

GRAMMATICAL NOTES

VOCABULARY

OF THE

PEGUAN LANGUAGE.

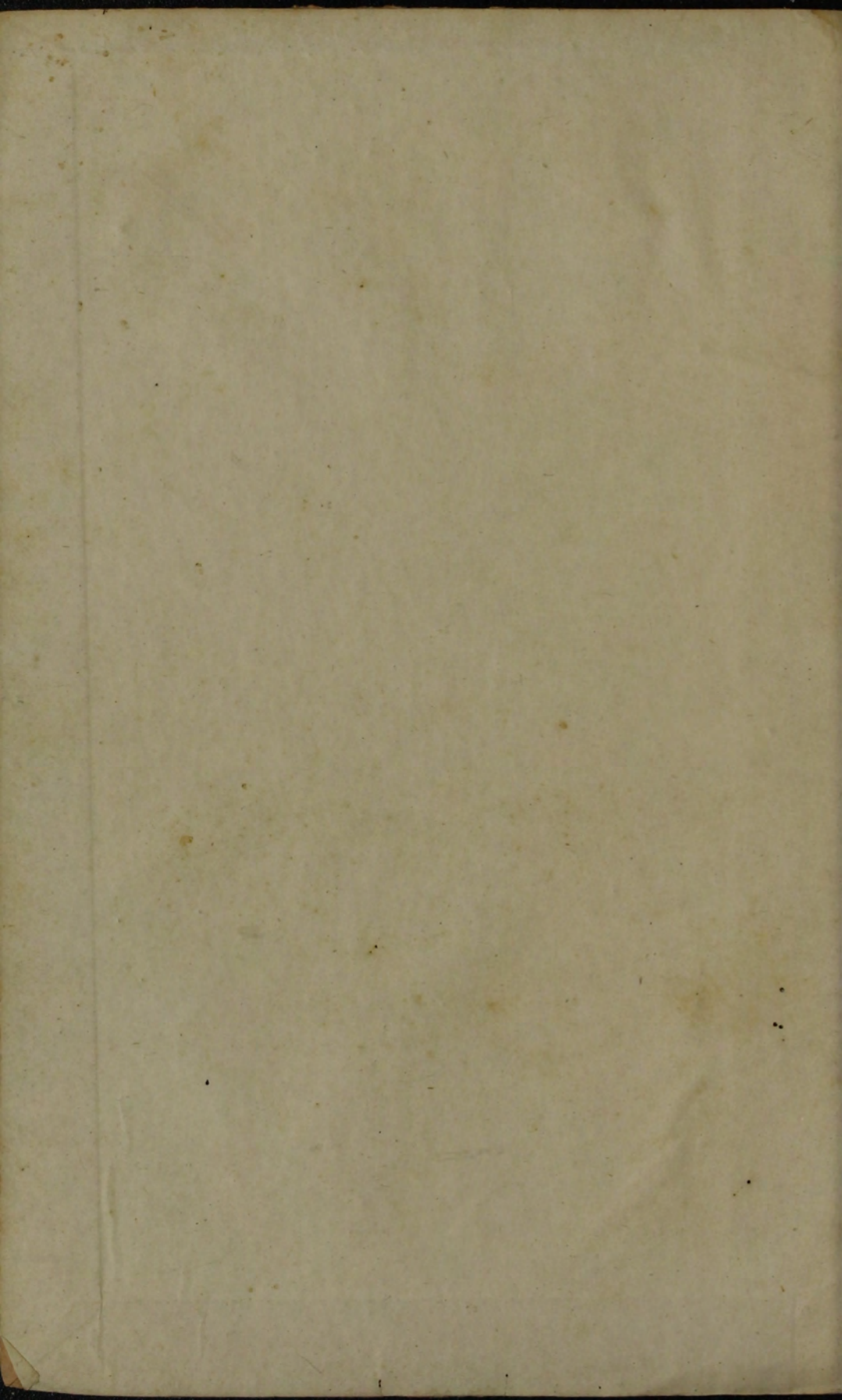
TO WHICH ARE ADDED

A FEW PAGES OF PHRASES, &c.

By REV. J. M. HASWELL.

RANGOON:
AMERICAN MISSION PRESS.
C. BENNETT.

1874.



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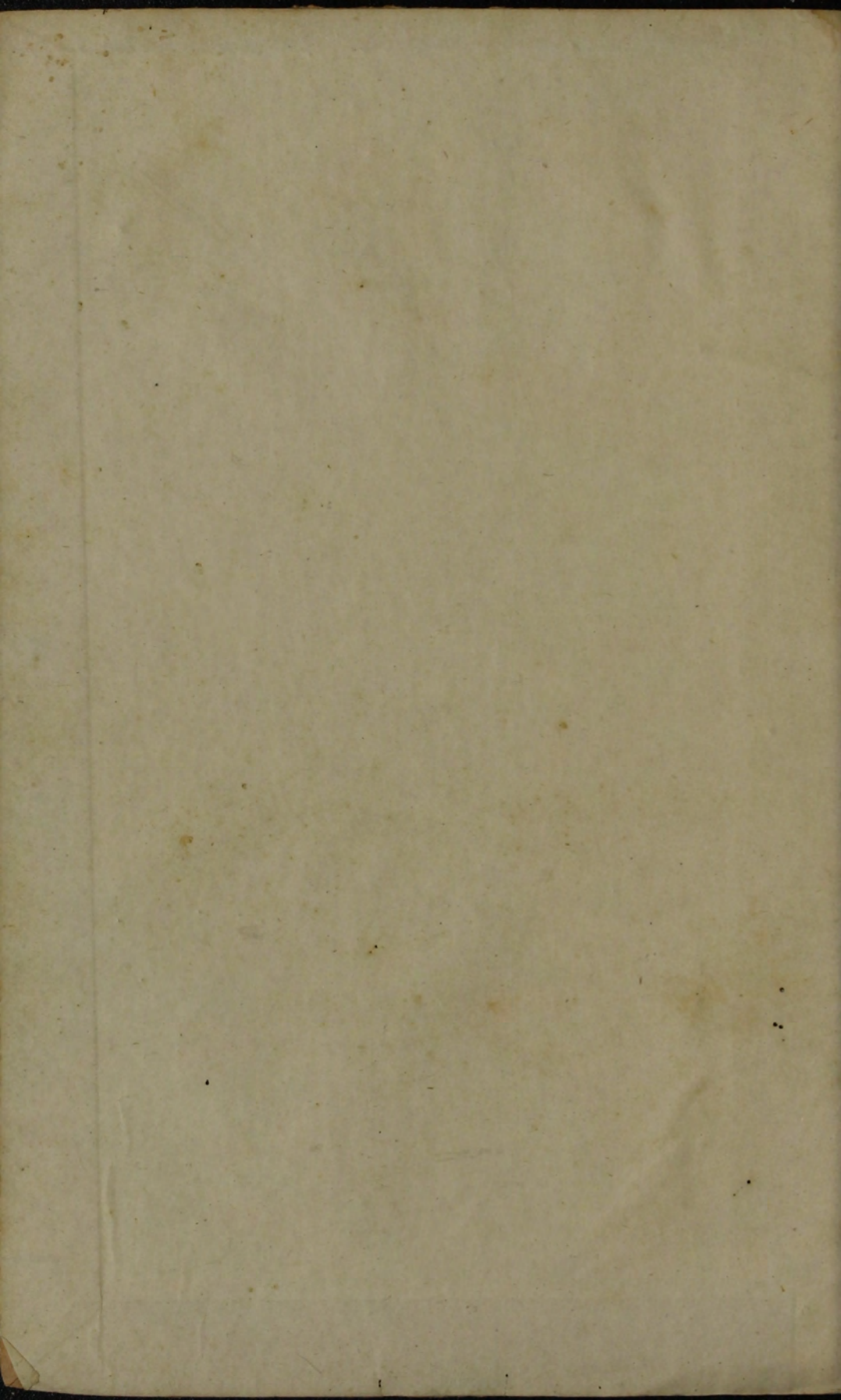
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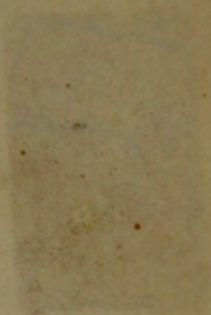
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PREFATORY NOTE.

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 *Mōn*, 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.

Talings

Mōn
၀၀၆၅
Mōn

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 *Mōn* (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

Tavoy

Pallankā

62 x [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 tōey 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. (1) 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,

(1) khwāh = *ကွာ*
 khāwāh = *ကော*

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

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 *klong* 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 ^{Khraung Mōn} 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.

^{kiek-khami chieik-khami}
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.

chieik = w t = sacred, consecrated

chiaik = chaitya, cedi

chiaik Sēm-lōm Sēm xiv.

Handwritten notes in the top right corner, possibly a date or reference number.

ofr. x

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

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*.

Handwritten notes on the left side of the page, including "chiaik" and "chung-keik".

Handwritten note at the bottom right: "= Three Pagodas"

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'bung. Kuäk means to hang up, k'bung 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'bung 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.

x Möt-mooa-läm

x lät

g.m. 24
Kuäk K'bung

Bē-läm

x Moo-t'maw

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 $\infty\infty\grave{\circ}$ *twai*, and that from this circumstance the place was called T'wai.

TABLE OF VOWELS AND SYMBOLS.

Vowels.	Symbols.	Power Combined with	Power Combined with	Power Combined with
အ	á	none	a as in father	က ka
အာ	á	ဝ or ၇	ä (heavy)	ကာ m kã
အိ	i	°	ee " " peep	ကီ ကို kee Koi
အီ	í	°	éé " " keel	ကီ ကို kee Koi
အူ	u	၇	oo " " coop	ကူ ကို koo Koi
အို	ú	၇	óó " " ooze	ကူ ကို koo Koi
အဲ	è	°	â " " late	ကဲ ကို kã
အော	ôa	'	oä " " oar	ကော ကို koã
အိုဝ	ôu	°-°	ow " " how	ကော ကို kow
အဝ	ô	'	ow' (heavy)	ကော ကို kow
အံ	ôm	°	au	ကော ကို kau
အာ	ah	°	a " " Ah	ကော ကို kãh

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; အဲ 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 ဝ or အ, and ဝံ may be equivalent either to ဝာ or အာ, 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 အိ are combined, and have the sound of ai in aisle, as အိ pronounced ^{Kai} *kai*, ဝ and ' are combined and have the sound of oo-ey, as ဝိ pronounced ^{thui} *too-ey*, except ဝိ the ^{thui} *toi*

sign of the past tense, which is pronounced tō-ey. ʼ, 0, 1 are combined and have the sound of oo-ey. as ʼ pronounced poo-ey. 6 and ʼ are combined, as 6ʼ pronounced tā-ow. 6, 7, ʼ are combined, as 67 pronounced pōū almost precisely like ʼ

The above diphthongs are never followed by a final consonant; but the diphthong formed by the union of ʼ and ʼ is always followed by a final, as, ʼʼ pronounced kāung

The following are the only vowels used with final consonants, ʼ ʼ ʼ ʼ ʼ ʼ

33 CONSONANTS. *noted in groups of 5 each*

Character.	Name.	Power.
1 ʼ ʼ kǎ	ka	k
1 ʼ ʼ khǎ	ʼka	ʼk, kh
2 ʼ ʼ kǎ	kā	k, kh
2 ʼ ʼ kǎ-er	ʼkǎ-er	ʼk
2 ʼ ʼ gnǎ	gnǎ-er	gn or ng
1 ʼ ʼ sǎ	sa	s
1 ʼ ʼ tsǎ	tsa	-chʼ ts
2 ʼ ʼ sǎ	sǎ	s } ou chʼ
2 ʼ ʼ tsǎ-er	tsǎ-er	ts
2 ʼ ʼ nyǎ	nyǎ-er	ny
1 ʼ ʼ tǎ	ta	t
2 ʼ ʼ tǎ	ʼta	ʼt 1-th
2 ʼ ʼ dǎ	da	d
3 ʼ ʼ tǎ-er	tǎ-er	ʼt 2-th
ʼ ʼ na	na	n
ʼ ʼ ta	ta	t
ʼ ʼ tǎ	ʼta	ʼt
ʼ ʼ tǎ-er	ta-er	t
ʼ ʼ tǎ-er	ʼta-er	ʼt

never or seldom used

have a special sound

ou chʼ

1-th

2-th

CONSONANTS.—Continued.

Character.	Name.	Power.
Class 2 <u>န</u> <u>u</u> <u>ne</u> - <u>nē</u>	nā-er	n
1 <u>ပ</u> <u>u</u> <u>pa</u>	pa	p
1 <u>ပ</u> <u>u</u> <u>p'ha</u>	'pa	'p
2 <u>ပ</u> <u>u</u> <u>pā</u>	pā	P
2 <u>ဆ</u> <u>u</u> <u>p'he</u>	pā-er	'p
2 <u>မ</u> <u>u</u> <u>mē</u>	mā-er	m
Class 2 <u>ယ</u> <u>u</u> <u>yā</u> <u>se</u>	yā-er	y
2 <u>ရ</u> <u>u</u> <u>rē</u>	rā-er	r
2 <u>လ</u> <u>u</u> <u>lē</u>	lā-er	l
2 <u>ဝ</u> <u>u</u> <u>wē</u>	wā-er	w
1 <u>ဆ</u> <u>u</u> <u>sā</u>	sa	s
1 <u>ဟ</u> <u>u</u> <u>hā</u>	ha	h
1 <u>လ</u> <u>u</u> <u>lā</u>	la	l
1 <u>ပ</u> <u>u</u> <u>pā</u>	ba	b
2 <u>ဂ</u> <u>u</u> <u>bā</u> - <u>er</u>	bā-er	'b

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

No letter has been invented for g, although there is the sound for it. — see p. 7

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.

hōi dan In the first are က ခ ဓ ဆ ဇ ဌ ဋ က ဏ ဏ ဏ ဏ ဏ ဏ ဏ

khe In the second ဂ ဃ င ဇ ဈ ည ဋ ဌ ဍ ဎ ဏ ဏ ဏ ဏ ဏ ဏ ဏ

and ၅ ? ၇ ၈

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.

— 𑌒 —	o ke pronounced	kēa	kā	instead of ka: 𑌒 kēa āmā
— 𑌓 —	o 𑌓 kēa	kēa	kā-er	𑌓 kēa nātōa (𑌓 𑌓)
— 𑌔 —	o 8 kī	kī	kee	— kī khārdidōp
— 𑌕 —	o 8 kī	kī	keē	— kī rēatō
— 𑌖 —	o 9 ku	ku	koo	— ku chōk chāng mīa
— 𑌗 —	o 9 kū	kū	koó	— kū chōk " bā
— 𑌘 —	o 𑌘 kē	kē	kā	— kē khāwē mū
— 𑌙 —	o 𑌙 kua kōa	kua kōa	kō-ā	— kōa hāwōa plōn
— 𑌚 —	o 𑌚 kōu	kōu	kou	(ou as in Louvre) inst. of 𑌚 kōufōn nātōa
— 𑌛 —	o 𑌛 kio kēa	kio kēa	kā-ow	(the flat nasal sound of ow.) inst. of 𑌛
— 𑌜 —	o 𑌜 kōm kōm	kōm	kōm	— kōm khānōm dōp (𑌜 𑌜)
— 𑌝 —	o 𑌝 keh	keh	kehr	— keh khārah k' dōp (𑌝 𑌝)

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 \bar{a} the same as ∞ yet the sound is lighter, and where \circ forms the first syllable of a word the vowel sound is scarcely heard at all, as ∞ pronounced k'ta and not kā ta.

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

FINAL CONSONANTS.

Final consonants are designated by a mark placed over them as, ဝ်. The only letters used as finals are ဝ ဂ ဝ န ဝ ဝ ဝ ဝ ဝ အ။ ဂ when used as a final is always written ဂ and ဝ is frequently written ဂ်. ဝ is seldom used as a final, its place being supplied by the symbol ' , as ဝဲ instead of ဝ်.

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.

Double Consonants, that is, where one is written under the other, as, ဝ့, are either pronounced as if written separately, as ဝအ, or the upper letter is the same as a final, as, ဝ့်, pronounced as if written ဝာန်ဝ.

COMPOUND CONSONANTS.

Compound Consonants are formed by one of the following letters, or its symbol being placed under other letters, viz. ဂ ဂ န ဝ ဂ ဝ ဝ ဝ according to the following table.

Letters	Symbols	Combined with ဝ or ဝ
၂, ဝ်	ဂ or ဂ	ဂ or ဂ တ'ဂ္ဂာ တ'ဂ်
က- ဂ	၃	က တ'ဒါ
န ဂ	၂	န တ'နာ
မ ဝ	၄	မ တ'မာ
ဝ- ဝ	၅	ဝ ကျာ ကျာ ကျာ
ဒ ဂ	၆	ဒ ကာ ကာ
ဂ ဝ	၇	ဂ ကလာ ကလာ
ဝ ဝ	၈	ဝ ကွာ ကွာ
ပ ဝ	၉	ပ က'ဘာ က'ဘာ
အ ဝ	၁၀	အ ဟလာ ဟလာ

of long a, as ကတ် ^{kăt} ကေဝ်, ^{kēm} kām, except with ဝ် and ဧ where it sometimes has the sound of long a, and sometimes of long i as ဝေဝ်, is either pāk, or pīk; and ဝေဧ, is either pāng or pīng, as the connection may require. The symbol \ominus when followed by a final, always has the sound of long o, as ကောဝ် ^{kōk} kōk. ကေဝ် ^{kōp} kōp. ကေဝ် ^{kōp} kōp. The symbol \circ has the sound of broad a, as ကေဝ် ^{kāp} kāp ဝိုင် ^{pām} pām, except with ဝ် and ဧ when it has the sound of ai, as ကိုင် ^{ci} kāk, ကိုင် ^{kāung} kaining.

A consonant followed by a final δ , without a vowel symbol, has the sound of aw in law, as ဝ် ^{aw} paw; with a vowel symbol, the δ is not sounded, as ကေဝ် ^{kē} kā; ကေဝ် ^{kē} kō; ကေဝ် ^{kē} kō. ဝ် final is a real aspirate, and requires the syllable to be pronounced in a short explosive manner, as ကေဝ် ^{kōh} kauh, ကေဝ် ^{kōh} kōoh. ^(to oo)

The vowel sound given by ∞ final when it follows a simple consonant, without a vowel symbol, differs from \circ 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 ကေဝ် ^{tō} ∞ is 'tō while ကေဝ် ^{tāh} ∞ is pronounced tāh.

Consonants of the \circ 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 ဝေဝ် ^{pāk} pronounced pā-uk, ဝေဧ ^{pā-ug} 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 ∞ class, except the symbol \circ which, with the ∞ class, gives the sound of broad a, as ကေဝ် ^{kāh} kāk but with the \circ class, nearly the sound of u in pull, as ကေဝ် ^{kūh} kāk. Perhaps, also, the symbol \circ should be noticed, which, with the ∞ class, gives the sound of o in nor, with the \circ 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 ဝိ or ဝိ, except in one or two instances it is used instead of ဝိ. In some cases the same combination stands for two words, as ဝိ may be either ဝိ *kaum, a bullet*, *Kōm* or ဝိ *kaw, the neck*; but generally, the same combination stands for but one word. ဝိ always stands for ဝိ (tōh *thō* nearly), ဝိ always stands for ဝိ (to cook;) *tōm* ဝိ stands for ဝိ (affix of masculine gender.) *krāuh*

Punctuation.

The mark ° called ဝိ *pāt* 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 ဝိ, as ဝိ *kēam* to step, ဝိ *kēam* a step, a pace; ဝိ *hōm* to speak, ဝိ *lēhōm* a speech, a saying; ဝိ *ka* to go, ဝိ *ka* going, (referring to the gait) as ဝိ *ka* *lē-ā* *ka* *lē-ā*, his going, (that is, his gait) is good.

Nouns are also formed from verbs by prefixing ဝိ, as ဝိ *yūa* to be sick, ဝိ *yūa* sickness, ဝိ *yūa* to be old, ဝိ *yūa* old age, ဝိ *yūa* to die, ဝိ *yūa* death. Many other nouns are formed from verbs, as ဝိ *ka* *lōn* *ka* *lōn* work, from ဝိ *ka* *lōn* to work; *klōn* ဝိ *ka* *lōn* darkness, from ဝိ *ka* *lōn* to be dark; *ka* *lōn* a *ka* *lōn* *ka* *lōn* *ka* *lōn*

thief, from ^{klot}ကုတ် klaut, to steal; but no rule can be given for their formation.

Number.

The singular is not distinguished in any manner. ^{manih}မိုဟ် may mean either that one man, or a multitude of men, are coming. If definiteness is required, the numeral ^{mua}မွဲ one is added as, ^{manih}မိုဟ် ^{mua}မွဲ ^{one man} one man. The plural is sometimes designated by ^{manih}မိုဟ် ^{mua}မွဲ ^{tau tom}တဝ် as, ^{tau tom}တဝ် ^{manih}မိုဟ် ^{mua}မွဲ they; when a multitude is referred to ^{manih}မိုဟ် ^{mua}မွဲ ^{tau tom}တဝ် the many, is often used, as, ^{manih}မိုဟ် ^{mua}မွဲ ^{tau tom}တဝ်. Sometimes both ^{manih}မိုဟ် ^{mua}မွဲ and ^{tau tom}တဝ် are used as, ^{manih}မိုဟ် ^{mua}မွဲ ^{tau tom}တဝ်.

Gender. ^{1 person} ^{2 persons} ^{3 persons}
Rule: animated things precede the number, as ^{manih} ^{mua} ^{mua} ^{tau tom} ^{tau tom} ^{tau tom}
inanimate " follow as ^{mua} ^{tau tom} = 1 tree; ^{tau tom} ^{tau tom} = 2 trees

Gender is distinguished by a word being added; as, ^{manih}မိုဟ် ^{tau tom}တဝ် a man, ^{manih}မိုဟ် ^{tau tom}တဝ် a woman, ^{tau tom}တဝ် ^{tau tom}တဝ် a boy, ^{tau tom}တဝ် ^{tau tom}တဝ် a girl. ^{tau tom}တဝ် and ^{tau tom}တဝ် are often used without ^{manih}မိုဟ်, as ^{tau tom}တဝ် ^{tau tom}တဝ် one man, ^{tau tom}တဝ် ^{tau tom}တဝ် ^{tau tom}တဝ် three women. For animals ^{tau tom}တဝ် and ^{tau tom}တဝ် are commonly used as, ^{tau tom}တဝ် ^{tau tom}တဝ် a bullock, ^{tau tom}တဝ် ^{tau tom}တဝ် a cow. ^{tau tom}တဝ် is also used to denote maturity of age, in which case it precedes the noun as, ^{tau tom}တဝ် ^{tau tom}တဝ် 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, ^{tau tom}တဝ် ^{tau tom}တဝ် I go, ^{tau tom}တဝ် ^{tau tom}တဝ် he writes, ^{tau tom}တဝ် ^{tau tom}တဝ် the horse runs.

The objective generally follows the verb, as ^{tau tom}တဝ် ^{tau tom}တဝ် he struck me, ^{tau tom}တဝ် ^{tau tom}တဝ် I struck him, ^{tau tom}တဝ် ^{tau tom}တဝ် that man buys cattle; it may, however, precede the verb, as, ^{tau tom}တဝ် ^{tau tom}တဝ် I have read that book, (lit. book that I read have), ^{tau tom}တဝ် ^{tau tom}တဝ် (lit. man that I know) or ^{tau tom}တဝ် ^{tau tom}တဝ် I know that man. But, where several nouns are governed by the same verb

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

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

The dative sometimes has ကို or ကု before it, as
ကိုက်ကုဆဲညိ *please give to me*, (lit. *give to me please*.) But
more generally, it would be ကိုက်ဆဲညိ. ညးဟိုက်ဆဲ *he spake
to me*, or *he told me*.

PRONOUNS.

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

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

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

ဝို *We*, mas. or fem.

ဝိုဒိုက်တံ *We*, used by inferiors.

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

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

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

ဗေင် *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*,

ဇကုဆဲ *I, myself*.

ဇကုညး *He, himself, or she, herself*.

ဇကုညးဟိုက်ဆဲ *he himself told me*.

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

ADJECTIVES.

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

Adjectives are compared by adding ဝေန် for the comparative, and ဒိုတ် for the superlative, as သွိဆူကံခိုင်ဝေန်နွဲ သွိဂ် *this house is better than that house*. သွိဝေံခိုင်ဒိုတ် *the house yonder is best*.

To express a slight degree ညီ is used, as ခုတ်ညီ *a little sweet*, or if compared with something else, *a little sweeter*. To express a very small degree ညီ is reduplicated as ခုတ်ညီညီ *a very little sweet*, or *sweeter*. To express a high degree, but not the superlative ညီဟံ့သေင် is used, as, ခုတ်ညီဟံ့သေင် *very sweet*, *lit. not a little sweet*. ညီ may either follow or precede the adjective as, ခုတ်ညီဟံ့သေင် or ညီခုတ်ဟံ့သေင်။

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

ဆူကံ *This*, (colloquial.) တွဲဆူကံ *this day*.

ဂ် *That*, မှီတ်ဂ် *that man*.

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

မှိုတ်တေံ *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*, တေံမှိုတ်ရှိ *that man there*, တေံသွိရှိ *that house there*, or yonder. တေံ,ဝှိ and ရှိ are some time used when speaking of things that have previously been spoken of, တေံမှိုတ်ဝှိရှိ။

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

သတ်ရှိ or သတ်ဝှိ *Thus*, of *this sort*.

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

တဏင်ညောင် *Other. Another*. မှိုတ်တဏင်ညောင် *other men*.

သီဖအိုတ် *All, the whole*.

အိုတ်သို *All*. မှိုတ်အိုတ်သို *all men*.

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

ပသတ် *What kind*, as, ပသတ်မှိုတ်ရော *what kind of a man is he*.

ဇွတ် *Every or each*, ဇွတ်မှိုတ် *every man*. ဇွတ်ဆဲညး *each one of us*. ဇွတ် and အိုတ်သို are both used, and give additional force, as, ဇွတ်မှိုတ်အိုတ်သို *lit. every man, all*.

မွဲဝိ *How many?* or *how much?* ရဲမွဲဝိရော *how many cattle?*
တြန်မွဲဝိရော *how much silver?*

ဝထိုင်ရှ် *So much, so many*, တြန်ဝထိုင်ရှ် *so much silver*, ရဲဝထိုင်ရှ် *so many cattle*.

ဂှိုင် *Many, or much*. မှိုတ်ဂှိုင် *many men*. သတ်ဂှိုင် *much fruit*. To express a very large quantity or number ဂှိုင် is reduplicated, as, တြန်ဂှိုင်ဂှိုင် *very much silver*. or, ညိ is prefixed, followed by ယံသောင် as, မှိုတ်ညိဂှိုင်ယံသောင် *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.

တလ *A master or owner is applied to men, as, မိုဟ်ပိတလ three men, သ္မိပွဲတလ One governor.*

ဇကု is applied either to men or to God, as, ကျပ်မ္မဇကု *one God, မိုဟ်မ္မဇကု one man.*

ကယံာ် is applied to things in masses or lumps, as တိမ္မကယံာ် *one lump of earth, ကွာင်မ္မကယံာ် one loaf of bread.*

ဂတေင်္ဂ် is applied to flat things, as, စက္ကမ္မဂတေင်္ဂ် *one sheet of paper, ခတိပ်မ္မဂတေင်္ဂ် one board.*

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

ခမံာ် is sometimes applied to long round things, as, တုန်မ္မခမံာ် *one log* ၂၃
မံာ် but တူင် is more generally used.

ဇောင် Is applied to flowers, as ကမ္မဇောင် *one flower, ကမ္မဇောင် three flowers.*

Ordinals.

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

VERBS.

There are two kinds of verbs, transitive and intransitive. Some transitive verbs are formed from intransitive, as, *ရှိုတ် to die*, *ဝရိုတ် to kill* *ခေါ်ဝေင့် to fall down*, *ပခေါ်ဖျေင့် to cast down*, *မုခ် to stop, to cease going or doing*. *ပမုခ် to cause to stop*, *လို့ to be ruined* *ပလို့ 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*, *ညးစဝုင် he eats rice*.

တဲ denotes past action, as, *ညးအာတဲ 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, *ညးခုန်ရှဲတဲရ။ he has bought cattle*, (lit. he buy cattle done.)

ရောင် denotes the future as, *ညးအာရောင် he will go*. *ရောင်* is sometimes merely assertive as, *ဒိကွံရောင် it is certainly so*. But more frequently the future is shown only by the connection, as, *လီယးဆဲအာရုင် 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.)

ဝံ expresses power or permission to do a thing, as, *ညးအာဝံ he may or can go*. *ဝံ* preceded by the negative *ဟံ* is often equivalent to a prohibition, as *ညးဟံဝံအာ he may or shall not go*.

မါန် expresses ability, as, *ညးပင်ထိက်မါန် he can read*; *ညးထွင်မါန် he is able to walk*.

ဒဲ expresses necessity, as, *ညးဒဲအာ he must go*; *ဆဲးချာလိက် 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.)

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

The imperative is expressed by the simple verb, without a nominative, as, *အာ go, အာအာ go, go. မံင်ကွပ် be silent, remain silent.*

ဝိ or *ဝိခိ* imperative first person plural, *အာဝိခိ let us go.*

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

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

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

ကို expresses permission, as *အဲကိုညးတြိင်သွိ I let him build a house, ကိုညးအာ let him go, ကိုညးမံင် let him remain.*

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

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

Sometimes two or three verbs follow a single nominative without any thing to distinguish tense or mode, as, ကောအဲအာ ရတ်ဩဝံ *my brother has gone to reap paddy*, (lit. *my brother go reap paddy*. ညးအာကွဲရန်ဂုံ *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.

အခါနိ *Continually*, ညးပအခါနိ *he does continually*.

အနိင်အပိုင် *Forcibly*. ညးပအနိင်အပိုင် *He does it, forcibly, or by force*, ညးကေတ်အနိင်အပိုင် *He took it by force*.

အဝိဝိ *Harmoniously*. ညးပိုင်အဝိဝိ *they live harmoniously*

ဣလိ *Where, as*, ဣလိသွိညးနွံရော *where is his house?*

ကျိန် *Whether, as*, စကျိန်, သင်ကျိန်, ကောန်ကျိန်, ဒန်ကျိန် မညာတ်ဂ်ဂ်သ္မာညိ *whether you eat, or drink, or work, remember God sees you*.

ကွပ်ကွပ် *Silently, secretly*. အာကွပ်ကွပ် *go secretly*, ဗင်လိက် ကွပ်ကွပ် *read your book silently*.

ကြပ် *Near*, ကြပ်သွိအဲဒုင်ပလိုင်နွံ *near my house there is a well*.

ကြိ *After* ကြိညးစပင်ညးအာချင်ရောင် *after he has eaten rice, he will go to the city*.

ဆောင်လ *Sometimes*, ဆောင်လညးစဆောင်လေညးယွံစ *sometimes he eats, sometimes he does not eat*.

ကွေ့ *Truly, certainly* နိကွေ့ရောင် *It is certainly so*. ညးဟိုကျိအဲကွေ့ရ *He truly told me*. နိကွေ့ဟာ *Is it certainly so?*

ကွာ *Before, referring to time, as*, ကွာညးကျင်အဲဒဲအာ *before he comes, I must go*.

ကွာဝေံ *Formerly, as*, ကွာဝေံအဲပိုင်ပွဲချင်ကျိင်ခမိ. *formerly I lived in Amherst*.

ချိတ်ပျိတ် *Definitely, accurately, as*, ညးဟိုချိတ်ပျိတ် *He spoke definitely*.

ဆ *Only*, ဆည်းဝဲဝံ့အာ *only one can go*. ချေင်းခဲနွံဆဝဲ
I have only one horse.

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

တဝိုင် *Continually*, ညးထေပ်တဝိုင် *he is accustomed to*
do it continually.

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

မိုက် *Until*. မိုက်ညးချိုင်ဆဲယံဝံ့အာ *Until he arrive, I*
cannot go.

ဏီ *Yet*. ညးယံဆဲအာဏီ *he has not yet gone*. ဆဲယံဝံ့တြိုင်
 သွံဏီ *I have not yet built a house*, ဆဲယံအာဏီ *I*
have not yet gone, or, I will not go yet.

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

ပသ် *How*. ပသ်ဆဲအာမာန်ရော *How can I go?* ပသ်ညး
 ဟိုသ်ဂ်မာန်ရော *How can he say so?* Also, *what*
kind, as, ပသ်မိုက်ရော *What kind of a man is he?*

ပြင် *Quickly*, အပြင် *go quickly*. အပြင်ပြင် *go very*
quickly or soon. To express great rapidity of motion
 ညိယံထောင် is added, as, ချေင်းခြေပ်ပြင်ညိယံထောင် *the*
horse runs very swiftly. Sometimes the ညိ precedes
 the adverb as, ညိပြင်ယံထောင် *not a little quick.*

မွဲပရင် *Very quickly*, အမွဲပရင် *go very quickly.*

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

PREPOSITIONS.

အကြာ *Between*, အကြာသို့ ၀၁ *between two houses.*

အပူ *Within*, အပူသို့ *within the house.*

အမှတ် or အသွင် *Under*, အသွင်သို့ *under the house*, အ
မှတ်တို့ဆု *under the tree.*

အလုံးစွဲ *Throughout*, အလုံးစွဲရား *throughout the country*, အလုံးစွဲ
ချင်း *throughout the city.*

ကရော *With, together with.* အာကရောအဲ *Go with me.*

ကျ or ကျီ *With.* ညးပါကျဲ *He cut with an axe.* အဲအာ
ကျီဂျင်ရောင် *I will go with or by boat.*

ကောံကျ *With, together with.* အာကောံကျအဲ။ *Go with me.*

ဝတ *Before.* In front of, ဝတသို့ *In front of the house,*
When it refers to time, it signifies the future, as,
သ့ဝတ *next year*, တဝဝတ *the future state.*

နုကျီ *By means of, or with.* ညးပနုကျီတြန် *He did it
with, or by means of silver.*

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

နဲကျီ *From,* နဲကျီတွဲဂ် *from that day.*

ပဲ *In.* ပဲတွဲဂ် *In that day*, ပဲကွာန် *in the village.*

မါ *With.* (Colloquial] အာမါအဲ *go with me.*

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

လက်ကရ *Behind*, လက်ကရသို့ *behind the house*, ဗက်လ
က်ကရအဲ *follow behind me.*

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

သွင် *Under*, သွင်တို့ဆု *under the tree.*

CONJUNCTIONS.

တို့ *And*, (also, with.)

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

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

INTERJECTIONS.

အိုဝ် Oh!

အိုဝ်ယံဝ် Oh Mother!

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

Days of the week.

အတိုတ်	— အတိုတ်	Atüt	Atüt	Sunday
စန်	— စန်	Chaun	Chon	Monday
အဂ္ဂ	— အဂ္ဂ	A'gnäer	A'gnä	Tuesday
ဗုဒ္ဓဝါ	— ဗုဒ္ဓဝါ	Pootto'wäer	Phutwē	Wednesday
ဗြဟ္မတီ	— ဗြဟ္မတီ	Prāowp'tee		Thursday
ဆိုက်	— ဆိုက်	Saik		Friday
ဆိုဝ်	— ဆိုဝ်	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.

The same is done in Siamese -

Numerals.

၁	၁	<i>mūa</i>	Mooä	(<i>Moor</i> almost)
၂	၂	<i>bā</i>	Bä	
၃	၃	<i>poi</i>	Pee or pi	
၄	၄	<i>pōn</i>	Paun	
၅	၅	<i>m'sōn</i>	M'sōn	(colloquial p'sōn)
၆	၆	<i>t'rau</i>	T' row	,, K' row
၇	၇	<i>t'pauh</i>	T'pauh	,, K'pauh
၈	၈	<i>t'cham</i>	T'cham	,, K'cham
၉	၉	<i>t'cheet</i>	T'cheet	,, K'cheet
၁၀	၁၀	<i>chah</i>	Chauh	
၁၁	၁၁		Chauh mooä	
၁၂	၁၂		Chauh bä	
၁၃	၁၃		Chauh pi	
၁၄	၁၄		Chauh paun	
၁၅	၁၅		Chauh sōn	
၁၆	၁၆		Chauh t'row	
၁၇	၁၇		Chauh t'pauh	
၁၈	၁၈		Chauh-t'cham	
၁၉	၁၉		Chauh-t'cheet	
၂၀	၂၀		Bä chōh	<i>pa chuh</i>
၃၀	၃၀		Pi chōh	
၁၀၀	၁၀၀		Mooä-klaum	<i>mūa klōm</i>
၁၀၀၀	၁၀၀၀		Mooä l'gneem	<i>mūa ngim</i>
၁၀၀၀၀	၁၀၀၀၀		Mooä lāk	
၁၀၀၀၀၀	၁၀၀၀၀၀		Mooä kät	
၁၀၀၀၀၀၀	၁၀၀၀၀၀၀		Mooä-pra-kowtee kät	
၁၀၀၀၀၀၀၀	၁၀၀၀၀၀၀၀		Mooä-nee-l'hoot	
၁၀၀၀၀၀၀၀၀	၁၀၀၀၀၀၀၀၀		Mooä nee l'hoot-tong	
၁၀၀၀၀၀၀၀၀၀	၁၀၀၀၀၀၀၀၀၀		Mooä-a-song-koä-yong.	

Names of Months.

	ပုတ်	<i>Pouh</i>	Pooh	January	(nearly <i>Pusya</i>)
<i>Māgha</i>	- မ်	<i>shāt</i>	Maik	February	" <i>Magha</i>
	ပဝ်ရုဂ်နိန်	<i>porakōn</i>	Paw-ra kūn	March	" <i>Phalgun</i>
<i>Chaitra</i>	- စဲ	<i>chōa</i>	Chōa	April	"
<i>Vīśākha</i>	ဝသ်	<i>p'sait</i>	P'saik	May	"
	ဇေတ်	<i>chih</i>	Chih	June	" <i>Jyēṣṭha</i>
	ဒဂ်နိန်	<i>t'kōn</i>	T'kūn	July	" -
	ဂဉ်သီ	<i>k'doa sōi</i>	K'doa-see	August	" -
	ဆတ်	<i>phōt</i>	Paut	September	" -
	ဝတ်	<i>wōh</i>	Wauh	October	" -
	ကထိုန်	<i>k'tān</i>	K'tān	November	" <i>Kartika</i>
	မရေတ္တထိုန်	<i>m'riek sōa</i>	M'rai'k sã	December	" -

PEGUAN

VOCABULARY.

ERRATA. *corrected*

On the 11th page, 2nd line, 3rd paragraph for ကုင် read ကိုင်.

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

On the 25th page, 2nd line, for ကုင်ဆို read ကုဆို.

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

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

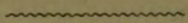
On the 81st page, 8th line from the top, for ခရိုင် read ခရိုင်; and on the next line, for ခင်ရိုင် read ခရိုင်.

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

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



PEGUAN VOCABULARY.



အ ၀၂

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

အကာသ n. (Pali) the visible heavens, အမ္ဘ

အကြာ prep. between.

အကြာတ် n. a subordinate military officer.

အကြိယ n. adulatory description, when referring to ones self, boastful.

အခတ် n. a letter of the alphabet.

အခိင် n. time. အခိင်ဟိတ် night time; အခိင်တူ day-time. ဝယံ is the more common word in books.

အခေါင် n. permission.

အခေါန် n. (Bur.) a tax, a tribute. ဗထာ

အခေါဘနီ adj. (Pali) innumerable.

အချ် n. a species of large red ant.

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

အင်္ဂီ n. a member of the body.

အင်ဂုဗိတ် n. a coating of plaster for brick walls.

အင်္ဂုတ် n. a desire, a longing.

အင်ဒုင် n. a species of oil tree.

အင်ရေင် n. the lard shorea tree.

အင်ထာ n. a pond in a plain fed by springs.

အင်္ဂါ n. Tuesday. *agní = angāraka*

အဝါ n. a teacher, a head workman.

- အစါဂိုဏ်း *n.* a head priest of a district, a bishop.
 အစါဝတ် *n.* a physician.
 အဓိဗ္ဗိယျ *adj.* (Pali) incomprehensible.
 အစေခံခြံဟတ် *r.* physical strength.
 အဆက် *n.* a succession.
 အဆက် *n.* the place where two things join.
 အဆက်အဆက် *adv.* successively.
 အတင်ဂိုဏ်း *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.
attama အတ္တမ *ord.* eighth. *K'cham*
 အဒါ *n.* a duck. *atē*
 အဒိ *n.* the beginning. ဝဝမ
Aditya- အဒိတိ *n.* Sunday. *atōt*
 အဒေါင် *n.* the centre.
 အခါန့် *adv.* continually. တတီ
 အဓိပတိ *n.* (Pali) interpretation. ရှုထ
 အနတ္တ *adj.* (Pali) immeasurable.
 အနတ္တ *n.* (Pali) unsubstantiability.
 အန္တရံ *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.
 အနာဘိ *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.
- အနူဘိ *n.* (Pali) glory.
- အနုမောဒနာ *n.* (Pali) an expression of approbation to one performing religious service.
- အနှေးနိ *n.* market value.
- အဝိဇာ *adv.* harmoniously.
- အပိတ် *n.* a reed of which coarse matting is made.
- အပေါတ် *n.* a utensil, or any article of furniture.
- အပွဲ *prep.* within.
- အဘိဝင် *n.* one grand division of the Buddhist scriptures.
- အမူ *n.* an uncle—the younger brother of either parent.
- အမှတ် *prep.* under.
- အမာတ် *n.* a nobleman.
- အမင်္ဂလ *n.* (Pali) woe, the opposite of blessing.
- အယုက် *n.* age, life time.
- အယောင်အလာ *n.* likeness, resemblance.
- အဟိ *n.* a scorpion. *ahya*
- အရာ *n.* a thing.
- အရထ *n.* an interpretation. အမိဝါ
- 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. ဝလာနိ
- အရိုင် *n.* color. *အရိုင် = rangya*
- အရိုင်ဖကေတ် *adj.* red.
- အရိုင်စုတ်မိတ် *adj.* yellow.
- အရိုင်လဝံက် *adj.* black.
- အရိုင်ထွက် *adj.* green.
- အရိုင်ခို *adj.* blue.

အရို *n.* (Pali) an object of sense or thought, material or immaterial.

အရိုင် *adj.* rude, uncultivated.

အရှန် *n.* an areeyah of the highest order, အတ္တန်

အရှင် *n.* an enclosure around any religious building.

အရှိုန် *n.* the dawn of day.

အလန် *n.* order, turn.

အလုံ *prep.* throughout, as အလုံပွဲရူး throughout the whole country.

အလေံ *n.* custom, habit.

အဝဲ *n.* a member of the body. အင်္ဂ

အပိုင် *n.* dominion, power.

အသင်္ဃဲ *numeral.* one hundred million.

အသံ *n.* an order, an edict.

အသွင် *prep.* under အမှင်

အဟာရ *n.* food စူဝ *Pali*

အသင်္ဃာ *n.* a wonder, a miracle.

အာ *n.* to go.

အာတ် *v.* to beg, to ask.

အဘဲ *n.* an inheritance. အဘဲကျွဲ

အိက် *n.* dung.

အိက်ပသဲ *n.* cinders—the fine flakes of iron that fall off when hot iron is beaten.

အိက်ငွေ *n.* the green substance that forms on things long wet.

အိန်ထိုင် *n.* a family. သို့က္ခိန်

အုတ် *n.* a camel. - *Pali*

အဲ့ *v.* to gather into a heap, as rice or paddy.

အုတ်လခံ *v.* to watch over, to rule.

အုတ်ဖြူ *adj.* sultry, warm.

အောင် *v.* to endure. အောင်ဒိုင်

အောင်စာ *v.* to fast.

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

အဲ *pro* I. *na*

အဲဒိုက် *pro.* I, (used by an inferior to a superior.) *na* ^{တဲ}

အဲပရဲ *v.* to reverence. *တဲ*

အောက် *n.* fuel, "firewood.

အောက် *adj.* few, small in quantity.

အောက်ပိုတ် *adj.* sorrowful, discouraged.

အောက်မာ *v.* to crouch, to bow down. အဆိတ်

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

အံ့သဝ် *v.* to be astonished.

အိုက် *n.* the brisket.

အိုတ် affix of the superlative degree, also a verbal affix.

(see Gram.)

အိုတ် *v.* exhausted, wholly expended.

အိုတ်သို *adj.* all.

အိုတ်ဆဲ *adj.* slovenly.

အိုတ် *intj.* oh!

အိုတ်တိုတ် *adj.* joyful, happy. မိတ်ပိုတ်

ခို

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

ခိုရဟ် *pro. adj.* this. *ခို*

ခိုဏဆိ *pro. adj.* this, (adv.) here.

ခိုတေ *adv.* there, yonder.

ခိုတဟ် *n.* mother.

ခိုခေ *n.* a younger sister.

ခိုမိ *n.* power, authority *ခိုမိတလ*

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

ခိုမိ *n.* a midwife.

ခိုထိုတ် *adv.* where.

- ဣဝိုက် *n.* a burden carried on the head.
 ဣဝံ *pro. adj.* this.
 ဣထိ *n.* a hermit.
 ဣထိ *n.* an aunt younger than one's parent.
 ဣမ္မေ *n.* an elder sister.

၃

- ဥဇ္ဈာန် *n.* a grove or park.
 ဥပန္နိ *n.* (Pali) calamity.
 ဥပ္ပမာ *n.* (Pali) a comparison, a parable.
 ဥပ္ပေမယျ *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 အာဝဂ္ဂိန်
 ဥပ: *n.* (Pali) a term used by priests in addressing a multi-
 tude. ဒကာတံ
 ဥပ္ပိရ် *n.* a species of water lily.
 ဥပ္ပရံ *n.* deceit, craft.
 ဥပ္ပကာ *v.* to watch over, to govern.
 ဥပ္ပရာဇာ *n.* a prime minister, or viceroy. *uparāja*

၆၀

- ဧကန္တ *adj.* (Pali) true, certain.
 ဧကရာတ် *n.* a king. *aparāja, Pali*
 ဧသာန် *n.* the north east. *Isana, Pali*
 ဩဃ *n.* (Pali) a stream or current, which bears away
 creatures, of which there are four.
 ဩယံ *inter.* oh Mother!

က က

Ka က *n* a fish.

ကကတံကိုပြီ *n.* sole fish. (dog tongue fish.) *ကောလိန်*

ကကွဲ *n.* the flying fish.

ကခဝါ *n.* Tavoy fish.

ကခပိုင် *n.* the stone fish.

ကပန် *n.* an eel.

ကပလိုက် *n.* Bombay duck. *Ka ploit ကပလိတ်*

ကပနား *n.* the mango fish.

ကပလူ *n.* the mullet fish.

ကထခေါင် *n.* the sword fish. *Ka t'kaung ကထခေါင်*

ကဝဲ *n.* a shark. *Ka wōa*

ကဝဲသွင် *n.* a saw fish.

ကသသံက် *n.* the Rangoon shad.

ကင်ရှောင် *n.* a guard.

ကမိန် *n.* a finger ring.

ကမိန်ပလော *n.* a plain ring.

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

ကမိန်ဇိင်ယာတ် *n.* a thimble.

ကဆိုင် *n.* a female dancer.

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

ကညာ *n.* a virgin (usually combined with ဇြဲ) *p'hwa*

ကတင် *adj.* bitter.

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

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

ကတ်ဗွာန် *v.* to learn.

ကတောင် *n.* a muscle.

ကတောင်ဆီ *n.* a vein or artery.

ကတောင်အရိုး *n.* a nerve.

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

ကတာန် *n.* the gizzard of a fowl.

ဣ *adj.* hot. *K'tān*

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

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

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

ကံထိုင် *v.* to rise up.

ကထိုင်ပန် *v.* to create.

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

ကကပ် *n.* a sheath—a scabbard.

ကကာထး *n.* a flat roofed shed.

ကကပ် *n.* a fan for cleaning grain.

ကကပ်စာ *n.* a coarse sieve.

ကကိန် *n.* a ladder or stairs.

ကကိ *v.* to sink.

ကကု *n.* a shell.

ကကုကမာ *n.* an oyster.

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

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

ကကုသင် *n.* conch shell.

ကကောတ် *n.* the top, the summit.

ကကောတ် *n.* a spit of iron or wood.

ကကောင် *n.* a famine.

ကကံ *v.* to boil.

ကကုတ်

ကပောင် *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.

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

It is often used where we should expect a corpse.

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. *K'māt*

ကမာင် *n.* a wall built of stone or brick. *K'maīng - Kamāng*

ကမိရံင် *v.* to look.

ကမိထို *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.

ကွက်ကွာင် *n.* a horizontal timber on the main rafters.

ကမ္ပင် *n.* a broad step or platform, at the head of stairs.

ကဖြဲ *v.* to cry aloud.

ကမုက် *adj.* blind.

ကမုတ် *n.* a thief.

ကမုတ် *n.* a germ or sprout. *ကမုတ်*

ကမေ့ *adj.* shining.

ကမိုင် *n.* a well.

ကယျ *n.* a defeat.

ကယျာန် *v.* to dispute.

ကယျာန်ဝါ *v.* to reject. ဝါဝင်။ဝါဝေဝံ

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.
 ကရောက် *v.* to split, to divide.
 ကရေ *v.* to bellow.
 ကရောင် *n.* a groove.
 ကရောတ်ကသပ် *v.* to groan, moan, complain.
 ကရောန် *n.* a crack.
 ကရေဝဲ *n.* a top.
 ကရေဝံ *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, ကလိင်ဝံင် to miss the road.
 ကလိင် *n.* a jungle buffalo or bison.
 ကလိထောန် *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.
 ကလုက် *v.* to answer when called.
 ကလုတ် *n.* a messenger, an angel,
 ကလေင် *v.* to return.
 ကလေင်တို *v.* to reply, to answer,
 ကလော *n.* a relative, ဝံင်သ
 ကလော် *n.* an evil spirit—a demon,
 ကလော်မာ *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.
- ကယျိုန် *v.* to play with the fingers on the holes of a wind instrument.
- ကလေံလတတ် *v.* to put out the tongue contemptuously.
- ကယျိုတ် *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.
- ကရုတ် *v.* to buy on credit.
- ကသန်ကသပ် *v.* to lament, to murmur.
- ကသပ် *n.* an intention or design. ကသပ်ခန့်
- ကသတ် *n.* an answer to a question.
- ကသန် *n.* a cork, or stopper to a bottle.
- ကသန် *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. ကသေံတွင်
- ကသိုန် *n.* an onion. သိုန် - K'sōn
- ကသိုန်ဗွင် *n.* a garlic.
- ကသိုန်တွင် *v.* to repeat by rote.
- ကသိုတ် *v.* to hiss like a serpent, or to make a noise like a buffalo.

- ကတ် *adj.* dry.
 ကနီ *n.* the neck. - *Kô: (sp. က)*
 ကဒီ *v.* to smile.
 ကာ *n.* service. *Kai*
 ကာင်ကဲ *n.* the "cop kai," a large species of lizzard. *cap-Kê = ကိုက်*
 ကာံ *n.* chaff.
 ကာမဂုန် *n.* (Pali) sensual enjoyment.
 ကာယျ *n.* (Pali) the body. ကုကာယျ
 ကာလ *n.* time (*adv.*) when.
 ကိတ် *v.* to bite. *Kit (sp. ကိတ်)*
 ကိလေသ *n.* (Pali) lust.
 ကိုပရေင် *n.* marriageable.
 ကုသလ *adj.* (Pali) meritorious.
 ကုသိုဝ် *n.* (Pali) merit.
 ကေက် *adj.* sharp.
 ကေစ္စ *n.* (Pali) business.
 ကေင် *v.* accustomed to, in the habit of.
 ကေင်ကာ *n.* work, business. ကိုင်ကာ
 ကေတ် *v.* to take. - *Ket*
 ကေတ်နင် *v.* to bring. - *Ket nêng*
 ကေတ်ဏာ *v.* to carry away. - *Ket nā*
 ကေင် *adj.* clear, transparent.
 ကေပ် *v.* to weigh.
 ကေတ် *v.* to write with a stile.
 ကေတ္တိတ္တံ *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.
 ကော်ဏာ *v.* to call away.

- ကော်ဒ် v. to call into one's presence.
 ကော်ဒ် v. named.
 ကောန် n. a son or daughter, also the young of animals as
 ကောန်ငှဲ a calf, ကောန်ချေင့် a colt.
 ကောန်ဂျှု n. the first born.
 ကောန်ထွဲ n. the second born.
 ကောန်ခဲခဲ n. the youngest child in a family.
 ကောန်ငှဲ n. a small child.
 ကောန်တတ် n. a nursing child.
 ကောန်လတ် n. the uvula.
 ကောန်ပိုတ် n. the heart, the mind.
 ကောန်မတ် n. the pupil of the eye.
 ကောန်ရဲ n. a servant, a follower.
 ကောင်မှတ် v. to put to death judicially.
 ကောံလု prep. together with. ကောံ
 ကောံဒရီ v. to assemble.
 ကောဝ် n. the ear. *Katō*
 ကောဝ်သိုဉ် adj. deaf.
 ကံ n. a flower. *Kān*
 ကံကောင်လတ် n. the rose.
 ကံကံ n. the cocks comb flower.
 ကံလတ် n. the lily “
 ကံလတ်ခဲ န. globe amaranthus.
 ကံကံ n. "fragrant Ballophyllum." A very common or-
 chid much prized by the women of Burmah, for or-
 namenting the hair. X
 ကံကတ် n. a species of water lily.
 ကံခဲ န. mace.
 ကံ န. snow.

ကံဝါင် *n.* a clove.

ဣ *adj.* hot.

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

ကံဗရုတ် *n.* shot.

ကံဗလံက် *n.* a cannon ball.

ကံသေနတ် *n.* a bullet.

ကး *v.* to shave.

ကိုပ် *v.* to give.

ကိုပ်ဖြူတတ် *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.

ကွန်ဂြက် *adj.* very narrow.

ကွာ *adj.* shallow.

ကွဟ် *v.* to hate. ကွဟ်ခွံ

ကွဟ်နီ *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.

- ကျိုက်ကွင်း *n.* the bow of a ship.
 ကျိုက်ဆု *n.* the stump of a tree, in a creek or river.
 ကျွက် *n.* a short stake driven into the ground, as tent pins.
 ကျွင်ဂျင် *n.* the thwart of a boat.
 ကျွက်ကမ္ပိင် *n.* the Croton oil tree.
 ကျွတ် *n.* the end, as ကျွတ်အယုက် the end of life.
 ကျွပ် *adj.* silent.
 ကျွပ်ကျွပ် *adv.* silently, secretly.
 ကျွပ်ဆွေခံ *lost* in thought.
 ကျွိုင် *n.* a limb or branch of a tree.
 ကျွိုင် *n.* the cheek.
 ကျွိုင် *n.* the head. ကျွိုင်
 ကျွီ *n.* a rat or mouse. *ami* *မှ. ၁၅၀*
 ကျွီ *n.* a floor.
 ကျွဲ *n.* a monkey. *K'mōi မှ. ၁၅၁*
 ကျွက်ကျွတ် *v.* to vex, to harrass.
 ကျွတ် *n.* a species of turtle.
 ကျွဲ *adj.* low in stature. *ကျွဲ*
 ကျွင်တတ် *n.* the spindle of a spinning wheel.
 ကျွတ် *n.* a sharp pointed iron for writing on palm leaf
 ကျွတ် *n.* a belt worn over one shoulder and under one arm
 as an insignia of office.
 ကျွတ်ဆု *n.* chips.
 ကျွဲခန့်င် *n.* the bell shaped part of a pagoda.
 ကျွဲ *n.* urine.
 ကျွဲ *v.* to boil.
 ကျွိုင် *n.* a sill.
 ကျွက် *affix* denoting the male gender.
 ကျွက်ကန် *n.* beads for the neck.
 ကျွင်မခထောန် *v.* counting the beads of a rosary

ဣတ္တိ *n.* a broom.

ဣတ္တိ *n.* a widow. *kmaw* *နမာ*

ဣတ္တိ *v.* to carry a burden slung across the shoulder or over the forehead.

ဣတ္တိတ် *v.* to shut.

ဣတ္တိန် *n.* a nephew or niece.

ဣတ္တိန် *n.* a kind of fish trap.

kmaw ဣတ္တိ *n.* a bear. *နမာ*

ဣတ္တိ *n.* mould.

kmaw ဣတ္တိ *n.* a stranger, visitor. ဣတ္တိ

ဣတ္တိ *n.* a yoke.

ဣတ္တိ *n.* the dawn, break of day.

ဣတ္တိ *v.* to be defeated.

ဣတ္တိ *n.* the wind.

ဣတ္တိလိုက် *v.* to belch up wind.

ဣတ္တိခြောက် *n.* a hurricane. ဣတ္တိလံင်

ဣတ္တိဝိုက် *n.* a tornado. ဝိုက်ဣတ္တိ

ဣတ္တိကပ် *n.* a whirlwind.

kaet, kyat, chyaik, chet ဣတ္တိ *n.* any object of worship, a god, also used in addressing superiors. = *ဘုရား* = *chaitya*

ဣတ္တိခြံ *n.* honor, glory.

ဣတ္တိ *n.* an alligator.

ဣတ္တိ *n.* a musical instrument shaped like an alligator. *ဣတ္တိ*

ကပ် ဣတ္တိ *adv.* near.

ဣတ္တိတ် *v.* to wash. *ဣတ္တိ*

န. ကပ် ဣတ္တိတ် *v.* to bind as by placing a pole each side of a fence, and binding them together.

ဣတ္တိယာ *n.* any article of furniture or dress.

ဣတ္တိ *adj.* thin, (used in reference to flat things.)

shot ဣတ္တိတ် *adj.* Chinese, as မိုင့်ဣတ္တိတ် a Chinaman, ရးဣတ္တိတ် Chinese country.

kmaw, taruk
kmaw

ကြက်ဂနံ *n.* a fabulous fruit said to have the power of restoring youth. ~~X~~

ကြင် *n.* a brook or creek.

ကြုတ် *n.* the intestines.

ကြုတ်ထုတ် *n.* the warp of cloth.

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

ကြောင်ဆု *n.* a shingle.

ကြောင်တိ *n.* a tile. *Kroob*

ကြောံ *adj.* fat, corpulent.

ကြံ *v.* to wash.

ကြံ *adv.* afterwards.

ကြံ *adj.* ungovernable.

ကြိတ် *adj.* harsh, abusive. *ညွတ်မြတ်*

ကြိုင် *adj.* stiff, hard. *ကြိုင်ညိုတ်*

ကြိုက် *adj.* worthy.

ကြိုက်တန် *adj.* suitable, proper.

ကြိုင်လတ် *v.* to shut up, imprison.

ကြို *v.* to boast. *ကြိုဝ*

ကု *n.* a tiger. *Klov* — *cf.* *ကု* — of Cambodian *Khla*

ကုမြန် *n.* a leopard.

ကုတ် *adj.* tight, entirely closed. *မတ်ကုတ်* blind.

ကုတ် *v.* to steal.

ကုတ် *n.* a high court.

ကုန် *n.* a garden. *Klo. ကု*

ကုာ *prep.* before. *Kla*

ကုာဂ် *prep.* before that.

ကုာထေ *adv.* formerly.

ကုာန် *v.* to lick with the tongue.

ကို *adj.* muddy, filthy.

- ကိုက် *n.* a hog. *Klōit*
 ကိုခိုက် *adj.* filthy.
 ကိုပင် *adj.* filthy, dirty, slovenly. ကိုက်ထောင်
 ကျင် *v.* to come.
 ကျတ် *v.* to sprout, to germinate.
 ကျော် *n.* oil. *Klōign*
 ကျော်ယောင် *n.* wood oil.
 ကျော်ဂုတ် *n.* butter. *Klōign Khawūt*
 ကျော်တိ *n.* earth oil, petroleum. *Klōign tait*
 ကျော်ဒက် *v.* to bind, to tie.
 ကျော်ထောင် *v.* to spin.
 ကျံ *v.* to be lost.
 ကျံပိုတ် *v.* to try, to exert one's self.
 ကျံ *n.* a root resembling the yam.
 ကျောန် *v.* to work, to labor, to make.
 ကျောန်စိုတ် *v.* to toil laboriously.
 ကျောင် *adj.* hungry, famishing.
 ကျောင်မျှင် *adj.* do.
 ကျော် *v.* to cross over. ကျော်ဖီ to cross a river.
 ကျံ *adj.* dumb.
 ကျံ *n.* a large species of turtle.
 ကျံ one hundred.
 ကျိုင် *n.* a dog. *Klōa*
 ကျိုင် *v.* to penetrate, (as a nail goes through a board.)
 ကျိုင်ပိုတ် *v.* to understand.
 ကျွဲ *adj.* distinct, plain.
 ကျွဲ *v.* to redeem. ကျွဲပိုတ်
 ကျွဲ *adj.* low in stature.
 ကျွက် *v.* to suspend, to hang up.
 ကျွတ် *n.* a doctrine or precept. ၃

- ကွပ် *v.* to weave bamboos with ratan or cord.
 ကွပ် *v.* to walk. *Kuait*
 ကွပ် *n.* bread. *Kuagn*
 ကွပ်ခနိုက် *n.* flour.
 ကွပ်နံ *n.* a village. ကွပ်နံ
 ကွပ်တံ *n.* a fig. *Kuit - န=၁၅၀၇ Feronia Elephantum*
 ကွပ်တံ *n.* a cart or carriage. *Kui*
 ကွပ်ရတ် *n.* a carriage, a chariot.
 ကွပ်တံ *n.* a tenet or precept.
 ကွပ် *adv.* truly, verily.
 ကွပ် *n.* leaven,
 ကွပ်ငြိ *adj.* weary.
 ကွပ်တံ *n.* the back of a knife.
 ကွပ်တံ *n.* a spade or shovel.
 ကွပ်သံလုံ *n.* a crowbar, an iron bar.
 ကွပ် *n.* a ship. *K'bang - f. m. ၁၅၀၇*
 ကွပ် *n.* the knee.
 ကွပ်တံ *n.* the fist.
 ကွပ် *v.* to whisper. ကွပ်
 ကွပ်ကွပ် *v.* to entice.

၁ ခ

- ခအိ *n.* a mortar.
 ခအိ *n.* a cucumber. *Khai*
 ခဝ *v.* to be a dependent.
 ခဝနံထပ် *v.* to brace, to prop.
 ခဝဲ *v.* to separate.
 ခဝေင် *v.* to scrape the scales from fish.
 ခဝေင်ချဲ *v.* to remove the grass from the ground with a shovel or spade.

- ခပိုက် *n.* a cluster of fruit, (as of grapes.)
 ခညက် *v.* to snarl, to snap, to speak petulently.
 ခခုက် *v.* to cough.
 ခခုတ် *n.* a pimple or pustule,
 ခခုတ် *n.* a raven or crow.
 ခခုက် *n.* a lamp.
 ခခုံ *adj.* round.
 ခခုံက် *v.* to spell aloud.
 ခခုံက် *v.* to knock, as at a door.
 ခခုဆီ *n.* a cylindrical box with cover.
 ခဏ *n.* an instant a short time.
 ခဏသို့ *n.* the wall plate of a building.
 ခဏတ် *n.* a drop.
 ခဏတ်စေ့ *v.* to drop (as water.)
 ခဏတ်ကွင်း *n.* liquorice root.
 ခဏိုင် *n.* a bell. *Khanöing*
 ခဏေတ် *n.* tender leaves and plants used for food.
 ခဏိုင် *n.* a whirlpool.
 ခဏေတ် *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.
 ခတတ် *v.* to snatch.
 ခတပ် *n.* a crab.
 ခတုက်ကိုက် *n.* epileptic fits.
 ခတောက် *n.* a mallet.
 ခတိုင် *n.* a board or plank.
 ခတိုင်တွံ့ *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.
 ခန့် *n.* a division in a book, a chapter.
 ခန့် *adj.* thick, as applied to fluids.
 ခနင် *n.* a threshing floor.
 ခနပ် *n.* a shoe. *kh' nōp*
 ခနပရက် *n.* a lamp wick.
 ခနပူင် *n.* a candle wick.
 ခနပွတ် *n.* a flame.
 ခနံပန့် *v.* to build, to make.
 ခပက်ရင် *v.* to foment with herbs.
 ခပဲ *n.* a hat.
 ခပူ *n.* a gimlet or auger.
 ခပီထင် *n.* a yellow pumpkin.
 ခပိုင် *n.* the lower garment of a Buddhist priest.
 ခပိုတ် *n.* a black book prepared for writing on with a soapstone pencil.
 ခပိုတ် *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.
 ခပေင် *n.* the vessel in which the Buddhist priest collects his food.
 ခပေင် *n.* a coarse mat made of reeds.
 ခပိ *n.* the scaly ant eater.
 ခပိန် *n.* a large drum.

ခမက် *v.* to joke, to tease. ခခုတ်

ခမင် *n.* a fish net made of bamboos.

ခမင်ခုတ် *n.* the rainbow.

ခမင်ထို *n.* a beam of a house.

ခမာ *v.* to creep.

ခမာ *adj.* Burman. မိုင့်ခမာ A Burman man.

ခမာတ်ထင် *n.* a gold smith.

ခမာတ်ပထဲ *n.* a black smith.

ခမိင် *n.* the chin.

ခမံက် *n.* a large hat used by Chinese and Shans.

ခမးခမး *adj.* useless, without advantage.

ခမဲ *n.* a cooking pot. *န. မဆီ*

ခမဲတဲ *n.* a spittoon.

ခမဲယန် *n.* a loom.

ခမ့ *n.* an insect.

ခမ့ဟန် *n.* an insect.

ခမ့င် *adj.* barren, childless.

ခမ့ာထေတ် *n.* a dancer, male or female.

ခမ့ာတဂန် *n.* an actor.

ခမ့ိုင်ကျိုတ် *n.* a turban.

ခမ့ဲ *n.* an egg. *Kh'mai - ၇၂*

ခမ့ှ *n.* the bill of a bird.

ခမ့ဝံ *n.* a bud.

ခမ့ှော် *n.* mucus of the nose.

ခမ့ *n.* a coarse brown earthen basin.

ခမ့ *n.* a sore, an ulcer.

ခမ့ာ *n.* a crooked trumpet.

ခမ့ာ *n.* a spool for winding yarn.

ခမ့တ်ထင် *v.* to put into confinement.

ခမ့ိုင် *n.* a swing cradle.

ခမ့ - *Kh'mai* - *pron. Kh'mai* နှင့် ဂမံ *pron. Kam, Kamoi* = to look, behold

Kh'mai
Kh'mai

for Kh'mai
cf. ၇၂

Kh'mai

Kh'mai

- ခရောင်ပိုင် *n.* an elephant houdah. ထွိုတ်ပိုင်
- ခရေတ် *n.* a fetter.
- ခရံင်ခရဲ *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.)
- ခရို *n.* mud.
- ခရိုတ်တာ *v.* to push away with the hands.
- ခလိန် *adj.* slimy, mucilagenous.
- ခလုထောံ *v.* to rinse (as a dish is rinsed.)
- ခလေဆီခဏင် *v.* to borrow. ခေံကေတ်
- 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
- ခလိတ် *adj.* silly, foolish.
- ခလှာ *n.* arrow root.
- ခလှာက္ခိ *n.* a wheel of a cart or carriage.
- ခလိကေင် *v.* to annoint the head with oil.
- ခလုတ် *n.* a mill or machine for cleaning paddy.
- ခလုတ်ထွံ *n.* a mill for grinding grain.
- ခစ *v.* to bear up in the hand.
- ခမိုင်ချင် *n.* a moat.
- ခမိုတ် *n.* the gum of a tree.
- ခမိုတ် *n.* foam, froth.
- ခစေံ *adj.* round, applied to long things, as bamboos.
- ခဆီ *n.* a cucumber. *Kha i*
- ခဆီ *n.* a mortar. *Kha i*
- ခဒိုခ် *n.* the rafters of a house.
- ခါတ် *n.* a cot, a bedstead.

- ခါယိ *n.* a belt, a girdle.
 ခါယဗန် *n.* a priest's girdle.
 ခါယိ *n.* a father in law, or mother in law.
 ခဲ *v.* to dig.
 ခဲဒုတ် *n.* leprosy.
 ခုတ်ယူ *v.* to name.
 ခုံမာတ် *n.* the deck of a ship or boat.
 ဝတ် *n.* a rug, a carpet.
 ဝိ *n.* a small basket used to place offerings to demons in. ဝိ
 ဝိက် *n.* a plat of ground in a paddy field.
 ဝိုင်ကျိက် *adj.* firm, stable. ဝိန်ဇွံ
 ဝိုင် *adj.* good.
 ဝိုင်ဝ *v.* to be prospered.
 ခွဲချင် *n.* the Indian horse radish tree.
 ခွဲက် *v.* to kick.
 ခွေန် *n.* a fish hook.
 ခွာထူ *n.* an archer.
 ချပ် *v.* to consider, to contrive.
 ချတ် *v.* to spit.
 ချီ *v.* to tremble, to shake.
 ချါ *v.* to write.
 ချါ *v.* to whet, to sharpen.
 ချါ *n.* a bamboo for poling a boat.
 ချါလေ *v.* to stagger like a drunken man.
 ချော် *n.* a horse. *သိက်*
 ချော် *n.* grass. *သိာ Khyai*
 ချ် *v.* to curse.
 ချင် *adj.* lame.
 ချး *n.* charcoal.

- ချားထွံ *n.* mineral coal.
 ချိုတ် *v.* to die.
 ချိုတ်ပိုတ် *adv.* definitely, accurately.
 ချိန်ခန့် *n.* an instant, a moment.
 ချော်ချား *n.* fine bits of coal that remain after a fire.
 ခြာဝတ် *v.* to separate.
 ခြံ *n.* a temporary fence.
 ခြို *n.* a thicket.
 ခြား *v.* to scratch as a fowl.
 ချေထင် *v.* to reply to, to answer.
 ချေဝန် *v.* to return a favor.
 ချိုင် *n.* a pond.
 ချန်ဝတ် *v.* to leave vacant.
 ခွက် *n.* a cup.

၇ ၀

- ဝကန် *n.* instruction, a message.
 ဝကူ *n.* a race, a species.
 ဝကောံ *n.* a company.
 ဝင် *n.* an ape. *King = ကိင်*
 ဝင်္ဂေင်အာ *v.* to go from place to place.
 ဝတ် *v.* to break off, to separate.
 ဝဝေံ *n.* a bird. *g'hem*
 ဝဝေံပူ *n.* a dove.
 ဝဝေံပံက် *n.* a heron.
 ဝဝေံမာ်သွိ *n.* a sparrow.
 ဝဝေင် *n.* scales of a fish.
 ဝဝန် *n.* a staff such as old men use.
 ဝဝိုင် *v.* to stoop down.
 ဝဝိုတ် *v.* to kill.

- ဝရိုင်လတ် *v.* to cover up.
 ဝန်ချိတ် *n.* brimstone.
 ဝဉ္စ *n.* the body.
 ဝနောင် *n.* a desire.
 ဝနပ်စိုင်း *n.* a shoe.
 ဝပ်ဂေါင် *adj.* proper, fit.
 ဝပ်လံ *n.* long time.
 ဝလဲ *n.* a bird's nest.
 ဝပိုင် *n.* lime. ခပိုင် *kh'pōa*
 ဝဗင်ဒိုင် *n.* a hill or mountain, of which the ascent is
 gradual.
 ဝဗုတ်ဝလာန် *n.* a law suit.
 ဝဗ: *v.* to strike with the palm of the hand.
 ဝဗိုတ် *n.* a stone's throw.
 ဝဗာပိုင် *n.* an elephant keeper. ပွင်ပိုင်
 ဝဗွါတ် *n.* death.
 ဝဗွတ် *adj.* sweet, (found in books.)
 ဝဗွင် *adj.* bitter. *kh'tang*
 ဝဗွတ် *adj.* hot.
 ဝဗိတ် *n.* a musquito. *kh'mit*
 ဝဗျါ *adj.* poisonous, venomous.
 ဝဗျိုင် *adj.* living.
 ဝဗြိုင် *n.* a confused noise of a multitude of people.
 ဝဗျိုင် *n.* the many, မိုင့်ဝဗျိုင် men in general
 ဝဗြိတ် *n.* a Buddhist priest.
 ဝဗိတ် *v.* to annoint.
 ဝဗ: *n.* the morning. န္ဓဝဗ:
 ဝဗိုင် *n.* a husband or wife. သက္က
 ဝဗိုင်လဲ *v.* to live.
 ဝဗိုင်ပင် *v.* to play, to sport.

ဂရိုက် *v.* to shake.

ဂရိုဟ် *v.* to push, to shove.

ဂလာ *n.* a native of any country west of Burmah.

ဂလာဂဇံ *n.* a chair.

ဂလာန် *n.* a word. အရောင်

ဂလာန်ဂကန် *n.* a verbal message.

ဂလောင် *n.* a stick upon which burdens are borne across the shoulder.

ဂလံ *v.* to shorten.

ဂလိုက်ကြိုက် *v.* to rise, or spring up quickly.

ဂလိုင် *adj.* much ဂလိုင်ဂ် so much. ဂလိုင်လီ How much?

ဂဝိ *n.* the womb.

ဂဝီ *n.* a bundle.

ဂဟ် *pro.* that, as မိုင့်ဂ် that man.

ဂဟ် *v.* to threaten. ပဂဟ်

ဂတောင် *v.* to go from place to place. လန်ဂရောင်

ဂအင်္ဂ *n.* a daughter-in-law.

ဂအင် *n.* land pertaining to a town or city.

ဂဆဲ *n.* medicine, tobacco. *Kh-ti-kha-ti*

ဂဆဲသေဏာတ် *n.* gun powder.

ဂမိင်္ဂဝဲ *v.* to break off, (as bread is broken.)

ဂမင် *v.* to lift up.

ဂ်လေ *conj.* also.

ဂ်လေဂ် *conj.* also.

ဂါ *n.* a clog put upon the neck of criminals.

ဂါဝာ *n.* (Pali) a stanza of Pali verse consisting of four lines, each containing eight syllables.

ဂါပ်ဆု *n.* the fork of a tree.

ဂံ *v.* to step.

ဂံတွံ *v.* to walk.

- ဝါသရင် *v.* to step over.
- ဝိ *v.* to ache, to be in pain.
- ဝိဉ္ဇာတ် *v.* to adorn with ornaments.
- ဝက် *n.* a prison ထိုင် *kòk* *ဆု. နှာ*
- ဝန် *n.* grace, favor, profit.
- ဝန်စရဲ *n.* honor, glory.
- ဝင့် *v.* to swell.
- ဝု *n.* a garden. *klô*;
- ဝု *v.* to rain. ဗြူ *prôa khū*
- ဝေတ်ဝေင် *v.* to go around from place to place.
- ဝေတ် *v.* to turn around. *kat*
- ဝေါင် *adj.* handsome, beautiful. ဝေါင်ဆဲ
- ဝံက်ဝါ *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.
- ဝိုင် *v.* to shine, to glow like coals of fire.
- ဝိုင်လဟိုင် *v.* to glitter, to glisten.
- ဝိုင်သလံင် *v.* to blaze up.
- ဝိုင် *v.* to regret the loss of a thing.
- ဝိုင် *n.* an arched place for images, open on one side.
- ဝုက် *v.* to sink deep in the mire. ဒုက်
- ဝုကျိတ် *n.* a queen.
- ဝုန် *n.* a numeral, a figure.
- ဝုာ *n.* a shell, as of a cocoanut.
- ဝုာကျိတ် *n.* the skull.
- ဝုင် *n.* the small of the back, the loins.

ပိုင်တတ် *n.* the crank of a spinning wheel.

ပိုင်နီ *n.* a native woman's petticoat.

ပိုင် *n.* a rat or mouse. *khñai*

ပိုင်နီ *n.* a tusk, an eye tooth.

ပိုင် *n.* the comb of a fowl.

ပိုင် *n.* the abdomen.

ပိုင်ကိတ် *n.* the dysentery.

ပိုင်လီ *n.* a diarrhea.

ပိုင်ကပ် *n.* a stick to stir rice with.

ပိုင် *n.* poison, venom. *gi*

ပိုင် *n.* wheat.

ပိုင် *adj.* living.

ပိုင်ဝိန် *v.* to rise to life.

ပိုင် *adj.* narrow (generally combined with ကွန်)

ပိုင် *n.* a violin. *khñai*

ပိုင် *n.* the horn of an animal. *khñang*

ပိုင်ပိုင် *n.* the tusk of an elephant. *khñang chögn*

ပိုင်ဝိ *v.* to understand, to comprehend.

khñang t'mi: ပိုင်ထွံ *n.* an anchor.

ပိုင်ပိုင် *v.* to cast a fish net.

ပိုင် *v.* to sow seed.

ပိုင် *n.* a deer. ခြဲ

ပိုင်နီ *n.* a white ant.

ပိုင် *v.* to draw, to pull.

ပိုင် *v.* to draw away, entice.

ပိုင် *v.* to cover up, to conceal.

ပိုင် *v.* to crow. —

ပိုင် *v.* to comb.

ပိုင်ဝပ် *n.* an eclipse, of the sun or moon.

ပိုင် *v.* to sift.

- ရှင် *v.* to laugh. *Khräng*
 ရှင် *n.* a forest, jungle. *Kröb*
 ရှိတ်ဝါ *n.* harsh, cruel, unmerciful.
 ရှိတ်ဝလန် *v.* to retaliate.
 ဂုတ် *v.* to lift up with a lever.
 ဂွဲ *v.* to seek, to search for.
 ဂို *adj.* immovable. *ဒိန်ဂို*
 ဂိုက် *n.* the principal garment of, a Burman man.
 ရိုင် *adj.* long. *Khlin*
 ရိုင်သူ *adj.* distant in regard to time.
 ဂါ *adj.* dark. *Khlu*
 ဂါင် *n.* a boat. *Khlong*
 ဂါအိတ် *adj.* benighted, foolish.
 ဂွင် *v.* to carry a burden swung upon a pole, across the
 shoulder.
 ဂုံ *adj.* short. *Khli*
 ဂွန် *v.* to pass through a low place stooping.
 ဂုံ *n.* an ox, or a cow. *Khüa*
 ဂုံက် *v.* to take out by hand-fuls from a bag or a hole in
 the ground.
 ဂုံဝင် *n.* the womb.
 ဂုံင်ဆီ *n.* a vein or artery.
 ဂုံဝါင် *n.* the cavity of the mouth.
 ဂုံင် *n.* a road. — *Khlong = track*
 ဂုံင်ကြောင် *n.* a narrow road or path.
 ဂုံမတ်မြဲ *n.* a cloud.
 ဂွးတိဇွင် through out the earth. အလုံပွဲဇွးတိဇွင်
 ဂိုက်ဒဲ *adj.* confused in mind.
 ဂိုင် *adj.* many or much.
 ဂိုင်လေင် *adv.* often, many times. ဂိုင်လေ

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

၎ & ng

- ဝဝဝဝ *n.* the pincers of a crab or lobster.
 ဝဝဝဝ *v.* to swallow.
 ဝဝဝဝ *num.* thousand (Col.) *h'ngjin*
 ဝဝဝဝ *v.* to gather fuel.
 ဝဝ *n.* assafoetida.
 ဝဝ *n.* value, price.
 ဝဝ *v.* to awake out of sleep.
 ဝဝ *n.* a shrimp.
 ဝဝဝဝ *n.* a lobster.
 ဝဝဝ *n.* a tooth. *h'ngiak*
 ဝဝဝဝဝ *n.* a weaver's reed.
 ဝဝဝဝ *v.* to look askant.
 ဝဝ *n.* a frog *h'ngia*
 ဝဝဝဝ *n.* a toad.
 ဝဝ *n.* the small crumbs left after eating.
 ဝဝဝ *v.* to level.



၇ ၀ ၁

စ v. to eat. *chia*

စက် n. a wheel, or machine. *chak - ချက် SKr.*

စက္ကဝါ n. the universe. *Chakkavāla (Pāli)*

စက်ပွတ် n. a steam engine.

စကာ v. to send. စကာဗလ:

စက္ကော n. paper. *chakkhāu*

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

စင်ကြိ v. to walk back and forth. ကွပ်စင်ကြိ

စင်ခြင် v. to consider, to meditate. ဗဝါရဏာ

စာစ n. food. အဟာရ (*ahāra*)

စက: instead of, for the sake of.

စောင့် v. to conquer. *h'ne? cf. စောင့် - စောင့်*

စောင့်ကတ် v. to take by conquest.

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

စန့် v. to bind together as a sheaf. စန့်ဒက်

စန့်ထံ: v. to point out.

စမြိ v. to threaten.

စရင် n. a register, or record.

rair စရဲ n. glory, renown, honor. = *ဂရီ*

ch'nd'nd' စရိုင့်ရည် v. to drop water on the ground as a witness of *X ဂရိုင့်ရည်* having done a deed of merit.

စလန် n. sandal wood. *h'lon*

စလိင် v. to live by hire or wages.

စလှိုက် n. the shaking of water in a vessel.

စပ် v. to pour liquids.

စဉ် numeral ten. *chowh*

စဝ် n. a great-grand-child. -

စဝ်စူး v. to tear asunder, tear apart.

- ဝံ့ *v.* to tear, to rend.
 ဝံ့ *v.* to strike with the fist.
 ဝါထင် *n.* a physician.
 ဝါင် *n.* a fowl (hen or cock.) *ဝါင်* ~~ဝါင်~~ *ch'ing*
 ဝါင်ကျိုက် *n.* a pheasant.
 ဝံင်ဂိုင် *n.* a fetter.
 ဝိင် *n.* an elephant. *ch'ing*, *ch'ing*
 ဝိင်ဂှာတ် *n.* an antelope, a wild goat.
 ဝိင်ဆို့ *n.* the ridge of a roof.
 ဝိဝံ့ *adj.* complete, perfect.
 ဝိန် *n.* arsenic.
 ဝိန် *v.* to be thoroughly cooked, also healed as a wound.
 ဝိတ် *v.* to search.
 ဝိယုး *v.* to flash as lightning, to glitter.
 ဝိရောင် *v.* to arrange.
 ဝိရောင်သွတ် *v.* to judge, to decide a case.
 ဝုတ် *v.* to put into.
 ဝုတ် *v.* to die.
 ဝု *v.* to make a hole with an awl.
 ဝေဝေကာ *n.* good will.
 ဝေတီ *n.* a pagoda.
 ဝေတ် *v.* to taste.
 ဝေင့် *v.* to descend.
 ဝေင့်ဖိုတ် *v.* to conclude, to be convinced.
 ဝေင့်ဒက်တ် *v.* to descend.
 ဝဲ *v.* to dry by spreading out in the sun.
 ဝဲ *n.* a louse.
 ဝဲကျိုက် *n.* a flea.
 ဝေန်ကျိ *adj.* bespattered with dirt.
 ဝေန်ဖိုတ် *adj.* envious.

- ၀ေါ်ဒုၵာ *v.* to revile.
 ၀ *v.* to return, as ၀ရူင် return to the city.
 ၀ *n.* a grand-child. - *chāu*
 ၀ *v.* to try, to prove.
 ၀င် *v.* to burn—consume with fire.
 ၀င် *n.* a harp.
 ၀ဝတ် *v.* to examine, to try.
 ၀: *v.* to oppose, to go against as the tide or wind,
 ၀: *n.* the back. - *cha:*
 ၀ီ *v.* to conceal with a screen or curtain.
 ၀ီ၀ဒင် *v.* to put up a partition.
 ၀ီ၀ဒန် *v.* to conceal, to cover up.
 ၀ိတ် *n.* the mind, disposition.
 ၀ိတ်၀့ *adj.* irritable, quick tempered (short mind.)
 ၀ိတ်၀ိုင် *adj.* patient, forbearing. (long mind.)
 ၀ိန်၀ိန် *adj.* complete, perfect.
 ၀ိပ် *v.* to arrive. *chāb*
 ၀ိန် or ၀ိ° Affix. Imperative plural as, ၀ာ၀ိ° Let us go.
 ၀း၀ာ *v.* to go from, to separate from.
 ၀ *n.* an insect.
 ၀ိ၀ိတ် *v.* to examine, to question.
 ၀ွက် *n.* the waning of the moon, reckoned from the full moon ၀ွဲ၀ွက်, ၀ါ၀ွက် first day of the waning, 2nd day of the waning.
 ၀ွံ၀ဝ် *v.* to place, to put down.

၀ ခ တ
 ၀ *adv.* only. ၀ညး၀ွဲ၀ွံ၀ာ Only one can go.
 ၀ whatever, ၀မံ၀ံ whatever there is.
 ၀ fold, ၀ိ၀ three fold.

- ဆက် *v.* to join.
- ဆက်ဆံ *v.* to enjoy in common.
- ဆက်ပါင် *v.* to salute, to accost.
- ဆက်ပွဲနိန် *v.* to offer, to present, (to a superior.)
- ဆခေတ် *n.* a small cymbal. ဆခေတ်
- ဆာ *adj.* thin (applied to liquids.)
- ဆတ် *v.* to scratch in anger.
- ဆတ်ထေဝံ *v.* to pour out, to empty.
- ဆာင် *n.* a large cymbal.
- ဆာန် *v.* to love. *ch'an*
- ဆာန်ထွိုန် *v.* “ “
- ဆာန်ချူ *v.* to pity.
- သီ* ဆီ *n.* blood. *shin*
- ဆီဒနာ *v.* to prevent, to hinder.
- ဆု* ဆု *n.* wood, timber. *chin*;
- ဆုကွ *n.* teak timber. *ch'w: k'la:*
- 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.
- ဆုမာမူ* ဆုမာမူ *n.* (padouk) Gum kino tree.
- ဆုဒီအဒါ *n.* pine.
- ဆု* ဆုင် *v.* to smell, to kiss. *chub - pali lumbati*
- ဆုတ်အာ *v.* to go backward, to backslide.
- ဆဲ *v.* to move a little, to give room to another.
- ဆေင်ကို *adv.* pertaining to, belonging to.
- ဆေင်ဝပ် *adv.* “ “ “ “
- ဆေင်ပလဲ *v.* to flash as lightning.
- ဆံက် *n.* straw. *sh'ok*

ဆင်ဝက် *v.* to attend to, to perform.

ဆော့ဖွက် *n.* a companion, a mate.

ဆာ *n.* a trap made with a pole and spear.

ဆိုက် *adv.* near to.

ဆိုက်ညွှန် *adv.* " "

ဆိုက်ဗွက် *v.* to approach, draw near to.

ဆိုဝ် *v.* to find. *sh'ō*

စ *စ* *စ*

စ *n.* a great-grand-mother. *sōi (sōi)*

စက် *v.* to drag, to draw. *ch'ek (cf. စက်)*

စက်ဝတင် *v.* to contract a debt.

စက်ပွန် *v.* to march an army.

စက်ပြင် *v.* to play on a violin. *ch'ek krom (စက်ပြင်)*

စကု *n.* person, စကုမွဲ one person. *sakau*

စကုညး himself. *sakau ngnia*

စကုဆဲ *pro.* myself. *sakau na*

စကုကာယျ *n.* the body.

စကုကိုစကု *adv.* one with another, mutually.

စင်ရဲ *n.* a small species of horse fly.

စဉ် *adj.* distant.

စတ် *v.* to dry away as water in a stream.

စတင် *v.* to tremble, to shake.

စန် *n.* a spoon. *ယံက်* — *cf. စန်*

စန် *n.* a string of beads.

စပျော် *n.* a grape. *သတ်စပျော်*

စကြိုင် *adj.* dry.

စမ္မော် *adj.* great. *စွော်*

စမ္မော်တွန် *n.* the head man of a village.

စမ္မော်ဗာဠာ *n.* a steward, a treasurer.

- ဇရိတ်တိုင် *n.* a foot mat.
 ဇရောင် *prep.* in the presence of.
 ဇလ *n.* a thorn. *sale:*
 ဇလိုင် *v.* to lengthen.
 ဇါ *n.* a drag net.
 ဇါ *n.* netting, net work, lace.
 ဇါင်က *v.* to fish with a scoop.
 ဇါင်ဂျ *n.* vermilion. *၇၈*
 ဇါတိ *n.* nature. *၇၈*
 ဇါဒိသိုင် *n.* a lion.
 ဇါပ် *v.* to sip, to taste.
 ဇွဲ *n.* a species of lobster.
 ဇိက်တိ *v.* to plow or harrow.
 ဇီ *adj.* complete, nothing wanting.
 ဇု *n.* a grand father. *လဇု le chu;*
 ဇုက် *n.* a rope or cord. *chök*
 ဇုက်ကို *n.* a rope made of bark.
 ဇုက်ပွန် *n.* a chalk line for marking timber.
 ဇုက်ဂွင် *n.* the ridges between plats in a paddy field.
 ဇုက်ဟတ် *n.* the band of a spinning wheel.
 ဇုက်လဟောက် *n.* a bridle rein.
 ဇုက်လလီ *n.* chain lightning.
 ဇုက်စပ် *n.* a ratan.
 ဇုက်လောတ် *n.* a wire. *chök lot (cf. ၇၈၈)*
 ဇုက်ခရေတ် *n.* a chain. *chök kh'arh*
 ဇုက်ဂြိုပ် *n.* any kind of jungle creeper, used for cord.
 ဇုတ်လ *n.* ancestors.
 ဇုတ် *n.* a bone. *chüt*
 ဇုတ် *v.* to rest. *chü*
 ဇိုင်ခတိက် *n.* a bedstead. *ခါတ်*

cf. ၇၈၈

ခံင်ခလိင် *n* a litter.

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

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

ခိုင် *n*. the leg including the foot.

ခိုင်ချံ *n*. a candle stick.

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

ခိုင်ဂလူ *n*. the eaves of a house.

ခိုင်စီ *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.

တူ *n*. a resting place.

တူး *v*. to overcome, to conquer.

တော် *adj*. large, great.

တော်မောင် *v*. to increase in stature.

တော် *adj*. every.

တုံ *adj*. stable, firm. ခိုန်တုံ

တူး *n*. the surf.

ဖြေ *adj*. withered. ဖြေကြိုင်

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

ဖြေ *n*. a chasm or gulf. ဖြေဟတ်

ဖြေဟန် *n*. love. ဖြေဟန်မေတ္တာ

ဖြေ *adj*. lean, thin in flesh.

ဖြေ *n*. a serpent. *sum*

ဖြေဂချိ *n*. a venomous serpent.

ဖြေဂါတ် *n*. a cobra capella. *sum chát*

- ကြီး *n.* a banyan tree. - *sôa* *sp.* ၇၈၅ - ၁၂၃
- ကြီး *adj.* over ripe, applied to grain.
- ကြောက် *v.* to absorb, to suck.
- ကြိုက် *adj.* deep.
- ကြိုက်နက် *adj.* deep, hard to be understood.

ဗျ ဥ န

- ညာန် *n.* the intellect. (*nāna* *skv*)
- ညာတ် *v.* to see. *gnāt.*
- ညီ *supplicatory* affix.
- ညီ *adj.* small in quantity.
- ညီည *adv.* a very little.
- ညီညီ *adj.* very small in quantity.
- ညီသာ *adj.* even. *သတင်ညွှး*
- ညောင်ကျီ *adv.* near to. *ကြပ်*
- ညှိနဲ့ *adv.* in like manner.
- ညှိဝံ့ *adv.* in order to. ညှိဝံ့ပင့်သိက်မိန်းဒးပတောန် In order to be able to read, you must learn.
- ညး *pro.* he or she. - *ngnia*
- ညးစိုက် *n.* a merchant.
- ညးရှ်ရော who is it?
- ညာရိတ် *v.* to regard the feelings of another, to fear giving offence.
- ညာဒည *adj.* reverential.

၃ ၃ ၃

- ၃ *n.* a span. - *da*
- ၃နိက *v.* to fish with a hook and line.
- ၃ *adj.* shallow.
- ၃ *n.* water. - *daít* (*ch*) *daik*

- ချိုက်ကြိုန် *n.* an artificial pond.
 ချိုက်ဇေတ် *n.* wine. - *daik* -
 ချိုက်တင် *n.* milk. *daik ton*
 ချိုက်ပထိုင် *n.* a well.
 ချိုက်ပထိုင်ကာ *n.* a vessel with a spout, as a teapot.
 ချိုက်ဗလဲ *n.* a spring, a fountain.
 ချိုက်ဗောက် *n.* a water goglet.
 ချိုက်ခွင် *n.* a water pot—"Chatty."
 ချိုက်မှင် *n.* ink. *daik h'ming* (cf. *မှင်*)
 ချိုက်ရမတ် *n.* tears. *daik rapmat*
 ချိုက်လက်ဖက် *n.* decoction of tea leaves, (tea water.)
 ချိုက်သဲ *n.* honey.
 ချိုက်သံ *n.* vinegar.
 ချိုက်လင်္ဂါဝ် *n.* a brook, or small mountain stream.
 ချိုက်ဇဝါဝ် *n.* running water, a current.
 ချဲ *adj.* red hot.
 ချဲတ် *adj.* sweet. - *dat*
 ချဲန် *n.* a foot path.
 ချဲပ် *v.* to take up water with a cloth or sponge.
 ချဲပ် *adj.* true (colloquial.)
 ချဲက် *n.* a slave. *daik*
 ချဲတ် *adj.* silent, of few words.
 ချဲက် *adj.* green, full of sap. ချဲက်
 ချဲင် *n.* a city. *ding*
 ချဲတ် *n.* the tail of a bird.
 ချဲန် *v.* to alight, as a bird.
 ချဲင် *adj.* ripe.
 ချဲက် *adj.* wet. - *daik*
 ချဲကာရီ *n.* a denarius — *
 ချဲန် *v.* to take fire, to kindle.

ဧဇန် *n.* a small shallow basket.

ဧဇာင် *adj.* weary, exhausted.

ဧဇာင်စိုတ် *adj.* " weak, fatigued.

ဧဇာင်စိုတ် *adj.* discouraged.

ဧဇာင်ကံ *n.* a blossom.

ဧဇာတ် *adj.* small. - *dot* - *mon. fot*

ဧဇာတ်ဧဇာတ် *adj.* very small.

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

သံက ဧဇာတ် *v.* to ride, ဧဇာတ်ချေ to ride a horse, ဧဇာတ်ကွင် to sail in a ship.

ဧဇာတ်ပင် *adj.* complete, fulfilled.

ဧဇာတ်ချန် *v.* to oppress.

ဧဇာတ် *n.* a brick.

ဧဇာန် *adj.* soft, flexible.

ဧဇာန်ဧဇာတ် *adj.* meek, humble.

စာ က ဝ

ကာ a verbal affix, as ကောတ်ကာ to carry away ကော်ကာ to call away.

ကော် *adv.* yet, still, as ညးဟံ့အာကော် he is not yet gone, ညးနံ့ကော် he is still here.

ကောင် *adv.* certainly .ခဲအာကောင် I shall certainly go.

ကော်ကောတ် *n.* the music made on the instrument called ဗါတ်ကောန်ဋ်

မ တ တ

တက် *v.* to strike. *tat*

တက *v.* to burst, to crack.

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

တကိတ် *v.* to be frightened, terrified.

- တခဲ *v.* to beckon with the hand.
 တခီ *n.* a writer or clerk. - *takhi*
 တင် *adj.* to remain, as unblighted fruit.
 တင် *n.* the joint in a bamboo.
 တင်ကာ *n.* a coin.
 တင်ဂှက် *n.* a shed for cattle.
 တင်ဝဲ *n.* the elbow. *tangtōa*
 တင်ဝဲ *n.* a carpenter's square.
 တင်ထပ် *v.* to build up, by placing one thing upon another
 as a brick wall.
 တင်္ဂိန် *v.* to carry on the shoulder.
 တင်္ဂွက် *n.* a parrot.
 တင်္ဂွက် *adj.* crooked.
 တင်္ဂါ *v.* to thrust at.
 တဆိပ် *n.* a seal, a signature.
 တညင် *n.* the dry season. ကညင်
 တ/ တဆင့် *adj.* other, another.
 တဆင့်ညောင် *adj.* “ “
 တဆာဆီ *n.* an ant hill.
 တဆုင် *n.* the end, or point, as of a stick or needle.
 တဆိုင် *n.* a needle or pin. ကဆိုင်
 တဆိန် *n.* a ladder. ကဆိန်
 တဆီ *v.* to sink.
 တဆီမြိုက် to be submerged.
 တတ် *v.* to cut off, to amputate. ကတ်
 တတိယ *ordinal.* third.
 တန်ကြပ် *adj.* stable, firm (applied to the mind.)
 တန်ခွင် *adj.* to remain stationary.
 တပါ *adv.* of the size of.
 တမိ *adj.* new. *tamāi - တမိ - တမိ*

- တမံက်ထေး *v.* to point out.
- တမှောင် *n.* weariness, exhaustion.
- တမး *v.* to shine. *t' mah*
- တမိန် *v.* to run over, as boiling milk.
- တမိန်ရိတ် *v.* to make happy.
- တခွါ *n.* a fisherman.
- တမြန် *adj.* insane, foolish.
- တခွါ *adv.* anciently, formerly.
- တခူး *adj.* free, not in bondage.
- တမွှင် *n.* a humming confused noise of a multitude.
- တယျှ *n.* a maggot. တယျှ
- တယျှ *n.* heddles of a loom through which the warp is passed for weaving.
- တရံ *adj.* old, not new. *tarēn*
- တရံ *n.* a journey.
- တရးဂဝဲ *v.* to give in charity.
-
- တသ *n.* a lord, master, owner.
- တလကာ *n.* a washerman.
- တလသွောင် *n.* a judge.
- တလဲဗျ် *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.
- တင်မှင် *n.* a pen.
- တင်စရင့် *adj.* most excellent, exalted.
- တင်ဒေဠိတ် *n.* the tongue of a cart.
- တင်စံင် *n.* a torch. *den hamôt*
- တဝင့် *n.* a religious saying, or sermon.
- တပိုင် *adv.* continually.

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

တင့် *n.* the breasts, the udder. — *tò*

တသိုက်သိုတ် *adj.* happy, joyful.

တာ *n.* the toddy palm tree. *tā* (*Tāla palm*)

တဲ *n.* a tent or temporary building.

တဲ *n.* earth, တိဇွတ် the earth.

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

တိပလေတ် *n.* clay.

တိဗ္ဗ *n.* paddy land.

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

တိတ် *v.* to go out. — *tét*

တိရတ်ဆာန် *n.* an animal, a brute.

တိလမှး *n.* level land, a plain.

တိ *v.* to know. *tain* (*time in English*)

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

တိလဂုန် *n.* lord, or master. (Lit. lord of grace.) *t'mōing lakūn*

တိလသိုန် “ “ “ (Lit. lord of wealth.)

တုင် *adj.* like, resembling. တုင်သွင်

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. *tau*

တူခိုင်ဂွံ *v.* to scald.

တူဆွက် *v.* to burn to a coal.

တဲ *affix.* past tense.

တောင် *adj.* stretched tight—not slack.

တောင် *n.* a box trap.

တေံ *adv.* yonder, there.

- တဲ *n.* the hand. - *tā*
 တဲဇွဲ *n.* the left hand.
 တဲတ္တိ *n.* the right hand.
 တော *v.* to increase.
 တောတက် *v.* to increase in number or quantity.
 တော် *v.* to reckon, to add up figures.
 တော့ *v.* to steer direct towards an object.
tām - တောံ *v.* to cook by boiling. *fr. Siam. တောံ*
 တောင် *n.* cotton. *tā*
 တောင်ကူး *n.* cotton rolls prepared for spinning.
 တောင်ချိုတ် *n.* cotton with the seeds taken out.
 တောင်ပလဲ *n.* cotton thread. *tā b'alan*
 တောင်လောန် *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. *fr. tata,*
 တးဟဲ *v.* to transgress.
Taik
= Tük
 တိုက် *n.* a brick building. *တို*
 တိုင် *n.* a measure of distance of about 2½ miles. *tāung*
100 m?
 တိုင်ဆု *n.* a post. *K'lon chin:*
 တိုင်ကဆိ *n.* a long slender basket which a fisherman carries swung over his shoulder to deposit fish in.
 တိုင်မိင် *n.* the long post that supports the ridgepole of the roof.
 တိုင်ညးမဒင် *n.* a cross.
 တိုင်ယာ *n.* a mast.
 တိုန် *v.* to ascend.
 တိုတ် *v.* to bury in the earth.

ထို *n.* a dead fall.

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

ထိုင် *v.* to plant. *tāu*

ထိုင်ဝတ် *v.* to transplant.

ထိုဆီဝတ် *v.* to imitate.

ထွ *n.* a bow for shooting arrows.

ထွပြင် *n.* a cross gun.

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

ထွ *n.* the sun, a day. *tangūa*

ထွတိုင် *n.* the day before worship day.

ထွတိုန် *n.* the sun rising.

ထွပိုတ် *n.* the setting sun.

ထွစင် *n.* the afternoon.

ထွသီ *n.* a worship day, the sabbath.

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

ထွန်သွိုက် *adv.* in order to, for the purpose of. ထွန်သွိုက်

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

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

ထွင်ဒထောင် *n.* lineal succession.

ထွ *n.* a musquito curtain. ထွ *t' nōm*

ထွ *n.* a plant or tree of any kind.

ထွအထွတ် *n.* the pine apple plant.

ထွက် *n.* a flower tree or shrub. (*t' nōm*) *t' nōm kau*

ထွကြိုက် *n.* the red cotton tree.

ထွကြိုက် *n.* the mango tree. *t' nōm k'ōk* (*t' nōm*)

ထွကွာကစင် *n.* the tapioca plant.

ထွကွိုတ် *n.* a fig tree.

- တုံခယာင် *n.* a wood oil tree.
 တုံဆု *n.* a tree, in distinction from a shrub.
 တုံရက် *n.* any kind of creeper or vine.
 တုံဖြဲ *n.* the banyan tree.
 တုံတာ *n.* the toddy palm.
 တုံတာဝ် *n.* the cotton plant.
 တုံဒင်္ဂ *n.* the sesamum plant.
 တုံပုဂံ *n.* the jack tree.
 တုံပြာတ် *n.* the plantain tree.
 တုံမဲ *n.* the indigo plant.
 တုံသုရိတ် *n.* the book palm tree.
 တုံသာင် *n.* the black varnish tree.
 တုံသတ် *n.* the areca nut tree.
 တုံသတ်ဖြဲ *n.* the cocoa nut tree.
 တုံသင် *n.* the salwen tree—linden.
 တုံအြဝံ *n.* the paddy plant.
 တုံစံ *n.* the sugar cane plant.
 ထွင်ယို *n.* the tying of a bamboo floor with ratans.
 ထွင်ထွင် *adj.* uncommon, rare.
 ထွဲ *n.* a stranger, a guest. *thimoi*
 ထွဲ *adj.* ready, prepared.
 ထွံ *n.* a stone, a rock. *thimoi*
 ထွံ *n.* a bud.
 ထွံရက်ကွပ် *n.* the key stone of an arch.
 ထွံ *adj.* every. ထွံခိ
 ထွံလး *n.* a flat stone.
 ထွံခတ် *n.* a mill stone.
 ထွံစင် *n.* honor, glory.
 ထွံ affix denoting male gender (see Gram.)
 ထွံ *adj.* excellent, as ကျပ်ထွံ excellent god.
 တိုင် - *tāmlōin* = *တိုင်* - *tael*

- တိုင်တိုင်ကြိ v. to play on musical instruments.
 တွံ v. to sweep. *kuoh fu. nnao*
 တွံဝေ v. to preach, to give a religious discourse.
 တွဲး n. a disciple, pupil, follower.
 တွဲးတွဲး adj. interlaced, like branches of trees in a forest.
 တွေ့ v. to insinuate.
 တွေ့လက် v. to use abusive language.

၇၇ ∞ th

- ထူထူ v. to tie up in the corner of a handkerchief or
 napkin.
 ထူထူ n. a mat. *thi ko*
 ထူထူ adj. sore, painful to the touch.
 ထူထူ n. the side of the body.
 ထူထူကြိုင် n. the timbers to which the boards of a parti-
 tion are nailed.
 ထူထူ adj. grey, (applied only to the human hair.)
 ထူထူထူ n. a species of guana.
 ထူထူ v. to be thirsty.
 ထူထူ v. to knock, as at a door.
 ထူထူ adj. well, healthy, strong.
 ထူထူထူ n. a drop of any liquid.
 ထူထူထူ v. to fold, as cloth.
 ထူထူ v. to beat with the elbow, (2nd) to pound in a mor-
 ter with a pestle.
 ထူထူ n. a fold, a plait.
 ထူထူထူထူ adv. over and over, again and again.
 ထူထူ v. to stab.
 ထူထူ numeral, seven.
 ထူထူထူ adj. pure, (used with reference to gold.)
 ထူထူထူ n. the chin. *thi nail*

ထူ *v.* to roll together—to roll up.

၈၀၂

ထင် *n.* gold. — *thō*

ထပ်ရောင် *n.* tinsel.

ထထ *v.* to sustain, to hold up.

ထထွယ် *v.* to assist.

ထထင် *v.* to lift up.

ထရုတ် *v.* to build, (used in reference to sacred edifices.)

ထထး *v.* to point out.

ထထး *n.* a bamboo cymbal.

ထရိုင် *n.* a moat.

ထရိုင် *n.* scum, froth.

ထအအိ *v.* to vomit.

ထအုင့် *adj.* heaped up.

ထင်င် *n.* the stamens of a flower.

ထင်ထဲ *n.* the arm, from the elbow to the shoulder.

ထာန် *n.* a place. *၈၁၅*

ထာပလာထင် *v.* to enshrine.

ထာဝရ *adj.* eternal *၈၁၆*

ထုပ်ပွဲ *v.* to wrap around with cloth or paper.

ထဲကြာန် *adj.* confused, tangled.

ထဲရဲ *adj.* confused, disordered.

ထဲ *adj.* angry.

ထဲပလာထင် *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.

ထောံကျဲ *v.* do

ထောံပျေ့ *v.* to cast down, throw down.

ထောံမဲ *v.* to cast lots.

ဝတ် *adj.* old, (often prefixed to the names of old men.)

ထိက် *v.* to brace, to prop with an upright support.

ထိက်ကွိုင် *v.* to kneel.

ထီး *n.* a flat metal dish or plate.

ထိုက် *adj.* worthy. ထွက်

ထိုက်ကံ *n.* the petals of a flower.

ထိုင် *n.* a bag. thiang write ထိုင် thoung

ထိုင်သး *v.* to praise.

ထိုင်သးရန် *v.* to return thanks.

ထိုင် *n.* a cave. ထို - န. ကံ

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.

ထွခခေ *n.* a cockroach.

ထွဖိုလိင် *n.* a fire fly.

ဒက် *v.* to tie. တဲက န န န ဒ တ

ဒက် *v.* to build with brick or stone. တဲက န န

ဒက်တတ် *v.* to tie in a knot.

ဒက်တတ်သော် *v.* to tie up the hair in a knot.

ဒက်ဒန် *v.* to lament, to murmur.

ဒက်မိတ် *v.* to become friends.

ဒက်ဂံ *n.* a species of water lily.

ဒက်တတ် *n.* a piece, a fragment.

ဒက်တတ် *v.* to cut any thing long into pieces.

ဒက်တတ်သော် *v.* to judge, to decide a case in law.

tical

n=1၇ - theake ^{၅၇၇၅} hla theake = ^{၇၆} $\frac{1}{100}$, $\frac{1}{100}$

= ဒကေဝ် *n.* a weight a little less than half an ounce. The $\frac{1}{100}$ part of a viss. = ~~hla theake~~ 1 pasa (= $\frac{1}{100}$)
viss

ဒကေဝ် *n.* tweezers.

ဒကေဝ် *n.* tongs, a blacksmith's tongs.

ဒကး *v.* to burst, to crack open.

ဒကဲ *adj.* sleepy, drowsy.

ဒကောင် *n.* an ear of any kind of grain.

ဒကံ *n.* a corner. *ta kaw*

ဒကိပ် *n.* a cover.

ဒကိပ်ကွေင် *n.* a commander of a ship.

ဒကိပ်ချိုင် *n.* a governor of a city.

ဒကိပ်ပုန် *n.* the general of an army.

ဒကိုင် *n.* a tree or log lying across a road or stream.

ဒဂျိုင် *n.* a double tooth, or grinder.

ဒဂျိုင် *n.* a mirror, or glass of any kind.

ဒဂျိုင်မတ် *n.* spectacles.

ဒစိတ် numeral nine.

ဒစိတ်ဝေါတ် ninety.

ဒဝံ numeral eight.

ဒဝေင် *v.* to lean, to be out of square.

ဒဝးဒိုင် *v.* to go to meet another.

ဒပိုင် *v.* to stoop.

ဒဇက် *v.* to drag, to pull.

ဒဇပ်ဒတပ် *v.* to tremble, to shake.

ဒဇု *v.* to leak as a roof.

ဒည *v.* to regard with respect or reverence.

ဒဒိုင် *v.* to pursue.

ဒတိတ်ဒန့် *n.* subject.

ဒတုံ *v.* to fall.

ဒတံ *v.* to stand. *hataw*

- ဒထွေ့ *n.* advantage, profit.
 ဒဒေတ်ယင့် *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.
 ဒဝံင် *n.* a place, a place of residence.
 ဒဝံင်ဂတိက် *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. — *မှ. tamas*
 ဒယိုန် *v.* to carry on the shoulder.
 ဒယိုန်တာ *v.* to take away.
 ဒယို *v.* to swing any thing around with the hand.
 ဒရေင် *v.* to run. *တိုင်*
 ဒရေင်တာ *v.* to drive on the run.
 ဒရာ *n.* a spool.
 ဒရာထောင် *v.* to wind thread upon a spool.
 ဒရိတ် *v.* to push, to shove with the hand.
 ဒရိတ်ပွတ် *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.

- ဒထေဝံတောန် *v.* to teach, to instruct.
 ဒထို *v.* to cover the head with a cloth or veil.
 ဒထို *n.* heavy black clouds.
 ဒဝ် *v.* to shut, as a door. *tô*
 ဒဝဲ *v.* to swing back and forth.
 ဒထေဝ် *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. ဒိဒ်ဒး
 ဒိင် *n.* a sharp quick sound, as the report of a gun.
 ဒိ *n.* the thigh. *tū*
 ဒိတိုန် *n.* a bore—tidal wave.
 ဒုက္ခ *n.* pain, misery. ဒုဒိုက်
 ဒုင် *v.* to endure.
 ဒုင်ကေတ် *v.* to receive.
 ဒုင်ကိုပ် *v.* to present—to reach out for another to take.
 ဒုင်ဂုန် *v.* to ask pardon, to entreat.
 ဒုင်ဝ *v.* to partake of.
 ဒုင်ဝကာ *v.* to serve another.
 ဒုင်ဝဲ *v.* to receive.
 ဒုင်ဝယိုင် *v.* to assent, (2nd) to become surety.
 ဒုင်ဝအိုင် *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. *tun*
 ဒုန်ရှင် *v.* to pole a boat.
 ဒုတ် *n.* sin.
 ဒွဲ *n.* an old bachelor, or old maid.
 ဒွေတ် *v.* to observe to do.
 ဒွေတ် *n.* an observance, a deed.
 ဒေင်ထိုင် *v.* to be amazed.
 ဒေင်ထင် *v.* to treasure up, to lay by in store.
 ဒေင်ကြိထင် *v.* to commit adultery, (applied only to women.)
 ဒေံ *n.* a younger brother or sister. *tih*
 ဒေံသိနီ *n.* a brother or sister-law, younger than a husband or wife.
 ဒေံမြိ *n.* a younger sister.
 ဒေဝတ် *n.* genii. *tevatani (devas) (ကဝေ)*
 ဒေဝ *n.* a place.
 ဒေသ္မာ *n.* a precept or doctrine.
 ဒေါနီ *v.* to scold.
 ဒေါ *v.* to fall, (applied to tall things as trees or houses.)
 ဒေါသ *n.* anger, wrath.
 ဒဲ *v.* to flee, to run away.
 ဒဲဗညာ *n.* a nobleman, a person of rank.
 ဒိုင်သလ် *v.* to jump.
 ဒဲး *v.* to come in contact with, to hit.
 ဒဲ verbal prefix, implying necessity, as ဒဲးအာရောင် must go.

- ဒးပိုတ် *v.* to be pleased with, to like.
 ဒးဝတ် *adj.* timely, opportune.
 ဒးရာဇာတ် *v.* to suffer the penalty of law for crime.
 ဒးရး *adj.* suitable, proper.
 ဒိုက် *adj.* scarce.
 ဒိုက်သာ *adj.* poor, wretched.
 ဒိုင် *n.*
 ဒိုင် *v.* to get aground, as a ship or boat.
 ဒိုဒက် *v.* to make a temporary stay on the road, or at a house.
 ဒိုယိုင် *v.* to sleep as a bird.
 ဒိုင် *n.* a mountain. - တံ
 ဒိုက် *adv.* until.
 ဒိုင် *n.* point of compass, as ဒိုင်ပလိုတ် the west, ဒိုင်အမှတ်ကျာ the north.
 ဒိုတ် numeral affix, applied to things in pairs, as မတ်ပွဲ ဒိုတ် one eye, တဲခါဒိုင် both hands.
 ဒိုဆ် *v.* to cease going, or doing.
 ဒိုင်မတ် *n.* the eye-brows.
 ဒို *n.* a place. ဒေသ
 ဒိုင် *v.* to remain, to dwell.
 ဒိုင် *n.* property.
 ဒိုင် *v.* to roar as a lion.
 ဒိုင်တတ် *n.* strength. ဒိုင်တတ်
 ဒိုင် *n.* a violin. ဒိုင်
 ဒိုင်တတ် *adj.* harsh, abusive.
 ဒိုင် *n.* a song or hymn. ဒိုင်
 ဒိုင် *v.* to be afraid to be anxious. ဒိုင်
 ဒိုင်ဒိုင် *adj.* anxious, fearful. ဒိုင်ဒိုင်

ဒွင်မတ် *n.* the depression around the eyes.
 ဒွင်ဆိ *v.* to come in collision with.

၆ (၆၇) ၀ th

ဝဂိတ် *n.* a bed bug.
 ဝဂီ *n.* a centipede.
 ဝဂိုန် *v.* to attend to religious duties.
 ဝဂိုန် *n.* name of a month, equivalent nearly to July.
 ဝဂို *n.* thunder. *thi kō*
 ဝဂိုဝ်ဆု *n.* the upper part of the stump of a tree.
 ဝဂြာ *n.* sugar. *thi kō*
 ဝဇေ *n.* a carpenter, or any worker in wood.
 ဝဠာန် *v.* to growl.
 ဝတ် *n.* physical energy, or constitution.
 ဝဇန့် *n.* the heel of the foot.
 ဝဠ *v.* (Pali) to accord with moral law, to be right, equitable, just.
 ဝဠသာတ် *n.* (Pali) statute law.
 ဝဠိတ် *n.* brass. *t'amrait ; f. tamkha ဝဠိတ်*
 ဝဠ *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.
 ဝဝ် *n.* the divine law.
 ဝဝ်သွတ် *adj.* right, true.
 ဝဟ်တံ *v.* noised abroad.
 ဝဟ် *v.* to lift, in order to determine the weight.
 ဝါဝ် *n.* a one headed drum.

၅၇၅ နှစ်

ဝါတ် *n.* a relic. (*dhāraṇī*)

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

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

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

၅၆ နှစ် *ne*

န *n.* a basket. - *neh*

နက်ဝတ် *n.* a planet. - *nakshatra*

နက် *prep.* by means of.

နတ် *n.* asparagus.

neng နင် *v.* to bring.

နင်ဒုင် *v.* to accuse, to blame.

နန် *n.* a palace.

နရက် *n.* hell. - *naraka*

နာ *n.* a fabulous serpent. *na*

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

နာင် *n.* a royal dirk.

နောင် *n.* cylindrical ear ornaments.

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

နာဝူ *n.* the padouk tree.

နာဝူ *n.* a watch or clock, an hour. *nādi*

နာဝူ *n.* lord, master. *cf. ၅၅၅*

နာဝူ *n.* a helmsman. - *cf. ၅၅၅*

နာဝူ *n.* spirit, soul. ဝိညာန် (*viñāna*) Pāli

နာဝူ *n.* a water bucket.

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

- နှိတ်ကြဲ *v.* to trust in. usually preceded by ဝ
 နှိမိတ် *n.* a sign, a prodigy. *nimit*
 နိဿရ *n.* (Pali) a superior religious teacher.
 နိဂါ *n.* a country, a kingdom.
 နိဗ္ဗာန် *n.* (Pali) annihilation.
 နှက် *v.* to take from, or out of.
 နှက်ကူး *v.* to redeem.
 နှက်ကြိတ် *v.* to take out of, as to take a person out of jail.
 နှင် *n.* a water pot—"chatty."
 နှဲ *prep.* from.
 နှဲကို *prep.* from.
 နှဝယး *n.* the morning.
 နှဲ *n.* a precept. *cf. naya စာ*
 နှဲကဲ *n.* do , a rule.
 နှဲဥပဒေဝ *n.* doctrines, precepts.
 နှဲပတ္တရ *n.* a precept, a doctrine.
 နှဲဆတ် *n.* a sickle for reaping.
 နှဲ *v.* to be.
 နှဲပိန် *n.* the head priest of a monastery.
 နှဲင် *n.* a scoop for catching fish.
 နှဲင် *n.* rust. *cf. ရှင်*
 နှဲင် *n.* a rudder or helm.
 နှဲက် *v.* to itch.
 နှဲင် *n.* a bolt, or bar of a door or window.
 နှဲင် *n.* a line, as the ruling on paper.
 နှဲ *v.* to mix.
 နှဲရ *v.* to mingle, to mix.

ဝ *pa*

ဝ *v.* to do.

- ဝ or လှ prohibitory prefix, (see Gram.)
 ဝကင်ရင် *v.* to rule, to govern, as a city or country.
 ဝက္ကတိ *n.* nature.
 ဝကင် *v. trans.* to break, (applied only to stiff things, as sticks.)
 ဝကာဂဗိုတ် *v.* to die.
 ဝကာဝါမဇ္ဈိ *n.* marriage.
 ဝကောတ် *n.* a leech.
 ဝကောံ *v.* to bring together.
 ဝကောံခရိ *v.* to assemble.
 ဝဂဗုတ် *v.* to engage in a lawsuit.
 ဝဇာဝိင်တွဲ *v.* to procrastinate.
 ဝဂေတ် *v.* to cause to turn around.
 ဝဂုန် *v.* to do a favor.
 ဝင် *v.* to bear up, as upon the hand.
 ဝင်ထွန် *v.* to lift up.
 ဝဋ္ဋင် *n.* a joint.
 ဝင်ခိုင် *v.* to listen to.
 ဝဋ္ဋါန် *n.* a cup, or earthen plate.
 ဝဋ္ဋုတ် *v.* to arouse, to awaken.
 ဝဋ္ဋိန္ဒိအာ *v.* to strive to walk fast.
 ဝစခိုတ် *v.* to boast
 ဝတ္ထုပန် *adv.* (Pali) present time, now.
 ဝဇေဂဗုတ် *n.* a semi Boodh one that is said to appear in the interval between two Boodhs.
 ဝဉာဏ် *n.* a command.
 ဝဉာဏ်လင် *v.* to give commands.
 ဝဉာဏ် *n.* wisdom, knowledge.
 ဝေဇာ *v.* to make level.
 ဝေဇာ *v.* to consult with a view to union of sentiment

- ဖျင်ထွဲ *v.* to point out, to show.
 ပဆင့် *n.* the jack, fruit.
 ပဆာင် *n.* a pasture.
 ပဆိက် *n.* a fan.
 ပဆုက် *v.* to conceal.
 ပဆော် *n.* a scar.
 ပဆောက် *n.* an aperture, an opening, as of a door or window.
 ပဆောက် *n.* anger.
 ပတ် *v.* to press with the hand, to squeeze.
 ပတ်ခုပ်တုံ *v.* to milk.
 ပတ်ဖြဲ *n.* urine.
 ပတန်ငြုတ် *v.* to appraise, to fix a price.
 ပတ္တဏာ *n.* prayer.
 ပွန် *v.* to build.
 ပွင် *adj.* white.
 ပတ္တိမာရုပ် *n.* an idol, an image. ပုဂ္ဂိုလ်
 ပတိသန္ဓိ *n.* pregnancy. ပုဂ္ဂိုလ်
 ပတေက် *adj.* fresh, not salt.
 ပေင် *n.* ashes.
 ပတောပွက် *v.* to cause to increase.
 ပွဲ *v.* to set up, as a post.
 ပွဲဝပ်မိနဲ *v.* to become haughty, proud.
 ပွဲနိန် *v.* to raise up, to lift.
 ပွဲငါ *n.* purulent matter.
 ပွဲငါ *n.* a mushroom.
 ပွဲငါနုတ် *n.* the fungus that forms on decaying bamboo, used by the natives as a vermifuge.
 ပထမ *ordinal.* first.
 ပထောင် *n.* a hole through anything.

- ပထွေ *v.* to confuse.
 ပဒတ် *v.* to dwell for a short period.
 ပွင့် *v.* to build, to found, as ပွင့်ချင် found a city.
 ပန် numeral four.
 ပန် *v.* to discharge a gun or cannon, to shoot.
 ပန်စောင့် numeral forty.
 ပန်တောင် *v.* to beat up cotton with a bow.
 ပပ် *adj.* dirty, filthy. ကြိပ်ပ်
 ပပြုတိုက် *v.* to partake of food.
 ပဗ္ဗဲ *v.* to trust in. ပထလဲ
 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. ဖခေတ်
 ပထတ်ပထတ် *adv.* frequently, repeatedly.
 ပထဝံ *n.* time. ပထဝံတွဲ day time, ပထဝံနဂယး morning time.
 ပထဲ *v.* to persecute. ပထဲခရ
 ပထိုင် *n.* a boundary.
 ပထျင် *n.* next to the lowest order of Buddhist priests.
 ပထျးဒိုင် *n.* a revelation.
 ပရဂဟီ *v.* to threaten.
 ပရင် *n.* anything sent to another.
 ပရင့် *adv.* quickly. ဗွဲပရတ် very quickly.
 ပရဆ် *v.* to distribute. ပရံ
 ပရောင် *v.* to broil.
 ပရပ်ကာ *v.* to drive away, applied to persons.
 ပရိက္ခရာ *n.* articles belonging to a Buddhist priest.
 ပရိယျာ *n.* deceit, guile.
 ပရောင် *v.* to set in order, to prepare.

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

ပဝေ၍၌ *n.* an open kind of basket.

ပဝဲ *n.* profit, gain. *biarōa (arōa)*

ပဝဲး *v.* to separate.

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

ပဝိုက် *n.* the citron fruit.

ပဝိုင်း *n.* tidings, news.

ပဝက် *n.* perspiration, sweat.

ပဝင် *n.* a bottle. *alang*

ပဝတ် *n.* a thief. *balōt (alōt) ^{son.} palat, fr. pirata*

ပဝုတ် *n.* a germ, a sprout.

ပဝဲး *v.* to glitter, to sparkle.

ပဝံင်ဒံင် *v.* to bring.

ပဝံင်တာ *v.* to lead, or carry away.

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

ပဝိုင်း *n.* a well.

ပဝိုတ် *n.* the west.

ပဝို *v.* to destroy.

ပဝိုပလ် *v.* to destroy, to spoil.

ပဝိုရယျ *v.* to be diligent, industrious.

ပဝေ၍၌ *v.* to pretend.

ပဝ် *v.* to fly. When a priest dies they say, လကျာ်ပဝ်အာ
the priest has flown.

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

ပဝါ *n.* (Bur.) a towel or handkerchief. မာဲသုတ်

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

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

ပဝလဲလွေ၍ *v.* do

ပဝတိ *v.* to be cautious, careful.

lbs. 3.652 Avord.

pasā ပသာ *n.* a weight equal to $(\frac{65}{100}$ of a pound.) *A viss. = catty*

ပသာ် *adv.* how. ပသာ်ဆဲအာဝါန်ရော How can I go?

ပသာန် *n.* heat.

ပသာ်ပသာ် *n.* blessedness.

pasā - ပသဲ *n.* iron. *6'soa sp. besi, Malay*

ပသဲဇုင် *n.* tin.

ပသွိထာန် *v.* to marry.

ပသ္မ *v.* to harbor a spirit of malice or enmity

ပဟ် *n.* the barking deer.

ပဟဲ *v.* to pacify, to appease.

ပအဒိထာန် *v.* to make a vow.

ပွပ်ပြောင် *v.* to deliver up, to commit to.

ပအရီ *v.* to dwell upon in mind, to make an object of thought or desire.

ပအံ့ဝင် *v.* to wonder, to be astonished.

ပါ် *v.* to halve. *ပါ် pait*

ပါ်! *v.* to cut with an axe or cleaver.

ပါင် *n.* the mouth. *pāyā - of. ပါင်*

ပါင်ကွက် *n.* the armpit.

ပါင်ဗတ်ထွင်စက် *n.* principalities and powers.

ပါန်ဒီ *n.* a painter of pictures.

ပါန်ရတ် *n.* a sculptor, an engraver. *ပါန်ရတ်?*

ပါရမီ *n.* (Pali) virtue, an accomplishment.

ပဲ *v.* to reject. ပဲထေဝံ

ပဲကေ့ *v.* do ပဲဝင်

ပွဲ *v.* to lean against.

ပိ three. *ပိ pait*

ပိစေါင် *thirty.*

ပိက် *adj.* fine, nice.

ပိင်ပွင် *n.* a drum.

ပါ်

*ပါ် } -
pāyā*

ပါန်ဒီ

- ဝိက္ခဝါတ် *n.* rice given to the Buddhist priests.
- ထွတ် *v.* to take out.
- ထွတ်ခြံတတ် *v.* to exert one's self, to put forth strength.
- ထွတ် *v.* to speak to, to address a superior.
- ဝူ *v.* to swell, as rice in cooking.
- ဝူ *v.* to swell being inflated, to bloat, to puff up.
- ဝူင် *n.* cooked rice. *pōng*
- ဝူတ် *v.* to mortice, to drill.
- ဝူထူဇန် *v.* (Pali) one who has not attained the state of an areeyah.
- ဝူန် *v.* to rebel. ဝဿဝူန်
- ဝုံ *n.* a story, a narrative of past events. *ဝုံ*
- ဝုံသက်သီ *n.* an example.
- ဝူ *n.* a dove. *pau = ဝူဝါ*
- ဝူ *v.* to wind around with cord or cloth.
- ဝူဂို *n.* a (Pali) a rational being.
- ဝူဇ် *v.* to make an offering, or sacrifice.
- ဝူဇ်သကာ *n.* an offering, a sacrifice.
- ဝူဒက် *v.* to wind around and tie.
- ဝူမင့် *adj.* happy.
- ဝူရိသာတ် *n.* an assembly, congregation.
- ထွဲ *v.* to do, to finish.
- ပေင် *adj.* full.
- ပေင်ကူတ် *adj.* brim full.
- ပေတ္တတ် *v.* to believe.
- ပေဝ် *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. *pway*

- ငွေ့ဝင်ဏာ *v.* to draw away, to entice.
 ငွေ့ဝင်လှ *v.* to entice.
 ပေါတ်ပွေတ် *v.* to throw stones with a two stringed bow.
 ဝက် *v.* to open, ဝက်တရင် open the door; ဝက်ဆိပ်
 to explain, to open the meaning.
 ဝင် *n.* an arch.
 ဝင်ရှင် *n.* the arched roof of a boat.
 ဝင်ဝက် *v.* to associate, to form a company.
 ပးခမတ် *n.* an anvil.
 ပးတလိန် *n.* the eye of a needle.
 ဝိုက် *v.* to blow, as the wind.
 ဝိုက်ပိုက် *v.* to fan.
 ဝိုက် *v.* to pull up by the roots, as grass.
 ဝိုင် *v.* to own.
 ဝိုင်ခြာ *v.* to distinguish.
 ဝိုင်အပိုင် *v.* to have authority over.
 ဝိုတ် *v.* to break, as a cord or rope.
 ဝိုတ် *n.* a mark of punctuation.
 ဝိန် *n.* property, wealth.
 ဝိန်တာန် *n.* property, possessions.
 ဝိန်ဒိတ် *n.* superior happiness, supposed by Buddhists to be
 enjoyed in the Nat countries.
 ဝထိုန် *v.* to raise up, to put up higher.
 ဝထိုန်ခွဲ *v.* to elevate to office.
 ဝိုတ် *v.* to pulverise by *rubbing* between two stones, or
 rubbing with a pestle in a mortar.
 ဝိုတ်ထောင် *v.* to take the seeds from cotton.
 ဝို *pro.* we.
 ဝှင် *adj.* salt.
 ဝှေန် *v.* to kindle a fire, to set fire to, to light, as a lamp
 or cigar.

၂၃ prep. in.

၂၃: v. to pervade, as the perfume of flowers.

၂၃၂က် v. to load, as a ship or cart.

၂၃၂က်ဝှန် v. to oppress.

၂၃၂ဝ် adj. pale red.

၂၃၂ဝ် v. to press down.

၂၃ v. to personify.

၂၃င် n. a throne.

၂၃င်ဝ် n. a judgment seat.

၂၃င်ဝ် n. a pulpit.

၂၃င် n. a candle. *p' nāgn*

၂၃ာန် n. an army. *p' nān*

၂၃ဲ n. a place for making salt.

၂၃ဝ်က် n. a fan.

၂၃က် v. to conceal, to hide.

၂၃က်ဗွန် v. do

၂၃တ် n. a chisel.

၂၃ွတ် n. anger, wrath. ဒေါဝ

၂၃ွန် n. a ruler for ruling paper.

၂၃ွတ် n. a bow for throwing stones or clay balls.

၂၃ှ n. the lime (fruit.) *panāw*

၂၃း n. the shoulder. (*cf. H=628*)

၂၃င် n. a keeper, a guard.

၂၃တ် n. fire. *p' nōt*

၂၃တ်သ် n. a lamp. ခွဲက်

၂၃ဝ n. a comparison.

၂၃ဝ်က် n. a desire or wish.

၂၃ဝင် v. to speak, or send word.

၂၃ဝ်ဗွတ် v. to slander.

၂၃း v. to show, to point out.

တြိပိတ် *n.* a sacred book.

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

ပြင်ပတို *n.* a beach.

ပြေစား *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.

ပြန်ပေး *v.* to save, to deliver.

ပြန်လာ *v.* to come, to draw near to.

ပြန်ခွာ *v.* to go, to depart from.

ပြိုင် *n.* a squirrel.

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

ပြေ *v.* appeased, pacified. တဲ

ပြောင် *n.* a buffalo. - *prieng*

ပြောင်ပိတ် *v.* to give in marriage.

ပြိုင် *adj.* excellent.

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

ပြိုင်ဖွယ် *n.* a companion, a playmate.

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

ပြောင်းလဲ *v.* to change.

ပြေးချစ် *v.* scattered, dispersed.

ပြေးဖမ်း *v.* do

ပြိုင် *v.* to contend, as in a race.

ပြိုင်ပွဲ
မုန်

ပြိုင်ပွဲ *v.* to contend in battle.

ပြိုင်ပွဲ *v.* do

ပြန် *adv.* again.

ပြန်ဝတ် *v.* to turn around.

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

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

- ၇၁ *v.* to mix, as medicine with fluid.
 ၇၂ *n.* a large species of horse fly.
 ၇၃ *n.* the strands of a rope.
 ၇၄ *n.* hail.
 ၇၅ *v.* to put into.
 ၇၆ *v.* to traduce.
 ၇၇ *v.* to blot out.
 ၇၈ do
 ၇၉ *v.* to roll over and over.
 ၈၀ *v.* to throw down.
 ၈၁ *v.* to entice.
 ၈၂ *n.* a tube.
 ၈၃ *v.* to snatch, to pull away by force.
 ၈၄ *n.* a bamboo air gun.
 ၈၅ *v.* to spread out, as cloth or paper.
 ၈၆ *v.* to straighten out, as the arm or leg.
 ၈၇ *v.* to be quenched, extinguished.
 ၈၈ *v.* to tread with horses or cattle, as on a threshing floor.
 ၈၉ *v.* to untwist a rope.
 ၉၀ *n.* a deed, an action.
 ၉၁ *adj.* surrounding, applied to a multitude. ၉၂
 ၉၃ *n.* an associate or a companion.
 ၉၄ *v.* to deliver up.
 ၉၅ *v.* to make into a heap.

- ဖက် *v.* to mix, as flour with water.
 ဖကောင်ဖတောင် *n.* tin.
 ဖကောင်ဖယိုင် *n.* lead.
 ဖကောဟ် *n.* a soap stone pencil.
 ဖကောဟ်ထွံ *n.* a slate pencil.
 ဖဂို *n.* a large species of wild pigeon.
 ဖဂိုဟ် *v.* to blow with the mouth.
 ဖတိုက်ပွန် *v.* to fight in battle.
 ဖတိုက်ဖတုန် *v.* to instigate.
 ဖဒင် *n.* a partition.
 ဖဒုန် *n.* the kernel of grain, or the meat of a nut.
 ဖဒုန်ထိုန် *v.* to blister.
 ဖဒုန်ထိုန် *v.* to rise, as leavened dough.
 ဖဉုက် *v.* to wet, to moisten. ဖဉုက်
 ဖဉုင် *v.* to weary.
 ဖဉိုက် *n.* a burden, freight.
 ဖဉိုက်ဂွံ *v.* to make ashamed.
 ဖဉိုက်ပိုင် *n.* the ridge pole of a roof.
 ဖဉိုဟ် *v.* to filter, to strain.
 ဖဉိုဟ် *v.* to sift, as flour.
 ဖတုန် *n.* a mediator, a go-between.
 ဖန်ဖက် *v.* to arrange.
 ဖင် *n.* a drum or a cask.
 ဖရပ် *n.* a pigeon. *ph'nap (စ. ဟက ပိရပ်)*
 ဖရဲ *v.* to separate.
 ဖရု *n.* a sound.
 ဖရိုက် *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.

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

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

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

ဖတ္တာ *n.* a tax, tribute.

ဖတ္တင်ယား *n.* the first dawn of day.

ဖထွက် *v.* to tear to fragments.

ဖရိုတ် *n.* brass.

ဖါဝ်ဗွ *v.* to feed, to provide food.

ဖိတ် *n.* a fathom.

ဖိ *v.* to cause to float.

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

ဖုန် *n.* a bed, a mattrass. ဖုန်ထွိုက်

ဖုန်ချေင့် *n.* a saddle.

ဖုမ် *v.* to bathe another.

ဖေက် *v.* to fear.

ဖေင် *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.

ဖ *n.* a fire place, a forge.

ဖဲ *adj.* satisfied, full.

ဖျပ်စိုတ် *v.* to humble one's self.

ဖျေတ် *v.* to cast down.

ဖျေတ်စိုတ် *v.* to resolve, to determine.

- ပျော်ထင် *v.* to gild
 ပျော်ခင် *v.* to explain and enforce divine law to individuals.
 ပျော်မေတ္တာ *v.* to bless, to wish well.
 ပျော်ပွန် *v.* to rule with a ruler, or with a chalk line.
 ပျော်အသံ *v.* to issue commands.
 ပျော်မာန် *v.* to cast down one's pride.
 ဖျဲ *n.* the crop of a fowl.
 ဖျဲ *n.* the prominent part of the throat called "Adam's apple"
 ဖျါ *v.* to move by shoving without lifting up.
 ဖျါကော *v.* to shove from.
 ဖျါနင် *v.* to shove towards.
 ဖျါတ် *adj.* astringent.
 ဖျင်ခပ် *v.* to give drink.
 ဖျင်ဂဆဲ *v.* to administer medicine.
 ဖျန် *n.* flesh.
 ဖျောန် *v.* to dye.
 ဖျါ *v.* to feed, as a child is fed by putting food into the mouth.
 ဖျန်ငှ် *n.* beef.
 ဖျန်သိုဝ် *n.* mutton.

၁

- ဗ *v.* to choke.
 ဗက် *v.* to follow.
 ဗက်ထွိတ် *v.* to cast out.
 ဗက်ဗွံ *v.* to drive away.
 ကွန် *v.* to send, or leave a message.

- ဣဝ် *v.* to turn over, up-side down.
 ဗဂူ *v.* to cause it to rain.
 ဗဝဲ *n.* a cat. *ph'kôa*
 ဗဝဲဝဲ *n.* a rabbit. *ph'tai* (cf. ကံးဝဲဝဲ)
 ဗဝဲ *n.* the tail of an animal.
 ဗဝ် *n.* adhesiveness.
 ဗန် *v.* to embrace, to hug.
 ဗဝ် *v.* to soak in water, as clothes preparatory, to washing.
 ဗဗေင် *n.* the vessel in which a Buddhist priest receives his offering of food.
 ဗဗွေင် *adv.* righteously.
 ဗတ်ဗူတ် *v.* to think of with interest.
 ဗတ်ဗူာ *v.* to remember with affection.
 ဗဟေင်ရိတ် *v.* to terrify, to alarm.
 ဗဇေင် *n.* a goat.
 ဗဇူ *adj.* dizzy.
 ဗဇူ *adj.* intoxicated.
 ဗခိ *n.* the hump on the shoulders of an ox.
 ဗာ *n.* a kind of long basket, used by Karens for carrying clothes, &c.
 ဗတ် *v.* to cut, to hew. *paít*
 ဗွာရဏာ *v.* to consider, to reflect.
 ဣိုင် *adj.* white. *ph'taing*
 ဗာန် *v.* to adhere to, to stick.
 ဗာန်ဝင် *v.* to apply a plaster, or a poultice.
 ဗတ်ကောန်ဗွံ *n.* a musical instrument, composed of a *မာဝဲဝဲ* semicircular box in which are arranged ten gongs of different sizes.

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

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

ဗွတ် *v.* to touch.

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

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

ဗွတ် *n.* a small bottle.

ဗွတ် *adj.* very large.

ဗွတ် *n.* a kind of plum, jujube.

ဗွတ် *n.* an inkstand.

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

ဗွတ် *n.* sand. *ph'at*

ဗွတ် *v.* to glisten, to shine.

ဗွတ် *n.* an architect.

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

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

ဗွတ် *v.* to grind, as paddy.

ဗွတ် *v.* to turn with a lathe.

ဗွတ် *n.* Wednesday.

ဗွတ် *adj.* red. *ph'ket*

ဗွတ် *adj.* purple.

ဗွတ် *v.* to cause to turn round.

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

ph' ဗွတ် *pro.* you, (contemptuous.)

ဗွတ် *n.* companions from childhood.

- ငွေ့ၵ်း *v.* to teach, to instruct, also to learn.
 ငွေ့ၵ်း *v.* to cause to cease going, or doing.
 ငွေ့ၵ်း *n.* one who is to become a Boodh. *ပုဂံ*
 ငွေ့ၵ်း *n.* a vessel of basket work with cover, (some are made
 water tight for carrying oil.)
 ငွေ့ၵ်း *v.* to provide with food.
 ငွေ့ၵ်း *v.* to join, as boards in a partition.
 ငွေ့ၵ်း *v.* to rehearse, to repeat.
 ငွေ့ၵ်း *v.* to enfold in a waist cloth.
 ငွေ့ၵ်း *v.* to fight in battle. *ပုဂံ*
 ငွေ့ၵ်း *n.* a partition.
 ငွေ့ၵ်း *v.* to conceal.
 ငွေ့ၵ်း *v.* to reach for a person to take.
 ငွေ့ၵ်း *v.* to humble, (*adj.*) humble.
 ငွေ့ၵ်း *v.* to fell.
 ငွေ့ၵ်း *v.* to fill, to make full.
 ငွေ့ၵ်း *v.* to besmear.
 ငွေ့ၵ်း *n.* the earth scratched out of a hole by an animal.
 ငွေ့ၵ်း *adj.* Burman or Burmese. *ပုဂံ*
 ငွေ့ၵ်း *n.* a Brahmin.
 ငွေ့ၵ်း *v.* to wish one well.
 ငွေ့ၵ်း *n.* an accusation.
 ငွေ့ၵ်း *n.* a boundary.
 ငွေ့ၵ်း *n.* the confluent small pox.
 ငွေ့ၵ်း *n.* the chicken pox.
 ငွေ့ၵ်း *n.* the small pox when the pustules are distinct.
 ငွေ့ၵ်း *n.* a noise or sound.
 ငွေ့ၵ်း *v.* to shout, to whoop.
 ငွေ့ၵ်း *n.* the voice.
 ငွေ့ၵ်း *v.* to sprinkle.

- ဗရဲဗျော် *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.
 ဗလိက် *v.* to immerse.
 ဗလိပ် *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.
 ဗဇင် *n.* a charm.
 ဝိ *n.* might.
 ဝ *n.* a grandmother.
 ခိုက် *v.* to wear, as a garment.
 ခိုင် *v.* to surround.
 ခိုင် *n.* elephant grass.
 ခိုင်ကျော် *v.* to surround, to shut in on every side.
 ခွဲလတ် *v.* to blow with the mouth.
 ခိုတ် *n.* an emerald.
 ခိုတ် *v.* to throw, as a stone.
 ခိုတ်ကြိန် *v.* to throw up.
 ခိုတ်ပျေငံ *v.* to throw down.
 ခိုန် *adj.* firm.
 ခိုန်ခိုန် *adv.* truly, certainly.
 ခိုန်ဂို *adj.* permanent.
 ခိုန်ထွတ် *adj.* true, certain.
 ခို *n.* a pattern, a picture.
 ခိုပြင် *n.* shape, form, appearance.
 ခိုဝ် *v.* to look at from curiosity, or for pleasure.

- ခိုဝ်လဗး *n.* an army.
 ဝှတ် *adv.* about ဝှတ်ဒိနာဉ် *about* three o'clock.
 ဝှတ်ဝဲ *n.* a nail.
 ဝှိုက် *n.* merchandize.
 ဝှတ် *n.* a spear,
 ဝှူ *n.* a species of white water lily.
 ဝှိုက် *n.* the east.
 ဝှန် *n.* a consonant.
 ဝှိ *v.* to find fault with, to blame.
 ဝှိပှတ် *v.* do
 ဝှါ *adj.* old, not young.
 ဝှိတ် *adj.* hungry.
 ဝှိတ် ဝှိုက် *v.* to incite enmity between persons.
 ဝှိတ် *n.* plantain.
 ၁၅၇၄- ဝှိန် *n.* a huntsman ဝှိ
 ဝှိင် *n.* abdominal dropsy.
 ဝှိ *v.* to make a noise.
 ဝှိ *n.* rain. *ဝှိင်*
 ဝှိူ *v.* it rains.
 ဝှိ *n.* a woman.
 ဝှိူဝဲ *n.* a widow.
 ဝှိတ် *n.* Thursday.
 ဝှိတ် *n.* a virgin.
 ဝှိ *v.* to be blasted, as young fruit.
 ဝှိ *v.* to capsize as a ship or boat.
 ဝှိ *n.* a brahmah, a being superior to men or demons inhabiting the higher celestial regions.
 ဝှိတ် *v.* to patch, to mend.
 ဝှိတ် *n.* a young man.
 ဝှိတ်ဝှိ *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.

မုၼ် *v.* to sink.

မုၼ် *v.* to dive.

မုဝ် *n.* a pile, a heap.

မု *adv.* very မုဝရ် *very* quickly.

မုဝမ္မိန် *n.* a brief summary.

မုဝရ် *n.* an abridgement, an epitome.

မုမလောန် *adv.* exceedingly.

မုသ္မာ *adj.* easily understood.

၈ ဝ

ဝ *v.* to frighten. ဝဝ

ဝင် *adj.* amazed. ဝင်ဝင်

ဝင် *n.* ganja.

Bhadra ဝတ် *n.* a name of a month equivalent nearly to September.

bhava ဝဝ *n.* a state of existence.

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

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

ဝဝိုက် *n.* clothing.

ဝဝိုက် *n.* circumference.

ဝဝ *n.* a monastery.

bhāṣā ဝဝဝဝ *n.* a system, of religion. Language.

bhūṣā ဝိဝေဝ *n.* an anointing.

ဝိန် *n.* opium. ဝိန်

- ဓုတ် *n.* a ghost. *Blūta*
 ဘုတ် *n.* an idol house.
 ဘုံ *n.* a division of the universe, of which there are thirty one.
 ဘဲ *n.* a calamity. *ဘဲ, Pāli*

မ ဝ

- မ *n.* a father.
 မ *n.* seed of any kind.
 မက်ဂီ *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.
 မင်ဇွဲ *v.* to guard, to keep in safety.
 မင်ဗွဲ *n.* a young man.
 မင်္ဂလ *n.* blessedness.
 ဝိ: *conj.* if; also used as a connective.
 ဝိ:၎် *as to, concerning, in regard to.*
 မဆောက်တံ့ဇွဲ *adv.* without fail.
 မတ် *n.* the eye. *မှ, mata, Malay, & other languages*
 မတ် *n.* precious stone, as မတ်စိန် a diamond, မတ်မန်ကံ
 a ruby.
 မတ် *n.* the edge of any cutting instrument.
 မတ်စိင် *n.* the ankle bone, (lit.) elephant's eye.
 မတ်ဗြဲ *n.* a cloud. *မတ်*
 မတံ့ဝ်: that is to say.
 မန် *adj.* Peguan. မောန် *Man, Mōn*
 မန် *v.* to repeat charms over water or medicine.
 မန်ကံ *n.* a ruby. *manit မှ, manik*

မဏိ in the first place.

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

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

မရိုတ် *n.* custard apple.

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

မလေင် *n.* an echo.

မသ *n.* a stench. ဝသ

မသ *n.* a breed.

မသုန် five. ဝသုန်

maha မဟာ *adj.* (Pali) great, excellent.

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

māra မာ *n.* the devil. ကွေ်မာ

mānāy 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.

မာ မာ *n.* an ass, a donkey. *mā*

မာ *u.* indigo. *mā*

မာ *n.* anything used in casting lots.

မာဲသုတ် *n.* a handkerchief, or napkin.

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

မိ *n.* mother. *mī* မာဲ *yā*

မိက် *v.* to dun.

မိက်ဝံ *v.* to desire to obtain.

မိဂ္ဂ: that is to say.

မိင် *v.* to hear.

မိစ္ဆာ *n.* (Pali) falsehood, error.

မိစ္ဆာဒိဋ္ဌိ

မိတ်တူင့် *n.* turmeric. *mit*

မိသ္မဟံယျ *n.* a friend. *မိသ္မဟံယျ*

မိပ်ဖြိပ် *adj.* full of joy.

မိပ် *adj.* happy, comfortable.

မိပ်စိုတ် *daj.* joyful.

မိန် *v.* to take in the arms.

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

မိတ် *n.* a crucible.

~~မုက် *n.* the face. - မုက်~~

~~မုက္ခဝါ *n.* the countenance, (royal or divine.)~~

~~မုက်ရင် *n.* a porch.~~

မုတ် *n.* the nose. — *hamuh* — *မှ. (မှမ္မ)*

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

မုတ်ကျာ *n.* the cold season.

မု *n.* an axe.

မူ what.

မူဂ်ရော what is it?

မူနှိရော what is the matter?

မူရ any.

မူဟိုတ် why, wherefore.

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

မေတ္တာ *n.* love. *metta (Pāli)*

မေလံင်ခမြာတ် *n.* a hurricane.

မောင် *adj.* fragrant.

မောင်ထိုန် *v.* to increase.

မ *v.* to suck, as an infant.

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

မံင် *v.* to tarry, to dwell.

- မံင် *n.* a gong. - *mông*
- မံင် *n.* a lever. } *cf. 1st instance,*
- မံင် *n.* a lever that plays on a pivot. } *per attinger aqua*
- ခိုင်ဝာ *v.* to lie on the face, as one in great grief.
- မိဟ်-မိတ် *n.* man, a human being. - *cf. manus, manava*
- မုး *pro.* thou.
- ခြံ *n.* a large knife or cleaver. *mine cf. wai*
- ခြံမောင် *n.* fragrance.
- ခြံနီ *n.* a species of plum.
- မာယုာ-ခြံ *n.* a peacock. *mi rai*
- ခြံ *n.* red peppers.
- မွဲ *n.* a stockade.
- ခြေက်တ္တိုင် *n.* the name of a month.
- ခြော *n.* a fence made of small upright posts.
- ခြံဝံ *thus, after this manner.*
- ခြံခြံ *v.* to renew strength after an illness.
- မွဲ *adj.* one. *mea*
- မွဲဂကေဝံ *adv.* in one company.
- မွဲဝံ *adv.* together.
- မွဲဝါ *adv.* once, ဝါဝါ twice.
- မွဲတာန် *adv.* together.
- မလာ *n.* a support for the back when sitting.
- မလာ်မတ် *v.* to open the eyes.
- မလေံ *v.* to hate. ကျင့်မလေံ

ဝ

- ဝ *n.* pitch. *cf. wa*
- ယက် *n.* smoke. *yek*
- ယတ် *n.* a sacrifice.
- ယတ်ဂုင် *n.* the gum of the "lard shorea" tree.

- ယတ်မရေမိတ် *n.* a (Jewish) priest. *Parohita*
 ယတ်သွတ် *n.* pleasure, enjoyment.
 ယတ်ဝါ *n.* weeping, lamentation.
 ယာ *n.* a sail, of a boat or ship. *yē*
 ယာ *v.* to lift up.
 ယာတ် *n.* cloth. *yāt*
 ယာတ်ဂ *n.* a shawl or blanket. *yāt ke:*
 ယာတ်လတက် *n.* a blanket or sleeping cloth.
 ယာမ *n.* a sweet kind of drink.
 ယဝံ *v.* to weep.
 ယဝံရ *conj.* if.
 ယဝဲ *n.* mother. *yāi*
 ယုတ် *adj.* mean, depraved.
 ယုတ်မာ *adj.* low, vile, mean.
 ယုတ်အာ *v.* to decrease.
 ယဲ *v.* to be ill. *yāa*
 ယဲရောဂါ *n.* sickness, disease.
 ယဲခဲဒုတ် *n.* the leprosy.
 ယဲခတုက်ကိုက် *n.* epileptic fits.
 ယဲတလီ *n.* a kind of leprosy.
 ယဲဗွတ် *n.* the asthma.
 ယောဝီ *n.* a fakir. *yogi*
 ယောင်ယာ *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
 ယိုက်ဒိုက် *v.* to reverence.
 ယိုက် *v.* to carry, as a child in the arms.
 ယီ *v.* to breathe.

ယိုင် *v.* to carry on the head.

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

ယိုတ် *n.* fruits preseved in sugar.

ယူ *n.* a name.

ဩ *n.* any one. ဩညးစွဲ

yo

ယံ *yes.* - yôa

၇

၇ closing letter of a sentence.

၇င်တိုင် *v.* to go out to meet one. ပိုင်တိုင်

၇င်ညှိ *adv.* mutually, one with another.

၇တ် *v.* to reap.

၈

~~၇တ်ပိ~~ *n.* the three objects of worship, Boodh, the law, and the priesthood.

၇တ်ထင်္ဂသ် *n.* seven kinds of wealth, including children, servants, cattle, &c. &c.

၇တ်ထိတ်သ် *n.* nine kinds of precious stones.

၇ထ *n.* interpretation. အမိတ်

၇န့်ကိဗ္ဗန် *adj.* concealed.

၇န့်ကိုဝ် *v.* to have regard to.

၇ပ် *v.* to take hold of.

၇ပ်စပ် *v.* to make use of.

၇မတ် *n.* tears. ချီရမတ်

၇မျှင် *n.* the voice, also a sound.

၇မျှင်ကွး *n.* distinct utterance, clear articulation.

rislin

၇သိ *n.* a devotee.

၇သွံ *a verbal affix,* expressive of suprise. ရောင်သွံ

rasa

၇ဟ် *n.* flavour.

၇ာက် *n.* a cabin or lodge built upon high posts.

၇င် *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.

ရာဒနာ *v.* to pray. ရာဒနာမိက်

ရာန် *v.* to buy.

ရာဝ် *v.* to leave the priesthood. ရာဝ်

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. ^{ကော့} (Peguan) ကွတ် ^{Kat}

ရင် *n.* a picture, an image.

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

ရုပ်ယိန် *adj.* ugly, not handsome.

ရုပ်သင်္ဘာ *n.* the countenance.

ရုံ *adv.* enough, sufficient.

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

ရဲ *n.* the common house fly.

ရဲကေတ် *v.* to take one's choice.

ရဲကံက် *v.* to select, to choose.

ရဲ၍ *v.* do

ရေက် *v.* to cut with a knife.

ရေတ်သေင် *v.* to reverence, to worship. ရတ်

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

ရဲကွာန် *n.* a villager.

ရဲရင် *n.* a citizen.

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

ရဲ *n.* mustard, also, a radish.

ရဲဘဲကြိုက် *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.

ရံင်ဝမိ *v.* to expect, to hope for.

re: - ရး *n.* a country, also, country in distinction from city, as
ကွာန်ရး: country village.

re: mikum ရးနီဂို *n.* a kingdom or empire.

ရိုင် *adj.* rude uncultivated. အရိုင်

ရိုတ် *v.* to count. - *röh*

ရိုတ် *adj.* every, as ရိုတ်တွဲ every day. *röh t'ingua*

ရိုတ် *n.* a root. - *röh*

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

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

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

ရိုဇာ် *v.* to assist, to aid.

လ

လ *n.* a grandfather. *lé* လဇု *lé chu.* (*cf. chuaf*)

Sh. loks - 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.
 လက်ပိတ် *adj.* terrified, frightened.
 လက်ထက် *in* the time of.
 လက်ပွဲ *v.* boxing, fighting with the fist.
 လက်ဗန် *v.* to wrestle.
 လက်ဝှင် *adv.* transversely, crosswise.
 လက်သန် *n.* characteristic, symptom, sign.
 ကွဲ *n.* an island. ကွဲ *C'kam, t'kam (l'kam, lankam?)*
 လကျာ် *n.* a Buddhist priest.
 လင်္ဂါ *n.* a step, a pace.
 လအိတ်ကာလ *adv.* throughout time, during time.
 လအိတ်တွဲ *adv.* continually.
 လက္ကနေံ *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.
 လက်ပိတ် *n.* a fabulous monster which is said to eat human
 flesh, and has supernatural power.
 လူ *adj.* upright, just. ညွတ်လူ
 လူက် *v.* to diminish.
 လစ *n.* a lake.
 လစိန် *n.* a thimble, or ring for the finger.
 လစက် *adj.* black.
 လစင် *n.* a species of water lily.
 လဆူ *v.* to reel, to stagger.
 လဆောင် *adv.* sometimes. ဆောင်လ
 လဇာ *n.* a grandfather.
 လညှင် *n.* the dry season. ညှင်
 လထက် *v.* to dress, to put on clothes.

- လတံ *n.* the tongue.
 လတူ *prep.* above, over, upon.
 လတောင် *n.* a sinew, a muscle.
 လထိုပ် *n.* dew, fog.
 လတိုင်း *v.* to toss up.
 လတ် *n.* an old man.
 လဖြူ *n.* an old woman.
 လန်ဂဇွင် *v.* to itinerate, to go from place to place.
 လနိန်ပိန် *v.* to trample upon.
 လနောင် *n.* a hawk, or kite.
 လနုတ် *adj.* lazy.
 လနုတ်လီ *adj.* habitually indolent.
 လှဲ *n.* a wave.
 လှဲ *v.* to pick up.
 လှဲမိုင် *n.* an elephant's trunk.
 လှင် *n.* an earthen pot for boiling salt.
 လှုတ်တဲ *n.* a finger.
 လဝံက် *v.* to open. ဝံက်
 လခံက် *n.* a table.
 လခိုတ် *n.* a stones throw.
 လမ *n.* a huntsman.
 လမာ်ခိုင် *n.* a foot print.
 လဒိတ် *n.* a number, as လဒိတ်မှိုတ် the number of men.
 လမိရောင် *v.* to look for.
 လမိ *v.* to look.
 လမိသွိ *n.* the roof of a house.
 လမိပူတ် *v.* to hope for.
 လွှဲ *adv.* lonely, (applied to the feelings.)
 လမွှဲ *adj.* solitary.

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

ဝေမ္မုတြိုင်

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

ဝေဝး *n.* light.

ဝေယိုင် *v.* to assent, as ဒိုင်ဝေယိုင် to give assent.

ဝေယိုင် *n.* weight.

ဝေယိုတ် *n.* depth.

ဝေရိုခ် *v.* to cry aloud.

ဝေလီ *n.* lightning.

ဝေလောင်တရူး *v.* to be noised abroad.

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

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

ဝေဝ် a verbal affix.

ဝေဝိုင် *adv.* continually.

ဝေဟက် *n.* a bridle bit.

ဝေဟိုင်ပိုတ် *adj.* happy.

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

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

ဝေ့ဟိုင်ပိုတ် *v.* to make comfortable and happy.

ဝေအာတ် *n.* a beggar.

ဝေဝ် *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.

ဝေဝ် *n.* the side.

ဝေဝ်သကာ *n.* a present, a gift.

ဝေဝ်လိုင် *n.* a fire fly.

ဝေဝ် *v.* to feel of with the hand.

ဝေဝ်သပေါတ် *v.* to stroke with the hand.

- ထဲ *v.* to dissolve, as sugar in water.
 လတံပေင် *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.
 လီ *v.* to defraud.
 လီ *v.* to wash, (used only with regard to the face.)
 လှက် *v.* to run against, to come in collision.
 လှက် *adv.* during, as လှက်ပိတ္တဲ during three days.
 လှတ် *v.* to sin, to transgress.
 လှတ်လို *v.* to commit adultery or fornication.
 လှ် *v.* to enter, to go into.
 လေင် *v.* to be skilled, to understand, be accustomed to.
 လဲ *v.* to pay a debt.
 လေန် *n.* a staff or walking stick.
 လေတ် *v.* to dance. *lih*
 လေတ် an affix of denial.
 လဲ *n.* a friend.
 လော *v.* to roll over and over.
 လော့ *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.
 လောန် *n.* a weaver's shuttle.

လောန် *adv.* very, as ခိုင်လောန် very good, also, a sign of the comparative degree.

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

လှ *n.* an arrow.

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

လံ or လမ် *(n.)* an island. ထွန် *l'kaw, l'ka, t'ka*

လံက် *v.* to besmear.

လွက် *adj.* black.

လွံ or လွမ် *(n.)* a dream.

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

လး *adj.* flat, level, ထွံလး a flat stone.

လိုက် *n.* pertaining to this world. လိုက်ဗာ

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

လို *adj.* destroyed, ruined.

လိုဝ် *adj.* do

လိုတ် *v.* to untwist.

လွပွတ် *n.* coals of fire.

လွတ်ဝေတ် *v.* to decrease in quantity.

လွက် *v.* do

လွီ *n.* a thousand.

လွင်လွ *v.* to be amazed, astonished.

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

လွိုင် *adj.* some.

လွိုင်လွိုင် *adv.* in succession, in order.

လွတ် *v.* to instruct, to reprove.

လွတ်ဒါ *v.* to prohibit.

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

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

- လွတ်တဲ *n.* a weapon. ဝပ်တဲ
 လွီမာန် *n.* a temple.
 လွီရိယျ *n.* diligence.
 လွီတြာ *v.* to take care of, support.
 လွေတ် *n.* pretence, assumption.
 ထ *n.* a leaf. *cf. Khmer sla*
 ထကို *n.* dwarf palm leaves used for roofing.
 ထတရင် *n.* the leaves of a door.
 ထဒကေင် *n.* scales for weighing. *hla thakē - cf. ၄၅၂၀*
 ထဖွာန် *n.* a ceiling.
 ထဖတင် *n.* window shutters.
 ထင် *v.* to be amazed.
 ထပ် *n.* an inferior kind of brass.
 ထဲ *v.* to change.
 ထိုင် *v.* to sleep.
 ထိုင်စိုတ် *v.* to enjoy, to take pleasure in.
 ထီထွက် *n.* extortion.
 ထွဲ *n.* copper.
 ထွက်ထိုင် *v.* to be rent, or broken to pieces.
 ထွတ် *n.* phlegm.
 ထုံဝ *v.* to deceive.
 ထုံထန် *v.* to entice, to coax.
 ထဲ *adj.* broad. *h'loa*
 ထဲး *adj.* extensive.
 ထောင်တြ *v.* to rejoice.

Wa - *we*
cf. matra

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



ရိုင်း *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.

ဝါင်းခိုင်တွင် *v.* to go out to meet.

ဝါတ် *adj.* difficult.

ဝါတ်ခဲ *v.* to be in distress for want of food, &c.

ဝါတ်ဝါတ် *adj.* very difficult. ဝါတ်ညိဟံ့သေင်

ဝါဒ *n.* instruction, precept.

ဝါရ *adv.* while.

ဝိမိတိစ္ဆိ *adj.* (Pali) unstable, fickle.

ဝိညာန် *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.

ဝိ *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.

ဝုန်သေသာ *n.* the sweet potatoe.

ဝတ် *n.* a young woman—a virgin.

ဝတ်ဒိုတ် *adv.* round about.

ဝေင် *v.* to play.

ဝေင်ဝဲ *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.

vamsa ဝေါင်ဆ *n.* a tribe, a family.

ဝေါန်စဝ် *v.* to humble one's self, to beg pardon.

vohāra ဝေါတာ *n.* (Pali) common parlance.

ဝး *v.* to break, by bending back and forth, or by twisting.

ဝိုတ် *v.* to forget.

ဝိုတ်သလဲ *v.* to leave a thing through forgetfulness.

ဝိုန် *n.* the timbers on which a floor is laid.

ဝံ *pro. adj.* this.

ဝ 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 ယံ့မွဲသက်သက် there is none at all.

သက်လပ် *v.* to mark down, for the sake of calling to mind.

~~ဆက္ကရာတ် *n.* an era.~~

sakkei သက်သီ *n.* a witness, an evidence.

Bati (ဆွတ် *adj.* dry. — *fr. secco*)

ဆွတ်ဖလတ် *n.* omissions.

ဆွပ် *n.* weight.

ဆွန် *n.* a company, a herd.

ဆွန်တဲ *v.* to clasp with the hand.

ဆွာတွဲ *n.* midnight.

sangha သင် *n.* the priesthood.

sang သင် *n.* the hair that grows in a circle on the head, or neck of a horse. — *horse feather*

သဇေဝံ *n.* repentance,—to be silent from sorrow.

saccaṃ သစ္စ *n.* truth, as opposed to falsehood.

သွင် *n.* a sword.

- သဏှာ *n.* a measure.
- သဇောန် *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.
- သတ်ဂဗျိ *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.)
- ညွှပ်လှူ *adj.* upright.
- ညွှပ် *adj.* straight, ညွှပ်လပ် to make straight.
- ညွှိ *n.* caution, attention.
- သတ္တိ *n.* strength.
- သတ္တိ *n.* living beings.
- ညွှိ *n.* thickness.
- သဒ္ဓာ *v.* (Pali) to feel kindly toward others.
- သွေခ *n.* the bark of a tree.
- သွာ *n.* the leather used by Buddhist priests to kneel upon.
- သွာန် *n.* a petty officer.
- သပါ *adj.* dim, as dim sighted.
- သပုန် *n.* rebellion.
- သတ်ပရိင့် *n.* a very old person.

- သပေါတ် *v.* to stroke or rub with the hand.
 သပေါန် *v.* to press with the hand, to relieve pain.
 သဝံ *n.* blasted grain.
 သဝဲ *n.* a bird's nest.
 သဝိုင် *n.* a small cloth worn around the loins by Buddhist
 priests.
 သဝိုဟ် *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.)
 သဘဝင် *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.
 သမတ်သစ္စ *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.
 သမိင်က္ခိဉ် *n.* a turban.
 သမ္ပိုင် *n.* a shadow.
 သန္တိ *v.* to mark down, take notice. သန္တိဂညာတ်
 သန္တိဒး *v.* to call to mind, to remember.
 သရန်တုန် *adj.* false.

simleng kyā သမုင်ကျာ *n.* the south (*adj.*) south.
 သီဝါ

သဘာ
 bridge?

for the word of
 sutrahandar

- သမူအမြဲ *n.* vapour, steam.
 သမောန် *n.* a border.
 သမောန်ပါင် *n.* the lips.
 သဗ္ဗိဟ် *adj.* stupid.
 သဗ္ဗိ *adj.* foolish.
 သရ *n.* a sore, a wound, (colloquial.) ကရ
 သရဲပုသ် *n.* a soldier.
 သရဲဗျင် *n.* a harlot.
 သရင် *v.* to step over any thing.
 သရပ် *n.* an epitome, a digest.
 သရောင် *n.* a swinging cradle. ခရောင်
 သရို *n.* mire, mud. ခရို
 သရံပါင် *n.* a depraved, vile disposition.
 သလင် *n.* height.
 သလင်လင် *v.* to make high.
 သလေဟ် *v.* to think, to suppose.
 သလေဟ်ပွါ *v.* to doubt.
 သလးဂွၤ *v.* to bring forth, to give birth to.
 သလောင်သွပ် *adj.* delighted, overjoyed.
 သပ် *adj.* low.
 သတေပ်ဗျင် *v.* to draw water from a well.
 သဟ် *v.* to untie.
 သဟဲ *n.* a friend. *sahai*
 သခိ *n.* a key.
 သဗ္ဗိသွပ် *v.* to boast.
 သာ *adj.* light, not heavy.
 သာသွပ် *adj.* trifling, light minded.
 သတ် *n.* colour. *sat*
 သတ် *v.* to tear, to rend.
 သတ်ဝံ or သတ်ဝံ *thus, after this manner.*

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

ဘွတ်မြတ် *adj.* harsh, severe.

သံသောင် *n.* a ramrod.

~~သာမည~~ *adj.* common. *သာမည*

sarika သာရိကာ *n.* the mynah bird.

သဲ *n.* a honey bee.

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

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

ဘွင် *n.* another.

ညိုက်ညိုက် *v.* to lie down.

ဆိင်္ဃို *n.* Ceylon.

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

သိတ် *v.* to abrade.

သိတ် *v.* to remain, to be left on hand. သေတ်

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

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

သီကေတ် do

သီဒက် do

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

nila သီလ *n.* virtue.

သုက် *n.* a placenta.

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

sukha သုခ *n.* bliss, happiness. - သုခ

သုတ်သွတ် *adj.* scarce.

သုင် *v.* to drink.

သုင်ကေတ် *adj.* clear, transparent.

- သွင်သိုက် *v.* to be pleased with. သိုက်မိုက်
 သွင်ဝှ *adj.* pure.
 ဘုံ *adj.* right, တဲဘုံ the right hand.
 သွိုင် *adj.* numb.
 သုသာန် *n.* a grave yard.
 သူ *v.* to measure, as grain.
 စူစိုတ် *n.* a good deed. *sucarit*
 သောက်ခိုက် *v.* to quarrel.
 နှောင့် *v.* to grasp with the hand. (*n.*) a handful.
 နှောင့် *v.* to weigh.
 သေထီ *n.* a rich man. *sattā*
 သွေ့ *adj.* withered. သေင်
 သွေ့ *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.
 သံက်သွံ *v.* to take off as the skin of an animal.
 ထိုက်သွံ
 သံင်ဝါဝ *n.* (Pali) a union, applied particularly to sexual
 intercourse.
 သံင်သာ *n.* transmigration. *samsāra*
 သံင်ဝါဝ *n.* repentance.
 သော် *n.* the hair of the head.
 သွှော *v.* to obtain.
 သဲ *adj.* very small.
 သောန် *v.* to cast in a mould.
 သွး *v.* to speak.
 သွးဇ္ဇး *adj.* pure, holy.
 သွး *adv.* entirely, as အိုတ်သွး entirely gone.
 သိုက်သိုက် *adv.* slowly.
 သိုက် *n.* Friday. *sukra*

- သိုက်ထိုက် *adj.* rich, wealthy.
 သို့ငြ *adj.* heavy.
 သို့ငြသန် *adj.* difficult.
 သို့ဟ် *adj.* deep.
 သို့ဟ်နက် *adj.* intricate, hard to be understood.
 သို့ဟ် *adj.* stupid, dull of apprehension.
 သိုဝ် *n.* a sheep.
 သို့ဟ် *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.
 သိုထွိုန် *n.* a family, a house-hold.
 သိုသဝ် *n.* Saturday.
 သိုတ်ဖြ *adj.* calm, quiet.
 သိုပုတ် *n.* a lantern.
 သိုသခ် *n.* a lock.
 သိုအာ *v.* to swoon, to faint away.
 သိုလလံ *adj.* satisfied.
 သွ *n.* rice, (uncooked.)
 သွက်ဗုတ် *n.* a bathing garment.
 သု *n.* enmity.
 သုပုတ် *n.* a flame.
 သုဝံ *n.* a year.
 သုဝံ *n.* the skin, leather.
 သိုင် *n.* rust.
 သိုင် *n.* a bird's wing.
 သိုန်စတ် *v.* to adhere to.
 သိုဝ် *n.* a helm, a rudder.

သွေဟ်ကွင် *n.* a port, an anchoring place.

သွေဟ်ဗဝတ် *n.* a measure.

သွေဟ် *n.* a window or door bar or bolt.

ang သွိုင် *n.* a star.

သွိုင်ဂြို *n.* a meteor.

သွိုင်ထိုင် *n.* the north star.

သွိုင်ခွဲ *n.* a comet.

သွိုင်ခါ *n.* the morning star. *Among thampā*

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.

သွတ်စိုတ် *adv.* like minded.

သွတ်သွး *adj.* without diversity.

သွတ်ရထ *v.* to reason together.

သွတ် *adj.* wicked, foolish.

သွတ်နံ *v.* to ask a question, (*n.*) a question.

သွတ်ကိဝံ *v.* to desire to obtain.

သွးသွး *adv.* uselessly, without profit.

သွတ်နံသွတ် *v.* to question.

ထင် *n.* a shore, bank of a creek, or river.

ထန် *n.* silver.

ထင်ဝုတ် *v.* to draw near to.

ထင်ဝါဒ *n.* instruction.

ထင် *v.* to tear, to rend.

ထင်နံ *n.* black wood oil.

ထင်သွး *v.* to separate, to part.

ထင်တ် *n.* a rhinoceros.

ထင် *v.* to be wide apart, separated.

ထွင် *v.* to step over any object.

ထွေ *adj.* withered.

ထွတ် *n.* mortar.

ထွေ *n.* grain, paddy.

ထွေချို *n.* wheat.

ထွေပိုင် *n.* glutinous rice.

ထွေညောင် *n.* the common low land paddy.

ထွေ *v.* to build.

ထွေ *n.* the chest.

ထွေ *n.* a leaf. ထွေ

ထွေ *n.* the external ear.

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

ထွေ *n.* a sacred book. Scriptures.

ထွေ *n.* the blade of an helm.

ထွေ *v.* to change, to exchange. ထွေ

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

slang ထွေ *adj.* high, exalted.

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

ထွေ *n.* a metal cup or bowl.

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

ထွေ *prep.* for the sake of.

ထွေ *adj.* small.

ထွေထွေ *v.* to dream.

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

ထွေ *n.* a water lily.

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

ထွေ *n.* an oath, a curse.

ထွေ *v.* to sell.

သွံ a verbal *affix*, (see Gram.)

သွိုင် *n.* a vowel.

သူး *adj.* shallow.

သွံသွတ် *adj.* true, certain.

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

သူးကြဲ *v.* to part from.

သို့က် *v.* to be pleased with.

သို့က်မို့က် *v.* do

သွာတ်ဗိုတ် *v.* to bail water out of a boat or ship.

သို့င် *adj.* deaf.

သို့တ် *adj.* cunning, quick witted.

အ ဝ

ဟင် *n.* a granary. - မှီ နှစ် ၅၀

ဟတ် *n.* a spinning wheel.

ဟတ် *n.* a cubit equal to 18 inches. *hastha*

ဟတ်သံခိုင် *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.

ဟာဝါင် *v.* to open the mouth.

ဟဲ interjection, used in calling out to a child.

ဟိဏ္ဏ *adj.* ugly, wicked.

ဟီ *v.* to drift.

ဟုတ် *v.* to diminish

ဟို *v.* to suffer loss in business or trade.

ဟိုဗိုတ် *v.* to bathe.

ဟို *v.* to speak.

ဟိုခွေင် *v.* to reply to in conversation.

ဟေန်ဆဲ *v.* to treasure up.

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

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

ဟဲဟံ *v.* pacified, quieted.

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

ဟဲဖြဲ *adj.* sorrowful, desponding.

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

ဟံင်ပြဲ *v.* to deliver.

ဟိုင် *n.* a large species of hornet.

ဟး *v.* to overflow.

ဟးပရး *v.* to overflow, as a flood.

ဟးဗး do

ဟိုတ် *n.* cause, ဟိုတ်ပိုတ် cause and effect.

ဟိုတ်ဂှ်ရ on account of, because of.

ဟိုတ်နွံဂှ် because of that.

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

ဟွံ *adv.* not.

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

ဟွံပိုတ် *adv.* without intermission. ဟွံသ့ဟွံ

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

ဟွံသေင် *adv.* no, not so, ဩန်ဟွံသေင် it is not silver.

◎ ပ

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

ပတ် *adj.* tender, young.

ပ. ပိတ်

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

ပ. ပိတ်

ပန် *v.* to twist.

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

ပ

ပါ two.

၁၂၀၁၀၀၀ twenty.

၁၂၀၂ v. to swim.

၁၂၀၃ n. a river.

၁၂၀၄ v. to strike.

၁၂၀၅ n. a knife.

၁၂၀၆ adj. distorted, out of square. *မှ. ပုံပေ*

၁၂၀၇ n. an anna.

၁၂၀၈ n. sugar cane.

၁၂၀၉ v. to rinse the mouth.

၁၂၁၀ adj. yet.

၁၂၁၁ conj. notwithstanding.

၁၂၁၂ notwithstanding it is so.

၁၂၁၃ n. a teal?

၁၂၁၄ n. a small species of teal.

၁၂၁၅ n. salt.

၁၂၁၆ adj. cold.

၁၂၁၇ v. to cook by boiling.

၁၂၁၈ adj. comfortable, peaceful.

၁၂၁၉ adj. happy, (lit. cool in the mind.)

၁၂၂၀ adj. dull, stupid.

၁၂၂၁ v. to change.

၁၂၂၂ v. to change one's clothes.

၁၂၂၃ v. to change states of existence, that is, to die.

၁၂၂၄ v. -၁၂

၁၂၂၅ *pro. mas.* you, used only in anger and quarreling.

၁၂၂၆ *pro.* you, (used in a friendly familiar way.)

၁၂၂၇ n. an elder sister.

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

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

ဥပဗ္ဗာ *pro. fem.* you, (contemptuous.)

ဥပဗ္ဗာ *n.* a crown.

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

ဥပဗ္ဗာ

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 (hä) for questions that can be answered by yes or no; and
 ရော (row) for questions that cannot be answered by yes
 or no. There are also two verbs နွံ 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 ^{num} နွံ occurs the affirmative answer is simply ယံ yuh (*yes*), or နွံ, or both combined, but the negative answer is not ယံနွံ as we should expect; but ယံဝဲ
 hu-mūa hoo mooa lit, *not one* as, ဩန်နွံဟာ is there silver? The affirmative answer may be simply ယံ or နွံ or ယံနွံ but the negative answer is always ယံဝဲ - hu-mūa

In questions in which ^{toh} နှိ occurs, the negative answer is ယံသောင် hoo-sā-ung, *no*, as နှိသိုဝ်ဟာ is it a sheep? ယံသောင်နှိဗခံရောင် *no, it is a goat*.

Frequently ယံသောင် is also in the question, as နှိဩန် ယံသောင်ဟာ is it not silver? ယံသောင်နှိလှဲ *no, it is copper*.

EXAMPLES OF QUESTIONS AND ANSWERS.

manēh thōt mōng rā hā

မူးထတ်မံင်ရဟာ m' nehr taut mōng ra hā. mōng mīp ~~hā~~ rā hā

Are you well? (=are you strong?)

ယုံဆဲထတ်မံင်ရ။ Yuh ōä taut mōng ra. Yō' ūa mōng mīp mōng rā

Yes, I am well.

ဆဲယုံထတ်စွင်နီ။ sō hoo taut swōh noom.

I am not well, have fever.

ထြောံနီယာ။ sroh noom hā. sōh num hā

Is there paddy?

နီဗွတ်ဝင်န။ noom p'nōte chauh nā. num chōh ne:

There is about ten baskets.

ထြနီယာ။ sraun noom hā.

Is there silver? (money)

ယုံဝွဲဝွဲထတ် hoo mooä mooä sīk.

There is none at all.

ဆညိယုံဝွဲ sa nyee hoo mooä.

Even a little there is not.

မူးဗြဲထိက်မာနီယာ။ m' nehr pauh lāt mǎn hā (m' nih) pōh lōt lip mōng hā

Can you read a book?

ယုံဆဲဗြဲထိက်မာနီ။ yuh ōä pauh lāt mǎn. yō' ūa pōh lōt kō:

Yes, I can read a book.

ဗင်မာနီညိညိ။ pauh mǎn nyee nyee. ūa pōh kō: gni gni

(I) can read a little.

ထေဝ်ထိက်ရဟာ။ lāp lāt ra hā.

Do (you) understand books?

lip lōt ra hā

မို့ၵ်ၵ်လေဝ်ဝိက်ရတာ။ *nih kōh poh lōt lip ra hä*
m'neeh kauh lāp lāt ra hä.

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

ညးလေဝ်ကျောန်ၵိုင်ရတာ။ *gniah klōn klōng lip mōng hä*
nyehr lāp klōn klōng ra hä.

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

ညိညးလေဝ်ယွံသေင်။ *nyee nyehr lāp hoo sā-ung.*
nyee nyehr lāp hoo sā-ung.

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

မို့ၵ်ၵ်လေဝ်သုင်ဝဏ္ဏဓူရတာ။ *p'bu na hä* p'boo ra hä. *nih kōh lip sōng arēh (ara)*
m'neeh kauh lāp soong ch'nä

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

ညးယွံလေဝ်သုင်လးလး။ *nyehr hoo lāp soong leh leh. gnī; hu lip sōng*
nyehr hoo lāp soong leh leh.

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

ဆညိညးယွံလေဝ်သုင်။ *sa gnī; gnēh hu lip sōng*
sa nyee nyehr hoo lāp soong.

Even a little he does not drink.

မို့ၵ်ၵ်လေဝ်ဝတ်နီရတာ။ *m'neeh 'kauh lāp cheer 'peen ra hä.*
m'neeh 'kauh lāp cheer 'peen ra hä.

Does that man eat opium? *ni kōh lip chia phin na hä*
ဝတ်နီသိုၵ်ရတာ။ *cheer 'peen 'käh hä. chia phin kōh hä*
cheer 'peen 'käh hä.

Is it good to eat opium?

ဝတ်နီဒ်ဒုၵ်ရတာ။ *cheer 'peen tauh tooh ra hä. chia phin tohtoh hä*
cheer 'peen tauh tooh ra hä.

Is it a sin to eat opium?

မူဟိုတ်ဒ်ဒုၵ်ရော။ *moo häτ tauh tooh row. mu hot toh tuh rāu*
moo häτ tauh tooh row.

Why is it a sin?

ဝတ်နီဇကုကာယုၵ်ယွံသေင်တာ။ *cheer 'peen s'koo kä ya lūm*
cheer 'peen s'koo kä ya lūm
hoo sa-ung hä.

By eating opium are not the bodies of men injured?

ဝတ်နီလေဝ်ဒ်ယဲယွံသေင်တာ။ *cheer 'peen lāp tauh yōä hoo sā-ung hä. chia phin lip toh yūa hu sōng hä*
cheer 'peen lāp tauh yōä hoo sā-ung hä.

Does not eating opium produce disease?

မိုင့်စတိန်ဂ်လေ၊ ညာန်လိုဟွံသောင်ဟာ။ *nih chia phin koh lo*
m'neeh cheer 'peen kauh
 လာ, *nyan* လာပလုမဟူဆွံဟာ။ *mān dip lum hu song hä*

Are not the understandings of those who eat opium destroyed.

မိုင့်စတိန်လေဝဲကတိန်ဒြပ်ညးဟွံသောင်ဟာ။ *m'neeh cheer 'peen-*
lāp klant trōp nyehr hoo sã-ung hä.

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

နီသ်ဂ်ထဲနီဒုင်ဟွံသောင်ဟာ။ *tauh sike kauh to-ey, tauh tooh*
hoo sã-ung hä.

It being so, is it not a sin?

မူးကောင်စိုပ်ရးအမေဂိကဟာ။ *m'nehr kāung chāp reh ă mā ree*
kä hä.

Have you ever been to the country of America?

ဆဲကောင်စိုပ်ဝါဝါ။ *ōà kāung chāp bā wā-er.*

I have been (there) twice.

မူးကောင်ညာတ်ဇာတိထိုင်ရဟာ။ *m'nehr kā-ung nyat sã-er-tee-*
saing ra hä.

Have you ever seen a lion?

ဆဲဟွံကောင်ညာတ်မဲ့လေဂ်။ *ōā hoo kā-ung nyat moo-a leh.*

I have never seen (one.)

ဝုင်ထဲရဟာ။ *cheer poong tō-ey ra hä. chia pōng tōi ra hä*
 Have (you) eaten rice? (or dinner.)

ဆဲစထဲရ။ *ōā cheer to-ey ra. nā chia tōi ra*
 I have eaten.

ဆဲဟွံဝံ့စတိ။ *ōā hoo koo cheer nām. nā hu kuh chia niēm*
 I have not eaten yet.

လေဝဲစကွင်ဟာ။ *lāp cheer kwīng hä. lip chia kuāgn hä*

Are (you) accustomed to eat bread?

ဆောင်လခဲလေဝ်ဝ။ sō lā t̄ā lāp cheer. sō lō: ùa līp chia
Some times I eat, (it.)

လေဝ်ဝဇုန်ဟာ။ lāp cheer pyūn hā. līp chia ch' un hā
Are (you) accustomed to eat meat?

လခဲလခဲဝွဲဝါ။ lōh lā t̄ā cheer moor wā-er. lō' la ùa chia mu
Once in a long time I eat, (it.)

Mōn = မှာ

မိုင့်မန်လေဝ်သင်ခဲက်ဟာ။ m'neeh mōn lāp soong bōk hā
Do the Peguans smoke? or, are the Peguans accustomed to smoke cigars?

ဤလေဝ်သင်ခဲက်ဟံ့သေင်။ n̄yee lāp soong bōk hoo s̄a-ung.
(They) are accustomed to smoke not a little.

ရဲကွာန်ဆူကဲလေဝ်ကောန်ဗွရဟာ။ rōā quan e-nau lāp klōn p'
ngā-er ra hā. rōa quan no = līp klōn p'ing
Do this people of this village cultivate paddy.

qu' angō pam ka

ဦးလွီကောန်ဗွ။ ဦးလွီပါဝ်က။ nyehr l'gnoo klone p'gnā-er,
nyehr l'gnoo pām kā. qu' angō' klōn p'ing
Some cultivate paddy, some catch fish.

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

Has that man property? mih kō: pōn krop muu ra hā
ဒွဲညိုဂိုင်ဟံ့သေင်။ noom nyee klung hoo s̄a-ung.
(He) has not a little (property.)

အပါဗေင်ကလေဝ်နွဲချင်တဲရဟာ။ a-pā peh k'la-ung noo doong
tōi na hā tōey ra hā. apā peh klōng nu dōng
Has your father returned from the city?

ဦးဟံ့ကလေဝ်ကဲ။ nyehr hoo' k'lā-ung nām. qu' hu klōng nām
He has not returned yet.

ဦးကလေဝ်တဲဆူကဲဟာ။ nyehr k'lā-ung t'gnōā e-nau hā.

(Will) he return to day? qu' klōng ngua nō: hā
ဦးဟံ့ကလေဝ်ဒိုန်ကလီ။ nyehr hoo k' lā-ung tuh k'lee.

He (will) not come till day after tomorrow.

ngō' hu klōng tuh li te:

မူးယံ့အာဏီဟာ။ m'nehr hoo ä nām hä. *nih mōng huā nēm hā*
Are you not yet gone? (or) will you not go yet?

ဆဲယံ့အာဏီ။ ōa hoo ä nām. *īa hu ā nēm*
I will not go yet.

ကွင်ကွတ်ယံ့ပိုင်ဏီဟာ။ / *bāng k' môt hu chap nēm hā*
k'bōng k' môt hoo chap nām hä.
Has the steamer (fire ship) not arrived yet? *19. ၈. ၂၆*

ယံ့ပိုင်ဏီ။ hoo chap nām. *hu chap nēm*
(It has) not arrived yet.

မူးယံ့ညီခေံ့ကျောန်ဟာ။ m'nehr hoo kã deh klōn hä.
Will you not let him make it? or, will you not let him work.

ဆဲယံ့ညီခေံ့ကျောန်။ ōa hoo kã deh klōn.
I will not let him work.

မူးယံ့ညီခေံ့ကျင်သွိဆဲဟာ။ m'nehr hoo kã deh kloong s'gnee
ōã hä.
Will you not let him come to my house?

ပွက်ခေံ့နွဲခေံ့ကျင်မာန်။ p'mik deh noon deh kloong mán.
(If) he wish he can come.

မူးယံ့ညီခေံ့ဗင်ထိက်ဂ်ဟာ။ m'nehr hoo kã deh pauh lāt kauh hä.
Will you not let him read that book?

ဆဲယံ့မိက်ညီခေံ့ဗင်ထိက်ဂ်။ ōã hoo mīk kã deh pauh lāt kauh.
I do not wish him to read that book.

မူဂ်ရော။ moo kauh row. *mu koh rāu*
What is it?

မူဂ်ကော်ရော။ moo kauh kōk row. *mu koh kōk rāu*
What do (you) call it?

မူဂ်ပရော။ moo kauh pa row. *mu koh pa: rāu*
What are (you) doing?

ဆဲခရေက်အောင့်။ ōã k'rā-uk ōh. *īa k' rāuk ōh*
I am splitting wood.

မူညးပရော။ moo nyehr pa row. *mu gniah pa rau*
What is he doing?

ညးတိက်မံင်။ nyehr tit mōng *ngniah tōit mōng*
He is lying down.

မူနိရော။ moo tauh row. *mu toh rau*
What is the matter?

ဟံ့နိဗွဲသင်။ hoo tauh mooā sik. *hu toh mūa saik*
Nothing is the matter.

ကောန်ဆဲးတံ့စေင်နွဲသွိုတ်ဒေင်ကပ်။ kōn ōā k'tōm cheh noo
e'gnee tōa deh kaw.
My child fell from (the) house (and) broke his arm.

မူနိညးဟံ့အာရော။ moo tauh nyehr hoo á row.
Why does he not go? *mu toh gnu á ?*

ဟိုတ်ညးဟံ့ထတ်ညးအာဟံ့မာ်နိ။ *hūmān* hāt nyehr hoo tant nyehr á
hōt ngniah hu tōt ngnia
Because he is not well he cannot go.

မူညးကျောန်ရော။ moo nyehr klōn row. *mu ngniah klōn rau*
What is he making?

ညးကျောန်ကွီ။ nyehr klōn quee. *ngniah klōn qui*
He is making a cart.

ပသ်ညးကျောန်မာ်နိရော။ pa sike nyehr klōn mǎn row.
How can he make (it?) *pa saik ngniah klōn mǎn rau*

ဟိုတ်ညးထေင်ထဲညးကျောန်မာ်နိ။ hāt nyehr lǎp tōey nyehr klōn
mān. mān *hōt ngniah lip tōi gniah klōn*
Because he knows how he can do (it.)

မူညးကျောန်စရော။ moo nyehr klōn cheer row.
What does he do for a living? (lit.) What does he
do to eat?

ညးသွံ့ရာန်စပျာ။ nyehr sōh rǎn cheer pyā.
He buys and sells bazaar for a living.

နို့လီကွင်ကျင်ရော။ noo lur k'bung kauh kloong row.

Where did that ship come from.

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

That ship came from Malacca.

ဆူလီမူးအာရော။ e lur m'nehr ä row. *elō' nih ā nān*

Where are you going?

ဆဲအာကုအိ။ oā ā klaw. *na ā klo*

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

ဆူလီယဲမူးဒွဲရော။ e lur (vai) m'nehr noom row.

Where is your mother? *yai, low word, better to say mih*

ညးဒွဲကွာန်။ nyehr noom p'dōā quān.

She is in the village.

သွက်ဝံသင်ကိုချင်ခွက်ညိ။ s'wak koc soong kā dik moo-ā kwak nyee.

Please give me a cup of water to drink.

နို့ချင်ပွင်တာနို့ချင်ကြက်ဟာ။ tauh dik p'noong hā, tauh dik

stiek hā p'tā-uk hā.

itoh dait p'noong hā, itoh dait

Is it salt water or fresh water?

ကောတ်နင်ချင်ထွဲကျောန်ချင်လက်ဖက်ညိ။ kāt nā-ung dik k,tow

oklōn tait tōey klōne dik lek-pok nyee.

Ket neng dait k'tau

okpok qni Bring hot water and make tea.

ချင်ကွဲဝံင်ဟာ။ dik k'nōm mōng hā. *dait k'nōm ra hā*

Is the water boiling?

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

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

ချင်ကွဲပရင့်အောင်။ dik k'nōm pwōa-p'rauh nōng.

The water will very soon boil.

ကောတ်နင်ကျောတ်။ kāt nā-ung k'mōt.

Bring fire.

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

Having spread the table put on the food.

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

Go to the bazaar and buy one viss of fish.

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

Go and draw a pot of water.

ဆဲမိက်ဝံ့ဟုမ်ခုင်။ ðä mīk koo hoom dik.

I wish to bathe.

ခုင်တိုန်မံင်။ဟွံပေင်ဏီ။ dik tān mōng. hoo pīng nām.

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

ဝဲဂတုပိမံက်ကိုပိစွက်ခုင်ယေဝ်ဇွင်အိုတ်။ p'dōa k'tō pī mōk
kū pī swā-uk, dik lāp s'nōk at.

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

ပဝိစွံခုင်စေင့်ပွဲဝံ့ထွဲရ။ pā pī chōh dik 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.

ပယျာံ၅နာဗိုခုင်ပေင်ရောင်။ p'yām chauh nā-dee dik pīng rōng.

At ten o'clock it will be full tide.

ကာသခုင်တ္တီစးခုင်ဝါတ်မံင်။ kā-la dik k'tā chäh dik wāt mōng.

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

အာလိင်ဂျင်ပိညီ။ ä līng kloong pī nyee.

Go hire three boats.

ဂျင်ပွဲဝဲမိုင့်ပိုင်တဇ္ဇါက်ဒးနွံညးပန်။ kloong moo-ä moo-ä m'neeh
kung t'gnik tā-er noom nyehr paun.

There must be four oars men to each boat.

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

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

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

When you go in the sun, you must carry an umbrella.

သောင်ကာအာရုံတွဲတွဲကျိုရောင်။ sō kā ä p'dōä t'gn k'ōä-
tow tō-ey k'dāp lāp kee.

Sometimes going in the sun causes head ache.

တွဲသပ်တွဲအာရုံရောင်။ t'gnōä saw tō-ey ä kah rōng.

When the sun is low it will be well to go.

တွဲသပ်တွဲစိုရောင်။ t'guōä saw tō-ey bäh rōng.

When the sun is low it will be cool.

တွဲပျိုတ်တွဲရ t'gnōä plät tōey ra.

The sun has set.

တွဲထိုန်တွဲရ။ t'gnōä tō-ey ra.

The sun has risen.

ပယျံထဂါတွဲဒူးအာရောင်။ p'yām t'kā-er t'gnōä tā-er ä rōng.

At midnight (we) must go.

မတ်ဖြိုထိုဝံင်ကြွရောင်။ mōt prōä tām mōng p'tām kloō rōng.

The clouds are thick, the night will be dark.

ကျာတွဲတွဲယးကြိုက်ကိုပိုင်ကျာခမီရောင်။ klä t'gnōä hoo yehr
keik ka chāp keik k'mee rōng.

Before day break (we) ought to arrive at Amherst.

စိုပ်တွဲသွက်တွဲကြိုက်အပေါတ်ဒူးတွဲတွဲရောင်။ chāp tō-ey swäk
koo p'dik a-pūt tā-er klai kwee rōng.

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

baggage.

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

After four days (we) must return.

ကြိုက်ကိုဝံင်မွဲဂရောင်။ krīk ka mōng moo-ä k'tō rōng.

(You) ought to remain a month.

ဟိုတ်ကောန်အဲယံဝတ်ဒးကလောင်ပြန်။ hāt kōn ɔ̄ä hoo taat
tehr k'lä-ung prauh.

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

ကလောင်တိုက်တာ။ k'lä-ung tik hä.

(Do you) return by land?

ယံသောင်ကလောင်ကိုဂျင်ရောင်။ hoo sä-ung k'lä-ung ka kloong
rōng.

No (I) return by boat.

အာထိုက်နွမတ်ပွဲလိုဒီကျာ် ခမ္ဗိဒိတ်တရဲ ဝါတွဲရောင်။ ä tik 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.

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

Going by boat it is about five hours.

အခြင်ဂံင်ကွီက္ခောတ်နွမတ်ပွဲလိုဒီကျာ် ခမ္ဗိဒိတ်အာပိုင်ဝါနာဗိုမာန်။
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-
hesrt (we) could go in two hours.

အကြာချင်လျင်ကိုချင်ပြန်ညး ဝံကျောန်ဂံင်ကွီက္ခောတ်သ့ဝံကံ
ရောင်။ a-krä doong l'koong kǎ doong prauñ 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.

ဂံင်ဂံင်အကြာချင်ဝါဂံင်အာဂံင်ကလောင်ပွဲတွဲရောင်။ klōng kauh
tō-ey a krā doong bā kauh koo ä koo k'lä-ung p'dōa
moo-ä t'gnoä rōng.

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

ဇိန်တရ ဇွဲခလိုင်ဂ်ညးအာကျင်ဟံ့ခေါင်ဇိတ်။ *bän t'row s'gnōa*
k'lung kauh nyher ä kloong hoo dōng bät.

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

ဂုံင်တရညံင်ဂုံအာချိပ်ပြင်ဂ်ညးရးပလိုတ်တေံလေဝ်ချပ်ဗရဏာ
 လအိတ်တို့။ *klōng t'row nyōng koo ä chāp prauh kauh*
nyehr rehr p'lät tā lāp chāp p'sa-ra-nā l'eet t'wä.

People of western countries are continually contriv-
 ing how they may travel fast.

ရိုင့်သ့ဝံဂ်လေညးလေဝ်ဂုံကသပ်တမီဗွဲမဂျိုင်ရောင်။ *rūh s'nam*
kauh lā nyehr lāp koo k'saup t'mee pwōā m'klung rōng.

Every year they make many new inventions.

ကလောန်ဇွာပ်ဇွာပ်ဂကူညံင်ဂုံတဲပြင်ဂ်လေညးလေဝ်ချပ်အိုတ်ရ
klōn s'māp s'māp k'koo nyōng koo tō-ey prauh kauh lā
nyehr lāp chaup ät ra.

They contrive to do all kinds of work very quick.

မဟိုက်ကောင် တောင် တုတ်ယာတ်ဂ်ဂ်တဲကလောန်ဂျိုင်ဂကူညး
 လေဝ်ကောန်ကျိတ်အိုတ်ရ။ *mā p'taum kā klāung tō toot*
yāt kauh tauh tō-ey k'lōn klung k' koo nyehr lāp klōn kā chāk
ät ra.

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

ဂလောန်မုသာဂ်ဟံင်အိုတ်။ *k'lan moo-sā kauh pai wā-ung ät.*

Avoid lying.

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

It is never proper to speak falsehood.

ဇကူကျိတ်ဇကူဂလောန်သ့ဝံသွတ်ဂ်ဟိုတ်အိုတ်ရ။ *s'koo kā s'koo k'lan*
s'dām s'mōt hām ät ra.

Speak the truth one to another.

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

Do not speak vile words.

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

Do not revile others.

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

Do not speak harsh words.

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

In deeds of unrighteousness there is no profit.

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

He that keeps the commands of God is wise.

စိုတ်ဖေက်ကျၢ်မွဲဂြိုဟ်ဂုၣ်ကွက်ညာန်ပညာရေၣ်။ 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.

ညးကောန်ဂွံဒ်ခဝ်သွတ်ဂြိုဟ်မိမဝံ ဝံတြိုက် ကိုဝေတ်ဗွေၣ် နိလ
အိတ်တိုၣ်ရ။ nyōng kōn koo tauh m'neeh taw s'mōt kauh
mee mā tau wooh krīk kă wāt p'tōn l'eet-t'wā ra.

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

စိုန်မဒ်တလဒ် မိုက်ညးမမင်ပွဲခဝ်ကျၢ်ဂြိုဟ်ညးမဒ်ကိ စရဲရေၣ်။

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.

မိန့်ပိန်ခြပ်နွံနီရိင် ယံမာန်ညး မလေဝ် ပဝ္ဗယံဝ်သ္မတ်ဂ်နီရိင်ယုတ်

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

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

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

Therefore shun all unrighteous acts.

နီညးညံင်နဲဖီစကုဂ်တြိုက်ကိုတ္တိရောင်။ pǎ nyehr nyōng nō-a pǎ
s'koo kauh krīk kǎ s'tām rōng.

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

ဂလာန်မဒ္ဒိဒဲထွဲညးတုင်ဟိုတ်အိုတ်ရ။ k'lan m'tauh tā-tōey
k'maw nyehr t'nauh hām ät ra.

Speak words that are profitable to others.

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

Do not traduce others.

ပွဲရိတ်လောဘဂ်လွကိုအခေါင်။ p'dōa chāt loo pā-er kauh l'pa
kǎ a-kōng.

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

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

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

လောန်နွဲဂ်ထပ်ထြန်ဂ်တြိုက်ကိုပညာရောင်။ lōn noo klai
'taw saun kauh, krīk kǎ klai pau nyā rōng.

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

အတိုင်ခပ်မေတ္တာ၌ဒွေတိဗက်အိုတ်ရ။ à tīng taw mā-tā kauh
t'kāt pā-uk āt ra.

Live according to the law of love.

ညှင်ဝံ့ထပ်ကြဲနိ၌လှလှတ်အာကိုခပ်။ nyōng koo 'taw saun kauh
l'pā loot ā kā taw.

In order to obtain gold and silver, do not transgress
the law.

ယဝံရစိုတ်ဇကုနှင်ဒုဂ်ကိုဇကု၌မိဂ်ပိုတ်ယံ့မာန်ရ။ yam ra chāt
s'koo nā-ung tuh kã s'koo kauh bōh chāt hoo man ra.

If your own heart condemns, (you,) (you) cannot be
happy.

ကာလအဲခလးမံင်အဲအာဗျာ။ kã la tã 'k'-lah mōng oã ä pyä.

When I have leisure I will go to the bazar.

သွိခလးမံင်ပဲတွာန်တံယံ့ပွဲ။ s'gnee 'k'-lah mōng p'dōa twän naw
hoo moo-a.

There is no vacant house in this village.

ပဲတ္တံခမိင်၌ရဂ်တိညိခိဂ်ယံ့သေင်။ p'dōn t'kaw ^{Beloo}'k'ming kauh
rauh tee nyee kah hoo sāung.

The soil on Beloo island is very good.

ပဲတ္တံ၌ညးလွီၤကျောန်ကုအိ။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.

ပဲတ္တံခမိင်၌ရဂ်သတ်ဇွာပ်ဂကူညိခိဂ်ယံ့သေင်။ 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.

ပဲရူးမောန်ဗွာ၌စကခတ်ကုန်ယံ့လေပ်နိ။ p'dōa rehr mōn p'mã
kauh ch'-nã 'kaut k'daun hoo lāp tauh.

In the Pegan and Burman Country famines are not
common.

ပွဲရးလွီဒွဲခဏခတ်ကွန်ဂ်လော်ဒွဲပယတ်ပယတ်။ p'dōa rehr
l'gnuh tā-tauh ch'nü kaut k'daun kauh lāp tauh p'yaut p'yaut.
In some countries famines occur frequently.

ပွဲရးဝွံပြလော်ဂူဂ်။ p'dōa rehr wooh prōa lāp koo klung.
In this country there is abundance of rain.

ပွဲဒေသလွီဂ်ပြဲတံလော်ဂူ p'dōa tā-sä l'gnuh kauh prōa hoo lāp
koo.
In some countries it does not rain.

ပွဲဒေသလွီဟိုတ်ခိုင်ဂ်ဂ်တံချော့တံဆုယံ့မွဲ။ p'dōa tā-sä l'gnuh
hüt bäh klung t'nōm chore t'nōm choo hoo moo-a.
In some places it is so cold there is neither grass or
trees.

ညးဗာက်ဗွေဝံတံဆုဂ်တဲရ။ nyehr pāt p'tōm t'nōm choo kauh
tōey ra.
He has cut down that tree.

သွက်ဝံပွတ်ခေတ်ရော်အောင့်တဲရ။ s'wäk koo chong p'mōt
deh t'rā-uk ōh tō-ey ra.
The wood is split ready for burning.

ခေတ်ဗာက်ဒးဒိုင်ဂီမဲ့။ deh pāt tā-er chung kā moo-ey.
He has cut his foot with an axe.

ခေတ်ရော်မံင်သတ်လိပ်တဲခေတ်ဒးတဲဇကုရ။ deh rik mōng
saut lee-mow to-ey deh rik tā-er tōa s koo ra.
She was cutting an orange and she cut her own hand.

ဟိုတ်ခေတ်ယံ့ထတ်ခေတ်ကော်သော်ခေတ်တဲရ။ hüt deh hoo taut deh
kāp sōk deh tōey ra.
He has cut off his hair because he was ill.

ဓါဂတုမွဲဝါလကျော်တံလော်ကးသော်ကျိပ်။ bā k'tō moo-a wā-
er l'keik taw lāp kā sōk k'dāp.
Once in two months the priests shave their heads.

ပွဲရးလွီတံတံဇွပ်မိုင်တြီလော်ကော်သော်ကျိပ်။ 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.

ဇြဟတ်ဆဲယံ့မွဲ။ sra-haut ōa hoo moo-a.
I have no strength.

ဟိုတ်ဖြူဟတ်ဟွံမွဲအရံင်လိက်ဟွံမာန်။ hăt sra-haut hoo moo-a
 ော rōng lăt hoo măn.

Because (I have) no strength, I cannot study.

ဆဲကွိုင်တဲရဲအဲဒးဒိဆဲရောင်။ ော kwung tōey ra, ော tā-er tuh rōng.

I am weary, I must stop.

ဟိုတ်ဇွင့်ညးနွံညးကွိုင်ဟွံမာန်။ hăt swōh nyehr noom nyehr
 kloong hoo măn.

Because he has a fever, he cannot come.

ကွာတေံလိက်ကရောင်ဟွံမွဲ။ klā tā lăt k'ra-ung hoo moo-a.

Formerly the Karens had no books.

လွိုင်ထိတ်ကရောင်နွံဂျိုင်။ l'mooh lăt k'ra-ung noom klung.

Now the Karens have many books.

ပဲမိုင်ကရောင်မိုင်လေပ်လိတ်နွံမွဲမဂျိုင်။ p'dōa m'neeh k'ra-ung
 m'neeh lāp lăt noom pwōa m'klung.

There are many men among the Karens that understand books.

အစါမစီရောင်အခပ်ကရောင်ချိုတ်ဟွံလံလီ။ a-sā m'chee-rā-ung
 a-kaw k'ra-ung 'kchat hoo lōh nāme.

The teacher who prepared Karen letters has not been long dead.

မိုင်ကရောင်ဂပ်ဂေါဝ်ဗဒ် သွာ အာ ဝဝေတ်လအိတ်တဂိုင်ရောင်။
 m'neeh k'ra-ung kaup kō pauh-s'nā asā Wāt l'et t'wā 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. ညီ nyee closes every petition.

THE LORD'S PRAYER.

မအံက် ပိုဒိုက်တံမန္တိတံရဲ့ ဘုံအကာသ နာမ တီလပိန် ဒန်မရေငံ
 Father our art in heaven name thine rev-
 သေင်အံပရေငံ ကိန်ညီ။ အဝီ တီလပိန် တန်တု ပွက်
 erenced let (it) be, reign thine established, will
 တီလပိန်ဝံ ညံင်နဲ မဒိုက်ပေင်ရဲ့ ဘုံအကာသဂှ်လတူတိဇှော်ဂှ်လေ
 thine as perfected in heaven, on earth also
 ကို ဒိုက်ပေင်ညီ။ စဏအဟာရ သွက်ဝံ ဂျါလေမျါ ရံင်
 let (it be) perfected: food for living sufficient
 ရဲ့ တွဲ ဝံ ကိုပ် ကု ပိုဒိုက်တံညီ။ ဒုင်ညး မလတ်အာကို
 in day this give to us, sins of those sinning against
 ပိုဒိုက်တံ ညံင်နဲ ပိုဒိုက် ဗလးဂှ် ဒုင် ပိုဒိုက်တံ ဂှ်လေ ဗလးကိုညီ။
 us as we forgive, sins our also forgive
 ဒုဲ ဒုင် ထေံထန် ယံင်ကိုဗက်အာတု နူကို အရာ ယံင် ဒိုင်တံဂှ်
 places (where) sin entices, not let (us) follow things not good
 တင်တြာ် ပိုဒိုက်တံညီ။ ဒန်မပိုင်အဝီ ကို ဣမိတြီ ဇှ်အာနုတ် ဒိုက်
 deliver us. Dominion, & power and Glory, unto
 စွာပ်ကပ် အဆက်အဆက်ဂှ် ကို တန် ရဲ့ တီလပိန်ညီ။ အမေန်
 all worlds continually, let abide in Thee. Amen.

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 'yoozanas 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.

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.

အတိတ်ကံတော်ဟောမိသတ်ပိုန်တမာတ်၊ မိကျီမဒမ္မုမတ်စွံလဝ်ပွဲ
ထွံဂိဇကုတ်နမတ္တံ ပျုန်ပြောင်ရှ်ရင် တလုင်ထဲဗစမိမရ။ ပွဲကာလဂြ
လမပွဲနိလိယဂးယျ။ ပွဲဇရောင်သုသာန်ဗရာဒ္ဒသီ၊ ဟဝံစွတ်သတ်ထဲ၊
ပံသဝ်ပးဒနက်ရ၊ ဟောမိသတ်ခွဲဒနက်ထွဲ။ ဗြသ္မာမိကျီမရ၊ ဒန်အဲ
မဒးဒနက်ဝံမိကျီမစါပွံတိထဲ၊ စမိဒွိုင်အဲရသွံ၊ ပသံမိမစါသွောံပ
အဟာပုန်ရော။ မသက်ကုအ ဟာဂြန် ထဲမဒး ဗျီထွင်ဒွိုင် ပွဲထွံဂိဇ
ကုတ်ရသွံ၊ သာ်ဝံ နဘာသာမိဂင်တော်ယံတရ။ လမမိင်ယဝံ
ဟောမိသတ်ထဲ၊ သာ်ဝံသွာန်ထိုန်ရ။ ယွံတမာတ်သ ဘတ်မာတ်မွဲ
ဝံ။ ပွဲထာန်ပုံ၊ ပုတ်ကံယောဇနာတံဂြ၊ ဗုတ်ဇကုပွဲကုလေဝံညာတ်
ကျီ။ တလအဲမန်တမာတ်ဂြ၊ ဇါကျီပးကျီမွဲးခွဲရတ်ဂြကျီ။ မူပိုတ်ဟဝံ
တိဟဝံညာတ်ညိရောထွ ဂး။ ယွံကောထွယရ ပူဂိုပွဲညွဲ လဝ်သရံ
ပါပ်ထဲ။ ဇါဒွိုင်ကျီဒန်ပးဒွိုင်ကျီချပ်ပြင်ဟွံဒးရ။ ထွင်မပရောင်ကံဂြမွဲး
ဒုင်ရကောလမ။ ဟောမိသတ်ဂး။ ယွံတမာတ်တပညာတလအဲမဥပ္ပ
ကာမိမ။ ညးမ တိဂုန် မိမညိုင်တ လအဲဂြ၊ တံနဂရိတ် ကေံဟဂပ်
ဂေါပ်ရဂးထဲ၊ သင်ပထဲယွံတမာတ်တ လပညာပျုန် အဲထိုင်ပွဲက်
ရိတ်ဂြပိုင်ကော်ထဲပျုန်သွက်မိမရ။ စမြဲမြန်မိမစါရလမဂး။ ယွံ
ကောလမတလအဲ မဝံပးပျုန်အဲသိုအိုင်တရိုင်ရိတ်ဒွိုင်။ ကောန်သမ္မာ
တလအဲ၊ မိမကော ခေံတဝီဝါ ရတလအဲ၊ ကျီဝံ အိုင် တရိုင် ရိတ်ပွဲ
ထာန်တထိုက်ညိရ။ ဟောမိသတ်ရာဒနာကျီလမထဲ။ ပပ်ကလောင်
ရိပ်မိကျီမရထဲ။ ပျုန် ပိုင်ပျုန်ဗစမိကျီမစါရ။ သာ်ဝံကျွင်ပွဲထွံဒွိုင်
ပါတ်ဇါတ်ဟောင်။ နအနွတ်မတိဂုန်မိကျီမဂြ။ လမဒးသိုက်မြိုက်ထဲ
ဟဝံဂရိတ်မဝံပးလမျီဟောင်။ ။

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? Destitute 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 Gau-da-ma.

အတိက်တေမောမိသတ်သိဒ္ဓိစိင် ဟြိုင်ဂွါကိုငိုညင်ထာင်သာ၊
 နှိသ္မိစိင်ပဝါဒစာဂေါတိယိက္ခောန်စိတ်ကိုမိဒေမုမတ်၊ နှိုင်တလစိင်
 ပြိုင်ဟေမဝန်၊ ဝဲမသဂ္ဂတာပ်လံ၊ ထေဝံကောသကံပဝါတဲ။ ပဂကောံ
 ကိုမိဒေမုမတ်တဲပ ငွေဝံအာဇိုင်တွံ မဟိမုစဏ္ဍောရနာနိတ် ဩကို
 လစဒကင်ပွဲ၊ ဝဲရိင်ထွံဇရောင်လစဝံလဝ်မိတဲမြိမြိန်တရ။ ဝဲကာယ
 ဝှိလ္လညး၊ ချင်ဗရာနုသီဝွဲကလိင်အာတရလုက်၊ တွဲဂတေဝ်ယံအာ
 စိပ်ဒမံင် ဗောမိသတ်ရ။ ဗောမိသတ် မိင်ယံခါ လ္လှိ ဝှိန္ဒြိန္ဒြိကရုတ်
 ဏာတဲတိတ် ဝှဇကုကိုလ္လှိ၊ ဝှိန်စွံတ္တု၊ ကွါတြဇကု တဲပလင်ဗစိပ်
 ဝှင်ဇှော်ထစးတရ၊ ထာန်ဒမံင်အဲလ ပဟိုကိုညးညိ။ ဂကန်ကိုလ္လှိ
 တဲကလေင်ဗအာရ။ လ္လှိဗစိပ်ဗရာနုသီတဲလ္လှိသ္မိ၊ ကာလဝှိစိင်
 မ္ဗိလေချိတ်အာ၊ လ္လှိကောံညးမလေပ်ကွတ်စိင်သ္မိပ္ပေသ်ဏာကို
 အာကေတ်နင်ဗောမိသတ်စိပ် တဲဝဲရိုင်မ္ဗိထစုတ်လဝ်ရ။ အဟာမုံ
 ကိုရင်တန်သပ်ဂြကေတ်နင်ကိုဗောမိသတ်ရ။ ဝေင်အာနုမိခဲတဲအဲ
 ဟံင်ကေတ်အဟာရ ချပ်တဲ၊ ဗောမိသတ်ဟံင်စစဏရ။ ဇကုသ္မိဒုင်
 ကိုကိုလေဗောမိသတ်ဟံင် ရိုင်စတဲသ္မိသ္မာန်ရ။ ယံသ္မိစိင်မူဟိုတ်တ
 လအဲဟံင်ဂိုင် စဏရော။ ယံသ္မိမပြိအဲ ဥပ္ပကာနွိုင် မိဒေမုမတ် ရောင်။
 ဝေင်အာနုအဲဟံင်ဝဲတဲ။ မိခဲဒးပကာဂစိတ်ရ။ အဲထုန်ထေဝံကောံပြဝါ
 ဂဝလ္လိတဲ။ ။ အဲကောန်စိတ် ကိုမိရောင်။ ဝေင်အာနုမိဒေ မုမတ်အဲ
 တဲ။ စဏမပြိမရှာတ်ကိုဝှိကို။ ပိန်ဟာန်အိန်သွံမရှာတ်ကိုဝှိကို။ အဲ
 ဟံင်ဒးဝှပ်ရ။ လမုင်ပေင်အာထဝှိတွဲတဲရ။ တွဲဝှိယံမိခဲဟံင်ပအဟာ
 ရမ္ဗးမိခဲဒးပကာဂစိတ်ရ။ ဗောမိသတ်ဂးသ္မိမိင်တဲ။ ယံမူးတံစိင်မ
 တီဂုန်မိမဥပ္ပကာမိကျိဂန်ရောင်။ ဗလးကိုညးဗကိုမိကျိဂန်ညိရ။
 သ္မိဂးတဲကိုဗလး ကောံဗောမိသတ်ရ။ ။ ဗောမိသတ်ဗူးနွက်တဲ။
 ယံမရှာတ်လ္လှိဟိုတ်မဲညိ။ ဝေင်သ္မိစိင်ပြကာဝှိလေမရှာတ်မင်ဝဲညိ။
 ဗောမိသတ်ဒလေဝံ ဟြိုင်သ္မိတဲ။ ပငွေဝံတိတ်အာ ကိုမိဝဲတွဲဝှိစိပ်
 မိရ။ သ္မိသ္မုင်သ္မိကြံဗောမိသတ်ဝဲမကောန်စိတ် ကိုမိဝဲတွဲဝဲထာန်
 မညောန်ကိုကမာဒကင်ဝှိဗွင်တွာန်ဝဲတံနအဟာရသွက်ဗောမိသတ်
 လ္လှိန်ဟေင်ကိုရ။ ကြံဝဲမိဗောမိသတ်ပကောကာ ဂစိတ်တဲ။ သ္မိကို
 န်ဒစံင်ကောံဇရ။ အဿမာပိတ်မဟိမုကရဏ္ဍကဝှိ။ သ္မိကနွံလဝ်တဲ

သိဉ်အာသုဉ်ရ။ ဣသိ ၅၀၀မတိတ်နူဂြိုပ်ဟေမဝန်ပဒတ်ပွဲအသမာ
 သိတ်ဂ်ရ။ ဒါန်ဝတ်ထွိုန်သိဉ်ကုဣသိတံဂ်ရ။ ကြံပွဲလံကိကာဖီတဲ။
 ဗောဓိသတ်ပကာဂစိတ်ရ။ ဗောဓိသတ်ပကာ ဂစိတ်တဲ။ ဣတ်တ
 မာဇကုဗောဓိသတ်ဂ်ကိကနံလဝ်ရုပ်ပိင်ထွဲပွဲတဲ။ ကိကနံလဝ်ဖြပ်
 ဇောင်ပွဲ။ ညိုင်ရုပ်ဝံဗူးတွဲမြဲတဲ။ တဲပူဇံသကာဝေင်တ်သတ်ရိင်သွံ
 ရ။ ပူဂိုမဝံရေင့်သေင့်ရံပူဇံသကာရုပ်ဗောဓိသတ်သိုမသွင်
 သိုက်စိတ်ဗး အသတ်စုတ်ကလိဝံ ချင်သွပ်ဂ် ဝေဂျိုင်သန်
 ဟေင်၊ သတ်ဝံကျပ်ကြဲတိုထွဲကိ။ ။ ဟိုတ်ဂ်ရပူဂိုမ တီဂုန်မိကိမ
 မွးဝံ။ မိုင့်လဝ်ကိရနီကိတိရုဣာန်ကိုလေ။ ညးမဒးရေင့်သေင့်ရံ
 ပူဇံသကာပွဲမလောန် နီပကျဲ ကာဂ စိတ်တဲလေ။ ရုပ်ဂ်ညး မဒး
 ကောန်ပွင့်ထပ် တဲညးမဒးပူဇံသကာပွန်၊ ညးမပပူဇံသကာရုပ် ဂ်
 ပွန်တုန်လေ။ 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-san-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.

အတိက်တေံပေမိသတ်ပိဒ်တမတ်ကို။ နွံင်ပွဲထွံဂိဇကုတ်ဥ
 ပ္ဍကာမိကိုမကို။ နွံကာလမွဲတွဲ။ ကျာသိုဗြိဇ္ဇော်တ္တိန္ဒိတဲ။ တမတ်ဂ
 မှိုင်ပပ်ဟံမာန်တဲပွဲကမာင်ချင်ဗရာနုသီ။ မညောန်ကိုထစိုင်ဂှ်ချန်
 နွံင်အိုတ်ရ။ ပွဲကာလဂှ်သေတိဗရာနုသီပွဲ။ တိတ်နူချင်ညာတ်တ
 မတ်ဂမှိုင်မင်္ဂက်ဗြိဇ္ဇောဟ်ဂှ်။ ပွဲထာန်မညောန်ကိုတမတ်။ တ
 မတ်တံဂှ်။ ကိုဗပ်ပမတ်တဲပွဲဗ္ဗိဂ် သကံဇကုကို အာကေတ် နင်
 ပျုန်ဂှ်ပွဲသုသာန်တဲ။ ကိုတမတ်ဂမှိုင်စတဲ။ ကိုသကံဇကုမင်ယပ်
 လပကိုညးဝံ့စင်တက်မိုတ်ကွာ်။ ကျာဟဲဗြိဇ္ဇာ့းတွံပုးတတ်တိုန်။
 တမတ်တံဂှ်။ ဂပ်ဂေါပ်စအာထာန်ဒမ်င်ဇကုအိုတ်ရ။ ကာလဂှ်
 သာ်ဝံ့ပေမိသတ်တိုကိုညးဂမှိုင်ရ။ ယံဗမူးသေတိဗရာနုသီဝံ့ဥ
 ပ္ဍကာယတ်ပိုတုဂုန် ပိုရောင်ပိုညးမညွဲလပ်ဂုန်ကိုဇကုဂှ်။ တံနုခေပ်
 ဂုန်ညးဂှ်ဂပ်ဂေါပ်ရောင်။ ယရဲပွဲကာလပွဲယာတ်ညးကိုအပေါတ်
 ဂညးကိုကလိဝံ့တဲ။ ပွဲသွံသေတီဂှ် ဟံ့ပျေဂ်ညးပေမိသတ်ဂး။
 ပတိုဏ္ဍိဂှ်။ မိုဂ်တံစဲလပ်ယာတ်ကို။ ဝတ္တုဂညိဂညတ်ကို။ မိုဂ်တံ
 ဟိုတ်မဲးနွံင် တမတ်ဂိုင်ဏာအာဟံ့ပွဲသွံသေတီရ။ ဒန်သေတီဝံ့
 ယာတ်တံဂှ်တဲ။ တုယာတ်တံဝံ့တမတ်ဂိုင်နင်ဟတိဂးတဲ။ ပွဲထာန်
 ညးမကျင်အာတိတ်လုပ် သွာင်တရံတံဂှ် သေတီကိုအာစွံလပ်ရ။
 နှိဒြပ်ညးတဲညးကေတ်ဏာရ။ ဒန်တမတ်မဂိုင်နင်ဂှ်ကံယာတ်အ
 လုံချင်ဂှ်ညးအာဇ္ဇောပ် ဟိသွံရ။ သဘတ်တမတ်ပျုန်ကဒေံကေတ်
 ရ။ ဒေံကေတ်ဂှ်ကံ ယာတ်ရောင်မွဲဂှ်ဟိုတ်နွံရ။ သွံဂးတဲကိုညးပဝံ
 ပးဒးစုတ်ပေမိသတ်ရ။ မိုဂ်ရပ်ဏာထစး ကိုသွံရ။ သွံညာန်ပေမိ
 သတ်တဲဒန်မခေပ်ရောင်ဂုန်သေတီဂှ် ဟိုကိုသွံမိင် တဲဇိုန်တိရတ္တာန်
 ကိုလေပ်တြင်ဂုန်ညး ခေပ်ရောင်ဂုန်ညးကိုသွံ သွံဂးတဲ။ ကိုဗလးကေံ
 ပေမိသတ်ရ။ ပေမိသတ်ပြာပ်စရောင်မိကိုမရ။ အိုတ်ဒြပ်ညး
 တံဂှ်တုန်လေပ်သွံကိုသေဟီပုန်ကိုတလဒြပ်ပုန်ရ။

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.

* * * * *

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.

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