဝ် *n.* dew, fog.

လတိုင် *v.* to toss up.

လတၢ် *n.* an old man.

လတြဲ *n.* an old woman.

လနီၣ်ဂၢၤ *v.* to itinerate, to go from place to place.

လနီၣ်ပိၣ်နီၣ် *v.* to trample upon.

လနောင် *n.* a hawk, or kite.

လန့တ် *adj.* lazy.

လန့တ်လီ *adj.* habitually indolent.

လၢ် *n.* a wave.

လၢ် *v.* to pick up.

လၢ်ပိၣ် *n.* an elephant's trunk.

လၢင် *n.* an earthen pot for boiling salt.

လၢဟ်တဲ *n.* a finger.

လၢဟ် *v.* to open. ဝံက်

လၢဟ် *n.* a table.

လၢဟ် *n.* a stones throw.

လၢမ *n.* a huntsman.

လၢမၢ်ဖိုင် *n.* a foot print.

လၢမိတ် *n.* a number, as လၢမိၣ်မိၣ်တၢ် the number of men.

လၢမိၣ်ရောင် *v.* to look for.

လၢမိ *v.* to look.

လၢမိသွိ *n.* the roof of a house.

လၢမိပျၢ်တၢ် *v.* to hope for.

လၢမိ *adv.* lonely, (applied to the feelings.)

လၢမိ *adj.* solitary.

လမ္ဗုလွန် *n.* deep solitude, like the depths of the jungle.

လမ္ဗုလွင်

လဟဟတ် *v.* to shake off, as dust from the feet.

လဟး *n.* light.

လဟိုင် *v.* to assent, as ဒုင်လဟိုင် to give assent.

လဟိုင် *n.* weight.

လဟိုတ် *n.* depth.

လရိုခ် *v.* to cry aloud.

လလီ *n.* lightning.

လလောင်တရး *v.* to be noised abroad.

လလောင်ကဉ် *v.* to proclaim as a public crier.

လလံသွာ *n.* recovery from illness. Relief of mind.

လဝ် a verbal affix.

လဝိုင် *adv.* continually.

လဟေက် *n.* a bridle bit.

လဟိုင်ရိုတ် *adj.* happy.

လသာလဝ် *v.* to leave, as an animal leaves its young to go
in search of food.

လစက် *v.* to suspend, as on a rope or pole, or as a scarf
over the shoulder.

လွိုင်ဟိုင်ရိုတ် *v.* to make comfortable and happy.

လအာတ် *n.* a beggar.

လဝ် *v.* to fall to pieces, to crumble, as an old brick build-
ing, to cave off, as the bank of a stream undermined
by the water.

လွှာ် *n.* the side.

လဝ်သကာ *n.* a present, a gift.

လဝ်လိင် *n.* a fire fly.

လဝ် *v.* to feel of with the hand.

လဝ်သပေါတ် *v.* to stroke with the hand.

- ထဲ *v.* to dissolve, as sugar in water.
 လတံပေဝ် *n.* the mouth piece of a wind instrument.
 လိက် *n.* a book or writing of any kind.
 လိက်ပတ် *n.* a sacred book.
 လိက်ကတ်တိက *n.* a covenant.
 လိင် *v.* to hire, (*n.*) wages.
 လိ *v.* to defraud.
 လီ *v.* to wash, (used only with regard to the face.)
 လက် *v.* to run against, to come in collision.
 လက် *adv.* during, as လက်ပိတ္တဲ during three days.
 လတ် *v.* to sin, to transgress.
 လတ်လို *v.* to commit adultery or fornication.
 လပ် *v.* to enter, to go into.
 လေဝ် *v.* to be skilled, to understand, be accustomed to.
 လဲ *v.* to pay a debt.
 လေဆ် *n.* a staff or walking stick.
 လေတ် *v.* to dance.
 လေတ် an affix of denial.
 လဲ *n.* a friend.
 လော *v.* to roll over and over.
 လေး *adj.* easy, not difficult.
 လောက *n.* (Pali) the world, as distinguished from a permanent future state.
 လောကီ *adj.* (Pali) pertaining to the present world.
 လောဝ် *n.* a mountain stream.
 လောကုတ္တိဝ် (Pali) pertaining to a future state.
 လောတ် *v.* to fall down, applied to men or animals that fall from faintness or other cause.
 လောတ်ဝေတ် *v.* to fall down, as in walking.
 လောနံ *n.* a weaver's shuttle.

လောန့် *adv.* very, as ဒိုတ်လောန့် very good, also, a sign of the comparative degree.

လောန့် *adv.* gone by, with reference to time or place.

လံ *n.* an arrow.

လံ or လံခါ *a (adv.)* long time, as ညးမံင်လံ he stays a long time.

လံ or လံခါ (*n.*) an island. ကွဲခါ

လံက် *v.* to besmear.

လံက် *adj.* black.

လံ or လံခါ (*n.*) a dream.

လံး *v.* to spread out, as a cloth or mat.

လံး *adj.* flat, level, လံးလံး a flat stone.

လံက် *n.* pertaining to this world. လံက်ဗာ

လံန် *v.* to tread upon, to tread under foot.

လံ *adj.* destroyed, ruined.

လံလံ *adj.* do

လံတ် *v.* to untwist.

လံပတ် *n.* coals of fire.

လံတ်လံတ် *v.* to decrease in quantity.

လံက် *v.* do

လံ *n.* a thousand.

လံင်လံ *v.* to be amazed, astonished.

လံတ် *v.* to place the palms of the hands together to the fore head, an act of reverence or worship.

လံိုင် *adj.* some.

လံိုင်လံိုင် *adv.* in succession, in order.

လံတ် *v.* to instruct, to reprove.

လံတ်ခါ *v.* to prohibit.

လံ *v.* to stir any thing round and round in a vessel.

လံိုင်လံတ် *v.* to drive away, following after with a whip.

- လွတ်တဲ *n.* a weapon. ဝပ်တဲ
 လွှဲမာန် *n.* a temple.
 လွှဲရိယျ *n.* diligence.
 လွှဲပြာ *v.* to take care of, support.
 လွှဲဟ် *n.* pretence, assumption.
 လှ *n.* a leaf.
 လှကွဲ *n.* dwarf palm leaves used for roofing.
 လှတရင် *n.* the leaves of a door.
 လှဒကောင် *n.* scales for weighing.
 လှဒာန် *n.* a ceiling.
 လှဖတင် *n.* window shutters.
 လှင် *v.* to be amazed.
 လှ် *n.* an inferior kind of brass.
 လှဲ *v.* to change.
 လှိုင် *v.* to sleep.
 လှိုင်ရိတ် *v.* to enjoy, to take pleasure in.
 လှိထွက် *n.* extortion.
 လှဲ *n.* copper.
 လှော်တိုင် *v.* to be rent, or broken to pieces.
 လှော် *n.* phlegm.
 လှော်ဝ *v.* to deceive.
 လှော်တိုင် *v.* to entice, to coax.
 လှဲ *adj.* broad.
 လှဲလး *adj.* extensive.
 လှော်ငြိ *v.* to rejoice.

○

- *n.* a tribe of Peguans who resemble Karens.
 ဝတ် *n.* duty.
 ဝတ်ယာတ် *v.* to wring water from cloth.

- ဝိုင်း *n.* the ridges that rise on the body from severe blows with a rod.
 ဝါ *n.* an open plain or prairie.
 ဝါင်း *n.* a species of mint.
 ဝါင်းရင်တွင် *v.* to go out to meet.
 ဝါတ် *adj.* difficult.
 ဝါတ်ခဲ *v.* to be in distress for want of food, &c.
 ဝါတ်ဝါတ် *adj.* very difficult. ဝါတ်ညှိတွံသေင်
 ဝါဒ *n.* instruction, precept.
 ဝါရ *adv.* while.
 ဝိဝိကိစ္ဆိ *adj.* (Pali) unstable, fickle.
 ဝိညာနံ *n.* the spirit, the soul.
 ဝိမိင်ဒေင်တွင် *v.* to be amazed, astounded.
 ဝိပက် *n.* the result of former evil deeds.
 ဝိပကဝတ် *n.* (Pali) the consequences that follow evil deeds committed in a former state.
 ဝိ *v.* to doctor, to nurse.
 ဝီ *v.* to raise, applied to the rearing of any kind of animals for a livelihood.
 ဝိပရာ *v.* to care for, to nourish.
 ဝုန် *v.* to cook, applied only to rice.
 ဝုန်သေဝာ *n.* the sweet potatoe.
 ဝုတ် *n.* a young woman—a virgin.
 ဝုတ်ဖိုတ် *adv.* round about.
 ဝေင် *v.* to play.
 ဝေင်ပဲ *v.* to avoid, to reject.
 ဝေတ် *v.* to reprove, to punish.
 ဝေဒနာ *n.* suffering, misery.
 ဝေန် *adj.* crooked, as an arm by contraction of the muscles.
 ဝဲ *n.* malice.

- ဝဲ *n.* an eddy, a whirlpool.
 ဇေါင်သ *n.* a tribe, a family.
 ဇေါန်စဝ် *v.* to humble one's self, to beg pardon.
 ဇေါဟာ *n.* (Pali) common parlance.
 ဝး *v.* to break, by bending back and forth, or by twisting.
 ဝိုတ် *v.* to forget.
 ဝိုတ်လလဲ *v.* to leave a thing through forgetfulness.
 ဝိုန် *n.* the timbers on which a floor is laid.
 ဝံ *pro. adj.* this.

သ

- သကဂျင် *v.* to shove off a boat, either to keep it from hitting a bank or wharf, or to start it out from shore.
 သက်သက် *adv.* at all, as ဝံ့မွဲသက်သက် there is none at all.
 သက်လင် *v.* to mark down, for the sake of calling to mind.
 သက္ကရာတ် *n.* an era.
 သက်သီ *n.* a witness, an evidence.
 သွတ် *adj.* dry.
 သွတ်ဖလတ် *n.* omissions.
 သွေင် *n.* weight.
 သွဆ် *n.* a company, a herd.
 သွန်တဲ *v.* to clasp with the hand.
 သွာတွဲ *n.* midnight.
 သင် *n.* the priesthood.
 သင် *n.* the hair that grows in a circle on the head, or neck of a horse.
 သင်္ဇေဝ် *n.* repentance,—to be silent from sorrow.
 သစ္စ *n.* truth, as opposed to falsehood.
 သွင် *n.* a sword.

သဏှ *n.* a measure.

သဇ္ဇာန် *v.* to walk in a place requiring caution, as on a narrow path on a bank, or on a log.

သတ် *n.* fruit. The areca nut, (it has no other name.)

သတ် *n.* a living being—any thing that has animal life.

သတ်ဂဓိ *n.* a venomous animal or reptile.

သတ်ဇိုင်ပန် *n.* a quadruped.

သတ်ဇိုင်ဓါ *n.* a biped.

သတ်တုသွင် *n.* a bird, (a winged animal.)

သတ်တိရုတ်ဆာန် *n.* a beast, a brute.

သတ်ပွဲဇန် *n.* a human being.

သတ်ဣ *n.* an enemy.

သတ်မြိတ် *n.* a custard apple.

သတ်မြိတ်ကွင် *n.* an ox heart fruit, or “sour sop.

သတ်ဗြ *n.* a cocoanut.

သတ္တဟ *n.* (Pali) a week.

သတင် *v.* to lie down, (used with regard to men of note.)

တ္ထဝလ္လ *adj.* upright.

တ္ထဝ *adj.* straight, တ္ထဝလံ to make straight.

တ္ထိ *n.* caution, attention.

သတ္တိ *n.* strength.

သတ္တိ *n.* living beings.

တ္ထိ *n.* thickness.

သဒ္ဓာ *v.* (Pali) to feel kindly toward others.

သေဝ်ဆု *n.* the bark of a tree.

သ္ဍာ *n.* the leather used by Buddhist priests to kneel upon.

သ္ဍာန် *n.* a petty officer.

သပါ *adj.* dim, as dim sighted.

သပုန် *n.* rebellion.

သတ်ပရိုင် *n.* a very old person.

သပေါတ် *v.* to stroke or rub with the hand.

သပေါန် *v.* to press with the hand, to relieve pain.

သပံ *n.* blasted grain.

သပဲ *n.* a bird's nest.

သပိုင် *n.* a small cloth worn around the loins by Buddhist priests.

သပိုတ် *n.* a reed used for making coarse matting.

သဗ္ဗညု *n.* omniscience, also used as a title for Gaudama, the omniscient.

သဗ္ဗညုတညာန် *n.* omniscience.

သဗ္ဗာန် *n.* a first class road, (found in books.)

သတ်ဝင် *n.* divine law.

သမင် *adj.* barren.

သမတ် *adj.* young, small.

သမတ် *n.* a small one, a child, a little one.

သမတ်ဗြဲ *n.* a young woman.

သမတ်သဂ္ဂ *v.* to pledge.

သမင်ရုထ *v.* to consult together.

သမင်ညွန် *adv.* harmoniously.

သဗ္ဗာ *adj.* (Pali) true, excellent.

သမာဓိ *n.* steadiness in a good cause.

သဗ္ဗာပယောဂ *n.* a pious disposition.

သမာန် *v.* to ask, to inquire.

သမ္ဘာ *n.* a husband or wife.

သမိုင်ကျိပ် *n.* a turban.

သမိုင် *n.* a shadow.

သန္တိ *v.* to mark down, take notice. သန္တိဂညာတ်

သန္တိဒ္ဒါး *v.* to call to mind, to remember.

သမန်တုန် *adj.* false.

သမုင်ကျာ *n.* the south (*adj.*) south.

- သမုအမြဲ *n.* vapour, steam.
 သမောန် *n.* a border.
 သမောန်ပါင် *n.* the lips.
 သမ္ဗိဟ် *adj.* stupid.
 သမို *adj.* foolish.
 သရ *n.* a sore, a wound, (colloquial.) ကရ
 သရဲပွာန် *n.* a soldier.
 သရဲပျင် *n.* a harlot.
 သရင် *v.* to step over any thing.
 သရပ် *n.* an epitome, a digest.
 သရောင် *n.* a swinging cradle. ခရောင်
 သရီ *n.* mire, mud. ခရီ
 သရဲပါပ် *n.* a depraved, vile disposition.
 သလှင် *n.* height.
 သလှင်လပ် *v.* to make high.
 သလေဟ် *v.* to think, to suppose.
 သလေဟ်ပွါ *v.* to doubt.
 သလးဂွှ် *v.* to bring forth, to give birth to.
 သလောင်သွပ် *adj.* delighted, overjoyed.
 သပ် *adj.* low.
 သဝေါင်ဍုင် *v.* to draw water from a well.
 သဟ် *v.* to untie.
 သဟဲ *n.* a friend.
 သခံ *n.* a key.
 သွီုသွပ် *v.* to boast.
 သာ *adj.* light, not heavy.
 သာသွေဝံ *adj.* trifling, light minded.
 သာ် *n.* colour.
 သာ် *v.* to tear, to rend.
 သာ်ဝံ or သာ်ဂွံ thus, after this manner.

အောင် *adj.* fierce, strong, (applied to the wind.)

အောင်မြင် *adj.* harsh, severe.

အောင်သော *n.* a ramrod.

အောင်ည *adj.* common.

အောင်ကာ *n.* the mynah bird.

အောင် *n.* a honey bee.

အောင်သော *n.* (Pali) a system of religion.

အောင်ဟောင် *v.* to hack a bamboo lengthwise preparatory to flattening it, as used in floors.

အောင် *n.* another.

အောင်အောင် *v.* to lie down.

အောင် *n.* Ceylon.

အောင်ရောင် *n.* Mount Meru—the great central mountain around which the sun is supposed to revolve.

အောင် *v.* to abrade.

အောင် *v.* to remain, to be left on hand. အောင်

အောင် *n.* the building where a Buddhist priest is consecrated, and also, the building over water where they confess.

အောင်ကတ် *v.* to take to one's self, to take possession of.

အောင်ကတ် do

အောင်ကတ် do

အောင် *n.* an attendant upon a king or governor.

အောင် *n.* virtue.

အောင် *n.* a placenta.

အောင်သတ် *n.* a pithy substance that fills the cavity of a cocoanut that has germinated.

အောင် *n.* bliss, happiness.

အောင်သွတ် *adj.* scarce.

အောင် *v.* to drink.

အောင်ကောင် *adj.* clear, transparent.

- သွေ့ငြိသိုက် *v.* to be pleased with. သိုက်မွှိုက်
 သွေ့ငြိ *adj.* pure.
 ညှိ *adj.* right, တဲညှိ the right hand.
 သွေ့ *adj.* numb.
 သုသာန် *n.* a grave yard.
 သူ *v.* to measure, as grain.
 သူစရိတ် *n.* a good deed.
 သောက်ငိုက် *v.* to quarrel.
 နှော့တဲ *v.* to grasp with the hand. (*n.*) a handful.
 နှော့ *v.* to weigh.
 သေထီ *n.* a rich man.
 နှော့ *adj.* withered. သေင်
 နှော့ *adj.* decayed, putrid.
 သံက် *v.* to peel off, as the bark of a tree, or the rind of
 an orange, or the husk of a cocoanut.
 သံက်သွပ် *v.* to take off as the skin of an animal.
 ထိုက်သွပ်
 သံင်ဝါသ *n.* (Pali) a union, applied particularly to sexual
 intercourse.
 သံင်သာ *n.* transmigration.
 သံင်ဝါဂ *n.* repentance.
 သော် *n.* the hair of the head.
 သွေ့ *v.* to obtain.
 သဲ *adj.* very small.
 သောန် *v.* to cast in a mould.
 သွေ့ *v.* to speak.
 သွေးဇွေး *adj.* pure, holy.
 သွေး *adv.* entirely, as ဒုတိယသွေး entirely gone.
 သိုက်သိုက် *adv.* slowly.
 သိုက် *n.* Friday.

- သိုက်သိုက် *adj.* rich, wealthy.
 သွိုင် *adj.* heavy.
 သွိုင်သန် *adj.* difficult.
 သွိုဟ် *adj.* deep.
 သွိုဟ်နက် *adj.* intricate, hard to be understood.
 သွိုဟ် *adj.* stupid, dull of apprehension.
 သိုဝ် *n.* a sheep.
 သွိုဟ် *adj.* decayed, rotten, as wood.
 သို *prep.* with.
 သိုဝိုတ် *adv.* heartily, with the mind.
 သိုဖအိုတ် *adj.* all, the whole.
 သိုဝိုဝို *adj.* lukewarm.
 သို *n.* a house.
 သိုဝိုဝို *n.* a family, a house-hold.
 သိုသဝ် *n.* Saturday.
 သိုတ်တြိ *adj.* calm, quiet.
 သိုပွတ် *n.* a lantern.
 သိုသဆ် *n.* a lock.
 သိုအာ *v.* to swoon, to faint away.
 သိုဝလံ *adj.* satisfied.
 သွါ *n.* rice, (uncooked.)
 သွါက်ဝုတ် *n.* a bathing garment.
 သွ *n.* enmity.
 သွပွတ် *n.* a flame.
 သွံ *n.* a year.
 သွံ *n.* the skin, leather.
 သိုင် *n.* rust.
 သေင် *n.* a bird's wing.
 သေန်ဝပ် *v.* to adhere to.
 သေဝ် *n.* a helm, a rudder.

- သွေဟ်ကွၢ် *n.* a port, an anchoring place.
 သွေဝတ်ဗဇတ် *n.* a measure.
 သွေဝပ် *n.* a window or door bar or bolt.
 သွံင် *n.* a star.
 သွံင်ဂြို *n.* a meteor.
 သွံင်ထိုင် *n.* the north star.
 သွံင်နွဲ *n.* a comet.
 သွံင်ခံပါ *n.* the morning star.
 သွတ် *adj.* true.
 သွပ် *prep.* under, beneath.
 သွပ်ကျာ *n.* the north, (*lit.*)—under the wind.
 သွပ်တွဲ *n.* the evening.
 သွတ် *adv.* alike, in the same manner.
 သွတ်ပိုတ် *adv.* like minded.
 သွတ်သွး *adj.* without diversity.
 သွတ်ရဝ *v.* to reason together.
 သွၣ် *adj.* wicked, foolish.
 သွၣ်နံ *v.* to ask a question, (*n.*) a question.
 သွိက်ဝံ *v.* to desire to obtain.
 သွးသွး *adv.* uselessly, without profit.
 သွၣ်နံသွၣ် *v.* to question.
 ထိုင် *n.* a shore, bank of a creek, or river.
 ထိန် *n.* silver.
 ထိပ်ဖုင် *v.* to draw near to.
 ထိဝါဒ *n.* instruction.
 ထိပ် *v.* to tear, to rend.
 ထိာန် *n.* black wood oil.
 ထိးသွး *v.* to separate, to part.
 ထိတ် *n.* a rhinoceros.
 ထိုင် *v.* to be wide apart, separated.

ဖြင် *v.* to step over any object.

ဖြေင် *adj.* withered.

ဖြောက် *n.* mortar.

ဖြောံ *n.* grain, paddy.

ဖြောံဂျင် *n.* wheat.

ဖြောံပယိုင် *n.* glutinous rice.

ဖြောံချာတ် *n.* the common low land paddy.

ဖြိုင် *v.* to build.

ဖြိုတ် *n.* the chest.

သု *n.* a leaf. ဝှ

သုတ္တောင် *n.* the external ear.

သုတာထင် *n.* an ear ornament of beaten gold rolled into a cylinder.

သုပတ် *n.* a sacred book. Scriptures.

သုသွေင် *n.* the blade of an helm.

သုဲ *v.* to change, to exchange. ဝှဲ

သုဲဗဲး *v.* to encourage one who is overcome with fear.

သုင် *adj.* high, exalted.

သုဲလတက် *v.* to wear a cloth as a shawl over the shoulders.

သိုင် *n.* a metal cup or bowl.

သု *n.* any kind of soup, broth, gravy, or curry.

သွက် *prep.* for the sake of.

သွတ် *adj.* small.

သွပ်လပ် *v.* to dream.

သွင် *n.* one of the celestial regions according to Buddhism.

သွာ *n.* a water lily.

သွင် *n.* a branch of a tree, of a road, or river.

သှ် *n.* an oath, a curse.

သွံ *v.* to sell.

- သုံ a verbal *affix*, (see Gram.)
 သွိုဝ် *n.* a vowel.
 သူး *adj.* shallow.
 သူဝံသွတ် *adj.* true, certain.
 သူးအာ *v.* to separate from, to go from.
 သူးကြွဲ *v.* to part from.
 သို့က် *v.* to be pleased with.
 သို့က်သို့က် *v.* do
 သွတ်ခွ် *v.* to bail water out of a boat or ship.
 သိုင်း *adj.* deaf.
 သိုဟ် *adj.* cunning, quick witted.

၁၀

- ဟင် *n.* a granary.
 ဟတ် *n.* a spinning wheel.
 ဟတ် *n.* a cubit equal to 18 inches.
 ဟတ်သဝံခိုင် *n.* a standard cubit equal to 19½ inches.
 ဟာ *affix*—sign of a direct question.
 ဟာ *v.* to open, to spread apart, as a wound.
 ဟာဟင် *v.* to open the mouth.
 ဟဲ interjection, used in calling out to a child.
 ဟိက္ခ *adj.* ugly, wicked.
 ဟီ *v.* to drift.
 ဟုတ် *v.* to diminish
 ဟုံ *v.* to suffer loss in business or trade.
 ဟုံခွ် *v.* to bathe.
 ဟို *v.* to speak.
 ဟိုခွေင် *v.* to reply to in conversation.
 ဟေန်ဆဲး *v.* to treasure up.

တောမုန် *n.* (Pali) one of the three seasons of the year, the cold season.

တဲ *v.* pacified, quieted—applied also to the closing of war.

တဲဟံ *v.* pacified, quieted.

တဲန့် *v.* to associate with, to mingle with.

တဲဖြ *adj.* sorrowful, desponding.

တင် *v.* to save, to rescue, especially from water.

တင်ပြင် *v.* to deliver.

တိုင် *n.* a large species of hornet.

တး *v.* to overflow.

တးပရး *v.* to overflow, as a flood.

တးဗး do

တိုတ် *n.* cause, တိုတ်တိုတ် cause and effect.

တိုတ်ရှ်ရ on account of, because of.

တိုတ်နှံရှ် because of that.

တို *inter.* exclamation, used to call the attention of a person at a distance.

တုံ *adv.* not.

တုံတိဂ်န့် *adj.* ungrateful, (*lit.*) does not know a favor.

တုံဝိတ် *adv.* without intermission. တုံထွတ်

တုံမွဲ *adv.* not to be, absent, not any.

တုံသေင် *adv.* no, not so, တွန်တုံသေင် it is not silver.



တတ် *v.* to pluck, as fruit or flowers from a tree.

တတ် *adj.* tender, young.

တတ် *v.* to measure with a rule or line.

တန် *v.* to twist.

တန်သေင် *v.* to do up the hair by twisting.

တါ two.

ဓါဝေဝတ် twenty.

မိင် *v.* to swim.

မိ *n.* a river.

စုင် *v.* to strike.

စုန် *n.* a knife.

စဲ *adj.* distorted, out of square.

စဲ *n.* an anna.

ဇေ *n.* sugar cane.

ဇေပါင် *v.* to rinse the mouth.

မိန် *adj.* yet.

မိန်ဂ်လေ *conj.* notwithstanding.

မိန်ဂ်ကို notwithstanding it is so.

မိပ် *n.* a teal?

မိပ်မေ *n.* a small species of teal.

မိပ် *n.* salt.

မိတ် *adj.* cold.

မိတ် *v.* to cook by boiling.

မိတ်တြိတ် *adj.* comfortable, peaceful.

မိတ်မိတ် *adj.* happy, (lit. cool in the mind.)

မိပ် *adj.* dull, stupid.

မဲး *v.* to change.

မဲးယာတ် *v.* to change one's clothes.

မဲးဘဝ *v.* to change states of existence, that is, to die.

၅

၅ဝံ *pro. mas.* you, used only in anger and quarreling.

၅ဲ *pro.* you, (used in a friendly familiar way.)

၅ဲ *n.* an elder sister.

ဥေဗဲ *n.* a sister in law, the elder sister of either husband or wife.

ဗွဲကံ *pro. fem.* you, used only by persons in anger.

ဗွဲ *pro. fem.* you, (contemptuous.)

ဇွဲင်ကိုတ် *n.* a crown.

ဇွဲင် *n. affix* denoting the feminine gender as, ဝဲဇွဲင် a cow.

PHRASES
IN PEGUAN
TRANSLITERATED.

N. B.

For the sounds of vowels, &c. see pages second and fifth; and also the section on Modifications of vowel sounds by final consonants, on page seventh of Grammatical Notes.

NOTE.

There are in Peguan two interrogative particles, viz. ဟာ (*hā*) for questions that can be answered by yes or no; and ခရာ (*row*) for questions that cannot be answered by yes or no. There are also two verbs နှံ and နှိ which are equivalent to the English verb *to be*; but they are not used interchangeably. ဝံင် [*to remain*] is in some questions also equivalent to the verb *to be*.

In questions in which နှံ occurs the affirmative answer is simply ယွံ *yuh* (*yes*), or နှံ, or both combined, but the negative answer is not ယွံနှံ as we should expect; but ယွံမဲ့ *hoo mooa* lit, *not one* as, ဩန်နှံဟာ *is there silver?* The affirmative answer may be simply ယွံ or နှံ or ယွံနှံ but the negative answer is always ယွံမဲ့

In questions in which နှိ *tau*h occurs, the negative answer is ယွံသောင် *hoo-sā-ung*, *no*, as နှိသိုဝ်ဟာ *is it a sheep?* ယွံသောင်နှိဗဇံရောင် *no, it is a goat.*

Frequently ယွံသောင် is also in the question, as နှိဩန် ယွံသောင်ဟာ *is it not silver?* ယွံသောင်နှိလှဲ့ *no, it is copper.*

EXAMPLES OF QUESTIONS AND ANSWERS.

မူးထတ်မံင်ရဟာ m' nehr taut mōng ra hä.

Are you well?

ယွံဆဲထတ်မံင်ရ။ Yuh ôä taut mōng ra.

Yes, I am well.

ဆဲယွံထတ်စွင်နွံ။ ðä hoo taut swōh noom.

I am not well, have fever.

ထြေဝံနွံဟာ။ sroh noom hä.

Is there paddy?

နွံဗွတ်ဝင်နု။ noom p'nōte chauh nā.

There is about ten baskets.

ထြေန်နွံဟာ။ sraun noom hä.

Is there silver? (money)

ယွံမွဲမွဲသ် hoo mooä mooä sīk.

There is none at all.

ဆညိယွံမွဲ sa nyee hoo mooä.

Even a little there is not.

မူးဗြဲထိက်မါန်ဟာ။ m' nehr pauh lāt mǎn hä

Can you read a book?

ယွံဆဲဗြဲထိက်မါန်။ yuh ôä pauh lāt mǎn.

Yes, I can read a book.

ဗင်မါန်ညိညိ။ pauh mǎn nyee nyee.

(I) can read a little.

လပ်ထိက်ရဟာ။ lāp lāt ra hä.

Do (you) understand books.

မို့ၵ်ၵ်လေဝ်ထီၵ်ရဟံ။ m' neeh kauh lāp lāt ra hä.

Does that man understand books? (that is,) is he a learned man?

ညးလေဝ်ကောန်ၵျဲၵ်ရဟံ။ nyehr lāp klōn kloong ra hä.

Is he accustomed to make boats? (or) does he know how to make boats?

ညိညးလေဝ်ဟံသေင်။ nyee nyehr lāp hoo sā-ung.

He knows not a little, that is, he is very skillful.

မို့ၵ်ၵ်လေဝ်သုင်စကစဉ်ရဟံ။ m'neeh kauh lāp soong ch'nä p'boo ra hä.

Does that man drink intoxicating liquors? or, is that man accustomed to drink intoxicating liquor?

ညးဟံလေဝ်သုင်လးလး။ nyehr hoo lāp soong leh leh.

He does not drink at all, or, is not accustomed to drink at all.

ဆညိညးဟံလေဝ်သုင်။ sa nyee nyehr hoo lāp soong.

Even a little he does not drink.

မို့ၵ်ၵ်လေဝ်စဘိန်ရဟံ။ m'neeh 'kauh lāp cheer 'peen ra hä.

Does that man eat opium?

စဘိန်ခိုၵ်ဟံ။ cheer 'peen 'käh hä.

Is it good to eat opium?

စဘိန်ခိၵ်ရဟံ။ cheer 'peen tauh tooh ra hä.

Is it a sin to eat opium?

မူဟိုတ်ခိၵ်ရော။ moo häτ tauh tooh row.

Why is it a sin?

စဘိန်စကုကာယျထီၵ်ဟံ။ cheer 'peen s'koo kä ya lūm hoo sā-ung hä.

By eating opium are not the bodies of men injured?

စဘိန်လေဝ်ခိၵ်ဟံသေင်ဟံ။ cheer 'peen lāp tauh yōä hoo sā-ung hä.

Does not eating opium produce disease?

မိုၣ်တၢ်နီၣ်လၢညးနီၣ်ယွဲၣ်သၢင်ဟံး။ m'neeh cheer 'peen kauh
lā, nyan lāp lum hoo sāung hä.

Are not the understandings of those who eat opium
destroyed.

မိုၣ်တၢ်နီၣ်လၢကတၢၢ်နီၣ်ညးယွဲၣ်သၢင်ဟံး။ m'neeh cheer 'peen
lāp klaut trōp nyehr hoo sā-ung hä.

Do not men who eat opium steal the property of others?

နီၣ်သၢ်ဂ့ၣ်နီၣ်နီၣ်ယွဲၣ်သၢင်ဟံး။ tauh sike kauh to-ey, tauh tooh
hoo sā-ung hä.

It being so, is it not a sin?

မူးကၢၢ်ပိၣ်ရးအမေရိကဟံး။ m'nehr kāung chāp reh ā mā ree
kā hä.

Have you ever been to the country of America?

အဲကၢၢ်ပိၣ်၁၁။ ōā kāung chāp bū wā-er.

I have been (there) twice.

မူးကၢၢ်ညးတၢ်တၢ်သိုၣ်ရဟံး။ m'nehr kā-ung nyat sā-er-tee-
saing ra hä.

Have you ever seen a lion?

အဲယံၣ်ကၢၢ်ညးတၢ်မ့ၣ်လၢၣ်။ ōā hoo kā-ung nyat moo-a leh.

I have never seen (one.)

စၢၣ်တဲရဟံး။ cheer poong tō-ey ra hä.

Have (you) eaten rice? (or dinner.)

အဲစတဲရ။ ōā cheer to-ey ra.

I have eaten.

အဲယံၣ်ဝံၣ်လၢ။ ōā hoo koo cheer nām.

I have not eaten yet.

လၢပၢၣ်ကွၢၢ်ဟံး။ lāp cheer kwīng hä.

Are (you) accustomed to eat bread?

ဆောင်လေဝေစ။ sō lā ōā lāp cheer.

Some times I eat, (it.)

လေဝေပျံ့ဟာ။ lāp cheer pyūn hā.

Are (you) accustomed to eat meat?

လေဝေခွဲဝါ။ lōh lā ōā cheer moor wā-er.

Once in a long time I eat, (it.)

မိုင့်မန့်လေဝေသင်္ကဟာ။ m'neeh mōn lāp soong bōk hā.

Do the Peguans smoke? or, are the Peguans accustomed to smoke cigars?

ညီလေဝေသင်္ကဟံ့သေင်။ nyee lāp soong bōk hoo sā-ung.

(They) are accustomed to smoke not a little.

ရဲကွာန်ဆူလေဝေကောန်ဗွရဟာ။ rōā quān e-nau lāp klōn p'-ngā-er ra hā.

Do this people of this village cultivate paddy.

ဗူးလွီကောန်ဗွ။ ဗူးလွီပါဝ်က။ nyehr l'gnoo klone p'gnā-er, nyehr l'gnoo pām kā.

Some cultivate paddy, some catch fish.

မူင်ဂ်ပိန်ဒြပ်ဒွရဟာ။ m'neehr kauh pān trōp noom ra hā.

Has that man property?

ဒွံညီဂျိုင်ဟံ့သေင်။ noom nyee klung hoo sā-ung.

(He) has not a little (property.)

အပါဖေဂ်ကလေဝေခွဲရဟာ။ a-pā peh k'la-ung noo doong tōey ra hā.

Has your father returned from the city?

ဗူးဟံ့ကလေဝေကီ။ nyehr hoo k'la-ung nām.

He has not returned yet.

ဗူးကလေဝေထွဲဆူတံဟာ။ nyehr k'la-ung t'gnōā e-nau hā.

(Will) he return to day?

ဗူးဟံ့ကလေဝေဒိုဆိကလီ။ nyehr hoo k' lā-ung tuh k'lee.

He (will) not come till day after tomorrow.

မှူးဟွံအာလီဟာ။ m'nehr hoo ä nām hä.

Are you not yet gone? (or) will you not go yet?

အဲဟွံအာလီ။ òa hoo ä nām.

I will not go yet.

ကွင်ကွတ်ဟွံပိုင်လီဟာ။ k'bōng k'mōt hoo chāp nām hä.

Has the steamer (fire ship) not arrived yet?

ဟွံပိုင်လီ။ hoo chāp nām.

(It has) not arrived yet.

မှူးဟွံလီခေံကျောန်ဟာ။ m'nehr hoo kä deh klōn hä.

Will you not let him make it? or, will you not let him work.

အဲဟွံလီခေံကျောန်။ òa hoo kä deh klōn.

I will not let him work.

မှူးဟွံလီခေံကျင်သွိအဲဟာ။ m'nehr hoo kä deh kloong s'gnee
ōä hä.

Will you not let him come to my house?

ပွဲက်ခေံခွဲကျင်မါန်။ p'mik deh noon deh kloong män.

(If) he wish he can come.

မှူးဟွံလီခေံပင်လိက်ဂ်ဟာ။ m'nehr hoo kä deh pauh lāt kauh hä.

Will you not let him read that book?

အဲဟွံမိက်လီခေံပင်လိက်ဂ်။ òä hoo mik kä deh pauh lāt kauh.

I do not wish him to read that book.

မူဂ်ရော။ moo kauh row.

What is it?

မူဂ်ကောန်ရော။ moo kauh kōk row.

What do (you) call it?

မူဂ်ပရော။ moo kauh pa row.

What are (you) doing?

အဲခရေက်အောင့်။ òä k'rā-uk ōh.

I am splitting wood.

မူညးပရော။ moo nyehr pa row.

What is he doing?

ညးတိက်ဝံင်။ nyehr tīt mōng

He is lying down.

မူနီရော။ moo tauh row.

What is the matter?

ဟွံနီမွဲသ်။ hoo tauh mooā sīk.

Nothing is the matter.

ကောန်အဲခတုံစေင်နွဲသွိတ်ဒေံကပ်။ kōn òā k'tōm chēh noo
s'gnee tōā deh kaw.

My child fell from (the) house (and) broke his arm.

မူနီညးဟွံအာရော။ moo tauh nyehr hoo ǎ row.

Why does he not go?

ဟိုတ်ညးဟွံထတ်ညးအာဟွံမါနီ။ hāt nyehr hoo taut nyehr ǎ
hoo mǎn.

Because he is not well he cannot go.

မူညးကောန်ရော။ moo nyehr klōn row.

What is he making?

ညးကောန်ကွီ။ nyehr klōn quee.

He is making a cart.

ပသ်ညးကောန်မါနီရော။ pa sīke nyehr klōn mǎn row.

How can he make (it?)

ဟိုတ်ညးလေဝ်ထဲညးကောန်မါနီ။ hāt nyehr lāp tōey nyehr klōn
mǎn.

Because he knows how he can do (it.)

မူညးကောန်စရော။ moo nyehr klōn cheer row.

What does he do for a living? (*lit.*) What does he
do to eat?

ညးသွံရန်ဝဍ္ဎာ။ nyehr sōh rān cheer pyā.

He buys and sells bazaar for a living.

နူလီကွင်ဂျင်ရော။ noo lur k'bung kauh kloong row.

Where did that ship come from.

ကွင်ဂျင်ရော။ k'kong kauh kloong noo doong
mā-lā-kā.

That ship came from Malacca.

ဧလီမူးအာရော။ e lur m'nehr ā row.

Where are you going?

အဲအာကုဆီ။ oā ā klaw.

I am going to the garden (*lit.*) I go garden.

ဧလီယာမူးနွဲရော။ e lur yai m'nehr noom row.

Where is your mother?

ဗူးနွဲကွာန်။ nyehr noom p'dōā quān.

She is in the village.

သွက်ဝံသင်ကျီသ်မွဲခွက်ညိ။ s'wak koo soong kā dīk moo-ā kwak
nyee.

Please give me a cup of water to drink.

ဒ်သ်ပဒ်ဟာဒ်သ်ဂွက်ဟာ။ tauh dīk p'noong hā, tauh dīk
p'tā-uk hā.

Is it salt water or fresh water?

ကေတ်ဒ်သ်တ္တဲကျောန်သ်လက်ဖက်ညိ။ kāt nā-ung dīk k,tow
tōey klōne dīk lek-pok nyee.

Bring hot water and make tea.

သ်ကွံပင်ဟာ။ dīk k'nōm mōng hā.

Is the water boiling?

ဟွံကွံဟီတ္တိဂီဂီ။ hoo k'nōm nām k'tow kūm-kūm.

(It) does not boil yet (it is) only luke warm.

သ်ကွံပရင်ဟောင်။ dīk k'nōm pwōa-p'rauh nōng.

The water will very soon boil.

ကေတ်ဒ်ကျောတ်။ kāt nā-ung k'mōt.

Bring fire.

လးခပ်ကံတုတ္တိန်စကစညိ။ lā-er k'pauk tō-ey p'tān ch'nā cheer
nyee.

Having spread the table put on the food.

အာပျာရန်နင်ကမ္ပပသာ။ ä pyä rān nā-ung ka moo-ä p'sä.

Go to the bazaar and buy one viss of fish.

အာတုကန်နင်ချ်မ္ပနင်။ ä took nā-ung dik moo-ä noong.

Go and draw a pot of water.

အဲမိကံဝံဟုင်ချ်။ ôä mīk koo hoom dik.

I wish to bathe.

ချ်တိုန်ပင်။ တွံပင်ကီ။ dīk tān mōng. hoo pīng nām.

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

ဝဲဂတုပိမံကံကိပိစွက်ချ်လေဝင်ဇွန်အိုတ်။ p'dōa k'tō pī mōk

kä pī swā-uk, dīk lāp s'nōk ät.

In the third day of the waxing and the waning of the moon the tides are greatest.

ပပိစွံချ်စေင်မ္ပစွံတုရ။ pä pī chōh dīk chih moo-ä chōh tō-ey ra.

The tide has fallen one third, (*literally*) making the tide into three parts, it has fallen one part.

ပယျာံစွန်နာဗိုချ်ပင်ရောင်။ p'yām chauh nā-dee dīk pīng rōng.

At ten o'clock it will be full tide.

ကာသချ်တ္တိဝးချ်ဝါတ်မံ။ kā-la dīk k'tā chāh dīk wāt mōng.

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

အာလိင်ဂျင်ပိညိ။ ä līng kloong pī nyee.

Go hire three boats.

ဂျင်မ္ပမ္ပမ္ပိဂိုင်တဂ္ဂါကံးနွံညးပန်။ kloong moo-ä moo-ä m'neeh

kung t'gnik tā-er noom nyehr paun.

There must be four oars men to each boat.

တွဲတ္တုညိတွံသောင်။ t'gnōä k'tow nyee hoo sā-ung.

The sun is very hot, (*lit.*) not a little hot.

အာပွဲတွဲဌာနဒးသဝ်ကျိင်ရောင်။ ။ p'dōä t'gnōä k'tow tā-er k'lōh
k'ding rōng.

When you go in the sun, you must carry an umbrella.
သောင်ကာအာပွဲတွဲဌာနကျိင်သဝ်ကျိ။ ။ sō kā ä p'dōä t'gn k'ōä-
tow tō-ey k'däp lāp kee.

Sometimes going in the sun causes head ache.
တွဲသဝ်တွဲအာပွဲကျိင်ရောင်။ ။ t'gnōä saw tō-ey ä käh rōng.

When the sun is low it will be well to go.
တွဲသဝ်တွဲမိင်ရောင်။ ။ t'guōä saw tō-ey bäh rōng.

When the sun is low it will be cool.
တွဲပွဲတတ်တွဲရ။ ။ t'gnōä plät tōey ra.

The sun has set.
တွဲတိန်တွဲရ။ ။ t'gnōä tō-ey ra.

The sun has risen.
ပယျံထဝ်တွဲဒးအာရောင်။ ။ p'yām t'kā-er t'gnōä tā-er ä rōng.

At midnight (we) must go.
မတ်မြီတိုဝ်င်ဗွဲကျိင်ရောင်။ ။ mōt prōä tām mōng p'tām kloo rōng.

The clouds are thick, the night will be dark.
ကျာတွဲဟုံယးကြိုက်ကျိပ်ကျော်ခမီရောင်။ ။ klä t'gnōä hoo yehr
keik ka chāp keik k'mee rōng.

Before day break (we) ought to arrive at Amherst.
မိပ်တွဲသွက်ဝံဗွဲကြိုက်အပေါတ်ဒးကွဲကျိင်ရောင်။ ။ chāp tō-ey swäk
koo p'dik a-pōt tā-er klai kwee rōng.

Having arrived (we) must seek a cart for carrying the
baggage.

ပန်တွဲလောန်တွဲဒးကလောင်ရောင်။ ။ paun t'gnōä lōn to-ey tehr
k'lā-ung rōng.

After four days (we) must return.
ကြိုက်ကျိပ်ဝံဗွဲဂတုရောင်။ ။ krik ka mōng moo-ä k'tō rōng.
(You) ought to remain a month.

ဟိုတ်ကောန်ဆဲးဟံ့ထတ်ဒးကလောင်ပြင်၊ hăt kōn ɔ̃ä hoo taut
tehr k'lä-ung prauh.

As my child is not well (I) must return soon.

ကလောင်တိုက်ဟာ။ k'lä-ung tīk hä.

(Do you) return by land?

ဟံ့သောင်ကလောင်ကိုဂျင်ရောင်။ hoo sã-ung k'lä-ung ka kloong
rōng.

No (I) return by boat.

အာထိုက်နွမတ်ပွဲထိုနီကျာ်ခမ္ပိတရ်မာ်တွဲရောင်။ ä tīk noo mōt
moo-ä lūm tūh keik-k-mee tauh t'row bā t'gnoä rōng.

From Amherst to Maulmain by land is a journey of
two days.

အာကိုဂျင်နီမတ်မသန်နာဉ်။ ä ka kloong tauh bāt m'sōn nā-dee.

Going by boat it is about five hours.

အခြင်ဂွံင်ကွေတ်နွမတ်ပွဲထိုနီကျာ်ခမ္ပိအာပိုင်မာ်နာဉ်။
ä-krong klōng kwē k'mōt noom noo mōt moo-ä lūm tūh
keik k'mee koo-ä chāp bā nā-dee mǎn.

If there were a rail-road between Maulmain and Am-
herst (we) could go in two hours.

အကြာချင်လွင်ကိုချင်ပြန်ညး ဟံ့ကောန်ဂွံင်ကွေတ်သွံင်
ရောင်။ a-krä doong l'koong kǎ doong praun nyehr p'taum
klōn klōng kwee k'mōt s'nam ee-naw rōng.

Between Rangoon and Prome they will commence
making a railroad this year.

ဂွံင်ဂွံင်အကြာချင်မာ်ဂွံင်အာဂွံင်ကလောင်ပွဲတွဲရောင်။ klōng kauh
tō-ey a Krä doong bā kauh koo ä koo k'lä-ung p'dōa
moo-ä t'guoä rōng.

When that road is done between those two cities you
can go and return in one day.

မိန့်တရ ဇွဲခေါင်၌ညးအာကျင်ယွံခေါင်မိတ်။ bān t'row s'gnōa
k'lung kauh nyher ā kloong hoo dōng bāt.

Though the journey is long, those that travel are not much wearied.

ဝံင်တရ ညံင်ဝံအာရိပ်ပြင်၌ညးရးပယိုတ်တေံလေပ်ချပ်ဗစရဏာ
လအိတ်တို့။ klōng t'row nyōng koo ā chāp prauh kauh
nyehr rehr p'lāt tā lāp chāp p'sa-ra-nā l'eet t'wā.

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

မိၣ်သ့ဝံၣ်လေညးလေဝံကသပ်တမီမွဲမဂ္ဂါင်ရောင်။ rüh s'nam
kauh lā nyehr lāp koo k'saup t'mee pwōā m'klung rōng.
Every year they make many new inventions.

ကလောန်ဇွပ်ဇွပ်ဂကူညံင်ဝံတဲပြင်၌လေညးလေပ်ချပ်အိတ်ရ
klōn s'māp s'māp k'koo nyōng koo tō-ey prauh kauh lā
nyehr lāp chaup āt ra.

They contrive to do all kinds of work very quick.

မပ္ပံကိုကောင်တောင် တုတ်ယာတ်၌ၣ်တဲကလောန်ဂ္ဂါင်ဂကူညး
လေပ်ကောန်ကိုဝက်အိတ်ရ။ mā p'taum kā klāung tō toot
yāt kauh tauh tō-ey k'lōn klung k' koo nyehr lāp klōn kā chāk
āt ra.

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

ဂလာန်မုသာၣ်ပဲဝင်အိတ်။ k'lan moo-sā kauh pai wā-ung āt.
Avoid lying.

ဂလာန်မုသာၣ်ယွံဂပ်ဂေါင်ဟိုယးလး။ k'lan moo-sā kauh hoo
kaup-kō hām leh leh.

It is never proper to speak falsehood.

ဇကုကိုဇကုဂလာန်သ့ဝံသွတ်ၣ်ဟိုအိတ်ရ။ s'koo kā s'koo k'lan
s'dām s'mōt hām āt ra.

Speak the truth one to another.

ဂလာန်ဂိုပပ်ယုတ်မာဂ်လွဟ်။ k'lan klee-paup yoot mā-er kauh
l'pa ham.

Do not speak vile words.

လွလက်ညးတုၣ်ညွာ်။ l'pa lā uk nyehr t'nauh s'ing.

Do not revile others.

ဂလာန်ညွာ်တြိဂ်လွဟ်။ k'lan s'kāt m'rāuh kauh l'pā ham.

Do not speak harsh words.

ပွဲပ္တံဝံသွတ်ဂုန်ဖီဟံပွဲ။ p'dōa p'wa hoo taw s'mōt koon pā
hoo moo-ä.

In deeds of unrighteousness there is no profit.

ညးမဒွေတ်မင်ပွဲဝံကျိၣ်နိတလပညာရောင်။ nyehr m't'kāt mā-
ung mooā taw keik tauh t'la pau-nyä rōng.

He that keeps the commands of God is wise.

စိတ်ဖေက်ကျိၣ်မွဲဂ်နိဂိုၣ်ညာန်ပညာရောင်။ chāt pīt keik
m'kā-er kauh tauh rooh k'nāk nyan pau-nyä rōng.

The fear of God is the beginning, (main root) of wisdom.

ညံၣ် ကောန်ဂွံနိမိုၣ်ဝံသွတ်ဂ် မိမဝံ ဂွံတြိက် ကိုဝေတ်ဗြေၣ် နီလ
အိတ်တိုၣ်ရ။ nyōng kōn koo tauh m'neeh taw s'mōt kauh
mee mā tau wooh krik kă wāt p'tōn l'eet-t'wä ra,

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

စိန် မဒွေတ်လၢ ဒိုက်ညးမင်ပွဲဝံကျိၣ် ဂ်နိညး မဒွေ်ကို ဝရဲရောင်။
bān m'tauh t'lā t'tuk nyehr m'ma-ung mooā taw keik kauh
tauh nyehr m'noom kă ch'rai rōng.

Though he be a poor man, he that keeps the law of
God is honorable.

မိန့်မိန့်ခြံဝံ့စိုရိၣ် ဟံ့မာန်ညး မလေဝ် ပဗ္ဗဟံ့ဝံ့သွတ်ၣ်နီၣ်မိုၣ်ယုတ်

ရေၣ်။ bän pän t'rōp noom tuh rooh hoo măn nyehr m'lāp
pa p'wa hoo taw s'mōt kauh tauh m'neeh yōot rōng.

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

ဟိုတ်ၣ်ရပွဟံ့ဝံ့သွတ်ၣ်ဟံ့ဝေၣ်အိုတ်။ hāt kauh ra p'wa hoo
taw s'mōt kauh pai wā-ung āt.

Therefore shun all unrighteous acts.

ဖီညးညံၣ်ဖီဇကုၣ်ကြိုက်ကိုၣ်အိုတ်ရေၣ်။ pā nyehr nyōng nō-a pā
s'koo kauh krīk kă s'tām rōng.

You ought to regard the advantage of others even as
your own.

ဂလာန်မနွဲဒဲထွဲကွပ်ညးတုၣ်ဟိုတ်ရေၣ်။ k'lan m'tauh tã-tōey
k'maw nyehr t'nauh hām āt ra.

Speak words that are profitable to others.

ဂလာန်ဖျါတ်ဗွေက်ဝရဲညးၣ်လွဟိုတ်။ k'lan pyoot p'taik ch'rai
nyher kauh l'pa ham.

Do not traduce others.

ပွဲရိတ်လောဘၣ်လွကိုအခေါင်။ p'dōa chāt loo pā-er kauh l'pa
kă a-kōng.

Do not give license to an avaricious spirit. (Be not
avaricious.)

မိန့်ခြံၣ်ဂြိုၣ်ထွဲၣ်ရေၣ်သၣ်ၣ်လွသလေၣ်။ pän trōp kl-
ung tō-ey koo l'mooh chāt rōng sīk kauh l'pa s'leh.

Do not think, if you could obtain riches that you would
be happy.

လောန်န့ၣ်ဂါထဝ်တြီၣ်ၣ်ကြိုက်ကိုၣ်ပညာရေၣ်။ lōn noo klai
'taw saun kauh, krīk kă klai pau nyā rōng.

More than (you) seek gold, and silver (you) ought to
seek wisdom.

အတိုင်စင်မေတ္တာ၌နေတိဗက်အိုတ်ရ။ a tīng taw mā-tā kauh
t'kāt pā-uk àt ra.

Live according to the law of love.

ညှင်ဝံ့ထပ်ဖြန့်ငွေလုတ်အာကိုဝပ်။ nyōng koo 'taw saun kauh
l'pā loot ā kū taw.

In order to obtain gold and silver, do not transgress
the law.

ယဝ်ရိတ်ဇကုနင်ဒုဂ်ဇကု၌မိ၌ရိတ်ယွံမာန်ရ။ yam ra chāt
s'koo nā-ung tuh kū s'koo kauh bōh chāt hoo man ra.

If your own heart condemns, (you,) (you) cannot be
happy.

ကာလအဲလးမံင်အဲအာဗျာ။ kă la thā 'k'-lah mōng ōā ā pyā.

When I have leisure I will go to the bazar.

သွိလးမံင်ဝဲတွာန်တံဟွံမွဲ။ s'gnee 'k'-lah mōng p'dōa twān naw
hoo moo-a.

There is no vacant house in this village.

ဝဲတ္တံခမိ၌ရ၌တိညိ၌တံဟွံသေင်။ p'dōn t'kaw 'k'mīng kauh
rauh tee nyee kah hoo sāng.

The soil on Beloo island is very good.

ဝဲတ္တံ၌ညးလွီၤကျောန်ကုဆိ။ညးလွီၤကျောန်ဗွ။ p'dōa t'kaw kauh
nyehr l'gnuh klōn klaw l'gnuh klōn p'gnā-er.

On this island some cultivate gardens, some cultivate
paddy.

ဝဲတ္တံခမိ၌ရ၌သတ်ဇွာပ်ဂကူညိ၌တံဟွံသေင်။ p'dōa t'kaw 'km-
ing kauh rauh saut s'māp k'-koo nyee kah hoo sā-ung,

All kinds of fruit on Beloo island have a rich flavor.

ဝဲရးမောန်ဗွာ၌ဝဏာဝတ်ကုန်ဟွံလဝ်၌။ p'dōa rehr mōn p'mā
kauh ch'-nā 'kaut k'daun hoo lāp tauh.

In the Peguan and Burman Country famines are not
common.

ဝဲးလွီၤဒၣ်စကၢၤတၢ်ကွၢ်ၣ်လၢၤတၢ်ပယၢ်တၢ်ပယၢ်။ p'dōa rehr
l'gnuh tā-tauh ch'nā kaut k'daun kauh lāp tauh p'yaut p'yaut.
In some countries famines occur frequently.

ဝဲးဝံၣ်ပိၤလၢၤဂၢၢ်။ p'dōa rehr wooh prōa lāp koo klung.
In this country there is abundance of rain.

ဝဲးဒေသလွီၤဂၢၢ်တၢ်လၢၤ p'dōa tā-sā l'gnuh kauh prōa hoo lāp
koo.
In some countries it does not rain.

ဝဲးဒေသလွီၤတၢ်တၢ်မိၣ်ဂၢၢ်တၢ်တၢ်ချၢၢ်တၢ်ဆၢတၢ်ဆၢ။ p'dōa tā-sā l'gnuh
hāt bāh klung t'nōm chore t'nōm choo hoo moo-a.

In some places it is so cold there is neither grass or
trees.

ဉးဃာ်ကၢၢ်တၢ်ဆၢတၢ်ဆၢ။ nyehr pāt p'tōm t'nōm choo kauh
tōey ra.

He has cut down that tree.

သွက်ဝံၣ်ပိၤတၢ်တၢ်ဆၢတၢ်ဆၢ။ s'wāk koo chong p'mōt
deh t'rā-uk ōh tō-ey ra.

The wood is split ready for burning.

ဝဲးဃာ်ကၢၢ်တၢ်ဆၢတၢ်ဆၢ။ deh pāt tā-er chung kā moo-ey.

He has cut his foot with an axe.

ဝဲးဃာ်ကၢၢ်တၢ်ဆၢတၢ်ဆၢ။ deh rīk mōng
saut lee-mow to-ey deh rīk tā-er tōa s koo ra.

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

ဟိုတ်တၢ်ဆၢတၢ်ဆၢ။ hāt deh hoo taut deh
kāp sōk deh tōey ra.

He has cut off his hair because he was ill.

ဓါဂတုဝဲၤဝါလကွၢ်တၢ်လၢၤကးသၢၢ်ကွၢ်။ bā k'tō moo-a wā-
er l'keik taw lāp kā sōk k'dāp.

Once in two months the priests shave their heads.

ဝဲးလွီၤတၢ်တၢ်ဆၢတၢ်ဆၢ။ p'dōa rehr
p'lāt tā s'māp m'neeh troo lāp kāp soak k'dāp.

In western countries all men cut off their hair.

ဗြဟ္မာတၢ်ဆၢတၢ်ဆၢ။ sra-haut ōa hoo moo-a.

I have no strength.

ဟိုတ်ဖြဲဟတ်ဟွံမွဲဆဲးရံင်လိက်ဟွံမာန်။ hăt sra-haut hoo moo-a
 ɔa rōng lāt hoo măn.

Because (I have) no strength, I cannot study.

ဆဲးကွိုင်တဲရဆဲးဒီးဒိုဆဲးရောင်။ ɔă kwung tōey ra, ɔa tǎ-er tuh rōng.

I am weary, I must stop.

ဟိုတ်ဖွင့်ညးနွံညးကွိုင်ဟွံမာန်။ hăt swōh nyehr noom nyehr
 kloong hoo măn.

Because he has a fever, he cannot come.

ကွာတေဝိက်ကရောင်ဟွံမွဲ။ klä tǎ lāt k'ra-ung hoo moo-a.

Formerly the Karens had no books.

ထွိုင်လိတ်ကရောင်နွံဂိုဝ်။ l'mooh lāt k'ra-ung noom klung.

Now the Karens have many books.

ဝဲမိုဝ်ကရောင်မိုဝ်လိတ်နွံမွဲမဂိုဝ်။ p'dōa m'neeh k'ra-ung
 m'neeh lāp lāt noom pwōa m'klung.

There are many men among the Karens that under-
 stand books.

ဆါမဝိရောင်အဆင်ကရောင်ချိုတ်ဟွံလံလီ။ a-sǎ m'chee-rā-ung
 a-kaw k'ra-ung 'kchat hoo lōh nāme.

The teacher who prepared Karen letters has not been
 long dead.

မိုဝ်ကရောင်ဂဝ်ဂေါဝ်ဗဒ် သွာ အာ ဝေဝတ်လအိတ်တဝိုဝ် ရောင်။
 m'neeh k'ra-ung kaup kō panh-s'nǎ asǎ Wāt l'et t'wǎ rōng.

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

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, Tee-la-koon—Lord of grace—or Tee-la-pän—Lord of wealth—are used; and wherever *we* *our*, *us* occur poo-ey-dik-taw (*lit.* we slaves) is used. ညိ nyee closes every petition.

THE LORD'S PRAYER.

မအံက် ပိုဒိုက်တံမနွံတဝဲ ဘုံအကာသ နာမ တီလပိန် ဒန္ဒမရေင်
 Father our art in heaven name thine rev-
 သေင်အဲပရေင် ကိန္ဒညိ။ အဝီ တီလပိန် တန်တု ပွက်
 erenced let (it) be, reign thine established, will
 တီလပိန်ဝံ ညံင်နဲ မချိုက်ပေင်ဝဲ ဘုံအကာသဂ္ဂလတုတိဇ္ဇေင်ဂ္ဂလေ
 thine as perfected in heaven, on earth also
 ကိ ချိုက်ပေင်ညိ။ စဏအဟာရ သွက်ဝံ ဂျိုင်လချို ခုံဂ္ဂ
 let (it be) perfected: food for living sufficient
 ဝဲ တွဲ ဝံ ကိုဝ် ကု ပိုဒိုက်တံညိ။ ဒုင်ညး မလုတ်အာကို
 in day this give to us, sins of those sinning against
 ပိုဒိုက်တံ ညံင်နဲ ပိုဒိုက်ဗလးဂ္ဂ ဒုင် ပိုဒိုက်တံ ဂ္ဂလေ ဗလးကိညိ။
 us as we forgive, sins our also forgive
 ဒုဲ ဒုင် ထွံထွန် ဟုံကိဗက်အာတု နူကို အရာ ဟုံ ခိုင်တံဂ္ဂ
 places (where) sin entices, not let (us) follow things not good
 ဟင်ဂြံ ပိုဒိုက်တံညိ။ ဒန္ဒမပိုင်အဝီ ကိ ဆုမိတြိ ဇိအာနုဘ နီကို
 deliver us. Dominion, & power and Glory, unto
 ဂ္ဂဝ်ကပ် အဆက်အဆက်ဂ္ဂ ကိ တန် ဝဲ တီလပိန်ညိ။ အမေန
 all worlds continually, let abide in Thee. Amen.

The following is part of a chapter on filial obligations from a Péguan book called the ma-ung-k'lä-er soot (မင်္ဂလသုတ်) ယွံဂမ္ဘိတံတိဇောဝံသုတ္တံ၊ ဓါကိုတိကီပန်လက်ယောဇနာ၊ ကီပန်ထ ဟုတ်ပရဲဂ်၊ မွးညွှိလောန်ရ။ နွဲ့ညွှိတိဂ်ကံဆထွီဆမ္ပဲလက်ဆ၊ ဂုန်မိ ကီရန်မဂ်သတီလောန်သန်။ ယွံဂမ္ဘိတံတလဲစက္ကဝါလဲလောန် သန်ရ။ ညွှော့စတိဂုန်မိမတဲ၊ စက္ကဝါယွံလဲညင်နဲပးတနိုင်ကို၊ ဂုန်မိ ကီရန်မကံဆ ထွီဆမ္ပဲလက်ဆလဲ လောန်စက္ကဝါ တုန်။ ယွံဂမ္ဘိတံ၊ မှာသမိတ်မုံလယိုဂ် ၈၀ ထွီကီ ၄ ထွီ၊ သွာသ္မိတ်ဂးသ္မိ၊ ငိုလောန်ရ။ ဂုန်မိကီမကံဆထွီဆမ္ပဲလက်ဆသ္မိ၊ ငိုလောန်အာနွဲ့သ္မိတ်ဂ်တုန်။ ယွံဂမ္ဘိတံထွံသိနုရတ် ၈၀ ထွီကီ ၄ ထွီယောဇနာမွးသ္မိ၊ ငိုလောန်ရ။ ဂုန်မိကီရန်မကံဆထွီဆမ္ပဲလက်ဆ၊ သ္မိ၊ ငိုလောန်စက္ကဝါထွံသိနု ရတ်ဂ်တုန်။ ပဲရန်မိကီရန်မပသင်မဝံခွေင်ရော် ဂုန်မိကီမဓါမဗြ သင်ဂ်။ ယရ်ကောန်မ္ပဲ၊ ပူးညွှိကီလင်မိ၊ ပူးဖွီကီလင်မတဲ၊ လွင်္ကီဒူး ထိုန်တိ။ ဗုတ်သ္မိခုပ်တ်ဩကိုသ္မိတ္တု၊ ကီဒူး ယိုက်ဏာကော့တြဇန၊ ဂ်လေင်ခွေင်ရော် ဂုန် မိကီမယွံ မာန်ကို။ ယွံဂမ္ဘိတံဗဝင်ရတ် ၇၆ ကာသက်သက်၊ နွဲ့တိနီဗဝင်ဗဝင် တဲကီ ဖိုန်ကီမိမတု နဂ်လေ ခွေင် ရော် ဂုန်မိကီမ ယွံမာန် ကို။ ယွံဂမ္ဘိတံပိန်စက္ကဝါပိုင်ဇမ္ပ၊ ဒိပ် က္ကံ ၄ တွန်တော့ဝတ်သီရတ် ၇၆ ကာဂ်။ ကီဖိုန်ကီမိကီမတု နဂ်လေ ခွေင် ရော် ဂုန်မိကီမယွံ မာန်ကို။ ပသော်မဝံခွေင် ရော် ဂုန်မိကီမ မာန်ရောယဝ်သွး။ ယွံဂမ္ဘိတံယရ်ပူ ဂိုမ္ပဲမိကီမဟ မွေသ္မိဓါဂ။ မ ဟဝံ ဟွေင်အံဖို ဂ်ညင်သွေင် နွဲ့ကီသ သ္မိဓါဂ။ ညင်မိ ကီမ သွေင် ဟွေင်ကံဖို။ ညင်မိ ကီမသွေင်ညွှိ ဒါန်သွေင်ခွါနီသီ၊ သွေင်ပင်မိင် ဝေ။ သွေင်ပွင်ဘာဝဏာ။ ညင်မိကီမ ဗွံဒူးအာအပဲဂ်ကို။ ညင်မိ ကီမသွေင် အာ စိပ်ချင် သွင်ဗြ နီဗာန်၊ သင်ဝံဝံဟိုဒလေဝံ ဟွေင် ဟွေင်ကီမိတ်မိမ တံမာန်ဂ်နွဲ့ခွေင်ရော် ဂုန်မိမဓါမာန် ရောင်။ ယွံဂမ္ဘိတံ၊ ညွှိတိညွှိလောန်၊ ဗွံကီရန်မိမဓါတဲ၊ တိညွှိသ္မိတ်ကို။ စက္ကဝါလဲလောန်ရဗွံ ကီရန်မိမဓါ၊ စက္ကဝါဗုတ်ပးတနိုင်ကို။ ဗွံ သိနုရတ်သ္မိ၊ ငိုလောန်သန်။ ခါသ္မိတ်စတိဂုန်မိမပုန်သိနုရတ် ထိုက်တန်၊ သွင်ကီတဏံ ချောတ်မ္ပဲကို၊ သွာသမိတ်အို သ္မိ၊ တံဂ် ခါရန္တိ၊ သမ္ဘိကီရန်မိမွး၊ ညင်သွးဇာ လှင်ချောတ်မ္ပဲကိုရ။ ဂုန်မိကီ ရန်မသ္မိတ်စတိယွံမာန်ဟေင်သင်ဝံကျာ်တြဲဂးရ။ ။

Translation of the above.

Yes, priests, the earth has a thickness of more than two hundred and forty thousand yoozanäs; ¹we say it is very thick; more than the thickness of the earth a hundred fold, a thousand fold, ten thousand fold greater is the kindness of a mother, and the kindness of a father. Yes, priests, the ²chak-a-wä is exceedingly broad; measured by the kindness of a mother and father the ²chak-a-wä is not broad, its width is but as the eye of a needle: the kindness of a mother and father is a hundred fold, a thousand fold, ten thousand fold broader than the ²chak-a-wä.

Yes, priests, the sea has a depth of eighty four thousand 'yoozanäs. We say the sea is exceedingly deep, the kindness of a mother and father is a hundred fold, a thousand fold, ten thousand fold deeper than the sea.

Yes, priests, the rock ³Seen-na-rat is eighty four thousand 'yoozanäs high, but the kindness of a mother and father is a hundred fold, a thousand fold, ten thousand fold higher than the top of ³Seen-na-rat.

How can we repay the kindness of a mother and father which is thus excellent? Any child who should give his right shoulder to his mother and his left shoulder to his father, and not let them tread upon the earth, but carry them even to the privy, he could not repay the kindness of his mother and father.

Yes, priests, if he should heap up the seven kinds of precious stones in a pile, reaching from the earth to the heavens, and give it to his mother and his father, he could not repay the kindness of his mother and his father.

Yes, priests, if possessed of the whole ²chäk-a-wä, he should give the four continents, embellished with the seven kinds of precious stones, to his mother and his father he could not repay their kindness.

How then can the kindness of a mother and father be repaid? Yes, priests, any one who has a mother and father not religiously disposed, and who do not believe in

1. One yoozana is equal to 13½ English miles.

2 The chak-a-wä comprises the great central mountain around which the sun is supposed to revolve, four continents and the surrounding seas, and islands.

3 The great central mountain "Meru."

future rewards and punishments, if he is able to instruct them, and arouse their minds so that they become religiously disposed, and believe in future rewards and punishments, make offerings, repeat the commandments, listen to the law, and repeat religious sentences in order that they may not go to places of punishment; but may arrive at the celestial regions, and Nir-van-na, that man repays the kindness of his mother and father.

Yes, priests, the thickness of the earth is very great, compared with the kindness of a mother and father it is but the thickness of a bamboo leaf. The ²chäk-a-wa is exceedingly broad; but, compared with the kindness of a mother and a father, it is but as the eye of a needle. The rock ³Seen-na-rat is exceedingly high, but when measured by the kindness of a mother and father, it is like a small ant hill. The whole ocean when compared with the kindness of a mother and father is but as a small brook. The kindness of a mother and father cannot be measured. Thus the excellent god spake.

LEGENDS.

Legends.

No. 1 and 2 of the following selections from မင်္ဂလာသုတ် show the rewards of filial piety. No. 3 is to show that all Pootesauts are grateful, not only to parents, but also to others.

No. 1.

အတိက်တေဗောဓိသတ်ဗိုဉ်တမာတ်၊ မိကျီမဒေမု၊ မတ်စွံလင်ပွဲ
ထွံဂိဇကုတ်နမဟံ၊ ဗျုန်ပြောင်ရှ်ရင် တလင်တဲဗစမိမရ။ ပွဲကာသတ်
လမပွဲဒိုလိယဂးယျ။ ပွဲဇရောင်သုသာန်ဗရာဒ္ဒဿီ၊ ဟဝံ့စွတ်သတ်တဲ၊
ပဝံ့လပ်ပးဒနက်ရ၊ ဗောဓိသတ်ခွံဒးဒနက်လွဲတဲ၊ ဗြဲသုာမိကျီမရ၊ ဒန့်အဲ
မဒးဒနက်ပွဲမိကျီမစါဟံ့တိတဲ၊ စမီခွံင်အဲရသွံ့ပသတ်မိမစါသွောံပ
အဟာပုန်ရော။ မသက်ကုအ ဟာဂ်၌ တဲမဒး ဗျီညှင်ခွံင် ပွဲထွံဂိဇ
ကုတ်ရသွံ့၊ သတ်ပွဲ နဘာသာမိဉ်ဂတေဝ်ယဝံတရ။ လမမိင်ယဝံ
ဗောဓိသတ်တဲ၊ သတ်ပွဲသွာန်ထိုန်ရ။ ယွံတမာတ်သ ဘတ်တမာတ်မွဲ
ပွဲ၊ ပွဲထာန်မုံ၊ ဗုတ်ကံ့ယောဇနာတ်၌၊ ဗုတ်ဇကုပွဲကုလေဝံ့ညာတ်
ကို၊ တလအဲမ၌တမာတ်၌၊ ဇာကျီပးကျီမွဲးခွံရတ်၌ကို၊ မူဟိုတ်ဟဝံ့
တိဟဝံ့ညာတ်ညိရောလွဲဂး။ ယွံကောလွယရ ပူဂီဝဲပွဲလပ်သရံ
ပါပ်တဲ၊ ဇာခွံကျီဒန့်ပးခွံကျီချပ်ဂြင်ယွံဒးရ။ လွှင်မပရောင်ကံ၌မွဲး
ဒုင်ရကောလမ။ ဗောဓိသတ်ဂး။ ယွံတမာတ်တပညာတလအဲမဉ္ဇပ္ပ
ကာမိမ။ ညးမ တိဂုန် မိမညင်တ လအဲ၌၊ တံ့နဂဗိုတ် ကေံဟဂပ်
ဂေါဝ်ရဂးတဲ၊ သင်ပတဲယွံတမာတ်တ လပညာဗျုန် အဲထိုင်ပွဲက်
ဗိုတ်၌ဂိုင်ကေတ်တဲဗျုနာသွက်မိမရ။ စမြဲမြန်မိမစါရလမဂး။ ယွံ
ကောလမတလအဲ မဝံ့ဗူးဗျုအဲသိုအိုင်တခိုင်ဗိုတ်ခွံ၌၊ ကောန်သန္တာ
တလအဲ၊ မိမကော ခေံတဝီဝါ ရတလအဲ၊ ကိုဝံ့ အိုင် တခိုင်ဗိုတ်ပွဲ
ထာန်တသိုက်ညိရ။ ဗောဓိသတ်ရာဒနာကျီလမတဲ။ ပပ်ကလေစပ်
ဗိုပ်မိကျီမရတဲ။ ဗျုန် ဂိုင်ဗျုဂ်ဗစမိကျီမစါရ။ သတ်ပွဲကျင်ပွဲသတ္တိ
ပါတ်ဇာတ်ဟောင်။ နအနွတ်မတိဂုန်မိကျီမ၌။ လမဒးသိုက်မိုက်တဲ
ဇာဝံ့ဂဗိုတ်မဝံ့ဗူးလချီဟောင်။ ။

Translation of No. 1.

In a former time *our Pootesaut, was a vulture. He placed his blind parents in the rock Keet-s'koot, and brought the flesh of buffaloes, cows, &c. and fed them there.

At that time a hunter named Nee-la-year set a snare in the burial ground of Benares, and Pootesaut was caught in the snare of the hunter. Remembering his mother, and his father, he said, not knowing that I am ensnared, they will be expecting me, how shall my mother and father obtain food? Dèstitute of food they will pine away with hunger in the rock Keet-s'koot. Thus he lamented and wept in the language of men. The hunter hearing the lamentation of Pootesaut said to him, yes, vulture, the nature of vultures is to see even the carcass of a rat a hundred yuzenas distant. My lord is a vulture, how is it that you have been ensnared? Why did you not see? Pootesaut replied, yes, brother hunter, any one who does evil deeds will not discover nets and snares, but must endure the consequences of his deeds.

The hunter replied, yes, vulture, lord of wisdom, it is not proper to kill any one who is so grateful, and returns the kindness of his parents, as you do, thus saying, he loosened the snare, and said, take as much of my flesh as you wish and carry to your father and mother, and feed them.

Pootesaut replied, brother hunter you have with joy set me free, may your wife, and children, parents and all your relatives enjoy the place of happiness. Pootesaut having thus prayed, for the hunter, flew away, and returned to his mother and father, and fed them with the flesh he had brought.

*Pootesaut is one who in some future state is to become a Boodh. *Our* Pootesaut invariably refers to Gauda-ma.

သွိတ်အာချင်ရ။ ဣသိ၅၀၀မတိတ်နူဂြိုပ်ဟေမဝန်ပဒတ်ပူအသာမာ
 မိတ်၌ရ။ ခါန်ဝတ်လွှိန်သွိတို့ကုဣသိတံ၌ရ။ ကြိဝံလံကိကာဇီတု။
 ဗောဓိသတ်ပကာဂမိတ်ရ။ ဗောဓိသတ်ပကာဂမိတ်တု။ ဇုတ်တ
 မာဇကုဗောဓိသတ်၌ကိကန္တလင်ရုပ်မိင်ထွံမ္မတု။ ကိကန္တလင်ဇြပ်
 ဇောင်မ္မ။ ညင်ရုပ်ဝံဗူးထွံမြိတု။ တုပူဇသကာဝေင်တသတ်ရိ၌သွံ
 ရ။ ပူရိမဝံရေ၌သေ၌ရံပူဇသကာရုပ်ဗောဓိသတ်သီမသွ၌င်
 သိုက်မိတ်ဗး အသာဘရတိကလိဝံ ချင်သွပ်၌ လေဂြိုင်သန်
 ဟေင်။ သာဝံကျာ်တြဟိထွံကိ။ ။ ဟိတ်၌ရပူရိမ တိရုန်မိကိမ
 ဗူးဝံ။ မိ၌လင်ကိရဇီကိတိရဗ္ဗာန်ကိုလေ။ ညးမဒးရေ၌သေ၌ရံ
 ပူဇသကာဗွဲမလောန် နီပကေ၌ ကာဂမိတ်တုလေ။ ရပ်၌ညးမဒး
 ကောန်ပွ၌လင် တုညးမဒးပူဇသကာပွန်။ ညးမပပူဇသကာရုပ်၌
 မွန်တုန်လေ။ ဝံအာပိပ်ချင်သွပ်ထာန်တသိုက်ပွန်ဟေင်။ ။

Translation of No. 2.

Once upon a time our Pootesaut was a white elephant—white as the petal of a water lily. He was the king elephant of a herd of 80,000. He took care of his blind mother and dwelt in the Hāma-woon forest. Before a long time had elapsed, leaving the herd in company with his blind mother, he went direct to the rock Ma-he-moo-sau-dow-ra-na by a lily lake. Having placed his mother in a grotto near the lake, he took care of her. At that time a hunter from Benares having lost his way for five days, lamenting and weeping he arrived at Pootesaut's place. Pootesaut hearing the hunter weeping, his pity being excited, went out and bowing himself down to the hunter, placed him upon his neck and carried him to the main road, and pointed out to him the way, charging the hunter not to make known the place of his abode, he returned.

The hunter arriving at Benares, informed the king. At that time the royal elephant had died, the king sent the hunter with one who understood elephants, to bring Pootesaut, and after his arrival he put him into the royal enclosure, and gave him good food of various kinds; but Pootesaut, having determined that he would not taste of food, while separated from his mother, would not eat. The king himself presented food, but Pootesaut received it not.

The king asked, "Oh king elephant, why will not my lord take food? Pootesaut replied, oh excellent king, I take care of my blind mother; besides me there being no one, (to take care of her) my mother must die, I, having forsaken my eighty thousand companions, served my mother. Separated from my blind mother, if your majesty should give me the best of food, and also the wealth of the celestial regions, I should not regard it. Seven days are now completed, if my mother does not have food to-day, she will die. The king hearing it said, "oh ye men! an elephant is grateful, and cares for his mother! Release him! and let him return to his mother." Having said this, he caused him to be released.

Pootesaut, being freed from bonds, said, "let not your majesty be grieved. Observe the ten commandments pertaining to kings". Pootesaut having instructed the king went direct to his mother, and arrived the same day.

The king, pleased with Pootesaut for taking care of his mother, built a village near the Lily lake, in order to provide food for Pootesaut continually. After this, the mother of Pootesaut having died, the king caused her body to be burned, and built the abbey Ma-her-moo-ka-randa-ka and then returned to his city. Five hundred hermits coming out of Hā-ma-woon dwelt in that abbey, and the king made offerings to them continually.

A long time after this, Pootesaut having died, the king made a stone image of an elephant about the size of Pootesaut, and erected a large building that the image might be protected from the sun and rain and having finished it he made offerings to it every year; and every one that worshipped and made offerings to the image of Pootesaut, with joyful minds, after death, attained to the heavenly regions. Thus the excellent god preached.

Therefore every one who is grateful to his mother and his father, whether he be a man or beast, is to be revered and offerings be made to him until death, and after death his image is to be made and worshipped, and those who make offerings to the images shall arrive at the celestial regions, the place of happiness.

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Translation of No. 3.

Once upon a time, our Pootesaut was a vulture, and dwelt in the rock Keet-s'koot, and took care of his mother and his father; upon a certain day there was a great wind and rain storm. The vultures not being able to fly, alighted upon the wall of Benares, near the moat. At that time a certain rich man of Benares coming out of the city seeing the vultures shivering with cold, had a fire built near them, and persuaded his companion, to go to the burying ground and get the flesh of cattle to feed the vultures, and placed a guard to prevent any one from beating or throwing missiles at them. The wind ceasing, and the rain abating, the vultures being free from cold, and having recovered strength, it was proper for them to return to their own place.

At that time Pootesaut spake thus, to the vultures, the rich man of Benares has taken care of us, he is our benefactor. It is becoming for us to repay his kindness. When we can get the clothes and ornaments of any one, let us take them and cast them down by the house of the rich man.

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From that time the people noticed, that clothes they spread out to dry, and other things, were taken by the vultures and cast down by the house of the rich man, and they came and informed the king; and the king replied, the custom of vultures is to take fish and flesh, if they take garments there is some cause for it, and having a snare set, Pootesaut was caught, and they carried him and showed him to the king, and upon the king's making an inquiry, Pootesaut told him that they did it to repay the kindness of the rich man. The king hearing this said, even a beast is grateful and repays favors. Having thus said, he ordered Pootesaut to be released, and the property returned to the owners. Pootesaut returned to his mother and father.

