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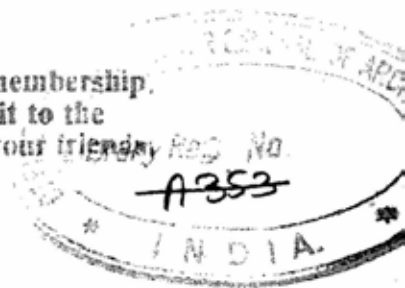
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PE MAUNG TIN

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PUBLISHED BY THE OXFORD UNIVERSITY PRESS

FOR THE TEXT PUBLICATION FUND OF THE BURMA RESEARCH SOCIETY.

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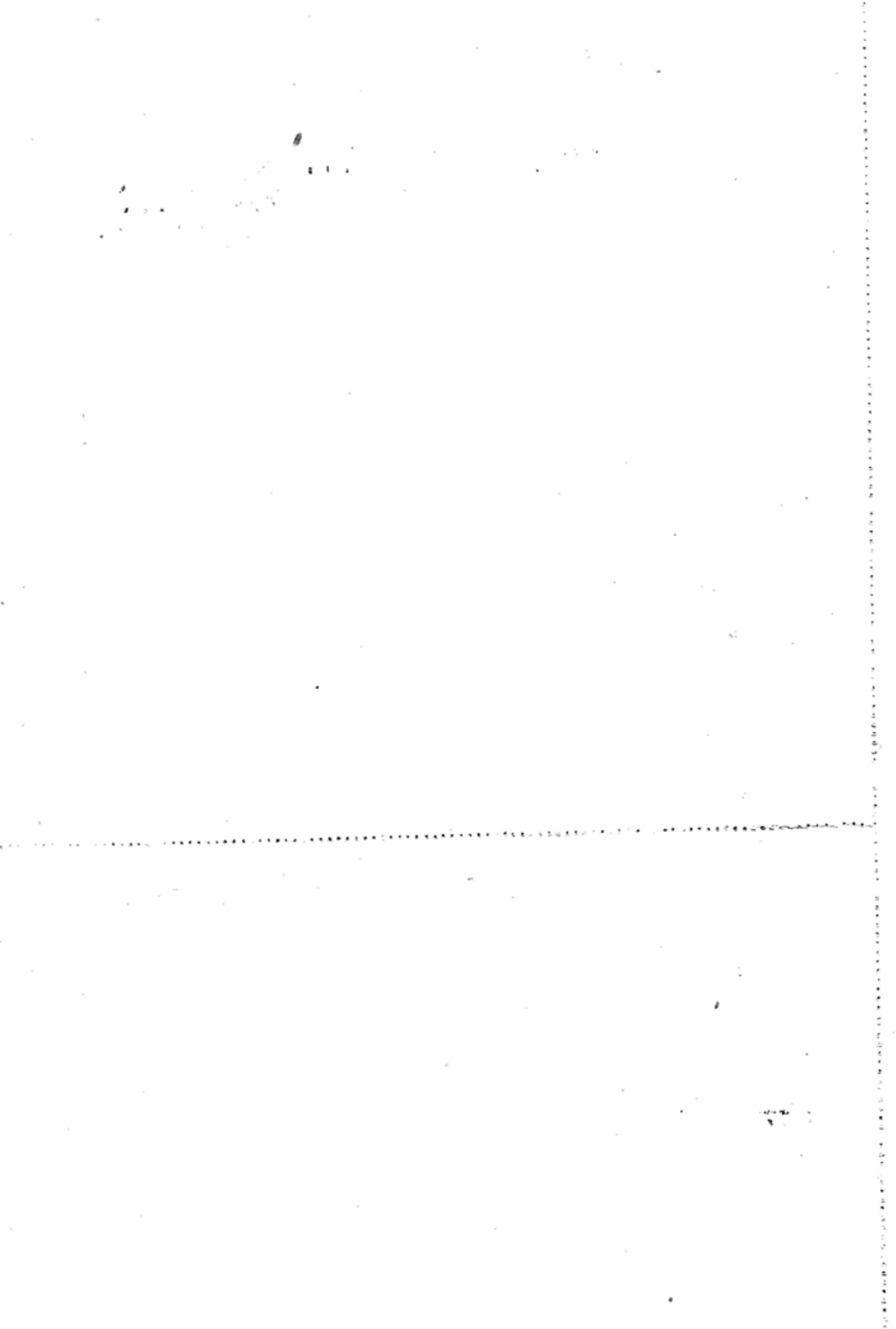
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JOURNAL OF THE BURMA RESEARCH SOCIETY.

Vol. XIX, Part I.

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KAREN BRONZE DRUMS *

BY THE

REV. H. I. MARSHALL, M.A., D.D.

When we step into a friend's house and see his drawing room adorned with a bronze drum on which he has placed a shining brass lizard or two to keep company with the more sombre frogs which seem to be in the act of chasing one another around the rim of the instrument, we little think that that parlour ornament may have been the cause of tribal warfare in which crops were burned, villages devastated, and any member of lives lost. However, the owner of the drum may after all congratulate himself on his possession for according to the ancient Karen tradition the owner of such a drum stands higher in the community than if he possessed seven elephants.

A Martial Symbol.

When Mr. O'Riley, the first English Officer of Toungoo made his tours of exploration of the Karen country in 1857, as he has recorded so fully in the now defunct *Journal of the Indian Archipelago and Eastern Asia*, New Series Vol. II. (1857) p. 454, he writes that he was assured by the chief of Lepyagyi near Thandaung, that "these drums were the chief cause of the inter-tribal feuds which existed among the Karens up to that time. The loss of one by theft or from having been lent to another tribe and not returned, was the cause of a revenge handed down from generation to generation until satisfied by the exchange of a man from the indebted tribe or by presenting a "Kyedzei" (as he calls it) to replace the lost one, otherwise a cause of enmity would ever exist among them".

He found that all the Karen tribes had "a passion for the possession of Kye Dzies". He continues by saying that in the more remote districts these drums were held in such high esteem that children were bartered for them. They were supposed to give forth a deep sounding note which would propitiate the demons of the mountains and avert evil. They were beaten at the times of sacrifices or when preparations were in progress for a raid and at the sound of the drum the people would go into ecstasies of excitement. Mr. O'Riley gives a rough sketch of the drum and continues to say that "when beaten they are slung around the centre and that in case a buffer is not at hand, they are thumped with the fist. The head is on the larger end, the smaller end being open. They are made by the Shans of metal consisting of copper and spelter of about one quarter inch in thickness and profusely ornamented in a rude style

* Read at the Annual General Meeting of the Society held on 12th February 1929.

on the surface of the cylinder with figures of animals, elephant, monkeys and dogs, principally jutting from them. They vary in size and are valued accordingly from 50 to 500 ticals of silver". [Journal Indian Archipelago. New Series Vol. II, 1857 (p. 454 ff).]

From that time on little notice has been taken of these interesting instruments. Dr. Mason and others made brief references to them. European scholars began to pay attention to them in 1883 when a specimen found its way to the Royal Austrian Exhibition of Art and Industry at Vienna. This had passed through the hands of several antiquarian dealers and its origin could not be traced. It was exhibited in a very undignified position head downwards and called a "vessel". I might add however that the first Karen drum I ever saw was in the Pegu Yomas. It too was turned to a practical use by being placed in a similar position and held the family's supply of cleaned rice. Its glory had departed, but its bronze sides were proof against rats. It happened that a gentleman who had been resident at the court of Siam saw this exhibit at Vienna and informed Dr. Heger (*Alte Metalltrommeln aus Sudost-Asien*, Franz Heger, Leipzig 1902. Intro. p. 1 ff.) that he had seen similar articles at the court used as drums which were struck to announce the approach of his majesty. Later another drum was exhibited at Amsterdam at the International Exhibition held in that city the same year. This specimen was supported on a stand of pure Chinese workmanship but the drum was also upside down. It was labeled "Drum in bronze from Tze-Cuoen-Liang, General of the Hahg Dynasty, found under the earth, 3,000 years old." The sight of these drums excited the interest of M. Heger who has given us the fullest treatment of Bronze Drums yet published. Others who have written on them are, Dr. Mayer of Dresden, Prof. Foy of Vienna and H. M. Parmentier (*A. B. Meyer, and Foy, Bronzepauken aus Sudoniz-Asien*, Dresden 1807. W. Foy, *Über Alte Bronzetrommeln aus Sudost-Asien*. In *Selbstverlage der Anthropologischen Gesellschaft*, Wien 1903. H. Parmentier, *Bulletin de l'Ecole Française D'Extreme Orient*, 1918. *Anciens Tambours de Bronze*) of the French archaeological service in Hanoi. Except the latter gentleman who writes in French, the literature on the subject is entirely in German. Very little, so far as I know, has yet been published in English, except the brief notes in the first volume of this Burma Research Society's Journal by Mr. Taw Sein Ko, formerly Superintendent of Archaeology in Burma, who writes under the mistaken heading of "Chinese Antiquities", describing a specimen of these drums which is in the museum at Pagan. He speaks of the drum as the most beautiful object they possess, and speaks of it as "a characteristic production of the Shan Tribes between South Western China and Burma. They are known in China as the "Chu-ko-ku" or Chu-Ko's drums after the famous Chinese general Chu-Ko Liang, who invaded the Shan country early in the third century A.D. One of them is still preserved in his ancestral temple in Szech'uan. It is of circular form with bulging shoulder and flat top displaying a star

PLATE I.

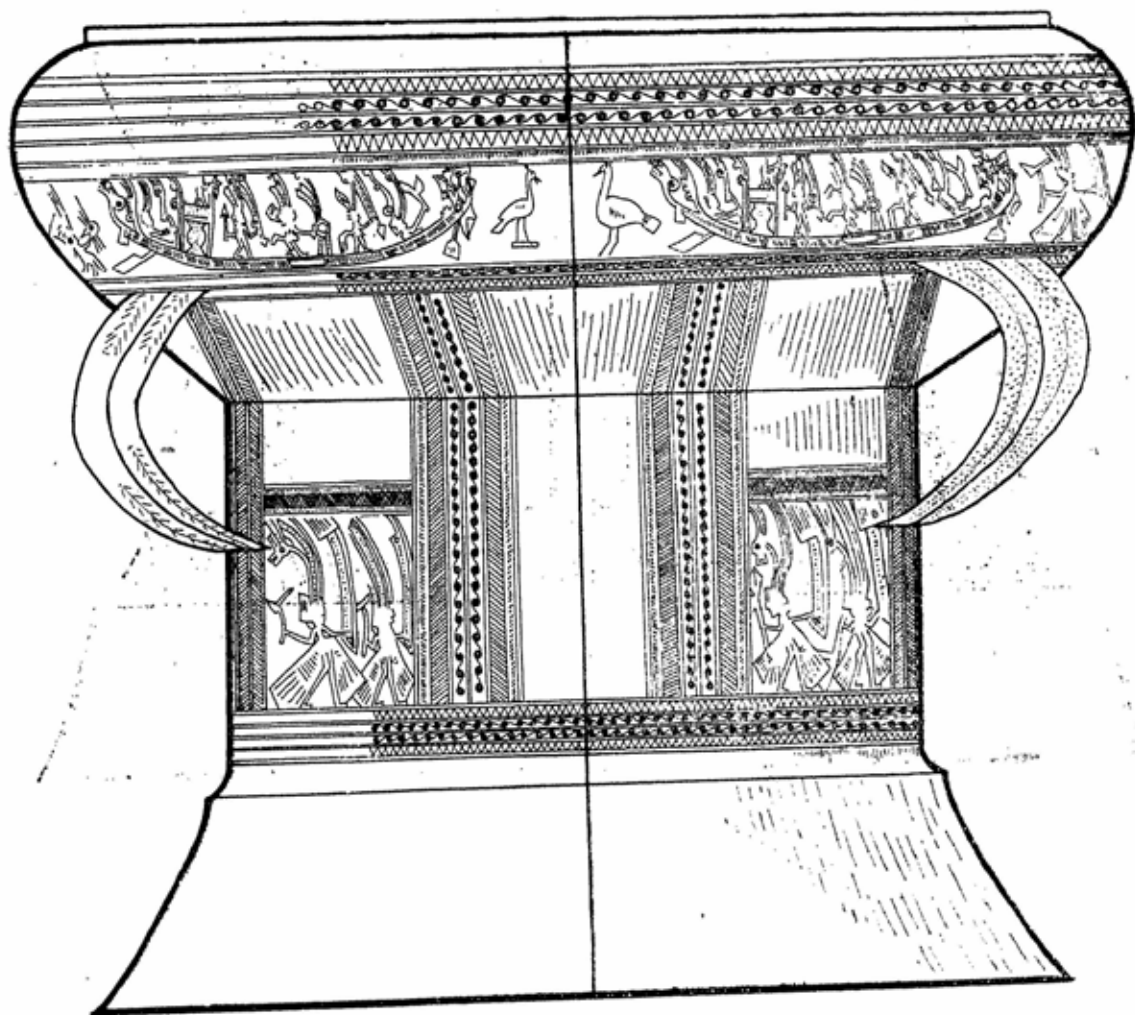
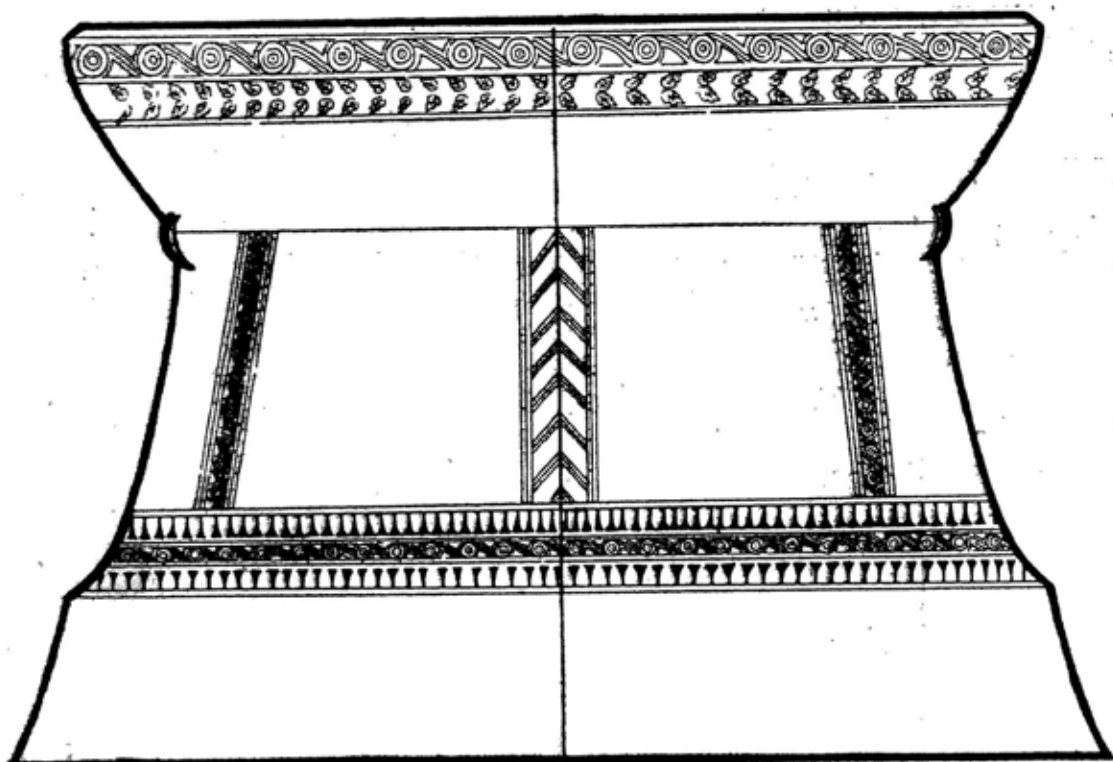


PLATE II.



KAREN BRONZE DRUMS.

in the centre, and four conventional frogs near the rim. It has four loops on the sides for suspension by cords. It is decorated with encircling rings in relief filled in with narrow bands of hatched wavy concentric and corded ornament of primitive character, and with broader bands apparently from human and animal forms suggestive of elephants and peacocks. The material is of bronze. The Burmans call them "P'a-zi" or "Frog Drums". He refers to an article in Bushell's *Chinese Art* Vol. I for his authority on the subject. The writer has also made mention of these drums in his book, *The Karen People in Burma*.

Four Types.

Before taking up the Karen drums of Burma it may be well to consider for a moment the wide distribution of these instruments in South Eastern Asia and the types into which they have been classified by the students who have investigated them. M. Heger divides the drums that he has studied into four groups or types. Of these the first class (Type I) is the oldest and is found in Cambodia and adjacent regions. The cylinder of these drums is of three distinct parts, the lower portion, beginning at the edge of the lip, or open end, is conical, running inward toward the central portion, or waist, which is straight, or in other words almost a perfect cylinder. Above this the uppermost section bulges outward with a curve not unlike the Grecian vase, and then draws in to meet the head which it joins at its outer rim. The joint between the centre cylinder and the upper part is very abrupt. The handles are joined to the drum at this angle. The ornamentation of the cylinder is in large bands or panels containing large figures of men, birds, boats and animals. On the head the zones surrounding the central star are wide and also contain similar figures together with representations of houses and domestic scenes, as well as warriors and geometric designs.

Type II shows slight deviation from the above. The three sections of the cylinder are joined with less sharp angles. The handles are smaller and often circular and the head projects over the top of the cylinder, and is sometimes bent downward over the side. The central star has fewer points and they are filiform. The zones contains smaller figures both on the head and on the cylinder. There are always four frogs on the head. These drums appear to have come from Central China.

Type III—The Karen Type is quite distinct from the two former types. The lines of the cylinder are much more graceful and less abrupt. Sometimes they are almost straight with only a slight inward curve at the waist. The handles are placed near the top and the rim of the head overlaps sometimes as much as an inch beyond the side. The zones on the cylinder are small and often indistinct and the ornamentation conventional. There are four sets of frogs on the rim and sometimes there are

three or four superimposed one upon the other. There are animal and vegetable designs on the narrow zone surrounding the star on the head. This type is confined to the Karen tribes of Burma.

Type IV is found in China and seems to be a later copy of the earlier models. Numerous examples of this drum have been found especially in Yunanfu. The star has twelve rays indicative of the twelve months of the year and the geometrical designs suggestive of the figures on type I. They have no frogs.

Dr. Foy has a slightly different classification, dividing the members of Type I into two groups on account of the figures of frogs and other animals found on some specimens of that group. He also goes into detail in Type III making two groups there. This brings him to number the Karen drum as Type V. As our particular interest in this paper is in the Karen type which he preserves in its integrity, we will not here enter into the merits of these rival classifications which depend upon the variations of the decorations, the discussion which will require the consideration of a great mass of details.

Mysterious Origin.

The origin of these drums has ever remained a mystery. But it seems pretty well established that the originated somewhere in the Indo-China Peninsular. Probably in the upper part of the old Cambodian Kingdom in the southern part of the Peninsular. I may add, however, that Dr. Laufer of the Field Museum of Chicago who has also taken a keen interest in these drums and studied them extensively in China declares that the place of origin as stated by Heger has not yet been conclusively proved. (Journal of the American Oriental Society, Vol. 45, No. 2, 1925, p. 186. Review of Marshall's *Karen people of Burma*.) Our first record of them appears in the Chinese annals as quoted by Heger when the Chinese general Ma Yuan (the date of whose death is set a A. D. 49) conducted a campaign against the barbaric tribes of Tonkin during the first century of the Christian era. On his victory over the wild tribes of the country he exacted tribute from them in the form of drums which he had melted down and moulded into an image of a horse, such as the emperor was fond of, and this he presented to his majesty.

About two centuries later Chu Ko Liang, who flourished from 181 to 231 A. D. led an army to the wild and unexplored region now forming the province of Yunnan where he subdued a powerful chieftain. Many legends are related of this campaign in which the Chinese arms are reputed to have been carried to the very heart of Burma. Both Ma Yuan and Chu Ko Liang are reputed by the Chinese to have invented the drums. In Szech'uan, the ancestral home of the later general the drums are preserved in the temple dedicated to him and they are called by his

PLATE III.

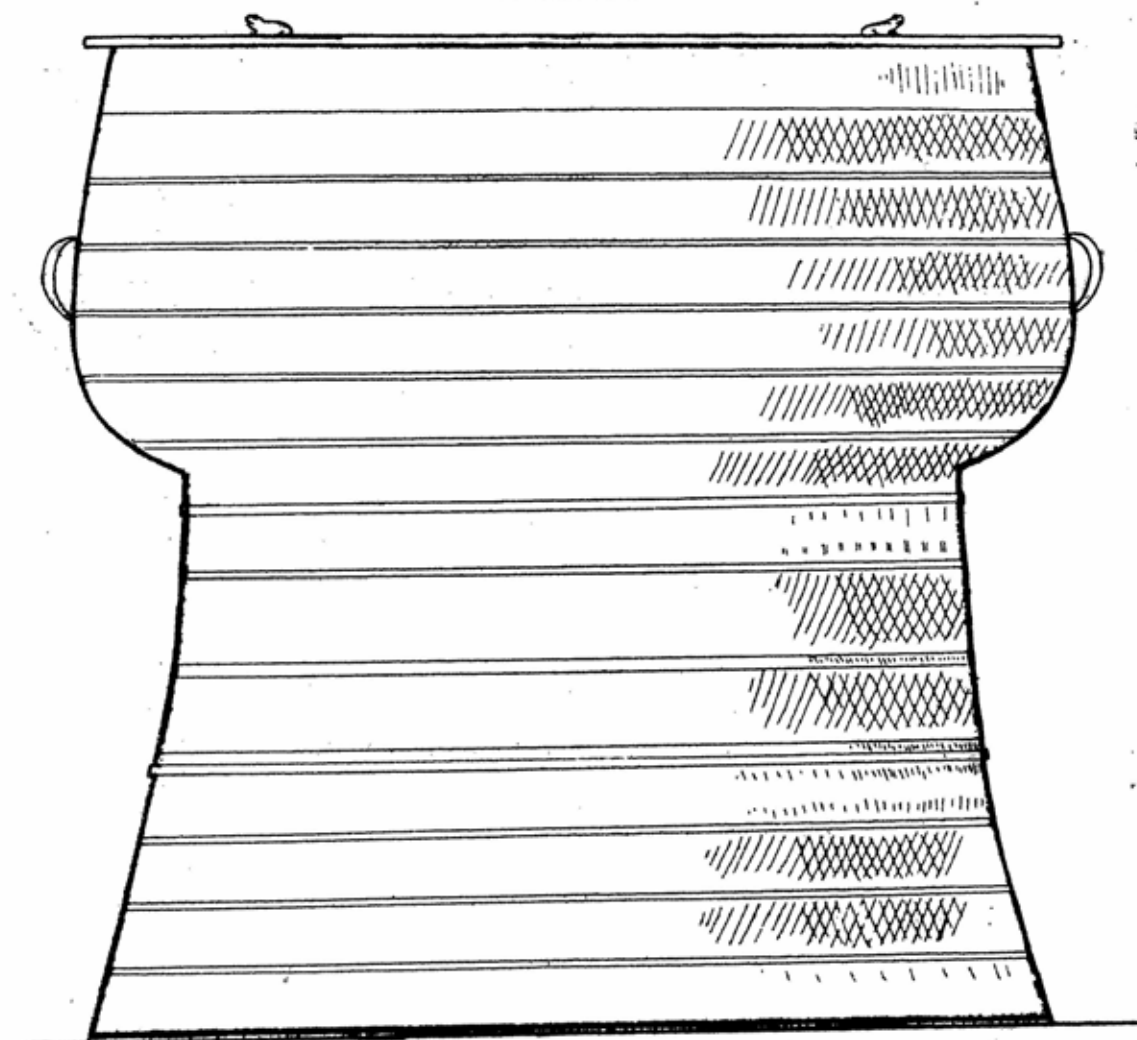
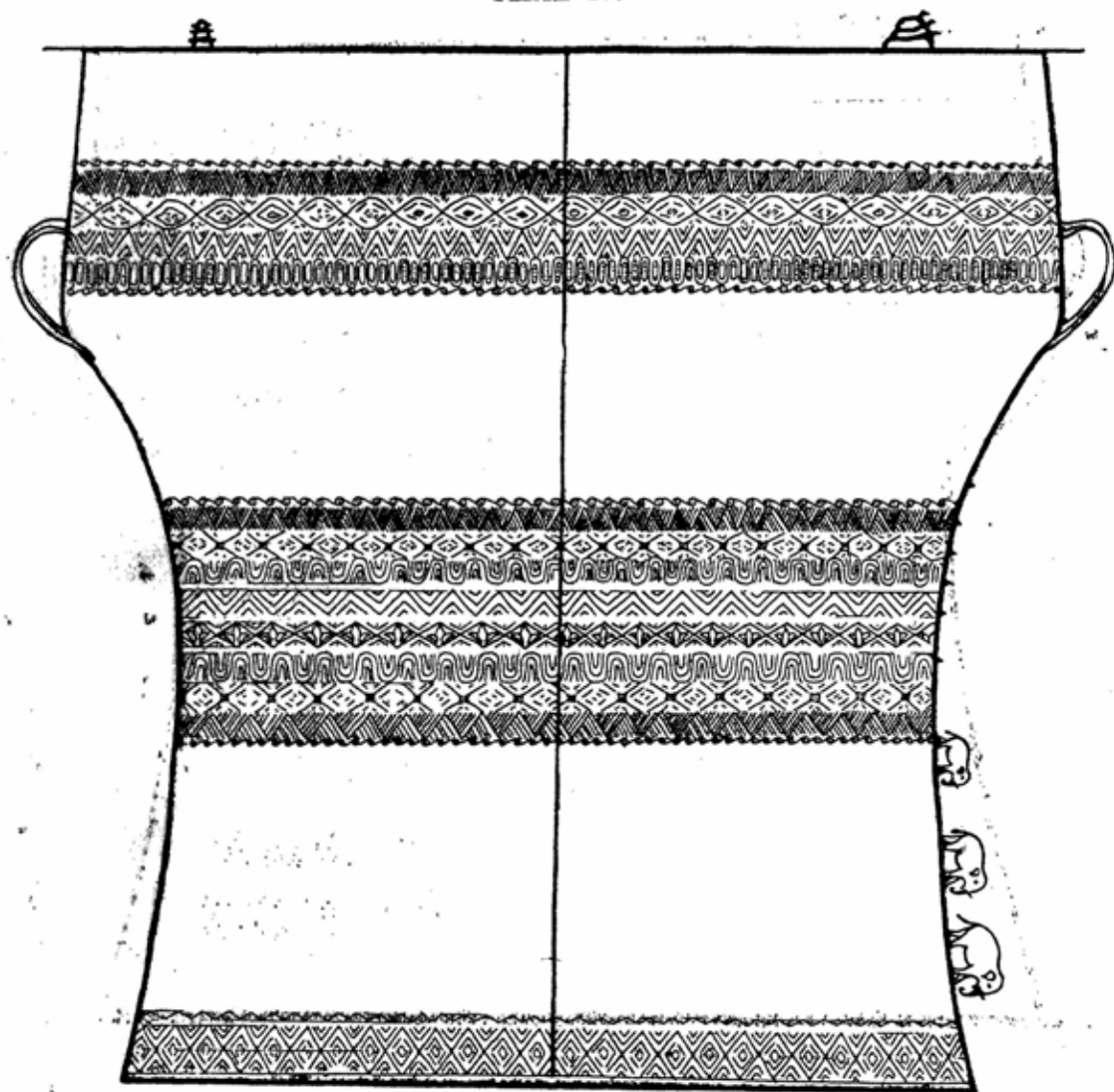


PLATE IV.



same. Tradition says that they both used them to terrify their enemies. That they put them into swift running mountain streams and the water caused them to reverberate, making a noise like thunder, and this caused the enemy to think that a large body of men were near by. They are also thought to have been beaten at the mouths of caves and to thus have given off powerful vibrations that terrified the neighbourhood. But it seems more reasonable to think that these drums were originally in the hands of the chief and that generals took them as booty from them, and afterwards they no doubt took every opportunity to turn them against their former owners. All are now agreed that the Chinese did not originate the drums but that they first obtained them from the south, and then copied them and adopted them for their own uses.

Oldest Examples of Southern Origin.

The oldest examples that we have of the drums seem to indicate a more southern origin yet, for we find figures of large boats, larger than ordinary river canoes, and many of the figures described by M. Parmentier on the old drum in Hanoi [Parmentier, *idem* p. 12] show the manner of headdress now found in Polynesia. Dr. Foy [*idem* p. 405] concludes that the influences which spread from Java over the Indian Archipelago in early times were responsible for distributing the drums over the Peninsular. This is only a guess, but in the absence of definite proof it is hard to contradict it. There does not seem to be any clear indications of Khmer influence. Rather the presence of frogs, elephants and peacocks seems to indicate an indigenous origin for them in the Indo-Chinese Peninsular, though few other bronze articles of equal beauty have developed there. We know too little of prehistoric times in this land where written records are so few to state anything definitely about them.

While these drums have been found over a wide territory, Dr. Laufer (*idem* p. 186) disputes the conclusion of M. Parmentier in saying that they have been found as far north as Kalgan in China (Kalgan is, I believe, a town in the province of Chili.) The former gentleman says that "they are not found north of the island of Kai-nan off the province of Kwang-tung. From this point they are found westward in China throughout southern China as far as Se-ch'wan and southward among the aboriginal tribes. Beyond the mainland of the Indo-China Peninsular, which of course includes our Karen hills, they are found on the surrounding islands as far south as the Celebes, and eastward to the upper part of New Guinea."

A Monkey Origin.

In the Province of Burma the only people who set great store by these bronze drums are the Karens. When and where this custom arose no one knows. There is an old drum in one of the Mopgha

villages east of Toungoo which is said to be a thousand years old and to be the original drum from which others were copied. However, there is another tradition which is more general and which traces the origin of the drum to the monkeys. Whether we like the monkey origin or not, the story is substantially as follows :—

Pu Maw Taw was one of the earliest mythical ancestors of the Karen people who lived a number of generations before Htaw Meh Pa, the well known "Father of the Boar's Tusk." How many generations before we do not know. But as Htaw Meh Pa is supposed to have been seventy-three generations from the present it must have been in that distant past when perhaps monkeys and men were not so very different ! This patriarch had a rice field on the side of a hill in which there was a cave. When his crop was nearly ripe the monkeys kept coming day after day to steal his grain. The owner chased them out again and again till at last he was wearied to death. In despair he laid down in his field and feigned death. Then as the brutes came arround him he heard them talking to one another, as if they had been touched by his helplessness, saying, "We have eaten his grain and now he is dead. Let us perform the proper funeral rites for him". Accordingly they took up his body and carried it to the mouth of the cave at the top of the hill and leaving it there went to get their drums which it seems they were in the habit of using for such ceremonies. At first they brought the famous "Gaw Kwa Hse" or "Silver Drum". Then they brought out the famous gold and silver drum called "Gaw Hwa Htu, Gaw Kwa Se" and another white drum called, "Gaw Wa". As they were beating these instruments the patriarch sat up and began to look around. This unexpected action on his part brought consternation to the brutes and they fled in such terror of the corpse that had come to life, as they supposed, that they never returned to the place again. Pu Maw Taw took the drums home with him and kept them till they were stolen by his jealous Pwo relatives. (He was a Sgaw Karen). The white drum was dropped in a deep pool called Pghaw Pghaw Le, a place that cannot now be identified, and never recovered. But the Gold and Silver Drum was taken to various places and finally hidden in a cave near the village of Donyan in the Moulmein District. Some people think that perhaps it could be found there even now, if they made a real attempt to dig it out. This drum is said to have been originally carried by a rope made of cobra skin, and to have had a pedestal in the shape of a centipede on which it rested. Again tradition says that the people of a certain village called Lubawko, who belonged to the Sgaw branch of Karens, were in the habit of going every year to the Pwos of Donyan to demand the return of this drum, but to no purpose. As a last resort, (as their unconfirmed tradition has it) when the British took Moulmein they applied to them to restore their lost property to them, but the suit on such precarious grounds naturally failed, and the quest was finally given up.

KAREN BRONZE DRUMS.

There is no Karen tradition that leads us to believe that the Karens ever made drums for themselves. They are said to have been procured from some of the tribes who are supposed to have lived "in the regions beyond", that is, either to the east or the north. The Yu are the people most often spoken of as being the ones from whom the Karen first obtained their oldest drums. There is a stanza of an old poem which says :—

Worry not, young man,
Saddle your horse, hunt for Maw Hpaw Kwe
You have purchased a drum moulded by the Yu,
You have also a bamboo paw ku
Hang the drum in the hall (blaw)
Beat the drum and pawku together and they sound sweetly.

Here the song implies that the young man who has a drum will be successful in his quest for his lady "Maw Hpaw Kwe" who is spoken of, as often among the Karen, as a flower; the "paw ku" is the bamboo xylophone which is played with two small bamboo mallets and which carries the tune of which the drum forms what might possibly be called the bass. The hall or "blaw" is the men's common room, the guest room of the old fashioned village.

Another old song is as follows :—

The silver headpiece glitters
The golden helmet shines,
In Taw Meh Pa's hut it rests,
Gather the booty and eat together
If we can only bide our time in patience,
We will capture the drum which was made by the Yu.

This is evidently an old war song and shows that the drum which had been brought from the Yu was the chief aim of at least one raid. Mr. Taw Sein Ko is of the opinion that the Yu are the people otherwise known as the Yung who inhabited a part of what is now known as Yunnan. This would seem to coincide with the results of the other investigators who have found that the drums were first discovered by the Chinese in that same region.

In the Karen Thesaurus (1843 edition Vol. I p. 328) we read that the Karen purchase their drums from either the Wakawthwa or the Swa. The former of these names probably applies to the Wa, but to what particular branch of that tribe I do not know. Perhaps the other term "Swa" may be another name for the same people. At any rate no one seems to know to whom it refers. There seems to be considerable mystery connected with these peoples for the writer goes on to say that when one goes to buy a drum from them he bargains with them and then leaves the money for the price of the drum in a secret place and comes

away. Later he goes to the appointed spot and finds the drum where his money was. He takes this and comes away without seeing the one from whom he has made the purchase.

In more recent times the Shan have supplied the Karen with their drums. They are reputed to have manufactured them in a number of places all the way from Myogyi in Toungoo to Nwedaung in the Shan States. At this latter place it is only within a few years that the last maker has gone blind and given up the work. So far as I know, there are no drums now being made in Burma.

A Drum which cost Rs. 2,300.

In 1925 I was in the village of Leukladeu in the Toungoo hills at the house of an old man who had been prominent for many years, even in Burman times doing what was very unusual for a Karen, *i.e.*, holding a contract to supply timber to King Mindon Min. He had four drums which to a novice like myself looked much alike. But one of them he singled out as having been made by the "Mukhapo", a being corresponding somewhat to the *Nats* of the Burmans. For this drum he had paid Rs. 2,300. Naturally he set great store by it. It was matter of regret that in his feeble state he could not give me very accurate information as to what he believed was the origin of this specimen, which he considered very ancient. For the other drums he had paid varying prices from Rs. 300 to 700. As is customary among the Karens, the drums each had its name. This precious one was called, "Yersu", which might be interpreted to mean, "penetrating sound". He said that if any of the people in the hills who knew the old customs should hear it they would identify its note at once and call its name.

For an account of the interesting method of casting these by the Shan, I am indebted ultimately to a Mr. Lilly of Rangoon. In 1884, Dr. Anderson then of the Calcutta Museum with whom M. Hager corresponded, gave him the information which he said he had obtained from Mr. Lilly and which is substantially as follows:—

"A clay cone is first made of the size of the inside of the gong (as he calls it) and on this wax is placed and carefully modeled to the exact shape and covered with the appropriate ornamentation. When the wax model is finished, fireclay and water are dashed on to the face of the wax with a brush, the clay and water being thrown with great force, penetrate into the small hollows and angles of the wax. When a sufficient thickness of clay has been added in this way a coarse clay is laid on the outside to give strength. The wax is then melted out and the mould made nearly red hot. The metal is then poured in". The frogs on the head of the drum and the elephants and other ornaments are moulded separately and fastened on.

KAREN BRONZE DRUMS.

Magical Properties.

Magical properties have always been attributed to the drums by the Karen. They have been the objects of worship in that offerings are made to them, sometimes annually, and on other occasions when it was thought that benefits might be obtained by so doing. The offerings consist of the usual gifts of small cups of liquor and rice, a little rice being taken off the chattie before the potful is served to the family. In connection with these annual offerings to the drum there were often feasts and dancing. But I have not yet been able to get a clear account of just what ceremonies were carried out at the time. Several years ago I heard that one of these feasts was to be held the coming year. In this instance it seemed that the family owning the drum observed the ceremony once in seven years. But when the time came something prevented them from holding the feast. This is an indication of the falling down of the observance of the old customs of the people in general.

The beating of the drums which gave out sweet-sounding reverberations which echoed from hillside to hillside in the mountains was supposed to be pleasing to the "Lords of the Land" (Hti k'sa kaw k'sa) and hence to bring good fortune to the people and especially to the family who owned the drum. On occasions of religious festivals as when in the Bwe country the people gathered to make their sacrifices to the Lords of the Land, the air resounded with the constant beating of these great drums.

In the Pegu Range of Hills there seem to have been certain drums which were called "Ko" or "hot". These were used only at funerals. They were never kept in the houses but were hidden in the jungle. When a calamity occurred, or a member of the family was taken ill, this drum was brought in and hung up in the house and beaten. Should any member of the household be absent, even miles away, he would hear the mournful sound and recognizing the tone of his own drum (for every Karen was said to have been able to instantly recognize the note of all the drums in his vicinity) would immediately start for home hoping to reach there soon enough to partake of the "bgba" feast with which the family penates were to be appeased and through which the person who was ill was to be restored to health.

On the borders of Siam I am told that the drums are beaten every morning in the houses of the chiefs and elders and at their sound the men go forth in groups for their daily work in their fields on the hillsides. And at evening they return to the accompaniment of the same monotonous notes of the same deep sounding drums as they boom over the hills. Perhaps there are remote villages where some of these customs still persist, but happily there was one occasion when the drums used to send out their notes which is now a thing of the past. The old time raids are no more. Thanks to the civilizing influence of British rule, the drum no longer sounds to call men armed with spears, old cheek-guns and long

knives to butcher their fellow tribesmen. Perhaps the attempt to recover a drum was the *raison d'être* of the raid, but even so there was always some other drum with which to call the men together. Of the old war songs which I have mentioned above, one shows that the drum was beaten to bring success, and the other that a drum was the object of the expedition.

The method of beating the drum was to begin with rather quick and easy strokes on the edge of the head near the rim and then to increase the intensity of the blow as they continued striking each time a little nearer the centre. Finally when the centre was reached the blows were given on the middle of the star and followed each other in rhythmic succession, light and heavy, and accelerated or modulated according to the theme of the occasion. The drum stick was a piece of wood or bamboo on to one end of which was bound a piece of cloth. First a ring of cloth was made a little larger than the stick and then the strips of cloth were wound around the ring till they filled all the space between the ring and the stick thus forming a solid head with which to strike the drum. Beside the striker the player held a few twigs or a bit of bamboo split into a few strips in his other hand and with these he would strike the cylinder of the drum in unison with the beating the head. This produced an effect not unlike that of cymbals accompanying the bass drum in a western band. This operation is called in Karen, "ple a hkyi" (whipping its back), while the beating the head is called "do" which is the ordinary word meaning to beat or strike.

The prices of drums varied as the sweetness of the tone. In general it is said that they cost rupees one hundred per frog, but that does not seem to have always been the case, for a drum that has the reputation of having a good tone or, as we have just seen, of having a supernatural origin, has often brought more. The older the drum the better the tone was supposed to be, provided of course, that it had not suffered damage that impaired its resonance.

The Toungoo Specimens.

Not a few specimens coming from the Toungoo hills have had little holes cut in them. This was done, I was told, when its owner died and the descendants instead of burying the whole instrument with its master, took enough of it to attract the "K'la" or shade of the drum in order that it may attend the "K'la" of the possessor in the next world, and yet not deprive themselves of the glory of still being known as lords of a drum. In this way they "could eat their cake and have it too". It is a difficult problem to find any satisfactory classification of Karen drums. Various men versed in the ancient lore have their own ways of grouping them and each seems ignorant of the other. They usually say that there are "the old drums" and the "new" ones. But when questioned they do not

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seem to be able to tell just which is which. Other names are used in speaking of them. But I wonder if they are not individual names which are mistaken for group names.

Saw Po Lin Te of Rangoon who has shown a great interest in Karen lore says that there are three groups of the "old" drums as follows: (1) *Ka Paw*. This term signified that the drum is very old and so broken that the flies can go in and out through the holes in it. This is supposed to be the most ancient variety and to give out a sound that can be heard at a great distance. The next older (2) is the *Na Ti*, which as its name implies, has lost its handles, and the third (3) the *Gaw Ple*, is so broken that it cannot be tied about with a rope. All of these are much defaced and the ornaments so worn that it cannot be made out. They all had only four single frogs on the head. As near as I can make out they are believed to have been more like the Cambodian drums in shape, that is with a smaller and more sharply defined waist, than the drums now ordinarily seen. My informant does not profess to have seen any of these drums himself.

The "New" drums are said to differ from each other slightly in shape and are named after the designs with which they are decorated. They are called "Gaw Hteu", "Gaw Hseu", "Gaw Pi", "Gaw Bu", "Gaw La" and "Gaw Saw," meaning the Bag Drum, the Paddy Drum and the Moon Drum. On the four quarters of the head of these drums are placed either double or triple figures of frogs, while figures of elephants or snails are arranged in a straight line down the side of the cylinder. My impression is that these are more or less individualistic characteristics, perhaps coming from the particular makers who may have been in the habit of using particular designs for the products of their own hands.

The Decorations on the Drums.

To give a brief description of the decorations of the Karen drums is not easy. As I have hinted they do not easily fall into clear classifications. In general it may be said, however, that they are characterised by narrow zones on their heads and cylinders usually an inch or less in width, and separated by two or three closely set concentric circles. There may be any number of these according to the size of the instrument, the smaller ones having some ten or twelve rings while the larger ones have eighteen or twenty. They can usually be grouped into four or five groups as the same design or variations of the design recur. In each group there are usually about four or five zones.

The figures in these rings are varied and yet all show a conformity to some original group of designs. Geometrical figures seem to predominate, and other decorative designs such as lozenges, hatchings, radii, plaitings, etc. These are variously interpreted as conventional designs of paddy, bags, tiger's footprints etc. The decorations taken from life

comprise only those of birds, both a series heads, and of the whole bird, and also of fishes. These are found in zones by themselves or the birds and fishes together or fishes alternating with lozenges singly or in groups of twos or threes:

The star in the centre of the head of the drum is one of its most striking characteristics. In most Karen drums this has a small centre and narrow rays reaching out to the first circle. There are most often twelve rays, but I have found some drums with stars with eight rays. In one of this latter class the star was filiform. In the drum which I obtained from the headwaters of the Thonze creek, the star is peculiar. It is eight pointed, but with a large centre and short stubby points which reach hardly half way to the inner zone.

The frogs on the top of the drum have always created interest. There are usually four of them standing, as if to spring, on four points of the compass. They face contrary clock wise. Often we find instead of single well moulded animals conventionalized figures in which there are two and sometimes three frogs superimposed upon each other, the higher ones being slightly smaller than the one below. They are made separately and fastened on to the head. The presence of the frogs is what has led to the belief that the drums were used to bring rain, for some primitive people have thought that instead of the rain bringing the frogs out of their hiding places, the croaking of the frogs would bring the rain. They may have thought of the deep sounding note of the drum as the croaking of some gigantic bullfrog whose voice would certainly prevail upon the rain spirits to send their refreshing showers upon the thirsty earth.

On the cylinder (sometimes called the barrel) of the drum we find the same groups of narrow rings. The same designs, excepting those of the birds and fishes, are found here. Sometimes the groups of rings nearer the head have sort of fringes hanging from them but these are not invariable. In many of the specimens I have seen the bronze is so worn that the designs are hardly distinguishable.

There is often found a line of elephants, small plastic images, running at right angles to the rings and facing the open end of the cylinder. There are usually three or four of these miniature pachyderms headed by the largest of the group and each following animal being slightly smaller than the one ahead of him. Trailing out behind them is often a line of six or seven small round objects which are variously interpreted. Some call them snails, but others the spoor of the elephants. On one or two drums there has been a conventionalized tree something between a plantain and palm on which the elephants are standing. The root of the tree being near the outer rim of the drum. This was interpreted to me as "the tree of life" but how indigenous this name may be I have not yet found out.

PLATE V.



A Karen beating the drum.

A Riddle

In concluding this paper I would say that thus far our knowledge of these interesting instruments is very meagre and tantalizing. There are few records on which to rely and it may be that we shall never know how the barbaric tribes of Cambodia or Yunan came to invent them, or what powers they attributed to them. Nor is it likely that we shall be able to find at what stage in their history the Karen people began to set store by them. They have reached us like some boulder brought from some far-off cliff by some prehistoric glacier and dumped in our field. It is utterly unlike anything around it, and yet there it stands ever stirring up our curiosity which is as unsatisfied before it as that of those who in previous years stood before the Sphinx. But just as the Sphinx has finally yielded up her secret, it may be that someone will unlock the mystery of these bronze drums among the Karen people of Burma.

BURMESE STAGE REFORMS

BY

U PO KYA.

မြန်မာသဘင် ပြုပြင်ရေး။

၁။ မြန်မာပွဲသဘင်ဆိုင်ရာ၌၊ ရုပ်သေး၊ ဇာတ်၊ အငြိမ့်သုံးမျိုးရှိရာ၊ တိုးတက်ကောင်းမွန်အောင်ပြုပြင်ရန် များစွာလိုသည်ဟု ထင်မြင်ပါ၏။ သို့ထင်မြင်သည့် အတိုင်းရေးသားပါအံ့။

၂။ ပြုပြင်လိုသည့် အချက်တို့မှာ။ အောက်ပါအတိုင်းဖြစ်သည်။

- (က) ကပြသော အချိန်ကာလ။
- (ခ) အစီအမံဖြစ်သော အပြော အဆို အခမ်းအနားများ။
- (ဂ) ညစ်ညမ်းသော တေးသီချင်း၊ ပျက်လုံး၊ ကိုယ်လက်အမူအရာများ။
- (ဃ) ကပြသူတို့၏၊ အဝတ် အစား အနေအထိုင်။
- (င) တေးသီချင်းများ။
- (စ) အစားအသောက်၊ တူရိယာဆိုင်ရာ။
- (ဆ) သဘင်ပညာနှင့် စပ်သော၊ ကပြသူတို့ အမူအယူ။

(က) ကပြသော အချိန်ကာလ။

၃။ မြန်မာပွဲသဘင်များသည်။ ၃ နာရီ၊ ၄ နာရီလောက်နှင့် အပြီးပြုနိုင်သင့်လျက်။ တညညလုံး မိုးလင်းကပြလေ့ရှိရာ။ အပြစ်များစွာဖြစ်၏။ အကျိုးများစွာ ယုတ်လျော့သည်ထင်၏။ အမြန်ပြုပြင်ကြရသည်။

၄။ ရှေးဦးစွာ ကျန်းမာရေးကိုစဉ်းစားအပ်၏။ ။ လူတို့ဓမ္မတာအလျောက်။ ညဉ့်အချိန်၌ အိပ်ရမည်ကို။ တရေးမျှ၊ တမှေးမျှ မအိပ်ဘဲနေခြင်းသည်။ စင်စစ်ကျန်းမာရေးနှင့် ဆန့်ကျင်လှ၏။ ။ တညညလုံးမအိပ်ရကြသဖြင့်။ လူတို့မှာ များစွာနွမ်းနယ်ပင်ပန်း၊ မလန်း မရွှင်၊ အိပ်ချင်မူးတူး၊ အထူးမအိပ်သော။ ဖြစ်ရရှာလေသည်။

၅။ “ပွဲသွားကြော့ကြော့။ ပွဲပြန်မော့မော့။” ဆိုသော စကားကဲ့သို့။ ပွဲသွားစဉ်က။ အဝတ် အစား သစ်လွင်စွာ။ နံ့သာပန်းမာလီ။ လိမ်းကျပြုပြင်။ တန်ဆာဆင်၍။ အလွန်လွင် ရှင်လမ်းစွာမြင်ရ၏။ နံနက်အခါ။ ပွဲပြန်တို့ကိုကြည့်လျှင်။ မျက်ခုံးစင်းစင်း။ မျက်တောင်စင်းစင်း။ ပျင်းတင်းထိုင်းထိုင်း။ မိုင်းတိုင်းဝေတေ။ ခွေခွေပြောပြော။ မော့မော့ နှေးနှေး။ လေးလေးကြီး ပြန်လာကြရရှာသည်ကို တွေ့မြင်ရပေလိမ့်မည်။

၆။ ပွဲကြည့်သာမဟုတ်။ ကပြသူတို့မှာလည်း။ အအိပ်အစားပျက်၍။ ပင်ပန်းနွမ်းနယ်ခြင်း၊ အသံအံ့ပျက်ခြင်း။ နောက်တည့်အတွက်။ ရှင်ကြည့်တောင့်တင်းစွာမကပြနိုင်ခြင်း။ ထိုသို့နွမ်းနယ်ပင်ပန်းသဖြင့်။ တညညထက် တညည၊ တလထက်တလ။ တနှစ်ထက်တနှစ်။ မိမိတို့သဘင်ဆိုင်ရာ။ တိုးတက်ကြီးပွားအောင်။ မကြံစည်မဆောင်ရွက်နိုင်ခြင်းတို့ဖြစ်ရလေသည်။

၇။ တဖန်တုံ။ အအိပ်ပျက်လျှင် အစားပျက်သည်။ အစားပျက်လျှင် ဓာတ်ပျက်သည်။ ဓာတ်ပျက်လျှင်။ လူမကျန်းမမာတော့ချေ။ ။ တညညလုံးထိုင်ရသဖြင့်။ ဣရိယာပုတ်လေးပါးမပျက်။ ညောင်းညာကိုက်ခဲခြင်း။ စသော။ ရောဂါတို့ကပ်ရောက်လေသည်။ ။ တကြောင်းလည်း။ တောပွဲမှများာ။ လွင်တီးခေါင်၌ ပွဲကြည့်ရလေရကာ။ အဖိခြင်း၊ နှာစေးခြင်း၊ ချောင်းဆိုးခြင်းစသော ရောဂါတို့ကပ်ရောက်တတ်လေသည်။

၈၁။ ရာဇဝတ်မှုများခြင်း။ ကာလသားတို့သည် ညဉ့်ဦး၌ ပိန္နဲ၊ မူးကြ၊ ရူးကြ၊ စိတ်ကြွလျက်ရှိကြသည်။ သန်းခေါင်ကျော်သော်၊ ထိုမျှလောက် မထကြတော့ချေ။ ယခုအခါ၊ ညဉ့်ဦး၌ မက်လောက်စရာ က-ပြ လျက်ရှိသည်မဟုတ်ရကား၊ လည်ပတ်သောက်စား၊ အချင်းပွား၍၊ ရာဇဝတ်မှုများဖြစ်တတ်ကြလေသည်။ အကယ်၍သာ၊ ညဉ့်ဦး၌ စခန်းသွားမှစ၍၊ မက်လောက်စရာရှိလျှင်၊ အလည်အပတ်အမူးအရူး နည်းပါး၍၊ အချင်း များခြင်းလည်းနည်းသွားစရာအကြောင်းရှိပေသည်။

၉။ စရိတ်စာ ပို၍ကုန်ခြင်း။ ၉ နာရီ၊ ၄ နာရီလောက်နှင့် ပွဲပြီးတန်ကောင်းလျက်၊ တညလုံးက သဖြင့်၊ အချိန် ၂ ဆလောက်ပိုသွားသည်။ သို့ဖြစ်သော်၊ အရပ်ရပ်စရိတ်လည်း ၂ ဆလောက်ပင် ပိုမို၍ကုန်ချေ မည်။ ပွဲမီးအတွက် ၂ ဆကုန်လိမ့်မည်။ ပွဲက ပွဲကြည့်တို့ အဝတ်စားမှာလည်း၊ အချိန်ပို၍ ဝတ်ရသဖြင့်၊ ၂ ရက်ဝတ်ရမည့် အဝတ်ကို၊ ၁ ရက်သာဝတ်ရတော့မည်။ ဈေးသုံးဖက်ကလည် အချိန်ပိုသည့်အလျောက်၊ ဈေးသုံး ၂ ဆကုန်လိမ့်မည်။ ဤသို့စသော အားဖြင့်၊ အရာရာ၌ မည်မျှပို၍ ကုန်ကျလိမ့်မည်ကို ဆင်ခြင်ပါ လေ။

၁၀။ စီးပွားရေးပျက်ခြင်း။ ညဉ့်ကအစပ်ပျက်သဖြင့်၊ နံနက်ကျကာလ၊ မိမိတို့ဆိုင်ရာ၊ အလုပ်အကိုင် ကို၊ မလုပ်နိုင်တော့ချေ။ စီးပွားရေးကို ထိခိုက်လေ၏။ ပွဲတွင် သုံးစွဲရသည့်အတွက်၊ စရိတ်ပိုမိုသည့်အပြင်၊ နောက်တနေ့အလုပ်ပျက်၍ ကြွေးတင်ခြင်း၊ စီးပွားပျက်ခြင်းတို့ဖြစ်တတ်လေသည်။ အကျွန်ုပ်မှတ်မိသည်ကား၊ အကျွန်ုပ်တို့အိမ်နားတွင်၊ မိန်းမတယောက်မှာ၊ ကလေး ၁ ယောက်နှင့်မုဆိုးမဖြစ်၍၊ နေ့စဉ်နေ့-ညစာည၊ မုန့် ရောင်း၍စားရသည်။ တနေ့သော်ပွဲကြည့်-အစပ်ပျက်သဖြင့်၊ မုန့်မရောင်းနိုင်ရကား၊ အကျွန်ုပ်ကပင် အားလုံးကို ထမင်းခေါ်၍ကျွေးရဘူးသည်။

၁၁။ အခြားစဉ်းစားရန် တချက်ကား၊ တညလုံး စောင့်ကြည့်နေရသည်မှာ အဘယ်အတွက်နည်း။ ကျွန်ုပ်သိရသလောက်မှာ၊ အကောင်းအမွန်အနှစ်သာရတို့အတွက်မဟုတ်၊ အဖျင်းအချား၊ အရာမရောက်သောအ ခမ်းအနား၊ အပိုဖြစ်သောအပြောအဆိုတို့ကြောင့်ဖြစ်သည်။ တညလုံးစောင့်ကြည့်လောက်အောင်ကောင်း မွန်သော အက အပြ အပြော အဆိုဖြစ်ဘိမူကား၊ စိတ်အခြေရန်ရှိပါသေး၏။

ယခုသော်အချိန်ဖြုန်းသင့်မဖြုန်းသင့်၊ အောက်ပါအခန်းကိုဖော်ပြပါအံ့။

(ခ) အပိုအဖို့ဖြစ်သော၊ အပြောအဆိုအခမ်းအနားများ။

၁၂။ ရုပ်သေးနှင့်ဇာတ်တို့မှာ၊ ၉ နာရီကျော်လောက်တွင် ပွဲစ၍ထွက်လေ့ရှိကြ၏။ ပွဲထွက်တော့ မည်ဟူ၊ စင်တိုင်သည်မှာ၊ အတန်ကြာသွား၏၊ ကြာဝံ့ကား။ ကားတွင်းမှ၊ မောင်းနှင့်လင်းကွင်းက စင်တိုင်ပေး ပြီး၍၊ ဆိုင်းက-မိန်းမောင်း-တိုက်ခါတီးလိုက်သည်မှ၊ ၁-မိနစ်လောက်ကြာသည်။ နောက်ထပ်၍၊ ၎င်းနည်းအ တိုင်း၊ ၃-တီး၊ တတိယသုံးကြိမ်နှင့်၊ အချီအချ၊ စင်တိုင်ကြသည်မှာ၊ ၁၀ မိနစ်မျှကြာသွားလေသည်။ ဤ တွင်၊ ပွဲထွက်မည့်အကြောင်းကြော်ငြာသည်မှာ၊ တကြိမ်မျှပင်လုံလောက်သင့်လေသည်။ ဘယ်နှစ်ကြိမ်ပင်ဖြစ်စေ၊ ၃ မိနစ် ၄ မိနစ်ထက်ပို၍မကြာသင့်ချေ။

၁၃။ စင်တိုင်ပြီးသော်၊ ဆိုင်းက “ရွှေဘုန်းတော်ထွန်းပါလို့၊ နေဝန်းတည့်ပေါ်”-အစချီသော၊ ပတ် ယိုင်ခုနစ်သံချီကိုတီးပေး၍၊ နတ်ကတော်-သို့မဟုတ်-အပျိုတော်ထွက်သည်။

၁၄။ နတ်ကတော်-အပျိုတော်နောက်၊ ရုပ်သေးတွင်၊ မြင်း-ဆင်-မျောက်-နဂါး-ဘီလူး-ဇော်ဂျီ တို့ထွက်စေခြင်း။ ဇာတ်တွင်တိုးနရာ၊ ယိမ်းစသည်တို့ထွက်စေခြင်းမှာ၊ ပွဲကိုမိ အလင်းကချင်သောကြောင့်အ ချိန်ဖြုန်းခြင်းပင်ဖြစ်၏၊ တိုးနရာ၊ ယိမ်းတို့မှာ၊ တော်ပါသေး၏ ဆိုရသော်လည်း၊ မြင်း-ဆင်-မျောက်-ဇော်ဂျီ

စသည်တို့မှာ။ ညောင်းသလောက်။ အခါပျက်သလောက်တို့နှင့်မကားမိချေ။ သဘင်ပညာဖက်ကလည်း။ အထူးတလည်အကျိုးမမြင်ပေ။

၁၅။ နောက်-ဝန်ထွက် ခဏ်းပေါ်လာလေ၏။ ။ဝန်ထွက်ခဏ်း၌။ ဝန် ၄ ပါး တကြိမ်တခါတည်း ထွက်လျှင်ပြီးတန်ကောင်းလျက်။ အတွင်းဝန် ၄၊ အပြင်ဝန် ၄ ခွဲ၍။ ၂ ခါ ၂ ဆကြာအောင်ထွက်စေလေသည်။

၁၆။ ။ဤမျှပင်မကသေးချေ။ ။ပထမအပြင်ဝန် ၄ ပါးကိုတချိန်တည်း ထွက်စေလျှင်။ အချိန်ကုန်နည်းမည်စိုး၍။ တယောက်စီလိမ့်ထွက်သည်။ ။ထွက်ဟန်ကား။ ။ပထမ-ဝန်တယောက်ပြည်ဖုံးကား၏။ တဖက်အပေါက်ကထွက်လာ၍။ ပုဂ္ဂိုလ်ကမြှောက်-သည်လက်မြှောက်နှင့် တရွှေရွှေလာခဲ့ရာ။ အခြားတဖက်အပေါက်သို့ရောက်သော်။ ကားတွင်းသို့ဝင်သွား၏။ ခုတိယဝန်-တတိယဝန်-စတုတ္ထဝန်-၎င်းနည်းပင်ဖြစ်၏။ ။ထိုသို့ထွက်နေကြစဉ်။ ဆိုင်းကလည်း။ “စံရာတောင်ကျွန်းလုံး” ကိုဖြစ်စေ။ “မကြိုလာ-လူပျိုမောင်ထွေး” ကိုဖြစ်စေ။ ကရွတ်ကင်းလျှောက်။ အပြန်ပြန်အထပ်ထပ်ဝန်၊ တွေ့မကုန်မချင်း။ တီးပေးရလေသည်။

၁၇။ ၄ ယောက်ကုန်သော်။ ပြည်ဖုံးကားကိုဖွင့်လိုက်သည်။ ထိုအခါ။ မြင်ပြီးဖြစ်သောကိုရွှေဝန် ၄ ပါး။ အဝတ်သား။ ထိုင်လျက်နေသည်ကိုတွေ့မြင်ရသည်။ ။ပြီးလျှင်။ ကျက်ထားသောဝန်စကားများကို။ တယောက်ပြီးတယောက်ရွတ်လေသည်။ စာသားမှာကောင်းပါ၏။ သို့ရာတွင်။ မည်သူမျှ နားကောင်းကောင်းမထောင်ချေ။ အကြောင်းသော်တမူကား။ ထိုအချိန်သည်။ ဆိုင်းသမားနှင့်တကွ။ ပွဲကြည့်သူတို့။ ပြင်ပပြင်လွင်သို့ထွက်၍။ မုန့်ပဲသရေစာ စားသောက်ကြသော အခါကောင်း အချိန်ကောင်းဖြစ်၏။ ကုန်ရစ်သူတို့မှာလည်း။ စကားမျိုးစုံဝိုင်းဖွဲ့၍ ပြောနေတတ်ကြ၏။

၁၈။ အတန်ကြာသော်။ ဝန် ၄ ပါးဝင်ကြ၏။ ဝင်ပြီးနောက်။ “နေရာတော်ခင်း” ဆို၍။ အမျိုးတော်သော်၎င်း။ သားတော်ရုပ်သော်၎င်း။ ထွက်ပြီးလျှင်။ ပျင်းစရာကြီးဖန်လေတော့သည်။ ။အတန်ကြာသော်ဝင်ပြန်၏။

၁၉။ ၎င်းနောက်။ ယခင်ကထွက်ပြီး။ ဝန်ဟောင်း ၄ ပါးကိုဖြစ်စေ။ တယောက်နှစ်ယောက်လဲ၍ဖြစ်စေ။ အင်္ကျီအစားကတ္တီပါအင်္ကျီ။ ခေါင်းပေါင်းဖြူအစား။ မောင်းတိုကိုဖြစ်စေ။ ဝတ်ဆင်စေပြီးလျှင်။ အတွင်းဝန်အနေနှင့်တကြိမ်တဖန်-ထွက်စေပြန်၏။ ။သည်တခါသော်။ တယောက်စီမဟုတ်ဘဲ။ နှစ်ယောက်စီတွဲ၍။ စည်တော်နှင့်ထွက်၏။ ဇာတ်ခုံရှေ့ရေခံသော်။ ဆိုင်းက “ချွတ်” တီးပေးနေစဉ်။ ဝန်စကားပြောပြီး။ ရာဇပလ္လင် နားမှာထိုင်နေသည်။ ။ခုတိယတွဲ။ ၎င်းနည်း။ ။စုံညီသော်။ အတွင်းဝန်က။ စကားပြော-ဆိုင်းဆင့်၍။ ထွက်စည်ရိုက်လျှင်။ ရှင်ဘုရင်ထွက်လေတော့သည်။ ။ “ရှင်ဘုရင်တခါထွက်။ ပဲကြီးတလှေချက်”-ဆိုသောစကားနှင့်အညီပင်တည်း။

၂၀။ တိုင်းရေး ပြည်ရေး။ သာသနာတော်အရေး။ မေးမြန်းပြောဆိုကြသည်။ ယခင်ဝန် ၄ ပါးထွက်စဉ်ကကဲ့သို့ပင်။ နားထောင်သူမရှိလှချေ။ တခါတရံ။ “မှန်ပါဘုရား။ များအပ်တော်မြတ်အတိုင်းပါဘုရား” ဟုသံပြိုင်တင်လေ့ရှိရာ။ ဒီလိုဆိုသောစကားကို။ ကျယ်ကျယ်နှိုင်းဆိုသဖြင့်။ လူများလှည့်၍ကြည့်မိကြ၏။ ၎င်းဒီလိုဆိုသောစကားနှင့်တပြိုင်နက်။ လင်းကွင်းနှင့်ပတ်မကြီးက ရုတ်တရက်လိုက်၍ တီးတတ်ရာ။ အချို့မှာလန့်သွားတတ်ကြ၏။

၂၁။ အတန်ကြာ၍။ ပွဲကြည့်သူများ မေ့သလောက်ရှိသောအခါ။ “ဆောင်နာရီမှူး” ဆိုသံကြား၍။ ဝင်စည်တီးသောအခါ။ ပွဲကြည့်သူတို့၏ စိတ်ပါလာ၍။ ပွဲဖက်သို့လှည့်ကြည့်ကြလေသည်။

၂၀။ ဝန်ကိစ္စပြီးလေပြီ။ ။စင်စစ်ပြီးပါလေစမ်း။ ။ဪ။ မပြီးသေးချေ။ ။ရှုလော့။ ကားပြင်ဖက်မှာ။ ဝန် ၂ ပါးကုန်ရစ်ခဲ့သေး၏။ ။ဘယ်အတွက်ကုန်ရစ်ပါသနည်း။ ။အချိန်ပြီးသို့ကုန်ရစ်ပါသည်။ ။ဤစကားမှန်၏။ မှန်ပုံကား။

၂၁။ ကျန်ရစ်ခဲ့ပြီးနောက်။ တက္ကသိုလ်ပြည်ကပြန်လာသော မင်းသားကို ကြိုဆိုရမည်ဆို၍။ “ဆင်းရဲသားလူမြင်ရှောင်တဲ့အောင်။ ဟဲ့-လက်ျာတောင်ခန့်။” အဆုံးရှိသော ဆိုင်းဆင့်ကို ရွတ်သည်။ ။ဆိုင်းက ဝန်ချင်းတီးပေး၍။ ပညောင်ပင်သို့ရောက်လာသည်။ ထိုအခါ။ စကားအထူးပြောစရာမရှိ၍။ လေပြေထိုး တပုဒ်ကိုရွတ်ပြီးခါးအဆုံး၌။ “—သံ-နာခံ၍ လာလိုက်ကြတာ။ ပညောင်ပင်သို့ဆိုက်လာကြပြီ အမတ်မင်းရဲ့” ဟု ဆိုလေသည်။ ။ပြီးလျှင် လေပြေထိုး၍ဝင်ကြလေသည်။ ။ဥက္ကဋ္ဌသူများက။ ထိုဝန်များ။ ဝင်သွားကြသည်ကို။ ဝမ်းနည်းကြမည် မထင်။

၂၂။ သည်တခါသော်။ အကယ်ပင်ဝန်ကိစ္စပြီးလေပြီ။ ။မင်းသားမင်းသမီးထွက်တော့မည်လော။ ။မထွက်နိုင်သေးပါ။ ။ရသေ့၊ ဆရာတော်၊ သို့မဟုတ် သူဌေးကြီး တဦးဦးထွက်လာလေ၏။ ။ဟိုပြော သည်ပြော။ ပြီးလျှင်ဝင်ပြန်၏။

၂၃။ ယခုမှ။ မင်းသား မင်းသမီး။ မူချထွက်ရတော့မည်မဟုတ်လော။ ။ထွက်ပါတော့မည်။ သို့ရာတွင်။ သည်းခံပါဦး။ အစစ်မထွက်နိုင်သေးပါ။ လက်ထောက်မင်းသား မင်းသမီးများထွက်ဖို့ရှိပါသေးသည်။ ။ထွက်လာကြ၏။

၂၄။ အချို့ဇာတ်များ၌။ လက်ထောက် ၂ စုံထွက်သည်ကို။ ကျွန်တော်ကိုယ်တိုင်တွေ့ရဘူး၏။ ။ဤလက်ထောက်မင်းသား ကိစ္စနှင့် စပ်၍ကား။ မြန်မာသဘင်ဖက်၌။ အထူးကြီးပမ်း၍ပြုပြင်ရှာပေသော ဦးဖိုးစိန်မှသော်လည်း။ ကိုစံကွန်းကို လက်ထောက်အနေနှင့်။ ထွက်စေလေသည်တမူ။ ။ဦးလေးဖြစ်သူကခိုင်း၍သားထွက်ရသည်။ ကိုစံကွန်းမှာ မျက်နှာပူပူရ၏။ ။စင်စစ်သော်ကား။ ကိုစံကွန်းမညံ့ချေ။ ဆိုင်ရာဇာတ်ကွက်နှင့် ထွက်လျှင်။ နိုင်နင်းကျနစွာကပြနိုင်လေသည်။ ။ယခုမှ။ ဦးဖိုးစိန်ကို မေးငြေကြ၏။ ကိုစံကွန်းမှာ သနားစရာကောင်း၏။ ပရိသတ်ကိုကားအားနာဘို့ကောင်း၏။

၂၅။ လက်ထောက်မင်းသား။ မင်းသမီးများစခန်းချလျှင်။ လက်စွဲများထကြ၏။ ထိုအခါ။ လက်ထောက်တို့ အသားယူပုံကား။ ကားတွင်းသို့ဝင်၍။ အဝတ်အစား တမျိုးလဲလှယ် ဝတ်ဆင်ပြီးလျှင်။ ဟန်ဓာတ် ခုတ်ခါထွက်လာတတ်ကြ၏။

၂၆။ စခန်းသွားစရာသာကျန်တော့သည်။ သို့ရာတွင်တခုလိုသေးသည်။ ။ငင်းတရကား။ ဆိုင်းဆင့်ဖြစ်၏။ ။ဆင့်ပါတော့။ တီးပါတော့။ ။ဆင့်ရုံ။ တီးရုံနှင့် မပြီးသေးချေ။ ။ဆိုင်းနောက်နား၌။ ခါးတောင်းကို မြှောင်အောင်ကျိုက်၍။ လူစွမ်းကိုပြမည်ဟု တညဉ့်လုံး အားခဲလျက်ရှိနေသော။ ဆိုင်းနောက်ထိုင်၏။ အချက်ကောင်း။ အခွင့်ကောင်းပေါ်ပေါက်လာလေ၏။ ။ဥက္ကဋ္ဌသူတို့။ ကံကောင်း၍ငင်း။ ကံဆိုး၍ငင်း။ ဆိုင်းနှင့် ဆိုင်းနောက်ထိုင်တို့ စခန်းအပိုသွားသည်ကို။ ကြည့်ရ နားထောင်ရပေသည်။

စခန်းသွား.....စခန်းချ.....ဝင်။

၂၇။ နာရီပြန် ၂ ချက်ထိုးလေပြီ။ ။ထိုအခါသော်။ ရွှေပွဲလာတို့ မြော်လင့်လျက်လည်း ရှိထသော။ ရှေ့မရော၊ အစစ်လည်းဖြစ်ထသော။ ဇာတ်လိုက် မင်းသားမင်းသမီးတို့သည်။ စင်စစ်အကယ်ပင်။ ထွက်တော်မူလာကြကုန်၏။ ။ရှေးနည်းအတိုင်း။ စခန်းချ-လက်စွဲများထ-အထဲဝင်-အဝတ်လဲ-ဆိုင်းနှင့် နောက်ထိုင် စခန်းသွား-မင်းသား မင်းသမီးစခန်းသွား-စခန်းချ-ဝင်လေတော့သည်။

၂၈။ နာရီပြန် ၃ ချက်လောက်ကမှစ၍။ မိုးလင်းအထိ။ ဇာတ်ကွက်ကို ကပြကြလေသည်။

(ခ) အပိုအမိဖြစ်သောအပြောအဆိုများအခမ်းအနားများ။

၂၉။ ပြခဲ့သောအပိုအခမ်းအနားတို့မှတစ်ပါး။ အပိုအပြောအဆိုများလည်းရှိသေး၏။ ။ဝန်ကြီး ၄ ပါးထွက်လျှင်ပင်။ ဇာတ်လမ်းကိုပြော၍။ ဇာတ်ကွက်တည်လေသည်။ ပထမဝန်က။ မည်သည့်တိုင်းပြည်။ မည်သည့်မင်း။

BURMESE STAGE REFORMS.

မည်သည့်သားတော်၊ သို့မဟုတ် မည်သည့်သမီးတော်၊ မည်သို့မည်ပုံ ဖြစ်သည်ကိုပြောလေသည်။ ။ ထိုသို့တဦး ကပြောထားပြီးသည်မှာ။ လုံလောက်လျက်နှင့်။ ဗုဒ္ဓိယဝန်ကလိုက်၍။ ဟုတ်ကဲ့အမတ်မင်းရဲခံပြီးလျှင်။ ပထမဝန် ပြောပြီးကို။ ထပ်၍ပြောသည်။ တတိယဝန်နှင့် စတုတ္ထဝန်တို့ကလည်း။ သံယောင်လိုက်လေသည်။

၃၀။ တဒန်တုံ။ ကတိပါအင်္ကျီနှင့် ထွက်လာသောဝန်ကြီးများကလည်း။ အထက်ပြောပြီးကို။ စားမြို့ပြန် လေသည်။

၃၁။ ရှင်ဘုရင်ကလည်း။ မလျော့ချေ။

၃၂။ ဆရာတော်—ရသေ့—သုဠေးတို့ကလည်း အသစ်လုပ်၍။ ဇာတ်လမ်းကိုပြန် ပြန်သည်။

၃၃။ လက်စွဲတို့ကတဖန်လောပြန်၍။ မင်းသားကဆင့်ပြန်သည်ကို။ မင်းသမီးက အတွန့်တက်ပြန်သည်။

၃၄။ ဤသို့သင့်တန်ခုံမဟုတ်ဘဲ။ အပိုပြောကြသည်မှတစ်ပါး။ ပရိယာယ်မာယာနှင့်။ ညာသည့် အလုံးများ လည်းရှိသေးသည်။ ။ ဥပမာ။ ။ “ယခုကာလ အတိုကြိုက်သည်။ ကြာကြာနေ ရွှေပွဲနေမင်းလိမ့်မည်။ အရိပ် သုံးပါးနားမလည်။ ချေသူဝယ် ကျားစာဖြစ်တတ်သည်.....” စသည်ဖြင့် ပြောလေ့ရှိရာ။ ထိုစကားတို့ကိုပြော နေခြင်းပင် အချိန်ကုန်လေရကား။ သဘင်သည်တို့၏ မာယာတမျိုးဟုသိရ၏။

၃၅။ သီချင်းဆိုရာ၌ ၄ ခါ ၄ ထပ်ကျသည်ကိုလည်း သတိပြုမိသည်။ ။ သီချင်း တပိုင်းဆိုသည်ကို။ ဆိုင်းကတကြော့လိုက်၍တီးသည်။ တဖန်ပြန်၍ဆိုသည်။ တဖန်ပြန်၍တီးပြန်သည်။ ။ ဤသို့အေးဖြင့်။ သီချင်းတပိုင်း ကို ၄ ခါသီဆိုရာရောက်သည်။ ။ ဤကိစ္စမှာအပြစ်မရှိဟုဆိုချင်လျှင် ဆိုနိုင်၏။ သို့ရာတွင်။ အဆိုတကြိမ် အတီး တကြိမ်မျှဖြင့်။ ပြတ်ပြတ်သားသား ကောင်းမွန်စွာဆိုနိုင်က။ သာ၍ကောင်းလိမ့်မည်ထင်သည်။

၃၆။ ။ ဤသို့အကျွန်ုပ်တို့မြန်မာသဘင်သည်များ။ စကားကြွယ်၍။ ဟန်ရေး ဝါရေး များသည်ကိုတွေ့မြင် ရသောအခါ။ လမ်းဘေး၌ ပြလေ့ရှိသော ကုလားမျက်လှည့်သည်များကို တွေးမိတော့သည်။ ။ ၎င်းတို့မှာ တခုပြ မည်အရေးကို။ လေးသောင်းခြောက်ထောင်၊ စကားဖေါင် အပိုသွင်း၍။ ဟိုသင်းသည်သင်း ချွေနေသည်မှာ တနာရီ မျှလောက်ကြာလေသည်။

၃၇။ ထိုကဲ့သို့ အပိုအမိများအတွက်။ အအိပ်ပျက်ခံရသည်မှာ။ “နာလည်းနား၊ လည်းနံ” ဆိုသော စကားကဲ့သို့။ များစွာအကျိုးယုတ်လေသည်။

(ဂ) ညစ်ညမ်းသောပျက်လုံး၊ တေးသီချင်း၊ ကိုယ်လက် အမူအရာများ။

၃၈။ မြန်မာသဘင်သည်တို့သည်။ ညစ်ညမ်းစုတ်ပဲ့သော အပြောအဆို၊ ပျက်လုံး၊ ကိုယ်လက် အမူအရာ တို့ကို။ ပြောဆိုပြုလုပ်လေ့ရှိကြသည်မှာ။ အလွန်ပင် စက်ဆုပ် ရှိရှာဘွယ် ကောင်းလေသည်။

၃၉။ အထူးသဖြင့်။ ပျက်လုံးများ ကြမ်းတမ်းလှ၏။ ။ ပျက်လုံး ၁၀ လုံးတွင်။ ၉ လုံးသည် အကြမ်း များဖြစ်ကြ၏။ ကြမ်း၏ဆိုသော အဓိပ္ပါယ်မှာ။ ကိလေသာ၊ ကာမနှင့်စပ်သောပျက်လုံးများကိုဆိုသည်။ ။ ထို ပျက်လုံးမျိုးတွင်။ အနုအကြမ်း ၂ မျိုးရှိရာ။ ချစ်သည်ကြိုက်သည်၊ အကြောင်းလောက်နှင့်ဆိုင်သောအနု။ ကာမ ရာနှင့် ဆက်စပ်သော၊ လူသူ ၄ ပါးမကြားဝံ့ မနာသာသောပျက်လုံးမျိုးကို၊ အကြမ်း၊ ဟုခေါ်ရ၏။ ။ အနု စားမှာ။ ခွင့်ပြုအပ်၏။ အကြမ်းစားကိုကား။ အထူးရှောင်ကြဉ်အပ်၏။

၄၀။ ဤတွင်။ ဝှံ့ကရာဖြစ်၏။ တရားဟောရာမဟုတ် သည်မှာမှန်၏။ လူတို့မှာအဓိယာမဟုတ်၊ ပုထုဇဉ် ဖြစ်ကြသည်မှာလည်းမှန်၏။ ။ သို့ရာတွင်။ အလွန်ညစ်ညမ်းစုတ်ပဲ့သော။ မောင်နှင့်နှမ၊ သားနှင့် အမိတို့မနာသာ သော။ အလုံးမျိုးတို့ကိုမူကား။ များစွာရှောင်ကြဉ်ထိုက်ပေသည်။

၄၁။ လူပျက်တို့သည်။ အများအားဖြင့်။ ကိလေသာအညစ်အညမ်းနှင့်စပ်သောပျက်လုံးသည်။ လူအရယ်ဆိုးဟုထင်မှတ်ကြလေသည်။ မှန်သလောက်ကားမှန်ပေလိမ့်မည်။ သို့ရာတွင်။ အပြစ်ကင်းသောပျက်လုံးရိုးတို့မှာလူအများပိုမိုရှိရယ်ပုံကြောင်း။ ရယ်ကြောင်းများကို။ ကျွန်ုပ်တို့သိရလေသည်။

၄၂။ ကြမ်းသောပျက်လုံးမှတစ်ပါး။ ယုတ်ညံ့စုတ်ပဲ့သော ပျက်လုံးများလည်းရှိသေးသည်။ မိမိတို့ယုတ်မာလောက်မာခဲ့သည်တို့ကို။ ပရိသတ်ရှေ့မှာထုတ်ဖော်၍။ ရယ်စရာလုပ်သည်မှာ။ မကောင်းချေ။ ။ဥပမာ။ မိမိတို့ဘိန်းစားခြင်း။ အရက်သောက်ခြင်း။ မိန်းမလိုက်စားခြင်း။ ညှော်ရှောင်ခြင်းစသည်တို့ကို။ ထည့်၍ပျက်ခြင်းသည်။ အလွန်ယုတ်ညံ့ရာ။ စက်ဆုပ်ဖွယ်ရာသို့ ရောက်သွားလေသည်။ ။၎င်းပြင်။ “သူငယ်ချင်းရယ် ဘယ်လောက်များဆင်းရဲသလဲဆိုရင်။ ငါနဲ့ငါ့ခွေးမှာ။ စားစရာမရှိလှ။ ငါ့ငါ့ညှော်ခွေးကို။ ခွေးကစားရသည်။ ခွေးကရှိသည့်ခွေးကိုငါကစားရသည်။ အဘိအထံကမကောင်းချင်တော့။ ။ ဦးလုံးဝမ်းချုပ်နေသေးသကဲ့။ သူငယ်ချင်းရဲ့” ဟုဆိုသောပျက်လုံးမျိုးတို့မှာ။ ရယ်စရာကောင်းပါ၏။ သို့ရာတွင်ယုတ်ညံ့လွန်းသည်ထင်သည်။ ။ “ငါ့မှာဘယ်လောက်များငတ်သလဲဆိုရင်။ ထမင်းမစားရတာကြာလို့။ ယခုအနေများ။ ထမင်းကိုမြင်ရင်။ မှတ်မှ မှတ်မိပါမလား။ မသိဘူးသူငယ်ချင်းရဲ့” ဆိုသောပျက်လုံးမျိုးမှာ။ ပထမပျက်လုံးမျိုးထက်သာကြောင်းထင်ရှားလေသည်။

၄၃။ အခွင့်အခါမတော်လျော်သောအခါ၌။ ပျက်လုံးသွင်းခြင်းကို ရှောင်အပ်၏ဟုထင်သည်။ ။ဥပမာ။ မင်းသားမင်းသမီးလွမ်းနေစဉ်။ ပျက်လုံးများများကြီးထွင်နေတတ်ကြသည်မှာ။ လွမ်းနေသည်ကိုသရော်သကဲ့သို့ရှိလေသည်။ ။ယခုအခါ။ မြန်မာများမသာချသောအခါ။ ကောင်ရင်ကိုအားကျ၍။ အပျော်ဆိုင်း တီးပြီးလျှင်ကခုန်ကြသကဲ့သို့ပင်တည်း။

၄၄။ ပျက်လုံးများနည်းတူ။ ညစ်ညမ်းသောသီချင်းများကို ရှောင်ကြဉ်ရာသည်။ ။ဥပမာ။ “ဦးမလင်းတို့အရာမှာ။ အိမ်ဆောက်နေတော့မယ်။” စသော။ သီချင်းမျိုး။ ထို့ထက်စုတ်ပဲ့ညစ်ညမ်းသော။ သီချင်းမျိုးတို့ကို ရှောင်အပ်၏။

၄၅။ အပြောအဆိုကြမ်းတမ်းသကဲ့သို့။ ကိုယ်လက်အမူအရာအကြမ်းအတမ်းများလည်းရှိရာ။ နည်းတူပင်ရှောင်ရ၏။

၄၆။ ထိုမှတစ်ပါး။ မကြာမီကစ၍။ အငြိမ့်မင်းသမီးကလေးများသည်။ ထာဝရကိုစွန့်ထောင်ဆွဲ၍ ကပြကြသည်မှာ။ ဆွဲသင့်သည်ကဆို၍ဆွဲကြသဖြင့်။ ခြေသလုံး တခုလုံးပေါ်စပြုလာလေပြီ။ ခြေသလုံးသားကိုပြချင်၍သက်သက်ဆွဲသည်ဟုထင်စရာရှိသည်။

(ဃ) ကပြသူတို့အဝတ်အစားအနေအထိုင်။

၄၇။ အဝတ်အစားများမှာ။ ခေတ်ကိုလိုက်၍ပြောင်းလွှဲတတ်သည်။ ။ရှေးကဇာတ်ခုန်ပေါ်တွင်။ လူပျက်များမှာ။ အင်္ကျီမရှိ။ ကိုယ်တုံးလုံးနှင့် အနေများသည်။ ။မကြာမီကမှ။ ဦးဖိုးစိန်တို့ကစ၍။ ပြုပြင်လေသဖြင့်။ အပေါ်အင်္ကျီဝတ်လာကြလေပြီ။

၄၈။ မင်းသားတို့မှာ။ ကတိပါဘောင်းဘီအထိကခံ၍ ဝတ်လေ့ရှိရာ။ ခါးတောင်း ကျိုက်သောအခါ။ အထက်ဖက်က ဆက်ထားသော ပိတ်မြွှဲကြီးပေါ်၍ နေတတ်သည်။ ။ဤကိစ္စမှာ အရေးမကြီးယောင်ရှိသော်လည်း။ မသေသတ်ခြင်း။ အမြင်ဆိုးခြင်း။ ဝါ။ အကြည့်ရ ဂုဏ်ခြင်းအပြစ်များရှိလေသည်။

၄၉။ မင်းသမီးများဝတ်သော။ ထိုင်မသိန်းအင်္ကျီကို။ အောက်နားတွင်ကြိတ်မထိုးဘဲ။ နဂိုရ်အတိုင်းဝတ်ရလျှင်။ သာ၍ယဉ်လိမ့်မည်လားဟုထင်မိသည်။

၅၀။ ကပြသူတို့။ စည်းကမ်းနှင့် သပ်သပ်ယပ်ယပ် နေ၍။ ဆေးလိပ်သောက်ခြင်း။ ကွမ်းစားခြင်းတို့ကို။ ရှောင်နှိုင်းလျှင်ကောင်းလိမ့်မည်။

BURMESE STAGE REFORMS.

(c) သီချင်းများ။

၅၁။ ထင်ပေါ်ကျော်စောသော သဘင်ဝန်ဦးသော်၏စကားပုံတခုမှာ။ “ရှေးကမင်းသားများမှာ။ အဋ္ဌာရသ။ ၁၀ ပါးသောအတတ်တို့ကိုတတ်ရမည်။ ယခုအခါမှာ။ (ရွှေရင်တောင်၊ ငွေရင်တောင်) သီချင်းတပုဒ်ရလျှင်၊ မင်းသားဖြစ်လေတော့သည်” ဟူ၍ဖြစ်သည်။ ။ ဤညာရှိကြီး၏စကားလိုရင်းတရပ်ကား။ ။ သဘင်ပညာမပြည့်စုံကြဘဲ၊ သီချင်းကလေး၊ တပုဒ်နှစ်ပုဒ်ရရုံနှင့်ပင်၊ မင်းသားလုပ်ကြသည်ဟုဆိုလိုသည်။ ။ ဤစကားမှန်၏။ သီချင်းကြီးတပုဒ်မျှကျနစွာမရဘဲ၊ ဇာတ်မင်းသားလုပ်စားသူ ၂ ဦး ၃ ဦးတွေဘူးသည်။

၅၂။ အရိုးကိုအရွက်မဖုံးရဆိုသည်အတိုင်း။ သဘင်သည်တို့သည်။ သီချင်းကြီးများကိုလေ့လာ။ အခြေပြုရာသည်။ ။ သီချင်းကြီးများမှာ။ ယဉ်ကျေးသိမ်မွေ့သာယာသည်။ အနက်အဓိပ္ပာယ်နှင့်လည်းပြည့်စုံသည်။ ။ ယခုကာလ။ အချို့သီချင်းအချို့တို့မှာအရသာမဲ့လေသည်။ ။ “စောစောလာ၊ မိုးလင်းမှပြန်” ဆိုသောသီချင်းမျိုး၌။ အရသာကိုရှာပါ၏။ မတွေ့သေးချေ။ ။ သို့ကြောင့်။ အထွက်၊ စခန်းချတို့၌ဖြစ်စေ၊ အခြားသင့်လျော်သောနေရာ၌ဖြစ်စေ၊ သီချင်းကြီး တပုဒ်မျှပင်ဖြစ်စေ၊ ပါရှိစေရာသည်။ ။ ယခုဦးဖိုးစိန်၊ ဦးစိန်ကတုံးတို့သည်။ ပြုပြင်သည့်အနေနှင့်၊ ပွဲဦးစွာလာထွက်၍၊ မင်္ဂလာရှိသောသီချင်းကြီးများကို သီဆိုစေခြင်းသည်။ အထူးကောင်းမွန်ပါပေသည်။ လူအများနှစ်သက်ကြောင်းကိုလည်းသိရလေသည်။

၅၃။ ဤသို့သီချင်းကြီးများကို လေ့လာအားပေးလျှင်။ တိမ်မြုပ်မသွားဘဲ။ ထင်ပေါ်လာပေလိမ့်မည်။ ယခုအခါ။ အဖိုးတန်သော အချို့သီချင်းများ တိမ်မြုပ်လျက်ရှိသည်။ ။ တွေ့ရဘူးသည်ကား။ ။ အိပ်ပင်အိမ်ကံ။ ညဉ့်ယံသာလိုက်တော့တယ်။ အစချီသော။ မျှော်မင်းအူသံကို။ ဗဟုသုတအလိုငှာ။ အစအဆုံးရရှိလို၍ လိုက်လံရှာရာ။ အဆင်မသင့်၍လားမသိ။ သုံးနှစ်ကျော်ကြာမှ။ အပြည့်အစုံရတော့သည်။ ဤသို့ရှာစဉ်က။ သီချင်းသားကိုမရဘဲ။ တေလေသွား ဝှီးကွက်ကိုသာရသော။ နှိမ့်ဆရာကြီး။ ဆိုင်းဆရာကြီးအများတွေရလေသည်။

၅၄။ နိုင်ငံခြားသီချင်းသံများ။ ။ ဘုရင့်နောင်ကျော်ထင်နော်ရထာလက်ထက်တွင်တကြိမ်၊ ဆင်ဖြူရှင်လက်ထက်တွင်တကြိမ်၊ ယိုးဒယားကိုနိုင်ရာ။ အတီးအမှုတ်သဘင်သည်များကိုလည်း ခေါ်ဆောင်ခဲ့လေသည်။ ထိုအခါကစ၍ ယိုးဒယားအတီးအမှုတ်အဆိုအက။ မြန်မာပြည်၌များစွာထွန်းကားလာလေသည်။ ။ ဥပမာ။

၅၅။ ယိုးဒယားဘာသာဖြင့်ဖြင့်ချားခေါ်သောသီချင်းသံမှယူသော။ “ပန်းမြိုင်လယ်” ခမိန်ခေါ်သောသီချင်းသံမှယူသော။ “တောတောင်စွယ်” စသည်တို့တည်း။

၅၆။ ၎င်းပြင်၊ မွန်တလိုင်းများနှင့်ရောနှောကြရာ။ အတီးအမှုတ် အဆိုအကတို့ပြန့်ပွား ရောနှောပြန်လေသည်။ ။ ဥပမာ။ မွန်ခေါ်။ အလေးမေ့ဆိုသော သီချင်းသံမှယူသော။ “တောင်ယံတော” ။ “စိန်ကြယ်ညီး။ လင်းရောင်နွယ်” စသည်တို့တည်း။

၅၇။ အတန်ကြာသော်၊ မြန်မာပြည်၌ ယိုးဒယားသံနှင့်၊ မွန်သံရောလေသဖြင့်။ “စိန်မြလုံခြယ်” ကဲ့သို့သောသီချင်းမျိုးများဖြစ်ပေါ်လာလေသည်။

၅၈။ ထိုမှတပီး တရုပ်များနှင့် ပေါင်းသင်းပြန်ရာ။ တရုပ်သံများလည်း ပါဝင်ပြန်လေသည်။ ။ ဥပမာ။ ။ “ရွှေတညာ” သီချင်းနောက်က။ ဆက်၍ပါသော။ “ကြိုးဝသုန်း၊ ပဇ္ဇနိဆော်နှိုး” ဆိုသောအပုဒ်မှာ။ တရုပ်သံပါလေသည်။

၅၉။ တဖန်တုံး ကုလားများနှင့်ဆက်ဆန်လေသဖြင့်။ “တိုက်ကြီးပေါ်မှာ။ စားပွဲခင်း။ ကုလားပဲဟင်းနှင့် ပွဲတော်တည်ဆိုသောကုလားသံများပါလာလေသည်။

၆၀။ ယခုသရော်မှု။ အင်္ဂလိပ်များနှင့်။ လုံးလားထွေးလားရှိပြန်ရာ။ အများကြီး-အားကြီး။ အင်္ဂလိပ်သံတွေပါလေပြီ။ ။ ဥပမာ။ “တကာယ်ချစ်ဖို့ကောင်းတဲ့အရွယ်” ဆိုသောကာလသီချင်းမှာ။ ။ “ယစ်ဟာရေးရီ”

ယာရီ" ဆိုသော အင်္ဂလိပ်သီချင်းသံကယူခြင်းဖြစ်သည်။ ။ ၎င်းပြင် "ထွေလောင်းဝေ" ဆိုသော သီချင်းသံက ယူသောသီချင်းတယောက်ဆိုသည်ကို အဆုံးအမများကပိုင်း၍လိုက်သောသီချင်းတို့မှာလည်း အင်္ဂလိပ်သံများ ပါလေသည်။

၆၁။ အင်္ဂလိပ်သံကိုအတုခိုးသည်ကိုစွဲ၍ အနည်းငယ်ပြောရန်ရှိ၏။ ။ ယခုအခါ။ အင်္ဂလိပ်ဘင်သံအစစ်။ အင်္ဂလိပ်သီချင်းအစစ်တို့ကို အစဉ်မပြတ်လိုပင်ကြားရခြင်းရသဖြင့် မြန်မာသဘင်သည်တို့က။ မပီကလာ-ပီကလာနှင့်တီးကြ-မှတ်ကြ-သီဆိုကြပြီးလျှင် ထော့ကျီးထော့ကျီးနှင့်ကပြကြသည်ကိုမြင်ရသောအခါ။ (ရိုးသည်ဆိုလျှင်လည်းခံရတော့မည်သာ) ရှက်တက်တက်လည်းရှိ၏။ ရွံ့တွံတွံလည်းရှိ၏။

(စ) အတီးအမှုတ်ဆိုင်ရာ။

၆၂။ သီချင်းဆိုနေစဉ်ဆိုင်းဆရာတို့က။ လက်စွမ်းကုန် အားကုန်တီး၍လိုက်တတ်ကြသဖြင့်။ သီချင်းသံကိုမကြားရတော့ချေ။ ဆိုင်းသံကအင်လျက်ရှိလေ၏။ ။ သို့ကြောင့်သီချင်းသီဆိုသောအခါ၌။ တီးမှုတ်သူတို့က။ တို့ခွဲကလေးမျှလိုက်ပေးရာသည်။ သို့ဖြစ်လျှင် အသံ၏အရသာ။ အဆို၏အရသာတို့ကိုခံစားရပေမည်။

(ဆ) သဘင်ပညာနှင့်စပ်သောကပြသူတို့ အမူအယူ။

၆၃။ သဘင်ပညာသည်။ အတန်ခဲခက်ပုံရသည်။ အသံကောင်းခြင်း။ အဆိုတတ်ခြင်း။ စည်းကျခြင်း။ အခြံအတောက်အကောင်းခြင်း။ မင်းဗျပ်။ ကြာ။ နွား။ စသည်ပြည့်စုံခြင်း။ အသော-အပြော-အလွမ်းကောင်းခြင်း။ အကကောင်းခြင်း။ ရုပ်ခွဲရုပ်ပြောင်းကောင်းခြင်းစသည်ဖြင့် ပြည့်စုံရန်အချက်ပေါင်းများစွာရှိရကား။ တဦးတည်းမှာ။ အလုံးစုံပြည့်စုံရန်မူဆဲယဉ်းပေသည်။ ရှေးကသဘင်သည်ကြီးများမှာလည်း။ တခုကောင်းနှင့်ခုကောင်းနှင့်ပင်ကျော်ကြပေသည်။ ။ အစဉ်အလာရှိသည်ကား။

၆၄။ အဆိုမှာ-ကိုပု။ အပြောမှာ-ကိုဖူးညို။ အခွဲမှာ-ကိုသာပြော။ အမူမှာ-ကိုမူ။ အပူရုပ်မှာ-မဆင်ခိုး။ ကြိုးစုံအကမှာ-မအုပ်ကြီး။ ကိန္နရာအကမှာ-မထွေးလေး။ အမဲမှာ ကိုချင်းတောင်။ ငိုချင်းရှည်မှာ-ဆရာဇ။ ရုပ်ခွဲနှင့်အလွမ်းမှာ-ဆရာမွန်းကြီး။ အပြောင်မှာ-ကိုကျီးဖြူ။ လက်ညှိုးထိုးတေးထပ်အဆိုမှာ-မရင်းတော်။ ဇာတ်လူပျက်မှာ-ဆရာထုံးကြီး။ မင်းသားပျက်မှာ-ကိုစိန်ဒါကြီး။ ယောက်ျားမင်းသမီးမှာ-ကိုစိန်တိုင်ကြီးအောင်ဗလ။ သံချီမှာ-ဦးကျော်လှဦးညွှတ်ကျယ်-စသည်ဖြင့် ကျော်စောကြလေသည်။ ကျော်သည့်အတိုင်းလည်း။ ဆရာတင်လောက်သော။ ဆရာတင်ခံရသောပုဂ္ဂိုလ်ကြီးများဖြစ်ကြ၏။

၆၅။ ကိုပုအဆိုကောင်းပုံမှာ။ ဆရာကသီချင်းချပေး၍ ရသည်နှင့်တပြိုင်နက်။ ဆရာထက်အဆိုသာသွားသောဟူ၏။

၆၆။ ဆရာမွန်းကြီး။ ရုပ်ခွဲကောင်းပုံကြားသိရသည်ကား။ ။ တခါသော်။ ပုသိမ်မြို့အသည်ကြီးပိုင်းတွင် ကပြရာ။ အဖိုးကြီးယောင်ဆောင်၍ပွဲထွက်လာ၏။ ပွဲကြည့်ထဲတွင်။ ဆရာမွန်းကြီးနှင့် အလွန်ရင်းနှီးသော။ မိတ်ဆွေတစ်ဦးကတော့။ ဆရာမွန်းကြီးသည်။ ရုပ်-အသံ-အပြောအဆို-အမူအရာတို့ကို။ အဖိုးကြီးနှင့် သဘောတူစွာဖန်တီးရကား။ ၎င်းတစ်ဦးက။ ဆရာမွန်းကြီးမဟုတ်။ အခြားအဖိုးကြီးအစစ်တယောက်ဖြစ်သည်ဟုဆို၏။ အနီးရှိမြန်မာက။ ဆရာမွန်းကြီးပင် ဖြစ်သည်ဟုဆို၍။ အလောင်းအစားပြုလျက်။ တစ်ဦးကိုယ်တိုင် ပရိသတ်ရှေ့ ဇာတ်ခုံပေါ်သို့ တက်ပြီးလျှင်။ မျက်နှာ-ပါး-နား-ဆင်ယင်ထားသည်တို့ကို။ ကိုင်တွယ် ကြည့်ခြင်း။ နှိပ်သံကို ကြားရခြင်းရှိလေမှ။ စိတ်ကြေနှစ်၍။ လက်ဖျားခါပြီး။ ဆင်းသွားလေ၏ဟူသတတ်။

၆၇။ “သတ္တဇာန်လုပ်၊ သရုပ်နှင့်တူစေရာသည်” ဆိုသည့်အတိုင်း။ ဆင်းရဲသားဇာတ်ကွက်၌ ထွက်လျှင်။ အဝတ်အစားအစားအစားနှင့်။ ဘုန်းကြီးလူထွက်ဖြစ်လျှင်။ ဂူကျသောအဝတ်အစားနှင့် ထွက်ရန်ရှိသည်။ ။ ဤရုပ်ခွဲပုံ၌။ ဦးဖိုးစိန်အတန်ကြီးစားပေသည်။ သို့ရာတွင် တခါတရံဆင်းရဲသားဇာတ်ကွက်၌ စိန်လက်စွပ်အမျိုးကြီးဝတ်လျက်ပါလာတတ်သည်။ သတိမေ့၍ ဖြစ်ကောင်းဖြစ်ပါလိမ့်မည်။

၆၈။ အလွမ်းခန်း၌ အလုံးစုံအသွမ်းရုပ်ပေါ်ရမည်။ ဇာတ်တဇာတ်၌။ ငိုချင်းချိုး၍ ဆိုင်းတီးနေစဉ်။ ယဝ်တောင်ကွယ်၍ ဆေးလိပ်သောက်နေသည်ကို တွေ့ဘူးသည်။ တဇာတ်မှာကား။ လွမ်းခန်း၌ စပ်ဖြူလုပ်လုပ်နေသော မင်းသမီးတယောက်ကို တွေ့မြင်တူးသည်။

ပြုပြင်ရေး။

၆၉။ အပြစ်များကို ပြပြီး၍၊ ပြုပြင်ရေးကို ကြံစည်ရပေမည်။ ပြုပြင်ရေးတို့တွင် အချိန်အရေးအကြီးဆုံးဖြစ်သဖြင့်၊ အချိန်ကို အကြမ်းအားဖြင့် ပြပါအံ့။

၇၀။ ည၌ ၈ နာရီခွဲ၊ ၉ နာရီတွင် ပွဲထွက်၍။ နောက်အကျဆုံး နာရီပြန်တချက်တွင် ပွဲသိမ်းရမည်။ စော၍ သိမ်းနိုင်လျှင်သာ၍ ကြိုက်ပါ၏။ ။ ဤသို့ည၌ တဝက်ပွဲသိမ်းသည့်အတွက်။ မျိုးများ၌ ကားတော်ပါ၏။ တောနယ်များ၌ ကား။ အိမ်ပြန် ခက်သဖြင့်။ ပွဲကြည့်သူတို့ ဒုက္ခအမျိုးမျိုး ရောက်ရန်ရှိကြောင်း။ အချို့က ပြောကြပါသည်။ ။ မှန်သလောက်ကား မှန်ပေလိမ့်မည်။ သို့ရာတွင် ပြောသလောက်မဆိုးကြောင်း။ ကျွန်တော်စုံစမ်း၍ သိရပါသည်။ ။ လူတို့မှာ အလေ့အကျင့်သာ ပဓာနဖြစ်သည်။ သန်းခေါင်ကျော်၌ ပွဲသိမ်းသောထုံးစံဖြစ်လျှင်။ ထိုအချိန်နှင့် လျော်စွာ၊ မိမိတို့ ချမ်းသာရေးအတွက် တင်ယင်စီမံပြီး ဖြစ်ကြပေလိမ့်မည်။ ။ တောနယ်များတွင် အငြိမ်ကသောအခါ သန်းခေါင်လောက်တွင် သိမ်းလျှင်။ ပွဲကြည့်သူတို့မှာ အခက်အခဲမရှိ။ ဇေချမ်းချမ်းပြန်သွားကြသည်ကို။ ကျွန်တော် မကြာမကြာ တွေ့ရှိရပါသည်။

၇၁။ အကယ်၍၊ အချိန်မတော်၌ ပြန်ရ၍၊ ဒုက္ခရောက်ပါစေဦးတော့။ အအိမ်အစားပျက်သလောက်မဆိုးဟု ထင်ပါသည်။

၇၂။ သို့ကြောင့် ၉ နာရီထက်နောက်မကျဘဲပွဲထွက်၍။ နာရီပြန် ၁ ချက်ထက်နောက်မကျဘဲသိမ်းရာသည်။ ။ သို့ဖြစ်သော်။ ၄ နာရီမျှ အချိန်ရ၍။ ကောင်းစွာ လုံလောက်လေပြီ။ ။ ၎င်း ၄ နာရီမျှကို အောက်ပါအတိုင်း အကြမ်းခွဲရာသည်။

(၁)	နတ်ကတော်၊ သို့မဟုတ်၊ အပျိုတော်	၁၅ မိနစ်။
(၂)	ယိမ်း	၁၅ ။
(၃)	အခြားမည်သည့်အက ၂ မျိုးမဆို	၂၀ ။
(၄)	ရှင်ဘုရင်။ ဝန်။ တချိန်တည်းထွက်။ ဇာတ်ကွက်တည်	၁၅ ။
(၅)	မင်းသားမင်းသမီး စခန်းသွား	၆၀ ။
(၆)	ဇာတ်ကွက်	၁၂၀ ။

ပေါင်း ၄ နာရီ၊ ၅။

၇၃။ အထက်ပါ အတိုင်းသော်။ ပွဲဦးထွက်အက အမျိုးမျိုးအတွက်မိနစ် ၅၀။ ရှင်ဘုရင် ၁၅ မိနစ်။ ပေါင်းတနာရီနှင့် ၅ မိနစ်ရသည်။ စခန်းသွား တနာရီ၊ ဇာတ်ကွက် ၂ နာရီထားခြင်းဖြစ်သည်။ ဤကားအကြမ်းခွဲခြင်းသာဖြစ်သည်။ ပြဿနာဇာတ်ကိုလိုက်၍ အချိန်ကို စီစဉ်ဝေဖန်ရာသည်။ လိုရင်းကား။ နာရီပြန်တချက်ထက်နောက်ကျ၍ မကပြလျှင်ပြီးလေတော့သည်။

၇၄။ ဒုတိယပြုပြင်ရေးကား။ ကြမ်းတမ်းသောပျက်လုံးများဖြစ်၏။ ဤကြမ်းသော ပျက်လုံးများသည်။ သဘင်ပညာကို၎င်း။ သဘင်သည်တို့၏ အကျင့်စာရိတ္တ၊ ဂုဏ်ကို၎င်း။ ဝဲ့ကြည့်သူတို့၏ အကျင့်စာရိတ္တ၊ ဂုဏ်ကို၎င်း။ အဆုံးသော်ကား။ တိုင်းပြည်နှင့် တကွလူမျိုးတို့၏ ဂုဏ်ကိုထိခိုက်လေသည်။ ။သို့ကြောင့်။ အလွင်အမြန် ပြုပြင်ရာသည်။

နိဂုံး။

၇၅။ အကျဉ်းသည်။ မြန်မာသဘင်ပြုပြင်ရေးကို။ အပမ်းတကြီး။ အဘယ်ကြောင့် ရေးရသနည်း ဆိုသော်။ အလွန်အရေးကြီးသောကြောင့်ဖြစ်ပါသည်။ ။ဝဲ့သဘင်ဆိုသည်မှာ။ အများနှင့် ဆက်ဆံ၏။ ပြုပြင်ရေး။ တိုင်းပြည်၏ အကျိုးစီးပွားကိုလည်းဆောင်နိုင်၏။

၇၆။ ဝဲ့သဘင်ဆိုသောအလုပ်သည်လောကီကိစ္စဖြစ်၏။ လူတို့မှာအရိယာလည်းမဟုတ်ကြသေးရကား။ ထိုလောကီနှင့် မကင်းနိုင်။ သို့ရာတွင် တတ်နိုင်သမျှ သက်သာအောင်။ ကောင်းမွန်လာအောင် ပြုလုပ်ရတော့မည်တည်း။

၇၇။ ဦးဖိုးစိန်၊ ဦးစိန်ကတုံး၊ ဦးဘအို၊ ဦးဖူးညို၊ စသော သဘင်သည်တို့နှင့် တိုင်ပင်၍။ ရန်ကုန်တွင်။ အစည်းအဝေးကြီးပြုလုပ်ပြီးလျှင်။ ကောင်းရာကောင်းကြောင်း စီမံရန်လိုလေသည်။

၇၈။ အထက်ပြုပြင်ရေးတို့ကိုဆောင်ရွက်ရန်။ လွယ်လည်း လွယ်၏။ ခက်လည်း ခက်၏။ လွယ်၏ ဆိုရာ၌။ ပြုပြင်ရေးခေတ်ကြီးလည်းဖြစ်ခဲ့သည်။ စင်စစ်အကျိုးကျေးဇူးများမည်လည်းဖြစ်ခဲ့သည်။ သို့ကြောင့်လွယ်ပေလိမ့်မည်။ ခက်၏ဆိုရာ၌ကား။ သဘင်သည်တို့မှာ။ ညဉ့်တဝက်သာ ကပြရမည်ဖြစ်၍။ ငြင်းမည်မဟုတ်။ သို့ရာတွင် ဝဲ့၎င်း ဝဲ့ကြည့်တို့က (အထူးသဖြင့်တောနယ်များ၌) ထုံးစံကဲ့သို့ဖြစ်နေလေ၍။ တညလုံး ကပြသည်ကို ကြိုက်ကြပေလိမ့်မည်။ သို့ကြောင့်ခက်ခဲရန်ရှိသည်။

၇၉။ မည်သို့ပင်ခက်ခဲစေကာမူ။ မူချပြုပြင်ရန်လိုသည် ဖြစ်ရကား။ တဖြည်းဖြည်း တစစ။ ပြုပြင်သွားက။ ဖြစ်နိုင်ပါလိမ့်မည်။ ပြုပြင်နိုင်ကြပါစေလို။

မောင်ဖိုးကျား။

SAYA-WUN BA-BE.

SAYA-WUN BA-BE—Le Médecin Malgré Lui of Molière, adapted by Maung Ba Thaung. No. 1 in the World's Literature series published by The Burma Book Club. Ans. 8.

Although the Sayawun Babe is described as an adaptation of the "Doctor in Spite of Himself" it adheres closely to the original—very much more closely than Fielding did in "The Mock Doctor" and is specially interesting as showing how very little alteration a French comedy needs to make it intelligible in Burmese.

As a play to be read, at least—for I have not yet heard of its being acted—the Sayawun is a success. I have lent my copy several times to Burmans unacquainted with English. They have very honestly brought it back but have so clearly indicated their wish to be allowed to keep it, that out of, I think, four copies which I have purchased, only one remained in my possession—and that was bespoken when a copy for review very opportunely arrived. It is clear, therefore, that the Sayawun makes an appeal to the very class to whom it was intended to appeal, Burmans who have no English. It amuses them, they have no difficulty in following the action and appear to find in it none of the annoyance which usually results from translation into Burmese. One of my borrowers intends converting it into a Burmese opera.

It may seem ungracious to criticise a work which gives such genuine pleasure. I do so only because I hope that Mg Ba Thaung will not stop at Le Médecin but will give us more of the same kind, *sine exceptione laudanda*. My first criticism is that the characters are insufficiently differentiated in their speech. It may be impossible to reproduce in Burmese all the mispronunciations and solecisms which the Nurse and other servants are guilty of in the original. But it should at least be possible to make a greater difference between the style of master and man. Geronde may be a simple old man but he is a gentleman. In Fielding he is made a knight "thank the king's grace for it." Léandre is referred to by the Doctor himself as an *honnête homme* and the slight sketch of Lucinde shows her to be a lady. Yet in the Burmese version, these three talk in the same idiom as the servants. Thus in Act II, Scene iv, Geronde's "Vous l'avez fait rire, Monsieur" appears as Ta Te's ဟော ရယ်တယ်မျိုး ရယ်တယ်၊ etc. In Act III, Scene vi, Lucinde's first speeches of protest to her father against the match he proposes for her are resolute but restrained whereas Ma Nyo Sein utters such uncivil retorts as ဟုတ်ဟုတ် မဟုတ်ဟုတ်၊ ကျွန်တော့်—ကျွန်တို့အတိုင်းဘဲ။ and အဘေးဘေးပြောနေနေအလကားဘဲ။ surely not in the manner in which a well-bred girl would speak to her father. In the scenes between Geronde and his domestic staff Molière allows the servants the familiarity which cannot be denied to clowns but this familiarity would not extend to anything corresponding to the use of ချုပ် by the Nurse in addressing her master. The dignity, too, of Geronde's occasional rebukes is lost in the Burmese.

I am tempted to offer some further general remarks on the Burmese style. Every speech gives one the impression that it was intended to be uttered in a loud voice. The terminal particles တာဘဲ which must be employed many hundreds of times in the course of the play, give a kind of false emphasis which becomes monotonous. I am told that this is the Burmese spoken in Rangoon. I do not believe it. It strikes me as being Burmese in the style of the Three Nats, who have talked for so many years but whose talk is not conversation, for they always agree with each other, but declamation. It is Burmese of the style of the Pazat Yazawin, in which a certain piquancy was gained by vulgarizing the speech of princes. I suspect therefore that the adapter has not taken the Burmese of Rangoon or elsewhere as his model but has followed a literary convention of colloquialism. It is to my mind a bad convention, and if the play is performed something of a strident affect will probably be produced.

There are several regrettable faults of taste. For the pleasing verse sung by the Doctor in the 5th scene of the first Act "Qu'ils sont doux, Bouteille jolie, Qu'ils sont doux, Vos petits glou-gloux" etc. a vulgar drinking-song is substituted, and in the Doctor's long speech in the 6th scene of the last Act the same vulgarity is repeated. The use of certain names of living persons of page 31 is also in questionable taste. The catalogue of liquors on page 13 is quite out of place in the mouth of a poor woodcutter. Looked at from another point of view these are instances of failure in the respect due to a classic.

In one or two cases the point of the jokes in the original is blunted by a too free or too diffuse translation and sometimes by a neglect to preserve the order of ideas. The following is an instance with a suggested improvement. The original has.—

Mart—un traître, qui me mange tout ce que j'ai.

Sgan—Tu as menti : j'en bois une partie.

The adaptation reads :—

မုတ်၊ မှီလဲပု၊ ညှိုးငိုက်သားပီစားပစ်တော်ရတာကို။

ထူ။ မကပ်နဲ့ ကွယ်ရမ်းမုတ်၊ မင်းမှီတာ ဘယ်ကုန်အောင်စားပစ်ရလို့လဲ။

သောက်တော့ သောက်မိပါရဲ့။

I suggest for the last speech :—

ဟေ့သိတာမပြောပါနဲ့။ သောက်ပစ်တာပဲသေးတယ်။

One or two queries as to idiom. I doubt whether အနာရှုတ် (page 8) is correctly used to describe a recent wound or swelling from a blow; it means an old sore or scar. Instead of ပြေးမလား၊ မပြောဘူးလား (page 17) I suggest that the Burmese order in such a case would be မပြောဘူးလား၊ ပြေးမလား တကိုယ်ကြားပြော။ (page 18) is used as equivalent to "aside". It may be right or is it an invention based on ဂ ကိုယ်ကြားပြော။ At page 44 there is what seems an impossible combination ခဲယဉ်းသိမ်မွေ့။ The original

has "C'est une grande et subtile question" which can, of course, be translated, but not by a mere collocation of the two Burmese equivalents for the adjectives.

Fault-finding invariably occupies more space than praise because one must give illustrations so that a reader may judge of the fairness of each criticism for himself. I have already however shown that the adaptation is greatly appreciated by all who have read it. It is a very spirited piece of work and should open the eyes of Burmans to the immense stores of good light literature which can be made available to them in their own language, provided that the enterprising publishers can find a succession of equally competent translators.

J. A. S.

GOTAMA THE MAN

BY

C. A. F. RHYS DAVIDS.

(Luzac and Co., London.)

This is the latest book by the well-known Pali Scholar, Mrs. Rhys Davids. It is an attempt to tell the truth about the life and work of Gotama, the Buddha, an attempt to rub off the super-growth of myth and legend that has clustered round his life and to present him as he really was. It is a laudable attempt but how far it will meet with the approbation of Buddhists and scholars is a matter for future research. For much of what has been said in the book will be new to Buddhists in general. And scholars have not altogether been in agreement about the details of the Buddha's life. Some have even doubted that the Buddha was a historical person.

The author has worked mainly on the Pali sources for her materials and the contents of the book are not quite new to those who have followed her works on Buddhist studies. Gotama the man is her theme: the man as wayfarer is the very centre of his teaching. And she has said many interesting things about his early life and his spiritual struggles. She makes Gotama tell the story of his life in his own words in English, though, it must be pointed out, that his language is not quite the same as the language of Christ. This is what Gotama says of Māra: "Māra, whom I am said to have encountered over the matter of those first missions, was no devil or mysterious wraith, as the books make out. When we used the term 'Māra', it was to speak of this or man as a very type of will-worsener, either as a sceptic, or as an encourager of low desires. Such for instance was the man of the Vesālī Licchavis, Sunakkhatta, who tried to persuade me to work wonders. Long after, the monks came to give the idea real personality, personifying the things they most feared: death, failure, seduction, the attraction of the world.

"In this way the true way of will-worsening is lost sight of. Men it is true are tempted, men are worsened from without, but it is by human willers, both of this world and of the next world. That the latter is true has now nearly died out of your world, yet not long ago a wise man, not of any world of clergy but a healer, had the courage to affirm it as true. You know. Māra is never a very devil or demon, but just a man who wills evil. The name means death, and evil leads ever to some sort of destroying. The many stories on Māra mean only that. Māra is never described save as some man, or creature. Never as woman! The daughters of Māra come nearest to that. Woman was reckoned as in herself Māra without the name".

GOTAMA THE MAN.

And so Gotama goes on criticising the many persons and things that come within the range of his experience, such as his quest, his message, his company, his work, his disciples, his latter years, his passing from earth, his last words to earth.

The book is the latest work of the critical scholars of the West. It should be welcome to every critical student of Buddhism who will find in it much food for thought. The pious Buddhists of the East will no doubt read it with mixed feeling and will probably be shocked at the (to them) ruthless way in which what they hold most sacred is treated as so much cobweb to be brushed aside. Witness the abolition of the Bo-tree which to Buddhism is what the cross is to Christianity. "It is possible that the stories about wonders and snakes and trees grew up gradually from a source of which I will speak. There was a very worthy citizen named Mantha, who was attached to me ; later on he joined my fraternity. He was concerned about my lonely retreat, and came looking for me. He found me deep in thought sitting under a tree. We talked together of what was worrying me. I said, that I was minded to bring in the idea of cause and effect into what I willed to teach, but that I could not decide to do so. I wanted a word for the multitude, a word which would move them. It must be a word to stir and move, not a reflective word ; a word of life, not of thought. I was grateful for his coming, and went among men till he left me. He told my friends how he had found me, and of my worry ; he may have added things. So possibly the tree legend began, which links a Buddha with a certain tree and all the rest."

The author has anticipated disapprobation on the part of pious Buddhists, who hold with monasticism and a divine 'Lord of the Worlds', and has accordingly armed herself with quotations of chapter and verse to all the important points she has raised. They must therefore first prove her interpretations of the texts to be faulty before they can quarrel with her for the picture she has drawn of the Founder of Buddhism.

P. M. T.

PROCEEDINGS

OF THE

BURMA RESEARCH SOCIETY.

Report on the work of the Dictionary Sub-Committee of the Burma Research Society.

THE PRESENT MEMBERS ARE :—

Mr. C. W. Dunn, C.I.E., B.A., I.C.S.
Mr. Ch. Duroiselle, M.A.
Prof. Pe Maung Tin, M.A., B.Litt., I.E.S.
U Tin, K.S.M., A.T.M.
U Kyi O, B.A., K.S.M., A.T.M.
Mr. J. A. Stewart, M.C., M.A., I.C.S., *Secretary*.

Mr. H. F. Searle, B.A., I.C.S., the former Secretary is now on leave.

The present report is intended to show the progress made with the work of collecting materials for the dictionary. It therefore omits reference to the preliminary stages when readers were being canvassed for and the general scheme of operations was being prepared.

The Sub-Committee (Messrs. Dunn, Duroiselle, Searle and Stewart) met in Mandalay on 18th October 1925 and at this meeting books were allotted to 38 persons who had agreed to read. Copies of these books were distributed together with instructions as to the sort of words which should be recorded and the method of record. The meeting discussed the question of appointing a Secretary to succeed Mr. Searle, who was shortly going on leave, and finally left the decision to Messrs. Dunn and Stewart. It was eventually decided that Mr. Stewart should "carry out the duties of Secretary until the machinery for the collection of material had been tested and found to work smoothly, when it is hoped that Mr. Duroiselle will take up the duties of Provisional Editor".

Up till 21st November 1925 the clerical work of the Sub-Committee was done by Maung Sein, clerk in No. III Settlement Party. From 22nd November 1925 he was appointed whole time dictionary clerk on a salary of Rs. 60 per mensem.

The next meeting was held in Rangoon on 21st March 1926. There were present Messrs Dunn and Stewart and also Prof. Pe Maung Tin and U Tin who are co-opted members of the Sub-Committee. It was reported that up to date there were 17 active contributors from whom 2474 slips had been received. U Tin undertook to compile a vocabulary

of Burmese court and official language and was authorised to employ a clerk for three months. This he subsequently did at Rs. 40 per mensem. It was resolved that an appeal be drafted for issue by the Burma Research Society. The Society itself moved in the matter and the appeal has recently (September 1926) been issued. It was also resolved that articles on matters connected with the dictionary should be published in the "Journal". No articles have yet appeared but the Secretary delivered a lecture on the progress made, at a meeting of the Society on 4th September 1926. In the lecture it was reported that the number of slips was 9000.

On the morning of this day at a meeting of the Sub-Committee (Messrs. Dunn, Pe Maung Tin and Stewart) in Rangoon, U Kyi O, who had been giving great assistance to the Secretary, was co-opted a member.

On the following day the Sub-Committee (Messrs. Dunn, Pe Maung Tin and Stewart) again met. U Tin was authorised to employ his clerk for 6 months more. The Sub-Committee approved the Secretary's action in offering honoraria to two Burmese scholars in necessitous circumstances for collection of materials from difficult poetical works; but as funds did not permit of further offers it was regretfully decided that no more should be made till near the end of the financial year.* It was suggested that in preference to publication in the "Journal", a series of monthly dictionary articles should be offered to one English newspaper and one Burmese monthly periodical. Articles are being prepared but the negotiations with the press are not yet complete.

The Instructions to readers have been twice revised and the latest edition consists of :—

- (1) Instructions for collection from books.
- (2) Instructions for collection from the spoken language.
- (3) Instructions in Burmese for Burman collectors who know no English, dealing particularly with collection of words from the difficult poetical works.

The present number of active contributors is 37 *vide* list attached. This number includes 8 students at University College working under the direction of Prof. Pe Maung Tin. Uniformity of principle and method is to some extent secured by the instructions but in addition all slips from new and inexperienced contributors are checked with the text, and omissions, faults of method etc. pointed out. The number of slips is now (30th September) 10650.

When the figure of 10000 was reached it was thought time to begin arranging the slips in alphabetical order and this is now in progress. The value of the material already collected is becoming apparent. This value

* I find I misinformed the Sub-Committee and that its finances are in a better position than I represented. It should be possible to renew the offer of honoraria to the extent of several hundred rupees.

does not lie merely in the number of new words discovered, which is considerable. The slips contain authentic illustrations of the uses of words and will make it possible to give accurate definitions of their meaning. It is also apparent that they will have great value for the student of the grammar and syntax of Burmese.

Collections from three of the Jatakas and the Hitopadesa are complete. Some readers are now engaged on *pyos* or other poetical works, the remainder on prose works, chiefly religious and historical. Many are well advanced.

The quality of all the work done is high.

The Rangoon University has undertaken the collection of materials from Inscriptions and other archaic sources, and this work is being carried on independently of the Dictionary Sub-Committee.

The graph attached shows that from about the beginning of June the rate of receipt of slips has speeded up very considerably. It gives however little indication of the increased rate of progress that may be expected in the future. During August and September several highly qualified and enthusiastic contributors have started work and with the addition of their slips which will be sent in in the beginning of October the number should be much above the monthly average.

More readers are required. Experience suggests that the best method of recruitment is the holding of "dictionary meetings" in localities where persons capable of giving instructions are available. People will attend with very little inducement. The sight of neatly filled in slips and discussion of difficulties that have arisen does the rest ; and mild interest is easily converted into active co-operation.

It is obvious that it is among Burmans that we must hope to find the majority of our recruits, and in point of fact nearly all recent recruits have been Burmans. It has been found that ladies make industrious collectors, and many are widely read in Burmese literature. Among non-Burmans those with a classical training, even though their knowledge of Burmese may not be extensive, are capable of doing first class work.

Accounts from 1st April 1926 are submitted. Those up to 31st March were submitted with my letter No. 325/D-F, dated the 14th April 1926. The expenditure from 1st April 1926 to date is Rs. 1,461-8-0.

List of collectors is also attached. It includes the names of active contributors only and omits all who promised to contribute but have never done so or who started but have left off.

(Sd.) J. A. STEWART,
Honorary Secretary,
Dictionary Sub-Committee.

Thaton, 1st October 1926.

Abstract of Expenditure up to the end of September 1926.

	Rs.	A.	P.		Rs.	A.	P.
Balance on 1st April 1926 ..	873	6	6	Expenditure up to the end of September 1926.	1,461	8	0
15th May 1926 ..	625	0	0	Bank charges for remittance ..	5	1	6
14th September 1926 ..	625	0	0	Balance	662	9	0
Commission received on purchase of books.	5	12	0				
Total ..	2,129	2	6	Total ..	2,129	2	6

Expenditure up to 30th September 1926.

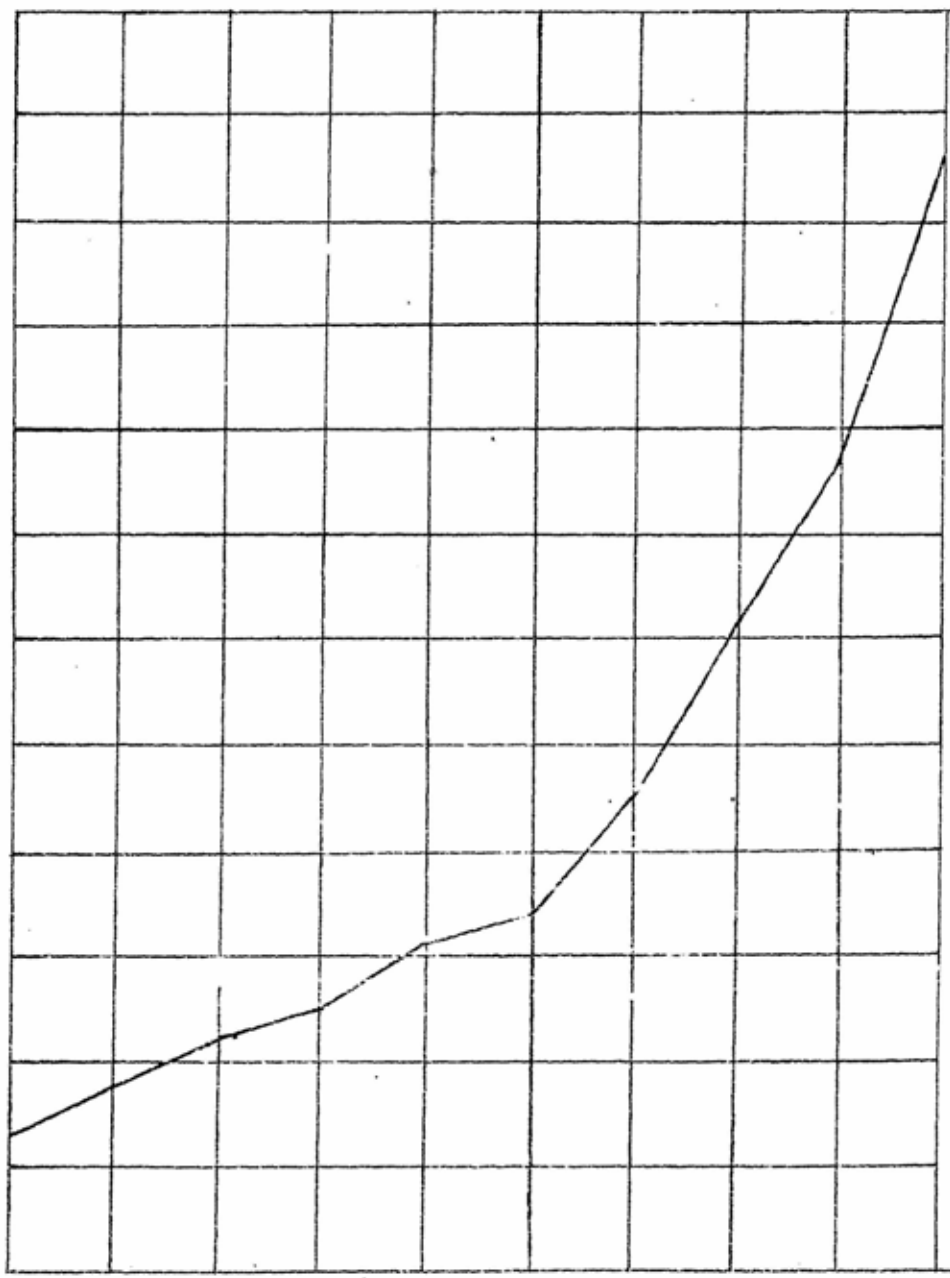
	April.	May.	June.	July.	August.	Sept.	Total.
	Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.
1. Purchase of postage stamps	10 0	4 0	7 0	5 0	5 0	5 0	36 0
2. Do stationery ..	21 7	..	19 3	..	..	5 0	45 10
3. Cooly hire ..	..	1 12	0 10	..	..	0 8	2 14
4. Purchase of text books ..	82 8	25 8	123 6	4 6	..	85 12	321 8
5. Freight ..	1 1	2 2	0 12	..	..	2 11	6 10
6. Pay of clerks ..	60 0	100 0	100 0	100 0	60 0	100 0	520 0
7. Postage, M. O. Commission and packing charges.	3 13	4 14	3 2	1 11	0 10	1 4	15 6
8. Miscellaneous expenses ..	..	0 6	3 4	0 11	21 5	39 2	64 12
9. Printing charges ..	12 8	..	1 4	..	..	..	13 12
10. Furniture *	..	396 6	..	..	..	..	396 6
11. Honoraria to Burmese Sayas	..	..	..	..	..	10 0	10 0
12. Railway fares ..	..	..	..	..	..	28 10	28 10
Total ..	191 5	535 0	258 9	111 12	86 15	277 15	1,461 8

	Rs. A.
* Purchase of one typewriter ..	348 6
„ „ table ..	20 0
„ „ box ..	7 0
„ 50 boxes for keeping slips ..	21 0
Total ..	396 6

J. A. STEWART,
Dictionary Sub-Committee, Tharona

January
February.
March.
April.
May.
June.
July.
August.
September,

12000
11000
10000
9000
8000
7000
6000
5000
4000
3000
2000
1000



List of active contributors.

- | | |
|---|---|
| 1. Rev. B. M. Jones, Rangoon. | 17. U Hla, B.A., E.A.C., Minbu. |
| 2. U Tha Kin, Pleader, Pyapon. | 18. U Thein Maung, Retired Myook, Thaton. |
| 3. U Kyi O, B.A., K.S.M., A.T.M., Thaton. | 19. U On Gaing, B.A., E.A.C., Thaton. |
| 4. Rev. A. C. Hanna, Insein. | 20. U Tin, K.S.M., A.T.M., Rangoon. |
| 5. Rev. J. C. Richardson, P.H.D. (on leave) | 21. Maung Sein, Dictionary Clerk, Thaton. |
| 6. Mr. R. M. MacDougall, M.A., I.C.S. (on leave). | 22. Mrs. Stewart, Thaton. |
| 7. Mr. J. S. Furnivall, B.A., I.C.S. (retired). | 23. Saya Kyaw, Shwehton-nagaya Press, Thaton. |
| 8. Mr. C. W. Dunn, C.I.E., I.C.S., Rangoon. | 24. Ma Kyi Kyi, Thaton. |
| 9. Mr. Ch. Duroiselle, M.A., Mandalay. | 25. Ma Than, Thaton. |
| 10. U Hnin Hlaing, Retired Myook, Tavoy. | 26. Ma San, Thaton. |
| 11. Mr. A. J. M. Lander, M.C., M.A., I.C.S. (on leave). | 27. Maung Tin U, Co-operative Bank Clerk, Thaton. |
| 12. U Shwe Oh, B. sc. Thaton. | 28. U Hla, A.T.M., A.D.M., Thaton. |
| 13. Mr. C. R. P. Cooper, B.A., I.C.S. (on leave). | 29. U Athapa. Agga-mahapandita, Thaton. |
| 14. Mr. John Shaw, B.F.S., Lashio. | 30. } |
| 15. Mr. H. O. Reynolds, B.A., I.C.S., Rangoon. | 31. } |
| 16. Mr. G. C. Tew, B.A., I.C.S., Rangoon. | 32. } |
| | 33. } Students, University College, Rangoon. |
| | 34. } |
| | 35. } |
| | 36. } |
| | 37. } |

Report on the work of the Dictionary Sub-Committee.

It will be unnecessary for me to do more than bring the Report which was submitted to the Society with my letter No. 551/D-2, dated the 1st October 1926, up to date.

There have been no meetings of the Sub-Committee during the period from 1st October 1926, to the date of writing.

The total number of slips in hand is 22,869. The attached graph shows the rate at which they are being received. The attached list shows the books from which collections are complete.

It is being found that there are considerable numbers of Burmese Sayas and others capable of collecting material and it is hoped to hold a meeting of the Sub-Committee at an early date, at which the question of payment will be fully discussed as also the question of making suitable presents as an encouragement to persons to whom payment cannot be made. In neither case will anything approaching the value of the work

done be given. Payments or presents, therefore, will not involve a real departure from the principle of voluntary contribution on which the work started. The decision of the Sub-Committee will be reported to you in due course.

Five short articles (under the title of Dictionary Jottings) have been contributed to the *Rangoon Daily News*, in which they appear on the first Sunday of every month. The authors have been U Kyi O, B.A., K.S.M., A.T.M., the Rev. Mr. Halliday, Aggamahapandita U Athapa and myself. Two articles by Prof. Pe Maung Tin will follow. In order to keep up interest among contributors copies of the issue of the paper in which the article appears are now sent free to contributors.

Another recent innovation is the distribution of a list showing slips received each month and the running total. Copies of the first two lists are enclosed.

Other methods of propaganda will be considered at the coming Sub-Committee meeting.

J. A. STEWART,

Dictionary Sub-Committee,

Thaton.

THATON :

The 7th February 1927.

Extract of Expenditure up to the end of January 1927.

		Rs.	A.	P.			Rs.	A.	P.
Balance on 1st October 1926	...	662	9	0	Expenditure up to end of		682	6	0
10th November 1926	..	725	0	0	January 1927.				
					Bank charges	...	4	12	0
					Balance	..	700	7	0
Total	...	1,387	9	0	Total	...	1,387	9	0

Of the Balance Rs. 225-10-6 is in cash with me and Rs. 474-12-6 is in the National Bank of India, Mandalay.

J. A. STEWART,

Honorary Secretary, Dictionary Sub-Committee,

Thaton,

*Expendituae up to the end of January 1927.**

Particulars.	October.	November.	December.	January.	Total.
	Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.
1. Purchase of text books ...	..	30 4	..	31 8	61 12
2. „ stationery ..	45 10	57 0	3 8	..	106 2
3. „ of postage stamps ..	5 0	3 0	6 0	6 0	20 1
4. Pay of clerks ..	100 0	140 0	100 0	60 0	400 0
5. Freight and cooly hire ...	0 8	0 12	1 9	0 4	3 1
6. Money Order Commission ...	0 8	2 6	0 8	1 1	4 7
7. Printing charges ...	9 0	..	..	..	9 0
8. Honoraria given to Sayas ..	40 0	..	..	20 0	60 0
9. Miscellaneous expenses ..	6 10	6 2	2 4	3 0	18 0
Total ...	207 4	239 8	113 13	121 13	682 6

J. A. STEWART,

*Honorary Secretary, Dictionary Sub-Committee.**Thaon.**List of books from which collections are complete.*

- | | |
|--------------------------------|-----------------------|
| 1. Thuwunnashan Vatthu. | 5. Wethandaya Vatthu. |
| 2. Mahawthahta Vatthu, Vol. I. | 6. Hitawpadetha Kyan. |
| 3. Buridat Vatthu. | 7. Abiyuka Pyo. |
| 4. Widura Vatthu. | 8. Monrazawin. |

Statement of slips received during the month of December 1926.

Contributors.	Book.	No. of slips previously received.	No of slips received during December 1926.
1. Agga Maha Pandita U Athapa	Paramidawgan Pyo	.. 198	60
2. Mr. J. S. Furnivall	.. Zambudipa Sadan	.. 1,170	852
3. Rev. A. C. Hanna	.. Mahawthata Vatthu	.. 960	47
4. Mr. Quay Htean Hoe	.. Ayudawmingala hlyaukhton	.. —	131
5. Saya Kyaw	.. Kutha Pyo	.. 1,676	1,400
6. Ma Kyi Kyi	.. Yatanakye hmon nandwin Zattawgyi	317	481
7. Saya Maung	.. Thu wunnashan Hmya pyitkhan Pyo.	269	194
8. U Tun Myaing, B.A., B.L.	.. Colloquial	.. —	12
9. U Kyi O, B.A., K.S.M., A.T.M.	.. Swezon Kyawhtin Kyan	.. 1,004	258
10. Rev. Dr. J. C. Richardson, Ph. D.	Buddhawin	.. 412	91
11. Mr. G. C. Tew, I.C.S.	.. Sagadaungza Vatthu	.. 354	12
12. U Tin, K.S.M., A.T.M.	.. Manuscripts	.. 760	135
13. Ma Than Tin	.. Manikondala Vatthu	.. 477	256
14. Ma San	.. Mon Razawin	.. 216	72
15. Undergraduates	.. Various	.. 736	639

Total slips received during the month 4749. Total slips recieved from all contributors up to date 19,008.

Statement of slips received up to end of January 1927.

Contributors.	Book at present being read.	No. of slips previously received.	No. of slips received during January 1927.	Total.
Saya Kyaw ..	Kutha Pyo ..	3,076	1,200	4,276
U Hnin Hlaing ..	Maggadewalingathit ..	1,977	340	2,317
Rev. A. C. Hanna ..	Mahawthata Vathu ..	1,007	1,236	2,243
Mr. J. S. Furnivall ..	Zembudipasaran ..	2,022	..	2,022
U Kyi O, B.A., K.S.M., A.T.M. ..	Swezonyawhtin Kyan ..	1,262	142	1,404
Undergraduates, University College.	Various ..	1,375	..	1,375
Mr. Ch. Duroiselle, M.A. ..	Zinhtapakathani Kyan ..	1,096	..	1,096
U Tin, K.S.M., A.T.M. ..	Manuscripts ..	895	121	1,016
Ma Than ..	U Paw U Shaukhton ..	733	127	860
Ma Kyi Kyi ..	Yatana Kyehton-nandwin Zattawgyi.	798	..	798
Rev. J. C. Richardson, Ph. D. ..	Buddhawin ..	503	80	583
Saya Maung ..	Thuwunna Shan Hmyapyitkhan Pyo.	463	114	577
Maung Sein ..	Newspapers ..	559	..	559
Ma San ..	Ayudawmingala Shaukhton ..	288	79	367
Mr. G. C. Tew ..	Sagadaungza Vathu ..	366	..	366
Mr. John Shaw ..	Ekanibat Zat ..	275	..	275
Agga Maha Pandita U Athapa ..	Paramidawgan Pyo ..	258	..	258
U Tha Kin ..	Zanekka Vathu ..	254	..	254
Mr. Q. Htean Hoe, B.A. ..	Ayudawmingale Shaukhton ..	131	113	244
Mr. R. M. MacDougall ..	Wethandaya Vathu ..	187	..	187
Mrs. Stewart ..	Manikondala Vathu ..	..	185	185
U Thein Maung ..	Kandawmingyaung Myittaza ..	154	20	174
Mr. A. J. M. Lander ..	Hluttaw Records ..	166	..	166
Hmawbi Saya Thein Gyi ..	Nemi Ngayegan Pyo ..	84	79	163
Mr. C. W. Dunn, C.I.E. ..	Zinhtapakathani Kyan ..	132	..	132
U On Gaing, B.A. ..	Maniratanabon Kyan ..	126	..	126
Mr. H. O. Reynolds ..	Zanekka Pyo ..	81	..	81
U Hla B.A. ..	Dewagomban Pyazat ..	66	..	66
U Shwe Oh, B. Sc. ..	Ekanibat Zat ..	59	..	59
Rev. R. Halliday, M.R.A.S. ..	Razadarit-Ayedawbon ..	59	..	59
Mr. B. P. Kelly ..	Thudhammasari Pyathton ..	54	..	54
Saya U Tun Myat ..	Bedawannana-hawbon Kyan ..	..	25	25
Contributors of less than 50 slips from whom none have been received during the month.		502	..	502
Total ..		19,008	3,861	22,869

Report on the work of the Dictionary Sub-Committee of the Burma Research Society.

This report is intended to cover the period from 1st October 1926 to the end of June 1927.

The Present Members of the Sub-Committee are

- Mr. C. W. Dunn, C.I.E., I.C.S.
- Prof. Pe Maung Tin, M.A., B.Litt., I.E.S.
- U Tin, K.S.M., A.T.M.
- U. Kyi O, B.A., K.S.M., A.T.M.
- Mr. H. F. Searle, B.A., I.C.S.
- Mr. Ch. Duroiselle, M.A.
- Mr. J. S. Furnivall, B.A.
- Mr. J. A. Stewart, M.A., M.C., I.C.S., (*Hon. Secretary*).

The following actions on the resolutions of the Sub-Committee mentioned in the report of 1st October have been taken.

1. U Tin, K.S.M., A.T.M. with the aid of a temporary clerk whom he was authorised to employ contributed 1,123 slips dealing with the old Burmese official and court vocabulary.

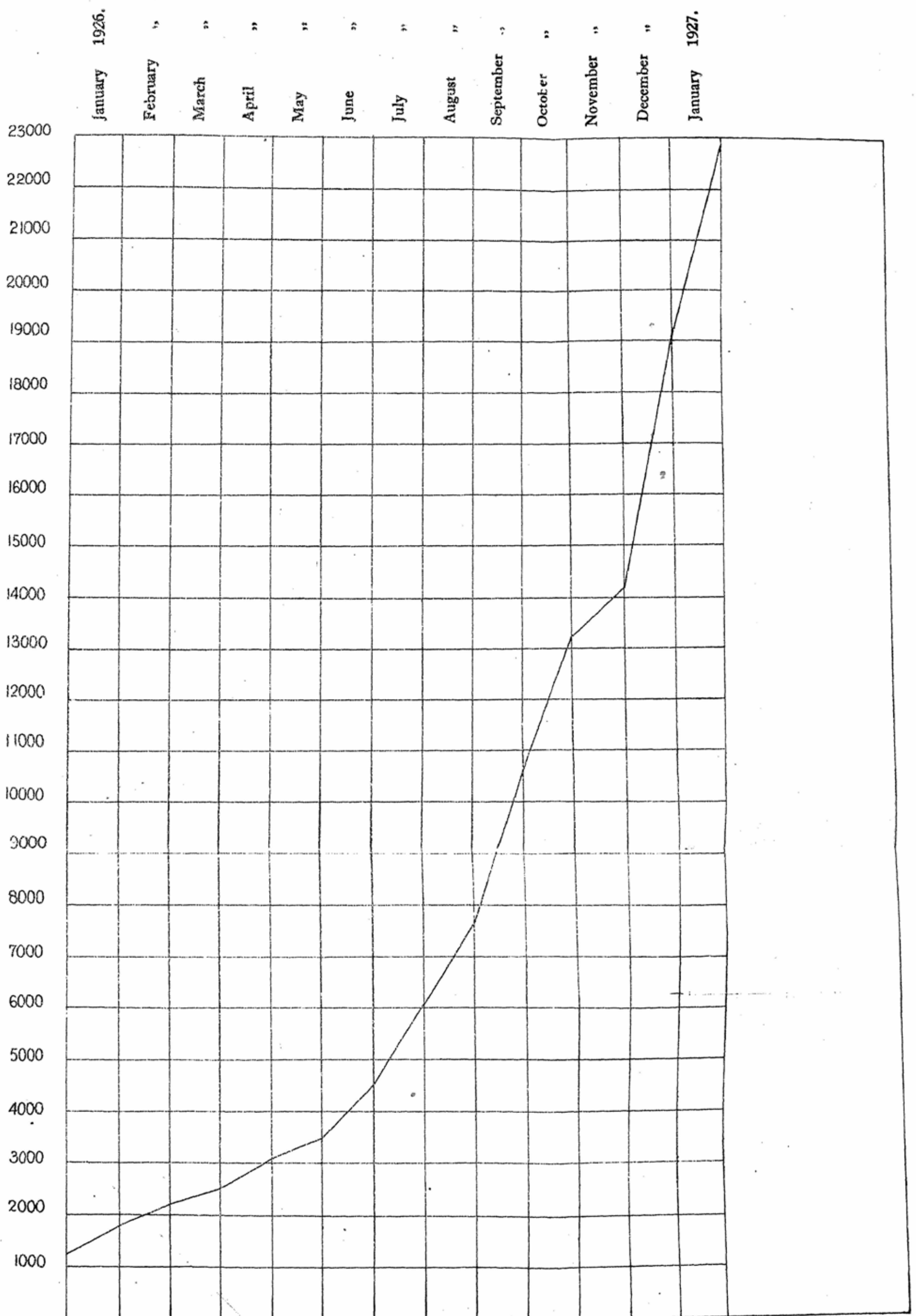
2. From September 1926 short articles on some subject connected with Burmese linguistic studies have been contributed monthly to the *Rangoon Daily News*. Since March 1927 (in accordance with the resolution of the Sub-Committee at its meeting on 16th February 1927) a Burmese translation of each article has been contributed to the *Sun* Newspaper.

The meeting on the 16th February just referred to has been the only meeting held during the period under report. (Two copies of the minutes are attached.) On the various resolutions or suggestions for stimulating interest contained in the minutes the following action has been taken.

(1) The reading circle at Thaton under the presidency of U Kyi O, still continues to meet once a month. Contributors bring their slips and discuss any difficulties encountered. A similar circle has also been successfully started in Rangoon under the presidency of Mr. C. W. Dunn.

(2) Copies of the newspapers in which the dictionary articles appear, and a printed list showing the number of slips received from each contributor during the month are sent monthly to all contributors.

(3) In accordance with resolution No. 7 honoraria have been paid to five contributors and presents have been given to three. The total expenditure under this head has been Rs. 263-11-0.



The number of active contributors (including a few who though they have not sent in any slips in recent months are known to have the intention of resuming work) is fifty-three. The average number of slips received per month, as will appear from the attached graph, is increasing steadily and is now over 4,000. The total number of slips received up to the end of June 1927 is 44,704.

Collections from the following books are complete.

Prose Works.

- | | | |
|-------------------------|--------|---------------------------|
| 1. Suvannasama Jataka | Vatthu | 8. Sudhammacari Pyathton |
| 2. Mahosadha | " " | 9. Mun History |
| 3. Bhuridat | " " | 10. Vanganda Vatthu |
| 4. Vidhura | " " | 11. Se-abeikdan Kyan |
| 5. Hitopadesa Kyan | | 12. Shwemawdaw Thamaing |
| 6. Milinda Piṇha | | 13. Ratanakyeḥmon Nandwin |
| 7. Maniratananabon Kyan | | Zat. |

Poetical Works.

- | | |
|------------------|---------------------------|
| 14. Sanvara Pyo | 18. Bāvari Mawgun |
| 15. Abiyuka Pyo | 19. Lawkavidhu Mawgun |
| 16. Kusa Pyo | 20. Owada-du Pyo |
| 17. Teinduka Pyo | 21. Yasodhayakadogan Pyo. |

Other books on which contributors are now engaged include, besides literary works, treatises on astronomy and medicine.

Records of colloquial words and usages are occasionally received from regular contributors but not as was hoped from members of the public interested in Burmese.

The quality of the work done by contributors continues to be high ; and the Sub-Committee at its last meeting placed on record its gratitude to them.

The Sub-Committee received through the Society from the School of Oriental Studies a packet of collectanea by the late Mr. A. L. Hough who had apparently in contemplation a revision of the Burmese-English or English-Burmese dictionary or both. These were examined and discussed in one of the dictionary articles.

Detailed abstracts of the receipts and expenditure of the Sub-Committee have been submitted to the Society with letters :

- No. 325/D.F, dated 14th April 1926 (from the beginning to the end of March 1926).
- No. 551/D.2, dated 1st October 1926 (from 1st April 1926 to end of September 1926).
- No. 642/D.2, dated 7th February 1927 (from 1st October 1926 to end of January 1927).

Similar abstracts from 1st February to the end of June 1927 are attached hereto.

The financial position of the fund is at present sound. Government's contribution of Rs. 2,500 was received through the Society during the year 1926-27 in quarterly instalments. A donation of Rs. 100 was also received from Mr. B. W. Swithinbank. During the present financial year no instalment has yet been drawn and the balance in the hands of the Honorary Secretary of the Sub-Committee on 30th June was Rs. 308-8-0 p. Payment of honoraria to contributors, however, is an item of expenditure which was not contemplated when the dictionary scheme was originally submitted to Government and it is obvious that with the Sub-Committee's limited resources expenditure under this head, which is expending and will tend to spend still further during the present financial year will have to be watched and probably restricted.

J. A. STEWART,

*Honorary Secretary,
Dictionary Sub-Committee of
the Burma Research Society.*

Dated 19th July 1927.

Abstract of Expenditure up to the end of June 1927.

	Rs.	A.	P.		Rs.	A.	P.
Balance on 31st, January 1927. ..	700	7	0	Expenditure up to end of June 1926.	1,018	4	0
Discount received on purchase of books.	1	0	0	Bank charges for remittance. ..	2	7	0
do.	2	12	0				
(7-4-27) received from the Secretary B. R. S.	625	0	0	Balance	308	8	0
Total ..	1329	3	0	Total ..	1,329	3	0

Of the balance Rs. 123/10/6 is in cash with me and Rs. 184/13/6 is in the National Bank of India, Mandalay.

Expenditure up to the end of June 1927.

Particulars.	February.	March.	April.	May.	June.	Total.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
1 Purchase of Books ...	39 0 0	..	12 8 0	33 4 0	..	84 12 0
2 Purchase of Stationery ...	27 12 0	1 12 0	4 12 0	16 11 6	0 14 0	51 13 6
3 Purchase of postage stamps	5 0 0	9 0 0	9 0 0	10 0 0	12 0 0	45 0 0
4. Pay of clerks ...	100 0 0	69 4 0	80 0 0	80 0 0	80 0 0	409 4 0
5. Freight and cooly hire ...	2 7 0	..	1 8 0	0 8 0	..	4 7 0
6. M.O. Commission, postage	5 2 0	0 12 0	0 11 0	4 0 6	0 12 0	11 5 6
7. Printing charges ..	6 8 0	6 0 0	3 0 0	8 0 0	4 0 0	27 8 0
8. Honoraria to Sayas ..	82 15 0	42 0 0	33 7 0	11 0 0	84 5 0	153 11 0
9. Miscellaneous ..	1 10 0	10 0 0	3 0 0	..	1 4 0	15 14 0
10. T. A. of Secretary and clerk.	31 4 6	..	..	..	..	31 4 6
11. Furniture ..	3 12 0	..	0 2 0	33 8 0	..	37 6 0
12. Purchase of newspapers ..	..	..	..	40 3 6	5 11 0	45 14 6
Total ..	305 6 6	138 12 0	148 0 0	237 3 6	188 14 0	1,018 4 0

Report on the work of the Dictionary Sub-Committee of the Burma Research Society.

Report for the period from 1st October 1926 to end of June 1927 was submitted under this office letter No. 826/D.2, dated 19th July 1927.

The present members of the Dictionary Sub-Committee are:—

Mr. J. S. Furnivall, B.A.

Mr. C. W. Dunn, C.I.E., I.C.S.

Prof. Pe Maung Tin, M.A., B.Litt., I.E.S.

U Tin, K.S.M., A.T.M.

U Kyi O, B.A. K.S.M., A.T.M.

Rev. A. C. Hanna

Mr. Ch. Duroiselle, M.A.

J. A. Stewart, M.A., M.C., I.C.S.

Mr. H. F. Searle, B.A., I.C.S.

Contributors and Slips.—At present there are 72 contributors. They are sending in their slips regularly. The members of the Thaton and Rangoon Reading Circles are rather slack, some of them seem to have stopped work. U Kyi O, the president of the Thaton Reading Circle reported that Saya Tin, Ma Ama Khin, Miss Willis, Ma Kyi Kyi and U Thein Maung should be struck off as they have stopped work and he has not received any slips from them. The names of former three have been cancelled and the latter two are being reminded.

Those Pongyis who understand the method of recording words are being requested to read and collect words from their own Nisayas in addition to their allotted books. The Nisaya books are not supplied to them as they are commonly found in Pongyi Kyaungs.

The outturn of slips is still increasing. This is due to the activities of some of new contributors, Rev. P. Nanda, U Ba Tan, Saya Sein and Saya Kyaw. The average number of slips received per month during the period of this Report was 7588 and the total number of slips up to end of June 1928 is 135,764.

Donations.—Mr. C. W. Dunn contributed Rs. 30-2-0 for payment of honoraria to Rangoon Reading Circle Sayas. His further contributions of Rs. 100 and Rs. 19 4-3 minus Rs. 2-15-0 have not yet been entered in the account. The Rev. M. H. Russell (formerly a Missionary in Burma) lent his copy of Judson's Dictionary in which about 10,000 new words and phrases had already been filled up and the Rev. R. C. Bishop of Mandalay also lent his MS. and Notes for making an English-Burmese dictionary.

Accounts.—During the present financial year no instalment has been drawn yet and the balance in the name of the Honorary Secretary on 30th June 1928 was Rs. 346-8-6. Of the balance Rs. 14-13-9 is in cash with me and Rs. 331-10-9 is in the National Bank of India, Mandalay.

The expenditure is becoming heavier than it has been in the past for the following reasons:—

- (1) Revision of clerk's pay Rs. 80 10—100 from 16th February 1927.
- (2) Owing to the increased outturn of slips charges for stationery and postage are heavier.
- (3) Payment of honoraria which was not contemplated when the dictionary scheme was originally submitted to Government.

I am afraid therefore that funds will be insufficient for next year.

The following statements have been prepared and submitted:—

- (1) Detailed abstract of the Receipts and Expenditure for July 1927 to end of June 1928.
- (2) List of books from which collections are complete.
- (3) Graph showing the rate of receipt of slips.
- (4) Copy of minutes of the Sub-Committee meeting of 28th December 1927.
- (5) Monthly statement of slips received for June 1928.

Yenangyaung
25th July 1928.

H. F. SEARLE,
Honorary Secretary,
Dictionary Sub-Committee.

Abstract of Expenditure up to end of June 1928.

RECEIPTS.	Rs. A. P.	EXPENDITURE	Rs. A. P.
Balance on 30th January 1928 ..	308 8 0	Expenditure up to end of June 1928	2,529 7 6
Discount received on purchase of books.	8 14 0	Bank charges on remittances ..	6 8 0
Sale of office table ..	20 0 0		
Contribution by Mr. C. W. Dunn	30 2 0		
Loans received from Mr. Searle ..	25 0 0		
Government's contribution for 1927-28.	2,500 0 0	Balance	346 8 6
Total ..	2,892 8 0	Total ..	2,892 8 0

Of the balance Rs. 14-13-9 is cash with me and Rs. 331-10-9 is in the National Bank of India, Mandalay.

Expenditure up to end of June 1928.

Particulars.	July.	August.	Sept.	October.	Nov.	December.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
1. Purchase of text books ..	1 9 0	53 4 9	21 0 0	65 6 0	2 8 0	..
2. Do stationery ..	19 12 0	1 4 0	50 8 0	1 13 0	0 12 0	31 14 0
3. Do postage stamps ..	14 0 0	30 12 0	10 0 0	13 0 0	10 0 0	10 0 0
4. Pay of clerk ..	80 0 0	80 0 0	80 0 0	80 0 0	80 0 0	80 0 0
5. M. O. commission, packing and postage.	1 2 0	4 9 0	4 1 9	6 2 0	2 9 6	2 1
6. Printing charges ..	4 0 0	..	10 0 0	5 0 0	5 0 0	5 0
7. Honoraria to Sayas ..	..	77 12 0	..	139 10 0	..	71 13 0
8. Postal expenses repaid to contributors.	10 0 0	..	..	..	..	..
9. Railway and steamer fares and freight.	1 1 0	..	..	..	..	12 12 0
10. Purchase of newspapers ..	3 2 0	4 1 0	3 8 3	..	7 0 6	3 14 6
11. Cart and cooly hire ..	..	..	..	0 6 0	..	19 8 0
12. Furniture ..	..	..	..	..	..	17 2 0
Total ..	134 10 0	251 10 9	179 2 0	312 5 0	107 14 0	254 1 0

Expenditure up to end of June 1928.

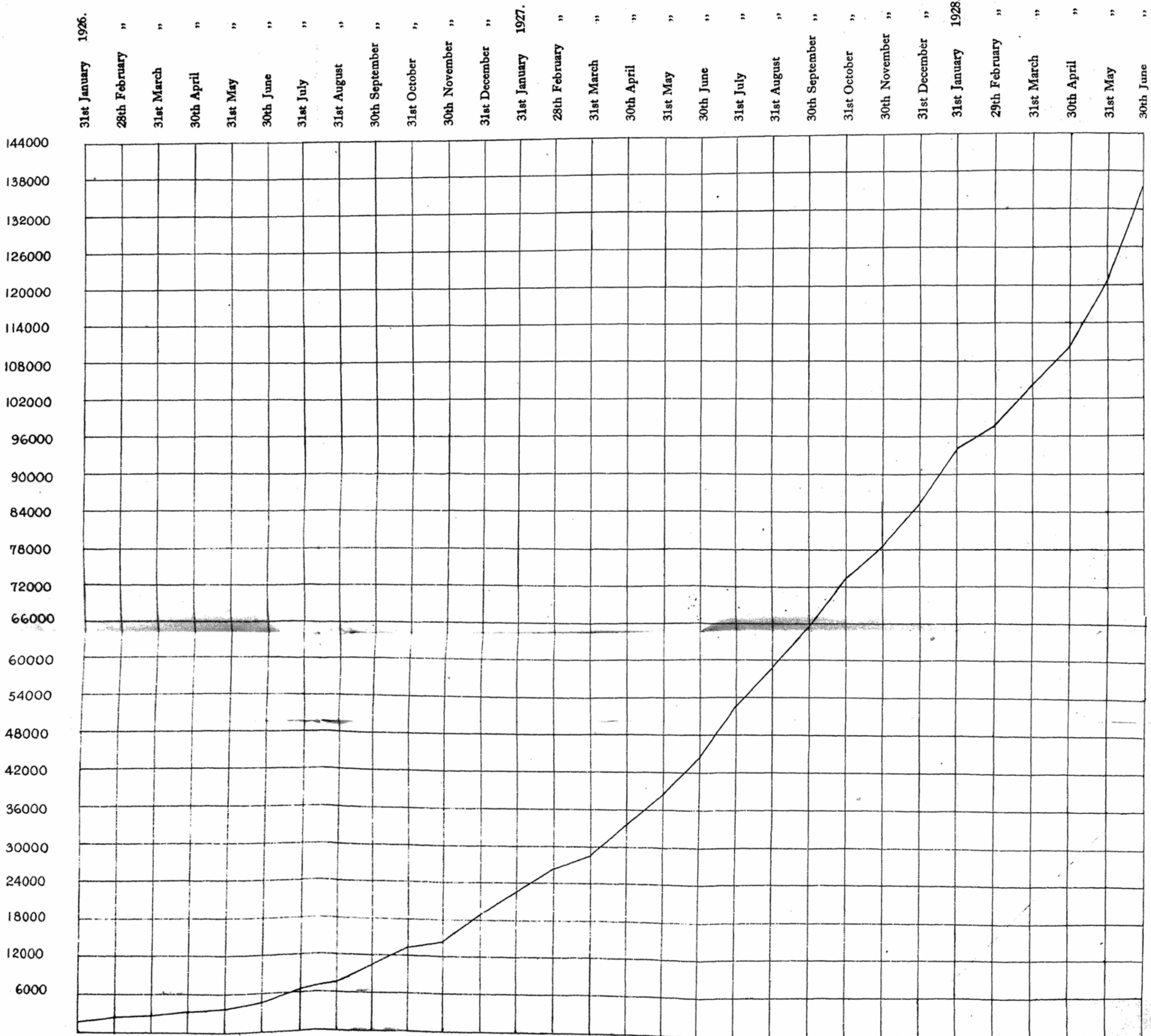
Particulars.	January.	Feb.	March.	April.	May.	June.	Total.
	Rs. A. P.	Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A. P.
1. Purchase of text books. ..	39 4 0	..	5 1	2 4	0 12	0 0	203 4 9
2. Purchase of stationery. ..	31 8 0	1 8	1 0	85 12	..	..	225 11 0
3. Purchase of postage stamp.	18 0 0	7 0	12 0	15 0	21 6	20 0	181 2 0
4. Pay of clerk ..	80 0 0	80 0	84 13	90 0	..	90 0	904 13 0
5. M. O. Commission, packing and postage.	0 14 0	..	1 13	4 6	3 14	1 14	33 6 9
6. Printing charges ..	7 8 0	15 0	4 0	4 0	6 0	6 8	72 0 0
7. Honoraria to Sayas ..	59 6 0	..	97 8	48 2	57 14	159 13	711 14 0
8. Postal charges repaid to contributors.	5 0 0	..	..	10 0	..	*35 0	60 0 0
9. Railway and steamer fares and freight.	22 12 0	6 10	..	3 14	..	..	47 1 0
10. Purchase of newspapers	3 5 9	..	..	..	12 11	..	37 11 0
11. Cart and cooly hire ..	14 8 0	9 8	..	1 8	..	..	45 6 0
12. Furniture ..	..	..	..	..	..	..	17 2 0
Total ..	282 1 9	119 10	206 3	264 14	113 13	313 3	2,539 7 6

* Rs. 25/- loan repaid to Mr. Searle.

List of Books from which collections are complete.

RELIGIOUS WORKS, JATAKAS AND KYANS.

- | | |
|-------------------------------------|--------------------------------|
| 1. Suvannazama Jataka Vatthu | 10. Swesonkyawhtin Kyan |
| 2. Mahosadha Jataka Vatthu (Vol. I) | (Vol. II.) |
| 3. Bhuridat Jataka Vatthu | 11. Manikondala Kyan |
| 4. Vidhura Jataka Vatthu | 12. Buddhawin Vatthu |
| 5. Candakumara Jataka Vatthu | 13. Shwepyinwin Vatthu |
| 6. Nārada Jataka Vatthu | 14. Dadhadhatuwin Vatthu |
| 7. Hitopadesa Kyan | 15. Nibannatthapakasani Kyan |
| 8. Milinda Piṇha | 16. Saddhanatipadhamalā Nisaya |
| 9. Maniratanbon Kyan | 17. Narovadha Kyan |



HISTORIES AND THAMAING

18. Konbaungzet Razawin (Vol. II.)
19. Mun Razawin
20. Shwemawdaw Razawin Thamaing
21. Shwetigon Thamaing
22. Shwesettaw Thamaing
23. History of Syriam

POETICAL WORKS—PYOS

24. Sanvara Pyo
25. Abiyuka Pyo
26. Nemi-ngayegan Pyo
27. Paramidawgan Pyo
28. Savannasama-thahtegan Pyo
29. Kusa Pyo
30. Lawkasara Pyo
31. Owadadu Pyo
32. Gambhisara Pyo
33. Yasodhayakadogan Pyo
34. Samudhrika Pyo
35. Teinduka Pyo
36. Taungdwinla Pyo
37. Sutaunggan Pyo

EGYIN, MAWGUN, YAGAN

38. Palaitsa Egyin
39. Ratananadi Mawgun
40. Bāvari Mawgun
41. Lawkavidhu Mawgun
42. Dhammawja Mawgun
43. Tanhtauti Mawgun
44. Shwesataingsin Mawgun
45. Ratana-pyaungmun sindaw Mawgun
46. Shweminbonsindaw Mawgun
47. Tanhtauti-mingalasedi Mawgun

EGYIN, MAWGUN, YAGAN

48. Minyedeikba Egyin
49. Yodhaya-mibhuya Egyin
50. Maung Toe Yamayagan
51. Nemi Yagan
52. Swedaw-shaung Yadu
53. Anthology of Burmese Literature (Vol. I)

MEMOIRS

54. Upamawasanekkama Kyan (Vol. I & II)
55. Kandawmingyaung Mittasa
56. Ayudawmingala Shaukhton
57. Sudhammacari Pyathton

LEDI SAYADAW'S WORKS

58. Ganbiragabya Kyan
59. Veikzamagga dipani Kyan
60. Magginga dipani Kyan
61. Anāpāda dipani Kyan

FICTIONS

62. Sagataungza Wutha
63. Tin Tin Khin Wutha
64. Dewagonban Pyazat
65. Ratana-kyehmon Nandwinzat
66. Wanganta Wathtu
67. Kawthala Pyazat

ASTROLOGICAL AND MEDICAL WORKS

68. Se-abeikdon Kyan
69. Se-kyanamyomyo
70. Nayamāla & Nayayathi Sekyan
71. Ngahmangan-bonmitheik Kyan

MISCELLANEOUS WORK

72. Razadhammathingaha Kyan

Report on the preparation of materials for the Dictionary from old Burmese Inscriptions by the University.

I regret to report the death which took place in August last of the University Research Scholar, U Kin Maung Kyi, B.A., who had worked on the inscriptions for two years. Before ill-health caused his resignation in April last, he had transcribed a large number of the oldest

Burmese inscriptions and had completed the indexing of words and phrases from 17 inscriptions. The number of cards indexed was 2,346. U Kin Maung Kyi had gained considerable experience in the deciphering of old inscriptions and his death was a blow to the work of inscriptions.

In June last Maung Nyun, B.A. was appointed Research Scholar. He has checked the previous scholar's transcriptions of 4 inscriptions and has himself made transcriptions of five inscriptions. He has indexed words and phrases from 6 inscriptions, and the number of cards indexed up to date is 59/.

The University has thus indexed words and phrases from 23 of the oldest Burmese inscriptions, the number of cards indexed being 2,943. The method of entering words and phrases on the cards follows the method which is being adopted for the collection of modern words and phrases by the Dictionary Sub-Committee.

Prof. Luce takes great interest in this work of indexing and has given good advice to the Research Scholar. He has also collaborated with me in bringing out the "Selections from the Inscriptions of Pagan" which give the result of our joint work in the reading of 54 Burmese Inscriptions of the Pagan period. The book reproduces in modern script the characters of the inscriptions as they appear on the stone. The book is published by the University of Rangoon, and proves to be a ready work of reference for the purpose of card-indexing.

Besides work on the inscriptions, the University also helps the Dictionary Sub-Committee by collecting words and phrases from the modern literature. The teachers and students of the Oriental Studies Department are now engaged in collecting words and phrases from Burmese *nissayas* on Pali works, U Kyin U's *Padetha Thigyin*, Ledi's *Uttama-purisa-dipani* and from the Burmese magazines such as the *Dagon*, the *Duwun* and the *Kawi-myet-hman*. The actual number of slips contributed month by month may be studied in the monthly list of contributions issued by the Dictionary Sub-Committee.

PE MAUNG TIN,

Professor of Oriental Studies,

University of Rangoon,

Member of the Dictionary Sub-Committee

of the Burma Research Society.

*Minutes of the Dictionary Sub-Committee held at Rangoon on
21st, March 1926.*

PRESENT.

C. W. Dunn.
J. A. Stewart and
Pe Maung Tin (co-opted)

Also

U Tin of Pagan.

1. U Tin was co-opted to be a member of the Sub-Committee.
2. Passed the revised instructions which had been prepared by Mr. Stewart.
3. U Tin undertook to compile a vocabulary of Burmese court and official language, supported as far as possible by references to written or published works. Sanctioned the employment by him of a temporary clerk (pay not to exceed Rs. 50 per month and period of employment not to exceed three months).
4. Resolved that in order to maintain interest in the dictionary project, illustrative samples of the material collected should be published from time to time in the "Burma Research Journal."
5. Mr. Stewart reported that up to date there were 17 active contributors from whom 2,474 slips had been received and that it was expected a considerable number of new contributors would soon begin work.

With regard to a suggestion that every member of the Burma Research Society be asked to help, resolved that an appeal to the Society and the public at large be attached to the article in the Journal (para 4 above).

J. A. STEWART,
*Honorary Secretary,
Dictionary Sub-Committee.*

*Meeting of the Dictionary Sub-Committee held at Rangoon 4th
September 1926.*

PRESENT.

C. W. Dunn, Esq., C.I.E., I.C.S.
Prof. Pe Maung Tin, B. Litt., I.E.S.
J. A. Stewart, Esq., I.C.S. (Secretary).

1. Confirmed the minutes of the previous meeting copies of which had been circulated to members.

2. The Secretary reported that U Kyi O, K.S.M., A.T.M., Thaton, had been assisting him in dictionary work for some months past and proposed that he be co-opted a member of the Committee. This was agreed to.

J. A. STEWART,
*Honorary Secretary,
 Dictionary Sub-Committee.*

*Meeting of the Dictionary Sub-Committee held at Rangoon on the 5th
 September 1926.*

PRESENT.

C. W. Dunn, Esq., C.I.E, I.C.S.
 U Tin, K.S.M., A.T.M.
 Prof. Pe Maung Tin, B Litt, I.E.S.
 J. A. Stewart, Esq., I.C.S. (Secretary)

1. Confirmed the minutes of yesterday's meeting.
2. Considered U Tin's request to retain the services of his clerk for 6 month more at 40 a month. This was sanctioned.
3. Considered the accounts of the Society showing a balance of Rs. 1,002 for expenditure during the remainder of the present financial year. The principal items of expenditure that can be foreseen are: (1) Rs. 60 per mensem for the dictionary clerk and Rs. 40 for U Tin's clerk; (2) payment promised to Saya Kyaw of Thaton and Saya Thein of Hmawbi for collecting materials from two pyos Rs. 150.

These items of foreseen expenditure leave very little for purchase of books and incidental expenses and it will not be possible to continue the employment of vernacular *sayas*, already started by the Secretary, to read the more difficult works.

The Sub-Committee regret that it will be necessary to discontinue the employment of these *sayas* but are of opinion that with the funds likely to be available it would be imprudent to promise any further payment, at least, till near the end of the financial year.

4. Resolved that Messrs. C. W. Dunn and Pe Maung Tin approach one or other of editors of the principal English newspapers and the editor of the Dagon Magazine respectively and ask whether they are prepared to accept a monthly contribution of subjects connected with the dictionary and to pay for it. If so, the Sub-Committee will arrange for the supply of articles and the payment received will be credited for the dictionary fund.

J. A. STEWART,
*Honorary Secretary,
 Dictionary Sub-Committee.*

Meeting of the Dictionary Sub-Committee of the Burma Research Society, held at Rangoon on 16th February 1927.

PRESENT :

Mr. C. W. Dunn, C.I.E., I.C.S. in the chair.

Prof. Pe Maung Tin, M.A., B.Litt., I.E.S.

U Tin, K.S.M., A.T.M.

Mr. H. F. Searle, I.C.S.

Mr. J. A. Steward, I.C.S. (Honorary Secretary)

Also

Mr. J. S. Furnivall.

1. Mr. J. S. Furnivall was unanimously co-opted a member of the Sub-Committee.

2. Confirmed the minutes of the last meeting, held on 5th September 1926, which had been already circulated to members.

3. Read Mr. C. Duroiselle's letter, dated 14th February 1927, with regard to Mr. Duroiselle's suggestions for increased use of the newspapers for propaganda. Mr. Furnivall proposed that "Dictionary Jottings" should be published in another English newspaper and also a Burmese translation in a Burmese newspaper. Prof. Pe Maung Tin proposed that a copy should also be sent to the Editor of the "World of Books."

These proposals were approved subject to its being ascertained that the Editor of the *Rangoon Daily News* had no objection. Mr. Furnivall undertook to carry out the necessary inquiries and arrangements and inform the Honorary Secretary.

Mr. Searle undertook to try and start a reading circle, meeting monthly, in Mandalay, as has been done recently in Thaton and hoped to enlist the help of Mr. Duroiselle.

4. Approved the Honorary Secretary's action in supplying copies of the *Rangoon Daily News* (the issue containing the Dictionary article) to contributors and also in printing and distributing a statement showing slips received each month. Resolved that as some contributors know no English whereas all know Burmese, the statement should in future be printed in Burmese.

5. The Honorary Secretary reported that U Hnin Hlaing, a valued contributor, had recently abandoned work on the lines prescribed by the Sub-Committee and was working through the Dictionary and sending in slips for words omitted with illustrations of their use apparently composed in most cases by himself. The members present examined some of the slips and consider that they include some which may be of value in default of other records of the occurrence of words with which they deal.

6. The Honorary Secretary questioned whether the Rangoon University College students, whose time is otherwise fully occupied, could fairly be asked to read and collect in the ordinary way and whether it would not be better to ask them to send in slips for words which they come across in newspapers etc. Prof. Pe Maung Tin thought that the present contributors should be allowed to go on to the end of term or of the books they are now reading but that future classes would be asked to help by collection of words heard in conversation or in pwees etc. and also slang words. This was approved.

7. The question of honoraria and presents was considered. The Honorary Secretary reported that the few payments hitherto made had been at the rate of -/8/- per page of pyos and similar difficult works. This represented about 3 pies per slip. The Committee approved of this rate as a maximum for slips written in accordance with the instructions. They also approved of occasional presents to other Burman contributors who would not care to receive honoraria in money, the value of the presents not to exceed the rate fixed for slips.

8. The pay of the clerk Maung Sein who has now resigned Government service was fixed at 80—10—100 from this day forenoon.

9. The Honorary Secretary was asked to prepare a Budget for expenditure during 1927-28.

10. It was considered whether the slips now in hand should be retained in his possession by the Honorary Secretary or should be placed elsewhere for safe custody. As they are at present being kept in tin boxes, and in a substantial house, the Sub-Committee considered them reasonably safe against ants and fire but directed the Secretary to enquire the cost of filing cabinets, which would ultimately have to be used.

11. The Sub-Committee sanctioned payment to the Honorary Secretary and clerk from the Dictionary Fund of single 1st and 3rd class fares respectively from Thaton to Rangoon and back.

12. Mr. Searle undertook to audit the accounts (This was done after the meeting. The auditor found that vouchers for small purchases from the bazaar were not forthcoming but that otherwise the accounts were in order).

13. The Sub-Committee considered that the progress made had been very satisfactory and places on record its gratitude to contributors for the work they have done.

Sd. J. A. STEWART,
Honorary Secretary.

Minutes of a Meeting of the Dictionary Sub-Committee of the Burma Research Society held at Rangoon on 28th December 1927.

PRESENT.

Mr. J. S. Furnivall, in the chair
Prof. Pe Maung Tin
U Tin, K.S.M., A.T.M.
Mr. Ch. Duroiselle
Mr. J. A. Stewart
Mr. H. F. Searle
and the Revd. A. C. Hanna.

1. Mr. Hanna was unanimously co-opted a member of the Sub-Committee.

2. The Minutes of the last meeting, held on 16th February 1927, which had been already circulated to members, were confirmed. With reference to Minute No. 6 thereof it was resolved, on the advice of Prof. Pe Maung Tin, that Rangoon University College Students should finish the texts they have in hand but that thereafter the present student readers who may volunteer should be asked to read magazines, which Prof. Pe Maung Tin will supply at the cost of the Dictionary Sub-Committee. Mr. Duroiselle thought that the newspaper *Taing-chit* should be read also and it was suggested that this should be undertaken by the students of the Intermediate College, Mandalay.

3. Resolved that a donation of Rs. 100 for the support of the Rangoon Reading Circle from Mr. C. W. Dunn be acknowledged with thanks.

4. Resolved that the arrangement under which the Dictionary records and clerk be kept in the Secretariat be approved and that the thanks of the Committee be conveyed to the Education Secretary for his assistance in this matter.

5. Received Mr. Stewart's report on the accounts of Committee. Resolved that the Honorary Secretary should get the accounts audited before the end of the financial year.

6. Approved the transfer of the office of Honorary Secretary from Mr. Stewart to Mr. Searle and resolved that the Committee's appreciation of Mr. Stewart's services be recorded.

7. Agreed that Mr. Meggitt be co-opted a member of the Sub-Committee and given the title of Honorary Joint Editor for Biological Terms.

8. Received Mr. Stewart's report on the progress made up to date. It is expected that the number of slips collected will reach one lakh by the end of the financial year.

9. Decided that editorial work should begin not later than July 1929 and that for that purpose an estimate be drawn up, showing the probable cost of editing, printing and publishing a new Burmese-English Dictionary.

10. The Secretary was requested to draw up an estimate on the following basis. The editorial work may be expected to take three years of which the first will be occupied by compilation, the second by compilation and publication, and the third by publication and corrigenda.

The dictionary will be published in parts of which it is intended that two shall be issued during the second year and two during the third. The staff should consist of an editor, an assistant editor, a clerk and a peon.

The pay of these may be estimated to be

	Rs.	A.	
Editor	1,000		
Assistant Editor	400		
Clerk	120		
Peon	17	8	
	1,537	8	per month
	18,450	0	per year
Contingencies	2,000	0	per year
Total	20,450	0	per year
Say	20,000	0	per year
	60,000	0	for 3 years.

The Committee is of opinion that the Editor should work in Rangoon or Maymyo and hopes that accommodation will be made available in a substantial building, preferably a Government office. No estimate of the cost of providing such accommodation is included. As regards the printing and publishing of the Dictionary the Committee desired the Secretary to get in touch with printing presses and publishing houses in Burma, in England and on the continent. It is thought that a firm might be found which would undertake the risk of publication, if it were given the option of publishing an abridged edition of the new dictionary. The type to be used was considered of prime importance and it was noted that at least two sizes of Burmese type (one for headings and one for text) would be required.

11. The Committee considered it desirable that the Burma Research Society and the Rangoon University should be associated with the publication of the new dictionary and directed the Secretary to ascertain whether these bodies are prepared to contribute to the cost of editing and publication. It was also suggested that the dictionary be published by subscription, subscribers being entitled to receive the parts at a reduced rate, and their names being registered on receipt of an advance payment for the first part.

12. Resolved that a meeting of the Committee be held in May, soon after the return of Mr. Dunn, and that in the meantime the Secretary should prepare the necessary estimates.

Sd/ H. F. SEARLE,

*Honorary Secretary,
Dictionary Sub-Committee.*

Rangoon The 28th December 1927.

The Twenty-first meeting of the Text Publication Sub-Committee of the Burma Research Society was held at Pinya Hall, University College, Prome Road, on Friday, the 4th January 1929, at 8 a.m.

PRESENT.

1. Prof. Pe Maung Tin, M.A., B.Litt., I.E.S. (*Chairman*)
2. J. S. Furnivall, Esq., B.A., I.C.S. (retd.)
3. Prof. G. H. Luce, M.A., I.E.S.
4. U Tun Pe, M.A., B.L., M.R.A.S., M.L.C.
5. U Po Sein, A.T.M.
6. A. Cassim, Esq., B.A. (*Secretary*).

MINUTES.

1. Confirmed the minutes of the Twentieth meeting of the Sub-Committee held on the 22nd September 1928, subject to the deletion of item 12 (2) of the minutes.

2. Permission was granted to U Tun Pe, M.A., B.L., M.L.C., to obtain the services of Saya Yei as collaborator in editing U Ponnya's Myittaza. The editors are requested to finish the work for the press by the end of March 1929 at the latest.

3, *Resolved* that the cost of bringing out U Ponnya's Myittaza be borne by the Society.

4. Arising out of item 11 of the minutes of the previous meeting, it was resolved to bring out a critical edition of Monywa Sayadaw's "Paramigan Aphye" in the Text Publication Series—Editors, U Po Sein, A.T.M., and Prof. Pe Maung Tin, M.A., I.E.S.

5. Considered quotations received for the printing of the Talaing Gavampati, and *resolved* that 1,000 copies of the work be printed under the supervision of Rev. Mr. Halliday at the Moulmein Press. The question of the quality of the paper, and type as well as the extra amount of cost involved was left to the discretion of the General Editor.

Resolved further that an honorarium of Rs. 150 be offered to Rev. Mr. Halliday for his edition of the Gavampati.

6. Recorded Mr. Duroiselle's letter No. 767/3 A.R., dated the 30th November 1928, expressing his willingness to undertake the work of editing the Jatabon for the Text Publication Series; and *resolved* to request him to inform the Sub-Committee how soon he expects to finish the work for the press.

Confirmed the Chairman's preliminary sanction to defray the expenses of copying the Manuscript, the amount so incurred to be recovered later from the University grant.

7. Read letter dated the 20th November 1928 from the Aung Zeyatu Press to the Chairman, Text Publication Sub-Committee, requesting to place the Pyinsa Papi Yagan on the list of books prescribed for use in schools and Colleges.

Resolved to reply that the question of prescribing books for schools and colleges was not within the province of the Sub-Committee.

8. *Confirmed* the action of the Chairman, Text Publication Sub-Committee, in granting permission to the Pyi Gyi Mundyne Press to issue a second impression of 3,000 copies of the Papahein Zat on payment of a royalty of 20% to the Sub-Committee.

9. Considered letter No. B. G., dated the 28th December 1928, from the Honorary Secretary, The Burma Education Extension Association, enquiring if the Sub-Committee would be willing to co-operate in the publication of Anthologies of famous Burmese authors, each author to be given a volume, and suggesting an honorarium of Rs. 75 to the editor of a volume.

Resolved to reply (a) that the Sub-Committee welcomes the proposal and is willing to assist in the production of the Anthologies; (b) that 1,000 copies of each Anthology be printed to consist of 100-200 pages; (c) that each Anthology is estimated to cost about Rs. 500; (d) that the Sub-Committee considers the honorarium suggested to be reasonable.

Resolved also that the General Editor be requested to submit further details as to the production of the first three Anthologies.

10. Granted permission to U Tun Pe, M.A., B.L., M.L.C., to edit the Puttowada for the Text Publication Series.

11. *Resolved* that the approval of the University be obtained for the immediate publication by the Sub-Committee of (1) Shin Thilawuntha's Yazawingyaw (2) Gavampati and (3) the Jatabon out of the offer of Rs. 3,000 made by the University.

AHMED CASSIM,

Seceretary,

Text Publication Sub-Committee,

Burma Research Society.

10th January 1929.

Minutes of a meeting of the Executive Committee of the Burma Research Society held at University College (Commissioner Road) on Thursday, February 7th, at 6-30 p.m.

PRESENT.

1. G. H. Luce, Esq., (*in the Chair*).
2. S. G. Grantham, Esq.
3. Prof. Pe Maung Tin.
4. U Po Sein.
5. Mr. Meer Suleiman.
6. Dr. F. J. Meggitt.
7. Mr. B. R. Pearn (*Honorary Secretary*).

In the absence of the President, Mr. Luce was elected to the Chair.

MINUTES.

1. Confirmed the minutes of the previous meeting held on September 6th, 1928.
2. Resolved that after the issue of the Scientific Number of the journal which is now in the press, the publication of the Scientific Number be discontinued.
3. Resolved that the Society's thanks to Dr. Meggitt for his editorship of the journal be recorded in the minutes.
4. Received the Honorary Treasurer's report on the re-investment of the amount Rs. 6,000, realised from the Society's Post Office Cash Certificates, to the effect that this amount had been re-invested in Post Office Cash Certificates.
5. Revised the report of the Honorary Secretary on the housing of the Society's Library ; and resolved that as a temporary measure pending the building of the Phayre Museum, Mr. Luce be authorised to make arrangements for the transfer of the Library to the University Estate, provided that no additional expense for maintenance be incurred by the Society ; and that from the date of the removal the salary of the Society's Clerk be reduced to Rs. 30 per mensem.
6. Resolved that all members whose subscriptions are overdue be addressed by the Honorary Secretary with a view to their renewing their subscriptions.
7. Resolved that Mr. Grantham be requested to report at the next meeting on the question of the compounding of life member's subscriptions.

8. Resolved that the Honorary Secretary be authorised to confer with the Principal of the University College on the question of payment for the use of rooms in the College buildings for the purposes of the Society.

9. Confirmed the minutes of the 20th and 21st meetings of the Text Publication Sub-Committee held on the 22nd September 1928 and the 4th January 1929 respectively.

10. Resolved that of the Society's deposits with the Burma Provincial Co-operative Bank, repayable in March 1929, Rs. 1,000 be put on fixed deposit with Dawson's Bank for one or two years as may be convenient with reference to the time of repayment of other deposits; and that the balance including interest be invested in Post Office Cash Certificates.

11. Passed the Annual Report and Accounts for the year 1928; and resolved to attach to the accounts the accounts of the Dictionary Sub-Committee.

B. R. PEARN,
Honorary Secretary.

A meeting of the Executive Committee of the Burma Research Society was held at University College (Commissioner Road) on Monday, the 25th March 1929, at 6-30 p.m.

PRESENT.

1. C. W. Dun, Esq., C.I.E., I.C.S., (*President*).
2. U Po Sein, A.T.M.
3. U Tun Pe, M.A., B.L., M.L.C.
4. J. S. Furnivall, Esq., B.A., I.C.S., (*retired*).
5. G. H. Luce Esq., M.A., I.E.S.
6. Prof. Ue Maung Tin, M.A., B.Litt., I.E.S.
7. Saya U Thein.
8. A. Cassim Esq., B.A.

In the absence of the Honorary Secretary who had proceeded on leave Mr. A. Cassim took notes of the proceedings.

MINUTES.

1. Confirmed the minutes of the meeting of the Executive Committee held on the 7th February 1929.

2. In connection with item No. 8 of the minutes of the last meeting *resolved* that the matter be deferred till the return of Mr. Pearn from leave.

3. Appointed Mr. A. Cassim to act as Honorary Secretary *pro tem*, during Mr. Pearn's absence on leave.

4. Elected Mr. J. S. Furnivall, U Po Sein, and U Tun Pe to be Members of the Managing Sub-Committee for the year.

5. Considered and approved a proposal that members of the Text Publication Sub-Committee should not accept honoraria; but resolved that the proposal be forwarded to the Text Publication Sub-Committee for favour of an expression of their opinion.

6. Elected the following to constitute the Text Publication Sub-Committee for 1929 :—

- (1) Prof Pe Maung Tin, M.A., B.Litt., I.E.S. (*Chairman*).
- (2) U Po Kya
- (3) J. S. Furnivall, Esq., B.A., I.C.S., (retired)
- (4) U Po Sein, A.T.M.
- (5) U Tin, K.S.M., A.T.M.
- (6) U Tun Pe, M.A., B.L., M.L.C.
- (7) G. H. Luce, Esq., M.A., I.E.S.
- (8) A. Cassim Esq., B.A., (*Secretary*).

7. *Resolved* that the Society's clerk be paid Rs. 40 till the end of March 1929.

8. *Resolved* that, if funds permit, the following allotments be made in connection with the Society's Library :—

	Rs.
For 2 new bookcases not to exceed ..	200
For book-binding ..	1,000
For transportation etc. ..	50
For repairs to old bookcases ..	50
	<hr/>
	1,300

9. The Honorary Treasurer was requested to furnish the Honorary Librarian with a note on the funds available for the purchase of the new books for addition to the Society's Library.

On receipt of the above note the Honorary Librarian will prepare for circulation to the Sub-Committee a list of books desired to be added to the Library.

It was resolved that of the sum available approximately half be expended on the purchase of books in the Burmese language.

10. *Resolved* that the Honorary Librarian be requested to report to the next meeting of the Executive Committee on the desirability, or otherwise, of printing a catalogue of books in the Library.

11. In connection with item 9 above, Mr. Furnivall promised to supply a list with prices of books in the Burmese language. *Resolved* that the list, when received, be circulated to the Sub-Committee with the request that they choose the books to be purchased.

(Sd). AHMED CASSIM,

7th March 1929.

Secretary pro tem.

ANNUAL GENERAL MEETING, 1929.

The Annual General Meeting was held on Tuesday, February 12th, at 6-30 p.m., at University College (Commissioner Road). The President took the Chair.

The Meeting opened with a paper by Dr. H. I. Marshall, M.A., D.D., on "Karen Bronze Drums," followed by some interesting discussion. At the end of the discussion a hearty vote of thanks to Dr. Marshall was unanimously passed.

The Honorary Secretary then read the Annual Report for the year 1928, which was adopted by the meeting.

The following amendment to the rules was then passed :—

That the heading of Chapter V of the Society's Rules shall *read* "The Managing Sub-Committee," and that after Rule 20 shall be *inserted* a new chapter as follows :—

THE TEXT-PUBLICATION SUB-COMMITTEE.

1. It shall be the duty of the Text Publication Sub-Committee to bring out critical editions of rare or unpublished texts in languages connected with Burma.

Translations of approved texts will also be undertaken.

2. Members of the Sub-Committee shall be appointed by the Executive Committee.

3. The Sub-Committee shall consist of a Chairman, a Secretary, and not more than six members of the Society.

4. The Chairman shall also be the General Editor of the series.

5. The fund of the Sub-Committee shall be separate from the General fund of the Society; but payment to an editor of an honorarium exceeding Rs. 100 shall require the sanction of the Executive Committee.

6. The minutes of every meeting of the Sub-Committee shall be reported to the Executive Committee for confirmation, and the accounts of the Sub-Committee shall be submitted to the Executive Committee at its last meeting before the Annual General Meeting each year.

The election of Officers and members of the Committees for 1929 then took place.

The following were elected :—

PRESIDENT.

C. W. Dunn, Esq., C.I.E., I.C.S.

VICE-PRESIDENTS.

The Hon'ble Mr. Justice U Ba, B.A., K.S.M.,

J. S. Furnivall, Esq., I.C.S. (retired).

The Hon'ble Sir J. A. Maung Gyi.

HONORARY SECRETARY.

B. R. Pearn, Esq., M.A.

HONORARY TREASURER.

Ahmed Cassim, Esq., B.A.

HONORARY EDITORS AND LIBRARIANS.

Prof. Pe Maung Tin, M.A., B.Litt., I.E.S.

G. H. Luce, Esq., M.A., I.E.S.

EXECUTIVE COMMITTEE.

U Tin, K.S.M., A.T.M.

L. F. Taylor, Esq., M.A., I.E.S.

The Hon'ble Mr. Justice U Mya Bu.

U Po Sein, A.T.M.

U Tun Pe, M.A., B.L., M.L.C.

D. J. Sloss, Esq., M.A., C.B.E., I.E.S.

S. G. Grantham, Esq., B.A., I.C.S.

Meer Suleiman, Esq., M.A.

U Maung Gale, K.S.M.

J. Clague, Esq., I.C.S.,

U Set, B.A.,

Dr. F. J. Meggitt, M.Sc., Ph.D., I.E.S.

M. S. Collis, Esq., I.C.S.

Prof. W. G. Fraser, M.A., I.E.S.

U Shwe Zan Aung, B.A., K.S.M.,
A.T.M.

GENERAL COMMITTEE.

U Thein

Major C. M. Enriquez.

U Kyi O, B.A., A.T.M., K.S.M.

Taw Sein Ko, Esq., C.I.E.

H. F. Searle, Esq., I.C.S.

Dr. O. Hanson

U San Shwe Bu.

C. Duroiselle, Esq., M.A.

U Tha Dun Aung.

J. A. Stewart, Esq., M.A., I.C.S.

U Hla, B.A.

U Tha Kin.

G. E. Harvey Esq., B.A., I.C.S.

U Kin Maung.

U Lu Pe Win.

B. R. PEARN,

Honorary Secretary.

13th February 1929.

ANNUAL REPORT FOR THE YEAR 1928.

ROLL OF MEMBERS—

At the end of the year 1928 the total number of Members of the Society was 344, this number being composed of

Honorary Members	..	..	2
Corresponding Members	..	..	6
Life Members	..	..	58
Ordinary Members	..	..	278
			<hr/>
			344
			<hr/>

During the year, eleven new Ordinary Members joined the Society, and one new Life Member, while one former ordinary Member became a Life Member. As against this gain of twelve new Members, there are two deaths and nine resignations, making a total gain of one Member.

OBITUARY—

The Society regrets to record the deaths of Mr. A. D. Keith and Mr. J. R. Biard Smith.

Mr. A. D. Keith was one of the original Members of the Society, and was Honorary Secretary from the year 1912 to 1915. His death is a great loss to the Society of which he was so distinguished a Member.

PATRON—

His Excellency Sir Charles Innes, K.C.S.I., I.C.S., kindly consented to become Patron to the Society in succession to His Excellency Sir Spencer Harcourt Butler, G.C.I.E., K.C.S.I., I.C.S.

OFFICERS AND MEMBERS OF THE COMMITTEE—

The Officers and Members of the Committee elected at the last Annual General Meeting held their respective offices throughout the year.

MEETINGS—

A General Meeting of the Society was held at the University College (Commissioner Road) on August 15th, when the Society was honoured by the presence of His Excellency the Governor in the Chair. At this Meeting Mr. Furnivall read a paper on the early history of the British occupation of Tennasserim, entitled "As it was in the Beginning." The Meeting was well attended and the thanks of the Society are given to both the Chairman and the lecturer for a very successful Meeting.

A Meeting was held at the University College on November 15th when U Po Kya read a paper in Burmese entitled, "Burmese Stage Reforms." The Meeting was not so well attended as one would have wished, despite the interesting nature of the lecture.

The Executive Committee held three Meetings during the year, on February 18th, July 5th and September 6th.

All the abovementioned Meetings were held in the buildings of the University College, and the Society owes a considerable debt of gratitude to the Principal of the College for his kindness in providing accommodation on these occasions.

TEXT PUBLICATION SUB-COMMITTEE—

The Members of the Sub-Committee for the year were the same as those for last year with the addition of Saya Thein of Hmawbi. Prof. Pe Maung Tin continued to act as General Editor of the Series of works issued by the Sub-Committee.

A set of rules to govern the Sub-Committee was drawn up by the Executive Committee during the year for submission to the Annual General Meeting.

As anticipated in last year's Report, the University has been good enough to sanction a grant of Rs. 3,000 to the Society for the publication of rare classical works on condition the works proposed for publication meet with the approval of the University authorities. The Sub-Committee has asked the approval of the University to the publication of (1) Thilawuntha's "Yazawingyaw," to be edited by Prof. Pe Maung Tin; (2) "Jatabon", to be edited by Mr. Duroiselle; and (3) "Gavampati", to be edited by Rev. R. Halliday. All these works are of considerable importance, and it is hoped that their publication will stimulate research into old Burmese literature.

Four works have been added to the series during the year under report. They are (1) Pyinsa Papi Yagan, (2) Selection from Jataka Stories, (3) Mahathutathoma Pyo, and (4) Shwe Pyi Zo Wutthu. The Series has now 13 works to its credit. The Sub-Committee has arranged for the early publication of (1) the Tedat and Sadan of U Ponnya, (2) Mahathilawa Pyo, (3) Seidakyawthu's Yadu, (4) Twinthin Taikwun's "Yazawin", and (5) Sabebin Wutthu. These are expected to be out next year.

As in previous years arrangements have been made with the presses to pay to the Sub-Committee royalties at varying rates for the right of publication of works edited by the Sub-Committee. The amount received from this source in the year 1928 is shown in the Financial Statement of the Honorary Treasurer.

The Sub-Committee is also co-operating with the Burma Education Extension movement in the production of Burmese anthologies.

DICTIONARY SUB-COMMITTEE.—

The Dictionary Sub-Committee consists of

J. S. Furnivall, Esq.	U Kyi O, B.A., K.S.M., A.T.M.
C. W. Dunn, Esq.	Rev. A. C. Hanna.
Prof. Pe Maung Tin.	C. Duroiselle, Esq.
U Tin, K.S.M., A.T.M.,	J. A. Stewart, Esq.
H F. Searle, Esq. (<i>Hony. Secretary</i>).	

At present there are 72 contributors to the work of the Sub-Committee, and the output of the reader's slips is increasing. The average monthly receipt of slips is 7,588, and the total number received up to the end of June, 1928, was 135,764.

The Society has to thank Mr. C. W. Dunn for his monetary contributions towards the finances of the Sub-Committee. The Government of Burma has also been kind enough to renew its grant of Rs. 2,500. The accounts of the Sub-Committee show receipts of Rs. 2,892-8-0 for the year ending June 30th, 1928, and expenditure to the extent of Rs. 2,545-15-6.

JOURNAL.—

Two numbers of the Journal for 1928, the April and August numbers, have so far appeared. It is hoped that the Scientific number, due in December, will appear shortly. This will probably be the last issue of the Scientific number.

LIBRARY.—

The number of books, periodicals, etc., acquired during the year was 113, consisting of

Presentations by private persons	.. 7
Presentations by Government	.. 11
Acquirements by exchange	.. 79
Acquirements by purchase	.. 16
	<hr/> 113

This makes a total of 2,084 books in the Society's Library. The question of the housing of the Library is at present under discussion, the existing accommodation being decidedly unsatisfactory.

FINANCES.—

With regard to the general accounts of the Society shown in Appendix A to this Report, there is nothing special to report apart from the gratifying increase in the amount received from the sale of the Journal. This amount Rs. 592, is almost double the income from the same item in the previous two years. On the debit side, the only notable increase in expenditure over last year was on account of the Journal, four issues of which were published, one being the long-awaited Chinese number.

The Society's funds are invested in valuable and safe securities and fixed deposits. Of the latter the Burma Provincial Co-operative Bank holds Rs. 4,000 due for realisation in March 1929. Messrs. Dawson's Bank holds two fixed deposits, one for Rs. 2,000 realisable in February 1929, and one for Rs. 1,000 due for recall in March 1929. The same Bank has to the credit of the Society a sum of Rs. 2,000 in Saving Bank Deposit available at short notice. The Government Securities held by the Society include Government of India 10 year 6% Bonds 1930 of par value Rs. 4,500, and Post Office Cash Certificates of nominal value Rs. 6,000. This last is a re-investment of Post Office Cash Certificates which were originally purchased at Rs. 4,500, and had matured in June, 1928, for Rs. 6,000. A Sub-Committee appointed for the purpose of considering the reinvestment of the money so available consulted the Agent, Imperial Bank, Rangoon, who was kind enough to advise them on this matter. By his advice the money was once more invested in Post Office Certificates.

It has to be reported that there are a large number of Members whose subscriptions are overdue, despite the reminders issued by the Honorary Treasurer. It is hoped that these Members will be more prompt in future in meeting their dues to the Society.

12th February 1929.

B. R. PEARN,
Honorary Secretary.

RECEIPTS.

Months.	Members' subscription.	Interest on Investment	Sale of Journal.	Sale of Glass Palace Chronicle.	Postage Recovered.	Govt. subsidy for Dictionary.	Miscellaneous.	TEXT PUBLICATION.		Total.
								Royalties.	Sale of book.	
1928.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
January	1,065 0 0	..	..	..	3 8 0	..	..	..	..	1,068 8 0
February	420 0 0	134 11 0	192 8 0	..	1 12 0	..	..	..	62 9 0	811 8 0
March	120 0 0	265 0 0	110 0 0	5 0 0	0 10 0	..	..	..	..	500 10 0
April	345 0 0	..	..	5 0 0	0 8 0	..	..	..	..	350 8 0
May	180 0 0	..	..	..	..	..	..	..	..	180 0 0
June	15 0 0	..	15 0 0	..	..	2,500 0 0	..	..	..	2,530 0 0
July	60 0 0	..	..	..	..	..	..	..	..	50 0 0
August	45 0 0	134 11 0	269 8 0	10 0 0	0 12 0	..	..	..	..	459 15 0
September	245 0 0	22 8 0	5 0 0	..	..	..	..	..	..	372 8 0
October	120 0 0	..	..	15 0 0	..	..	..	..	..	135 0 0
November	75 0 0	..	..	42 10 0	..	..	..	..	..	117 10 0
December	135 0 0	6 9 0	184 15 0	66 6 0	392 14 0
Total	2,925 0 0	556 14 0	592 0 0	84 3 0	7 2 0	2,500 0 0	..	184 15 0	128 15 0	6,979 1 0

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* Vol. XVII, Parts II and III,
† Vol. XIV, Part II (Chinese No.),
‡ Vol. XVIII, Part I.

*YAZAWINGYAW.
†SEINDAKYAWTHU YADU.

APPENDIX A.
BURMA RESEARCH SOCIETY.

Annual Accounts for 1928.

Receipts	Amount.	Payments.	Amount.
	Rs. A. P.		Rs. A. P.
Balance from 1927	2,578 8 6	Clerk's pay	480 0 0
Members' subscription ..	2,925 0 0	Peon's pay	204 0 0
Interest on investment ..	556 14 0	Printing of Journal (4 issues) ..	2,927 2 0
Sale of Journal	592 0 0	Books, periodicals &c. ..	27 10 0
Sale of Glass Palace Chronicle ..	84 3 0	Postage stamps	265 6 0
Postage recovered	7 2 0	Printing of forms	6 4 0
Government subsidy for Dictionary Scheme	2,500 0 0	Advertising	111 0 0
		Typing fee	16 2 6
		Stationery	23 8 0
		Contingencies	69 2 6
		Subsidy to Dictionary Fund ..	2,500 0 0
		Investment	2,000 0 0
		Total	8,630 3 0
		Balance *	613 8 6
	9,243 11 6		9,243 11 6
Text Publication Fund.		Text Publication Fund.	
Balance from 1927	577 12 2	Copying fee of Yazawingyaw ..	8 15 0
Royalties on Dewagonban Zat, Miscellaneous Songs, Papahein Zat, and Maung Kala Yazawin.	184 15 0	Copying fee of Seindakyawthu Yadu	10 1 6
Sale of Owadahtu Pyo ..	128 15 0		19 0 6
	891 10 2	Balance	872 9 8
		Total	891 10 2

* Total Balance Rs. 1, 86-2-2

Cash: —

	Rs. A. P.
At the Bank	1,471 3 8
In Honorary Treasurer's hand ..	14 14 6
TOTAL ..	1,486 2 2

LIST OF BOOKS RECEIVED.

- Bulletin of Applied Botany of Genetics and Plant Breeding, Tome XIX—1928; and Tome XXI—ii, 1928-29, Nos. 2 and 3.
- Annals of the Bhandarkar Oriental Research Institute, Poona, 1927-28.
- Indian Antiquary, January to April 1929.
- Mitteilungen der Anthropologischen Gesellschaft in Wien, LVIII, Band, 6 Heft; and LIX, Band. 1, Heft.
- Zeitschrift für Indologie und Iranistik, Band 6, Heft 2.
- Memoirs of the Archaeological Survey of India, No. 36—The Dolmens of the Pulney Hills, by Rev. A. Anglade and Rev. L. V. Newton.
- Bulletin de l'Ecole Francaise d'extreme-orient, Tome XXVII—1927
- Supplement to the Annual Report on South-Indian Epigraphy for the year ending 31st March 1927.
- Annual Report of the Archaeological Survey of India, 1925-26.
- Zeitschrift der Deutschen Morgenländischen Gesellschaft, Band 7, Heft 3-4 (Band 82).
- T'Oung Pao, Nos. 2 and 3, 1928 (Vol. XXVI).
- Journal of the East India Association, Vol. XX, No. 1 (January 1929).
- Journal of the Royal Asiatic Society of Great Britain and Ireland, First Quarter, January 1929.
- Man in India, Vol. VIII—No. 4, October—December 1928.
- Djâwâ, No. 3-6, Mei-Nov. 1928; and No. 1, Januari 1929.
- Journal of the Panjab Historical Society, Vol. X, Part I.
- Journal of the Royal Anthropological Institute of Great Britain and Ireland, Vol. LVIII—July to December 1928.
- Revista de la Zociedad Geografica de Cuba, Ano. 1, 1929, No. 4.
- Bulletin of the Metropolitan Library, Vol. 2, No. 1.
- Second Annual Report of the Metropolitan Library, Peking, for the year ending June 1928.
- Orientalistische Literaturzeitung—32--Jahrg, No. 1—January 1929 and Index to 1928 and 1929.

LIST OF MEMBERS Dec. (31st, 1928.)*

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† Corresponding member.

‡ Honorary member.

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 Brown, R. R., I.E.S., Commissioner, Arakan.
 Browne, C. E., I.S.O., Loi-an, Kalaw, S.S.S.
 Bu, The Hon'ble U Mya, *Bar.-at-Law*, Judge, High Court of Judicature, Rangoon.
 Bu, U San Shwe, Teacher, Govt. High School, Akyab.
 Buttress, E. W., B.A., B.E.S., Govt. High School, Akyab.
 Bwa, U Ba, Excise Inspector, Prome.
 † Cædes, G., President, Siam Society, Bangkok, Siam.
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 * Carr, The Hon'ble Mr. Justice W., I.C.S., Judge, High Court of Judicature, Rangoon.

* Members are particularly requested to inform the Honorary Secretary of any change in their address.

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- Cassim, M., Headmaster, Govt. Normal School, Akyab.
- *Chit, U Po, A.T.M., S.D.O., Meiktila.
- Clague, J., B.A., I.C.S., Chief Secretary to Govt. of Burma.
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- de Silva, Thos. P., c/o Messrs. Harperink, Smith & Co., Rangoon.
- Doe, U Ah, *Bar.-at-Law*, Akyab.
- *Drysdale, Rev. J. A., M.A., Morpeth, Northumberland.
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- Fyffe, The Right Rev. R. S., Bishop of Rangoon, (on furlough).
- Gale, U Maung, Secretary to Government of Burma, Department of Local Government.
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 Hla, U, B.A., Headquarters Assistant., Myingyan.
 Hla (1), U Aung, B.A., District and Sessions Judge, Henzada.
 Hla, U Ba, Officer-in-charge, Special Surveys, Burma, Shwebo.
 Hla, U Kyaw Zan, 1st Additional District Judge, Mandalay.
 *Hlaing, U Po, Township Officer, Tilin (Pakokku).
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 Htin, Saw Chin, B.A., Offg. Inspector of Schools (on furlough).
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- Lees, L. M., I.C.S., Deputy Commissioner, Pyapon.
- Lightfoot, S. St. C., Taunggyi.
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- *Marshall, Rev. H. I., President, The Karen Theological Seminary, Insein.
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- Maung, U Maung, Township Judge, Kawa, Pegu District.
- Maung, U Maung, Superintendent, Office of Supdg. Engr., Northern Irrigation Circle, Maymyo.
- Maung, U Maung, A.T.M., Offg. Inspector of Schools, Insein.
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- *Set, U, B.A., Offg. Municipal Commissioner of Rangoon.
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QUEEN ME NU AND HER FAMILY AT PALANGON.

Palangon is about four miles north-west of Yeu in Shwebo district. It is approached by a rough cart-track from the Yeu-Kaduma road, and is also close to a branch of the Yeu canal, and a few miles west of the Mu river.

Palangon was the home of Queen Me Nu's family, who have left there several marks of their former importance. The earliest relative who is known to the present inhabitants is Minseikta Yaza, who was born close by and was the founder of Palangon. He was given a certain amount of land in the neighbourhood by Alaungpaya in consideration of the help rendered him during the fighting round Shwebo in 1753. He had at least four sisters, three of whose sons were *wuns* in the reign of Bagyidaw. These three nephews of the Minseikta Yaza were known as the Pathein Wun, the Pye Wun, and U Kyet Kyi. Descendants of the 3 nephews are still in existence. U Kyet Kyi's grandson, U Maung Maung was a Sub-Registrar, living at Kyogon, Insein. Ma Tu and Ma Ku, now residing at Palangon, are great-grand-daughters of the Pathein Wun. And Maung Yin Maung of Palangon is a great-grandson of the Pye Wun. The Minseikta Yaza himself had a son U Baw, who is said to have been a *myin wun*, and his son U Po was a *sitke* official shortly before the Third Anglo-Burmese war. U Po's son U De Wa was headman of Palangon till recently—when he was succeeded by his son U San Myin—and he is the source of most of the above family history.

The Minseikta Yaza's other sister was Ma Hman, the mother of Me Nu, and of U O, the Salin Mintbagyi, who proved a noted intriguer of Bagyidaw's reign.

The family were evidently in humble circumstances during most of the reign of King Bodawpaya. One tradition holds that Ma Hman was a cake-seller in the bazaar at Palangon : and another has it that she sold fish. Her present-day descendants vigorously deny both of these imputations, and claim that she was descended from Mohnyinthado, King of Ava, 1427-1440. They also claim that Me Nu was never in Palangon at all, though she built a pagoda there to commemorate the residence of her family in Palangon : she was born in Amarapura and lived there till moving to Ava with King Bagyidaw in 1810 : in fact Ma Hman herself left Palangon when she was seventeen. It would seem, however, that there is little ground for this belief.

A picturesque story, for the details of which I am indebted Mr. Taw Sein Ko, accounts for the departure of Ma Hman for Amarapura. One day the *Sayadaw* of Palangon found a piece of cloth fluttering from the *pyatthat* of his chapel. When his *upazins* and *koyins* went on their

begging rounds, he told them to find the owner and to bring him or her to the monastery. Ma Hman and her two children therefore went to him and explained that the cloth was Ma Nu's *tamein*, which had been carried off by a kite the previous day. The *sayadaw* asked to see the girl's horoscope, and after examining it he advised them to go to Amarapura, where there would be a better opening for rising greatness. According to the horoscope Me Nu would be the wife of a man in high authority. In the religious book *Mingala Thok*, one of Gautama's sayings was ပရိစ္ဆာဒေသဝါသော "Live in an appropriate place if you want to get on."

Under whatever circumstances the removal to Amarapura was effected, there is less doubt about events on their arrival. Ma Hman took service in the house of a *Taunghmu*, whose wife died soon after. The *Taunghmu* then married Ma Hman, who had been a useful servant and had secured the deceased wife's favour. Me Nu as a girl kept a stall in front of the house. The Sagaing Mintha who was afterwards King Bagyidaw used to pass down that street on his way to the Palace. Seeing Me Nu he fell in love with her, and soon made her one of his concubines. Meanwhile his grandfather Bodawpaya had arranged his marriage with the Padaung Minthami, a young girl of royal blood. When the young prince proposed to marry Me Nu, there was a storm of protest. Me Nu managed to have her rival shut up in a huge wooden box, where she would have suffocated to death, had she not been rescued by Prince Tharrawadi. When Bagyidaw was about to marry Me Nu with formal ceremonies, a protest was made by the Ministers.

They quoted လူမှာအချိုး၊ ကြက်မှာအရိုး။ "The breed of fowls depends on the bone and the breed of men depends on heredity." The Sagaing prince promptly retorted ကြက်မှာအမြီး၊ လူမှာအချစ်။ "In fowls the kidneys are the best (to eat) and amongst men Love is the main thing." He then secured a Sanskrit book on the *Samudrika*—human omens—and supervised its translation into Burmese, his object being to get the book's authority that Me Nu had on her the marks of unrivalled influence and greatness.

Thus he won the day. His father had died in 1808, and he succeeded his grandfather Bodawpaya on the throne in 1819.

The only surviving child of this marriage was a girl born in 1821 who became the second Queen of Mindon, Sinbyu Mayin Alenandaw. She died at Rangoon in 1900, and was the mother of Queen Supayalat.

Me Nu was jealous of the Tharrawadi Prince, brother of Bagyidaw, who had married their half-sister. She therefore tried to make her brother U O heir to the throne. U O became a power in palace politics but his influence was a sinister one, and his intrigues were a cause of the 1st Anglo-Burmese War.

QUEEN ME NU AND HER FAMILY.

The capital was transferred to Ava and the new palace there completed in 1823. The subsequent war, and the defeat of U O's attempt on the throne, and the dethronement of Bagyidaw by his brother, are outside the scope of this article.

There was evidently considerable disorder at Bagyidaw's accession, for we read in Conder: "The Crown Prince, Engy Teekien, died before his father (Bodawpya) and his son, at that time a boy, was declared heir to the throne. His claims however, seem to have been contested by his uncles, and his accession was the signal for the execution of the Prince of Tonghoo with his family and adherents. The Prince of Prome also, whose daughter he had married, was thrown into prison and died of his wounds shortly after." (This would make out that the Prince of Prome was Me Nu's father and not her uncle, as described above). Nevertheless this was a period of great religious building activity.) "Since the decease of the old King," says Judson in 1819, "the people have been more engaged than ever in building pagodas, making sacred offerings, and performing the public duties of their religion." An example of this enthusiasm is to be found in the extensive series of pagodas and monasteries that arose at Palangon.

The Palangon pagodas appear to have been all erected at about the same date, the ornamental motifs and the stone used showing little variety. They stand within one wide enclosure, and are surrounded by a wall of medium height, which was in fairly good condition until recent years. Many dilapidations were noticed about four years ago, and it is now breached in several places.

The principal building is Me Nu's pagoda, No. 29 in the Amended List of Ancient Monuments in the Sagaing Division, which describes it as having been built in 1822, and as being 100 feet high and of 92 feet in diameter at the base. Most of the *Kaunglaungbon* is now missing, decreasing its height, but otherwise the pagoda is in good condition. Beside it stands its twin, the Mahamuni pagoda built by her brother U O, the Salin Minthagyi, which is still almost perfect.

The *saungdan* steps rise to about half-way up the pagodas, and their parapets are adorned with six devices, namely; (1) crocodiles' heads supported by *bilus*, at the bottom of the stairs, (2) lions, (3) archways, (4) crocodiles, (5) lions again, and (6) lions' heads at the top.

North of these are two pagodas of medium size, said to be the work of Ma Me Ye, a distant relation of Me Nu's.

Beyond these again and nearer to Palangon village are two pagodas that were built by U Baw, the *myin wun*, first cousin of Me Nu. He is also thought responsible for most of the huge leogryphs which are placed along the outside wall of the enclosure, the remainder, of still larger size

being ascribed to the Salin Minthagyi. Many of these beasts are far from perfect. In the vicinity are several dilapidated *tagundaings* said with little seeming justification to be due to the same two men.

West of the Mahamuni are five small brown pagodas in a row. Credit for them is given respectively to U Kyet Kyi, the Minseikta Yaza, the Pathein Wun, the Pye Wun, and Ma Bu (an aunt of Me Nu's). Each bears a strong resemblance to the others, and they are equi-distant; which suggests that they were the work of the same architect, or at least that they were erected at the same time and formed part of the same building scheme, but this does not of itself destroy the supposition that they rose at the orders, and at the expense, of various members of Me Nu's family.

Close by is a larger pagoda of which nothing is known. It is ornamented with *manussihas* in fair preservation.

Further north, near the entrance to the enclosure from the village, is the Shin-bin-bon-bwin Pagoda, built by U Kun, the Tabayin Wun, a cousin of Me Nu.

To the westward lies a group of monastic buildings, mostly in a ruinous condition. This monastery was the work of U O, Salin Minthagyi, the Queen's brother. Formerly it was larger than it now is, but parts became so decayed that they had to be cleared away. Most of the present building is of modern construction, but it is in bad repair nevertheless.

In addition there are several ponds, the coping of which is much decayed, and the remains of *tagundaings*, their bases overgrown with vegetation. Most of the gateways into the precincts are blocked up, and others no longer exist: the existing entrance is by a narrow stone gateway to the north.

Close to this gateway are two wooden statues of *nats*, defaced and overgrown. One is said to be Wathondaye, the *Myesaung Nat*, but they are not recognisable.

Beyond this are some small shrines and chapels, in which are heaped statues of seated Buddhas in a good state of preservation. Most of these figures are of little merit and have the conventional Mongolian features, but some seem to have sharper Aryan features.

Another object is a shed which houses a medley of *objets d'art* of probably small value, chiefly inlaid boxes and caskets. On one of the caskets are two crowned gilt figures.

Perhaps the most interesting piece of work at Palangon is the bell, on which is an inscription at great length explaining that it was cast for

QUEEN ME NU AND HER FAMILY.

U O, and recording his desire to acquire merit and to reach *Neikban* after a long period, proclaiming his descent from Monhyin, King of Ava, and claiming to weigh 4,704 viss (? 8 tons)—an overstatement. It is ornamented with lions' heads, and swings from iron bars carved in the form of snakes.

The List of Monuments states that the pagodas are in the custody of the Abbot of the Obo Monastery; but I could obtain no information locally about this gentleman. Pongyi U Nyo of Palangon is at present looking after the buildings, but no repairs have been done recently.

Formerly Pagoda festivals were held in honour of the pagodas erected by Me Nu and the *myin wun*, U Baw: but such have not been held within the life time of any of the present inhabitants.

Much of the information relating to Palangon's illustrious royal breed may prove to have no basis in historical fact, but the family legends are at any rate firmly held to by the Queen's descendants now living, and there seems no reason to suppose that families of old and notable ancestry do not cherish the stories of their ancestors' great deed in Burma as they do in most other countries. Possessed of no records, they can but rely on the tales handed down from father to son. There are, unfortunately, no manuscripts or *thamaings* to support the story of Palangon, and even the List of the Meritorious Works of Me Nu makes no mention of her pagoda in her native village.

Despite doubts on many of the details of Me Nu's origins and early life she looms through the mists of a past century, a sinister figure, but cast in heroic mould, and ancestress of a line of queens as accomplished as she and destined to take on her important role in the succeeding fifty years.

R. R. LANGHAM CARTER.

မဟာယဉ်ဂိုဏ်း မြန်မာနိုင်ငံပုဂံသို့ ရှေးဦးစွာရောက်သည် အကြောင်း။

ပုဂံသို့ မဟာယဉ်ဂိုဏ်း ရှေးဦးစွာရောက်ရုံမက ရှင်အရဟံ ရောက်ပြီးနောက်လည်း မဟာယဉ်ဂိုဏ်း အဆက်မပြတ်ဟန် သက်သေခံများစွာရှိပါသည်။ သာဓကများမှာ အောက်ပါ (က) မှတ်ကစ၍ (င) မှတ်ထိ ရှိသည်ကို သိရပါသည်။ ။

(က) ညောင်ဦးရွှေမင်းဝံ ဦးကေလာကျောင်းနှင့် စူဠာမဏိ ကျောင်း၊ စလေနယ် ပုခန်းငယ်မြို့၊ လည်ပေါ်ကျောင်းများမှာ၊ သက္ကလူတာသာနှင့် ရေးသောစာ၊ မြန်မာ့တာသာနှင့် ရေးသောစာများ၊ ယခုထက်ထိ အချို့ရှိပါသေးသည်။ ။

(ခ) ၎င်းပြင်လည်း ပုဂံကျောက်စာများမှာ ဘုရားဆုကို တောင်းယူကြသည့် အရာ များစွာတွေ့မြင်ရလျက်ရှိပါသည်။ ။

(ဂ) ၎င်းပြင် နှစ်အမည်ခေါ်ပုံ များမှာလည်း ပုဂံကျောက်စာများတွင် သက္ကလူပျက် စကား များစွာ ရောနှောလျက်ပါရှိသည်ကို ဆတ်ဆတ်မူချ မှတ်ကိုယ်တွေ့ဖြစ်ပါသည်။ ။

(ဃ) ၎င်းပြင် နတ်ကြီး ၃၇ ပါးကစ၍ ၃၇ မင်း ၃၇ ခု၊ ခေါ်သော ဝေါဟာရများမှာလည်း သက္ကလူတာသာများကလာပါသည်။ ။

(င) ၎င်းပြင် ကဗျာဖွဲ့နည်း၊ ကဗျာအင်္ဂါကျမ်း၊ ကဝိဂန္ထပြုသည့် ကျမ်း၊ ကဝိကဏ္ဍပါသကျမ်း များမှာလည်း သက္ကလူတာသာနှင့်ရောနှောလျက် ရေးထားသောပေစာ ပုရပိုက်စာများ ယခုထက်ထိလက်ရှိလက်ကိုင်ပြုလုပ်သုံးစွဲဆုံးရှုံးပါသည်။ ။

(က) အတွက်သက်သေခံ အထောက်အထားပြဆိုချက်။

၁၈၉၂ ခုနှစ်က ပုံနှိပ်သောကျောက်စာ စာအုပ် စာမျက်နှာ (၈၀) (၈၉) များမှာပါသော အတိုသက္ကရာဇ် ၆ ခု၊ အရှည်သက္ကရာဇ် ၈၀၄ ခုနှစ်စွဲပါသော တက်နွှားကျောင်းကျောက်စာ လက်ျာဘက်ထိပ်နှင့် လက်ဝဲဘက်ထိပ်တွင်ရေးထိုးလျက်ရှိသောစာမည်များတွင် လောကီနှင့်စပ်သော ဓမ္မသတ်ကျမ်း ဆေးကျမ်းများနှင့်ဆန်းအဘိဓာန် အလင်္ကာနီတိစသော ကျမ်းများမှာ အောက်ပါအတိုင်းပါရှိသည်။ ၎င်းစာများမှာ ကျောင်းတော်တွင် သင်ကြားလာသော စာသင်သားများ သင်ကြားရန်ဟူ၍ပါသည်။ ။

ဓမ္မသတ်၊ ကလပ်ပဋိ၊ ကလပ်ပဋိ၊ ကလပ်သုတ်ပြတ်ညာသကုဋ်၊ ပြိဇ္ဈောဋ်၊ ရတ္တမာလာ၊ ရတ္တမာလာဋ်၊ ရောဂနိဒါ၊ ဗြဟ္မရုနံ၊ အမြဂ္ဂတ္ထုဋ်၊ ဆန္ဒောဝိစိတ္တိ၊ စန္ဒပြုတ္တိ၊ စန္ဒပဋိကာရ၊ ကာမန္တကီ၊ ဓမ္မပည ပကရဏ၊ မဟောသဋ္ဌိ၊ သုဗောဓ၊ သုဗောဓလင်္ကာဋ်၊ တနောဂဗုဒ္ဓိရံ၊ တဏှိ၊ တဏှိဋ်၊ စက်ဒါသ၊ စက်ဒါသဋ်၊ အရိယသစ္စဝတာရ၊ ဝိစိတြဂန္ဓသဒ္ဓန္ဓပယ်၊ သာရသပြိုင်၊ သာရဝိဏ္ဏပဋိပတ္တိသပြိုင်၊ သုလဆာရကံ၊ ပါလတြက်၊ ဩက္ကဘာသာ၊ သဒ္ဓကရိကာ ကာသိကာပြုတ္တိပါလင်္ကီ၊ သဒ္ဓမ္မဒီပက၊ သတုတတွာဝဗောဓ၊ ဗာလပ္ပဗောဓနပြုတ္တိကာရဏ၊ အတ္တဗျာချာန်၊ ဂူဇနိရတ္တိမညူသ၊ မညူသဋ်၊ ဗျာချာန်၊ အနုဋ်၊ ဗျာချာန်၊ ပြုကိန်နိကယ်၊ စတ္တပြယုတ်၊ မတ္တပြယုတ်၊ ယောယတြာ၊ ယောယတြာဋ်၊ သတ္တေက ဝိပသုပြကာသ ရာဇမတန်၊ ပရာသဝကာလတ္တဇ၊ ပြဟတ်၊ ပြဟတ်ဋ်၊ ဂါဓာတဝင်ဋ်၊ ပတုဝိဝေကဋ်၊ လင်္ကာဋ်၊ စလိန္ဒပဋိကာ ဝေတဝိမိ နိမိတ္တ နိရတ္တဝဏ္ဏနာ၊ နိရတ္တိဗျာချာန်၊ ဥတော်တေည၊ ဥတော်တေညဋ်၊ မာလိနပညာ၊ သာရတ္တသင်ကြိုင်၊ ဤကာသုတ်၊ မျှော်ပါဟီ ၅၉ ကျံသော် ၉၃၀၆၊ အမြကုတ်နိဿရေည်၊ ဖိဇ္ဈောနိဿရေည်၊ ကလာဝ်နိဿရေည်၊ နိဿရေည်သို့ ကျံသော် ၉၃၂၂ ကျပ် ရောဂနိရန်ဗျာချာန် ဗြဟ္မဂုဏ်ဋ်၊ အမြကုတ်၊ အတ္တိဋ်၊ ဖြောင့်၊ အတ္တိဋ်၊ ကျယ်အတ္တိဋ်၊ လတ်၊ ကောလဇ္ဇဋ်၊ အလင်္ကာ၊ အလင်္ကာဋ်၊ ဘေသဇ္ဇမညူသ၊ ယုဒ္ဓဇေယ်၊ ရတနပြုတာဋ်၊ ဝိရု၊ ဝိရုဋ်၊ ဂူဇါမဏိသာရ၊ ရာဇမတ္တဏ်ဋ်၊ မရိတု၊ ဝဋ္ဋန ကာလစက်ကြီး၊ ကာလစက်ကြီးဋ်၊ ပရဝိ

ဝေက၊စည်ရူပ၊ဝတာရ၊ ပုပ္ဖရသာရီ၊ တတ္ထာဝတာရ၊တတ္ထာဝတာရဋီဂါ၊ နှာယဗိန္ဒု၊ နှာယဗိန္ဒုဂါ၊ ဟေတုဗိန္ဒု၊ ဟေတုဗိန္ဒုဂါ၊ ရိက္ခဏိယယာတြာ၊ ရိက္ခဏိယယာတြာဋီဂါ၊ ဗရိတ္တရတာကရ၊ သျှာရာမိတိကပျ၊ ယုတ္တိသင်္ဂဟ၊ ယုတ္တိသင်္ဂဟဋီဂါ၊ သာရသင်္ဂဟအမှီ၊ ကာမန္တကီအမှီ၊ ယောယာတြာအမှီ၊ ရောဂနိဒါအမှီ၊ သဒ္ဓတ္ထိန္ဒာအမှီ၊ ပါရာအမှီ၊ သျှာရာမိတိကပျအမှီ၊ ဗရိဟတ်အမှီ၊ ရတ္တမာလာနရယုတ္တိ သင်္ဂဟအမှီ။ ။ဟူ၍၊ ၎င်းကျောက်စာမှာ ပါသည်။သည်ကျောက်စာအရနှင့်တကွသည်ကျောက်စာနောက်မှလည်း ပုံကစ၍၊ ပင်းယ အဝ ရတနာသိဃံ၊ အမရပူရ ရတနာပုံကျအောင်သက္ကဋ္ဌဘာသာမကွယ်မပျောက်မာဂဓဘာသာနှင့်ရောနှောကလျက် ရှိသည့်အရာ သိသာသည်။ ။

သိသာပုံကိုဆိုသော် ရှင်ရဋ္ဌသာရအသက် ၂၃ နှစ်ရွယ်ကစပ်ဆိုသော ဘူရိဒတ်ဇာတ်ပေါင်းပျို့တွင်။ ။
တဆယ်ကျွေးမြောက်။ သုသိလောက်က။ ဆဲ့ခြောက်နှစ်အောင်။ သုတော့ဘောင်၌။ ဆယ်စောင်ဇာတ်
မျိုး။ ပါဠိရိုးဂါထာ။ ငါးရာဇက်ခတ်။ ကောင်းဟုတ်ဗေဒင်။ သင်္သကရိုဋ်။ အလိုက်အဘက်။ လေ့ကျက်ဘွယ်ဘွယ်။
သရဇ္ဈာယ်မှ။ နည်းကျယ်သဒ္ဓါ။ ကစွည်းမှာလည်း။ နှုတ်ပါစွဲရွှေ။ စာရဏဖြင့်။ ။ဟူ၍၊ စပ်ဆိုပါရှိသည်။ ။

၎င်းပြင်ရှင်သီလဝံသ စပ်ဆိုသော။ အဝရွှေနန်းကြော့ရှင် ရွှေနန်းတည်မော်ကွန်းတွင်။ နတ်ပူဇော်ပုံ နတ်
ကြီးခေါ်ပုံစသော သက္ကဋ္ဌစာမှာလာသော။ နန်းတည်အစီအရင်များကို စပ်ဆိုပါရှိမူကား၊ ၎င်းနန်းတည်ကျောက်
စာမှလည်း။ သက္ကဋ္ဌ ကျမ်းများမှ လာသော အခမ်း အနားများကို ကျောက်စာတွင် ရေးတင် ထိုးထားလျက်ရှိ
သည်။ ။

၎င်းပြင်ညောင်ရမ်းဆယ်ဆက်အဝမင်းတို့လက်ထက် လောကုတ္တရာဆရာတော်စသော ဆရာတော်ကြီး
၁၂ ပါးတို့သွင်းသော အဝပဉ္စက္ကမခေါ်သောစာတမ်းမှာလည်း နတ်အိပ်နတ်နိုးစသော သက္ကဋ္ဌဘာသာကျမ်း
မှာ လာသော အစီအရင်များမှာလည်း သက္ကဋ္ဌစကားများရောနှောပါဝင်လျက်ရှိသည်။

၎င်းပြင်ဆိုခဲ့သော တက်နွဲ့ကျောင်း ကျော်စာမှာပါသော ကိုယ်တိုင်သေချာစွာ မသိနိုင်သော စာမည်
များကိုသိသာနိုင်ရန် ညောင်ဦးရွှေမင်းခံဆရာတော်ဦးကေလာသဘ၊ စလေနယ်ပုခန်းငယ် လည်ပေါ်ကျောင်း
ဆရာတော်ဦးကုသလဘို့ထံ၊ ၎င်းကျော်စာကိုပြသ၍၊ မေးမြန်းလျှောက်ထားရာ အမိန့်ရှိကြသောအမှတ်အသား
များမှာ အောက်ပါအတိုင်းဖြစ်သည်။

ကလပ်ပဉ္စိ၊ ကလပ်ပဉ္စိဋီကာ၊ ကလပ်သုတ်ပြတ်ညာ ကုဋီဂါ၊ မှာ သဒ္ဓါကျမ်းဖြစ်သည်။ ယခုလည်းရှိ။
ဆန္ဒောဝိစိတ္တိမှာ ဆန်းကျမ်းဖြစ်သည် ယခုမရှိပြီ။ အဘိဓာန်၌ ဝေဒ၏ အစိတ်ဟု ပြလျက်ရှိသည်။ စန္ဒပြုတ္တိ၊ စန္ဒ
ပဉ္စိ ကာရကျမ်းမှာ သဒ္ဓါကျမ်းဖြစ်သည်။ ယခုမရှိပြီ။ ကာမန္တကီကျမ်းမှာ နိတိကျမ်းဖြစ်သည်။ ယခုလည်းနာဂရီ
အက္ခရာနှင့်ရှိသေးသည်။ ။တဏှိ တဏှိဋီကာ မှာ အလင်္ကာကျမ်းဖြစ်သည်။ ယခုလည်း နာဂရီအက္ခရာနှင့် ရှိ
သေးသည်။ ။စင်္ဂဒါသ၊ စင်္ဂဒါသဋီဂါ၊ မှာသဒ္ဓါကျမ်းဖြစ်သည် ယခုမရှိပြီ။ ကစွာယနသရ မှာ ၎င်းကျမ်းကို
ကိုးလျက်ရှိသည်။ ကာသိကာပြုတ္တိ မှာ သဒ္ဓါကျမ်းဖြစ်သည်။ ယခုလည်းရှိသေးသည် နာဂရီရေး။ ။ဗာလပု
ဗောဓနပြုတ္တိကာရဏ ၎င်းမှာသဒ္ဓါငယ်ကျမ်းဖြစ်သည်။ ။နှာယဗိန္ဒု၊ နှာယဗိန္ဒုဂါ၊ ဟေတုဗိန္ဒုဋီကာ။ ၎င်း
ကျမ်းများမှာ ပဋိညာဉ်ဟိတ်နိဂုံးစသည်တို့ထားပုံကိုပြသော ကျမ်းဂန်ပါဠိရေးသားပုံကိုပြသော သင်္သကရိုက်
နည်းပြကျမ်းဖြစ်သည်။ ။ယခုလည်းရှိသည်။ ။ဗရိတ္တရတာကရ မှာ ဆန်းကျမ်းဖြစ်သည်။ ယခုလည်းရှိသည်။
နာဂရီကျမ်း။ ။ဝိရဋ္ဌ ဝိရဋ္ဌဋီကာ ၎င်းကျမ်းမှာ အလင်္ကာကျမ်းမျိုး ကဗျာကျမ်းမျိုးဖြစ်သည်။ ယခုလည်းနာဂရီ
အက္ခရာနှင့်ရှိသည် ဝိဒဋ္ဌဟူရှိသည်။ ။သည်အမှတ်သားစုကို ယခုဘော်ပြလိုက်သည်မှာ မြန်မာ နိုင်ငံတွင် ဝိဇ္ဇ
ကတ်တတ်လိုသူဟူသမျှ သက္ကဋ္ဌဘာသာကို ရှေးဦးစွာအခြေပြုရခြင်းရှိသည်ကို သိသာရန် ဘော်ပြခြင်းဖြစ်သည်။
ဥပမာဆိုသော် မြန်မာဘာသာကို သေချာစွာထိထိမိမိသိမြင်တတ်မြောက်ရန်မှာ မာဂဓဘာသာကို အခြေပြုရ
သည်။မာဂဓဘာသာကိုသေချာထိထိမိမိသိမြင်တတ်မြောက်လိုသူတို့မှာ သက္ကဋ္ဌဘာသာကိုအခြေပြုရသည်။ သက္ကဋ္ဌ
ဘာသာကိုရှေးအခါက။ (ပြာကရိတ) ပရာကရိဘာသာခေါ်သည်။ပရာကရိဘာသာကိုနတ်စာဟူ၍ခေါ်သည်။
နတ်စာကိုချဉ် ၇ ပါးနှင့်ပြည့်စုံသောနိုင်ငံရှင်မင်းတို့ အသုံးပြုသော ဘာသာဆိုသည်။ ကားဗျာအင်္ဂါကျမ်းမှာ
နတ်စာကို ဂေါဋီစသောနိုင်ငံရှင်မင်းတို့ အသုံးပြုသောစာဟူ၍ပါသည်။ ။မြန်မာနိုင်ငံမှာ မြန်မာမင်းရှိစဉ်တွင်

ရခိုင် ၇ ပါးနှင့်ပြည့်စုံသောနိုင်ငံသီးခြားဖြစ်၍ ရခိုင်ဟူသောနိုင်ငံကြီးမှာပါဝင်သည့်အရ ရခိုင်နိုင်ငံခေါ်နိုင်သည်။ ယခုအခါမှာ မြန်မာနိုင်ငံတွင်မြန်မာရှင်ဘုရင်မရှိသည့်အရ ရခိုင်နိုင်ငံဟူ၍သာခေါ်ရတော့သည်။ မြန်မာစာသည် နတ်စာအဖြစ်မှန်ကန်၍ ရခိုင်နိုင်ငံသုံးဘာသာမှာပါဝင်ရတော့သည်။ ရခိုင်ဟူသောဝေါဟာရမှာ နိုင်ငံကိုလည်းခေါ်နိုင်သည် တိုင်းကိုလည်းခေါ်နိုင်သည်။ ဂါဇာနီ အပေါင်း ဇနပဒ၊ ဇနပဒ၏ အပေါင်း နဂရ၊ နဂရ၏ အပေါင်း ပရ၊ ပရ၏ အပေါင်း ရဋ္ဌ၊ ရဋ္ဌ၏ အပေါင်း ရခိုင်ဟူ၍ ကျမ်းဂန်များမှာလာသည်။ သည်ကဲ့သို့ဖြစ်၍ အင်္ဂလန်ပြည်ရှင် ကျော့ဘုရင်မင်းမြတ်အုပ်စိုးသောနိုင်ငံအလတ်အဝယ်အပေါင်းကို ရခိုင်နိုင်ငံကြီးဟူ၍ ခေါ်ရသည်။ ရခိုင်နိုင်ငံကြီးရှင် အသုံးပြုသော အင်္ဂလိပ်ဘာသာမှာ နတ်စာခေါ်ရသော ခေတ်ဖြစ်၍ နေပေသည်။ နတ်စာမှတစ်ပါးအခြားစာ များမှာရှင်ဘုရင်သုံးရုံးသုံးမဟုတ်သည့်အခါ နွားကျောင်းလူမျိုးတို့၏ စာ၊ နွားထိန်းလူမျိုးတို့၏ စာဟူ၍ ကာမျာ အင်္ဂါကျမ်းမှာလာသည်။ ကလပ်ရေးနည်းဖြင့် ရေးသည့်အခါ (ကာယ) ဟုရေးသည်။ မာဂဘောသာ မြန်မာ ဘာသာများနှင့်ရေးသည့်အခါ ခေါ်သည့်အခါ ကဗျ ဟု၊ ပ-မှ ဗ-သို့ ပြောင်းသွားသည်။

(က) အတွက်စာတွေ ဆရာတွေ လက်တွေ သာဓကပြဆိုချက်ပြီးပြီ။

(ခ) အတွက်သက်သေခံကျောက်စာများကိုပြဆိုချက်။

(၁) ၁၈၉၂-ခုနှစ် အစိုးရပုံနှိပ်တိုက်ကပုံနှိပ်သော ကျောက်စာ စာအုပ်စာမျက်နှာ ၁၅- ပုံရွှေစည်းခုံ ဘုရားအတွင်းရှိ သက္ကရာဇ် ၄၇၃-ခုနှစ်ပေါ်သောကျောက်စာတွင် ဘုရားဆုကိုတောင်းပါသည်။ ။

(၂) ၎င်းစာအုပ်စာမျက်နှာ ၅၈-သက္ကရာဇ် ၅၈၅-ခု နှစ်ပေါ်သော ကျောက်စာတွင် ဘုရားဆုကို တောင်းသည်။ ။

(၃) ၎င်းစာအုပ်စာမျက်နှာ ၉၇-သက္ကရာဇ် ၆၃၆-ခု နှစ်ပေါ်သော ကျောက်စာမှာလည်း ဘုရားဆု တောင်းသည်။ ။

(၄) ၎င်းစာအုပ်စာမျက်နှာ ၁၂၃ သက္ကရာဇ် ၆၅၄-ခု နှစ်ပေါ်သော ကျောက်စာတွင်ဘုရားဆုတောင်း သည်။ မိတ္ထေယျဘုရားထံ မျာဒိတ်ခံလိုသည်ဟူ၍လည်းပါသည်။ ။

(၅) ၎င်းစာအုပ်စာမျက်နှာ ၁၃၉ သက္ကရာဇ် ၅၄၁-ခု နှစ်ပေါ်သောကျောက်စာတွင် ဘုရားဆုတောင်း သည်။ ။

(၆) ၎င်းကျောက်စာစာအုပ်စာမျက်နှာ ၁၆၂။ သက္ကရာဇ် ၅၈၃-ခု နှစ်ပေါ်သော အလောင်းစည်သူ ထီးမှတ်ခံသော ပုဂံရွှေဂူကြီးကျော်စာတွင် ဘုရားဆုကိုတောင်းသည်။ ၎င်းကျော်စာနိဂုံးမှာ သက္ကတဘာသာ မာဂဘောသာရောနှောရေးထားသည်။ ဥပမာဆိုသော်၊ ဣတိဆရီ-ဟူ၍ ၎င်း။ စတုတ္ထီဟူ၍ ၎င်း။ ဣသုပက္ကဋကေ ဟူ၍ ၎င်း။ သုယံ-ဟူ၍ ၎င်း။ နဗျ-ဟူ၍ ၎င်း။ ဤနည်းအားဖြင့် သက္ကတအက္ခရာ များစွာရောနှောရေးသားပါရှိ သည်။ ကျယ်လွန်းအံ့ရိုး၍ စံပမာနအမြွက်မျှဘော်ပြလိုက်သည်။ ။

(၇) ၎င်းစာအုပ် စာမျက်နှာ-၁၅၅-သက္ကရာဇ် ၅၅၀ နှစ်ပေါ်သော ကျောက်စာတွင် ဘုရားဆုကို တောင်းသည်။ ။

(၈) ၎င်းစာအုပ် စာမျက်နှာ-၁၇၂-သက္ကရာဇ် ၅၅၆ နှစ်ပေါ်သောကျော်စာတွင် ဘုရားဆုတောင်း သည်။ ။

(၉) ၎င်းစာအုပ် စာမျက်နှာ-၂၀၃-သက္ကရာဇ် ၄၄၆ နှစ်ပေါ်သော မြစေတီ ဘုရား ကျော်စာ ကျော်စာတို့တွင် သဗ္ဗညုတ ညာဏ်ပြဇ္ဇာ (ပညာ) ရအပ်သူ အကြောင်းဖြစ်စေ သတေးဟူ၍ ပါသည်။ ပုံနှိပ်စာ တွင်၎င်းစကားမပါ မြေကြီးထဲတွင်မြင်နေသော တပိုင်းမှာသာပါသည်။ ၎င်းပြင် ဆရာလူနှင့် ဖေမောင်တင် တို့ ၁၉၂၀ ခုနှစ် ထပ်မံပုံနှိပ်သော ကျော်စာ စာအုပ်တွင်ပါသော မြစေတီဘုရား ကျော်စာမှာ အောက်ပါအတိုင်း ပါရှိသည်။ ။

ဇွယ် ၀၁ အမှောင်အိကာသမ္ဘိညတညာဏ်

ပြဿာရအမိ သူအကြောင်လွှပ်စိယျှံတော်ဟ်....ဟူ၍ပါသည်။ ။

(၁၀၄) ၎င်းစာအုပ်စာမျက်နှာ-၂၆၁-သက္ကရာဇ် ၆၅၃ ခုနှစ်ပေါ်သော ကျော်စာမှာလည်း ဘုရားဆုတောင်းသည်။ ။

(၁၁) ၎င်းစာအုပ် စာမျက်နှာ-၂၈၀-သက္ကရာဇ် ၆၃၈ ခုနှစ်ပေါ်သော ကျော်စာမှာလည်း ဘုရားဆုကိုတောင်းသည်။ ။

(၁၂) ၎င်းစာအုပ် စာမျက်နှာ-၃၂၅-သက္ကရာဇ် ၇၃၇ ခု နှစ်ပေါ်သော ပင်းယမြို့ ကျော်စာ တွင် ဘုရားဆုကိုတောင်းသည်။ ။

သက္ကရာဇ် နှစ်အတိုင်းမရေးဘဲ စာမျက်နှာအစီအစဉ်အတိုင်းရေးလိုက်ပါသည်။ ။

(ခ) အတွက်လက်တွေ့သာကေပြဆိုချက်ပြီ။

(ဂ) အတွက်သက်သေသာကေများကိုပြဆိုချက်။

ပုဂံပင်းယ အဝ ကစ၍ အမရပူရထိ။ ကျော်စာ များတွင် နှစ်၏ အမည်ကို ထည့်သွင်း ဘော်ပြရေးမှတ်ကြသော အရာကိုများစွာသော ကျော်စာများတွင် ပါလာတွေ့မြင်ရသည့်အရ သက္ကတဘာသာ ရောနှောသော အချက်သက်သေခံများစွာရှိပါသည်။ ။

သင်္ကြန်လက်ရိုးနှစ်အမည်တွက်နည်းတွင် သက္ကရာဇ်ရှည်တည်အစွန်းနှစ်ခုနုတ် ၁၂ ခုစာ။ သက္ကရာဇ် တို့တည် အစွန်း ၄ ခုနှင့် ၁၂ ခုစာ။ တခုကြိုင်းကစ၍ သည်ကြိုင်း တိုင်အောင် အမည်ပေးသည်မှာ အောက်ပါအတိုင်း ၁၂ မျိုးပေးရာ သက္ကတဘာသာမှမြန်မာဘာသာ ပြန်သည့်အခါ မာဂဘောသာနည်းကိုလိုက်၍။ ။

တခုကြိုင်းသော် ဇေယနှစ်။ ၂။ ခုကြိုင်းသော် ဝိသာခါ နှစ်။ ၃။ ခု ဇေဌ။ ၄။ ခုအာသ၊ ၅။ ခုသရဝဏ်။ ၆။ ခု အဗြ တနည်းတပြ။ ၇။ ခုအာသာယုဇ္ဈ။ ၈။ ခုကြတ္တိကာ။ ၉။ ခုဓိဂဿီ။ ၁၀။ ခုဗုသျှ။ ၁၁။ ခုမာသ။ သုံးသော်ဘရဂ္ဂဏီ။ ဟူ၍ နှစ်၏ အမည်များကိုသတ်မှတ်သည်။ ။ သည်ကဲ့သို့သတ်မှတ်သည်မှာ ကဝါလမိုင်းတွက်ရိုး သင်္ကြန်တွက်ရိုးများအရလိုက်နာခြင်းဖြစ်သည်။ ။ တရပ်နှစ်အမည်မှာလည်း နွားနှစ်ကစ၍ ကျား။ ယုန်။ နဂါး။ မြွေ။ မြင်း ဆိတ်။ မျောက်။ ကြက်။ ခွေး။ ဝက်။ ကြက် ဟူ၍ သတ်မှတ်သည်။ ။

တခုကြိုင်း ဇေယနှစ်ကို ကျော်စာ စာအုပ် စာမျက်နှာ-၂၅-တွင် စိဿ။ ၁၀၃-တွင်စိတ်သ။ စာမျက်နှာ-၆၁-၁၅၅-၂၆၂-မှာစယ်နှစ်။ စာမျက်နှာ-၂၈၁-မှာစယ်နှစ်ဟူ၍ ရေးသည်။ ။

၂ ခုကြိုင်းဝိသာခါနှစ်ကို ကျော်စာ စာအုပ်စာမျက်နှာ-၁၁၄-၁၈၄-၂၄၀-များမှာ ဝိသျက်။ စာမျက်နှာ-၁၁၇-၁၁၉-၁၂၁-မှာဗိသျက်ဟူ၍ ရေးသည်။ ။

၃ ခုကြိုင်းဇေဌနှစ်ကို ကျော်စာအုပ် စာမျက်နှာ-၁၀၉-မှာ ဇိတ။ ၁၇၄-မှာဇိဿ။ ၂၉၀-မှာ စိသျှဟူ၍ ရေးသည်။ ။

၄ ခုကြိုင်း အာသ၊ နှစ်ကို ကျော်စာ စာအုပ် စာမျက်နှာ-၆၄-၂၄၃-မှာ အာသတ်နှစ်-၁၆၆-မှာ အာသဒ္ဓနှစ်။ ၁၃၇-မှာအာသိနှစ်။ ၁၀၁-၁၀၆-မှာအာသိန်နှစ်ဟူ၍ ရေးသည်။ ။

၅ ခုကြိုင်း သရဝဏ်နှစ်ကို ကျော်စာ စာအုပ် စာမျက်နှာ-၁၈-သယတ နှစ်။ ၂၃-သရဝဏ်။ ၂၇၀-သြဝန်ဟူ၍ ရေးသည်။ ။

၆ ခုကြိုင်း အဗြ နှစ် တနည်း တပြီနှစ်ကို ကျော်စာ စာအုပ် စာမျက်နှာ-၁၉၀-၂၁၂-မှာဘတ်နှစ်။ ၂၈၀-မှာ ဘဿနှစ်ဟူ၍ ရေးသည်။ ။ မကွေးမြို့စား ဝန်ကြီး ဦးဘိုးလှိုင်ဟု ကော်စောသူ ရေးသော မဟာသုဇာတက စာအုပ်မှာ နက္ခတ် ၂၇ လုံးပြရာတွင် အဗြ နက္ခတ်ဟူ၍ ရေးသည်။ နတ် နက္ခတ်၊ လူ နက္ခတ်၊ ဘီလူး နက္ခတ်စသော အခြားနက္ခတ်ရွေးနည်းများမှာ တဗြ နက္ခတ် ဟူ၍ ရေးသည်။ ။

၇ ခုကြွင်း အသယုတ္တ နှစ်ကို ကျော်စာ စာမျက်နှာ-၅၀-၁၇၆-၌အသပ်နှစ်။ ၁၈၆-မှာ အာသိတ် နှစ်၊ ၃၂၄-မှာ ဇာတိသ နှစ်ဟူ၍ရေးသည်။ ။

၈ ခုကြွင်း ကြတ္တိကာနှစ်ကို ကျော်စာ စာအုပ်စာမျက်နှာ-၂၂-၅၅-၁၆၅-မှာကြတ်ကနှစ်၊ ၁၆၉-မှာ ကြိတ်ကူ။ ၂၄၄-မှာ ကြတ်ကံ။ ၃၁၃-သိပျက် ဟုရေးသည်။ ။

၉ ခုကြွင်း မိဂသီ နှစ်ကို ကျော်စာ စာအုပ် စာမျက်နှာ-၉၅-မှာ မြက္ကာမသိုဉ်နှစ်။ ၁၇၀-မှာမြိက သိုရ်၊ ၁၈၇-မှာ မြိကသိုဟ်၊ ၂၅၀-မှာ မိဂသီနှစ်၊ ၂၇၇-မှာ မြက္ကသိုလ်၊ ၃၁၀-မှာ မြက္ကသိုရ်၊ ၁၄၁-မှာမြဂ သေရ်နှစ်ဟူ၍ရေးကြသည်။ ။

၁၀ ခုကြွင်းဗုဒ္ဓနှစ်ကို ကျော်စာ စာအုပ် စာမျက်နှာ၅၇-၉၁-မှာပုဿ၊ ၁၈၃-မှာပုဿ၊ ၂၄၆-ဗဿ နှစ်ဟူ၍ရေးကြသည်။ ။

၁၁ ကြွင်းမာဃနှစ်ကိုကျော်စာစာအုပ်စာမျက်နှာ-၈၁-၁၀၇-၁၉၈-မှာ မာခနှစ်-၁၃၉-၁၉၅-မှာ မာဃသံဗန္ဓိရ်ဟူ၍ရေးသည်။ သက္ကလနည်းမှာ မာခံဟုရေးနှင့်ရေးသည် မာဃဟုတတ်ရသည်။ ။

၁၂ ခုကြွင်း ဘရဟ္မနှစ်ကို ကျော်စာ စာအုပ် စာမျက်နှာ-၆၅-၁၄၉-ဇလကိန်နှစ်၊ ၉၈-မှာ ဇလကိန် နှစ်၊ ၂၅၀-၂၈၀-မှာဇြိကိန် နှစ်ဟူ၍ရေးကြသည်။ ။

ကျော်စာ စာအုပ် ဆိုသည်မှာ ၁၈၉၂ ခုနှစ် အစိုးရပုံနှိပ်တိုက်ကပုံနှိပ်ထုတ်ဝေသော ပုဂံ ပင်းယ အဝမြို့ ကျော်စာများပါသော စာအုပ်ကိုဆိုလိုသည်။ ။ သည်ကဲ့သို့ သက္ကလ ရောနှောသော အချက်ကို မာဂနှင့် နှိုင်း ယှဉ်လျှင် မာဂခန့် အလျင် မြန်မာနိုင်ငံတွင် သင်္သကရိုဉ် ခေါ်သော သက္ကလဘာသာ ရောက်ပုံနှင့်တကွ သက္ကလ ဘာသာစာပေအထက်ထိ အချို့အဝက် လေးပြက်တပြက် ရောနှောလျက်ရှိသည်မှာ သိသာထင်ရှားသည်။ သို့ရာ တွင်မြန်မာဘာသာ စာရေးသားစီကုံးရာ မြန်မာဘာသာနှင့် ရေးလျင်ရှုတ်ထွေးမည့်အရာ တို့ကိုကျဉ်းကျဉ်းဖြစ် မည့်အရာများကို မာခ ဘာသာနှင့် ရောနှောသုံးစွဲလေ့ ရှိသည်။ သည်ကဲ့သို့ ရောနှောသည့် အတွက် မြန်မာ စာရေးရာ တဝက်သောက်မှာ မာဂဘာသာ ထည့်သွင်း ရေးသားလေ့ရှိသည်။ ။

(ဂ) အတွက် သက်သေ သာဓက ဘော်ပြချက် ပြီးပြီ။

(ဃ) အတွက် သက်သေ သာဓက ဘော်ပြချက်။

ဗုဒ္ဓသာသနာ မပေါ်မီက သက္ကလ ကျမ်းများတွင် ရှိနှင့်ကြသော ၃၇ မင်းဟူသော ဝေါဟာရ ရှိသည့် အရာ၊ဗုဒ္ဓသာသနာတော် ပေါ်လာသည့် အခါမှာလည်း မဟာသမယသုတ်၊အာဇာနည်ယသုတ် စသည်များ မှာပါသော နတ်များကို ခွဲခြား ရေတွက် ခြင်းဖြင့် ၃၇ မင်းရှိပြန်သည်။ ၃၇ မင်းရေတွက်ခြင်းမှာ။ အဋ္ဌပိသတိ ရက္ခသေနာပတိ ၂၀ နှင့် နတ်ကြီးကိုးပါးကိုပေါင်း၍ ၃၇-ဖြစ်သည်။ ။

အဋ္ဌပိသတိရက္ခသေနာပတိ ၂၀ ဆိုသည်မှာ။ အာနန္ဒာဘုရားမြောက်မုတ် အရှေ့ဘက်ရှိနတ်ရုပ် ၁၄၊ တောင်မုတ်အရှေ့ဘက်ရှိနတ်ရုပ် ၁၄၊ နှစ်ရပ်ပေါင်း၍ နတ်ကြီး ၂၀ ကိုရက္ခသေနာပတိ ၂၀ ခေါ်သည်။ ။ မဟာသမယသုတ် ပါဠိတော်ရင်းမှာ စာပေအကူးအပြောင်း များသည့်အတွက် ၂၀ ရေတွက်၍မရဘဲ၊ ပိုလိုပို ရော့လိုရော့ရှိ၍ နေရာ။ အာနန္ဒာစဉ်ကွင်းက ရှင်းလင်းပေသောကြောင့်။ ၎င်းစဉ်ကွင်းများကို ကင်းဝန်မင်းကြီး သိုဉ်ဇာသာသနာပိုင်ဆရာတော်သိုဉ်ဇာလယ်တီဆရာတော်သိုဉ်ဇာကိုယ်တိုင်ကူးယူပေးပို့ရခဲ့ဘူးသည်။ ။ သည် စကားမှာ လိုရင်းအချက်နှင့်မဆိုင်လှသော်လည်း။ အာနန္ဒာဘုရား၏ ဂုဏ်ထူးကျေးဇူးကြီးပုံနှင့်-အာနန္ဒာ စဉ် ကွင်းကနတ်ရုပ်များမှာ သက္ကလဘာသာရေးနည်းနှင့် ရောနှောလျက်ရှိသည်ကို သိသာရုံမျှဘော်ပြလိုက်ခြင်းဖြစ် သည်။ ။ သည်ကိုရည်၍ သတိုးသုဓမ္မမဟာသင်တော်ရှည် C.S.I., ဘွဲ့ခံလယ်ကင်းမြို့စား သေနတ်ဝန်ကြီး မင်း ရေးသောဌေးချီးစုတွင်။ ။ ဣန္ဒာဗိကိဗြာမှာ၊မြတ်မဟာရက္ခ။ ။ စိတ်သေဂုဏ်သည်ခြင်းလို့၊ ကြွင်းဌာဝီ နတ် စစ်မှူးကိုထူးမှတ်ပါကြ။ ။ ဟူ၍ စပ်ဆိုသည်။ နတ်ကြီးကိုးပါးနှင့်-နတ်ကြီး ၂၀ ပါးကိုပေါင်း၍ ၃၇ ဖြစ်ပုံကိုဆို လိုသည်။ ။

နတ်ကြီးကိုးပါးဆိုသည်မှာနတ်ကြီးငါးပါးနှင့်-စတုလောကပါလနတ်ကြီး ၄ ပါးကိုဆိုလိုသည်။ ။
အထူးတော်ပြုရန်မှာ နတ်ကြီး ၅ ပါးတွင် အမှတ်အသားချင်းမညီကြ။ ရှေးမှတ်စု၊ သာလွန်မင်းတရား
လက်ထက်-ဘိုးတော်လက်ထက်မှတ်စုဟူ၍ ကွဲပြားသည်။ ။

ရှေးမှတ်စုမှာ-ဓိကရား၊ ဆူရ်စော၊ ဂနေသျှ၊ ကျေသျှ၊ ကောကိဟူ၍ ပါသည်။ သိကြားနတ်၊ နေနတ်၊
မဟာမိန္ဒ၊ မိဿနိုး၊ ကတဲ၊ သကန္တ-ဟူ၍ ၎င်း။ ။ သို့မဟုတ် အဟတ္တကာရေး၊ အဂ္ဂနီ၊ ကေသုဝ၊ ကိုသိက္ခ၊ ဟူ၍
မှတ်သားသည်။ ။ ပရမိသ္မာနတ်၊ နေနတ်၊ မီးနတ်၊ မိဿနိုးနတ်၊ စန္ဒီနတ် မ များကိုဆိုလိုသည်။ သည်အမှတ်
အသားများမှာရှေးမှတ်စုနတ်ပူဇော်စာတမ်းများမှလာသည်။ ။

သာလွန်မင်းလက်ထက်အမှတ်အသားမှာ-သျှသွတ်၊ စန္ဒီ၊ ပရမိသ္မာ၊ မဟာဝိန္ဒ၊ စောရမန္တ၊ ဟူ၍ ပါရှိ
သည်။ ။

ဘိုးတော်လက်ထက်အမိန့်တော်များမှာ မဟေသျှနေနတ်၊ မဟာဝိန္ဒ၊ မိဿနိုးစန္ဒီဟူ၍ လာရှိသည်။ ။
သည်ကဲ့သို့ ကွဲပြားရသည့်အကြောင်းမှာ အဓိပ္ပာယ်တွင် ဇာတ်မြတ်-ဇာတ်လတ်-ဇာတ်ညွှတ်ဟူ၍ အမျိုးမျိုး ကွဲ
ပြားသောကြောင့်၊ နတ်တပါးတည်းအမည်ကိုအမျိုးမျိုးဝေဝစနခေါ်ကြခြင်းဖြစ်သည်။ ။

ဥပမာဆိုသော်။ ။ ဇာတ်မြတ်တို့ကမဟေသျှနတ်ကို-မဟာဒေဝခေါ်၍ ကိုးကွယ်ကြသည်။ အချို့သော
ဇာတ်မြတ်ဇာတ်လတ်တို့က သီဝဟူ၍ ၎င်းသို့မဟုတ် ဟူ၍ ၎င်းခေါ်ဝေါ်ကိုးကွယ်ကြသည်။ ဇာတ်ညွှတ်တို့က မဟေ
သျှ ဟိုပင်-ဘီမဟူ၍ ၎င်း၊ ရုဗြဟ္မာ၍ ၎င်း ခေါ်ဝေါ်ကိုးကွယ်ကြသည်။ အချို့သောမြတ္ထကတို့က မဟေသျှကိုပင်
ဘေရဝဟူ၍ ပင်ခေါ်ဝေါ်ကိုးကွယ်ကြသည်။ ထိုမှတစ်ပါးလည်းများစွာပင်ကွဲပြားကြသေးသည်။ ။

စတုမဟာရာဇ်နတ်မင်းကြီးလေးပါးဆိုသည်မှာ၊ စောရဌနတ်၊ ဝိရုဋ္ဌကနတ်၊ ဝိရူပကနတ်၊ ကုဝေရနတ်များ
တည်း။ အရှေ့အရပ်၊ တောင်အရပ်၊ အနောက်အရပ်၊ မြောက်အရပ်အစဉ်အတိုင်းအစိုးရသည်ဟူ၍ အာဇာနည်နာဠိယ
သုတ်မှလည်းလာသည်။

အာဒိကပ္ပကျမ်း၊ ကပ္ပဝနက္ခာကျမ်းများနှင့် ဟိန္ဒူကျမ်းများမှာလည်းလာသည်။ ။ သည်ကဲ့သို့ ဥာ မင်း
ရှိသည်ကို အစွဲပြု၍ ပုဂံခရူစည်းခုံဘုရားအတွင်း၊ အတွင်း ဥာ မင်းနတ်၊ အပ ဥာ မင်းနတ်ဟူ၍ နတ်ရပ်များ
ခွဲခြားထားသည်။ ဥာ မင်းနတ်နှစ်မျိုးစလုံးမှာပင် သိကြားနတ်ကစ၍ အရေအတွက်ပြုကြသည်။ ၎င်းပြင်အသံ
ဥာ ချင်း အဆို ဥာ ချင်း သဘင်သည် ဥာ ရပ် ဘေးရေး ဥာ ချင်း သိုင်းရေး ဥာ ချင်း ခိုင်းရေး ဥာ ချင်း
ကာရေး ဥာ ချင်း အံးမောင်းရေး ဥာ ချင်း တက်ရေး ဥာ ချင်း ဆံထိုး ဥာ ထိုး၊ စသောဝေါဟာရများလည်း
များစွာရှိမူမကမဟုတ်ဘဲ၊ သနာပါသော မြန်မာမူမကများမှာ။ ၎င်း ဥာ ချင်းအလုံးစုံကို ပုံစံပရိုက်ဖြုတ်ဖြင့်
ရေးသားထားကြသည်။ သည်စကားကိုပြဆိုသည်မှာ ထင်ရှားကျော်စောသော အကြောင်းခြင်းရာ ရှိသမျှတွင်
သက္ကုဘာသာကို အရင်းထား၍ မြန်မာများက လိုက်နာလေ့ရှိသည်ကို ပြဆိုလိုရင်းပင်တည်း။ ။

(ဃ) အတွက် သက်သေသာဓက ဘော်ပြချက်ပြီးပြီ။ ။

(င) အတွက် သက်သေသာဓက ပြဆိုချက်။

သီဟိုဠ်တွင် မြန်မာနိုင်ငံကသုံးစွဲကြသကဲ့သို့ သက္ကုဘာသာ ရောနှော၍ သုံးစွဲခြင်း နည်းပါးသည်မှာ
ပိဋကတ်တော်ရန်အခြေဖြစ်သောဆန်းအလင်္ကာ အဘိဓာန်စသောကျမ်းဂန်များမှာ သီဟိုဠ်စာလုံးနှင့်မာဂတော
သာ သဘောသွားအတိုင်း ပြန်ဆိုရေးသားကြသည့်အတွက် သက္ကုဘာဏ်က အရောအရှက် နည်းပါး၍ နေပါ
သည်။ မြန်မာနိုင်ငံမှာ ဆိုခဲ့သောကျမ်းမျိုးနှင့် ဆေးကျမ်းမျိုးများကို မြန်မာစာလုံးနှင့် ရေးသားကြသော်လည်း၊
သ သုံးလုံး ရီရီ လီလီ စသော သရမျိုးရောနှောပါသည့်အတွက် မာဂတောသာတွင် သက္ကုရောနှောသုံးစွဲ
သည်။ မြန်မာဘာသာမှာ ဝဏ္ဏ ၅၁ လုံးဖြစ်သည်။ မာဂတောသာမှာ ဝဏ္ဏ ၄၁ လုံးသာရှိသည်။ ထိုကဲ့သို့ဖြစ်၍
သီဟိုဠ်နိုင်ငံက ပေစာများထက် မြန်မာနိုင်ငံက ပေစာများမှာ သက္ကုဘာသာ ရောနှောသည့်အရာ များစွာပါ
သည်။ ။

သက်သေခံ ပြယုဂ်ထုတ်သော် သက္ကဋ္ဌဘာသာနှင့်ရှိသော သူဗောဓလင်္ကာရ ခေါ်သော စာကိုယ်ကို သီဟိုဠ်ကျွန်းတွင် ရှင်သင်္ဃရက္ခိတမဟာသာမဓိထေရ်က သီဟိုဠ်စာလုံးနှင့်မာဂဓဘာသာရေးနည်းအတိုင်း ရေးသည်။ ၎င်းဒီကာကိုသီဟိုဠ်ကျွန်းတွင် ရှင်ဝါစိဿရကပြုစုသည်။ ထိုကဲ့သို့ပြုစုကြရာသက္ကဋ္ဌဘာသာကို ဖယ်ရှားနိုင်သမျှ ဖယ်ရှားကြ၍ သီဟိုဠ်စာလုံးဖြင့် မာဂဓဘာသာအတိုင်းရေးကြသည်။ မြန်မာနိုင်ငံမှာ ၎င်းအလင်္ကာနိဿယစာကို တောင်ငူရောက် ပရက္ကမဆရာတော်ကလည်း နိဿယရေးသည်။ ၎င်းနောက် အမရပူရပထမ မြို့နန်းတည်မင်းလက်ထက် ရှေ့တောင်ဆရာတော်က စီရင်သောနိဿယ။ ၎င်းလက်ထက်ဗားဂရာဆရာတော်စီရင်သောနိဿယ၊ စတုတ္ထအဝမြို့တည် ဘကြီးတော်မင်း လက်ထက် အုတ်ကျောင်းဆရာတော် ဦးပုစီရင်သော အလင်္ကာနိဿယ၊ မန္တလေးမြို့သို့ ရောက်မှ ၁၂၄၂ ခုနှစ်တွင် ကင်းဝန်မင်းကြီးတောင်းပန်ချက်အရ မကွေးဝန်ကြီးဦးဘိုးလှိုင်စီရင်သော အလင်္ကာနိဿယစသောအားဖြင့် ငါးစောင်သောနိဿယများမှာ မာဂဓဘာသာကလာသော ဥဒါဟရုဏ်ပြယုဂ်များကို ထုတ်သည့်အပြင် သက္ကဋ္ဌဘာသာကလာသော ဥဒါဟရုဏ်ပြယုဂ်များကို ထုတ်ရုံမက မြန်မာဘာသာ ကဗျာလင်္ကာများကိုလည်း ဥဒါဟရုဏ်ပြယုဂ်ထုတ်သည်။ သက္ကဋ္ဌဘာသာ အလင်္ကာနိဿယဟောင်းကိုလည်း မြန်မာနိုင်ငံသို့ ယူထား၍ အလင်္ကာနိဿယရေးကြရာ သက္ကဋ္ဌဘာသာကိုအခြေပြုသည်။ ။ ၎င်းပြင် ၁၂၇၄ ခု နှစ်တွင် ချမ်းသာကြီးဆရာတော်စီရင်ရေးသားသော အလင်္ကာရတ္ထဒီပဏီမှာလည်း မကွေးဝန်ကြီးဦးဘိုးလှိုင်နိဿယကို အတိုချုပ်၍ ရေးသောစာဖြစ်သည်။ သို့ရာတွင် ဦးဘိုးလှိုင်နိဿယနှင့် ချမ်းသာကြီးဆရာတော် အလင်္ကာ အတိုကောက်များမှာ ဘီလပ်သို့ရောက်မရောက်မသိနိုင်။ ။

၎င်းပြင်လယ်တီပဏ္ဍိတဆရာဦးမောင်ကြီး ၁၂၈၅ ခုနှစ်ကရေးသော အလင်္ကာနိဿယအနက်များမှာလည်း ဆိုခဲ့သည့်နည်းပင်ဖြစ်သည်။ ။

၎င်းပြင်ဆန်းကျမ်းနှင့်ဆေးကျမ်းများမှာလည်း မြန်မာနိုင်ငံက သက္ကဋ္ဌဘာသာကို အားကိုးရောနှောရေးသားကြသည်။ သည်အကြောင်းများကိုရေးရသည်မှာ ဘီလပ်တွင် တွေ့မြင်ကြရသောအချက်ကို သာဓကရရန် ထောက်ခံသောအချက်ဖြစ်သည်။ ။

ဆန်းကျမ်း ဆေးကျမ်းများကိုလည်း ဆိုခဲ့သည့် နည်းအကျယ်တော်ပြုလျှင် စာရှည်လွန်းအံ့စိုး၍ ချန်ထားလိုက်သည်။ ။

ဆိုခဲ့သော (က)မှတ်ကစ၍ (င) မှတ်ထိသာဓကများကို ဘော်ပြလိုသည်မှာ၊ ဂဏန်းစဉ် (၃၀)ပါ ၁။ ၂။ ၃ မှတ်များအတွက် ထောက်ခံချက်သက်သေသာဓကဖြစ်သည်။ (င) မှတ်အတွက် သက်သေသာဓက ပြဆိုချက်ပြီးပြီ။ ။

ပုဂံ ဦးတင်။

A MORSE CODE FOR BURMESE.

Although most people are aware that the Burmese Government had a telegraph system, very little more is known about it than the bare fact. It was therefore with great interest that I learned from Captain V. C. L. Taylor that he had in his possession a copy of the Morse Code as used by the Burmese Government. As will be seen below his copy is not complete. The cerebrals are omitted altogether and of the sonant pairs in the alphabet only one alternative is represented. These omissions however are deliberate for the Burmese Government omitted these letter as unnecessary; the defects in his copy are that ဝ and ဝ have been dropped out. Perhaps some reader will be able to supply them. Captain Taylor informs me that he obtained the alphabet from a Rangoon broker who was formerly employed in the Telegraph Department before the annexation.

The Morse Alphabet for Burmese.

Consonants.

က ဝ -	ခ - ဝ ဝ ဝ	ဂ - ဝ - ဝ	ဃ Omitted	င - ဝ ဝ
စ ဝ	ဆ ဝ ဝ - ဝ	ဇ - - ဝ	ဈ Omitted	ည ဝ ဝ ဝ ဝ
တ ဝ ဝ	ထ ဝ - - -	ဒ - ဝ -	ဓ Omitted	န ဝ - ဝ ဝ
ပ - -	ဖ - ဝ	ဗ Omitted	ဘ - - -	မ ဝ - - ဝ
ယ Not known	ရ ဝ - ဝ	လ ဝ ဝ ဝ	သ ဝ ဝ -	ဝ Not known
		ဟ ဝ ဝ ဝ -	င Omitted	

Vowels

အ -- ၀ ၀	အာ ၀ - ၀ -	အူ ၀ - ၀ ၀	အိ -- -- --
ဥ ၀ ၀ - ၀ ၀	ဦ -- -- -- ၀	ဧ ၀ ၀ - --	အေ - ၀ - ၀ - ၀
ဩ ၀ - ၀ - ၀ -	ဩဝ် -- -- ၀ ၀ ၀ ၀	အို ၀ - ၀ - ၀ ၀	အံ ၀ - --
	အား - ၀ ၀ -	အ-ရ ၀ ၀ - - ၀ ၀	

Combinations.

က	ကာ	ကိ	ကီ	ကု	ကူ	ကေ	ကဲ	ကော	ကော်
က အ	က အာ	က အိ	က အိ	က ဥ	က ဦ	က ဧ	က အေ	က ဩ	က ဩဝ်
ကြ	ကြာ	ကြိ	ကြီ	ကြု	ကြူ	ကြေ	ကြဲ	ကြော	Etc.
က ရ အ	က ရ အာ	က ရ အိ	က ရ အိ	က ရ ဥ	က ရ ဦ	က ရ ဧ	က ရ အေ	က ရ ဩ	
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ကို	ကိုက်	မိ	မီး						
က အို	က အိုက်	မ ရ အို	မ ယ အို အား						

J. S. F.

THE SIX-FINGERED BUDDHA.

From

MAUNG KA, B.C.S.,

Sub-divisional Officer,

Ye-U.

To

THE SECRETARY,

THE BURMA RESEARCH SOCIETY,

Rangoon.

Dated, Min-shwe-hnit, the 30th January 1928.

DEAR SIR,

I forward herewith a copy of the letter I have sent to Mr. Duroiselle on the subject of a peculiarity I have noticed in an image of the Buddha kept in a *phongyee kyaung* in Min-shwe-hnit village in Tabayin Township. I have questioned many of my friends and acquaintances about this peculiarity but none of them has been able to explain why it is that the left hand of the image has six fingers. Perhaps some of the members of the Burma Research Society may be able to explain this peculiarity and I should deem it a favour if you will have the kindness to publish this correspondence in the Society's Journal.

Yours truly,
MAUNG KA.

From

MAUNG KA, B.C.S.,

Subdivisional Officer,

Ye-U.

To

THE SUPERINTENDENT,

ARCHAEOLOGICAL SURVEY OF BURMA,

Mandalay.

Dated Min-shwe-hnit, the 30th January 1928.

SIR,

I have the honour to state that there is, in Min-shwe-hnit village in Tabayin Township, an image of the Buddha, made of stone, with one peculiarity. The left hand has six fingers. This is the only image of the Buddha I have seen with this peculiarity and neither the *phongyee* of the *kyaung* in which this image is kept nor any of the Min-shwe-hnit villagers is able to explain the extra finger in the left hand. The image is a very old one and no one can say when and how it was brought to the Min-shwe-hnit *phongyee kyaung*. The thugyee and the villagers think there is some "thamaing" about it somewhere, but they have no definite information on this point. The villagers tell me that the image has been in the village for the last 100 years at least. A festival in honour of the image is held in the village every year in the month of Tabodwe. The villagers are keen on having this peculiarity elucidated and I have the honour to enquire whether you can throw any light on the matter.

I have the honour to be,

SIR,

Your most obedient servant,

MAUNG KA,

S.D.O., Ye-U.

THE SALT INDUSTRY OF AMHERST DISTRICT, LOWER BURMA*

BY

H. L. CHHIBBER, D.Sc., F.G.S., F.R.G.S.,
Late Lecturer in Geology and Geography, University College, Rangoon.

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I. Introduction and previous Observers.

The writer had an opportunity of studying the salt industry at Amherst during October 1927, and since the industry was carried on, on a very extensive scale (in fact the output in the Amherst District is the largest in Burma), it was considered advisable to place these observations on record to show the present landmark in the development of the industry, since the Government are taking steps to place the manufacture on a more economical basis by introducing modern scientific methods in place of the existing wasteful system. However, it is unfortunate that the salt boilers as a class are very conservative and are most reluctant to accept suggestions which they regard as amateur interference. However, it is a matter of great satisfaction that improvements in certain directions have taken place, first, in the size of their cauldrons and secondly in the design of their furnaces. Not very long ago they boiled salt in small earthen pots, having the capacity of not more than a few gallons, while the capacity of the iron pans used at present varies from 70 to 150 gallons. Their furnaces have also undergone considerable modification and they can now get over 50 per cent. additional salt with the same amount of fuel, they used before.

Manufacture of salt in Burma is of ancient origin and so far as the British records go, salt was manufactured at Amherst when the provinces of Tenasserim and Martaban came under British rule. But it would be almost impossible to trace the earliest date for as is recorded by Dr. Ratton (7) 1921 "a history of salt is to some extent a history of civilisation. We can trace salt back in the past as far as the pages of

* Other places where this industry is carried on along the coast of Burma are in the Kyaukpyu, Sandoway, Bassein, Hanthawaddy, Tavoy and Mergui Districts, and the description of the process of manufacture given in this article also applies in general to these places

history extend." A report by Mr. G. Plowden submitted to the Government of India in 1856 contained the following information regarding the then Tenasserim and Martaban provinces which included Amherst. "Salt is manufactured in the districts of Amherst and Tavoy but not with any regularity, or in any great quantities. In some seasons numerous persons undertake the manufacture, in others, few or none. They are guided by the scarcity or otherwise of the article in the markets, and the consequent prices they may obtain for the produce. The quality of the salt produced is styled by the Commissioner in one of his letters as 'superb'. In the Tenasserim province the manufacture of salt is absolutely free subject only to an excise, levied in the shape of a license of annas 4 on every earthen pot, and Re. 1 per iron boiler employed in manufacture. The average annual revenue of 10 years (1844-54) is only Rs. 2,638." With regard to the extent of the salt industry in Burma the following was placed on record by Wingate and Thurley: (2) "The largest number of hired labourers is employed in the districts of the Tenasserim division of which Amherst takes the lead with 417, Tavoy comes next with 289 and Thaton with 52. Including owners and working members of the family of owners the numbers are 520, 348, 208 respectively for the three districts or 1076 persons in all. Except in the Thaton district each licensee employs from four to five labourers who do not always receive regular wages, but are sometimes given lump sums in advance. For instance at the Panga works in Amherst District a labourer and his wife received 150 rupees for a season of five months, fifty rupees being paid in advance when starting and the balance in June when manufacture closes or a monthly wage of Rs. 15 per head. In 1908 the main salt producing districts were Amherst, Bassein, Myaungmya, Tavoy, Kyaukpyu, and Hanthawaddy in order named." It will be noted that Amherst then also led all the other salt manufacturing districts. A general account of the method of salt boiling is also given in the paper cited above. An annual report on the Administration of Salt Revenue in Burma is issued by the Government in which any modification or improvement brought about in the process of manufacture is commented upon. A report on the working of a Government Experimental Saltern, Panga, Amherst District by E. G. Robertson (5) was published by the Government of Burma as an appendix to the Report on the Administration of Salt Revenue in Burma during 1919. Another note by the same author, (6) on Bye-productions from the Manufacture of Salt in Amherst District was also issued as a Government publication in 1920. The last note contains a description of "pan-scale" formed during the process of boiling brine.

II. Concentration of Brine.

Reservoirs are filled with sea-water run through a channel or creek connected with the sea and the flow of water in the channel depends upon the level of the locality in relation to that of the sea. If the place is on a lower level than the sea, then the water replenishes the reservoir

THE SALT INDUSTRY OF AMHERST DISTRICT, LOWER BURMA.

at every high tide, but Amherst being situated at a higher level than that reached by normal tides, sea water only flows through the channel during spring tides. In any case a sluice gate is erected at the entrance to reservoirs and is opened at high tides and closed again before the ebb commences. The sea water stored in the reservoir mentioned above, is pumped by a very ingenious contrivance called a "Persian wheel" up to the beds, or "solar pans" where it is concentrated by solar evaporation. This Persian wheel appears to be a Chinese idea, as a similar contrivance is portrayed by Richardson (4), 1916, and designated as a "dragon bone-lift wood chain pump worked on an incline by a tread mill." This is supported by the fact that a number of Chinese are also engaged in the industry at Amherst. It is remarkable that this contrivance works fairly rapidly, about 40,000 (1 gallon) of brine can be pumped up 6 feet in one hour. The beds or "solar pans" are merely level fields separated by low ridges of mud, and the size of these beds is variable, depending upon the topography and amount of land available. However, those at Amherst were fairly extensive, some of them measured about 850×200 ft. The soil of these beds must not be porous. In the first bed the depth of water is about 4 ins. and the evaporation goes on for 3 days*, when it is passed on to the second bed, till the process has been repeated 4 times when the depth of the concentrated brine remains only one inch and by this time it has almost reached the point of saturation, which is 25° Beaume.

A table of suitable relative areas for each series of beds suggested by the Salt Department is as follows:—

Beds.	Degrees, Beaume.	Area, Square Metres.	Depth of Brine.		Contents, Cubic Metres.
			Metres.	Inches.	
1st Condenser	3.5°	5.960	.168	6.6	1.000
2nd "	7°	4.708	.113	4.4	.533
3rd "	12°	4.514	.070	2.7	.316
4th "	20°	2.774	.054	2.1	.144

The depths being constant but the areas varying in accordance with the magnitude of the works.

But the concentrated brine is boiled generally at a density of $22-23^{\circ}$ B. The primitive method of finding the density before Beaume's hydrometer came into use, was by throwing some boiled rice in the brine. If the grains of rice floated, the brine was considered fit for

* These periods are, however, approximate only as the time it takes a charge to pass through the beds varies in accordance with the amount of solar heat and moisture or humidity of the atmosphere.

boiling. It has been noted in the report by Wingate and Thurley, 1908, "In some localities the test whether a handful of boiled rice or the twigs of *Khayon* tree will float on the brine is used to ascertain whether the brine in the last condenser is sufficiently concentrated for admission into the brine tank. Mr. Ashton states "that it was found by test with the hydrometer that grains of boiled rice float upon the surface of brine when it has about reached the saturation point of chloride of sodium (25 degrees Beaume = 1.208 sp. gr.)", but on several trials we found that the tests worked with brine of any density from 16 degrees upwards. The test such as it is, does not seem to be much used or relied on. In many places no test at all or that of taste only is employed". I was told by Mr. Robertson that the concentration of brine to 22 is rather to be preferred as at the higher density of 25°B certain organic matter (algae) is held in suspension and tends to discolour salt during the boiling process. The concentrated brine is led finally into a storage tank, by means of bamboo pipes and the depth and dimensions of this tank must be again variable but the average depth is about 4-5 ft. while the dimensions are a little over 70 × 100 ft.

The final stage of evaporation is conducted inside a hut in which there is a small well hollowed out of the stem of a large tree into which the brine flows automatically to a depth of about 4½ ft., by means of a bamboo pipe connected with the storage tank.

III. Description of the Furnaces.

The furnace in vogue has been depicted on Plate I. There is a platform made up of bricks about 3 ft. 9 ins. high and about 18 ft. long and about 12 ft. wide and contains three furnaces. About half way high in front are three crescent-shaped holes about 2 ft. wide and 18 inches high and these represent the mouths of the furnaces and are lined with iron sheets. The fuel or fire wood is burnt inside to heat the iron pans placed above. The arrangement of these pans is also shown in the same figure. There are two pans in front which measure 7 ft. 6 ins. by 5 ft. 3 ins. and are about 4 to 5 ins. in depth. There is a third pan, the length of which is double the combined width of the first two pans. The third pan marked C in the figure, receives less heat than the front pans A and B consequently it takes about twice the time for the complete evaporation of brine in pan C. On the right is the third furnace which has only one long pan, of about the size of the third pan marked C. On the left there are steps leading to the pans.

Brine is transferred from the well into the pans by means of a bucket which works by a kind of lever arrangement shown in Figure . There is a semi-circular trunk of wood, dug out and connected by means of a bamboo pipe to a long hollowed out tree-trunk, about 25 ft. long, by 15 ins. wide in which the brine remains up to a depth of 9 to 8 inches. In the centre of this wooden cistern there are two

THE SALT INDUSTRY OF AMHERST DISTRICT, LOWER BURMA.

holes, by means of which brine pours into the iron pans. In the pans, all the brine is evaporated away in approximately three hours. A spoonful of cocoanut oil, or a little kerosine oil, or a little rice water is added to prevent the coarse crystallisation of salt and to refine it. The addition of oil retards evaporation and increases the temperature of brine and hence produces finer grain. On inquiry the writer was told by a salt boiler that 25 viss (one viss=3.6 lbs.) of salt is obtained from one pan; while the quantity is double during the dry season. This fall in the yield is attributed to the dilute brine in the rainy season, though it is remarkable that rain water in the tank remains at the top of the heavy brine below and there is no marked diffusion between the two layers. The brine in these storage tanks remains very much as it is stored, *i.e.*, in distinct layers varying in accordance with local conditions at the time of storage. For instance a slight shower of rain may reduce the density of an inch or two of brine and over this a fresh supply of denser brine may be stored later. Another cause of the fall in yield during the rainy weather is the greater humidity and saturated S. W. winds which tend to retard evaporation during salt boiling. Also at the end of the season when the concentrated brine is really finished surface brine which is diluted with rain water is naturally of lower density and contains less salt.

The salt boilers work day and night and get about 200 viss of salt from each pan. Three men work at the furnace, by shifts one at a time, and the men in turn add fuel and scrape the salt when evaporation is complete. The labourers are paid at the rate of Rs. 17-20 a month with board and lodging free. Rs. 25 p.m. is the maximum during the dry season.

When salt is ready it is drawn from the pans on to a wooden platform (4 × 5 ft.) from which it is transferred to the godown through a wooden grating. The salt godown is kept locked both by the owner and the Excise Department and an officer of the Excise Department visits the godown every day during the dry season and on alternate days during the rainy season.

Fuel used in the furnaces is obtained from the neighbouring jungle and the salt boilers have to pay Rs. 4—in dry weather for a stack 6 ft. long, 2 to 2½ ft. wide and 6 ft. high while the price rises 50 per cent.—during the rainy season. The question of fuel supply is an important problem and it must ultimately affect the industry a great deal. Steps are being taken by the salt department in conjunction with the forest department to provide suitable plots of forest land, which will be divided into compartments to be worked in rotation.

The salt manufactured in Amherst compares very favourably with that of Liverpool, both are obtained by evaporation. The quality of Burmese salt however could be further improved by a better system of placing it on the market. At present it is not sufficiently protected from

dust and deteriorates very much in appearance while in transit from factory to market. It is purchased by Burmese, Chinese and Indian merchants and taken to Moulmein, Rangoon, Mergui and Thaton. The price of the salt per 1000 viss varies from Rs. 75 (minimum) to Rs. 90 (maximum) out of which Rs. 54-11-0 represents the Government duty. It is a pity that the industry is declining at Amherst. The writer was told that there were 24 factories working about eight years ago while at the time of the visit of the author there were only 9. On inquiry the cause of decline was said to be heavy taxation, on account of which they did not find it paying to continue their operations. There may be some truth in their statement but another potent factor may be that they cannot compete with the foreign cheaper salt. A third factor, as already remarked is the scarcity of fuel, as a result of which continuous work for longer hours is not possible.

V. Output.

It is noteworthy that Amherst district produces the largest amount of salt in Burma. Fig. Plate II compares the output of salt for 1926-27 of the coastal district of Burma. During the same year 338,210 maunds of salt were produced which brought in a revenue of Rs. 425,352 to the Government. The graph figured on Plate III shows the output of salt of Amherst district for the last 17 years. It was considerably increased from 1915-19 and since then there was an abrupt fall. This must have been due to the War, when the import of salt from abroad would have been stopped and every effort must have been made to meet the demand of the country. The lack of shipping, the high rate of freight and the restrictions on trade in countries which had hitherto exported salt to Burma gave a great impetus to the industry and the local manufacturers did make the most of a good market. In 1918, the output of salt of Amherst district was 52 per cent. of the total for Burma. It may be noted in passing that it was only in those prosperous days that the methods of manufacture were considerably improved.

There is one important feature which considerably affects the output of salt in the area visited by the writer. The season during which brine can be concentrated by solar heat is limited and in Amherst fresh water drainage *via* the Salween River dilutes the initial brine, consequently relatively larger concentrating beds are necessary here than is the case further South beyond the influence of the Salween River. Ignoring this fact the Amherst salt boiler provides a storage tank equal in capacity to the tanks used in more favourably situated areas and when he finds the concentrating season is far advanced he succumbs to the temptation of storing brine of a low density in order to fill the tank before the advent of the rains and then finds to his cost that he has considerably increased his cost of production on account of the extra fuel required to convert his brine to salt.

THE SALT INDUSTRY OF AMHERST DISTRICT, LOWER BURMA.

VI. Bye-Products.

Below are given the results of analyses of salt from Amherst district as given in Wingate and Thurley's report.

		I	II	III	IV
	Moisture	.. 6.15	18.72	5.50	4.88
Insoluble matter	{ Inorganic	.. 6.092	0.017	0.056	0.117
	{ Organic	.. 0.041	0.0002	0.058	0.056
	Sodium chloride	.. 88.52	72.67	91.91	92.64
	Magnesium chloride	.. 1.86	3.99	0.16	0.47
	Magnesium sulphate	.. 0.45	1.17	..	0.35
	Calcium sulphate	.. 2.07	2.14	1.71	0.98
	Calcium chloride	.. ..	..	0.42	..

I. Amherst (Amherst District).

II. Panga (Amherst District).

III. Panga (Second sample), (Amherst District).

IV. Karokpi (Amherst District).

A glance at the figures will show that apart from sodium chloride other salts, *viz.*, magnesium chloride, magnesium sulphate and potassium are also present. Mr. Robertson (6), 1920 has suggested a fairly simple and effective method of obtaining these compounds as bye-products, but the salt boilers as a class, as remarked above, are very conservative and would not soon adopt a suggestion to improve their primitive and wasteful processes. With regard to the recovery of magnesium sulphate alone, the following was stated by the Deputy Commissioner, Amherst in 1916. "Incidentally I would remark that sufficient Epsom salts (magnesium sulphate) to supply the whole of the requirements of the province can be produced as a waste-product in the salt fields of Amherst district." The large percentage of magnesium chloride accounts for such a high percentage of moisture as the former is one of the most deliquescent substances known. It not only imparts an unpleasant taste to the salt, but is responsible for the considerable wastage on account of the draining of salt. During the year 1926-27 there was a wastage of 28,572 maunds of salt in Amherst district alone. It has been suggested to eliminate magnesium chloride, which is the last product of evaporation, by washing the salt with a saturated solution of brine.

Pan-scale :—As the brine in the pans is evaporated "all out," calcium sulphate in the form of anhydrite is deposited on the bottom and sides

of pans and is known as pan-scale.¹ As already noted by Robertson (6) it is a source of great annoyance as it contributes towards loss of both salt and fuel and causes damage to pans. It has been suggested by Ratton (7) 1921 that it can be eliminated by boiling the brine when it has reached 25° B., as at that density all calcium sulphate is precipitated in the brine the tank from which brine can be gradually drawn off without stirring the precipitate at the bottom.

VII. Conclusion.

In conclusion, a word about the development and expansion of the industry may not be out of place. The industry has a bright future, the only requisites being capital and more economical methods of working. The first is not only a very serious obstacle in the way of development of the industry, but is also the chief cause of its decline as shown below. About Rs. 2,000 are required to start a salt factory, the necessary land is provided free of any tax by the Government. This amount is borrowed from the money-lender at a rate of 36 per cent. per annum, while the net yield from the industry is only about 25 per cent. A profit of 25 per cent. is considered to be fairly good in other industrial countries but in this case all the profit goes to the money-lender moreover there is an accumulating deficit of 11 per cent. per annum. After a few years of working the money lender takes possession of the factory and invites the overseer of the factory to take up the control on writing "On demand pronote" for the original capital plus the unpaid interest. This story goes on repeating. So at present the money-lender is sweating the whole industry. Another serious disadvantage is that at present the whole business is in the hands of absolutely illiterate people, who not only cannot think of any improvement or economy in the methods of working but would not be prepared to take any suggestions, from the competent authorities. Though their furnaces have considerably improved of late and capacity of the boiling pans also increased yet they are far from being what they ought to be and considerable improvement can still be

1. The composition of the pan-scale varies as its following analyses from other parts of Burma reproduced from Wingate and Thurley's report (2) will show.

		I	II
Insoluble matter	Moisture	.. 4.94	3.22
	{ Inorganic	.. 0.505	0.051
	{ Organic	.. 0.069	0.019
	Sodium chloride	.. 21.02	96.97
	Magnesium chloride	.. —	..
	Magnesium sulphate	.. 0.70	..
	Calcium sulphate	.. 1.02	0.34
	Sodium sulphate	.. 72.09	..

I. Pan-scale (Yego, Sagaing District).

II. Pan-scale (Sagyin, Myaungmya District).

THE SALT INDUSTRY OF AMHERST DISTRICT, LOWER BURMA.

effected. It must be remembered that in order that an industry may thrive, the article must be manufactured on the minimum cost so that it can compete with the foreign imported salt and this can be only done when none of the bye-products are wasted. Further, salt-manufacture as a cottage industry will be difficult to survive and in order that Burmese salt may be able to compete with the foreign salt, manufacture must be carried out on a commercial scale, but then again the difficulty of capital would come in. In passing it may be mentioned that as early as 1856 Burma was able to export some of its surplus salt to Chittagong and to Calcutta as well, but now it cannot even meet its own demand. Nearly two-thirds of the imported salt valued at Rs. 16,33,169, exclusive of the salt tax comes from foreign countries *viz.* Spain, Germany and Port Said. Would it not be worth while to make an effort to at least keep that wealth within the country and within the Empire? That would also provide some work to those who are unemployed at present, bringing contentment to the country. Finally, the writer feels confident that if the same factories were in the hands of educated classes with some capital the state of affairs would be far better and if this short article can attract their attention, its aim is served.

Finally the author has great pleasure in thanking most sincerely, Mr. E. G. Robertson, Chief Superintendent of Salt, Burma, for kindly going through the manuscript and the writer has greatly profited by discussions with him. He was also kind enough to place at my disposal Government publications connected with the subject.

VIII. References.

- (1) Plowden, G. (1856) "Report of the Commissioner appointed to enquire into and report upon the Manufacture of Salt of, and Tax upon Salt in British India" pp. 154-155.
- (2) Wingate, J. B. and Thurley, R. M. (1908) "Report on the conditions of the Local Salt Industry in Burma and Allied questions", Government Printing, Burma, Rangoon.
- (3) (1916). Report on the Administration of Salt Revenue in Burma during the year 1915, p. 4.
- (4) Richardson, H. K., (1916) "The salt Wells of Tzuliutsing", *Scientific American Supplement*, No. 2133, Nov. 18.
- (5) Robertson, E. G. (1919) Report on the working of Government experimental Saltern, Panga, Amherst District. Report on the Administration of Salt Revenue in Burma during 1919, pp. 9-12.
- (6) Robertson, E. G. (1920) "Note on bye-products from the manufacture of salt in Amherst District", Government Printing, Burma.

(7) Ratton, J. J. L., (1921) "A Handbook of Common Salt" (Second Edition), Madras.

IX. Explanation of Plates.

Plate I. Furnaces in vogue in salt factories at Amherst.

Plate II. Comparing the output of salt of the coastal districts of Burma.

Plate III. Graph showing the output of salt in maunds of Amherst District for 1911-27.

PLATE I.

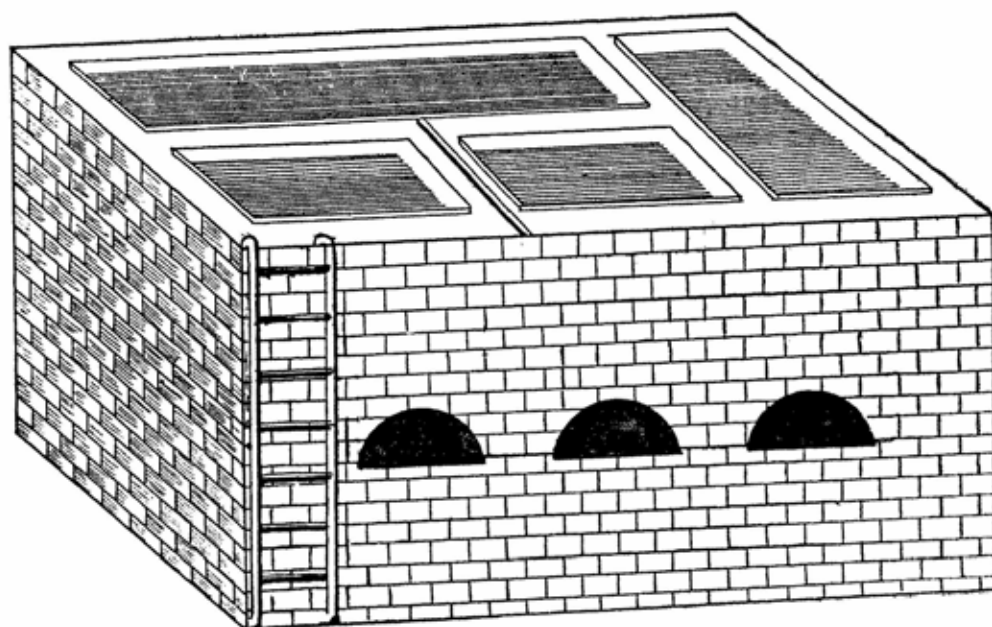
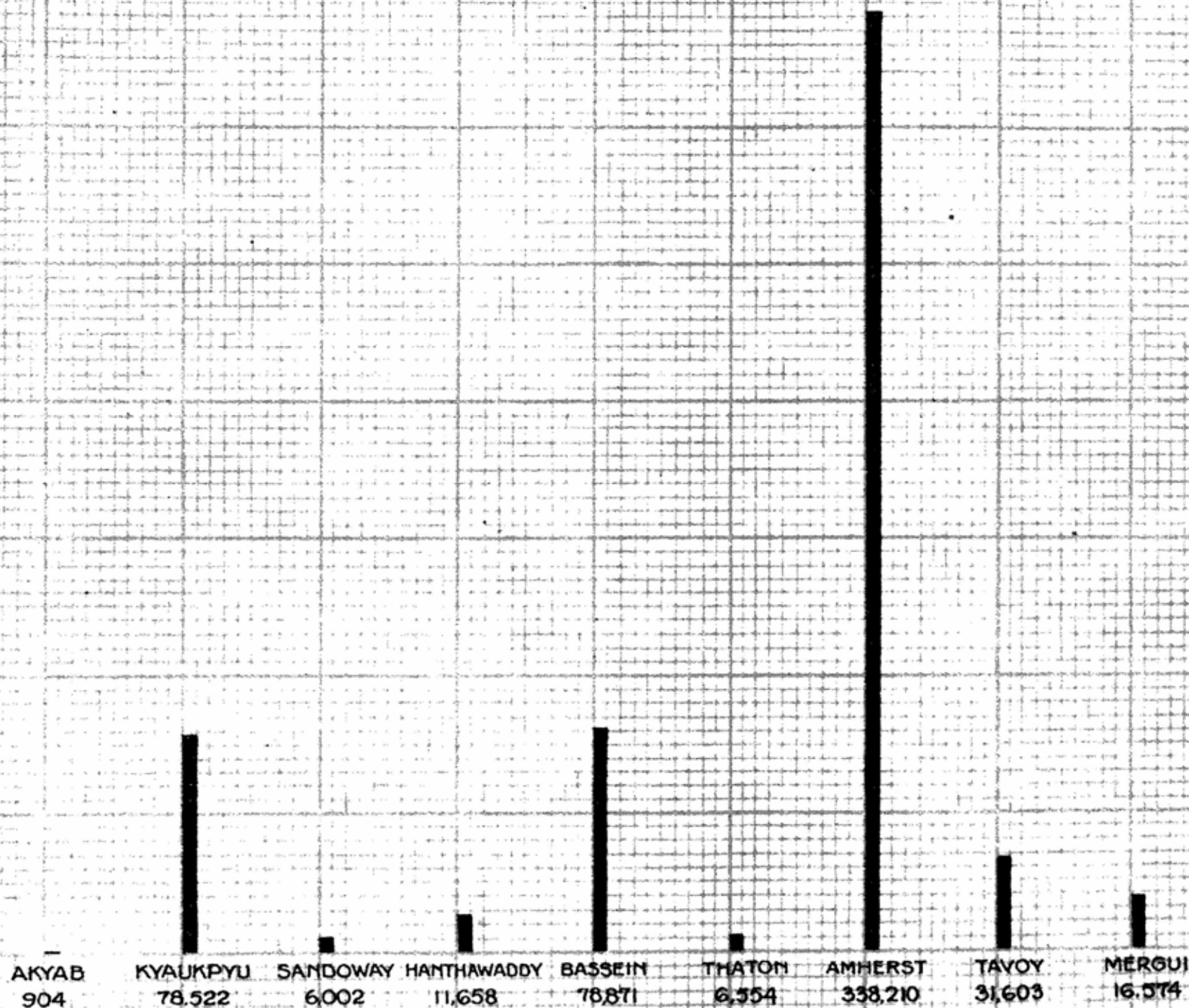


Plate II

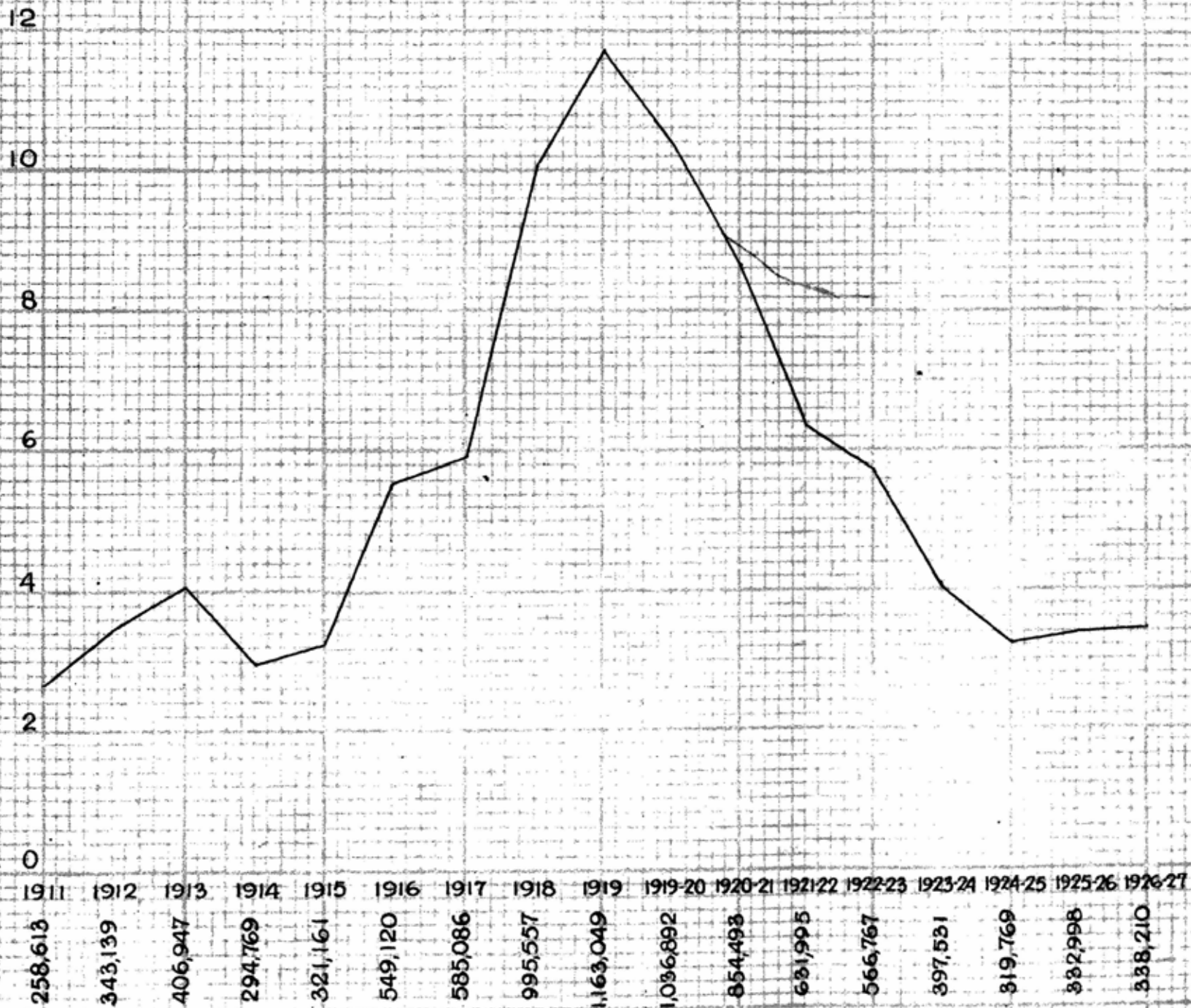


Showing the Output of Salt in Maunds for the Coastal Districts
of Burma.

5,000 = 1 UNIT.

Plate III

Lakhs of Maunds of Salt produced



Showing the Output of Salt in Maunds of Amherst District for 1911-27. Note the rise of curve from 1914-1919 and then its steep fall.

PROCEEDINGS

OF THE

BURMA RESEARCH SOCIETY.

DICTIONARY COMMITTEE.

*Minutes of a Meeting of the Burmese Dictionary Committee of the
Burma Research Society held at Rangoon at 8 a.m. on the 11th
August 1929.*

PRESENT :

Mr. C. W. Dunn, C.I.E., B A , I.C.S.
Mr. J. S. Furnivall, M.A., I C S. (Retired)
Prof. Pe Maung Tin, M.A., B.Litt., I.E.S.
Mr. J. A. Stewart, M A., I.C.S.

1. Read minutes of meeting held on 28th December 1927.
2. Audit of accounts by a clerk to be arranged for by Mr. C. W. Dunn, fee of Rs. 10 agreed to.
3. Mr. Meggitt's appointment as Honorary Joint Editor for Biological Terms. No contributions of material for the Dictionary have yet been received from him and he is now on leave. Agreed that Mr. Furnivall be deputed to confer with Mr. Meggitt on his return.
4. Approved the re-transfer of the office of Honorary Secretary from Mr. H. F. Searle to Mr. J. A. Stewart, and agreed to thank Mr. Searle for his work as Secretary.
5. It is assumed that the Dictionary will contain about 1000 pages of two columns similar to the sample pages prepared by Mr. Stewart (Sheet containing α and sheet of ρ).
6. Agreed that the remuneration of the editor should be fixed at so much a part : and that for this purpose the alphabet should be divided into twelve approximately equal parts and that one-twelfth of the total remuneration be paid to the editor on receipt of proofs of each part. Duplicate copies of the proofs should be printed to supply a set of proofs to each member of the Committee. The Committee should hold a meeting to examine the proofs of the first part as soon as possible after the proofs are ready, and will decide on instructions to the editor. The first part therefore should be distributed to members by forms as each printer's form is ready to give time for consideration of lexicographical methods. After the approval of each part by the Committee the editor's remuneration will be paid.

7. Thus Committee and Secretary will be required to function till the publication is completed : and for this reason the compilation must be expedited.

8. If Mr. Duroiselle is appointed editor on his retirement, he should be asked to produce one form of proofs for consideration of the Committee before his engagement as editor begins. The work during compilation should proceed at the rate of one part (1/12 of the dictionary) a month. This refers to monthly production of proofs and not to publication. The Secretary will bring the rate of progress after each period of three months to the notice of the Committee with a view to new arrangements being made, if necessary, to expedite the compilation.

9. *Estimate of cost of compilation.*—Agreed that it will be necessary to dispense with an Assistant Editor : that remuneration should be at the rate of Rs. 500 per part giving the editor an income of about Rs. 500 a month at the estimated rate of progress.

10. The clerk of the Committee is now drawing Rs. 100. Provision is necessary for a clerk on Rs. 120 and a peon on Rs. 17-8-0 to assist the editor, and probably for six months after completion of compilation—say 18 months from the beginning of compilation.

11. *Contingencies.*—Mr. Stewart thinks Rs. 80 *per mensem* should be provided for contingencies including extra clerical work on piece rates pay. The estimate for contingencies may therefore be reduced to Rs. 1,500 for the 18 months during which it is proposed that the clerk should be retained.

12. It is presumed that the cost of printing and publication will be met out of sales by arrangement with publisher and that it is not necessary for the Committee to consider further the financial provision for cost of printing.

13. The cost of compilation apart from printing thus estimated will be—

	Rs.
Editor	.... 6,000
Clerk (120 by 12)	.... 1,440
Peon (17/8 by 12)	.... 210
Contingencies	.... 1,000
	<hr/> 8,650

and expenditure in the six months after completion is estimated at—

Clerk (120 by 6)	.... 720
Peon (17/8 by 6)	.... 105
	<hr/> 825

The total amount of funds to be provided is thus Rs. 9,475 or say Rs. 10,000.

14. Agreed to propose to the Research Society that the Society should provide the estimated cost of compilation Rs. 10,000 from the Society's own resources or with the help of contributions from Rangoon University and other public bodies.

15. Agreed that Prof. Pe Maung Tin and Messrs. Furnivall and Dunn should be a Sub-Committee to enquire about terms for printing and to propose selection of a printer and terms to be approved by a meeting of the Dictionary Committee at Maymyo in October 1929. If such meeting is not held the Secretary will obtain the decision of the Committee by correspondence to be finally submitted to the Executive Committee of the Burma Research Society.

16. Read and approved the Secretary's letter dated 24th July 1929 to the Burma Research Society submitting accounts for 1928-29 and estimates for 1929-30 and asking for an extra Rs. 1,000 and agreed to ask the Burma Research Society to expedite its decision on this application.

17. (1) Agreed that etymologies should be given wherever they are certain.

(2) The format and size of type should be discussed by the Sub-Committee appointed in passage 15.

(3) The general arrangement of articles in Mr. Stewart's sample sheets was approved, subject to alterations which may be proposed by the editor and considered later by the Committee.

(4) Considered Mr. Grant Brown's letter dated 26th June 1928. Agreed (1) to use his modification of the phonetic script adopted in the book of Prof. Pe Maung Tin and Miss Armstrong with the further modification that italics should be used to indicate the Burmese aspirate, and that short and heavy tones only should be marked, but that long vowels should not be marked.

18. The accounts will be audited as resolved in a paragraph 2 above.

19. Budget for 1929-30 as in paragraph 16 above, approved.

Sd. J. A. STEWART,

Honorary Secretary,

Rangoon The 11th August 1929.

Dictionary Sub-Committee, Magwe.

ကျ

ကျ kya v. I (uses having reference to place or position) (1) To fall, flow down, descend, alight. hang down. သားတစ်ကျလာသောအဖြစ်ကိုသိ၍ မြေသို့မကျစေရ လက်ဖြင့်သားတစ်ကိုခံလင့်၏။ Mahaw I 20. 16. ချောက်ကျပုဏ္ဏား Maghadewa 250. 8. ဝမ်းဘဲကျသည်။ မြင်းထန်စွာ မိမ်းကြိုပင် ကျသော်လည်း။ Ahara dip. 110. 10 ရှင်ဘိုမယ်၊ ဆင်ကလျော့ ကျရစ်၍ Kawi dipani. 133. 16. ချွေးကလည်း စီးမီးမီးကျသည့်ရေ။ Anth. II 1. 19. ချောင်းကျ ပြီးဆိုလျှင် Anth. II 1. 10. မိမ်းကျသည် ရှိသော် Kinkhayaw 375. 7. နှင်းကျသည် the dew falls. ငွေနှင်းစိဒ်ကျချက်လှ။ Dagon Mag. May 1929. 295. 20 ငါသည်ရေကျသောသမင်ကိုပင်အံ့။ Bu 23, 22. မိထွတ်ဖျားနှင့်သိကြားသူတသက်ကျလာ သို့ Anth. I 164. 5. မိုးကျသည် of an attack by insect pests ကျောက်ကြီးကျသည် of an epidemic of small-pox. အပါယ်ကျသည်။ ဝမ်းကျသည်။ ညောင်းကျသည်။ ကိုယ်နှင့်ကျ စေတတ်သော ဆေး (Kinkhayaw 119. 19) မျက်နှာကျသည်။ လူကျသည်။ look ill. လေပုံတိုင်းကျသည်။ အရိပ်ကျသည်။ အလေ့ကျ etc. are probably felt by most speakers as carrying the primary meaning, fall. So in ရေတက် ရေကျ the rise and fall of the tide, ပြာပုံရိုးကျ till one's bones become ashes. တွဲလွဲကျသည်။ hang down, droop. ကျ in this sense is not regularly found as the first member of a compound verb except in ကျနု၊ ခုန်တက် ကြိုးထွေး၊ ခေါ်ဆေးက၊ လက်ခြေ လျော့လွတ်၊ ကျနုတတ်၏။ Awada 22, 3. ကျယိုး Anth. II 28. 9. Udeinna pyo 28. 12. ကျသွန်း Anth. II 147. 3 ကျလျော့။ Udeinna 116. 19. also occur. In ကျလာ၊ ကျသွား the meaning of each component is retained. In the following passage ကျ has taken first place for metrical seasons; ဆော်လို့က်၊ ဤမြေ၊ ကမ္ဘာလေ ကြောင့်။ ကျကြွေပြီးလော။ Udeinna pyo 60. 2. ကျ is regularly the second member in ညွတ်ကျ၊ ယိုကျ၊ ကြွေကျ၊ လိန်ကျ၊ မြိုကျ၊ လွတ်ကျ၊ လျော့ကျ etc. Proverbs. ချွေးကျ မကျ၊ ကြောင်ကျ ကျသည်။ to fall soft, be let down gently. ရေငတ်တာနှင့်၊ ရေတွင်းထဲကျတာအတော်ဘဲ။ as I was thirsty I am glad to have fallen into the well, making the best of a bad

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job. (2) to fall as in battle, be shot down စစ်ထိုးသောအခါကျလေသတည်း။ Mahawin 127. 2. နွေရကျေးမင်း ကျလေသော အကြောင်း။ Mahawin 236. 3. စစ်မြေပြင်၌ ကျဆုံး၏။ Athanna 54, 16 တချက်ထဲပင်လို ငှက် ၂-ကောင် ကျသည်။ (3) to lie, be situated အထက်ကျသည်။ is situated up steam လမ်းကျသည်။ lies on one's way. နိပါတ်တို့သည်။ များသောအားဖြင့် နာမ်ပုဒ်၏နောက်၌ ကျဖြစ်လျက်။ Thuttatta 246. 21. (4) to reach, arrive at. မိုးမင်းအရှင်၊ သခင်မိဘ။ ရှေ့သို့ကျသော်။ Awadadu pyo 11. 1. ရန်ကုန်ကျမှ။ Than 12. 6. ဆရာတော်ဆုံးမ သော်လည်း။ အိမ်ကျလျှင် ပျောက်သော ကြောင့်။ Upamath. I 261. 7.

—II (uses having reference to time) to occur or recur in due order, as of seasons, to be related in time. မဟာသင်္ကြန်ကျတော့မည်ဖြစ်၍။ Sun Mag. April 1929 လနယုန်။ မေထုန်အကျ၊ ကြယ်ဇေဋ္ဌ စဉ်လာ။ Paw U 303. 11. မိမ်းတွင်းသာ ချက်၍၊ ဆောင်းနေ့ဘက်သို့ ကျမှ၊ ကေန္တ ချဉ်ပေါင်တုံးသဖြင့် Upamathamuha I 216. 23 ဥာဏ်ရင့်လောက်သော အခါကျမှ။ Zin. Pak 301. 30. မနက်ကအိပ်ပျော်လျက်ထားမှီးက ကျတာတောင် မနိုးဘူး။ when the alarm went, အဆောင်တောင်ဝတွင်၊ မျက်နှာသစ်တော်ရေအကျ စောင့်၍။ ခဏားနေလေ၏။ waiting till it was time for the king to wash his face Paw U 99. 23. မျက်နှာသစ်တော်ရေကျပြီ။ it is 5 A.M. the time when the face of the image at the Arakan pagoda is cleaned, drums beaten and trumpets blown. နောက်ကျသည်။ late. အရင်ကျသည်။ Proverbs လင်းခနောက်ကျအမြီးသား။ the vulture that arrives late finds nothing but bones. နောက်ကျလျှင်နောက်ချေးနှင့်သလဲ။ For one who is late for a meal, there is nothing but cowdung and sand.

—III (uses expressing relations other than those of time or place) (1) To be imposed, to emanate from a source beyond one's control အမိန့်ကျသည်။ စီရင်ချက်ကျသည်။ သမ္မာန်ကျသည်။ ကုဘမ်း။ doing any odd jobs that offer. Also ကုဘမ်းပုဂံသည်။ ပြောသည်။ of impromptu rejoinders. Proverb, သိုးဆယ် ခုနစ်မင်း။ ပန်းမကိုင်ဘဲ

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နှင့်ကျ။ the 37 Nats possess him without his having to offer them even a flower ; said of a persuasive talker. နတ်ကျ နတ်ဝင် the nat takes possession of one. (2) to be lost, omitted, defeated, to decline, to lose one's possession. စာကျသည်။ a letter or letters are omitted (in printing) ထိုပါးကို ကျလေ သည်ဟု နှလုံးသွင်း၍။ နောက်သားတို့သည်သတ်ခြင်း၏။ Yawmu nei-thaya 9. 27. သိပေါ်မင်းတရား နန်းက ကျမည် အခါ။ Mahateit 122. 12. သိက္ခာ၏ ကျခြင်းကို သိပြီး၍။ Kinkhayaw 75. 7. ကုသိုလ် တရား ကျ လျော့၍။ အကုသိုလ် တရား ပြန်ပြော သောကာလ ဖြစ်လတ္တံ့။ Tham. Setku I 188. 10. အဆိပ်ကား မပိုးထက်ရှိ၏။ အရှေ့သို့မျက် နှာပြု၍မနွှန်နှင့်ချပေးကုသော။ the poison will lose its effect (the primary meaning is also present.) Swezon II 408. 13. ဈေးကျသည်။ the market rate declines. အများကျသည်။ အရာကျသည်။ lose an appoint- ment. စာမေးပွဲကျသည်။ အတန်းကျသည်။ fail in an examination, fail to secure pro- motion to a higher class. စော်ပွါးကျ။ Anth. II 214. 23. သူကြီးကျ။ မြို့အုပ်ကျ။ In modern slang ကျ means to be won over! ဟာနု။ လိုက်ထား။ ဘာပြောစရာရှိလဲ။ ကောင် မ ထော့ ကျတာဘဲကွာ။ ငနဲတော့ကျတာဟေ့။ ဟိုကအလုပ်က ဘောင်အထွက်ခိုင်းဆိုပါသလား။ the fellow has been won over. ဥစ္စာလဲရ၊ လူပါကျ၍။ Saga- daung 37. 13. Sometimes coupled with န in the sense of omit, ပုံနှိပ်အကျ အနု။ (3) to be expended, usually in conjunction with ကုန်။ as ကုန်ကျသည့် စရိတ်။ ငွေကုန်ကြေးကျ။ တရားဝင်ကုန်စရိတ်နှင့်။ တရားကို သရက် မေ့ကုန်ဆောင်ရွက်စေ။ Hlut. 115. 2. စရိတ် ဘယ်လောက်ကျသလဲ။ ကျသင့်ငွေ။ amount proper to be expended, due. (4) To attain, arrive at a certain condition, with or without one's will of things, become, happen. အိမ်ထောင်ကျသည်။ to marry and set up house. အိမ်မောကျသည်။ မရပ်သင့်ချေ။ ရပ်လေမိကားမင်းဝတ် ကျ၏။ Awadadu 10. 19. So အပြင်ကျသည်။ ထောင်ကျသည်။ ဘိနပ် စီး၍သွားလျှင်။ ဘုရားကို မရှိသောရာကျမည်။ Thatha- nawi 185. 8 အပတ်ဘက်တို့မြို့တာအဖွဲ့ခြွတ်ခြွတ်

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ကျအောင်စီ။ Kawithatpon 59 No. 1287. မင်းစကားပြောတာကလဲ။ ရှမ်းပွဲကအစူးကြီး ကျနေတာသဲ။ you become like the madam in the Shanbwe quarter. ဂွကျသည်။ it is awkward, အသုံး ကျသည်။ is useful ကျောက် မျက်စွပ်တည်းဟု သဒ္ဒါရှာန်ကျမှတ်ယူ သာအောင်။ form a conclusion, be convinced. Kawi dipani 124. 8. ကျ in these senses is often combined with ရောက်။ especially in present-day Burmese ကျရောက် ဖြစ်ပွားလျက်ရှိသော ပုလိပ်ဇာ- ရောင်။ Ledi Tayasa I 3. 7. (5) To be in proper order, reach a state of stability or accomplishment အံကျသည်။ is a fit နေရာကျသည်။ ဟန်ကျသည်။ expressions of approval when things are to one's liking စည်းချက် ဝါးချက်ကျသည်။ th- singer keeps time with the small cymbals and clappers နေသား ကျသည်။ have become habituated to a place or position စီမံပုံက အလုံးစုံ အချိုးကျနေတာကို။ arrangements complete, fitted in with one another Teri. 6. 12. အ ချိုးကျသည်။ also commonly means to be duly proportioned symmetrical စာ ကျသည်။ skilled in reading or reciting လုပ်နေကျ အလုပ်။ The work which one regularly does, is habituated to ; frequently mis-written ကျ။ ရုပ်ကျသည်။ is capable of two meanings (1) is looking ill, as of a person not long for this world and (2) is pretty. အကျင့်ကတော့မကောင်းဘူး။ ရုပ်ကတော့အတော်ကျတဲ့ရုပ် ဘဲ။ ဟင်းအိုးကလေး မကျတတ်သေးဘူး။ not yet cooked. Frequently, singly or coupled with န of correct or orthodox belief, knowledge, instruction. ထိုသို့ ကလည်း ရှင် ဂေါတမ၏ အယူမကျသော အဖြစ် ကိုငါ့သိပြီ။ Zin-Pak. 336. 24. အယူဝါဒ ကျန မည်ဟုငါမထင်။ Zin. Pak. 337. 6. ကေနကျ မသိ၍။ မျိုင်းတို့မှာ အဓိမရှိ။ ကျမ်းဂန်ဆို၏။ Kawi dipani 368. 5. ကျကျ and ကျကျနန are used adverbially with a wide range of meaning-exactly, accurately care- fully. အချက်ကျကျသိအောင်။ Mahaz. 12. 16. အသွယ်သွယ်ကိုမိမိပွယ်ကျကျပြောပေမူ။ Anth. II 36.

7. ပညာနှင့် ဆိုင်ရာဌာန ဟူသမျှတို့မှာ။ ကျကျနနပေါက်
 ရောက်သိမြင်နိုင်၏။ *Kambya* 115. 27.
Proverb. ချေကျီးထန်းတက် အချက်မကျ။ (6) to
 be distributed, to be the share of
 or quota for, mostly in adverbial
 phrases. The use possibly arose
 from combination with အညီ၊ အညီ etc.
 အထူး အပြားမရှိ။ သင်္ချေ နှစ်ဆယ်စီ အညီကျရာ သော
 ကြောင့်။ *Zin Pak* 1. 4. ခမည်းတော်လည်း ကိုယ်
 အညီကျ။ ယုဇနာ တရာမျက် သာလျှင် မင်းပြု တော်မူ၏။
Buridat 21. 13. ကြာပင်ကြာရုံငယ် ငါးရာ ငါးရာ
 ကျပေါက်သောအရပ်။ *Adikappa* 30. 18 တလုံး
 လျှင်ငွေခန်းတပြားကျ။ ငါးမူးကျ များထက်အပိုအမိုမရှိစေ
 ရ။ *Hlut.* 87. 25 တာကျသည်။ falls to one's
 share, e.g. a certain length of fence
 to be erected. တအိမ် တယောက်ကျ။ ယယ်ကျ ရာ
 ကျ။ the name of a field in Kyaukse
 measuring one *pe* and yielding 100
 baskets of paddy, မဲကျသည်။ is the person
 on whom the lot falls (7) to cost,
 come to (of price, etc.) အဘိုး ဘယ်လောက်
 ကျသလဲ။ is properly used as follows :
 after buying a number of articles
 one may ask အားလုံးပေါင်းအဘိုးဘယ်လောက်ကျ
 သလဲ။ or if a person has bought an
 article one may use this form in
 asking what it cost him. it is not
 used in asking a shop-keeper what
 is the price of a single article. ယခုမှ
 ကား...အဘိုးမကျ။ သက်သက်မျှလျှင်။ ယုလိုသောသူသည်
 မရှိချေပြီ။ for nothing gratis. *Zin. Pak.*
 307. 29. အဘိုး ဘွဲ့ ကျက်ကျသည်။ Interest
 came to Rs. 15 (8) ကျ is regularly
 used in certain combinations the
 meaning of whose elements cannot
 be separated. of ကျစိတ်တိုင်းကျသည်။ သဘောကျ
 သည်။ like, approve အား ကျသည်။ imitate,
 emulate. ပွဲ ကျအောင်ပျက်သည်။ as to
 please the audience. နားကျသည်။ acqui-
 esce ဘဝင်ကျသည်။ be at ease in mind
 တရားကျသည်။ resolve on amendment.
 ဝိထိကျသည်။ see ဝိထိ။ ဥာဏ်တော် မြောက်သွယ်အံ့ဩ
 ဘွယ်။ ဘယ်နှယ်ဝိထိကျသနည်း။ *Swezon* I 78.
 18. (9) ကျ preceded by တ appears in
 quadrisyllabic compound, e.g. အတည်
 တကျ။ နေရာတကျ။ စိတ်တိုင်းတကျ။ အချေတကျ။

ဒရကြမ်း

Verval noun Cf. အကျ။ ချ။ အချ။

ဒရကြမ်း daragyan, sometimes writ-
 ten and pronounced ဒလကြမ်း, *adv.*

(1) roughly, violently.

လူမိုက်ကဒလကြမ်း အတင်းဝင်၍ ခင်ခင်ကိုရမ်းမည်ကြောင့်။
Hmaing III 10. 14. (2) exceedingly.
 စပါးဆန် ဒရကြမ်း ပေါများသည့်အရပ်။

ဒရင့် dayin. *adv.* so as to touch or
 almost touch the ground or floor.
 ကေနံ ဇွန်းမြိတ်သည်။ ဘိတ်ဘိတ်လက်လက် မြေထက်ဒရင့်
 တဝင့်ဝင့်ရှိသည်။ *Paw U* 138. 8. တဘီဒရင့် ဝတ်
 သည် မန္တလေးသူလိုဘဲ။

—ဆွဲ *v.* to drag along the ground,
 to wear a skirt so as to touch the
 ground. သည်ကလေး အဝတ်များကို မနိုင်လို ဒရင့်ဆွဲ
 လာသည်။ (Probably the child could
 not tie its longyi but held it up.)

—တိုက် *v.* to be touching the ground.
 မင်းပုဆိုးဖုတ်ထဲဒရင့်တိုက်နေပြီ။

—တသိ *adv.* = ဒရင့် (Judson's exam-
 ples are doubtful.)

—သိ *adv.* = ဒရင့်။

ဒရဝပ် darazat (sometimes written
 and pronounced ဒလဝပ်) *adv.* continu-
 ously without intermission of time.
 သွားဘက်ဆိုင်ရာ စာပေများကိုလည်း။ မအားမလတ်ဒလ
 ဝပ် ချနေမိုက် ခြိတ်တော်မူသည်။ *Boycott* 28. 25.
 မနားမရပ် လေစပ်လျှင် ရဟတ်စကြာ သံသရာ၌ *Nib-*
bannatta Preface 1. 5. ဆန်ခါကြီးရွာသို့။ ဒလ
 စပ်ရောက်နေခါးထဲ၌ ရွာအကြောင်းအရာကို။ မသိဘဲ နေ
 ရိုးလား။ အနာတွေကဒရဝပ်ပေါက်သည်။

ဒရထွန်း daradun, (sometimes writ-
 ten and pronounced ဒလထွန်း) *adv.*
 forcibly, regardless of obstacles. ပယ်
 ရွားသူရာ၌ ငြိမ်ဒလထွန်း ဝတ်နိဗ္ဗာန်က။ ထွန်းပကာဖြင့်။ တုံပါ
 စောက်ထိုး။ *Thagya* forcibly expelled
Athura from *Tawadeintha*. *Bedaw-*
nnana 18. 26. ဒရထွန်းသွားပါ။ သို့မဟုတ်။ မရှိဘဲ
 နေလိုမည်။ မောင်မြို့။ အုန်းပင်ပေါ်မှာမြေကြီးတွေလို။ သူ
 ကိုယ်ဒရထွန်းလျှော့ချလိုအကုန်လွတ်သည်။

ဒရန့် daranan. *adv.* in a scattered

ဒရွတ်

and confused manner. ထွာခန့်မိုက်ခန့် လေးသစ်ခန့် တဘက်၊ ဒရန့်ကြိုးယဉ်သံတွေတူကြလို့ Maung To Yama 163. 17. စာတွေ ပါတွေ ဒရန့် ကြီးနေသည်။ မင်းမသိမ်းဘူးလား၊ မီးလောင်တာ ဒရန့်တဲ့ဟူး of houses burning in different parts of the town simultaneously.

ဒရပ် darat, see မြပ်

ဒရပ်နီး darabein: *adv.* spread or plastered all over a surface. ဇောက်ထိ ဇောက်ထိုးတိုးဝါးတာ၊ သနပ်ခါး ဒရပ်နီး၊ ညှပ်မီးညှပ်လူး Nemi Yagan 36. 25.

ဒရပေ darabe, *adv.* filthily. တခုမျှ မသန့်ဘူး၊ ဒရပေအကုန်ညှပ်ပတ်သည်။ ရေအိုးများ ဒရပေညှပ်ပတ်လိုက်တာ၊ သောက်ဆိုင် စရာတောင် မကောင်းဘူး။ *Fig.* ဒရပေဆိုးသည့်လူ။

ဒရပယ် darabe, *adv.* sidelong. (conjectured from meaning of ဝယ်) ကုန်း၍ ကြည့်၍။ မထတတ် ဒရပယ်။ မသယ်နိုင် မပိုးနိုင်။ Nemi Yagan 36. 4.

ဒရပ် dam n. measure of capacity. equal three scruples. Ganan: Thinchā 10. 15. (Eng. dram.)

ဒရမြင်း daramywin: *adv.* brightly, twinklingly. မောင်းမောင်း ရည်ဖိတ်၊ သပိတ် လုံးဝို၊ မျက်စိ ကျယ်ဝင်း၊ ဒရမြင်းတည်း။ Pyisa Wudha Pyo 66. 21.

ဒရယ် daye n. hog deer, *cervus porcinus*. အသက်ရှည် အသက်ကြွယ်၊ ချေရယ်မြားမြောင်း၊ စိုင့်ပြောင်တောဝက်။ Nemi Yagan. 24. 5. စိုင့်လျော်ကအူကြိုကကျလျက်၊ ဆတ်မူလည်းခုန့်၊ ဒရယ်ယုန်တို့ ပြေးသွန်လှည့်ရစ်။ Anthology II 226. 7.

—ချိုရေပြန် gyoyebyan n. hartshorn.

—ချေးခါး chi: ga: n. hog deer's chyma, a culinary term. ပသဒေါသ၊ ဒရယ်ချေးခါးချက်နည်းလက်။ Sadawgyet 12. 4.

—ခြားသီး cha: thi: n. a kind of fruit, unidentified. There is presumably a daye cha tree. ရတနာ၊ ဇလား၊ ဒရယ်ခြားသီး၏ရက်ပနားကား၊ ဝါတဩတရံ၊ လေအောက်သို့ သက်စေတတ်၏။ Se Abidan 95. 2.

ဒရေသောပါး daraw: that: ba: *adv.* in a hurried, precipitate manner. ဝါမဆိုမှီ ဒရေသောပါး မင်္ဂလာ ဆောင်တဲ့ အကောင်တွေ။ people who get married in great haste before the beginning of lent. ရံအချိန်နီးလို့ ဒရေသောပါး စားသွားရသည်။

ဒရလက္ခဏာဆင် dara lekhana hsin n. a white elephant with a few black spots, not fit for a king to ride. Loka hita gambiya 72. 5. (see ဆင်)

ဒရဝမ် darawan n. watchman of a house, *durwan*. Than 'Than 3. 24. also ဒလဝံ Shwepyiso: 197. 14.

ဒရိဒရွတ် dari darut *adv.* draggingly (met. of style.) ဖိသိဒ်သန်းထောင်တန်းမြတ်၊ ကြက်ခြေခတ်၊ မပတ်ပတ်မိ၊ ဒရိဒရွတ်၊ ကြက်မဝတ်၊ သီလာဝတ်၊ အမှားမှားဝတ်ကြလို့။ Maung To Yama 45. 21.

ဒရိန်းသိပ် darein: theinga n. rock pinnacle မျက်ဆန်စွမ်းနီး၊ အန်ကြိတ်ဟိန်းသည်။ ဒရိန်းသိပ်၊ ပဗ္ဗတထက်။ Zinme Naing 33. 5. (*Skt.* a-dri sringa.)

ဒရွတ် dayut *adv.* (also written ဒရွပ်) so as to touch or almost touch the ground. *Cp.* ဒရင်းနုတ်သီးကွင်းထိန်း၊ နှင်းရည်မိပ်သည်။ ပိန်ဒရွတ်နှင့်။ with red lips, scented, skirts dragging on the ground Anthology II 11. 26.

—ဆွဲ hswe: v. to drag along the ground. မလိုက်ဘူးခံလျှင် ဒရွတ်ဆွဲခေါ်ခဲ့ပါ။

—တိုက် taik v. to touch the ground while moving. *Cp.* ဒရင့်တိုက်။

—သိ thi *adv.* synonymous with ဒရွတ်။

—သိတိုက် thitaik v. to touch the ground while moving. ရွှေက ဆိတ်သည် မြေနှင့်အိဒ်ဒရွတ်သိတိုက်၍သွားလေအံ့။ Mahateithton 75. 5.

—သိထိုး thido: *adv.* trailingly. ကလေးကို မချီနိုင် ချီနိုင် ဒရွတ်သိထိုး ဆွဲလာသည်။

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THE
GLASS PALACE CHRONICLE
OF THE
KINGS OF BURMA
(HMANNAN YAZAWIN)

TRANSLATED BY
PE MAUNG TIN

AND
G. H. LUCE,

PUBLISHED BY THE OXFORD UNIVERSITY PRESS
FOR THE TEXT PUBLICATION FUND OF THE BURMA RESEARCH SOCIETY.

The *Glass Palace Chronicle*, the most important of the native histories of Burma, was compiled in 1829, by a committee of scholars appointed by King Bagyidaw of Burma, who based their work on earlier chronicles, inscriptions, and other ancient records.

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JOURNAL OF THE BURMA RESEARCH SOCIETY.

Vol. XIX, Part III.

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On Ok Myit and She Pok, with a Proposed Revision of the Terminology of Burmese "Tones"

BY

STUART N. WOLFENDEN.

As the so-called "tones" of Burmese have recently been attracting serious attention, it seems fitting that some attempt be made to codify the terms necessarily employed in their investigation. This more particularly for students in Burma, who are, perforce, largely out of touch with much of the literature of the subject, and whose opportunities for research may be facilitated by an attempted clarification of a terminology which has in the past been the cause of much confusion.

First, we may briefly review the mention of Burmese "tones" in some of the earlier literature¹.

In 1835 Schleiermacher in his *De l'Influence de l'écriture sur le Langage, suivi de Grammaires Barmane et Malaie*, noted on pp. 128-129 the use of *še pok* and *ok myit*. The former, he believed, should represent a nasal aspiration which, however, he observed is rarely encountered, while *ok myit*, on the other hand, he notes as standing opposed to *še pok* in rendering a syllable "as though cut off," ("comme tronquée"). He clearly recognized the connexion between these signs and the end of the word, and classified the vowels accordingly into three series, short, medium and long, the nasal finals (၆, ၉, ၈, ၉, ၁) analogously into short, clearly pronounced and with a "postpiration"². Earlier literature I have been unable to consult, but it seems likely that Schleiermacher's statement is one of the first clear presentations the matter received. It is, at least, sufficiently sound to serve as a working basis, and embodies in the main, conclusions at which one must necessarily arrive without introducing that most misleading word "tone".

In 1845, Latter in his *Grammar of the Language of Burmah* (pp. 20-21) also presents the matter clearly without the introduction of this term, noting *ok myit* as a "short or acute accent", *še pok* as "grave".

Then, in 1870, appeared Bastian's *Sprachvergleichende Studien mit besondere berücksichtigung der indochinesische Sprachen*, where (pp. 112-113) there are re-stated afresh the facts given by Schleiermacher and Latter, and the term "accents" only is employed.

1. Complete covering of the material is not claimed for what follows. The writer has been unable to gather together or to consult in libraries all the works in which reference is made to the matter under discussion. The titles quoted are from those he personally possesses.

2. "avec le son tronqué, de nasales entendues entièrement, et de nasales avec la *p stpiration*". The italics are Schleiermacher's (*op. cit.*, p. 129).

Similarly in 1888, Judson in his *Burmese Grammar* (pp. 13-14) describes only "accents", noting that *ok myit* is short and light, *še pok* short and heavy, statements which appear again in Vossion's *Grammaire Franco-Birmane d'après A. Judson* of 1889.

The earlier investigators, then, do not seem to be guilty of injecting "tone" into the discussion. We come next, however, to a time when Tibeto-Burman studies were assuming a new aspect, Kuhn¹ having already disentangled the Môn-Khmer languages from the general *melée* so little understood in those days.

St. John in 1894 was one of the first to employ "tone" in Burmese, introducing the term on p. xxi of his *Burmese Reader* as an alternative designation "Tones or Accents".

The first really serious offence, however, in respect to "tone" seems to have been committed in 1896, when Conrady, in the enthusiasm of his newly developed thesis of the interdependence of tone and root initial was looking for "tones" everywhere. On pp. 126-128 of his *Eine indo-chinesische Causativ-Denominativ Bildung* he offered some observations upon Burmese *ok myit* and *še pok*, but naturally, as his search was for connexion between tones and type of root initial his remarks throw no actually new light on the matter for Burmese, as the so-called "tone" marks are here to be connected with the end of the word, and, as will appear in the sequel, must be investigated rather in relation to vowel inflection, quantity and quality (stress). In the main, however, Conrady's observations summarize sufficiently well the understanding of *ok myit* and *še pok* existing in his day, and apart from his unfortunate use of the word "tone", his remarks remained unbettered for some years.

Lonsdale, then, in 1899, speaks again of "tones" in his *Burmese Grammar and Grammatical Analysis* (pp. 33-34), but states clearly that they represent differences of inflection or final utterance (checked), in that unmarked vowels are said to be in the "simple tone" *i.e.* a rising inflection of the voice, *ok myit* vowels in the "checked tone" *i.e.* the word is suddenly checked or arrested, while *še pok* vowels are described as in the "heavy tone" wherein the utterance is prolonged with a falling inflection.

From then on, "tone" seems to have become a permanent part of the vocabulary of most grammarians of Burmese—*fons et origo malorum*.

1. See especially his *Beiträge zur Sprachenkunde Hinterindiens*; Sitzungsberichte der königl. bayer. Akademie der Wissenschaften, Philosophisch-philologische Classe, 1889, Hef. 2. This was preceded in 1883 by his *Ueber Herkunft und Sprache der transgangesischen Völker*; Festschrift, Akad. d. Wissensch. zu München, 1881. The actual start was really made by Forbes in his *Comparative Grammar of the Languages of Further India*, London, 1881, a posthumous work which as Grierson has remarked (*Linguistic Survey of India*, Vol. I, Pt. 1, p. 14), "is but a tantalizing fragment". Compare also Skeat and Blagden, *Pagan Races of the Malay Peninsula*, Vol. II, pp. 439 *et seqq.*

In 1904, however, Davidson's *Anglicized Colloquial Burmese* (p. 101) still calls them "accents", as do also the authors (Phinney and Eveleth) of the *Burmese Pocket Dictionary with...an abridgement of Dr. Judson's Burmese Grammar* (p. 368).

In 1906, Bridges in his *Burmese Manual* speaks on p. 182 only of "tones" in an appendix devoted to the subject, as he does also later in 1915 on pp. XXIII-XXIV of his *Burmese Grammar*.

Similarly in 1910, R. Grant Brown on pp. 9-15 of his *Half the Battle in Burmese* speaks again of "tones", applying the term to pitch inflection which he notes is indicated by *ok myit* and *še pok*, and though the matter is far from clear, an attempt is made to render their office intelligible and to separate clearly pitch (fixed), pitch inflection ("tone" or "intonation" as "variation of pitch"), stress and quantity. This little work must, in fact, be regarded as a landmark in the matter of Burmese "tones" as it brings out clearly for the first time the value of *ok myit* and *še pok* as signs for pitch inflection or pitch movement.

Then in 1911, St. John in his *Burmese Self-Taught* (p. 21) uses indifferently "Tones or Accents", but notes that they are "accents or cadences", recognizing, consequently, that pitch inflection is involved, a lead not followed by Taw Sein Ko in 1913, who, in his *Elementary Handbook of the Burmese Language* (p. 3) speaks of "tones" only.

The next material of importance then appears in the Journal of the Burma Research Society for 1916 (Vol. VI), where Shwe Zan Aung on p. 59 clearly states that accents are marked "by quantity which carries with it, as in Pali, stress...rather than by pitch", and speaks of the light accent as a check and of the heavy accent as a lowering effect (both operating upon the pitch inflection).

In the same Journal, Duroiselle on pp. 82 and 84-86 has some valuable remarks upon the matter, but "tone" here again obscures his meaning. When vowel quantity and pitch inflection are substituted the facts appear in a much clearer light.

Finally we have Taylor's contribution¹ in the Bulletin of the School of Oriental Studies for 1920 (Vol. 1), where (pp. 99-106) we at last begin to see something definite emerge. This, notwithstanding the fact that "tone" is used continually throughout.

This article should be in the hands of everyone investigating the question, but how much more clearly Taylor's several points would have stood out if couched in different terms will, the writer believes, readily appear in the sequel.

It is then, already fairly evident that some more precise and definite terminology is badly needed in this field².

1. *On the Tones of Certain Languages of Burma*.

2. For a good example of the general confusion reigning in tone terminology, see, Haupt, *Tones in Sumerian*, Journal of the American Oriental Society, XXXVII (1917) pp. 309-323.

The source of the confusion appears to have lain in the first place in the Chinese area, where following the example of the Chinese themselves, tone has been made to include three separate phenomena: pitch as conditioned by the initial; inflection, depending upon that part of the word following the initial; and the stopped, or checked (unexploded) utterance of a final.

Before proceeding, therefore, to a more detailed consideration of the nature and functions of *ok myit* and *še pok* we will attempt to more closely define our terms. In this connexion we may take first "tone".

This, as applied in the monosyllabic languages of Eastern Asia is a rather unsatisfactory term, embracing, as it is usually employed, two distinct phenomena, that of pitch or the relative height of the voice at which utterance of a word begins, and that of inflection or the movement of the voice pitch after the word has started. The former is dependent upon the nature of the initial of the word, the latter largely upon the final, intimately connected with which, in at least some cases, is naturally the quantity of the immediately preceding vowel. Obviously here our term is not sufficiently precise.

It is suggested, therefore, that "tone" be employed to designate only that pitch or relative height of the voice at which the utterance of a word starts, and further, to obviate possible confusion with the loose sense of the word as heretofore employed, and to draw definite attention to the part of the word to which the tone is due that it be called initial pitch tone, or, more simply, initial tone (the German *Einsatzhöhe*).

Further, it is proposed that change in voice pitch (movement either up or down the musical scale from the initial tone) be known as inflection, and, since it might be objected that this would prove confusing in view of the use of this term to designate the morphological processes of "inflected" languages, the term may be known as pitch inflection or possibly pitch movement (the German *Tonbewegung*).

Outside the Burmese area the unsatisfactory nature of the word "tone" has not until now gone unremarked. Maspero¹ has clearly stated the two distinct phenomena mentioned above as being embraced under the one term, and again Simon² in criticism of certain suggestions of Karlgren's with regard to Chinese finals has stated the matter quite clearly.

Sufficiently definite an understanding of the point for it to be kept clearly before the investigator's mind, has, however, unfortunately, not often happened in the Tibeto-Burman field, where for this reason in the

1. *Études sur la Phonétique historique de la Langue annamite; Les Initiales* Bulletin de l'Ecole française d'Extrême-Orient XII (1912), No. 1, pp. 88-89 and notes

2. *Zur Rekonstruktion der altchinesischen Endkonsonanten*; Sonderabdruck aus den Mitteilungen des Seminars für Orientalische Sprachen, Bd. XXX (1927), Abt. 1, p. 2.

past but little has been attained for Burmese, where, as Brown¹ has so well remarked "it is the confusion between essential and unessential qualities that has made the nature of these tones so difficult to determine".

This brings us to define then the remaining terms, of which we may next take "stress".

This, in Tibetan, when accompanying an initial, and then known as aspiration, is a necessary concomitant of raised initial tone. They stand in one to one relation. Conversely, the unstressed initial (sonant) is accompanied by lower initial tone.

It is doubtful if this phenomenon is to be looked for in Burmese. It is true that when a prefix has disappeared the initial shews the aspiration which in Tibetan is regularly accompanied by raised initial tone (*mo skad* woman's voice), but, as an instance, Burmese *prañ* to be full (orig ? : *bran*, cf. Kachin *bran* to increase, to grow) and *prañ* to fill, to make complete, do not stand to each other in initial tone as do e. g. Tibetan *abub-pa* Perf. *bub* Imp. *bub(s)* to be inverted or turned upside down, in the low tone, and *spub-pa* P. *spubs* to turn upside down, to invert, in the high tone (to which is also related *abubs-pa* P. and Imp. *pub(s)* Fut. *dbub* (> West. Tibet. *pub-e*, in the high tone) to put on a roof (referring to the act of inversion) unless investigators in the past have overlooked the distinction.

Already in the Assam area we have definitely moved away from initial tones ruled by the same laws as in Tibetan, so that we have, for instance, Tāngkhul Nāgā *ā-ra* bone, as against the low toned Tibetan *rus-pa* (> col. *rü*), *ā-ni* aunt, but T. *a-ne*, *mî* man as against T. *mi*, though until some scientifically accurate system of transliteration is employed by investigators in this field the exact value of the material they offer must be confessed as open to some doubt.

Initial stress (aspiration), then, in Burmese is not necessarily to be expected to exhibit raised initial tone.

In the matter of stress as affecting the medial vowel, however, the matter lies a little differently, for stress here is one of the most important elements which appear to have been taken into account when Burmese was first given its written form, and is one of those properties which words must possess in common to be admitted to membership in what may be called a "sound category"². It is the marking of these categories that appears to have been the primary function of the *ok myit* and *še pok* signs, and, as will be shewn below, a category embraces here a

1. *Half the Battle in Burmese*, p. 13.

2. I borrow this from Karlgren's idea of the "catégorie phonique". See his *Études sur la Phonologie Chinoise* (= Archives d'Études Orientales (Upsala), Vol. 15.), p. 254.

certain distinctive similarity among its members in regard to vowel quantity, medial stress (vowel stress) and pitch inflection. How closely these are bound up with one another it is hardly necessary to mention.

This brings us then to a consideration of "quantity".

In Chinese, Karlgren¹ has noticed the close interdependence of quantity and so-called "tone" (*i.e.* pitch inflection) in the Pekin dialect, and their correlation in Burmese may be readily seen in the following table²—

	<i>ok myit</i> Short Vowels.	Unmarked. Normally Long Vowels.	<i>ŕe pok</i> Extra Long Vowels.
Natural Quantity	အ ချ ဝ ချ -ါ	အဝါ -ါ -ါ } ချိ - } ချိ -ါ } { ခါ - ချိ ဝ -ယ် { Vowel + ငါ ညိ နါ နါ * }	{ အါ ချိဝါ -ါ -ါ }
Special Quantity	{ ခါ - ချိ ဝ -ယ် { အါ ချိဝါ -ါ -ါ { Vowel + ငါ ညိ နါ နါ *	{ ချိဝါ -ါ -ါ	{ အါ -ါ -ါ ချိ ဝ ချိ -ါ ခါ - ချိ ဝ { Vowel + ငါ ညိ နါ နါ * }

1. *Op cit.* pp. 252-253.

2 Brackets in the upper (Natural Quantity) half of this, correspond to similar brackets (wing to wing, square to square) in other columns of the lower (Special Quantity) half, left side corresponding to left side and right to right.

From this it appears clearly that one of the most important offices of the *ok myit* sign is to shew that a vowel or phoneme group normally carrying a longer quantity is at the moment appearing in a shorter than normal (special) length, and that in the case of the *še pok* sign that it is used to call attention to the fact that the vowel or phoneme group in question is being employed with longer than normal (special) quantity.

The close connexion of these signs with quantity, then, is very evident, but with quantity the matter does not end. Inextricably interwoven with this are pitch inflection and stress, embracing Taylor's results with regard to which, we have the following scheme.

	<i>ok myit</i>	(Unmarked)	<i>še pok</i>
Quantity	Short	Normally long.	Extra long.
Pitch inflection	Rising	Stationary (normally)	Falling.
Stress	Checked (Reversed)	Unstressed	Uttered and heavy.

Our definitions then may be summarized as follows :

1. Initial Tone (Initial Pitch Tone).

That pitch or relative height of the voice in the musical scale at which the utterance of a word starts. In the Indo-Chinese area initial tone is basically dependent upon the nature of the word initial, initial consonants with (initial) stress, *i.e.* aspiration, raising the initial tone, sonant initials leaving it low. It is doubtful if this phenomenon now occurs in Burmese.

2. Pitch Inflection. (Pitch Movement).

Movement of the voice in the musical scale upwards from the starting point set by the initial tone. This is dependent, in some degree at least, upon (a) the stressed or unstressed nature of a consonantal final, stress here including the idea of a checked or stopped (resonant¹) phoneme, or (b) the quantity of a final vowel, short quantity tending to evoke an abrupt or "resonant" stress. The interconnexion of these factors and pitch inflection is the problem directly involving *ok myit* and *še pok*.

3. Stress.

(a) That breathed or exploded utterance of a syllable involving the initial which results in aspiration (*see above*, Def. 1).

(b) That breathed or exploded utterance of the part of the word not including the initial consonant or consonant cluster² which, in Burmese, is largely bound up with pitch inflection (so-called "tone").

1. "Resonants" are those unexploded consonants like the first "c" in "account" or the first "m" in "immediately", so called because after the vocal organs have assumed the positions necessary for their utterance they remain inactive, the phoneme, in consequence, simply serving to give a particular form to the resonance chambers.

2. e.g. *ky* in *kyōn*: (ကျော်), *mr* in *mrā*: (မှီ), *nto* in *ntwa* (၎).

In *še pok* words, or those in which there is open (uttered) stress of the vowel component, fall of pitch inflection seems to be basically involved.

In *ok myit* words, however, or those words in which there is "resonant" stress, *i.e.* that "bottling up" effect (*fester Einsatz*) upon the breath resulting from a stopped or checked¹ final, pitch inflection is caused to rise rapidly.

4. Quantity.

That brevity or length of the vowel component which, in Burmese is inextricably involved with resonant and explosive stress, though their correspondence can be reversed (*see Table, sup.*)

Finally, I would tentatively offer also the following:

5. Sound Category.

In Burmese this signifies those properties possessed in common by phoneme groups exclusive of their initials² (*e.g.* (*l^r*)*ôk* (လဲဝဲ), (*k*)*ôh* (ကဲဝဲ), (*m*)*i* (မိ) which we have defined above under definitions 2, 3 and 4.

(a) The *ok myit* sound category is characterized normally by short vowel length or a stopped or checked consonantal final (which again carries short vowel quantity) and a rising pitch inflection.

(b) The *še pok* sound category effects particularly in its normal functioning, extra long vowels or an open *i.e.* uttered stress on the final (which again naturally carries with it long vowel quantity) and a falling pitch inflection.

(c) The normal sound category (not marked in Burmese), to which normally long vowels are peculiar (*see the table*), and which is most easily distinguished from (a) by the lack of a stop or check, and from (b) by the absence of stress. This category, however, is somewhat ill defined.

There may in individual instances be traced the reason for the occurrence of "special quantity".

Upon the position of many glossemes in the *še pok* category it is thus possible to throw some light from the Tibetan side.

Burmese *šui* : to steal, appears for instance to have assumed its *še pok* quantity as a secondary development after it had lost a final -*n*³ which would have placed it normally in the unmarked natural quantity

1. See Brown *op. cit.* p. 104 n 1.

2. Clusters formed of initial + subscript *y*, *r*, *w*, or *h*, are, of course, embraced under this term.

3. I refer here to the ancient language which would not have been limited to final -*n* after *ui* and *ô* as in modern Burmese.

category. This is supported by Tibetan *rkun-ma* thief, theft, and *gun* loss, forms cognate to (and in point of their finals older¹ than) *rku-ba* Perf. (b)*rkus* Fut. *brku* Imp. *rkus* to steal, to rob.

Precisely the same occurrence seems to have taken place in the case of རྩ: *ṛā*: to eat, a final *-n* for which is indicated by Tibetan *gzan-pa* to eat, *zan* food, fodder, *bzan* food; pasture pasturage, a root also found in *za-bā*, *bza-ba* P. *bzos*, *bzas* F. *bza* Imp. *zo*, *zos* to eat.

Similarly in the case of རྩ: *ṛyē*: to borrow, a final *-n* is indicated by Tibetan *skyin-pa* a thing borrowed, a loan, cognate to *ikyī-ba* P. *bskyis* F. *bskyi* Imp. *skyis* to borrow.

In like manner རྩ: *pā*: frog, and རྩ: *kā*: loins, small of the back, have probably been transferred to the *ṣe pok* category from an original position in the unmarked (natural quantity) category in which they once possessed final *h*, a palatalized *l* (*l̥*), or perhaps anciently liquid *l*, as indicated by the Tibetan cognates *shal* frog and *mkal-ma* kidneys, reins, respectively².

Nor do the transfers seem to have been limited to glossemes belonging in the unmarked category. There are also traceable movements of members of the *ok myit* or checked category into special extra long (*ṣe pok*) values.

So we have, e.g. རྩ: *kyui*: to wash, probably abraded from **kyut*³ with *ok myit* value, in view of Tibetan *qkrud-pa*, a form paralleling *qkru-ba* P. *bkrus* F. *bkru* to wash, to bathe, and the further following instances.

རྩ: *kru*: string, cord, rope, probably from **krut*, as shewn by Tibetan *rgyud*.

རྩ: *kyē*: animal excrement, probably from **kyäg*, in agreement with Tibetan *skyag-pa*, *rkyag-pa*.

རྩ: *ui*: to be bad, hurtful or injurious, perhaps originally **ög* (**ṣög*) in view of Tibetan *btsoḡ-pa*, (b)*ṛtsog(s)-pa* unclean, dirty, nasty, > West. Tib. bad, spoiled injurious.

1. The writer's reasons for believing the *-n* in such roots to be a surviving final will be stated at length later in a forthcoming study of Tibeto-Burman morphology.

2. Compare Conrady, *Eine indochinesisch Causative-De ominativ Bildung*, p. 117, n. * *

3. The surd final *-t* probably passed out through palatalization in this and the following cases. The analogous disappearance of the palatal final *-n̥* in such forms as *kan̥* in which the resultant form has the front (palatal) vowel *i(ki)* also supports introduction of this vowel as an occurrence attendant upon the intermediate palatalization (*i*) of the finals in series such as the following:—

T. *brgyad*, B. *ṛaṛ* > *ṣit* eight.

T. *ṛags-pa*, B. *ṛyaṛ* > *ṛit* to love.

T. *ṛṣag-pa* P. *ṛsags*, *btṣag* F. *btṣag* Imp. *ṛsog*, B. *ṛaṛ* > *ṛit* to filter.

T. *dbyug-pa* P. *dbyugs*, B. *praṛ* > *pit* to throw.

འུལ་: *a-rui*: bone, possibly originally **(a-)rus* (**(a-)rut*) as indicated by Tibetan *rus-pa* (Lepcha *a-hrāt*).

In each one of these cases we then have the immediate cause for the glosseme's having assumed special (*še pok*) quantity, and at the same time testimony to the acuteness of the observation of those who first reduced the language to writing in recognizing and appropriately marking these forms from which a final had disappeared.

In conclusion it may be added that the way also seems to be pointed here to a method of investigating inter-relationship between Burmese and Tibetan finals, a field in which as yet, practically nothing has been attempted.

DICTIONARY JOTTINGS.*

No. I.

Reduplication in Burmese.

"One of the most primitive and natural ways of strengthening, emphasizing, or otherwise modifying the meaning of a word is to repeat it . . . Such repetition-groups are very common in many languages . . . They are used to express a great variety of meanings and grammatical functions, such as plural of nouns . . . the superlative degree of adjectives, to make verbs causative—and many others." (Sweet's History of Language, page 47.)

The phenomena of reduplication in the Burmese language have never been fully recorded nor its functions analysed. The aim of the present note is to call the attention of regular and occasional contributors to the importance of the subject and to invite them to send in records of reduplicated words, whether from books or from the spoken language.

Reduplication in Burmese seems to fall under three categories: —

- (1) Repetition of a whole word or part of a word.
- (2) Rhyming repetition with change of the initial consonant.
- (3) Alliterative repetition in which the vowel sound is modified.

The illustrations given will be, first, very familiar words and after these, words culled from dictionary slips.

Class (1).

Ngè Ngè = very small.

A-ywa-ywa = various villages.

Ta-neya-ya = one place or another, only the *ya* of *neya* being repeated.

Thu thu nga nga = he or I or any one, Tom, Dick and Harry.

Ta-shat shat = with a glitter. (Zaneka, page 65.)

pauk pauk = parched rice. (Buridat, page 50.)

* The Dictionary Jottings are reprinted in English from the Rangoon Daily News and in Burmese from the Thuriya. The Jottings in English number altogether 17 and in Burmese 16. The first five were not published in Burmese. The last four were not published in English. The rest appeared both in English and in Burmese.—P.M.T.

Alo lo=unaided (Buridat page 78.)

Hsaw: hsaw: as in *nit lu hsaw: hsaw:*, almost drowning.
(Zanekapyo, page 19.)

Ta lu: la la=moving to and fro. (Zinattha, page 386.)

Htit ta ngaw. ngaw.=haltingly. (*The Sun* of 17th April 1926.)

To: to: tha tha=whisperingly. (Hitopadesa, page 73.)

Class (2).

Common types are:—

Si-yayi=in regular order, from *si* to be in order. The reduplicated syllable is *yi* and *ya* is a copulative.

Kabya-gaya=hurriedly, from *pya* to be in a hurry.

Mahok-tayok=deceitfully, from *hok*=to be true.

The following are a few examples from the books:—

Hpyaing:-ya-yaing:=abundantly. (Hitopadesa, page 97.)

Hpyauk-ya-yauk=rustlingly, as of leaves in the wind. (Biruka, page 3).

Hpwa: yaya:=scattered. (Wethandaya, page 95.)

Myu: tu:=to enjoy oneself. (Hitopadesa, page 13.)

Words of the *kabyagaya* and *mahoktayok* types have not yet been noticed in the slips.

Class (3).

The colloquial language furnishes many instances:—

Ngok is a stump but if you wish to imply that stumps are a bother in your land you say *ngok nget*.

Myok is to be drowned but *myok myet* has an added notion of the pitiableness of it.

Chi is to carry, as of a dog carrying a bone. *Chi chet* would be used when the dogs make a mess by dropping their bones in a place.

Pun: is to be rubbed or abraded. *pun: pet* implies that there were many abrasions.

Aw is to squall. *aw et* is "he squalled and squalled."

You can stick this tag on to almost any noun or verb, though the dictionary gives little or no indication of such a habit of speech,

DICTIONARY JOTTINGS.

Some times the reduplication comes first and the significant part of the word follows, thus :—

Po : so : petset = recklessly. This meaning is indicated by *petset* and *po : so* : seems superfluous.

The following are instances from books :

Hmwe : hmwe : hmethmet = sweetsmelling. (Mahazaneka pyo stanza 125 and Nemibongan pyo stanza 30.)

Chin : chin : chetchet = mutually (Nemibongan stanza 23.)

Hluhlu hlethlet ? = nearly (Nemibongan stanza 28.)

Of somewhat similar formation are :—

Tein : be.tein : ba : = shrinkingly. (Wethandaya, page 118.)

Shetko : shetkan : = shamefacedly. (Zinatthapakathani, page 385).

Hpandi : hpandut = inventing. fabricating. (Maniratanabon, page 34.)

The first part of the word bears this meaning : the second part seems to be a mere echo.

The above instances do not exhaust even the types of reduplicative formations. Some of them may be capable of another explanation ; but I have avoided couplets like *pyo pyet* where each word has a meaning and neither appears to be a tag.

J. A. S.

 II.

TALAING WORDS IN BURMESE.

Burmese has a great many words in common with Talaing, though it is not always an easy matter to judge which language borrowed from which. This was recognized by Stevens when he published his English and Peguan Vocabulary thirty years ago albeit he had only a limited idea of the full extent to which the two languages were indebted to each other. As European scholars dig more deeply into the vocabulary of ancient as well as more modern Talaing, they recognize the need to take this into account in dealing effectively with the vocabulary of Burmese. In the opinion of one who is not the least of those working on the old Talaing the time has come when an attempt should be made to sort out the non-Indian words common to the two languages, and, he thinks it will be a

nice job to decide to which language (Talaing or Burmese) a word common to both originally belonged. "The Burmese Dictionary," he says, "will probably have to tackle the problem, if it is to be etymological in scope."

In the common every day Talaing of the present time a great many Burmese words are used. This is especially the case when speaking of things which have been introduced in more recent times, as for instance, the words for chair (*kulataing*) and table (*sabwe*). There are many, many words which go further back, in some cases to hundreds of years and one feels that the Burmese must often have borrowed from the Talaing. This is true of native Talaing words as well as of loan-words from Indian and other languages, such as Malay, Arabic, etc.

Just to show something of the work of identifying and sorting out such words, attention might be called to changes in spelling which take place in the transfer. This may be illustrated by the spelling of place-names as they vary in the two languages. *Motlamlem* (Moulmein), of the Talaing becomes *Mawlamyaing* in the Burmese; *Mongmala* changes to *Myaungmya*, and *Sreang* (Syriam) to *Thanlyin*. In Sir J. G. Scott's more recent book on Burma (1924) quoting from the old voyagers he gives the curious spelling *Cirion* for our more familiar Syriam. These romanized forms follow Talaing rather than Burmese spelling. Scott stumbles over a very similar spelling *Serrion* for a native Palanquin. This represents the Talaing *Sareang* which he rightly judges to be for *Htansin* or *Waw*, the litter used by princes in those days. Some time ago a writer in a contemporary was puzzled over some Burma place-names on an old map. A knowledge of old Talaing names would have helped no doubt to solve his problem. A village not far from Moulmen called *Kaplang* by the Talaing is known to the Burmese as *Zathabyin* and I have little doubt that they are giving the name as it appeared to them. The laws which govern the interchange of sounds and their symbols are always to be taken into consideration in such comparisons.

Among words clearly borrowed from the Talaing by the Burmese are the names of the commoner salt water fishes, such as "*Ka kadit*," the large perch, from the Talaing "*Ka khatet*." "*Ka palu*, the large mullet, from Talaing "*Ka paluh*." When we come to names of the deer it may be more difficult to decide which was first, though *Dare* the porcine deer seems to me to represent the name now pronounced *Krai* by the Talaings and *Thamin*, the brow-antlered rusa, is the Burmese style for *Meang* though here as elsewhere the likeness does not so well appear in the Roman character. When we use the Burmese *Mingadaw* for an official's wife or *Sayagadaw* for a teacher's wife, we are using in *Gadaw* an old Talaing word for lady (*Kalaw*), though that was borrowed from Pali. And so also in '*Kado*', to beg pardon, I recognize the Talaing '*Kalo*', to offer respects. The word *Zayat*, a rest-house, is very evidently the Talaing *Srop*. The two words are written with the same consonants, j,

r, p. I have therefore no confidence in the derivation given in the Burmese dictionaries. I have little doubt that *Kyat*, a tical or a rupee is identical with the Talaing *Kasap*, though ultimately to be referred to the Sanskrit *Karshapana*.

There is of course a way by which we can determine with more or less certainty to which of the two languages a word common to both originally belonged, and that is by comparison with cognate languages. When I find a word which Burmese and Talaing hold in common with Siamese which has borrowed extensively from Cambodian a language cognate with Talaing, I feel sure that Burmese has taken over from Talaing. Here are a few examples: *Taik*, a brick or stone building, common to the two languages is evidently the same as the Siamese *Tuk* with the same meaning. The Burmese *Yon* (*Ron*), a courthouse, is *Rung* of the Talaing and is represented by *Rong*, a building, in Siamese. *Waw*, a palanquin, is common to all three languages. These are but examples and the same might be done with languages cognate with Burmese. It will be seen what an interesting study is open to observers along those lines.

R. H.

III.

BONUS DORMITAT HOMERUS.

The object of this article is to call attention to the fact that not only it is necessary to supplement the existing Burmese dictionaries by collection of new words and usages but that scrutiny of the words and meanings given is also necessary. We admit the merits of Dr. Judson's dictionary and subsequent editions of it and of Saya Pye's *Porana Abidan*, which has continually to be referred to for the meaning of old Burmese words. We refer to these works with some confidence that they will not mislead us—but we must keep an open mind and be prepared to reject the dictionary meaning if it be not in accordance with ascertained usage in books or in the colloquial language.

The following instances of what the writer believes to be mistakes in Eveleth's edition of Judson are given:—

Yu hsa, "to be considerate, to restrain the feelings." This is not the accepted meaning. The meaning is "to weigh in mind, to estimate, to believe". e.g. Ledisayadaw's *Thathana-withawdani Kyan* Vol. II, page 117 where Yu hsa. bwe shi. i and Yu bwe shi. i are used in the sense of "it is to be conjectured".

Theindaw : myin : "Flying horse" *Theindaw* : is the Pali Sindava "belonging to Sind" and the correct meaning is a horse from Sind, in Bombay. Of Zinatta page 203, It is true that these horses sometimes travelled through the sky ; Kaung : gin mo : hpya : hnin le thwa : thi. (Widura pyo page 27).

Tin : dein "A kind of coverlet or large covering." This use is unknown to the writer. The ordinary meaning is "a home-made cotton blanket" and in books it is found in the sense of a curtain e.g. Tin : dein dwin : ga hseit chi : hnin. pyit thi. (Maniratanabon page 43). The missiles were thrown through a hole in the curtain.

Amu aya "same as amu" that is, "deed action". This seems to be a mistake. The usual, if not invariable meaning is, "mien, behaviour," sometimes with the suggestion of affectation, e.g. Yethe pya zat page 9, mu ya daw nwe. nwe. naung : "with lissome gait," and Manikhet Zat page 23 hnyo : nge thi, amuaya "dejected appearance".

Paung mon. "baked bread." Stevenson suggested the derivation from *paung* : to steam. This has been omitted in Eveleth's edition but *paung* : is still wrongly given as meaning "to bake in an oven". The conjecture is hazarded that *paung* in *paung mon.* is merely the English word "pound" and that its original meaning was "the pound loaf." The word probably came in with the British troops.

Equivalents given for Pali words are sometimes doubtful but, now that a good Pali dictionary is available, it is easy to check these. One bad error introduced by Eveleth must be noted. Dhammadethana "preaching" has been changed to Dhammatadethana which can have no meaning at all.

An instance will now be given from Saya Pye's Porana dictionary of a word very incompletely treated. This is *ta thet lya*. The meaning given is *aso : ma paing, ta khana*, "temporarily, having no ownership." Now the obvious meaning of this word or phrase is "for a life time, during life." It occurs in this sense in an old song, *ta thet lya kyingya ba so*. "let us love each other all our lives." So, with *lon* : added, at page 100 of the Zinatta Pakathani Kyan; and at page 63 of Lieutenant Latter's Grammar, published in 1845, *ta thet lya* is explained as "during life."

Undoubtedly, however, the meaning "temporarily" is also found. Thus in the Wini *ta thet lya* is used as the equivalent of the Pali *Tavakālika*, *pro tempore*.

How did this meaning arise? One may venture to conjecture that it arose from the use of the phrase in passages where the length of a human life is contrasted with eternity. Thus at page 35 of the Zinatta Pakathani Kyan it is said. "Royal state, like a bubble on water, is only

ta thet lya. Lust developes from it and results in sin and it is merely a cause of immersion in transmigration." In this context the rendering for a life time " is at least possible.

The above list of errors or imperfections is not exhaustive. The writer has from time to time noted a number of words which receive inadequate treatment in the dictionaries. The words dealt with here are but a few of these. He has had the advantage of seeing the dictionary slips as they come in from contributors and has been encouraged to express his opinion by finding it confirmed, in a number of cases, by the authority furnished by the slips.

K. O.

Editions used— :

Maniratanabon, Hanthawaddy Press 1900.

Yethe, Hanthawaddy Press 1922.

Zinattha Pakathani Kyan, Hanthawaddy Press 1923.

Vidura pyo, Hanthawaddy Press 1915.

Manikhet, Lawkasara Press 1915.

Thathanawithawadani Kyan Vol. II, Pyegyimandaing Pitakat Press 1286.

IV.

MR. A. L. HOUGH'S COLLECTIONS.

Some months ago the Burma Research Society received from the School of Oriental Studies, London, the following manuscript collections by the late Mr. A. L. Hough, Lecturer in Burmese at that institution :

- (1) A copy of Stevenson's Edition of Judson's dictionary with manuscript additions.
- (2) An interleaved copy of Tun Nyein's English-Burmese dictionary containing many additions in Mr. Hough's handwriting :
- (3) A number of manuscript volumes falling into two classes :
 - (a) Sentences extracted from various manuals of Burmese, evidently used by Mr. Hough for instructional purposes.
 - (b) Burmese-English and English-Burmese vocabularies compiled from these manuals.

It is evident that Mr. Hough had in contemplation the production of a revised edition of Tun Nyein's English-Burmese dictionary and it is also probable that he planned a revised edition of Judson.

With few exceptions, collections do not seem to have been made from original compositions, such as could be regarded as authoritative.

The material collected, however, is not without value. The scope of Burmese literature is so restricted that it cannot be relied on to give us a complete vocabulary of the language, so that even unauthoritative collections of words, though each one may need verification, will at least be useful to the compilers of the new Dictionary as reducing the risk of omissions.

Several works on medicine, apparently of the western school, have been dealt with, *e.g.* "a Manual of Medical Treatment and Medical Formularies" by Maung Zan (Universal Press, Thonze, 1911); and "a Burmese Handbook of Medicine" by F. Mason (Toungoo Karen Institute Press, 1868). Mr. Hough notes that both of these are good books and prefers Maung Zan's as being more modern. The vocabulary in both is largely, but not exclusively, European. Burmese names for drugs, diseases etc. are given where known and the sick-room vocabulary seems fairly extensive and correct. Mason mentions "The English Deputy Commissioner Colonel Burney's Medicine." It would be interesting to know what this was. Mr. Hough did not possess a copy of the book: he used the copy in the British Museum and the curious reader may refer to No. 14300 f. f. 3 (1).

Other technical books dealt with are Ba Din's Dictionary of Law Terms (A. B. M. Press, 1902); Burma Railway Guide (Walker and Hancock, A. B. M. Press, 1877) Technical Dialogues (Watson and Mackertoom, Rangoon, 1883). The Railway Guide contains some interesting if futile, attempts to devise a railway vocabulary. A "Station master" was to be *sakan:thakin*, "mineral water" *dat hu thi. thauk ye amyō : myō* : It was vain for these to fight against *yon baing* and *bi:lat ye*.

The most interesting manuscript of all is entitled "From my grandfather's book." This was an "English and Burman Vocabulary" by G. H. Hough, Serampore. 1825. The writer obviously knew a good deal of Burmese and was of scholarly turn. Examination of his work soon shows that it is generally accurate. We have therefore a valuable record of Burmese as spoken one hundred years ago. A few examples will be given to show the sort of changes that the language has undergone in that period.

Thin:baw: tha khwa: thi:—that is, "foreign cucumber fruit" is the papaya, which is now known simply as the "foreign fruit." It may surprise readers to find that *thin: baw: tha khwa:* still holds its own in Stevenson and in Eveleth though the latter also recognises the modern contracted form.

Hti: ga dauk:—"a lantern used by thieves." This word meaning literally "when you touch it, it ignites," was afterwards used as the equivalent of sulphur matches but has now given way to *mi:gyit*. It is still, however, preserved in Bilugyun Talaing in the corrupted form *hti. ga dauk*.

Let myet si :—wrist. The word now in use is *letkaukout*, the part of the arm on which the bangle is worn. *Let myet si*. would be parallel to *chi myet si*. "the ankle." But it is almost unknown to day.

Kauk tan:—precedent. Stevenson's edition makes this equivalent to *Kaukchet* for which he gives not the modern sense of "issue" but "judicial decision," the sense which the word bears in the "Hluttaw Records."

Sufficient has been said to show that Mr. Hough's collections are worthy the attention of the Dictionary Sub-Committee and endeavours will be made to obtain copies of the various manuals and vocabularies which he used. If this would happen to meet the eye of any person in Burma whose library contains any of the books mentioned or others likely to be of interest he would greatly oblige the Sub-Committee by sending them for inspection.

J. A. S.

V.

THE NEED OF A BURMESE DICTIONARY.

Most civilized peoples are careful to preserve their prose and poetical literature, and the understanding of it, and thereby the language itself. One sometimes reads in the newspaper of large sums paid for ancient manuscripts, which, with other relics of past ages, are placed for safe custody in libraries and museums. Dictionaries are also compiled so that succeeding generations may know the meaning of words used by their ancestors. The results of this interest in antiquity are the preservation not only of the language itself but also of the ancient wisdom and way of life in old times for the information and imitation of posterity.

Burmans have not yet learnt to cherish their inheritances from their forbears; and in particular, we have devoted little attention to the compilation of dictionaries of our language. Many words and usages familiar to our ancestors are gradually becoming obsolete and unintelligible to us. Many beautiful poems are so full of unknown words that it fatigues us to read them; and there has been such a break in the poetical tradition that the beauties of the old poems have almost ceased to be an inspiration to poets of the present day. We cannot read stone inscriptions and other ancient records and so have lost touch with the minds and hearts of noble men in former times. Our language has been invaded by foreign words and in speech and writing our vocabulary is too mean to be the vehicle of weighty thought.

The writer could give lists of words belonging to the court or official language, or occurring in historical, astrological or medical works, the meaning of which he has either failed to ascertain or has ascertained after much inquiry and research. There are many words, for instance, relating to the organization of the infantry, cavalry and elephantery of the Burmese army, ignorance of whose meaning detracts from his pleasure in reading history. So it is with many people; a man who is familiar with the historical vocabulary may very well be ignorant of the nature of the trees and plants mentioned in a medical work or of the identity of the heavenly bodies referred to in a work on astrology. But these difficulties are less than those to be faced in the study of pure literature and of religious works. With regard to poetry, though many vocabularies have been compiled, it would be easy to give a long list of words not included in any of them. With regard to religious works the translation of the original text and the Ahtagahta and Tiga commentaries were made many years ago and contain so many obsolete words, that without the assistance of learned instructors, it is impossible to understand them thoroughly or to write on any point of interpretation.

A complete dictionary of Burmese would be of use to persons studying all branches of literature. Inasmuch as according to the present scheme, English equivalents will be given, it should be useful to students preparing for the higher examinations. And as it would also give modern Burmese equivalents for obsolete words in the translations of religious works, it would be of very great help in the study of them.

The collection of materials for the dictionary, which is being done by a Sub-Committee of the Burma Research Society, is therefore a work in which, in the writer's opinion, all scholars, whether lay or clerical, should take part.

A.

No. VI.

INSCRIPTIONS AS MATERIALS FOR THE DICTIONARY.

It is perhaps unnecessary to say that the Inscriptions of Pagan form the oldest materials for the Dictionary. The work of collecting words and phrases from them has been entrusted to the University. For this purpose a Research Scholar, appointed in June 1926, has been working at them under the supervision of the Professor of Oriental Studies. A short account of the inscriptions and the nature of the work involved may not be out of place.

The stones of the oldest inscriptions in Burmese and therefore the most important for Dictionary purposes are now placed in the Museum at Pagan and at the Patodawgyi Pagoda, Amarapura. A few more stones

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with inscriptions of the same age are still "in situ" at Pagan and its neighbourhood. Full details are given in the list of inscriptions published by Mr. Duroiselle, Superintendent of Archaeological Survey in 1921. Students of inscriptions will find the list very useful for ready reference. But a word of caution may be given. Some of the stones (*e.g.* List Nos. 97, 161, 174, 213, 236, 415) which are entered as "in situ" are now to be found in the Pagan Museum, the reason being that they were removed from their original sites since 1921. Further removal of stones from the original sites, and discovery of new ones will call for a revised edition of the list. It is hoped that opportunity will then be taken to revise the reading of some of the dates which are not certain. It is a proof of the usefulness of the list that Dictionary references to the inscriptions will be made to their serial numbers in the list.

Most of the inscriptions, both originals and copies made by King Bodawpaya have been published in book form by the Archaeological Department in 6 large volumes, the 1st volume appearing in 1892 and the sixth in 1913. But in the process of transcribing them into modern Burmese characters, the spelling of the vast majority of words has been modernised with the result that they have lost their archaic forms. Only one Burmese inscription (Myazedi List No. 51) so far has been critically edited in the *Epigraphia Birmanica*. It has been decided therefore to make literal transcriptions of the inscriptions for Dictionary purposes. Rubbings of the Pagan Inscriptions and of the Amarapura Collections have been acquired. And the Research Scholar is busy making accurate transcriptions. Although the transcription is into modern Burmese characters (with literal Roman transliterations wherever necessary), care is taken not to make the slightest change in the spelling. The result is checked by the Professor of Oriental Studies with occasional visits to the actual stones. A selection of the oldest inscriptions in Burmese is in course of publication by the University. A card-index of the words of the inscriptions, together with date and the serial number assigned to them in the list, is being maintained; and the number of cards with entries up to date is over 2,000.

For the present it has been thought advisable to confine the work of transcribing and card-indexing to the original inscriptions. The copies made by Bodawpaya are not reliable as regards date and spelling and in some cases even the subject matter.

The oldest Burmese inscription entered in the list and studied for the Dictionary is the Lettheshe Pagoda Inscription, Pagan, dated 1058 A.D. In the last Report of the Superintendent of Archaeological Survey, Burma, Mr. Duroiselle states that an inscription found at Mt. Tuywin, near Pagan is perhaps the earliest original inscription in Burmese that has yet been discovered; it teems with old Burmese expressions and thus forms a most important record from the philological point of view. It is most unfortunate that the inscription is not dated.

A subsequent article will deal with the philological matter of the inscriptions.

P.M.T.

VII

PHILOLOGICAL FEATURES OF THE INSCRIPTIONS.

No one who reads the inscriptions can fail to be struck by the peculiarities of the orthography, which indicate that the language was going through a transitional stage. A typical inscription, so far as orthography is concerned, reminds one of the attempts of a child or an uneducated man at writing letters. Yet these peculiarities are of the greatest value in providing students of language with evidence of changes that the language has undergone.

The first thing we notice is the absence of the dot underneath a letter indicating the checked tone and the double dots (which look like the colon) indicating the stressed tone. The former is not really absent, for in its place is used the vowel *a* underneath or after the letter indicated. The double dots on the other hand, are invariably absent so that there is no difference between, say, the characters for *grandson* and *ground*. They however, make their first appearance, as far as my own observation goes, in an inscription at Damayangyi pagoda dated 581 B.E. (1219 A.D.), where the verbal suffix *sate* (the transcriptions in this article are made literally) carries the dots unless they have some other significance. But since later inscriptions generally omit them, it would appear that they had not yet been adopted into the language. The habitual absence of the double dots however, does not imply the absence of the stressed tone. For in an inscription at Damayangyi pagoda dated 527 B.E. (1165 A.D.), words for *wife*, *cow* are written *miyah*, *nwah*, where the final *h* does duty for the double dots. This is important as showing the origin of the stressed tone, which must have been sounded like the breath-sound of the Sanskrit words with a final *h*.

The second point we notice in the language is its partiality for conjunct consonants. Words which would now be separated by *athat* are joined together, the consonants being placed one above the other, e.g. *leñkoñ* (*as well as*). And one of the charms of deciphering inscriptions is the expectation of finding the most unusual combinations of consonants. Combinations of three consonants are quite a common occurrence. The exact position of the consonants however is lost in the process of transcribing them in Roman letters. In this respect the inscriptions bear a contrast to the inscriptions of Asoka which show a great poverty in conjunct consonants.

Next, we notice the use of hard consonants where we would now expect soft ones and *vice versa*. Thus *kavam* (for *gavampati*), *puiw pa*

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(for buil ba), tayaka (for dayaka), vetana (for vedana), carap (for jarap). Instances of the contrary usage are : anoradha (for anoratha), adhak (for athak), Dhiluinšyan (for Thiluinshan) bri (for pri), maṅgri (for maṅkri) etc.

Other writers have already drawn attention to the interchange of *l* and *r*. Instances are numerous. e.g. kloṇ, klyoṇ (*Monastery*), plu (*to do*), mle (*ground*), phlac (*to be*) etc. Whereas *l* has thus become *r* generally pronounced as *y*, the *l* is still retained in Tenasserim and the *r* is still heard in Arakan.

Coming to vowel changes. one is faced with an equally complex system. We may note some of the striking changes : thus the vowel *ai* is denoted by a back stroke and by a final *y* as lai, lay (*field*), pai, pay (*measure of field*). The vowel *e* (as in the English *may*) is represented by *iy*, *uy*, as niy (*day*), ciy (*to let*), riy (*water*), rhiy (*in front*), ruy (*gerundial suffix*), rhuy (*gold*), nuy (*silver*) etc. The demonstrative *iy* has now become *i*. We also find the equivalence of vowel *o* and the consonant *w* as in Pali and Sanskrit, e.g. lon-lwan (*exceeding*), son-swan (*to pour*), athot-athwat (*summit*), Sukrā *Friday* shows that the *u* has now become *au*. The general flexibility of the vowel system is shown by the adjectival suffix *sa*, *su*, *so*.

The inscriptions give older forms of some of our words. Thus askhiṇ purahā (Lord), myā, myā, miyyā, miyā (*wife*) chaṇṇray, chiw ṇray (*misery*) ṇray (*hell*), yokya (*male*), miyma (*female*), amipurhā (*queen*), etkuiw (*elder brother*).

P. M. T.

မြန်မာအဘိဓာန်အကြောင်း။*

မြန်မာအဘိဓာန်အတွက် ကျောက်စာများသည်အဟောင်းဆုံးသော

မှီရာဝတ္ထုဖြစ်ကြောင်း။

နံပါတ် ၁ [No : VI.]

မြန်မာ အဘိဓာန်ရေးသားရာ၌ပုဂံကျောက်စာများသည်အဟောင်းဆုံးသော မှီရာဝတ္ထုဖြစ်ကြောင်းကို အထူးဘော်ပြရန်မလို။ ၎င်းတို့၌ပါရှိသောစကားဝေါဟာရနှင့် အသုံးအနှုန်းများကို ဆိုင်ရာဆိုင်ရာရွေးကောက် ထုတ်နုတ်ဘော်ပြရန်။ သိပ္ပံကျောင်းတော်ကြီးသို့ တာဝန်လွှဲအပ်ထားပြီးဖြစ်သည်။ ကျောက်စာများနှင့်ဆိုင်သော ကိစ္စများကို။ ၁၉၂၆ ခု ဇွန်လမှစ၍ ခန့်ထားသော သုတေသနပညာသင်သူတယောက်သည်။ ထိုင်းရင်းဘာသာ ပါရဂူဆရာကြီး လက်အောက်တွင်။ ၎င်းဆရာကြီးကိုယ်ဘိုင် ကြီးကြပ်၍ လုပ်ကိုင်ဆောင်ရွက်လျက် ရှိကြောင်း။ ယင်းသို့ လုပ်ကိုင်ရာ၌။ ကျောက်စာများအတွက် အတိုကောက်အကြောင်းနှင့်။ လုပ်ကိုင်ရာတွင် မည်သို့ လုပ် ဆောင်ရသည်ကို သင့်လျော်ရုံမျှ အချုပ်စကား ရေးသားဘော်ပြမည်ဖြစ်ကြောင်း။

မြန်မာဘာသာတွင် အဟောင်းဆုံးဖြစ်၍။ မြန်မာအဘိဓာန်အတွက် အထောက်အထားပြုရာ၌ အဘိုး အတန်ဆုံးသော ကျောက်ပြားကျောက်ချပ်များသည်။ ပုဂံမြို့ပြတိုက်နှင့်အမရပူရမြို့ ပုထိုးတော်ကြီးအတွင်း၌ ယခု တည်ရှိကြကြောင်း။ ၎င်းကျောက်စာများနှင့် သက္ကရာဇ်ချင်းတူမျှသော အချို့ကျောက်စာများသည်လည်း။ ပုဂံ မြို့နှင့် ၎င်းအနီးအနားအရပ်တို့၌ မူလတည်ရှိခဲ့အတိုင်း တည်လျက်ပင်ရှိကြသေး၏။ ကျောက်စာတို့၏ အစုံအလင် အကြောင်းအရာများကို။ ၁၉၂၁ နှစ်တွင် မြန်မာပြည်ကျောက်စာဝန်က။ ပုံနှိပ်သောကျောက်စာ—စာရင်း၌ ဘော် ပြပါရှိ၏။ ၎င်းစာရင်းသည် ကျောက်စာကိုလေ့လာသူများအတွက် လွယ်ကူလျင်မြန်စွာ ရှာဖွေရန်အသုံးကျသော စာရင်းတစ်ခုဖြစ်သည်။ သို့သော်သတိပြုရန်အချက်တစ်ခုမှာ။ ထိုစာရင်း၌မူလတည်ရာမှာရှိသည်ဟုဘော်ပြထားသော အချို့ကျောက်စာများမှာ။ ယခုအခါ၌ ပုဂံပြတိုက်တွင် ရောက်ရှိနေသည်ကို သတိပြုရန်လိုသည်။ အကြောင်းကို ဆိုသော် ၁၉၂၁ ခုနှစ်လွန်မှ ထိုကျောက်စာများကို မိမိတို့မူလဌာနမှ ရွှေ့ပြောင်းရသောကြောင့်တည်း။ နောက် မှရွှေ့ပြောင်းရသော ကျောက်စာများတွင်။ အဆိုပါစာရင်းအရ နံပါတ် ၉၇။ ၁၆၁။ ၁၇၄။ ၂၁၃။ ၂၃၆။ ၄၁၅ များ ပါဝင်ကြသည်။ ဤကဲ့သို့ကျန်သေးသော အခြားကျောက်စာများကို။ မိမိတို့မူလဌာနမှ ရွှေ့ပြောင်း၍ဖြစ်စေ။ တိမ် မြှုပ်နေသောကျောက်စာများကို အသစ်ရှာဖွေရှိသည်ဖြစ်စေ။ ဤအချက် ၂ ခုအရ ဖြစ်ပေါ်လာသည်ရှိသော်။ အ ဆိုပါကျောက်စာ စာရင်းကို။ အသစ်စီမံပုံနှိပ်ရလိမ့်မည်။ ယင်းသို့ပုံနှိပ်ရသောအခါ။ မသေချာသေးသော အ ချို့သက္ကရာဇ်များကိုလည်း အသစ်ပြန်၍ ဘတ်ခွင့်ရရှိနိုင်မည်ဟုမြှော်လင့်ကြောင်း။ အဘိဓာန်၌ ကျောက်စာများ ကို ကိုးကားသောအခါ။ အဆိုပါစာရင်း၌ပေးထားသော နံပါတ်အစီအစဉ်အတိုင်းဖြစ်လိမ့်မည်။ ဤအကြောင်း ကိုထောက်၍ ထိုစာရင်းအသုံးကျကြောင်း သိသာထင်ရှားသည်။

မူလကျောက်စာဖြစ်စေ။ ဘိုးတော်ဘုရား၏အမိန့်နှင့် စပ်ထိုးဆင့်ထိုး ကျောက်စာဖြစ်စေ။ ကျောက်စာ အားလုံးလိုပင် ကျောက်စာဌာနက—စာအုပ်ကြီး ၆ အုပ် ပြုလုပ်ပုံနှိပ်ပြီးဖြစ်သည်။ ပဌမစာအုပ်မှာ ၁၈၉၂ ခု။ ဆဌမစာအုပ်မှာ ၁၉၁၃ ခုနှစ်ကထွက်ရှိသည်။ သို့သော်ထိုစာအုပ်တို့၌ ကျောက်စာ စာလုံးများကို ယခုအသုံးပြု လျက်ရှိသော မြန်မာအက္ခရာများနှင့်ပုံနှိပ်ထားသည်ဖြစ်သောကြောင့်များသောအားဖြင့် ကျောက်စာ၌ ပကတိရှိ ရင်းသတ်ပုံသတ်ညွှန်းမှ ယခုသုံးလျက်ရှိသောသတ်ပုံသတ်ညွှန်းသို့ရွှေ့ပြောင်းပုံနှိပ်လျက်ပါရှိသည်။ စာရင်းနံပါတ် ၅၁ မြစေတီကျောက်စာ တခုတည်းသာလျှင်။ မြန်မာကျောက်စာမဂ္ဂဇင်း၌ မူလရှိရင်းကျောက်စာပုံသဏ္ဌာန်အ တိုင်းတည်းပြင်ပုံနှိပ်လျက်။ ယခုအခါရှိကြောင်း။ ထိုအကြောင်းများကြောင့် အဘိဓာန်အတွက်။ ကျောက်စာများ ကို။ မူလစာလုံးအတိုင်း အသစ်ပြုပြင်ရန် ဆုံးဖြတ်ချက်ချထားပြီးဖြစ်ကြောင်း။ ပုဂံပြတိုက်ရှိ ကျောက်စာများနှင့်

* မြန်မာအဘိဓာန်အကြောင်းစာများကို ၁၃၆၂ ယသတမ်းစာမှ ထုတ်နုတ်သည်။

အမရပူရရှိ ကျောက်စာများကို မူလအတိုင်းရအောင် မင်နှင့်နှိပ်နှိပ်ကူးယူသောစက္ကူပုံများကို သိပ္ပံကျောင်းတော်ကြီးကရရှိပြီးဖြစ်သည်။ ၎င်းတို့မှ မှန်ကန်စွာဘတ်၍ လက်ရေးဖြင့်ကူးယူရာ၌ အထက်ပါသီးသန့်ခန့်ထားသော သုတေသနမညာ သင်သူသည် အလွန် အလုပ် များပြားလျက် ရှိကြောင်း ယခုသုံးလျက်ရှိသော မြန်မာအက္ခရာများဖြင့် ကူးသော်လည်း အလိုရှိခဲ့လျှင် ရောမအက္ခရာဖြင့်လည်း စာလုံးတိုင်းကူး၍ သတ်ပုံ သတ်ညွှန်းကို မူလအတိုင်းမှ အနည်းငယ်မျှပြင်မိစေရန် အထူးဂရုစိုက်ပါသည်။ ပြီးသမျှကိုလည်း မူလကျောက်စာရှိရာဌာနသို့ တခါတရံသွားရောက်၍ တိုင်းရင်းဘာသာ ပါရဂူဆရာကြီး ၇ မှန်မမှန်ကို စစ်ဆေးပါသည်။ မြန်မာဘာသာတွင် အဟောင်းဆုံးသောကျောက်စာများကိုရေး၍ သိပ္ပံကျောင်းတော်ကြီးကပုံနှိပ်ရန်ပြုပြင်ဆင်ခြင်ကြောင်း သက္ကရာဇ် ၁၃၅၈ တွင် စာရင်းပါ နံပါတ်နှင့် ကျောက်စာများတွင်ပါသောစကားများကို စက္ကူချပ်ကလေးများ၌ အက္ခရာအစီအစဉ်မြဲမြံကူးထားပါသည်။ ဤကဲ့သို့ကူးထားသော စက္ကူချပ်ဦးရေမှာ ယခုနှစ်ထောင်ကျော်ပါပြီ။

မူလ ထိုးကျောက်စာများမှသာ စာလုံးများကို လက်ရေးဖြင့် ရေးကူးပြီးလျှင် စက္ကူချပ်ကလေး များ၌ အက္ခရာအစီအစဉ်ပြုထားရန် သင့်လျော်ပေသည်ဟု ထင်မြင်လက်ရှိကြောင်း ဘိုးတော်ဘုရား၏ စပ်ထိုးဆင့်ထိုးကျောက်စာများမှာမူကား သက္ကရာဇ်နှင့် သတ်ပုံသတ်ညွှန်း အချို့နေရာများတွင် အဓိပ္ပါယ်ပင်ချွတ်ယွင်းရှိ၍ အားကိုးအားထားမပြုသင့်ကြောင်း။

အဘိဓာန်အတွက် လေ့ကျက်ရသော မြန်မာဘာသာတွင် အဟောင်းဆုံးကျောက်စာသည် စာရင်းအဆိုအတိုင်းမှာ ပုဂံလက်သည်းရှည်ဘုရားကျောက်စာ (သက္ကရာဇ် ၄၂၀) ဖြစ်သည်။ မြန်မာကျောက်စာ ရှေးဌာနကထုတ်ဝေသော နောက်ဆုံးနှစ်ချုပ်တွင် တူရှင်းတောင်ပေါ်၌ အသစ်တွေ့သော ကျောက်စာတချပ်နှင့် စပ်လျဉ်း၍ ကျောက်စာဝန် မစ္စတာဒူရွာဇယ်လ်က ထင်မြင်ချက် ရေးသည်မှာ တွေ့ရှိရပြီးသမျှသော ကျောက်စာများအနက် ၎င်းကျောက်စာသည် မြန်မာဘာသာတွင် အဟောင်းဆုံးသော ကျောက်စာဖြစ်တန်ရာသည်။ မြန်မာစကား ဝေါဟာရဟောင်းများစွာပါ၍ စကားဝေါဟာရရွှေ့လျော့ခြင်း၌ မှတ်သားလောက်သော သက်သေခံတခုဖြစ်သည်ဟု ထင်မြင်ချက်ရေးသည်။ သို့သော် ၎င်းကျောက်စာမှာ သက္ကရာဇ်မပါ၍ နှမြောစရာ ကောင်းကြောင်း။

ကျောက်စာများ၌ မည်ကဲ့သို့စကားဝေါဟာရရွှေ့လျော့သည်ကို နောက်တကြိမ်မှဆက်လက်၍ ရေးမည် ဖြစ်ကြောင်း။

ဘေမောင်တင်။

နံပါတ် ၂ [No : VII]

ပုဂံကျောက်စာများ၌ မြန်မာဝေါဟာရရွှေ့ပြောင်းပုံ။

ကျောက်စာဘတ်ဘူးသူတိုင်းပင် ရေးနှုန်းသတ်ပုံ ထူးဆန်းသည်ကို တွေ့ရှိအံ့ကြသည်မှာ မလွဲဖြစ်သည်။ ယင်းသို့ထူးဆန်းသော ရေးနှုန်းကို ဆင်ခြင်ခြင်းအားဖြင့် ဘာသာဝေါဟာရသည် ပြုပြင်ပြောင်းလဲဆဲ ခေတ်အခါ ဆိုက်ရောက်လျက်ရှိကြောင်းကို သိသာ၏။ ယေဘုယျအားဖြင့် ဆိုသော် ကျောက်စာရေးသားပုံများသည် ကလေးသူငယ်ဖြစ်စေ၊ စာမတတ် သူဖြစ်စေ ရေးသောစာနှင့်တူလေသည်။ ဤကဲ့သို့မှတ်သားဘွယ် ရေးသားပုံများသည် တာသာစကားကို အားထုတ်သူတို့အား ဝေါဟာရစကား ရွှေ့လျားကြောင်း ခိုင်မာသော သာကေဖြစ်သောကြောင့် အထူး အဓိကတန်ပေသည်။

ရှေးဦးစွာမှတ်သားရန်မှာ အောက်မြစ်နှင့် ဝိသဇ္ဇနီသို့ ကင်းမဲ့ခြင်းတည်း။ အောက်မြစ်သံမှာမူ ထိုအခါ၌ စင်စစ် ကင်းမဲ့သည်မဟုတ်။ အောက်မြစ် မိန္ဒာအစား အ-သရကို တန်ခွန်လွှား၍ သော်ငှား။ အသတ်ဗျည်း အောက်၌ သော်ငှား ရေးထားလေသည်။ ဝိသဇ္ဇနီခေါ် ရှေ့ပေါက် ၂ လုံးကိုကား လုံးလုံးမသုံးသဖြင့် ကျောက်စာများ၌ မြေ နှင့် မြေ ကဲ့ဒဲခြား၍ မရေး။ ကိုယ်တွေ့မှတ်သားမိသည် အတိုင်း ၅၈၁ ခုနှစ် သက္ကရာဇ်ပါသော ဓမ္မရံကြီးကျောက်စာ၌ ဝိသဇ္ဇနီအသုံးကို လှူသတေး ဟူသော စကား၌ ရှေးဦးစွာတွေ့ရသည်။ ထိုကျောက်စာ သက္ကရာဇ် နောက်စိုက်ထူးသော ကျောက်စာများ၌ ဝိသဇ္ဇနီမပါသည်ကို ထောက်လျှင် ၎င်းအသုံးကိုလုံးလုံးမခံ ယူကြသေးကြောင်းသိသာ၏။ ထိုအခါအရေးအသားဝိသဇ္ဇနီမိန္ဒာ ၂ လုံးမပါသော်လည်းအပြောအဆို၌ ဝိသဇ္ဇနီ သံမပြောမဆိုကြဟူ၍ မဆိုလိုပါ။ အဘယ်ကြောင့်နည်းဟုဆိုသော်၊ ၅၂၇ ခုနှစ်တိုး ဓမ္မရံကြီးကျောက်စာတခု၌ မယား နှင့် နွားကို မိယဟ်၊ နွတ်ဟူ၍ ရေးမှတ်သည်ကို တွေ့ရသောကြောင့်တည်း။ ဤ ဟ-သတ်အရေးသည် သင်္သကရိုဏ်းမှာကဲ့သို့ဖြစ်၍ မြန်မာ ဝိသဇ္ဇနီသံ၏ မူလရင်းမြစ်ကို ဖော်ပြသော အဖိုးတန် သက်သေတခုဖြစ်သည်။

ဒုတိယ မှတ်တမ်းအချက်မှာ-စာလုံးအက္ခရာတို့ကိုဆင့်၍ ရေးမှတ်ခြင်းကို နှစ်သက်ကြခြင်းဖြစ်၏။ ယခုအခါ အသတ်အက္ခရာဖြင့်ခြားခွဲ၍ ရေးသော လည်းကောင်း ကဲ့သို့သော စကားမျိုးကို ညအောက်၌၊ ကကြီးဆင့်၍ ရေးကြသည်။ ကျော်စာများကို ဘတ်မည်ရှိသောအခါ၊ ဗျည်းအက္ခရာတို့ကို မည်ကဲ့သို့ ထူးထူး လည်လည် ဆင့်မှီတွဲကာ ရေးလတ်မည် မြော်ကိုးလျက် အမျိုးမျိုးသော နှစ်သိမ်ခြင်း ပီတိဖြစ်ပေါ်လာ၏။ စာသုံးလုံး အဆင့်များကား တွေ့ရိုးပင်ဖြစ်သည်။ ထိုအဆင့်ပါသော စာလုံးတို့ကို ရောမအက္ခရာသို့ ကူးပြောင်းလိုက်ရာဝယ်၊ ဆင့်ပုံမပါသော သောကြောင့် အဆင့်ရေးသားချက် မထင်ရှားဖြစ်ရချေသည်။ ယင်းသို့စာလုံးဆင့်ရေးမှု မှာကား အသောကမင်းကြီးစိုက်ထူသော ကျော်စာများ၌ စာလုံးဆင့်နည်းပါးခြင်းနှင့်ကွာခြားချေ၏။

တတိယ မှတ်တမ်းအချက်မှာ-ယခုအခါ စောသအက္ခရာအရေး၌ အစောသ အက္ခရာကိုသုံးခြင်း၊ အစောသအက္ခရာ အရေး၌ စောသ အက္ခရာကိုသုံးခြင်းတို့ ဖြစ်ကုန်၏။ ဥဒါဟရုဏ်ကား-ဂဝံကို ကဝံ၊ ဗိုလ်ပါကို ဝိုလ်ပါ၊ ဒါယကာ ကို တာယကာ၊ ဝေဒနာ ကို ဝေဒနာ၊ ဇရပ်ကို စရပ်ဟူ၍၎င်း အနော်ရထာ ကို အနောရဓေါ၊ အထက် ကို အကေ၊ ထီးလိုင်ရှင် ကို မိလိုင်သျှင်၊ ဗြီ ကို ဗြိ၊ မင်းကြီး ကို မင်ဗြီ-ဟူ၍၎င်း ရေးကြကုန်၏။

လ နှင့် ရ ပြောင်းလဲခြင်းကို အခြားပညာရှိများ ဖော်ပြကြပြီးဖြစ်သည်။ ပုံသက်သေတို့ကားများလှ၏။ ကျောင်း ကို ထွောင်၊ ထွောင်-ဟူ၍ ကကြီး လဆွဲ၊ ကကြီးလဆွဲ ယပင့်နှင့်၎င်း၊ မြို့ကို ပျံ-ဟူ၍ လဆွဲနှင့်၎င်း၊ မြေကို ဇေဟူ၍ လဆွဲ နှင့်၎င်း၊ ဖြစ်ကို လိပ်-ဟူ၍ လဆွဲနှင့်၎င်း ရေးကြကုန်၏။ ယခုအခါ လကိုရကြီးပြု၍ ယဝယ်သံ အများရွတ်ဘတ်ကြသော်လည်း၊ တနင်္သာရီ၌ လသံကို၊ ရခိုင်၌ ရကြီးသံကို ယခုတိုင်ကြားရကြသေးသည်။

သရအက္ခရာ ပြောင်းလဲချက်မှာ ဗျည်းအက္ခရာများကဲ့သို့ပင် အသုံးများသည် ကိုတွေ့ရသည်။ အထူးမှတ်တမ်းကောင်းသော အသုံးအနှုန်းများကိုသာ ဖော်ပြမည်။ လ နှင့် လယ်၊ ဝဲ နှင့် ပယ်၊ ဟူ၍ နော်ပစ်ယသတ် ၂ ချက်လုံးပင်သုံးကြသည်။ သခေထိုး စသရသံစာလုံးများကို နိယ်၊ စိယ်၊ ရိယ်၊ ရှိယ်-ဟူ၍၎င်း၊ ငယ်၊ ရယ်၊ ရှယ်-ဟူ၍၎င်း ရေးကြကုန်၏။ ယခုရေး ဤ ကို ဤယ်-ဟု ရေးကြ၏။ ပဋိနှင့်သင်္သကရိုဏ်းမှာကဲ့သို့ ဩသရကို ဝဆွပြုပုံများကို လည်းတွေ့ရသည်။ ယခုရေး-လွန်ကို လောန်၊ သွန်ကို သောန်၊ အထွတ်ကို အထောတ်ဟူ၍ ရေးမှတ်ကြ၏။ ယခုရေး၊ သောကြာကို သုကြာဟုရေး၏။ ထိုအခါ၌ သရပြောင်းလဲချက်ဘယ် ကလောက်များသည်ကို၊ ယခုရေး၊ သော ကို သ၊ သု၊ သော-ဟုရေးခြင်းကိုထောက်၍ သိသာလှ၏။

အချို့ခေါ်ဟာရများကို ရှေးကရေးပုံကို ဖော်ပြလေတုံသော ဥဒါဟရုဏ်များဖြင့်သိရ၏။ သခင်ဘုရားကို၊ အသွင်ပုရဟာ-ဟူ၍၎င်း၊ မယားကို ဗယ၊ မိယ၊ ဗျာ၊ ဗျိာ-ဟူ၍၎င်း၊ ဆင်းရဲကို ဆင်ငြယ်၊ ဆိုင်ငြယ်-ဟူ၍၎င်း၊ ငရဲကို ငြယ်-ဟူ၍၎င်း၊ ယောက်ျားကို၊ ယောက်ယာ-ဟူ၍၎င်း၊ မိန်းမကို၊ မိယ်မ-ဟူ၍၎င်း ရေးကြလေသည်။

ဘေမောင်တင်။

THE EARLY REVENUE HISTORY OF TENASSERIM: LAND REVENUE. *

The first Burmese War was declared on the 5th March, 1824. One force was sent against Tavoy and Mergui and another against Martaban. By the end of November, 1824, the whole country south of the Salween was occupied by British troops. The newly occupied Provinces remained for a short time under military control but, during 1825, although hostilities still continued, the administration of the two southern provinces, Tavoy and Mergui, was entrusted to the Governor of Prince of Wales Island (Penang) which was then under the East India Company. On the 1st August, 1825, he appointed Mr. A. D. Maingy, a Civil Servant, to be Commissioner for the Provinces of Mergui and Tavoy, and Mr. Maingy, sailing from Penang on the Hired Brig, *Minerva*, took over charge of Mergui on the 27th September and of Tavoy on the 14th October. The country between Tavoy and the Salween remained under military control until the conclusion of peace by the Treaty of Yandabo, signed on the 2nd and 3rd January, 1826. Sir Archibald Campbell who had led the expedition was then appointed to the "military command and chief political control of Tenasserim" and Mr. Crawford was appointed Civil Commissioner. It appears, however, that Mr. Crawford never assumed charge of the two southern Provinces and in August, 1826, he proceeded to Ava, leaving Captain Fenwick in charge of the Province of Ye and the ceded portion of Martaban. On 26th September, Mr. Maingy was appointed Civil Commissioner, with Sir Archibald Campbell as Senior or Political Commissioner. From this date, also, the supervision hitherto exercised by the Governor of Prince of Wales Island seems to have terminated and the whole of the newly acquired territory was brought under the immediate control of the Government of India. In November, 1829, Sir Archibald Campbell relinquished his appointment and Mr. Maingy remained in sole charge as "Commissioner in Tenasserim and Agent General". For some years it remained doubtful whether the Government of India would retain the Provinces but, about 1831, this question was decided in the affirmative and in 1834, the Commissionership of Tenasserim was placed under the Government of Bengal. Much of the official correspondence of the time has been published recently in two volumes, a general abstract of the *Correspondence in the Office of the Commissioner, Tenasserim Division, 1825-1843* and a volume of *Selected Correspondence*. These volumes contain much information about the administration of Tenasserim a hundred years ago and in this paper I have attempted to bring together some of the passages relating to the Land Revenue system.

The foundations were laid by Mr. Maingy. He had to start from the beginning. For the land tax levied by the Burmese Government fell into

* A Paper read before the Burma Economic Society.

abeyance during the period of military occupation. The soldiers seem to have been superior to revenue considerations and Colonel Miles, the officer in charge, even led the people to suppose "that a total exemption from taxation would be allowed them for some years". However the Burmans seem to "have placed little faith in the assurance" for, when Mr. Maingy imposed taxes, they paid up readily.

Mr. Maingy first addressed himself to the problem of ascertaining what the people had paid under the Burmese rule. He anticipated that the soldiers would be able to throw light on this. But, with one exception, none of them could answer any of his enquiries "an impression that the country would not be retained, with an idea of being removed at an early period" having produced a feeling of indifference. For some time he could not discover or get access to any records or written documents of any kind. Although everyone had hailed with delight the prospect of becoming British subjects (so, at least, Mr. Maingy tells us they assured him), the "best informed natives" had not stayed to welcome him. From his earliest enquiries he was led to believe that the land revenue consisted of one tenth of the produce of all grain. It appeared subsequently that this information was not quite accurate and in his first attempt to furnish a complete account of the land revenue he gives the following list of the taxes paid by Burmans in Mergui :—

From every	Betelnut Tree	1	pice
	Coconut Tree	4	pice
	100 Baskets Paddy	6	baskets
	Sugar Boiler	2½	tickals
From every	Fishing Stake	7½	tickals
	Fishing Net	2½	tickals
	Shrimp Catcher	2½	tickals
	Dammer Torch maker	150	tickals
	Dammer Collector	10	viss

The "Kurrans" paid a tax of tribute consisting of the following items per house or family :—

2½ Cattees Beeswax	3 Cattees Sesamum Oil
1 Basket Cardamums	1 Piece of Cloth, 10 yards

The "Chaloons or Orang Laut" paid 30 viss of beeswax and 50 mats per village, and the monopoly of purchasing all their other produce was sold to a contractor for Rs. 600 monthly.

"The above imposts" he writes, "formed as far as I could learn the whole revenue derived from the soil and the industrious inhabitants during the last Miew-woon's Government. The amount of the tax on each article depended entirely on the will of the Miew-woon and of course varied with the change of Governors. The late Government

is said to have been particularly mild and that such light imposts had never before been fixed, it having always been usual to levy a tax of 10 per cent on all again." Mr. Maingy could never learn the total amount yielded by the taxes but was given to understand that all taxes collected in kind were converted into money if not immediately required and the balance in cash sent to Ava only once in every three years. Improbable as this last item of information appears, it seems to have been accurate, as there is evidence of a similar practise in other parts of Burma.

When enquiring into the customs regarding land revenue Mr. Maingy also enquired into land tenures. Under this head he reports that the land was of no value. It could be cleared indiscriminately by any one and lands so cleared "constituted a clear and distinct private property, some of them ancient". Every landholder was allowed to dispose of his property either by sale or gift and it regularly descended to his family. But if he quitted his land for a season without leaving any one in charge, he could not oust an intruder. This is the first reference I know of to the customs of *thu-win-nga-twet*, which again attracted attention at the annexation of Pegu in 1854 and was subsequently treated as something never heard of before during the settlement of Magwe about 1897. A further report on tenures was submitted by Mr. Maingy in January 1828 shortly after he had assumed charge as Civil Commissioner in Amherst and here he again points out that "under Burman Government private property in the soil was generally recognised and as long as an individual of however humble birth gave no cause of dissatisfaction to the chief he was left at full liberty to bequeath, sell or otherwise alienate the land which he occupied or cultivated. These vested rights belong to the cultivators, or the great body of inhabitants, for as yet rent has scarcely been established and there are no extensive landholders". At the occupation of Pegu the cultivators were similarly found to have a complete private title in their land, subject only to the payment of such revenue as might from time to time be levied. This tenure, although keenly contested during the drafting of the Land and Revenue Act of 1876 by a Chief Commissioner with Indian traditions as to Government property in land, finally achieved recognition as a "landholder's right" and is now the tenure on which the bulk of the land in Lower Burma is held.

Before passing on from these preliminary enquiries into revenue and tenure it seems well to notice one point of interest. Certain of the revenues, it appears, were paid in pice. Now it is usually said that there were no Burmese coins before King Mindon introduced rupees. According to Mr. Maingy there were "a few ticals to be met with." These had already nearly disappeared "owing to the preference given to the Madras Rupee, and also to the reluctance of the people in taking them on account of the fraud which has been practised in their coinage there being 30 to 35 per cent alloy." Although Mr. Maingy refers to these as

if they were coins, they were probably the tickals described in Hobson-Jobson, pear shaped lumps of metal flattened at one end or both; I still have one that was formerly used for money in Mergui. The usual silver coins were the Madras Rupee and Quarter-Pagodah, but the Sicca Rupee though scarce, was more highly esteemed. The Madras Rupee was abundant because the Officers of the Regiment were paid in that coin, but at first Mr. Maingy himself, as an officer from the Straits, drew his pay in Spanish Dollars. It is probable therefore that there were no Burmese silver coins. But he describes the pice coins in some detail. The coin next in value to the Rupee was the *Ke-bya*, or large tin pice. Owing to scarcity only 36 were given for a Madras Rupee or for a Quarter-Pagodah and 40 to 44 for a Sicca Rupee. Sometimes these tin pice were coined by Government, *i. e.* the Miew-woon, and sometimes the coinage was farmed. Mr. Maingy proposed to take the coinage entirely into his own hands and re-establish the true value of 50 for a Sicca Rupee, after deducting 10 per cent for coinage, calculating 11 of them to 1 lb. Avoirdupois. There was also a small tin coin, the Coss, of which 12 were equal to 1 large pice. This Mr. Maingy intended to retain as it was "very useful" to the lower classes "who could not afford to lay out a Ke-bya on small articles."

After this digression we may turn to examine what Mr. Maingy did to restore and improve the Burmese system of land revenue. His first step was to enhance the assessment on paddy land from six per cent of the produce, which had been the assessment imposed by the late Myowun, to ten per cent, which he regarded as the customary proportion. For the first year at least of the British occupation he was content to levy a tax on grain postponing the taxation of garden lands until the country should be more settled. Grain was necessary to feed the troops and the tax on paddy lands was collected in kind. He soon found that the revenue produced by a tax of 10 per cent was inadequate to the requirements of the Province. With the newly established administration there was an urgent demand for roads and buildings, but the revenue would not pay for the labour and even at extravagant wages the people would not work regularly for hire. He therefore found it necessary, following the Burman custom, to use 'compulsive labour' and required each individual to work for Government for about two months in the year. However he soon found that the people were 'shaking off that indifference they had hitherto evinced about money', and it occurred to him that in lieu of 'compulsive labour' he might enhance the revenue and thus obtain funds to employ free labour at the market rate of wages. He therefore raised the assessment on paddy lands from 10 per cent to 20 per cent of the gross produce and introduced an assessment of 25 per cent on garden produce. The paddy lands also paid an extra 5 per cent. or 25 per cent. in all, but this additional 5 per cent. on paddy land was appropriated to the remuneration of the headmen for collecting the revenue. It proved however that this method of remuneration gave some

headmen too much and others too little. He therefore limited the remuneration of each headman to 10 per cent. of his collections and "reserved the remainder of what was collected for this purpose and styled Thoogyee tsa towards meeting the expense of paying monthly stipends to the headmen of small villages, or villages which have little or no paddy cultivation".

Thus within two years of his arrival in the country, Mr. Maingy had determined the principles on which land revenue should be collected and the method of paying for the cost of collection. This enabled him to frame an estimate of the revenue available for Government. But it was only a rough estimate. The assessment was based annually on the gross produce and therefore varied with the harvest; and, by this time, the revenue was collected in money and the revenue therefore varied also with annual fluctuations in the price of paddy. In order to fix the assessment it was necessary for Mr. Maingy or one of his few Assistants to visit each village annually, which was a very arduous task. From an early date therefore he began to consider plans for making a settlement of the revenue.

According to the traditions of the Indian system of Land Revenue a settlement is an arrangement by which the land revenue demand is fixed for a period of years. A settlement is a contract between Government and the cultivator. The contract may be made separately with each cultivator or ryot, when it is termed *ryotwari*, or it may be made with some person or persons taken to represent the general body of cultivators within the village or estate, when it is termed *zemindari*. Burma, however, is distinguished among the provinces of India, because there is no settlement of the revenue in the Indian sense. Although the Revenue Act of 1876 provides for ryotwari settlements on Indian lines, no such settlements have been effected since the law was passed and the Government, instead of settling the revenue with individuals, settles the rates of revenue on land. But Mr. Maingy, like many officers since his time, contemplated a settlement of the revenue on Indian lines, a bargain with each cultivator; that alone would relieve him of the task of an annual assessment.

To effect a settlement of any kind, without risk of unconscious injustice, the land must be surveyed. Tenasserim was formally annexed in January, 1826 and in February the Governor of Prince of Wales Island visited the new Province in order to discuss with Mr. Maingy various questions of policy. It was then decided to make preparations for a settlement by introducing a Revenue Survey and for this purpose the Governor sanctioned the entertainment of four military officers, Lieutenants Baker, Bisset and Williams and Ensign Boulderson. These were the first Survey and Settlement Officers in Burma. With their assistance he gave "some Burmese an idea of measuring land" and intended "to employ these men in ascertaining as near as possible the dimensions of

each cultivator's ground". Unfortunately, the names of these men, the earliest *Mye daing saye*, are not on record. Mr. Maingy hoped that these measurements would enable him "to form a pretty correct estimate of the number of square feet required for each basket of paddy". But it soon appeared that, even with an assessment of 20 to 25 per cent of the gross produce, the new Province would not pay its way. When the Government of India, on assuming control of Tenasserim, accorded sanction to the provincial establishment, they omitted to make provision for the Revenue Survey. They did not appreciate so keenly as Mr. Maingy the difficulty and unpleasantness of visiting every village annually to make bargains with the cultivators. Mr. Maingy submitted a mild protest. "I am fully aware," he writes "of the anxious desire of Government not to incur any expense which may be avoided, but I must beg to state that the employment of some Revenue Surveyors for a period of one or two years only would ultimately prove most beneficial to the public revenue" Lieutenant Bisset had unfortunately "fallen a victim to his exertions" but the other three officers might be re-appointed . . . "after they have taught a few natives of the country the mode of measuring and classing the lands, such individuals joined by one or two country-born lads from Fort St. George could be usefully employed under the general direction and superintendence of only one European officer." But Mr. Maingy's endeavour to persuade the Government of India proved ineffective and it was not until twenty years later that a successor, Col. Broadfoot, introduced the system of measuring land by the acre and thereby gained a place in the Burmese dictionary as the *Eka-mingyi*.

Without a survey of the land it was clearly inexpedient to enter on a settlement of the revenue for a long period. The Governor of Prince of Wales Island, when sanctioning the abortive survey, had contemplated a permanent settlement, and in his "Rules for the Collection of Land Revenue" had provided for a "permanent and fixed Land Tax." But these Rules became obsolete when the Government of India assumed control and Mr. Maingy recommended that "the sum payable by each cultivator should be adjusted and determined periodically and yet at sufficient intervals to make it his interest to extend his cultivation." This proposal was approved and after two annual settlements a "triennial settlement" or settlement for a period of three years was introduced. This settlement worked satisfactorily and in the third year Mr. Maingy was able to report that "not a single instance has occurred of imprisonment or distraint of property to enforce payment of the tax from any cultivator." He proposed therefore that it should be extended for a longer period or even made permanent. "My opinion is most earnest and decided" he writes "that no attempt should be made to increase this land tax, but that an assessment precisely according to the rates paid by each cultivator should be fixed for a period of 15 or 20 years or even in perpetuity, and that no village should pay any land tax in

addition to what it now pays, excepting on lands which may now be lying waste or covered with forest but which, if brought into cultivation, should pay no tax for the first three years; and then one-third or one-half of the usual tax for a further period of years to be regulated according to the expense which it might appear that the reclaiming of the land cost the cultivator." On the whole he had come to prefer a Permanent Settlement, for he continues "I know of no measure that would be more likely to promote and extend and improve cultivation in these provinces, than that of the Government satisfying the cultivator that its demand upon the land is limited and fixed. Private property in land has always existed in these provinces, for even under the Burmese rule, a man could sell, mortgage or bequeath the lands held by him, and no instance is known of a man being deprived of his land except for some criminal offence. Our fixing the land tax would greatly enhance the value of the landed property and incite the landed proprietors to improve their lands and attempt better modes of tillage, and the cultivation of the more valuable products." The Government of India was unable to accept this proposal for a permanent settlement but sanctioned the introduction of a settlement for a period of seven years. This proved less satisfactory but to understand why it went wrong we must examine the procedure of the assessment and collection of revenue in greater detail.

In the first instance Mr. Maingy had levied the revenue on the *zemin-dari* system, or as he says, "by what is called a village settlement." He personally visited every village and after calling all the inhabitants together and ascertaining so far as he could by their declarations and by the accounts of the village chief, the extent of their cultivation, he proposed a general average of the produce and a commutation price for the grain. When these were accepted by the people he fixed the amount of the Government share of one fifth of the gross produce and instructed the *thoogyee* or chief of the village to collect and bring it in. Thus the village chief was taken to represent the general body of the cultivators. (This system was introduced with greater formality in Arakan where the *Khyooks*, *Kyouks* or *Soogrees*, were recognised as enjoying a perpetual heritable and alienable *Zemindaree* right.) Mr. Maingy, however, did not favour the *Zemindari* system. From the outset he proposed as soon as possible to deal individually with each cultivator, but entertained some apprehensions as to the view that the Government of India might take. "I am aware" he writes, "that plans bearing a strong resemblance have not been considered feasible for the collection of Land Revenue in some parts of India, the principal objection has been the certain ejection of the cultivator in bad seasons or a remission on the part of Government of portions of their claims—such as need not however be apprehended under the very light assessment in this country which, with the advantages of a triennial agreement, and a free export will, it is presumed ensure a steady and easily raised Revenue and a very large increase in the land under cultivation at the expiry of each period" "Where the

population is so scanty the difficulty of an individual settlement will be trifling, and possesses the advantage of bringing the European officers of Government more in communication with the cultivator, by which a mutual good understanding is established." Mr. Maingy need not have feared lest the Government of India should reject his proposal, for the current of official opinion had for the time turned in favour of ryotwari settlements and the recognition of the village chiefs of Arakan as zemindars had been disallowed. Mr. Maingy was therefore allowed to proceed with his ryotwari settlement, which has remained one of the characters of the revenue system of Burma to the present day, being extended in turn to Pegu and even to Upper Burma, where the zemindar system as applied in the Punjab would have accorded more closely with fact and custom. He proceeded accordingly to introduce "a Ryotwar system of assessment to ascertain the extent and average produce of each description of lands held by each cultivator and calculating the Government tax in one aggregate sum for the whole set led assessment for a fixed period of three years and deliver to each cultivator a certificate to this effect. Each cultivator will be responsible only for his own lands which he will be at liberty to cultivate in whatever mode he pleases and at the same time he will be encouraged to improve them by being certain of reaping the advantages of all his improvements for that period of three years."

In a report written just before making over charge of his office on his retirement from Government service in 1833 there is a brief account of the revenue system as it functioned at that time. "The land tax now levied in these provinces amounts to 25 per cent. upon the gross produce of the lands. The assessment is usually a village assessment, that is, the Commissioner, or his Assistant in charge of each Province, settles in concert with the inhabitants of each village and its headmen or thoogyee, the whole amount of tax to be paid by the village and in performing this duty the Commissioner and his Assistants are governed by a reference to what the village paid in former years and by the information which they may have acquired as to the average fertility of the cultivated lands in the village, from having visited it in former years and superintended the cutting and measuring of crops on several portions of its land. The amount agreed upon is afterwards divided by the villagers among themselves, a list of the contributors and the amount of the contribution being given to the Commissioner and a copy placarded in the Zayat or Town Hall, or most public place in the village, so that each cultivator may be apprised of the proper sum to be paid by him. The Thoogyee collects the amount from each cultivator and delivers it to the European officer. . . . The assessment is paid in money and the value is regulated according to the average market price of each year of each article. Remissions of the assesment are of course allowed in well attested cases of failures of crops, in consequence of bad seasons or any accidental circumstances."

This extract contains two or three points of interest. It seems, firstly that, although the introduction of the ryotwari system had not been so thorough as Mr. Maingy anticipated, each cultivator was individually responsible for his own assessment. The settlement had already some features of the present system in Burma, for it was not a definite contract with a cultivator to pay a fixed sum, but a contract to pay a fixed amount of produce of which the value fluctuated annually with prices. Other noteworthy points are the mention of crop measurement which later came to occupy so prominent a feature in assessments in Lower Burma and, nominally at least, in Upper Burma, and the readiness with which remissions were granted, another distinctive feature of the Burma revenue system.

At about the time that Mr. Maingy retired to England, the responsibility for the administration of Burma was transferred from the Government of India to the Government of Bengal, and Mr. Maingy's successor, Mr. Blundell, was called on to submit a report on the Burma revenue system. After quoting from the final report of Mr. Maingy, he explained that the next step had been to introduce a settlement for seven years, and submitted a copy of the Rules framed for the new settlement. This settlement was on very much the same lines as the previous triennial settlement but one or two features call for comment. One feature is the provision made to deal with the problems arising out of the capricious abandonment of land and the customary tenure of *thu win nga twet*, both of which continued to be a source of difficulty for many years. Mr. Blundell explains that "cultivators in this country are not so much attached to the occupation but that they frequently give it up in order to engage in some other which they may deem more profitable. It was not intended that the settlement should bind them to cultivate their land but "in order to check a wanton desertion of their lands" a rule was introduced providing that those who wished to cancel their settlement and give up cultivation should pay one year's revenue in advance. Cultivators were allowed and encouraged to extend their cultivation by employing additional labour or capital without being liable to an increased demand; under their settlement they could extend their land indefinitely within the limits of the village. But it was not intended to exclude strangers from unoccupied land. Under the *thu-win-nga-twet* tenure, however, it was difficult to be certain whether uncultivated land was really unoccupied. Strangers were therefore required to point out to the *thugyi* any land which they wished to cultivate and the *thugyi* was charged with ascertaining whether any inhabitant of the village claimed to own it. There were also special provisions for attracting emigrants from "foreign countries" (most of whom would, of course, be Burmans from the Kingdom of Ava). These were exempt from land tax during the first year and during the second year had to pay only half the tax due on their land.

When Mr. Blundell introduced this settlement he hoped that it would produce a large increase over the previous settlement by the

assessment of land which had been brought under cultivation during the period of years for which that settlement had lasted, and also that owing to the attractions which it offered to new cultivators, there would be a considerable annual increase of the revenue. But his hopes were disappointed. The assessment, as in the earlier settlement, was fixed in kind and the Government share commuted at the annual price. When the settlement was made the price was very high, Rs. 30 to 35 per hundred baskets, owing to a famine in China. Within two years it had fallen to Rs. 14 to 18 per hundred. This not only reduced the value of the Government share, but led to a large reduction in the area cultivated. For the first time we meet a report that has often been re-echoed since. The people on the whole had no particular attachment to their lands especially in Moulmein where so many of them were new settlers. "Land," he writes, "is often taken up or abandoned on a consideration of the profit to be obtained from it." When prices fell a large area of the land went out of cultivation. The distress was aggravated by an epidemic of cattle disease. In 1836 no less than 12,000 head of buffalo were swept off. Many people took advantage of the provision allowing them to cancel the settlement on payment of a year's revenue in advance and so many abandoned their land that Mr. Blundell was obliged to allow cultivators to throw up their settlement without penalty and revert to the former system of an annual assessment.

The Government of Bengal were not at all satisfied by this report on the land revenue system of Tenasserim, and it seems that they wished to introduce a fixed settlement in money for a long period or even permanently. Mr. Blundell replied that he would be "glad to see a settlement formed on the lands analogous to those formed in India founded on a survey and registry of each individual's property" but feared that this would not be practicable. He was prepared however to fix the assessment in cash during the next seven years' settlement which was just due and suggested that this and all subsequent settlements might be extended to the year 1860. It is at this point that the correspondence breaks off and the further history of the revenue system must be traced in later records which have not yet been made available.

This brief account of some aspects of revenue work during the earliest years of the British occupation of Tenasserim shows that some features of the present revenue system could already be distinguished. The system of tenure recognised by Mr. Maingy was essentially the same as the land-holder's right of the present day. It had already been decided that settlements should be conducted on the ryotwari system. One distinctive feature of Burma settlements, the settlement of a rate on land instead of a contract with individuals for a lump sum had been established. The project of a permanent settlement had more than once been considered and rejected, and temporary settlements are still made, although for longer periods. Crop measurement was already utilised in

THE EARLY REVENUE HISTORY OF TENASSERIM : LAND REVENUE.

determining the produce of the land. Remissions were granted as a matter of course, and a readiness to grant exemption or remission or reduction of assessment has continued to distinguish the Burma revenue system from the "cast iron" assessment that is found in some other parts of India and notably Bombay. The reclamation of virgin land was encouraged by a reduction of assessment during the early years of cultivation and a similar provision is still contained in the rules for granting uncultivated land. Immigration was encouraged by a remission or reduction of assessment and this practise still survives in respect of Capitation Tax. It is clear then that Mr. Maingy contributed greatly towards laying the foundations for the revenue system of modern Burma.

In this paper I have not touched on the rules for the grant of waste land, nor on the assessment of gardens and miscellaneous produce. The Records however contain much interesting information on these matters and perhaps at some future date I may have an opportunity to discuss them.

J. S. FURNIVALL.

CURRENCY AND COINAGE AMONG THE BURMESE

BY

SIR R. C. TEMPLE.

(*Indian Antiquary*, Vol. XXVI, 1897, pp. 154ff)

Manufactured Articles.

* * * * *

Drums.—Of a most interesting value put upon an article of peculiar manufacture and of its possession as an indication of wealth, we have an instance among the Karennis or Red Karens. It is not quite unique, however, as a reference to de Morga will show later on.

Macmahon, in his . . . *Karens of the Golden Chersonese*, p. 279ff., says :—“ Among the most valued possessions of the Hill Karens is the *kyee-zee*, consisting of a copper or spelter cylinder of about a quarter of an inch in thickness, averaging about two feet in length and of somewhat greater diameter at one end, which is closed with the same kind of metal, the smaller end being left open. They are ornamented in a rude style with figures of animals, birds and fish, and according to size and volume of sound, are valued at from £5 to £50 (? 50 to 500 tickals). On the outer circle are four frogs. They have distinctive names for the different kinds, which they pretend to distinguish by the sound. In the settlement of their quarrels and in the redemption of their captives, the indemnification always takes the shape of a *kyee-zee* or more, with, perhaps, a few buffaloes or pigs as make-weights. To such an extent does the passion for the possession of these instruments predominate among the more secluded tribes, that it is said instances are by no means rare of their having bartered their children and relatives for them. The possession of *kyee-zees* is what constitutes a rich ‘Karen. No one is considered rich without them, whatever may be his other possessions. Every one who has money endeavours to turn it into *kyee-zees*, and a village that has many of them is the envy of other villages, and is often the cause of wars to obtain their possession.*

* The authorities for a good deal of this are Mason, *J. A. S. B.* Vol. XXXVII, Pt. II, p. 128f., and O’Riley, *J. Ind. Arch.* Vol. II, No. 4, note 57. I would like to remark that *kyizi*, spelt *kré:chañ*, is a Burmese word, the Karen word being probably something quite different, and means a flat gong, whether circular or triangular. The components, according to the orthodox spelling, would be *kyé:*, copper and *si*, a drum or cask; but the pronunciation is peculiar, and I observe that there is a word *kyi* (*kyañ*), with the meaning of a tube closed at one end, and it seems to me possible that *kyizi* is really composed of two words spoken together and having the same meaning. Such duplications are common in Burmese and in Oriental languages generally. If this is right, the conventional form *kyé: si* is a case of false etymology of the clerical sort. See Stevenson, *Bur. Dict.* pp. 216, 245, 269. In his *Far Cathay and Further India* . . . , p. 237, Macmahon repeats some of the above information, with the addition that the *kyizi* of the Karens is similar to the drum of the “Miantis of China.”

CURRENCY AND COINAGE AMONG THE BURMESE.

Now, de Morga gives us something of a parallel to this instructive information from the Philippine Islands in the XVIth century. After explaining that the usual way of trade was in general barter, he says (Hak. Soc. ed., p. 303):—"Sometimes a price intervened, which was paid in gold, according to the ageement made; also in *metal bells* brought from China, which they value as precious ornaments. They are like large pans and are very sonorous, and they strike upon them at their feasts and carry them in the vessels to the wars instead of drums or other instruments."

PROCEEDINGS

OF THE

BURMA RESEARCH SOCIETY.

A meeting of the Executive Committee of the Burma Research Society was held at University College (Commissioner Road), Rangoon, on Wednesday, the 18th September 1929, at 6-30 p.m.

PRESENT :

1. C. W. Dunn, Esq., C.I.E., I.C.S., (*President.*)
2. J. S. Furnivall, Esq., B.A., I.C.S. (*retired.*)
3. S. G. Grantham, Esq., I.C.S.
4. Prof. W. G. Fraser, M.A., I.E.S.
5. Prof. Pe Maung Tin, M.A., I.E.S.
6. G. H. Luce, Esq., B.A., I.E.S.
7. U Kin Maung, B.A.
8. Meer Suleiman, Esq., M.A.
9. Saya U Thein
10. A. Cassim, Esq., B.A. (*Secretary*)

1. Prior to the arrival of the President, Mr. J. S. Furnivall, a Vice-President, occupied the chair.

2. Confirmed the minutes of the meeting of the Executive Committee held on the 25th March 1929.

3. Took the following action on matters arising out of the minutes of the last meeting of the Executive Committee :—

(a) Regarding item 5—*Recorded* the agreement of the Text Publication Sub-Committee.

(b) Regarding item 9—*Resolved* that it be postponed to the next meeting of the Executive Committee.

(c) Regarding item 10—*Resolved* that the Managing Sub-Committee be asked to meet after October and report on the Library with particular reference to the advisability of printing a catalogue of books in the Society's Library.

4. (a) Appointed a Sub-Committee consisting of Messrs. Furnivall and Fraser with Honorary Treasurer to report on the finances of the Society in the light of Mr. Grantham's note on the compounding of subscriptions for Life-Membership ; and

(b) Referred to the same Sub-Committee the consideration of the request from the Dictionary Sub-Committee for a grant of Rs. 10,000 from the Society's funds towards the cost of publication of the Dictionary.

(c) Agreed that the request from the Dictionary Sub-Committee for Rs. 1,000 out of the Society's funds for the current year's expenses be granted.

5. *Resolved*:—

(a) That the Superintendent, Government Press, Burma, be consulted as to the estimated cost and the best form of producing the Dictionary : and

(b) that the Dictionary Sub-Committee be asked to ascertain the possibility of getting it printed by Government.

(At this stage the President left the meeting, and Mr. Furnivall took the chair for the remainder of the business.)

6. Resolved to strike off the names of members who were owing subscriptions for more than two years and who had failed to reply to the Honorary Secretary's reminder.

7. Considered a request for exchange of Publications from U.S.S.R. Society of Cultural Relations with Foreign Countries.

Resolved—

(a) that Mr. Luce be requested to draw up a list of publications of the U. S. S. R. Society in English, French, and German likely to be of use to the Society ; and

(b) that the U. S. S. R. Society be supplied with a list of publications of the Society including works in the Text Publication Series.

8. Confirmed the President's preliminary sanction to the purchase of the following books from Mr. H. W. Richardson for the Society's Library:—

	Rs.
(1) Phayre's History of Burma	25
(2) Richardson's Dhammathat 1847	15
(3) Do do 1874	9
(4) Richardson and McLeod's Journal	15
(5) Richardson's Mission to Siam	25
(6) Symes's Ava, 2 vols.	10
Total	99

9. Admitted Rev. W. C. B. Purser, M.A., and Sir W. J. Keith to Life Membership of the Society on payments of a reduced subscription of Rs. 25 under Rule 7 as amended.

10. *Resolved* that the Secretary in consultation with the President fix a day in November next for an ordinary General Meeting of the Society at which U Khin Maung, B.A., will read a paper entitled "Burma Records in the Imperial Library" by Mr. A. F. M. Abdul Ali, Keeper of the Imperial Records, Calcutta.

AHMED CASSIM,
Secretary protem.

The Twenty-second meeting of the Text Publication Sub-Committee of the Burma Research Society was held at Pinya Hall, University College, Prome Road on Monday, the 19th August 1929, at 8-30 a.m.

PRESENT :

1. Prof. Pe Maung Tin, M.A., B.Litt., I.E.S. (*Chairman.*)
2. J. S. Furnivall Esq., B.A., I.C.S. (retired.)
3. A. Cassim, Esq., B.A. (*Secretary*)

MINUTES.

1. Confirmed the minutes of the meeting held on 4th January 1929.
2. Considered the following endorsement No. 2215/15B.P. (a) dated the 7th August 1929 from the Registrar, University of Rangoon, forwarding a copy of Resolution 17 of the Proceedings of the Executive Committee of the Council of the University in connection with the printing and general get-up of the "Gavampati" and the "Yazawingyaw" edited for the University by the Text Publication Sub-Committee.

"*Resolution 17.*—In regard to the publication of 1,000 copies each of "Gavampati" and "Yazawingyaw" the Executive Committee (of the University) resolved that it be brought to the notice of the Burma Research Society

(a) that the printing of the "Gavampati" is bad, the paper inferior in quality, some folios are bound upside down, the general get-up of the publication does credit neither to the Burma Research Society nor to the University, and that the University should have been consulted as to the printing and binding and general get-up of the publication and further that competitive quotations for the printing should have been called for.

(b) that the Burma Research Society be asked to say what steps it proposes to take to rectify so far as possible the faults in the "Gavampati."

(c) in regard to the "Yazawingyaw" it is pointed out that a member of the Executive Committee in the course of a cursory glance through the book detected several errors suggesting that the proof reading of the text had not been so carefully as might have been expected.

(d) that 20 clearly printed copies of both publications be bound in a superior binding for use as presentation copies."

Resolved that the Registrar be informed (1) that the printing and general get-up of the works were on the same lines as those of other publications issued by this Sub-Committee, and that if the Sub-Committee had been informed by the University of any special requirements in this direction the Sub-Committee would have had the greatest pleasure in complying; (2) that as regards the "Gavampati" the Sub-Committee regret that seven of the copies had some folios bound upside down; they were, therefore, taking steps to have them returned to the press for re-binding; (3) that competitive quotations were called for and the work of printing the "Gavampati" was entrusted to the Mon Pitaka Press, Moulmein, not merely because of the reasonableness of its tender but mainly as the Sub-Committee considered that it was to the interest of the University and the Society to utilise to the fullest extent the services of the editor of the work, Rev. R. Halliday, who lives at Moulmein; (4) that in the case of the "Yazawingyaw" the apparent inaccuracies in spelling were really archaic forms deliberately reproduced from the original manuscript on which the printed text was based.

As regards item (d) of the Registrar's endorsement, *resolved* that the Secretary be instructed to forward to the Registrar the quotation in original from the Wuntha Rekkha Press, Rangoon, for 25 clearly printed copies of the "Yazawingyaw" in superior binding for presentation purposes; and also to inform the Registrar that enquiries were being made from the Mon Pitaka Press, Moulmein, for 20 special copies of the "Gavampati."

3. The meeting decided to bring out an edition of U Toe's "Yama Yagan" in the Text Publication Series.

4. The General Editor reported the appearance of the following works since the last meeting :—

- (a) Yazawingyaw as No. 14 of the Series.
- (b) Gavampati " " 15 " " "
- (c) Seindakyawthu's, Yadu, Egyin and Luda as No. 16.

5. The General Editor further reported that the following works were in the press and would be out soon :—

- (a) U Ponnya's Thathanashouk and Sundawgyi and
- (b) Sabebin Wutthu by U Lat, as Nos. 17 and 18 respectively of the Series.

AHMED CASSIM,
Secretary,
Text Publication Sub-Committee.

Minutes of a meeting of the Dictionary Sub-Committee of the Burma Research Society, held at Maymyo at 1 p.m. on the 20th October 1929.

PRESENT :

Mr. C. W. Dunn.

Mr. Ch. Duroiselle.

Mr. H. F. Searle.

Mr. J. A. Stewart (*Honorary Secretary.*)

also

Mr. B. W. Swithinbank.

1. Read the minutes of the meeting held at Rangoon on the 11th August 1929.

2. With reference to paragraph 15 of the minutes it was resolved that the Rangoon members of the Sub-Committee ascertain whether any of the Rangoon Presses is prepared to publish the Dictionary on a Royalty basis and if so what terms they would offer the Society.

3. Mr. Duroiselle is almost certain to receive an extension of service till the end of June 1931. It will be impossible for him to take up the work of compilation till after his retirement. It is therefore desirable that collection of materials should continue as at present for another year. The minimum requirement is about Rs. 3,000. It was resolved to ask the Burma Research Society to approach Government with a request for the provision of this amount during the financial year 1930-31.

4. With reference to paragraph 17(4) the method of representing tones was further discussed and the objections received to the resolutions of the Rangoon meeting considered. The general opinion was that the International Phonetic Script should be used but that as regards the representation of tones for which no established conventions exist the use of the dots as in Burmese should be retained, the *auk myit* for convenience of printing being placed after the last letter of the syllable effected. The "dots" used should if possible be small circles.

J. A. STEWART,
Honorary Secretary.

Dated Magwe, 1st November 1929.

Proceedings of a meeting of the Managing Sub-Committee held at the University Library, University Estate, Rangoon, at 8 a.m. on November the 3rd, 1929.

PRESENT :

G. H. Luce, Esq. } Editors & Librarians.
 Prof. Pe Maung Tin }
 A. Cassim, Esq. (*Honorary Treasurer*).
 B. R. Pearn, Esq. (*Honorary Secretary*).

1. Considered Mr. Luce's Report on the condition of the Library.
2. *Resolved* to recommend the Executive Committee to authorise the payment of bills for binding books, subject to Mr. Luce's approval of the work.
3. *Resolved* to recommend the Executive Committee to authorise the replacement of missing copies of periodicals.
4. *Resolved* that the Executive Committee be asked to consider the question of moving the Society's Office to the University Estate.
5. *Resolved* to arrange for all new periodicals to be sent direct to the Librarian of the Society.
6. *Resolved* that the provision of a Card Index of the books in the Society's Library is desirable.
7. *Resolved* that the Executive Committee be requested to consider the question of the disposal of duplicate copies of books in the Society's Library.
8. *Resolved* that it is desirable to separate the functions of the Librarian from those of the Editor of the Journal in view of present conditions.

The 25th November 1929.

B. R. PEARN,
Honorary Secretary.

ORDINARY GENERAL MEETING.

An Ordinary General Meeting of the Society was held on the 14th November, 1929, at the University College (Commissioner Road), when U Kin Maung read a paper entitled "Burma Records in the Imperial Library" by Nawab A. F. M. Abdul Ali, Keeper of the Imperial Record, Calcutta. After the paper had been read a discussion took place as a result of which it was resolved to enquire whether the Government of India had at any time printed any records bearing on Burma, and, if so, whether any of these Records were available for the Society's Library. It was also resolved to enquire from Dr. Aspinall whether he could supply any information about the Burma Records at Calcutta.

The Meeting concluded with a vote of thanks to U Kin Maung, the reader of the paper.

It is regrettable that the attendance at the meeting was so small, only eight members being present.

B. R. PEARN,
Honorary Secretary.

LIST OF BOOKS RECEIVED.

- List van Aanwinsten der Bibliotheek van het Museum—July and September 1929.
- Annals of the Bhandarkar Oriental Research Institute, Poona, Vol X, Parts I, II.
- Bhandarkar Oriental Research Institute, Poona, Report for 1928-29.
- Memoirs of the Archaeological Survey of India—No. 39 - Lha-lun Temple, Spyi-ti, by H. Lee Shuttleworth.
- Bulletin of Applied Botany, of Genetics and Plant Breeding, Vol. XXIst., 1929, No. 5.
- Canadian Journal of Research, Vol. I, Nos. 2 and 3, 1929.
- Indian Antiquary, September, October and November, 1929.
- Bulletin de l'École Française d'extrême-Orient, Tome XXVIII—1928, Nos. 1—2, Janvier—Juin, 1928.
- Oudheidkundig Verslag, 1928.
- Djawa 9 e Jaargang, No. 4 en 5, Augustus 1929.
- Yazawingyaw, by Shinthila Wuntha.
- Gavampati, edited by Rev. Halliday.
- The Mystery and Mental Atmosphere, by Sir Richard Carnac Temple.
- A Descriptive Catalogue of the Sanscrit Manuscripts in the Tanjore Mahārāja Serfoji's Saravati Mahāl Library, Tanjore, 3 vols. (Vols. I—III.)
- Man in India, Vol. IX, Nos. 2 and 3—June and September, 1929.
- Wire Menschen der indonesischen Erde von Dr. h. c. Renward Brandstetter, VI.
- Journal of the Royal Asiatic Society of Great Britian and Ireland, 1929, 4th quarter (October) 1929.
- Journal of the East Indian Association, Vol. XX, No. 4 (October) 1929.
- Zeitschrift für Indologie und Iranistik, Band 7, Heft, 1.
- Bulletin des Amis du Vieux Hué 16^e Année, No. 2, Avril, Juin, 1929.
- Early English Intercourse with Burma (1587-1743), by Prof. D. G. E. Hall.
- Buddhist India, Vol. III, Nos. 1—2, June and July, 1929.
- Medizin I Bibliotheken Antiquariatskatalog (No. 62).

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