



MYANMAR PROVERBS

DR. HLA PE

Second Edition



MYANMAR (BURMESE) PROVERBS

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(Second Edition)



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(1) Myanmar Proverbs

*To C. W. Dunn
and H. F. Searle*





Dr. Hla Pe (1913-2007)

Born in Gyaing village near Khaye village, Kayin State on 8th January 1913 (Wednesday) of parents U Ngwe and Daw Khin Khin. Eldest son among nine offspring.

1918: Educated at vernacular school of Khaye village.

1923: Moved to Mawlamyine Government High School to start learning in Standard Two. After six months he was promoted to Standard Four. Being a clever boy, he was an outstanding student in each and every class. He passed Standard Ten with five distinctions in 1931 and won a scholarship to the Yangon University where he was one of the boycotters in the Second Students' Strike. In 1936 there were only two students who earned B.A. (Hons) First Class degree in Myanmar Literature; one was U Wun (Min Thu Wun) and another U Hla Pe. While acting as a part-time tutor, with effect from 1936, in the Department of Oriental Studies, Yangon University he learned for master degree. Meanwhile he started writing criticism on Myanmar literature in the World of Books Magazine and eventually earned M.A (Myanmar Literature) in 1938.

After attaining M.A. he went to England as a state scholar for further studies. During 1938-39, he earned Diploma in Education from Education College, London University. Then he helped in the project of Myanmar - English Dictionary, which was led by J.A. Stewart, an ex-I.C.S. in Myanmar. Being a learned man in both Myanmar and Mon languages J.A. Stewart was acting, at that time, as an

assistant professor in the School of Oriental and African Studies in London University. Under his guidance, U Hla Pe attended the classes for Ph.D. specialized in Myanmar Literature instead of attending for a postgrad degree in education. During the wartime he became a commentator, translator and announcer for the Myanmar Programme in the British Broadcasting Corporation.

In 1944, he earned his doctorate on submitting a dissertation- 'A study on U Pote Ni's Kommara Play' under the supervision of J.A. Stewart. In 1946 he became an assistant to the editorial board of the Myanmar-English Dictionary project and later additional editor in 1948. In September 1948, he was appointed as a Lecturer in the S.O.A.S. and became Assistant Professor and Professor in 1955 and 1966 respectively. During 1941-1981, part 1 to 6 of Myanmar-English Dictionary could be printed and published.

While serving in London University he helped in examining Myanmar palm - leaf manuscripts and Parabaiks in the King's Library, Copenhagen University, Denmark. During 1957-58 he left England for Myanmar on duty to study the development of Myanmar language, literature and culture. While in Myanmar he was offered, with special attention, the post of Yangon University's Rector but he refused to accept it because he was more interested in teaching and researching works than the administrative duties.

In December 1962 he gave a talk on creating of Myanmar new words - titled 'Pearls in the Oyster of Myanmar Language', at the Brussels University, Belgium. During 1964 - 1980, he read many research papers in the

foreign countries such as India, Germany, France, etc. Retired from service in 1980.

After retirement he left for Mawlamyine where he enjoyed his peaceful life. In 1984 he went to Paris for the third time to deliver a research paper – 'Life of a Myanmar Buddhist from the Cradle to the Grave.' In 1989 he went to China on the request of Beijing University where he gave talks on Myanmar literature and culture.

His published books in Myanmar are မြန်မာစာပေ ဧည့်ခံစာတမ်း: *Paper of Entertaining Myanmar Literature* (1966), ပညာပါရမီ *Virtue of Wisdom* (1993), ဝီရိယကိုကူ ဉာဏ်နှင့်ချူ ကံကပေးမသူ *About Effort, Wisdom and Lot* (2001), အတွေ့အကြုံ အဆုံးအဖြင့်နှင့် အတွေးအမြင် *Experience and Thought* (2002) and တရုတ်နိုင်ငံသွား နေ့စဉ်မှတ် စာတမ်း: *Diary on the Journey to China* (2003). His published books in English are Introduction to the Kammara Play and Translation First Volume (1952), Burmese (Myanmar) Proverbs (1962), Burma (Myanmar) (1985), Myanmar – English Dictionary Part 1 to 6 (1941–1981), Handbook of Myanmar Speaking (1955) (co-author). In the Shumawa Illustrated Magazine he wrote three articles စဉ်းစားဖွယ်ရာ ၁-၂-၃ *The Thinkable 1-2-3* as well.

On 31st July 2007 (Tuesday) he passed away in Mawlamyine.

The object of the Editor of this series is a very definite one. He desires above all things that these books shall be the ambassadors of goodwill between East and West. He hopes that they will contribute to a fuller knowledge of the great cultural heritage of the East, for only through real understanding will the West be able to appreciate the underlying problems and aspirations of Asia today. He is confident that a deeper knowledge of the great ideals and lofty philosophy of Eastern thought will help to a revival of that true spirit of charity which neither despises nor fears the nations of another creed and colour.

J. L. CRANMER-BYNG

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Preface

This does not purport to be an exhaustive collection of Burmese proverbs. It is intended to provide a selection of them, which can illustrate Burmese proverbial wisdom. They have therefore been arranged loosely under five headings, covering man's characteristics, behaviour, relations with others and the world he lives in. Each of these five sections is introduced by an explanatory note, and the general Introduction will, I hope, help the reader appreciate the meaning and implications of the proverbs.

The preparation of such a work in English presents many complex problems, the most formidable being the translation of Burmese rhymed sayings into idiomatic English prose, capturing the spirit of the original without sacrificing the sense: the two languages are entirely different in structure and cultural background.

Mr H. F. Searle, co-editor of the new *Burmese-English Dictionary*, encouraged me in the compilation of this book, read the manuscript and gave me wise counsel. But for his unstinted help the work might not have been completed. I am greatly indebted to John Murray for invaluable suggestions and criticisms and also deeply grateful to Mrs M. Searle, who spent many long sessions with me translating French versions of Burmese proverbs, as I have mentioned in the Introduction. U Tin Maung of the B.B.C. read the manuscript and put forward several suggestions. I have accepted gratefully many cogent comments by Mr J. Okell, who read the proofs.

I dedicate this book to my two mentors and friends, Mr C. W. Dunn and Mr H. F. Searle, who have inspired me in all my scholastic pursuits.

Introduction

Geographical and historical factors—political, physical, economic and human—all have a bearing on the birth of Burmese proverbs.

Burma has common frontiers with India on the west and with China (through Yunnan) on the north and north-east—two great nations which have contributed no small measure of culture and civilization to the world. To the east lies Thailand and to the south Malaya and the Indian Ocean, which has been the highway for merchants from the West since before the 5th century A.D.

The chief physical features of Burma are the thickly wooded mountains in the northern region and high wooded plateaux and hills in the east and south-east; the plains in the centre intersected by hill ridges; the Arakan Yomas, the Pegu Yomas and the Shan plateaux; and the valleys of the three main rivers—the Irrawaddy (with its tributary the Chindwin), the Sittang and the Salween—which have served as means of communication from north to south since the dawn of history. And in the south are the flat areas of the Irrawaddy delta.

The climate of Burma is mostly tropical. From May until October there is a regular and heavy rainfall; for the rest of the year there is hardly any rain. The central part of Burma is known as the Dry Zone, for here the rainfall is very light. In the hottest months the temperature in the southern and central parts of the country may be over 100° Fahrenheit, while in December, January and February the temperature may fall to 60° in the south and become progressively less in the north.

These physical and climatic conditions are mainly responsible for the distribution of both agricultural and natural products and also of the peoples throughout Burma. Burma has for as long as we know been primarily an agricultural country. Rice cultivated in wet areas as well as in the Dry Zone by means of irrigation

tops the list of agricultural products. Sesamum,¹ groundnuts, cotton, maize, beans, tobacco and sugar-cane are the other chief products, all of which except sugar-cane are grown on a relatively large scale in drier areas. Rubber was introduced comparatively late. In addition, Burma has been endowed with natural resources, such as mineral oil, wolfram, tin, silver, rubies, jade; and teak forests which are mostly found in the Pegu Yomas and the south-eastern parts of Burma. Most of these exportable commodities pass through Rangoon, the principal port and capital of the country.

The indigenous races of Burma, which are of Mongoloid stock, fall into three main groups: the Tibeto-Burman, the Mon-Khmer and the Thai-Chinese. The first group is represented by the Burmese proper (concentrated especially in the Irrawaddy valley), Arakanese (along the western coastal strip), Tavoyans and Merguese (in the valleys of Tenasserim), the Nagas, Chins and Kachins and many other tribes in the mountainous regions of the north. The representatives of the second group are the Mon (in the Irrawaddy delta and the Thaton and Amherst districts), the Wa (between the Shan States and Yunnan), and Palaung (in Northern Shan States); whilst the third group includes the Shans, Karens (in Tenasserim, Karenni and the Irrawaddy delta) and Taungthu (chiefly in the Shan States). There are several thousand domiciled Indians and Chinese scattered all over Burma.

Political Setting

Politically the history of Burma down to the last decade of the 19th century can be summed up as the southward advance of Burmans, and the unification of the country at the beginning of each dynasty by powerful Burman kings, whose control was later ended by misrule or invasions from neighbouring countries. The making of Burma was periodically interrupted by the

¹ Sesame, annual herbaceous tropical and sub-tropical plant with seeds used as food and yielding an oil used for cooking or in salad. O.E.D.

struggles for supremacy between the Burmans and the representatives of the other two groups—the Mon and the Shan. Twice the kingdom of Burma came to an end through external invasion and ceased for about 60 years to exist as an independent country: the first conquest was by the Tartars in the 13th century and the second by the British in the 19th century.

Waves of migration from Central Asia had been going on for thousands of years before the Burmans descended to the plains probably in the mid-9th century.¹ Here they came into contact with the Pyus, now almost extinct, and the Mons who had already attained a high level of civilization. In the 11th century King Anawrahta (1044-77) welded into one kingdom a group of formerly independent states, and ruled them from his capital city of Pagan. Gradually he extended his sovereignty down to Tenasserim in the south and Thaton, the capital city of the Mon kingdom in the delta area; to Arakan in the west; and over the hills east of the Sittang. The city of Pagan, today one of the famous ruined cities of south-east Asia, succumbed to the onslaught of the Mongols in 1287. Burma then split up into small principalities. During the next three generations, Upper Burma formed part of the Shan hegemony with separate capitals at Sagaing, Pinya and Myinsaing (all a few miles from Mandalay), while the Mons at Pegu (north of Rangoon) held suzerainty over Lower Burma.

In 1365, the Ava dynasty was founded with its capital at Ava (south-west of Mandalay). The kings of this dynasty devoted much energy to upholding Buddhism and to encouraging Burmese literature; at the same time they tried to prevent the domination of the Shans, and attempted to conquer the Mon kingdom. Later, two kings of the Toungoo dynasty, Tabinshwehti (1531-50) and Bayinnaung (1550-81), at Toungoo and afterwards at Pegu,

¹ G. H. Luce states that the Burmans descended *en masse* into the plains of Kyaukse sometime after A.D. 835. *J.B.R.S.*, vol. XLII, pt. 1, p. 80. (For a list of abbreviations and the full titles of works referred to, see pp. 108-10.)

re-established unity which lasted till A.D. 1750. The Mons then tried to wrest power again and spread their control over the Dry Zone, but they lost their gains as well as their independence for good when Alaungpaya (1752-60), Chief of Shwebo (north of Mandalay), reunited the whole of Burma. The opening of the 19th century saw the kingdom of Burma reach its widest extent; it included the whole of modern Burma together with Manipur and part of Assam. For astrological reasons or political expediency, the kings of the Alaungpaya dynasty established their capitals at Ava, Amarapura and finally at Mandalay.

Three successive wars with the British in 1824, 1852 and 1885 led to the British annexation of Arakan and Tenasserim, the delta region known as the Pegu Division, and finally of the rest of the kingdom.

After the Second World War of 1939-45, during which the country was occupied by the Japanese from 1942 to 1945, Burma regained her independence on 4 January 1948. She did not revert to the old monarchical type of government, but chose instead to become the Republic of the Union of Burma, which is at present made up of Burma proper, the Shan State, the Kachin State, the Karenni (or Kayah) State, the Karen State and the Special Division of the Chins.

Cultural Setting

Culturally Burma owes a considerable debt to its neighbours, especially to India and Ceylon. Both forms of Buddhism, the *Mahāyāna* (Greater Vehicle) and *Theravāda* (Teaching of the Elders), which came from India were in existence in Burma from the 5th century A.D. *Theravāda* Buddhism, according to the Burmese chroniclers, gained predominance over the *Mahāyāna* after the conquest of Thaton by Anawrahta in 1057.¹ And the *Theravāda*, together with its scriptures in Pali introduced

¹ So far this claim has not been supported by any archaeological or epigraphical evidence.

officially through the Mons from Ceylon, uplifted the Burmans to a plane above their kindred races. One concrete example will suffice. Burmans borrowed the Mon alphabet and reduced their language to writing some time in the early 12th century. Evangelical zeal to study and propagate Buddhism in their own language was the chief reason for this achievement. Of the members of the Tibeto-Burman sub-family, only the Tibetans and the Burmans can lay claim to a script of their own.

Burmese has a vast amount of literature: in epigraphs, on palm-leaves and folded paper, and in printed books. The epigraphical literature of over one thousand inscriptions, dedicatory in nature, dignified in style, with many allusions to incidents from Buddhist scriptures and stories, began in the early 12th century. The palm-leaf and folded paper literature of an imaginative type came into being under the auspices of Buddhist monarchs, and flourished from the 15th century until printing became prevalent in the 19th century. Its contributors were Buddhist monks or ex-monks (and also some court poetesses), and its notable features were Buddhist piety and courtly refinement of language. There was a preponderance of verse over prose. The verse literature consists of translations or adaptations of the *Jātaka* (Buddha's Birth Stories), historical ballads, panegyric odes in praise of kings, and love and nature poems, as well as epistles, letters and dramas in 'mixed style' of verse and prose. Prose literature was relatively small in amount. It comprises translations or adaptations of Buddhist scriptures and stories, chiefly the *Jātaka*, *Dhammapāda Atthakathā*, *Milinda Pañha*, *Loka Nīti*,¹ chronicles and legal precedents, the last being based mainly on Sanskrit law books. The printed literature which appeared in

¹ All this Buddhist literature is written in Pali and all of it has been translated into Burmese. The *Jātaka* are the 547 Birth Stories of Gotama Buddha. *Dhammapāda Atthakathā* are stories similar to those in the *Jātaka*. *Milinda Pañha* are the questions of King Milinda and *Loka Nīti* or Wordly Wisdom is an ethical treatise, much studied by Burmese Buddhists.

the 19th century covers such works as *pya-zat* (dramatized versions of Buddhist or non-Buddhist stories),¹ novels, essays and short stories.

Burmans are almost exclusively Buddhists, and Buddhism is inextricably bound up with a Burman's life. The lessons he learns from the monks, from his parents, from Burmese books and even from stage plays influence a Burman's thoughts, speech and actions. To most Burmans, Buddhism means *karma*,² reincarnation and *nirvana*. *Karma* can be summed up as a doctrine of 'as you sow, so shall you reap', and good or evil consequences accompany a person from one existence to another. Reincarnation will go on as long as men have desires, greed, lust, selfishness and attachment. The object in life, which is full of misery, is to attain *nirvana*, where consciousness of self ceases. This can be achieved by good living: on the positive side, by taking refuge in Buddha, *Dhamma* (the Law) and *Sangha* (the Order), by acquiring merit through charitable gifts, by pious conduct and meditation; on the negative side, by abstaining from committing sins, undertaking not to kill, not to steal, not to commit any sexual crime, not to tell lies and not to drink intoxicating liquor. Burmans are aware that Buddha is not a God: He is a teacher. His teachings are a philosophy of life, which his disciples, the monks, practise and impart to their followers. The monks are celibate and own no property. They live in monasteries, wear saffron-coloured robes, go round the village or quarter to beg food once a day, and have their meals before noon. Most Burmese Buddhists treat their parents with the reverence accorded to Buddha, *Dhamma* and *Sangha*.³

Many Burmans combine Buddhism with animism. Propitiation of *nat* (celestial beings and terrestrial spirits) is still carried on.

¹ For the origin and development of *pya-zat* see Htin Aung's *Burmese Drama* and Hla Pe's *Konmara Pya Zat*.

² See also '*karma*' under the section headed 'The World'.

³ This Triad together with Parents and Teachers are usually referred to as 'The Five Worthy Objects'.

These people take refuge in Buddhism for the sake of the world hereafter, while they propitiate, and sometimes try to placate, the *nat* for the sake of the present world. They also believe in the survival of the spirits of the dead. The numerous religious edifices and small *nat*-shrines all over Burma bear testimony to this dual faith.

A Burman is also a firm believer in magic and astrology. He often resorts to magical practices such as being tattooed and swallowing pills to achieve the power of invulnerability and other supernatural accomplishments. Astrology has been known and made use of probably by the Manipuri Brahmans at least since the 13th century.¹ It has played a very important part in the life of the people as a means of foretelling the future or of trying to avert impending danger or calamity.

The syncretic beliefs of Burmans in Buddhism, animism, magic and astrology have manifested themselves in many ways. One is the Burmans' attitude towards the white elephant. To them a white elephant is a compound of divine and sacred beings. The Buddha himself was reincarnated as a white elephant in many existences; a white elephant is also one of the seven requisites of a universal monarch; and the presence of this sacred animal brings prosperity and rain to a country suffering from drought. Besides it possesses transcendental power. It was natural for the Burmese kings to take pride in the number of these sacred animals they possessed and they were eager to assume the title of Lord of one (or more) White Elephants. History has many accounts of Burmese monarchs waging wars against other States for their possession.² The English saying 'That's a White Elephant' could not have originated in Burma. It is derived from Siam where the original White Elephant was also regarded as sacred, and was maintained accordingly. It was

¹ Astrology is mentioned in inscriptions of the 13th-14th centuries. See for instance *S.I.P.*, p. 155.

² E.g. *Hm. Yaz.*, ii, p. 364. (War between Burma and Siam in the 16th century.)

the custom of the King of Siam, when he wanted to dispose of the services of a courtier who had become obnoxious to him, to make the courtier a royal present of a white elephant. The recipient was usually ruined by the cost of the animal's maintenance.

Economic Background

Burmese people are essentially agriculturists. Rice-growing by wet or dry cultivation is the chief occupation. Ploughing, harrowing, transplanting and harvesting in orthodox ways was and still is the order of the day. The natural workmates and friends of the cultivators are tropical beasts of burden such as water-buffaloes and cattle to whom they have a sentimental attachment; and yet they look upon them as dumb animals devoid of sensitiveness. Among other domesticated animals, elephants and horses are regarded as the paraphernalia of officials, even nowadays, and the elephant is accredited with intelligence of a high degree; goats are often a symbol of shamelessness; and dogs are held to be destitute of any good qualities or redeeming features.

There have always been Burmans who earn their living or supplement their inadequate earnings by hunting or fishing, though Buddhism disapproves of these activities. Bows and arrows and spears are the chief weapons of a hunter who is often accompanied by dogs. Of the wild beasts the tiger stands for savagery and ferocity, whilst the deer stands for meekness and mildness; the monkey is noted for naughtiness; and the monitor lizard, because of its forked tongue,¹ is an embodiment of untruthfulness; its appearance is also regarded as an ill-omen, a sign of poverty.² Fishing with various kinds of nets and traps goes on in small streams as well as in the large rivers of Burma. Both the hunters and the fishermen, in view of their sinful

¹ Cf. *On Siamese Proverbs and Idiomatic Expressions*, p. 25.

² *Ibid.*, p. 31.

vocations, occupy the lowest rung in the social ladder of Buddhist Burma.

There are in Burma many kinds of manual worker and also artists and craftsmen. To list a few: boatman, raftsmen, cart-driver, toddy climber (who taps the juice at the top of tall palm trees) and farm labourer; author, poet, musician, blacksmith, goldsmith, mason, sculptor, wood carver, weaver and potter.

Burmese women,¹ especially in rural areas, share the burden with their men-folk in many walks of life. They are independent, free and enjoy equal rights with the men. In marriage a Burmese wife does not take her husband's name. She can always leave her husband whenever she wishes, but divorce, a social stigma, is very rare in Burma. If such an unpleasant course has to be resorted to, the property a wife brought with her when she married is hers, and any property acquired during the marriage is divided between her and her husband. Much of the day-to-day business is in the hands of the women and they give a good account of themselves.

Social Environment

Many western writers have portrayed the Burmese people as easy-going and pleasure loving. They forget however the serious side of the life of these people who work arduously on farms and on rivers under exacting conditions. During these periods of hard work, they have scarcely any time to give attention to anything other than the task in hand. When therefore they have an opportunity to release their pent-up feelings they enjoy themselves with special fervour. Forms of amusement up to the 20th century were comparatively simple. Those that appealed most to Burmans were *pwè* (stage plays), dancing and music, playing musical instruments and singing on one hand, and on the other, gambling (usually at *pwè*), racing and boxing which they generally indulged in at the many festivals and fairs usually held

¹ See also 'Women' under the section headed 'Human Characteristics'.

at the time of the full moon; the period for such pleasures was confined to the dry season.

Burmese Proverbs

Burmese proverbs (*sagaboun* means literally 'similar saying')¹ are essentially similes or parables. They are usually introduced in written or spoken language by the words 'like as' and 'as it were'. Similar in meaning to the Arabic word *mathal* or the Malay *upama-an*,² the Burmese word also embraces the ideas inherent in the Chinese words for proverb, *yen*, elegant or accomplished words, and *su-yü*, common sayings, and in the Sanskrit word *subhāsita*, well-spoken words.³

Sagaboun are at least as old as, and almost certainly older than, the written language. Ever since Burmese was first put into writing perhaps during the early part of the 12th century A.D.,⁴ they have enriched and embellished the literary as well as the every-day styles. Burmese literature, whether in prose or verse or in 'mixed style', abounds in proverbs: they formed the main ingredient of a number of literary epistles submitted to the kings of Burma by Buddhist monks.⁵ Then, too, there are many collections of proverbs,⁶ the most recent being *The Two Thousand Proverbs*,⁷ published 1910, and *The Three Thousand Proverbs*,⁸ published 1956. Many Burmans still use these sayings frequently, whether in formal speech or in daily conversation.⁹

¹ The term has been taken also to mean 'word picture' or 'model saying'.

² See *Racial Proverbs*, Introduction, pp. xv, xvii.

³ *Op. cit.*, pp. xv, xvi, xvii.

⁴ See *S.I.P.*, p. 7.

⁵ E.g. *Kandaw M. Com. and Yazaw. K.*

⁶ E.g. *Sagab. B., Wisit. Link. Sagab., Wisit. Por. Sagab. and Wisit. Sagab.*

⁷ See *Sagab.*

⁸ An enlarged edition of *Sagab.*

⁹ See for instance the speeches of U Nu, the Burmese Prime Minister from 1947 to 1962 (except for a break in 1956 and again in 1959-60).

of the 20th century.¹ During the literary revival which followed the introduction of the printing press to Burma in the 19th century, many proverbs were given new currency. The various printed collections of proverbs have been consulted and also a manuscript collection made by Father Faure, a Roman Catholic missionary,² with translations and explanations in French. From this latter source as many suitable examples as possible have been taken in order to give a representative selection.

As has been explained, all Burmese proverbs are terse and have a rhythm of their own, and most of them are composed with rhymes or jingles. Just as many English proverbs are noted for alliteration, so are the Burmese for their rhymes.³ To try to capture the terseness and rhythm in translating them into English is a near impossibility, but to reproduce the rhymes is impossible without sacrificing the sense. Consider the following examples—(the rhyming words or syllables are in italics): *kye'hma ə'yo*, *luhma ə'myo* (With fowls, the pedigree, with men, breeding); *ko' wuṅna koḍa θi'* (Only the sufferer knows how his belly aches); *ṅojinye', le' to'*, (Just when he wants to cry you touch him); and *təkhu'la'ko fa*, *təliṅwago twe'* (He searched for a woman whose marriage had broken down and he found a woman who had left her husband).⁴ These losses caused by a failure to do justice in translation to the original version are indeed great; for the effectiveness of a Burmese proverb depends upon the sound as much as on the terseness of the wording. As close a translation as the English idiom permits has been given, and when the meaning or implication of a proverb is likely to be ambiguous or obscure, an explanatory note has been added. Where possible the corresponding English proverb is shown by inverted commas.

¹ See the *Various Sources*, pp. 109–10.

² See 'Burmese Proverbs, a supplement to existing proverbs', by Kir Maung Lat, *B.S.O.A.S.*, vol. X, pt. i, pp. 31–51.

³ Many are in binary form.

⁴ The Burmese rhyme schemes in the Proverbs are not unlike those found in the Chinese Proverbs: see *Racial Proverbs*, p. xlii.

Burmese 'If the body goes through a hole, it can be pulled out; if the mouth (tongue) slips, it cannot retract itself', the Thai 'A slip of the tongue may cause the loss of one's fortune' and the Malay 'A slip of the tongue may cause the loss of one's fortune, a slip of the foot may cause one to fall (from a tree)' are but a few of them.

It is difficult to say with certainty, whether similarity between the proverbs of two countries is due to borrowing or to coincidence. The proverbs 'Teaching a monk to read, showing a crocodile how to swim' in Burmese, and 'Teach a crocodile to swim' in Thai and Malay, meaning 'teaching a grandmother how to suck eggs', is a case in point. But in a few instances, such as the Palaung saying¹ 'People who come from hell are not afraid of hot ashes' we can say that it is a borrowing from the Burmese. And in the following examples, where the Burmese is juxtaposed with the Chinese—'In a basket it is the binding, in a man it is his clothes' and 'A man is estimated by his clothes, and a horse by his saddle'; 'Day will not break for a hen's cackle; it will break only for a cock's crow' and 'A hen does not usually announce the break of day'; and '(It is as difficult to look after) one daughter (as after) a thousand cattle' and 'When a daughter has grown up she is like smuggled salt'—the similarity can safely be attributed to coincidence.

There are also a few Burmese proverbs which are comparatively recent, and they bear so much resemblance to the English that we are tempted to consider them as imports. To cite a few: 'Silence is worth a thousand pieces (of silver)'; 'Don't look a gift ox in the mouth' and 'Because the cat's away the mice are at play'.²

This little book is intended to be a collection of Burmese proverbs which reflect different aspects of Burmese life. A great many of them were gleaned from prose works of the first half

¹ *Racial Proverbs*, p. 348.

² This is also found in the Thai, e.g. *On Siamese Proverbs and Idiomatic Expressions*, p. 22.

'fiddle' for harp, the Chinese 'lute' (and 'ox' for the buffalo) and the Mon has 'zither' (and 'ox' for the buffalo).¹ This is a Buddhist way of saying 'Casting pearls before swine'. The Thai, Malay and Japanese proverb 'The teeth sometimes bite the tongue' is applied to unavoidable tiffs between friends or between husband and wife, whereas the Burmese 'Husband and wife (are like) the tongue and the teeth' obviously refers only to those between husband and wife. Greed is anathema to the Buddhists. The Burmese 'If your desire is great you obtain little' has its variants in Chinese 'He that grasps loses' and in Thai 'With over greediness one's fortune vanishes'. Ingratitude is another sin. The Burmese proverb 'Taking shelter in the shade of a tree and breaking off the branches' is echoed in the Lao 'Don't soil the tree's shade that has been hospitable to thee'. On *karma* too the Buddhist countries of Burma, China and Thailand have similar conceptions as witnessed in these following proverbs: 'A man does not lose his life if the time at which he is fated to die has not arrived' (Burma), 'If the end of his life-span has not yet come he shall not die' (Thai); and the Burmese saying 'One day to die, and one day to be born'² has its double in the Chinese 'There is a day to be born and a time to die'.

Sanskrit literature too has given many proverbs to the countries of south-east Asia. Sir Richard Winstedt has given a list of proverbs³ found in Malay, Japanese and Afghan, which are derived from the Sanskrit saying: 'He who does not go out and explore all the earth is a well-frog'. To this list we may add the Burmese version 'A frog in (the puddle of) a buffalo's hoof-mark' and the Thai 'A frog in a lotus pond'. And the Malay proverb 'You can't straighten a dog's tail' has a very close affinity to the Burmese 'Threading a dog's crooked tail through a joint of bamboo'. Proverbs of many countries warn people in a similar strain to guard against 'a slip of the tongue'. The

¹ *On Siamese Proverbs and Idiomatic Expressions*, p. 134.

² Not included in this collection.

³ *Malay Proverbs*, pp. 2-3.

But many sayings which have been accepted as proverbs do not deserve the name. Some are riddles (*sagatha*),¹ others are spoonerisms (*sagalein*), and a great many are mere similes (*u'pama*). To sift the proverbs from these other figures of speech has proved a more formidable task than had been expected. Like true proverbs, many of the pretenders are decked with rhymes and are couched in terse language, and many contain allusions to incidents from the *Jātaka* or from well-known Pali or Sanskrit works and native chronicles or are taken from incidents of every-day life. The simple tests employed to solve this problem, unsatisfactory though they are, have been (i) that the style of a proverb must be epigrammatic; and (ii) that the intention underlying the proverb is to give advice or warning or to hand on a piece of wisdom.

In trying to ascertain what a proverb is, we must look through the proverbs of many countries of south-east Asia that are adjacent to Burma, and also those of China and Japan.² As expected we shall notice that certain proverbs are common to two or more of these countries. In several instances some of these proverbs are almost identical both in ideas and implications; if there are differences, they are in the characters used in the proverbs. These similarities can be ascribed to three main reasons: (i) the proverbs have been derived from a common source; (ii) one of the countries has borrowed directly or indirectly from another; and (iii) the countries concerned have similar attitudes towards certain concepts.

Burma, as stated earlier, is a Buddhist land, where Sanskrit works such as the *Hitopadesa*³ and the epics are not unknown. The Burmese proverb 'Playing a harp before a buffalo' has its counterparts in Thai, Chinese and Mon, except that the Thai has

¹ See 'Burmese Riddles' by Maung Wun, *J.B.R.S.*, vol. XL, pt. i, pp. 1-13.

² Some of these are given in *Racial Proverbs*, others in *Malay Proverbs and On Siamese Proverbs and Idiomatic Expressions*.

³ 'Good Advice'—a well-known collection of ethical tales and fables.

Proverbs express the views of men about their fellow men and about human life in its various aspects. They have been classified, therefore, under five headings: (1) Human Characteristics, (2) Human Behaviour, (3) Human Relationships, (4) the World and (5) Man. These divisions are arbitrary, and are based on convenience; a proverb may have more than one implication, depending on the circumstances in which it is used. However, each of these five sections, which consist of proverbs embodying similar ideas, is in turn divided into sub-sections. Care has been taken to group together in each sub-section proverbs that have affinities with one another. Where possible they have been arranged so as to indicate the development of their basic idea.

Human Characteristics

This section of Burmese Proverbs throws light on divers human characteristics: breed, behaviour, speech and physical features as indices to the potentialities and stupidities of human nature, and deals especially with women, who have characteristics of their own.

Burmans believe that people are like their progenitors, because 'like begets like'. This view of heredity and breed plays a very important part in shaping the life of a Burman. It is most apparent in matrimonial affairs, and especially in marriages arranged by the parents of the parties: wealth, status and other considerations all have to give way to family breeding. The first question asked by the parents about a prospective son- or daughter-in-law is invariably: 'Does he or she come of a good stock?' or 'Is there any mad person or drunkard or gambler or leper in the family?' The ancestors of the person concerned may be traced back for seven generations, because 'a gourd plant will not bear any fruit other than a gourd'. This practice is also common among the Chinese.

It is easier to go wrong in sizing up a person than in assaying a piece of gold or silver, so says an old adage. Burmans have however many touchstones by which to test a man's character. One of these is his reaction in adversity, which brings out the worst or best in a man; another is his manner of speech, since they seldom trust a suave person; the third is the shape of his forehead and of his knees; and finally his outward appearance is an index to his character. Once a man has passed the test he is worth his weight in gold and will not sink into oblivion, since 'a genuine ruby will not be scorched if tossed into the fire nor will it sink if thrown on to the mud'.

Human types cannot always be divided so neatly into the

worthy and the worthless. There is a type whose latent potentialities manifest themselves only when the right time comes. To many Burmans everyone has a fine prospect before him, unless he has proved himself an ignoramus. There is a consensus of opinion about ignorance, and the futile and superfluous actions which result from it. Lack of material wealth is preferred to lack of intelligence. A fool is mentally blind, mentally deaf and insensitive to all the beautiful things: 'Tell him to bring butter-milk and he will ask: Shall I bring the jar as well?' He cannot read the letter *A* even if it is written as large as a basket; above all he is, to quote the proverb, 'a buffalo before which it would be futile to play a harp'.¹ Many proverbs portray him as a dunderhead, a braggart and an idiot all combined.

Burmese women have a separate place in this section. 'They wear a skirt only three cubits long whereas a man's nether garment is twenty cubits long.'² In other words a man is a future Buddha whilst a woman is not. She is characterized as being vain and wanting to preserve her looks or enhance them when she is elderly. Beauty is however only skin deep, since a good-looking woman devoid of virtues is like a *butea* flower, which is all beauty without fragrance. Able women may leave their mark on history, but only at the expense of their domestic duties; and a woman is likely to ruin a whole kingdom by her lack of a sense of proportion. She is also painted as an embodiment of wiles, of which 'there are as many as the grains of sand on nine mats'. Nevertheless, the women of Burma have been praised for their quick wit, their business sense, their skill in household manage-

¹ The Burmese harp today has thirteen silk strings which are attached to a boat-shaped wooden sound-box with a long, curved neck. This proverb has its counterparts in Chinese, Thai and Mon. See the Introduction, pp. 11-12.

² This refers to the *pa-hso* (nether garment) worn by Burmese men in olden days. Nowadays men wear the *longyi*, which is only slightly wider than a woman's skirt. The *longyi*, a cylindrical skirt reaching to the ankle, is worn round the hips and tucked in at the waist.

ment. Thus far credit is given to them, for men claim that women's achievements are limited. Women are not therefore complementary but supplementary to men. This view is reflected in the distorting mirror of Burmese literature.

HEREDITY AND BREED

With fowls, the pedigree; with men, breeding. [1

'What can you expect from a man like that?' Class counts.

Naturally the same beans-from the same bin. [2

'A chip of the old block.'

Set up a plantain, it will bear fruits of its kind. [3

Only rivers and streams can disappear without a trace; a people cannot. [4

Like father and grandfather alike. [5

'Like father, like son.'

MARKS OF CHARACTER

Only when he meets adversity will you know his character. [6

Danger brings out the best in man.

If you want to know his origin look at his conduct. [7

'Manners maketh man.'

A mealy-mouthed person has an ugly disposition. [8

Seeing the bark you know the tree; seeing his expression you know his character. [9

When you see the water-lily stem and root you should be able to tell the depth. [10]

Again this implies that outward appearance is an index to a man's character.

The mane is the proof of a real lion. [11]

In a dog it's the bridge of the nose, in a cat the forehead and in a man the knee. [12]

Things to look for when judging value.

The trunk is the proof of an elephant; the nose of an Indian. [13]

The noses of Indians are more prominent than those of Burmans.

The soldering is proof of the goldsmith. [14]

'The proof of the pudding is in the eating.'

Wax will show the quality of gold. [15]

Beeswax is used for testing precious metals in Burma.

A real chilli, seven fathoms under water, will still taste hot. [16]

The talents of an outstanding person can be tested anywhere.

Real ivory will not be eaten by insects. [17]

A real ruby cannot sink in the mud. [18]

A man of real merit cannot sink into obscurity.

If the butter is good you can serve it in a pot lid. [19]

A flea's head of good medicine is enough. [20]

With a basket, the binding; with a man, his clothes. [21]

'The apparel oft proclaims the man.' *Hamlet*, Act I, Scene iii.

A lazy man lies flat on his back, a lazy woman stretches out her legs. [22]

PROSPECTS

Shoots grow on a pestle. [23]

Applied to a person who has achieved a success that was never expected of him.

The chicken destined for the pot has grown fine spurs. [24]

An apparently insignificant person suddenly displaying ability.

Steam coming out of the cold cooked rice! [25]

An ember about to blaze glows brightly. [26]

Said of a man who gives an indication of his power.

Like one's ear, the more you look at it the farther away it is! [27]

A remote prospect.

FUTILITY

Playing a harp before a buffalo. [28]

'To cast pearls before swine.'

Water can never be forced into a solid bamboo. [29]

Dunderhead.

He has not learnt anything though all the palm-leaves have been used up. [30]

Oblong strips cut from palm-leaves, after being smoothed and polished, were in general use as writing material until 150 years ago. They are still used for special purposes such as the preparation of horoscopes.

The silk is all used up, but Maung Pon never learned to play the harp. [31]

Burmese harp-strings are made of silk and easily broken.

You have married off all your daughters yet you haven't got a son-in-law. [32]

You can't get whole rice by pounding bran. [33]

'You can't make a silk purse out of a sow's ear.'

Though you burn a cartful of cotton-wool you won't get a handful of ashes. [34]

You can't expect much from a person who lacks natural ability.

Boil a pyi of thakhut flowers, there'll be less than a handful left. [35]

A variant of the last one. *Thakhut* (*Bignonia*) flowers have medicinal properties. Like spinach they boil down to nothing. One *pyi* = $\frac{1}{16}$ of a bushel.

If you try to sharpen a rotten bamboo it won't take a point. [36]

Cf. 'Rotten wood cannot be carved, and mud walls cannot be plastered.' Chinese proverb.

Digging a well on high ground. [37]

Misdirected effort.

Water falling into sand. [38]

Vain effort.

When the torrent comes he tries to dam it up with sand.

Flipping sesamum seeds into an elephant's mouth.

'A drop in the ocean.'

The moon shining in the hollow of the bamboo.

Buried talent. Applied to someone who shows off his ability where they cannot be appreciated.

Giving a good dream to a dumb person.

Cf. 'Like a dumb person dreaming in his sleep.' Thai
He cannot repeat the dream.

IGNORANCE AND UNENLIGHTENMENT

When the disease is not known there is no remedy.

In a forest where there is no heart-wood the castor-oil rules.

'Among the blind a one-eyed man is king.'

It may take an embryo Buddha to answer a buffaloes question.

'A fool may ask more questions in an hour than a wiser man can answer in seven years.' A favourite retort of those who are at a loss when confronted with a question they cannot answer.

A stupid act entails doing the work twice over.

Ask when you don't know, wash when you're dirty.

Those who are unaware walk over it; those who are aware unearth it and eat it.

Eyes and No-eyes. A reward awaits the observant.

IGNORANCE AND UNENLIGHTENMENT 23

If you don't observe you won't see a cave; if you do observe you see a speck of dust. [49]

A jar half full of water splashes about. [50]

Cf. 'Still water runs deep.'

He who talks isn't strong; he who's strong doesn't talk. [51]

'Those who know don't speak; those who speak don't know.'

The blind man is not afraid of ghosts. [52]

An ignorant person is reckless of consequences.

He rides without knowing whether it's a stallion or a mare. [53]

He gets along on his journey but he does not know the villages on his route. [54]

Cf. 'The fool wanders, the wise man travels.'

Ignorance is more troublesome than poverty. [55]

'Better to be a beggar than a fool.'

He is told it's a crane and he asks: 'What kind of bird is it?' [56]

Told that someone had been killed by a tiger, he asked: 'Had he been ill long?' [57]

SUPERFLUITY

Teaching a fisherman how to knot his net or a hunter how to spear game. [58]

'Teaching your grandmother to suck eggs.'

Teaching a monk to read; showing an alligator king the water business. [59]

Going to China to sell needles. [60]

'Carrying coals to Newcastle.'

WOMEN

Buttressing an old house, adorning an old woman with flowers. [61]

'Mutton dressed as lamb.'

Beauty in the face, but in the body grace, and you cannot exhaust it. [62]

'Beauty is skin-deep.'

She has good looks but no character. [63]

'A fair woman without virtue is like pallid wine.'

Famous in history but household affairs are neglected. [64]

If a woman wrecks a country it is well and truly wrecked. [65]

Day will not break for a hen's cackle; it will break only for a cock's crow. [66]

Cf. 'A hen does not usually announce the break of day.'
Chinese proverb.

A big wave! it's under the boat; a big mountain! it's under the feet. [67]

Human Behaviour

In this second section we see many and varied sides of human behaviour through the lens presented by these proverbs. The series of pictures which greets our eyes tends to be unattractive. This is deliberate; the proverbs serve as a warning and stimulate reflection on human weaknesses.

Man is egoistic, self-opinionated, self-willed. He advertises himself like the seven shameless creatures which call out their names.¹ A self-satisfied man, like a rogue, sees in another a fault as small as a sesamum seed, but in himself he does not see a fault as big as a coconut.² A self-willed person through obstinacy brings his own destruction upon himself. The moral is quite clear: be selfless.

Some men are comparable to a puffed-up frog, and they are often of the kind which basks in the reflected glory of others. These people are like 'a yokel employed as a footman, grinning as if the royal insignia he has to carry were his own'. Burmans regard pomposity with amusement and, whenever opportunity arises, they take great pleasure in pricking the bubble. A pompous person is often likened to the chameleon (in the *Mahosadha Jātaka*)³ with a pennyworth of silver round its neck, which filled it with vainglory. And those who swagger about in the light of other people's achievements are also described as vultures who look like golden birds because they are perching on a golden hill!

Another is the vainglorious extrovert. An individual of this

¹ Of the seven creatures, the first is a reptile and the rest are birds. They are: the large crowing lizard or gecko, the pied crested cuckoo, the Burmese spotted owl, the Bengal brown fish-owl, the Burmese red-wattled lapwing, the common iora and the Malay koel.

² *Loka Nīti Pāt Nissaya*, pp. 64-5.

³ The *Jātaka*, vi, pp. 172-3.

species is prepared to go to any length so long as he can make a great impression on other people. He is the crow in the fable who wears peacock feathers. When such a person does a work of merit, such as alms-giving, it is likely that he will proclaim from the roof-top that he is the alms-giver! In seeking limelight to satisfy his vanity he goes on from pretension to pretension. He will live in a plank house—a dwelling that was a sign of opulence in olden days—while feeding on the cheapest kind of food, namely roselle leaves.¹ Vanity goes hand in hand with boastfulness and blustering. How often do we meet a vain person whose big talk is lacking in weight? His boasting and vaunting are cynically compared to the booming of a New Year's Day cannon.

Such people are apt to entertain great expectations and nourish high aspirations without regard to their own worth or ability, or to decorum and propriety. The proverbs in the sub-section on 'Great Expectations' show these people up as wretched beings trying to reach out for something which is not meant for them: they are like a person whose head is among the clouds, crying out for the moon. Their achievements fall far short of their expectations and their further efforts usually end in disaster like that of 'the sparrow which imitated the strut of a peacock'.

The next sub-section on 'Despair' is a grim warning to those whose aspirations have been frustrated. In such a plight and driven by despair a man may have recourse to extreme measures like the *Garuda*² which, having exhausted all its ideas, took to boiling salt (the occupation of the forlorn). Desperation may drive a man from bad to worse and when he finally realizes that his situation cannot deteriorate any further, he will in his desperate

¹ Roselle, the Indian sorrel. There are many varieties, but it is the red sorrel that Burmese people make use of in their everyday dishes. Both leaves and buds have a sour taste.

² *Garuda*, a mythical bird, half man, half bird. He is the king of birds and the greatest enemy of the *Naga* (serpents). He is usually represented as having the head, wings, talons and beak of an eagle, and the body and limbs of a man.

mood declare: 'I have become a dog and I am not afraid of excrement'.

Burmans' views on dishonesty and crookedness, with their concomitant betrayal of trust, as seen in the proverbs are most enlightening. Honesty is of course the best policy, but dishonesty should be forgiven if the end justifies it. They believe that fundamentally a man is neither honest nor dishonest; it is the question of expediency versus morality that makes him what he is. After all it is easy to be moral on £2,000 a year, but it is not easy to be moral on £200. Dishonesty is therefore an aberration, whereas crookedness, according to the proverbs, is a permanent feature which can never be altered. Believers in these proverbs of course forget the one saying: 'An error may go on for ever, but it can be set right in a moment', which is somewhat equivalent to 'It's never too late to mend'. These views have made many a Burman cautious. He is not ready to place confidence in his servants or friends, or in his wife or even in his children. He would quote Mahosadha,¹ the embryo Buddha, who said that one's secret should not be confided to anyone. The secret would be out and one would be betrayed. One of the Burmans' favourite stories of betrayal is about a wife offering a sword by the handle to the robber (with whom she has fallen in love) while he was fighting with her husband.² Such sweeping views have led Burmans to suspect even 'their knees'.

Dishonesty, crookedness and betrayal of trust are no doubt bad traits of human nature; but ingratitude is the worst of all. It is ten thousand times more unbearable than the winter wind. Burmans who insist that he who has had even a glass of water from a person must show his gratitude, are shocked to see an ungrateful man turning against his benefactor. He would certainly liken such a man to a dog, an animal of despicable nature. The proverbs in the subsection 'Once bitten, twice shy' have been created by men who have had bitter experiences in their lives!

¹ See the *Jātaka*, vi, p. 192.

² *Ibid.*, iii, pp. 145-8.

These other kinds of human weakness are also dealt with in these proverbs: retaliation, timidity, and contempt for familiar objects. Retaliation falls into two categories. One is revenge in kind: 'A tooth for a tooth'. The other is spite: 'Unable to beat the foreigners, he pitches on the Arakanese'.¹ To the Burman Buddhists paying back in one's own coin is not the answer, for, if enmity is met with enmity, it will merely prolong the strife.² They will say: 'If I worsted him, some other person was bound to worst me'. Forbearance and even humility are advocated to overcome this animal-like reaction which stems from anger and spite.

The Burmese language has only one word for both timidity and cowardice. The meaning is inferred from the context or situation, or from both. Burmans maintain that to fear is human. Fear or timidity never kills a man but shame often does. Sometimes timidity has its own advantages: it keeps the timid out of trouble. On the other hand cowardice is derided. A coward is held up to ridicule, especially when he tries to keep up appearances by tackling a dangerous feat. There are many such proverbs. Courage is a different matter. A brave man 'though frightened seldom runs'. A faint-hearted man misses his chances, while a brave one attains greatness. A really valiant man can rout ten thousand soldiers.³

Polliarity, it is said, breeds contempt, but with the Burmans, it is more than this. Between a student and his teacher, too

There are no historical records of Burmese armed forces wreaking their vengeance on the Arakanese people because they had been defeated by foreign forces. Probably this is a reference to one of the instances when ill-treatment was meted out to the Arakanese by the Burmese when they were engaged in war with the British between 1824-6.

'For not by hatred are hatreds ever quenched here in this world. But rather are they quenched. This is an eternal law.' *Dhammapadam Commentary*, pt. I, p. 174.

This is a reference to the incident in which Mahosadha, the embryo Buddha, single-handedly scored a victory over eighteen invading armies. See *Jātaka*, vi, p. 206 and following.

long a contact is likely to breed disrespect on the part of the student—he may address his teacher as ‘my dear brother’; between a wife and her husband, constant companionship is apt to produce apathy; and between friends familiarity often leads to one taking advantage of the other. It therefore creates in the people concerned a frame of mind that is made up of indifference, antipathy and contempt. Hence the proverb: ‘When together (two people) squabble, when apart they yearn for each other’. Absence does make the heart fonder.

It may not be inappropriate to end this section with some note on old age. Burmans generally look upon an old man as physically weak and mentally set in ideas, although there are some sprightly old people who are more than a match for many a younger man in active life. Intellectually, an old man is regarded as a symbol of wisdom, experience and sound judgement. Illogical though it may sound, there are many proverbs which say: ‘He (an old man) ate rice first’ and ‘He was born first’, implying that he is more learned and mature. Most Burman Buddhists are well acquainted with the exhortation: ‘Show respect to a man who is older in age, higher in status, and greater in achievements’.

EGOISM AND SELF-WILL

He doesn't see his own ill-favour, but the ill-favour of others makes him want to laugh. [68

In another's, yes, but in his own eye he sees no dirt. [69

He praises the pickling of his own fish. [70

‘To blow one's own trumpet.’

The seven vulgar creatures who announce their own names. [71

See p. 25, footnote 1.

Crows regard no eggs but their own. [72]

Said of people who have concern only for the interests of their kith and kin.

Equate your feelings with other people's and you won't be ill-mannered. [73]

'Do unto others as you would they should do unto you.'

Stabbed by one's own device. [74]

'Hoist with his own petard.'

The tiger who courts death moves to another jungle. [75]

One is responsible for one's own downfall.

He uncovers his own thigh and bangs it with his elbow. [76]

'To wash dirty linen in public.'

Only the sufferer knows how his belly aches. [77]

'No one knows like the wearer where the shoe pinches.'

REFLECTED GLORY

Because Mr Superman is there, Mr Everyman puts out sprouts. [78]

He breathes through someone else's nose. [79]

'Dress oneself with borrowed plumes.'

He leans on the white elephant and sucks sugar-cane. [80]

Getting advantage out of one's connection with the great.

Begging for rice by showing the elephant. [81]

Like a chameleon with a pè worth of silver round its neck. [82]

See explanation on p. 25. A pè = 1/1,600 viss.

REFLECTED GLORY

31

- Cheeks shining because of gold earrings.* [83]
- A parrot is golden on a golden tree, silver on a silver tree.* [84]
He takes his colour from his surroundings.

OSTENTATION

- To command respect from his neighbours he goes to the Government Office.* [85]
In Burma government officials form an upper class.
- He climbs up the pole of the marquee to show his alms-giving.* [86]
- Mr Go-One-Better posturing with a harp without being able to play it.* [87]
An impostor.
- He lives in a plank house but eats roselle.* [88]
See explanation on p. 26.
- The golden monastery is shining but the stomach is empty.* [89]
Cf. 'Splendid without but empty within.' Thai proverb.
Applied to people who live ostentatiously.
- A New Year's Day cannon which has no shell.* [90]
Blank ammunition is fired to announce the beginning of the Burmese new year—often applied to a hollow threat or boast.

GREAT EXPECTATIONS

- The beef knee-bone, oh, it has no regard for the curry-pots!* [91]
Said of one who makes an impudent proposal or aims above his station.

A cotton dress wants to be put alongside a silk one. [92]

Said of a person trying to claim that someone above him in status is his equal.

Wearing a blue cotton skirt she tries to reach Tawadeintha. [93]

Tawadeintha is the second of the six celestial abodes.

He lives in the bushes but his spirit is in the heavens. [94]

Standing in the gutter and looking at the stars.

He stretches from a log towards the flower he cannot reach. [95]

Often applied to a man who aspires to the hand of a lady above his station.

Sparrows who emulate peacocks are likely to break a thigh. [96]

A warning to ordinary people not to be too ambitious.

With a pè of silver he bids for a string of pearls. [97]

He aimed at a princess and married a bazaar woman. [98]

He falls far short of his great expectations.

Said to be marrying a captain, she married a sailor. [99]

If you take big paces you leave big spaces. [100]

Don't aim too high lest you cannot achieve it.

A swollen idea can bring ruin. [101]

DESPAIR

When the Garuda had exhausted his ideas he boiled salt. [102]

He did this as a last resort, since extracting salt by evaporating brine is the most laborious and unskilled way of earning a living. On Garuda, see p. 26, footnote 2.

If you have no ideas, join the Forces; if you have no rice, boil beans. [103

No skill or talent is involved.

Eat a section of garlic; you smell of garlic. Eat two sections; you smell the same. [104

'As well be hanged for a sheep as a lamb.'

A broken forehead cannot be worse. [105

Things cannot be worse.

Someone with ringworm fears no freckles. [106

A man turned pig no more fears filth. [107

The plight of a desperate person.

What is darker than midnight? [108

HONESTY AND CROOKEDNESS

A full gut supports moral precepts. [109

'An empty sack cannot stand upright.'

Empty pockets, empty promises. [110

The dishonest starve, the honest eat their fill. [111

'Honesty is the best policy.'

This bullock has escaped before. [112

It will do it again.

It's like threading a dog's crooked tail through a joint of bamboo. [113

'Once a crook always a crook.'

BETRAYAL AND TRUST

- Maggots come out of the flesh.* [114]
 'Save me from my friends.'
- My witness testifies on his behalf.* [115]
- Offering a sword-bilt to a thief.* [116]
 'A traitor in the camp.' See explanation on p. 27.
- Don't trust your knee beyond yourself.* [117]
 Trust no one.
- Trust a slave you lose an eye; trust your children you lose both.* [118]
- A betrayed trust is a mortal thrust.* [119]
 It is one's trusted friend who does it.
- The blow on your back reveals the bandit.* [120]
- Keeping a viper in your waist-pocket.* [121]

INGRATITUDE

- Taking shelter in the shade, breaking off the branches.* [122]
- It sleeps on leather and gnaws the edges.* [123]
 'To bite the hand that feeds it.'
- Overturning the plate after feeding from it.* [124]
- The monkey that I brought up tries to scare me.* [125]
- He pays half a lime for the food he has eaten during a lifetime.* [126]
 Applied to a person who shows his gratitude in a very mean way.

INGRATITUDE

35

If you stand a thin bullock on its feet it will butt you. [127

A show of ingratitude to one's rescuer.

Turn away and he throws a stone. [128

Rescue not a two-legged being, nor try to retrieve a king's drifting boat. [129

You may get into trouble for your pains. By 'two-legged being' is meant 'a man'.

An ungrateful person loses his way. [130

CAUTION

The sparrow was hit by a stone before. [131

'The burnt child dreads the fire.'

Once you have died you know how to lay out (the corpse). [132

'Experience is the mother of wisdom.'

RETALIATION AND FORBEARANCE

You break the pot, I break the bowl. [133

'Tit for tat.'

You bite my cheek, I bite your ear. [134

A mouse has eaten my iron but a hawk has carried away your son. [135

A villager deposited five hundred ploughshares with a friend in the town. When he came to claim them he was told that they had been eaten by mice. Sometime later the villager took his friend's son to bathe, hid him in a house, and reported to the townsman that the boy had been carried off by a hawk. See the *Jātaka*, ii, pp. 127-9.

Unable to beat the Indians he pitches on the Arakanese. [I36

See explanation on p. 28.

Setting fire to the granary because one cannot beat the mice. [I37

'Burn one's house to get rid of the mice.'

Throwing sand at the meat he cannot eat. [I38

'He that cannot make sport should mar none.'

He will be ruined who tries to ruin others. [I39

Enmity should not be repaid with enmity. [I40

See explanation on p. 28.

Let enmity stop short, but love linger on. [I41

He who seeks refuge under a tree may be crushed; safer to take

refuge under a man. [I42

Men are kinder than the natural forces.

TIMIDITY AND COWARDICE

Nervous, a tiger coughs, a man shouts aloud. [I43

Timidity relieves one of responsibility. [I44

One dies of shame but not of fear. [I45

Clenching his fist under cover of his nether garment. [I46

See explanatory note on nether garment, p. 17.

The hero appears only when the tiger is dead. [I47

Only when the thief has run away do the tattoo spots show

their power. [I48

Some Burmans believe that tattoo marks have magical power over enemy attack.

He would like to ride a difficult buffalo but hasn't enough courage. [149]

The black elephant dare not look at the royal white elephant's face. [150]

People of low origin have not the courage to mix with those in high position.

Faint heart misses the chance, bravery wins a throne. [151]

'Faint heart never won fair lady.'

COURAGE

One can but fall to earth or rise to the golden umbrella. [152]

'Nothing venture nothing win.' Earth signifies death, and the golden umbrella, kingship.

The brave don't die, or if they do, avoid hell. [153]

'Cowards die often.' 'It is fear, not death, that slays.'

Although cowardly be slow to run. [154]

A Samari will not allow the loss of a hair. [155]

Samari, Pali *camara*, the Yak or Tibetan ox, is portrayed in Burmese literature as an animal which would rather lay down its life than lose one hair from its tail.

One capable man, and a force of ten thousand was crushed. [156]

See explanatory note on p. 28.

FAMILIARITY AND CONTEMPT

You despise the master after a long time at school. [157]

'Familiarity breeds contempt.'

Broadcast a psalm, it becomes a popular song. [158]

The man from hell is not afraid of hot ashes. [159]

A village ox does not feed on village grass. [160]

'The grass is green on the other side of the fence.'

Fishermen ignore the crocodile. [161]

See it often, it looks smaller; smell it often, it loses its scent. [162]

Men ignore a barking dog. [163]

Cf. 'Barking dogs seldom bite.'

If you know the face, don't buy fish-paste. [164]

Don't do business with your friends.

AGEING

Mice cease to fear the cat when she is too old. [165]

An old dog cannot be taught to sit up. [166]

'You can't teach an old dog new tricks.'

The strongest young bullock is only as strong as an old bullock with a broken leg. [167]

Old bullocks are partial to tender grass. [168]

Said of old men who are fond of young women.

Let the doctor be old and the lawyer be young. [169]

'An old physician and a young lawyer.'

Human Relationships

The proverbs in this section give an insight into situations that may arise between friends, relations, lovers, husbands and wives, and teachers and their pupils.

The two terms most commonly used to describe friendship in Burmese are 'comrade and ally' and 'companion since youth'. The tie between friends is very strong indeed: friends travel in the same boat, they share the same happiness and sorrows, and they go through thick and thin together. Friendship calls for sacrifice and faithfulness. Those who do not conform to these requirements are fair-weather friends. The proverbs are very harsh about such false friends. Genuine friendship, say the proverbs, also demands mutual respect, such as exists between the crow and the crow-pheasant,¹ as well as understanding and toleration; for a man has many moods.

Advice in Burmese didactic poems on the choice of friends and how to deal with them is not scarce. Burmese parents are always reminding their children of the type of person to befriend, since an undesirable companion can bring disrepute to his circle or even to his community. The contagiousness of bad habits is also stressed in proverbs of which the oldest is: 'Plant a *Khwe-dauk* (Bitter fruit) tree near a sweet mango, and the mango will certainly lose its flavour'. Once a friend is found to be false or undesirable, a Burman is often told not to break off the friendship as 'one breaks off a growing branch or a bamboo' but to do it gently.

¹ Crow-pheasant is as its name denotes a bird which combines the characteristics of a crow and of a pheasant. Its flight is remarkably slow. It is seldom far from water. It has a distinctive dull booming call from which it derives its Burmese name *bote*. Burmese people say that it lifts its voice only when the tide is turning. See *Birds of Burma*, pp. 274-5.

As with friends, so there are good relations and bad relations. For the self-seeking relative, there is a saying: 'He tries to establish relationship with a person only when the person has gold'.¹ The good ones are however always ready to come in time of emergency to the aid of their own kith and kin. Burmese Buddhists are aware of one of the thirty-eight principles of Buddhism: 'Render assistance to your relatives'. And there is no doubt that a too literal application of this excellent principle, without due regard to equity and justice, often leads in Burma to nepotism. All through recorded history many wealthy and influential Burmans have put this tenet into practice; and it is not rare, even today, to find a well-to-do Burman supporting a houseful of near and distant relatives: 'He is a tree which affords shelter to many travellers'.

The proverbs on relations between the sexes tend to be full of cynicism. In the East, where social contacts between men and women have not been as free and easy as they are in the West, the spectacle of frequent meetings between a young man and a girl is likely to cause a flutter in the circles within which they move, and gives rise to comments such as 'They're no saints', or remarks that such contacts are bound to end in an affair or a marriage, since 'the tip of the tongue cannot contain itself when sour fruit and salt are placed together'.² Many couples therefore follow the proverb 'Let the people know, but do not let them see' and have secret rendezvous, especially at night.

Married life is accepted by Burmans as a law of nature, with which they must comply. Old bachelors and spinsters are eyed with mixed feelings of pity and suspicion. Parents fear that a daughter of theirs who defies this law of nature, not 'fruiting when it is time to fruit and blossoming when it is time to blossom', may have to face the consequences: she may be left on

¹ The Burmese expression for relative is *hswe-myo* (relative-kind). Here there is a pun on the words *hswe-myo* and *shwe-myo* (gold-kind).

² The sight of sour fruit and salt is sure to make a Burman's mouth water.

the shelf or be led astray, or land in an ill-matched union. Marriages are of two kinds. Some come about through young people falling in love, often without the knowledge of their parents; in such cases the two lovers would either be married with the parents' blessing or, if the parents refused to give their consent, elope and set up a home as husband and wife. The other kind is arranged by the older generation. Many Burmans believe that a marriage is brought about because of the 'brow-writing.'¹ They maintain that a person who has the writing on his or her brow will marry the destined person, and that those who do not have the writing will remain unmarried.

Having gone so far as to state that marriages are made by 'brow-writing', the proverbs proceed to explain some of the reasons for seemingly ill-matched or unusual unions and for the break-up of marriages. A personable man chooses a plain Jane as his wife because he sees in her certain attractive traits. Beauty is in the eye of the beholder: if 'a Shan trader likes a bullock, it is a good-looking animal'.² With a couple whose disparity in age is great, the reasons are two-fold: the elder seeks a companion to lean on, the younger one to depend upon.³ The unusual union mentioned above refers to marriages where the chief considerations are preservation of lineage, especially amongst royalty,⁴ and of wealth.

¹ The Burmese believe that there are marks on the forehead of every man and woman which settle their matrimonial future. The idea is Hindu in origin. Most Burman Buddhists however ascribe a union to the past deeds (*karma*) of the parties concerned: hence such expressions for marriage as 'meeting of past deeds', 'joining of past deeds', etc.

² Shan people are noted as being the best connoisseurs of cattle.

³ Another proverb that may explain an older man marrying a much younger girl is: 'While the (would-be) wife is still in the cradle, her (future) husband is already an ordained monk'. A man cannot be ordained until he reaches the age of twenty-one.

⁴ The origin of the proverbs on marriage between members of the same family can be traced to the ancestors of Buddha. Of the nine members of the family—five sisters and four brothers—the four brothers

Most marriages, be they arranged or otherwise, last until death. These have the essential ingredients: compatibility and affection. Where they are dissolved the cause can be attributed to infidelity, and this unfaithfulness, say the proverbs, is due to a human tendency to get weary of sameness and to be attracted by novelty: 'She wears the flower when it has a sweet scent, but discards it when it has lost its scent'; 'He discards the roast fish for the fresh fish'. If matrimonial discord walks in by the front door, happiness walks out at the back.

Another cause of an unhappy marriage is the union of two spineless persons, who will never make a success of it. Such a marriage is usually abandoned in despair.

As unmarried men and women in Burmese society above a certain age are out of place, widows and widowers, divorced wives and husbands are all advised to remarry.

The proverbs about the relations between husband and wife reveal (i) the complementary natures of the two, (ii) the husband's position and his attitude towards his wife, and (iii) the wife's position and her attitude towards her husband. In spite of unavoidable tiffs between them, they realize that one is dependent on the other. A Burmese husband is in theory the master of the house, and if he so wished he could take as many wives as the minister Vidhura, the embryo Buddha.¹ Though polygamy is not illegal, it is unfavourably regarded by society in Burma, and not many husbands are prepared to be stigmatized as 'the man with a lesser wife'. On the whole a husband is kind to his wife: he does not follow the proverbial injunction not to spare a bullock or a wife. Instead he usually treats her as his sister and addresses her as such. He knows that he must not neglect or stay away from her for long—at least not longer than one month: 'Stay away one month from your wife (she may transfer her love to another); stay away from a harp three months (you will forget how to married four of the sisters to preserve the lineage. This practice, though followed by some Burmese kings, is now taboo in Burma.

¹ Vidhura had one thousand wives. See the *Jātaka*, vi, p. 145.

play it'). He also knows the persuasive power of her tongue, and he is resolved not to concede too much.

The wife's position, according to the proverbs, is not very enviable. In a country where marriage, building a pagoda and getting oneself tattooed are reckoned to be three things which, once done, cannot be undone, a wife seems to have the worst of both worlds. Divorce and desertion always bring discredit to her. Nevertheless, many wives prefer separation rather than suffer the agonies of living with a 'dog-like' husband.¹ A divorced woman may with propriety marry a second time, but not a third time, since that would entail social ostracism—'a woman having many faces', meaning having too many husbands or lovers.

A Burmese wife usually loves, honours and obeys her husband: 'She is his mother sometimes, his younger sister at other times and his servant the rest of the time'. In the pool of life, she regards herself as a water lily and her husband as the water: she will look well only when the water sustains her. There are of course a few proverbs which can be applied to wives who want to assert their independence. But the majority of Burmese wives look to their husbands to provide them with the blessings of this existence. For they realize that in the long run it is their husbands, and not their relatives, who are prepared to share with them what they have. A good wife is therefore willing to follow her husband through life as 'the hair knot follows the top-knot' or 'the thread follows the needle'.

The parent-child relationship in Burma is summed up in a saying that for parents 'The sight of their child is like a drop of cool, exhilarating water on them',² and their care stems from another maxim that the parents are the children's first teachers. The parents would always like to hear that theirs are 'true children of good parents' and they also wish them to attain the highest rung in life. Even with recalcitrant children they show

¹ Marriage in Burma is a social contract, and a husband or wife can dissolve the partnership by leaving his or her partner.

² This refers to the first coming of the rains after a period of drought.

great tolerance. The bond between parents and children is much stronger in Burma than in the West. Burmese parents like to keep their children in their home as long as they can, and to share their possessions with them. They seldom disclaim the bad ones. A few proverbs there are that misrepresent the facts, such as 'a mother will lay down her son's body and stand on it when the world is on fire', but the fact is that she would rather let her son stand on her body should such a situation arise.

Children's love and respect for their parents is a rule rather than an exception in Burma. Grown-up sons and daughters repay, in their parents' old age, the care which was given to them when they were young. They 'succour their parents, who are one of the Five Worthy Objects'.¹ Here it is significant that the good and the bad are confined to sons. The good one is likened to a precious gem and the bad one to 'a foal which wants to measure his hoof marks against his sire's'. As for the daughter, she is portrayed as neither good nor bad, except that she is a source of worry to her parents, since they are afraid that she might marry the wrong man. In reality, however, a daughter in Burma makes greater sacrifices than ten sons to comfort and solace her parents in their old age.

The tie between parents and children is paralleled by that between teachers and pupils. A teacher is revered and obeyed; he is also one of the Five Worthy Objects,¹ and as such his fame usually spreads without any advertisement. He is relied on by his pupils for knowledge and the technique of its application, as well as for moral guidance. It is natural therefore to expect that he will get credit for his pupil's achievements, and blame for his pupil's failure; but such is the way of the world, that in many cases praise goes to the pupil, and criticism to the teacher.

This faith in their teacher born of respect and uncritical acceptance of his pronouncements has made pupils in Burma meek and humble. They feel that to disown or denounce their teacher would be unpardonable, and they are obsessed by such

¹ See the Introduction, p. 6, footnote 3.

stories as that of a man whose palate was pierced by a spear¹ or of the man who was stoned,² when they wished to disown or vie with their teacher. Such traditions still persist in Burma.

FRIENDSHIP AND ASSOCIATION

Riding in the same boat, going on the same journey. [170

Together in happiness and trouble alike. [171

'For better or worse.'

When it is scarce, share it; when it is plentiful, take your fill. [172

'Share and share alike.'

Good times he shares; bad times he shuns. [173

Fair-weather friend.

Nga-yan fish, he treats as joint fare; nga-khu fish he won't share. [174

Nga-yan is a coarse fish, and *nga-khu* an appetising fish.

Crow-pheasant respects crow, and crow respects crow-pheasant. [175

See explanatory note on 'crow-pheasant', p. 39.

¹ A young man who had watched a heron throwing up fish and catching them in its beak, practised this art with a spear. He gained mastery of this technique and gave an exhibition before the king. When he was asked who his teacher had been, he replied that he learnt it unaided. At the next performance the spear pierced his palate.

² While the embryo Buddha was a court musician he taught a pupil of his all he knew. Later, the pupil, wishing to oust his teacher from his post, challenged him to a contest in the presence of the king. The contest was held, the pupil was defeated and stoned to death by the enraged crowd. See the *Jātaka*, ii, p. 176.

Sugar-cane is sweet always; man only sometimes. [176]

A man has many moods.

The onion by itself was all right; with chillies it got a pounding. [177]

These condiments are pounded in a mortar to make a curry dish.

The whole boat is putrid because of a single carp. [178]

Carp is a fish which goes stale quickly and contaminates the rest of a catch. The whole community's reputation suffers because of one member's misdeed.

Many crows had to perish because of one crow. [179]

One day a crow dropped filth on the king's chaplain who thereupon harboured hatred against all crows. Sometime later the king's elephant-stalls caught fire and as a result many elephants were badly burnt. When the chaplain was consulted, he said the cure for burns was crow's fat. Many crows were accordingly slaughtered for their fat. See the *Jātaka*, i, pp. 300-1.

Near a fisherman one is a fisherman; near a hunter a hunter. [180]

'A man is known by the company he keeps.'

Ox to ox, novice to novice. [181]

Keep indigo and madder together; the madder will smell of indigo. [182]

Bad habits are contagious.

Virtue and morality keep similar company. [183]

'Birds of a feather flock together.'

FRIENDSHIP AND ASSOCIATION 47

- Minds together, bodies apart.* [184]
Have dealings with a person but keep yourself away from him.
- If long, persist; if short, cut off.* [185]
Associate with an even-tempered person, have nothing to do with a short-tempered one.
- If the cattle are scattered the tiger seizes them.* [186]
'Unity is strength.'

RELATIVES

- He calls her aunt only when her cucumber fruits.* [187]
- A real friend is a relative, a dish you like is a feast.* [188]
'A good friend is my nearest relative.'
- In time of test, family is best.* [189]
'Blood is thicker than water.'
- When the sister prospers the brother rides high; when the brother prospers the sister is in the kitchen.* [190]
- A good tree can lodge ten thousand birds.* [191]

INEVITABILITY

- Pot against pot, the pots will touch; ropes together, the ropes will tangle.* [192]
Constant contact between a boy and a girl leads to love.

Place sour fruit and salt together, the tip of the tongue cannot contain itself. [193]

Two people of opposite sex cannot help attracting one another.

MARRIAGE

Fruit in autumn, blossom in spring. [194]

'He that marries late, marries ill.'

The brow-writing gets around the villages. [195]

'Marriage is destiny.' See the explanatory note, p. 41.

A bullock is handsome if a Shan likes it; a bed is a palace if you fancy it. [196]

'Beauty is in the eye of the beholder.' The Shan people are great cattle-fanciers.

Take a fancy to a toddy-palm leaf, to you it's a fairy. [197]

Marry the person one fancies.

Young enough to be carried; old enough to depend upon. [198]

See the explanation, p. 41.

If it is to be spent, let it go into one's own pocket. [199]

A justification for marrying a rich relative.

Take cover among relations, you are secure; marry a relative, you are blessed. [200]

Advising a union between relatives for security and preservation of lineage. See the explanation, p. 41.

Like minds, happy for life; unlike minds, always out of mind. [201]

MARRIAGE

49

Forget not for a century youth's beloved; forget not for a hundred centuries youth's companion. [202

First love.

At the sight of fresh fish away goes the roast. [203

Said of unfaithful wife or husband.

Hot in the front rooms, not cool in the back. [204

Strain in matrimony affects children as well as domestic staff.

Guests only come to a happy house. [205

Happy atmosphere in the house.

Hacking a bamboo with a blunt knife. [206

Said of two weaklings marrying one another.

A bare-lipped couple blowing up the fire. [207

A tree falls, plant another. [208

A favourite saying with widowers and widows who want to re-marry.

MARRIED LIFE

(Like) tongue and teeth. [209

Tiffs are inevitable between husband and wife.

Grass depends on the island, the island on the grass. [210

Interdependent.

Take a wife, the cat must die. [211

The husband kills the cat to show his wife his mettle.

Do not spare a bullock or a wife. [212

'A spaniel, a woman, a walnut tree, the more they are beaten the better they be.'

The wax hardens when it's away from the fire. [213

Advice not to leave one's wife for long.

Hard to know what to eat; hard to know where to keep a wife. [214

The dilemma of a jealous husband.

If you love your wife, praise her only when she is dead. [215

After saying it many times she prevails. [216

She gets her way by nagging.

Side with a woman, side with foolishness. [217

If the thorn falls the leaf is pierced; if the leaf falls the leaf is pierced. [218

'Heads I win, tails you lose.' The worst of both worlds. The plight of a wife.

Loss of goods is one day spoiled; loss of a husband is a ruined life. [219

Don't have a dog for a husband. [220

Three times the monk has changed monastery, three times the woman her husband. [221

They are ostracized by the public.

Only at high water is the water-lily at its best. [222

The wife's position depends upon her husband's.

*A handful from a good friend, a basket from a rich relative—
but from a good husband a happy life.* [223

PARENT AND CHILD

- Parents are the first teachers (of the children).* [224]
- Bad children? Blame the parents.* [225]
- They'd like to see him riding an elephant, surrounded by horses;
not trampled by elephants and kicked by horses.* [226]
- Discard only bad baskets and punnets, not bad sons and
daughters.* [227]
- With the world afire a mother will lay her son down and stand
on his body.* [228]
- When in agony a mother will even deny being related to her
son.* [229]
- A heifer is not attached to her calf.* [230]
A mother is not attached to her first child.
- What foolishness over the first child!* [231]
- The womb remembers and calls him 'son'; the money paid
brands him 'slave'.* [232]
- If you listen to your parent's words, you can boil slabs of iron
and stones and they will become soft.* [233]
- Feeding is reciprocated by feeding, tending by tending.* [234]
Children should repay their debt to their parents in the latter's
old age.
- One worthy son, one valuable gem.* [235]
Both are difficult to get.
- One in a thousand mothers bears such sons.* [236]

A foal measuring his hoof-marks against his sire's. [237]

Said of a son who defies his father.

If possible he would dig for treasure on his father's forehead. [238]

Unfilial conduct.

The care of one daughter equals that of a thousand cattle. [239]

A motherless son is a fish in low water. [240]

TEACHER AND TAUGHT

A real master needs no flag-staff. [241]

'Good wine needs no bush.'

Even roasting fish-paste calls for a teacher's guidance. [242]

A bad pupil? Blame the teacher. [243]

Praise goes to the pupil, detraction to the master. [244]

Treat a pupil kindly, he will break your heart. [245]

Because he vied with his teacher he had bricks thrown at him. [246]

See footnote 2, p. 45.

The pupil's skill is less than his master's. [247]

A variation of the above.

Try to surpass your teacher, you become mad; try to surpass your pony, you become giddy. [248]

The World

The world has an omnipresent force called *karma*,¹ which presupposes a belief in reincarnation. *Karma*, literally meaning deeds, is indefinable, but can be described as the sum total of the actions that make up one's life or the accumulation of merits and demerits in past existences as well as in the present existence. All Burmese Buddhists believe in it and it pervades all the aspects of a Burmese Buddhist's life. The popular concepts of this word are varied and a Burman acts or behaves in the light of his own understanding of it.

Generally speaking there are two main schools: the first accepts *karma* as the arbiter of life. It is equated to fate and the attitude towards it is one of resignation. The protagonists of this school feel that they are mere children in the hand of *karma*, which determines their life or death, their wealth or poverty, their health or sickness and their happiness or sorrow; and that its rewards and punishments cannot be foretold. *Karma* therefore is a supreme and unpredictable authority, since 'one can see a man carrying on his shoulder a spear but not *karma*' (good or bad luck). This certainly sounds like Micawberism, but it is manifested in many a Burman's not infrequent remark, 'It's *karma*', when something has gone amiss, or in his behaviour when seemingly he is preparing for the worst and hoping for the best.

The second school maintains that *karma* is what we make of it. If it means 'deeds', then deeds can be modified by the doer. Their views as expounded in several proverbs are: Rely not solely on your *karma*; do not risk yourself by having a blind faith in *karma*; accept it but place not yourself at its mercy; exercise your intelligence as well as your assiduity in battling against the vicissitudes of life.

¹ See the Introduction, p. 6.

The vicissitudes of life—prosperity and poverty, success and failure, fame and obscurity, as echoed in the proverbs are the inevitable laws of life. None of these has a permanent control over men. Since *karma* has a hand, a man may be rich one day and poor the next. Neither will the great be perching for ever on the top nor will the lowly one be always struggling at the bottom: every dog has his day. Failure is as much a phase as success. Many Burmans console themselves in their hour of dire distress with the fate of Mahosadha, the embryo Buddha, who temporarily lost his status of a Minister and had to earn his living as a potter.¹ This philosophy of mutability has made most Burmans what they are: contented, carefree and proud.

The presence of *karmā* is felt by Burmans in every sphere of their lives. The world is full of unexpected and inexplicable phenomena and incidents. One is coincidence which can be at once pleasant or unpleasant. Many of the proverbs about it have one important moral: Don't trust circumstantial evidence, the arrival of a person may coincide with the disappearance of a bullock, but it can, all the same, be a mere fortuitous accident. Further, a person may score a great success in an undertaking, but it can equally be a fluke.

Other such phenomena and incidents are those which afford delight or cause disillusionment and disappointment. The proverbs poignantly illustrate that the world is a bed of roses as well as of thorns. Who is more delighted than the thief who is appointed to the trusteeship of a treasury—though in a few cases he himself became a reformed character and rose to a high rank?² To counter-balance this there are instances in which a man who has been holding someone in high esteem finds out that that person has feet of clay; or in which a person revering something that he thought was a pagoda discovers that it is only an ant hill when he sees a monitor lizard³ running out of it.

¹ See the *Jātaka*, vi, p. 186.

² See *Hm. Yaz.*, i, p. 440.

³ See explanation of 'monitor lizard' in the Introduction, p. 8.

The rest of such imponderables are incongruities, paradoxes, untoward incidents, dilemmas and quandaries. The proverbs about these have Burmese wit and humour and many of them are rather caustic. Incongruities are chiefly found in absurd relations, misguided or mistaken actions and ill-assorted elements. A man has to pay more for the accessories than for the main item; he 'tucks up his nether garment' (a preparation that is meant for a strenuous task) 'to catch a wrinkle'; and 'useless things are often perceived among valuable objects'. To the Burmans, as to the British, it is paradoxical to put the cart before the horse or to count one's chickens before they are hatched; but one thing that is peculiar to the Burmans is that 'a son can never be older than his father', that is a father is assumed to be more knowledgeable than his son, because 'he ate the rice before his son did' (that is, he is older and wiser).

The world is topsy-turvy; that is what the proverbs say. Untoward incidents and the least expected things happen to people. A person desiring merit pours water on a sacred banyan tree¹ and 'is put instead to the job of carrying the drums' (a form of punishment in olden days). On the other hand some one breaks the branch of a sacred banyan tree and he gets a pot of gold. This cynical saying has given birth to many which though popularly used are not taken seriously. A few of these are: 'Drinking liquor will lead to *Nirvāna*' (Immortality) and 'Eating opium will win the love of one's wife'.

The world is not only imperfect, but also tantalizing as well as aggravating. There are many occasions on which people have been placed on the horns of a dilemma or in a quandary, and in many instances they simply fall between two stools. A man who by chance 'gets hold of a tiger's tail' has an unenviable choice of two unfavourable courses—either to let it go or hold on. Another man, like the one who has a piece of juicy meat that is

¹ Banyan trees are looked upon as sacred by Burmese Buddhists because the last Buddha attained enlightenment under a banyan tree (*Ficus religiosa*).

covered with grit, will have to study anxiously to avoid a disagreeable outcome. Equally unhappy is the man who tries to catch two fish and loses both.

Aggravation is of two kinds: one makes the people worse off and the other adds insult to injury. People who are dissatisfied with their life, often yearn for a change, expecting an improvement. When it comes, more often than not it brings contrary results which they have not bargained for. The proverb 'The old monk clouted the monastery boys only once, but the new monk clouts them twice' illustrates not only this point but also it gives insight into the mind of a Burman: he is suspicious of the new order. The saying has been used every time a new ruler or government has turned out to be worse than the old one. In some cases a person in peril looks for help from the quarter where he expected to get it, but the would-be rescuer proves to be more dangerous than the peril. There are many proverbs to show that misfortune never comes singly and that fortune smiles on the favoured and frowns upon the unlucky. Many Burmese Buddhists accept these mischances with equanimity as their lot, while others blame the world for such inequities.

The proverbs have so far projected an image of the world in an unfavourable light: it has more faults than virtues. Nevertheless those headed 'The Biter Bit' prove that the world seldom lets the unscrupulous and immoral go scot free. A biter is usually bitten in the end. A smart individual is bound to meet his match ultimately. *Karma*, whether taken in the sense of a dynamic or a static force, seems to have a hand in all the affairs of the world.

KARMA

Karma is the mother and karma is the father. [249

Karma is supreme.

A man does not lose his life if the time at which he is fated to die has not arrived. [250

'He that is born to be hanged shall never be drowned.'

He will be poor, however intelligent he may be, if he has no karma. [251

If the gale of karma blows a mountain of rock will be blown away. [252

Wherever the damsel of ill-fortune goes there the rain follows. [253

One cannot escape one's karma.

When circumstances are favourable water will flow up-hill. [254

The future price will be fixed in the future; sell it at the current price. [255

Let the future look after itself.

The mouth chiselled by a divine being and not by a human being. [256

If a mortar made by human hands gets rice from time to time, a human mouth made by divine power is worthy of a regular supply of food.

A lucky tiger! While it's running it finds a deer. [257

At the proper time the thin ox will kick. [258

'Wait and see.'

Sawkè became king without aspiring to it. [259]

Sawkè, a distant relative, was compelled by circumstances to accept the throne when the king died. See *Hm. Yaz.*, i, p. 442.

A worthless man blames his karma. [260]

'A bad workman blames his tools.'

Do not tread on a heap of thorns because you have faith in your karma. [261]

Where there are bold tigers about you are not justified in blaming your fate. [262]

Don't take unnecessary risks by relying too much on your karma.

Karma watches over your property; your intelligence watches over your life. [263]

VICISSITUDES

Sometimes poor, sometimes rich. [264]

Strong currents one moment, slack water the next. [265]

Hard time and easy time.

The top of a pinnacle now, fire-wood soon. [266]

First the hare was ahead and then the bound. [267]

One day the stump is higher, next day it's the grass. [268]

'Every dog has his day.'

I will wait inside the bush and sharpen my horns. [269]

I'll strike when my turn comes.

VICISSITUDES

59

Waiting in the sun for the shade to come. [270

'There is no summer without winter.'

COINCIDENCE

Just as you arrived my bullock disappeared. [271

Just as the palm-nut fell the crow stepped on it. [272

Just when he wants to cry you touch him. [273

Give him a pretext for doing what he wants to do.

A blind fowl came upon the rice-pot. [274

It's a fluke.

Just when the egg-plant is thin the knife is blunt. [275

Said of a difficult situation which arises just when one is powerless to deal with it. When an egg-plant shrivels its skin becomes very tough and cannot easily be cut.

DELIGHT

A thirsty man falls into a well. [276

Sending to Toungoo a person who is fond of betel-nut. [277

'Fate gives a helping hand.' Toungoo, a town in Burma, abounds in betel-nut palms.

Dropping the Cula tortoise in the water. [278

A council of ministers discussed the severest form of punishment which could be imposed upon the Cula tortoise and at the suggestion of a stupid minister it was dropped into the river Yamunā. See the *Jātaka*, vi, p. 83.

Letting an alligator loose in the water. [279

To hold an old dog on a leash. [280

As you are fated to eat (honey), bees swarm in your beard. [281

Appointing a thief to a trusteeship; employing a witch to roast meat. [282

'He sets the fox to keep the geese.'

Going with a package and parcel to a place where there are thieves. [283

He searches for a woman who has been divorced and he finds a woman who has divorced her husband. [284

DISILLUSIONMENT

I have worn pinchbeck mistaking it for gold! [285

A man finds out that a person he had been holding in high esteem has feet of clay.

Thinking that it was a relic of the Buddha we put it on a stand and worshipped it. Only when it was actually on the stand did we realize that it was a kalein seed. [286

'Kalein seed' is a Molucca bean.

Supposing that it was a pagoda I adored it; only when a monitor lizard ran out did I realize that it was an ant-hill! [287

I gave him (my daughter) in marriage thinking that he was a chettyar; only at dawn did I realize that he was a lay-brother. [288

Both the *chettyar* and the *lay-brother* have shaven heads and wear white clothes; but *chettyars* are bankers from South India and *lay-brothers* are mendicants.

*Just as I was praising my daughter's discretion, out she came
ride-a-cock-horse on the wooden spoon.* [289]

She let her parent down.

*He was all right while he was sitting; only when he got up did
I realize he was lame.* [290]

He showed himself up by doing something that he ought not
to.

*Why! he claims to be the consecrator of the five-storied
monastery; in fact he's merely a tout for the monk from
there!* [291]

INCONGRUITY

*The price of the book (goad) is greater than the price of the
elephant.* [292]

The accessories cost more than the main item.

A pè of merit, a viss of hell (sin). [293]

On pè and viss, see No. 82.

*As the chicken was ill he consulted an astrologer and was told
to sacrifice a buffalo.* [294]

Using an iron bar to crack a boiled egg. [295]

'To break a butterfly on the wheel.'

Attaching a mouse's ears to a bog. [296]

Ill-matched.

A monk has no concern with a comb. [297]

Because he has a shaven head.

The loin-cloth is tucked up where there are no buttocks. [298

Barking up the wrong tree.

He chops at one place and it is cut at another. [299

The bank at Nyaung U collapsed and the cow at Sampa-nago got a broken back! [300

Said of people who are affected by events far removed from them.

San Pa (a man) claims to have been shoved about by the crowd although he has not been to the public show. [301

A lame man trying to climb toddy palms is out of place. [302

An incompetent person taking on a formidable task.

Putting goods on the royal barge. [303

The royal barge was an enormous boat of state, in which the king usually made his journeys on the river.

Gilding and bedecking with gems the oven-bricks. [304

When diamonds are being sold, the tobacco-stalk merchant is in the way. [305

Worthless people meddling in serious business.

The lame dog gets in the way of a good steed as it runs along. [306

Rat droppings mixed with rice-offerings. [307

Useless stuff among valuable objects.

His mouth says: 'Buddha, Buddha', but his hand acts contrariwise. [308

A fake.

Travelling by raft and yet thirsty. [309

INCONGRUITY

63

Going to plough and forgetting the cattle. [310

The desire to laugh is stronger than the desire to weep. [311

A misfortune that arouses laughter rather than sympathy.

PARADOX

The son is one month older than his father. [312

A son is trying to be cleverer than his father.

The harrow sticks out in front of the bullock. [313

Often said to impertinent young people.

The monkey chasing the owner of a hillside farm. [314

Fox chases hounds.

The thief cries: 'Man! Man!' [315

He goes to bed last, yet falls asleep first. [316

The frog that is roasted last is cooked first. [317

She was born last, yet she wants to be called Miss First. [318

Said of people who act out of their turn.

Before he becomes proficient in the goldsmith's art he learns how to steal gold. [319

'He tries to walk before he can crawl.'

He has stretched his legs before he's sat down. [320

Searching for a lime before he gets the bare. [321

'Putting the cart before the horse.'

Wanting to return to the secular life before you have been initiated (into the Order). [322

Your mouth is already sticky before you have the chance to taste the soup. [323]

'Counting one's chickens before they are hatched.'

Yearning for his aunt rather than his mother. [324]

He who has no pa-hso says: 'Sit so that you do not show your legs.' [325]

'The pot calling the kettle black.' See note on *pa-hso*, p. 17.

The horseman who asks for help from the pedestrian. [326]

You humbly apologize to him only after you have slapped his head. [327]

'Apology after insult.'

Looking for a pupil he finds a teacher. [328]

Looking for a good blanket he found a phalan tree. [329]

A very coarse cloth is obtained from the bark of *phalan* trees.

He was at Meza without having been exiled. [330]

Meza was a penal settlement in north Burma.



UNTOWARD INCIDENTS

Desiring benefit, I poured banyan-water, but caught the job of carrying the drums. [331]

Applied to the penalty brought on oneself from helping others.

His thigh was broken because he planted a bodhi tree. [332]

The Bodhi is a sacred banyan tree. See the explanatory note on the sacred banyan tree, p. 55.

He secured a pot of gold because he broke (the branch of) a (sacred) banyan tree. [333]

Because he wanted to become airborne he had the figure of a cat tattooed on him; but the ink merely added to his weight. [334]

Said of something which is more of a liability than an asset.

Wanting to have delectable food I joined an orchestra, but had to pay five rupees because I trod on an oboe. [335]

Exposing in the sun a person who likes to be cool. [336]

Because the wild ox tossed him he arrived on the bush. [337]

Blessing in disguise.



DILEMMA AND QUANDARY

Like one who by chance has taken hold of a tiger's tail: afraid either to hold on or to let go. [338]

'Between the devil and the deep sea.' Cf. 'He who rides a tiger can't dismount.' Chinese proverb.

Padaing fruit, if squeezed in the hand, pricks you; if eaten, makes you mad. [339]

'To be on the horns of a dilemma.'

If you push forward you meet the yoke; if you draw backwards you hit the cross-beam of the cart. [340]

As to eating it, well, it is covered with grit; but as to throwing it away, well, it is rich and luscious. [341]

I have no money to pay (the debt) and no land to abscond to. [342]

When I work for my living the rains are scanty; when I steal for my living the dogs bark. [343]

He fails to find his rich uncle and in the meantime he misses the festival of putting the umbrella on a pagoda as well. [344

'To fall between two stools.'

He does not catch the monitor lizard and he has lost his chopper. [345

The oar broke while the boat was going well. [346

His successful notes were spoilt by the noise of 'Ding-dong'. [347

When a lunatic, who was pointing out where treasures were buried, realized that people were taking down notes, he distracted their attention by shouting 'Ding-dong'.



WORSE OFF

The old monk clouted once, but the new monk clouts twice. [348

Maung Pa Lè, the newcomer, is worse than the Minister of Shields. [349

'Better the devil you know than the devil you don't know.'

Only with a new ruler do you realize the value of the old. [350

Woe to the river when a monitor lizard becomes an alligator. [351

In Burmese folklore the monitor lizard, which has a tongue and so a sense of taste and can enjoy its food, is able to turn itself into an alligator; whereas a crocodile has no tongue and eats only to fill its belly. Usually applied to men of low birth occupying high positions. Once they have a taste of power they will stop at nothing and those under them often suffer.

Being afraid of the tiger he takes refuge with the Lord Spirit, but the Lord Spirit is worse than the tiger. [352

'Like the flounder, out of the frying-pan into the fire.' *Shin-gyi*, lit. 'Lord Spirit', is one of the terrestrial supernatural beings whom many Burmans propitiate.

AGGRAVATION

Sore upon sore. [353

'Misfortunes never come alone.'

With the world afire the oil-lamp blazes up too! [354

Eczema comes on the leprous place. [355

While being troubled by snakes, he is harassed by centipedes. [356

Adding a pumpkin when it's already weighed down by a gourd. [357

'Double, double toil and trouble'. Both gourd and pumpkin plants fruit on a frame. When the frame is already weighed down by gourds it has to bear the weight of pumpkins as well.

The ash-chariot has arrived for the monitor lizard prince. [358

Poverty upon poverty. For Burmans the colours of both monitor lizard and ashes denote poverty. The *Jātaka* stories relate that in ancient India, when a kingdom was left without a king, ministers would send out into the streets a driverless ritual chariot. It would wander through the streets and stop eventually in front of the future king. The term 'ash-chariot' used here is a play on this custom.

Probationers being few he tried to recruit novices; but then the lay-brother reverted to being a layman. [359]

'It never rains but it pours.'

The breeze rises where something is on fire. [360]

'To bring oil to the fire.'

Serving a cold man with water, setting fire to a hot man. [361]

'To add insult to injury.'

The thief pounds you when you have fallen. [362]

Driving a spear into low ground. [363]

The down-trodden usually gets trodden on.

Pushing a drowning man still further down with a bamboo. [364]

'Pour not water on a drowned mouse.'

Water! it flows to low ground. [365]

Don't kick a man when he is down.

Pieces of curry-meat go to the man of high position. [366]

The poor get only the gravy.

Enriching the rich man. [367]

A variant of the preceding one.

I owned that I was frightened, yet he touched me with a cat. [368]

Told to buy sugar-cane and suck it, he bought and ate sweet potatoes. [369]

Sugar-cane cleans one's teeth, but a sweet potato dirties them; hence he brings trouble upon himself.

THE BITER BIT

When one smart individual meets another he has his neck severed. [370

'When Greek meets Greek, then comes the tug of war.'

A crafty crane living near a pond where the water dried up in summer offered to carry the fish to another pond where water was plentiful. The fish agreed and one by one they were taken and eaten by the crane, till only a crab was left. The wily crab agreed to go, but he clung round the crane's neck while being carried along and severed the crane's head with his pincers when he discovered the crane's intention. See the *Jātaka*, i, p. 95.

To tonsure a bald head. [371

A Russell's viper bitten by a snake. [372

The sneak wrests it from the thief's band. [373

Man

The proverbs in this section, which is a sequel to the previous one on 'The World', are concerned with men. Some of these reveal various aspects of man's life and others show men the way to adjust themselves to their surroundings in the form of grim warnings and pieces of cogent advice.

Men toil throughout their life in a vain endeavour 'to fill nine inches of belly' and 'to cover eighteen inches of back'. The average and the mediocre can just make both ends meet, while the wretched and spendthrift go on 'fetching water in an open wicker basket', and the able and intelligent accumulate wealth. Nevertheless, the proverbs will have it, all these men are not really happy: 'those who have money are worried about it, and those who do not have it, long for it'.

Wealth and poverty, which are frequently identified with success and failure, are often the outcome of men's actions. 'Living in a suitable place, having acquired good *karma*, observing moral conduct and possessing virtuous friends', says a Buddhist axiom, are the requirements for success. The proverbs however assert that thrift, seizing an opportunity, swift action and perseverance are the ingredients. Thrift is not merely saving money, it is wise spending, and not 'penny wise, pound foolish'. Opportunity comes only once and unless 'a man stores up the water (especially in Upper Burma) while it rains' he is likely to find himself in a predicament in time of need. Many people not only miss an opportunity; they are sometimes caught unprepared like the man who 'sharpens his arrows only when the battle begins'. Dilatoriness, like procrastination, is the thief of time. Instead of taking opportunity by the forelock, many men dawdle and let the chance pass by. Burmans have a pungent saying about such people: they are 'like a bull which (instead of

taking on the other bull) merely answers nature's call and sharpens its horns'. To ensure success in any undertaking constant application is essential and to do things by halves is inconceivable to a resolute man whose motto is 'One must be as slow and steady as a Palaung,¹ if one wishes to eat the best pickled tea-leaves'. Perseverance is a compound of industry and patience. Many well-disciplined Burmans realize that one's industry is not rewarded immediately, especially if it involves hard labour. Their precept and practice in such matters is 'Clear water cannot be obtained from a well that has just been dug'.

Some Burmans like to entertain great expectations and to set about trying to reach their object without any plan, and others sit and wait for it to come. The proverbs about such men are all condemnatory. 'He reads writings on treasure-trove hoping to find it', or he sits and watches as 'a paddy-bird watches a water-outlet'.

People from the West have described the Burmans as being too polite and consequently not speaking their minds. There is some substance of truth in this; but there is some reason for such behaviour, namely tactfulness. If a Burman 'wants flesh he asks for bone',² and he generally sets his sail as the wind blows and acts according to the circumstances. This is of course a piece of hypocrisy to westerners who are not acquainted with Burmese orthodox teachings and homilies which lay stress on not offending other people unnecessarily. 'Terminological inexactitudes' are permissible if the means justifies the end, and Burmans will seldom look upon a person, who uses blunt tactics, as a man of good breeding.

The proverbs advocate that a Burman's action shall match his tact. Appropriateness is the keynote of his daily actions. Where a bradawl is called for to execute a fine piece of work, a chisel is

¹ Palaungs, a tribe in north-east Burma, are expert tea growers.

² Another version is: 'He asks for liver because he wants flesh'; it is a reference to the story in which a man wanted to get a piece of meat from a hunter, and he got it by asking the hunter to give him a bone.

out of place. He is also reminded by the proverbs that as many a valuable word is wasted on the wrong ear, many a good deed is wasted on an unappreciative man, since 'the marrow of a lion is too fine for an earthenware dish; it will stay only in a cup of the finest gold'.¹ And a Burman can adapt himself to his environment and acts as Rome does when he is in Rome: 'When he slips he joins the circle of sitting people'. Those who are not certain of the accepted standard of behaviour are advised by the proverbs to conform to the popular wish. 'Do as others do when the heavens collapse': this is a piece of advice as well as a consolation given to those who expect exceptional troubles.

Prudence, according to the proverbs, should be one of the guiding principles in one's speech and actions. It is the antithesis of indiscretion and excess. Discretion and caution are implicit in these proverbs. One mouthful of unsuitable food, one imprudent step and one indiscreet word can endanger one's life. One cannot be too cautious in what one does. 'The teeth that are to chew for a long time must avoid bones' sums it up very well. Indiscreet words too are to be eschewed; but if a man has to use them 'when he speaks at night, let him look below,² when in the day let him look behind', to ascertain if there is anyone about. The proverbs are quite explicit that to carry tales is unforgivable, to keep silence is golden, and to answer 'No' to all kinds of enquiries leads to a happy life. This is the Burmese counterpart of 'See no evil, hear no evil, speak no evil'.

An enemy of prudence is excess, which is one of the deadly sins. Follow the middle way, says the Buddha. 'Adjust the strings of the harp so that they are neither loose nor taut', and only then will melody be achieved. Immoderation in love, excess in knowledge, in industry and in generosity—all these have disastrous effects; and the consequences of intemperance in dressing, speak-

¹ This saying is derived from 'Give ear and hearken, as if you were filling a tube of gold with lion's marrow'. The *Jātaka*, i, p. 4.

² In olden days almost all Burmese houses were built on stilts, the floor being at least four to five feet from the ground.

ing, spending and sleeping, a few of man's daily activities, are indeed many times worse. There is a sharp reminder to the Burmans that too much of a good thing can also be a bad thing. Too many doctors and too many tasty ingredients in the cooking pot often produce the least expected results. As for avarice, which is a form of desiring too much, the Burmese proverbs are in line with the Chinese and Siamese in censuring it. Greed together with anger and ignorance is the root cause of all the evils of this world—so says Buddhism.

If there are undisciplined Burmans, it will not be for lack of proverbs on discipline and responsibility. Freedom without these two spells chaos. A floor which has no binding¹ defeats its own purpose. To enforce discipline, authority and order is necessary so long as the world of men is imperfect. Otherwise mice will be at play if the cat is away and the jungle cat will rub his paws with glee if the jungle is on fire. Those in authority too need to set a good example, for 'if the abbot climbs up the balustrade', says one trenchant proverb, 'the novice will go one better by climbing onto the shelf above the oven'.

A wag once said: 'Trifles make perfection but perfection is no trifle'. Perhaps he had in mind the Burmese stock expression 'Never mind', when he was indulging in this witticism! Burmans, through force of habit or casualness, use the expression even when the matter is far from trivial. Many Burmese proverbs insist that trivial things can give rise to serious consequences. Even one drop of honey was once responsible for the destruction of a whole kingdom.² Conversely, some proverbs maintain that there are trivial things which can be safely ignored. These are of course persons, actions or things of no consequence such as a dog's flea, 'a pinch of sparrow's excrement' and 'a bullock clapper'.

The proverbs slate meddlesome individuals, and they censure

¹ The Burmese floors in olden days were made of split bamboo tied together at the side of the house.

² See the story, *J.B.R.S.*, Vol. v, pt. i, p. 23.

the people who practise passive neutrality. To the busybodies the exhortation is 'Don't concern yourselves with things "as the Elephant Minister's lady does",¹ which are no business of yours: neither should you worry unnecessarily about other people'. To those at the other extreme, the neutralists, the warning is that they will not incur resentment but misfortune and catastrophe. A small state between two powerful warring states may be crushed for no fault of its own like 'the *myeza* grass² between two fighting buffaloes'. In some cases a person suffers the same plight as 'the matting of the granary wall does' when the chicken pecks it in trying to get at the paddy. This is the way of the world.

ECONOMICS

Nine inches of belly is an ocean. [374

Neither the stomach nor the ocean can ever be filled.

Fail to work one day and be hungry for a month. [375

The water that the Indian fetches is not sufficient for his own use. [376

Living beyond one's income.

Ten rich householders will not be able to make enough contributions to support one poor household. [377

It is the kitchen that makes away with one's property. [378

As the water flows so is the dam raised. [379

As the husband earns money the wife saves it.

¹ An Elephant Minister's wife saw a *must* elephant and was worried lest its penis might hit a tree-stump. *B.E.D.*, i, p. 30.

² This is a common grass, probably *Cynodon dactylon* Pers.

- Picking up frogs with a perforated bag.* [380
An industrious husband and a spendthrift wife.
- As the doe gives birth to a fawn the tiger eats it.* [381
It is difficult to make both ends meet.
- Half a bushel is spoilt for one anna's worth.* [382
'To lose the ship for a halfpennyworth of tar.'
- With an eye for a spoonful the whole pot is ruined.* [383
'Penny wise, pound foolish.'
- The prospect of getting a white elephant is cancelled by the receipt of a single (white) cotton thread.* [384
A Burman usually refuses to accept a small gift or offer if he has an expectation of a bigger one.
- (Adjust) burden to strength, like arrow to bow.* [385
'Cut the coat according to the cloth.'
- When you incur a debt the king will settle it.* [386
'Eat, drink and be merry. The attitude of a spendthrift.
- He who has, worries; he who has not, longs.* [387
'To have money is a fear, not to have it a grief.'
- The bigger the tiger the bigger the pug-marks.* [388
The more money a person gets the more expenses he incurs.
- Though the centipede has one of its legs broken, this does not affect its movement.* [389
A small financial loss has no effect on a rich man.

When an elephant shrinks it's still a buffalo. [390]

A wealthy man in reduced circumstances will still be as well off as a well-to-do person.

MAKESHIFT

Looking for a squirrel until one gets a bird. [391]

'Somewhat is better than nothing.'

Until timber is available, use bamboo as a girder. [392]

OPPORTUNITY

Store up the water while it rains. [393]

'Strike while the iron is hot.'

Draw the thread while the moon shines. [394]

'Make hay while the sun shines.'

He cast the net only when the fish had gone off. [395]

It is too late to grieve when the chance is gone.

Putting the fowl on its perch at daybreak; spreading out the paddy at sunset. [396]

Shutting the stable door after the steed is stolen.

While we wait for the rain the plants in the nursery-plot wither. [397]

'Procrastination is the thief of time.'

Setting sail only after the village has been passed. [398]

Arrows all gone before the battle begins. [399]

OPPORTUNITY

77

Sharpening your arrows only when the battle begins. [400

Doing a thing at the eleventh hour.

Looking for a tree only when the elephant chases you. [401

A stupid man conceives an idea only after the event. [402

DILATORINESS

You busy yourself with mending the rowlock, and lo! you have arrived at Ywathitkyi (Big New Village). [403

Applied to a person who takes an unnecessarily long time to get ready.

Dropping dung and sharpening his horns—that's all the big red bull does. [404

He never fights.

A boat-load of broad beans is cooked before His Majesty is ready to come out. [405

Often said of a lady who takes a long time getting ready to go out.

PERSEVERANCE AND PATIENCE

If you dive down, go on till you reach the sand; if you can climb up, go on till you reach the top. [406

'Never do things by halves.'

One day, six feet; where will Pagan move to? [407

'Slow and steady wins the race.' The idea is that even if a boatman only progresses up the river six feet each day the city of Pagan will still be in the same place, i.e. slowly and surely will get you there in the end.

Let not the hand which has been wetted get dry. [408

Once a work is started do it till it is finished.

He's only just dug a well and he wants to drink clear water at once. [409

'Rome was not built in a day.'

Only just married and she wants to give birth to a child. [410

EXPECTANCY

He dropped a fish-hook wherever the fish sent up bubbles (expecting to catch it). [411

A man who expects to make a success of something without thinking it out.

Expecting to have ripe fruit to eat as one climbs to the top. [412

A paddy bird watching a water outlet. [413

Mr Micawber.

He cleared away the bush because he saw a hare. [414

'An axe to grind.' Applied to people who undertake something with an ulterior motive.

One only gets the smell of frying, one doesn't get any fried fish. [415

Cf. 'Jam tomorrow, but never jam today.'

I didn't know that my mother-in-law was going to die! If I had I would have bought a horse to ride. [416

A person who would have been less cautious had he known that a fortune was awaiting him.

TACT

79

TACT

- To ask for a bone if one wants flesh.* [417]
- Watch the direction of the wind and set sail.* [418]
 'As the wind blows you must set your sail.'
- The verse will halt if the tongue's too true.* [419]
 Painters and poets have leave to lie. Often used to justify exaggeration in speech.
- He starts chiselling the moment he appears.* [420]
 Said of a tactless person who employs blunt tactics.
- Overcome violence only by gentle means.* [421]
 'A soft answer turneth away wrath.'
- Only if one accepts suffering will one enjoy benefit.* [422]
 'No pains, no gains.'

APPROPRIATENESS

- Bore with a bradawl, chisel with a chisel.* [423]
 Where gentle means are called for violence is out of place and vice versa.
- If a needle can pierce it don't chop with an axe.* [424]
 'Don't take a hammer to crack a nut.'
- Tie a chicken with an elephant rope, it will slip off; tie an elephant with a chicken-tether, it will break.* [425]
 Applying the wrong kind of discipline to a person.

The pea-ben sits on the sparrow's eggs and vice versa. [426

Applied to a head-strong leader with weak followers and a weak leader with head-strong followers.

You can't catch a minnow with a wide-mesh net, nor catch a shark with a piece of muslin. [427

Adjusting means and ends.

You can only hold lion's marrow in a pure gold cup. [428

See p. 72, footnote 1.

In the Garuda country be a Garuda; in the Naga country be a Naga [429

'While in Rome do as Rome does.' See notes on *Garuda* and *Naga*, p. 26.

You are skilled at what you are familiar with. [430

'Every man to his trade.'

MAJORITY

Drink the bitter rain-water as others do. [431

Conform oneself to the popular wish. A royal chaplain told the king that bitter rain containing impurities would fall on a certain day and that whoever drank it would become insane. The rain fell as foretold and all the people in the kingdom, except these two, drank it and became insane. But the chaplain and the king finding themselves in the minority had to drink it in the end.

Do as others do when the heavens collapse. [432

MAJORITY

81

Buddha found it impossible to go against the strength of the Order. [433

The wish of the majority usually prevails.

If the fire is greater the fire wins; if the water is greater the water wins. [434

PRUDENCE

When your strength is not sufficient, humble yourself. [435
'Discretion is the better part of valour.'

If a sane dog fights a mad dog, it's the sane dog's ear that is bitten off. [436

'He that toucheth pitch shall be defiled therewith.'

One mouthful of unsuitable food, one imprudent step may lead to peril. [437

'Look before you leap.'

The teeth that are going to chew for a long time should try to avoid bones. [438

Husband your resources.

Though you would like to beat the dog, you have to consider its master's face as well. [439

One must consider various factors to avoid an imprudent step.

Even if you do not love him (her), hold your breath and kiss him (her); even if you do not kiss him (her), heave a sigh. [440

The anger of the prudent never shows. [441

Let them know about it but not see it. [442]

An advice not to commit an indiscretion publicly.

One can't go to bed when a visitor stays late. [443]

Seven days is the length of a guest's life. [444]

Don't outstay your hospitality.

Visit not without invitation, eat not what does not suit you. [445]

When you speak at night look below, when you speak in the day look behind. [446]

See explanation on p. 72.

Let the words spoken in the jungle disappear in the jungle. [447]

'All that is said in the kitchen should not be heard in the hall.'

Silence is worth a thousand pieces (of silver). [448]

'Silence is golden.'

If you carry the word 'NO' with you, you will never be poor even in old age. [449]

If the body goes through a hole it can be pulled out; if the mouth slips it cannot retract. [450]

'Better the foot slip than the tongue.'

EXCESS

Tune the harp strings to be neither too loose nor too taut. [451]

Follow the middle way.

Moderation is medicine, excess is peril. [452]

Moderation in all things.

The more violent the love, the more violent the anger. [453]

Cf. 'Love me little, love me long.'

Excessive knowledge leads to renunciation, excessive industry to distraction, excessive favour to passion. [454]

Excess in clothes leads to debt, in spending to slavery, in eating to harm, in sleep to stupidity. [455]

'Every extremity is a fault.'

Commit yourself in speech, you become a slave. [456]

'Let not your tongue cut your throat.'

The kind-hearted becomes a slave. [457]

The good-hearted has a heavy load. [458]

People will take advantage of you.

Too many doctors and the son dies. [459]

'Too many cooks spoil the broth.'

Too much carp makes the curry insipid. [460]

Too much of a good thing. The Rohita carp is one of the best fish.

Too much talk will include errors. [461]

Words! Utter many and they will reveal your breed. [462]

He who deliberates too much ruins his cause. [643]

'He who hesitates is lost.'

Teasing eventually turns to a quarrel. [464]

A stumpy dog wants to quarrel, a stumpy man is short-tempered, a stumpy boat is difficult to steer. [465]

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AVARICE

Great desire obtains little. [466]

Grasp all lose all.

A needle comes in and an axe goes out. [467]

Large loss for small gain.

Because he would not eat it, the food got maggots. [468]

Said of close-fisted people who are too mean to put their possessions to good use.

The greedy man! His words are sweet. [469]

DISCIPLINE AND RESPONSIBILITY

A floor which has no binding is in disorder. [470]

See p. 73, footnote 1.

A skein of yarn which has no binding (to keep the thread in place). [471]

Because the cat's away the mice are at play. [472]

When the jungle is on fire the jungle cat slaps his arms. [473]

Lawless elements take advantage of lawlessness. Slapping one's arms signifies glee or triumph.

If the monk climbs up the balustrade, won't a novice climb onto the shelf above the oven? [474]

Most Burmans do their cooking on a wood fire, and above the fire-place is a shelf on which are placed things that need drying by smoke and heat.

Rain-water leaks through the roof-top. [475]

People high in the hierarchy set a bad example.

TRIFLING AND TRIVIAL

Starting from the rubbish, it burnt the pyathat (a mansion). [476]

'Dangerous fire begins in the bed straw.'

The country is destroyed for a drop of honey. [477]

See explanation on p. 73.

Trifling! trifling! the nose bleeds in the end. [478]

Drowning in shallow water. [479]

Said of a person whose failure or downfall is due to a minor mishap.

The cat walks by but the dewdrops don't fall. [480]

An action of no consequence has no effect on serious matters.

Dust does not rise because a dog-flea hops. [481]

The dog may bark but the ant-hill will not run away. [482]

'The dog barks but the caravan goes on.'

A pinch of sparrow's dung cannot serve as manure. [483]

'One swallow does not make a summer.'

One sesamum seed will not make oil. [484]

Sesamum oil is popularly used in Burma for cooking. See explanatory note on sesamum, p. 2.

Although the bullock-clapper claps, it will not give sesamum

seeds. [485]

UNNECESSARY CONCERN

There's nothing the Elephant Minister's lady need worry about. [486]

See note, p. 74.

Although the pot's not hot the lid is. [487]

Said of people who are unnecessarily worried about others.

The tethering post shook but not the pony. [488]

The bush is worried on the hare's account. [489]

It's not the sticky rice that is sticking, but the rough rice. [490]

The person concerned in a matter does not mind but an outsider does.

NEUTRALITY

Mye-za grass between fighting buffaloes cannot survive. [491]

The plight of a weak neutral state between two powerful warring states. See note on *mye-za* grass, p. 74.

The matting suffers because the chicken eat paddy. [492]

See explanation on p. 74.

When the log was struck by lightning, the chameleon was hit too. [493]

Said of a third party who suffers in a war or quarrel.

A bamboo growing between two trees. [494]

NEUTRALITY

87

If the hill topples, the grass is uprooted.

[495

Applied to the plight of dependants when they lose their chief supporter.

Contracting malaria while collecting alms.

[496

Incurring blame while carrying on one's daily task.

Key to Pronunciation

The symbols employed for the representation of Burmese sound same as those used in the new *Burmese-English Dictionary*, now issued in parts by the School of Oriental and African Studies system is as follows:

Vowels

- ɑ in open syllables, palm; elsewhere the same sound shorter
- i in open syllables, eager; elsewhere pin.
- u in open syllables, too; elsewhere put.
- e Fr. élève.
- ɛ in open syllables. Fr. élève; elsewhere well.
- o law.
- o Fr. eau.
- ei eight.
- ou bolt.
- au down, sound.
- ai fine.
- ə above.

Consonants

b, d, g (as in go), h, j, k, l, m, n, ny (as gn in Fr. digne), p, r, (as in you), z approximately as in English; but aspiration of k, s must be avoided.

- c an intimate combination of t and γ, resembling the initial sonantal sound in tulip or the ch of cheese made with tip c touching lower teeth.
- ŋ when initial as ng in singer; when final, a nasalization of ceding vowel.
- θ thin.
- ð then.
- ʃ shake (no rounding of lips).

- h following a consonant indicates aspiration of that consonant, as in *kh, sh, th, ph, ch*. Preceding a consonant, it indicates that that consonant is a breathed consonant; thus *ŋ, n, m, l* are voiced consonants while *hŋ, hn, hm, hl* are breathed consonants—*hl* being = the *ll* in *Llandudno*.
- ʔ is a glottal stop as in the Cockney or the Glasgow pronunciation of *water* as *waʔer*. For convenience this is further dealt with under Tones.

Note.—Assimilation of final nasals before certain consonants is not indicated in the phonetic transcription, e.g. *ˈpaŋna* ‘asthma’, and *ˈpaŋdaɪŋ* ‘winning-post’, which should be pronounced *ˈpan na* and *ˈpan daɪŋ*.

Tones

The term ‘tone’ is here used to describe four of the five categories of sound found in Burmese, the fifth, the neutral *ə* (as in above) being regarded as non-tonal.

The *level* tone.—A syllable in this tone is low-pitched relatively to adjacent syllables. No fall of pitch is permissible but it can rise towards the end. Lightly stressed in comparison with syllables in other tones belonging to the same combination. Level tones are left unmarked in the phonetic transcription, as *sauŋ* ‘blanket’.

The *heavy falling* tone.—This is high-pitched at the start and falls steeply. Pronounced in a ‘breathy’ voice ending in a ‘fade-out’. Heavily stressed. Marked by ` preceding the syllable, as *ˈsauŋ* ‘harp’.

The *creaky* tone.—Pronounced with an intermittent voice, falling from a relatively high initial pitch and ending in a weak closure of the glottis. Marked by ' following the syllable, as *sauŋ'* ‘to wait’.

The *abrupt* tone.—Rather higher in pitch than the creaky tone. Terminates in a glottal stop produced by an abrupt closure of the glottis. Accompanied by much greater effort and constriction of the larynx than the creaky tone. Marked by ʔ following the syllable as *sauʔ* ‘to be steep’.

Burmese Texts

1. ce'hma ə'yo luhma ə'myo
2. ði pou?'thəga' ði 'pɛ thwɛ'hma'bɛ
3. hŋə'pyəbiŋ sai? mi'lai? pha'ba
4. 'chaŋ'yo 'myaŋ'yoða teiŋ'gəde lu'myo məteiŋ'go
5. ba' 'myo 'bo tu
6. ə'ciŋ əca?ko twe'hma' əle' əciŋ'go θi'ya'dɛ
7. zati'go θi'jiŋyiŋ əmu əciŋ'go ci'
8. ə'pyə choyiŋ θə'bɔ o
9. ə'pwe myiŋ əpiŋ θi' ə'θwe myiŋ əθwiŋ θi'
10. ca'yo cazwəgo myiŋ yedeiŋ yɛnɛ? θi'ya'mɛ
11. chiŋðe' hmaŋ məhmaŋ hmiŋzaŋ θɛ?θɛ
12. 'khwehma hnəyaŋ caŋhma nə'phu luhma 'du
13. shiŋ hou?'caŋ hnə'maŋ θɛ?θɛ kə'la hou?'caŋ
hnə'khaŋ θɛ?θɛ
14. bədeŋ ta? məta? gəheza? θɛ?θɛ
15. ʃwe ə'caŋ phə'yaŋ θɛ?θɛ
16. ŋəyou?'θi hmaŋ khuŋnəlan ye ŋu? 'sa sa'tɛ
17. shiŋzwe hmaŋ 'po mə'sa'bu
18. bəðə'mya hmaŋ nuŋ məni?
19. 'thəba? 'kaŋ sə'laŋnɛ' the'
20. 'she 'kaŋyiŋ 'θaŋ'gaŋ
21. 'taŋ əku? lu əwu?
22. yaŋ?'ca 'pyiŋ 'cə 'khiŋ 'meiŋma' 'pyiŋ chi 'shiŋ
23. jəbwe' ətɛ? pau?
24. 'hiŋ 'sajɛ? ətɛ?'kaŋ pau?
25. thə'miŋ'jaŋga' əŋwe' thwɛ?
26. tau? chiŋðe' 'mi'gɛ əfeiŋnɛ' 'yɛ'yɛ
27. ci'le 'wele nəywe?lo

28. `cwe`ba `sauj `ti
29. `wa nə`binggo ye `θwɪŋlo' məwɪŋ
30. pe kouŋywe' sa məca'
31. `poða kouŋlo' mauŋ pouŋ `sauj məta'
32. θə`mi kouŋywe' θəme? məya'
33. `phwego `thaunŋywe' shaŋ`gaun məya'
34. wa`gun tə`hlego phou`ywe' təshou? məya'
35. θəkhə`pwiŋ`go dəbyi pyou`ywe' təshou? məya'
36. wə`shwego chuŋywe' məthe?
37. `kouŋ khaunŋaunhma ye`dwiŋ `tu
38. `θe`de ye ca'
39. `chaunŋye la `θe kaŋ`ðigne' `shi
40. shiŋ`pəza? `hnaŋ pe?
41. wə`louŋ`gaun`de la' θa
42. lu a' ei?me?`kaun `pe
43. əna məθi' `she məji'
44. əhni? məji'de' `tə ce?shubiŋ `miŋ mu
45. ə'me `cwe`jaun əphye phə`ya`lauŋ
46. məleiŋma hnəkha `mə
47. məθi`yiŋ `me məsiŋyiŋ `she
48. məθi`ðu cə`ðwa θi`ðu phə `sa
49. gəyu' məmu gu məmyiŋ gəyu' mu myu myiŋ
50. məpye`ði' `o baunbiŋ kha?
51. lu`byə məθaŋ luðəŋ mə`pyə
52. mye?si`gaŋ təshe məcau?
53. `myiŋ `silo' ə`θi əma`hmaŋ məθi'
54. khə`yi twiŋlo' ywaziŋ məθi'
55. məji'dade? məθi'da khe?
56. `joja sho behŋe?`le `me
57. `ca kai?lo' θebadəsho na tafe`la `me
58. təŋago pai? `θho θiŋ mou?`shogo `θa `θho θiŋ
59. `phouŋ`ji sa cha' mi`jaun`miŋ ye`giŋ pya'

60. təyouʔ pye aʔ ʔaun ʔwa
 61. eiŋ o ʔca kaŋ ʔmeiŋmaʔ o ʔpaŋ paŋ
 62. hlaʔ təmyeʔhna yiŋ dəgoʔlouŋ ʔhouŋyweʔ məkouŋ
 63. əʔshiŋ siʔ əʔchiŋ məsiʔ
 64. yazəwiŋ pyaun eiŋdaunhmuʔ liʔlaʔte
 65. ʔmeiŋmaʔ phyəʔ pye pyeʔ
 66. ceʔmaʔ tunloʔ ʔmo məʔliŋ ceʔphaʔ tunhmaʔ ʔmo ʔliŋ
 67. ʔhlaŋ ʔci hle auʔ taun ʔci phəʔwa auʔ
 68. ko məhlaʔ ko məmyiŋ θu məhlaʔ ŋa yiŋiŋ
 69. koʔ myeʔʔchi ko məmyiŋ θuʔ myeʔʔchi ŋa myiŋ
 70. koʔ ŋəchiŋ ko chiŋ
 71. koʔko ko phə məθudə khunəʔpa
 72. ʔciʔgaŋ ʔmyolo koʔ uʔhmaʔ ko hmaʔte
 73. koʔ seiʔneʔ ʔhnaŋ məyaŋ
 74. koʔ ətaʔneʔ ko ʔsu
 75. θejiŋdeʔ ʔca ʔtə ʔpyaun
 76. koʔ paun ko hlaŋ ʔthaun
 77. koʔ ʔwunə koða θiʔ
 78. ŋəʔke siʔyweʔ ŋətiʔ ənyunʔ paunʔ
 79. θuʔmya hnaʔkhaunəʔ əθeʔ su
 80. shiŋbyudə hmiʔbi caŋ souʔ
 81. shiŋ pyaʔ shaŋ ʔtaun
 82. ŋwe dəʔbe ləhma ʔshweyaʔdeʔ pouʔθiŋ
 83. ʔwe nəʔdaunyaunjaunʔ ʔpa pyaun
 84. ʔwebiŋ ʔna ʔwe ʔce ŋwebiŋ ʔna ŋwe ʔce
 85. eiŋ niʔjiŋ yoðeaun ʔyouŋ teʔ
 86. əhluŋiŋ ʔhmaŋ θiʔaun ʔmanðaʔtaiŋ teʔ
 87. məphyiʔpheneʔ θaʔge ʔsaun təwiŋʔwiŋ
 88. nedəʔ pyiŋdaun ʔsadoʔ chiŋbaun
 89. ʔwe ʔjaun pyaunbyaun ʔwun ʔkhaunɡaun
 90. əshaŋ məsiʔdeʔ θəjaŋ əmyaunʔ
 91. əʔme ʔduʔyohne ʔhiŋ ʔohmaʔ ʔa məna

92. chipə`shoga' `po paunjin
 93. chibya thəmeinjə' wədeinj `hlan
 94. lu ne chouj`ja sei? ne bouj`bya
 95. məhmide`paŋ `touj khu`lo' `hlan
 96. `daun tu`lo' saθəŋe `hlan che`hlan cə paun pe'
 97. ŋwe də`bene' pə`le`gouj shain
 98. `nyado' `zeðe ywədo' məhanwe
 99. cədo' hleθə`ji `nyado' hle`do`ða
 100. ə`hlan cədo' əle la?
 101. əcaŋ `cido' pye`siyatain
 102. əcaŋ kouj gəlouj `sha che?
 103. əcaŋ məji' `ye lou? shaŋ məji' `pe pyou?
 104. dəde? `sa cə? θuŋ hnəte? `sa cə?θuŋ
 105. pau?`pyide' nə`phu mə`thudo`byi
 106. `pwe əpye`ða `tiŋdei? `swəhma məcau?
 107. we? phyi?`pyide`nau? məsiŋ məcau?`to`bu
 108. ðəgaunje? nyiŋ' mənə?to`bu
 109. uma' tauŋ`hma' θila' saun'
 110. ou?sa məji' gədi' məti
 111. kau?θə mə`salau? phyauŋ`ðə `sa məkouj
 112. chaŋ khouj`bude' `nwa
 113. `khwe `migau? cidau? su?
 114. ə`θa`dega' lau? thwe?
 115. ŋa' lu θu' θe?θe
 116. θə`kho də`yo `kaŋ
 117. koga' `cu `dudaun məyouŋya`bu
 118. cuŋ youŋ təphe? `kaŋ `θaðə`mi youŋ zouŋ`louj `kaŋ
 119. luyouŋ θa? θe
 120. `cə cha`hma' dəbya`hmaŋ θi'
 121. mwe`bwe khəbai? pai?
 122. əyei? khogo əkhe? `cho`jo
 123. θəyebo ei? θəye`na `sa

124. `sa`bi khwe? hmau?
 125. ၵာ `mwede`myau? ၵာ`go chau?
 126. တေ့ေ့`louၵ `sage`ḍəhmya` ၵာၵbəya tə`chaၵne` ce
 127. nəbeၵၵ thu lu khwe`
 128. mye?hna `hlwe `ge pyi?
 129. chi hnə`chaၵၵ`le məkene` `miၵ hle `myo`le məshəne`
 130. `ce`zu `kaၵ `laၵ məmyၵၵ
 131. `ge hmaၵ`bude` saḍəၵe
 132. təkha ၵe`bu pyၵbo` `na le
 133. `ogo phe`yၵၵ ၵၵgo phe`me
 134. `pa kai? `na kai?
 135. ၵာၵgo cwe? `sa `ḍaၵo suၵ chi
 136. kə`la mənaၵၵ yəkhaiၵ `me
 137. cwe? mənaၵၵlo` ci `mi fo`
 138. mə`saya`de` ə`me `ḍene` pe?
 139. ၵu`go ၵာ phye? ၵayၵ pye?
 140. yaၵgo yaၵ`jiၵ mətəuၵ`hlyၵne`
 141. yaၵza`go toze chi?sa`go jeze
 142. ၵi?piၵ au? ce`ḍə kogo pi` lu au? ce`ḍə kogo məpi`
 143. `ca mə`ye ti? lu mə`ye hi?
 144. cau?ta? wuၵ `kiၵ
 145. cau?ywe` məၵe je?ywe` ၵe
 146. pə`shəjəuၵ`dəga` le?ၵi pya`
 147. `ca ၵehma` lu`zuၵ`gaၵၵ pə
 148. ၵə`kho `pyehma` `ḍə`gwiၵ ၵa`
 149. mə`ye`be `cwe`bye `siၵၵ
 150. shiၵbyudə mye?hna shiၵ`me məci`wuၵ`
 151. cau?yၵၵ `lwe `ye `miၵ phyi?
 152. ca` mye`ji te? jwe`ḍi
 153. `yeḍə məၵe ၵeḍə ၵə`ye mə`la
 154. mə`yeၵə`de `pye`geze
 155. zaməyi`myo ə`mwe tə`chaၵၵ əcu? məkhaၵ

156. t̄ayau? 'kaun̄ t̄ə'θaūn̄ boje nyē?nyē? ce
 157. 'caun̄ ne ca sh̄əyago m̄əyoðe
 158. gatha lu'dain̄ 'pe 'te phyi?
 159. ḡə'yēga' lu pyabu m̄əcau?
 160. ywa'naga'myē? ywa'nwa m̄ə'sa
 161. t̄əṅa mi'jaun̄go m̄ə'le
 162. myin̄ban̄ 'myado' ḡe 'nan̄ban̄ 'myado' pye
 163. haūn̄'lun̄de' 'khwe lu m̄ə'le
 164. myē'hna θi' ḡəpi' m̄əweya
 165. caūn̄ o cwe? m̄ə'le
 166. 'khwe o'ji ji'kho θin̄lo' m̄əta?
 167. n̄əbyo θan̄hla' n̄ə paūn̄ 'coðəlau? ji'
 168. n̄əo myē?nu' cai?
 169. θə'ma oze fe'ne pyoze
 170. təhle'de 'si təkhə'yi'de 'θwa
 171. 'e ətu pu əhyma'
 172. 'n̄eyin̄ əṅa' 'myayin̄ əwa'
 173. 'kaūnyin̄ san̄ 'shoyin̄ hlan̄
 174. ḡəyan̄' ya' ətudu ḡəkh̄u ya' 'khwe'jan̄ 'khwe'jan̄
 175. 'cigo bou? yoðe bou?ko 'ci yoðe
 176. caṅða əsin̄ chode lu əsin̄ m̄əcho
 177. ce?θun̄'ji ne ə'kaūn̄'da ḡəyou?'θine' 'paun̄hma' ə'thaun̄
 khan̄ya'
 178. ḡə'khoun̄ma' dəgaun̄jaun̄' təhle'loun̄ pou?
 179. 'ci'gan̄ dəgaun̄jaun̄' 'ci ə'mya pye?'siya'de
 180. t̄əṅa'na 'ni t̄əṅa mou?'sho'na 'ni mou?'sho
 181. 'ḡənena' 'ḡə'nə θamənena' θamənə
 182. 'mene' ni'ba ətu 'tha ni'ba 'mezə nan̄
 183. θudə'jin̄'jin̄ θə'din̄ lwe'lwe' 'paun̄be? twe'
 184. sei? 'paūn̄ ko khwa
 185. feyin̄ she? toyin̄ phya?
 186. 'nwa 'kwe 'ca kai?

187. θə'khwa 'θihma' ə'yi təjɪŋ
 188. khiŋya shwe'myo meɪŋya 'hiŋ'gaʊŋ
 189. ə'ye 'eiga' 'θwe 'niya
 190. əma' 'kaʊŋ'za maʊŋ 'myiŋ təlulu maʊŋ 'kaʊŋ'za əma'
 'mibojaʊŋ
 191. θi? təbiŋ 'kaʊŋ hɛ? tə'θaʊŋ 'nanaiŋde
 192. 'o'jiŋ 'tha 'o'jiŋ thi' 'co'jiŋ 'tha 'co'jiŋ nyi'
 193. chiŋ'dine' 'sha ətu 'tha fa'bya paɪŋbaɪŋ mənenaiŋ
 194. 'θiɛiŋ taŋ 'θi pwiŋ'jeiŋ taŋ pwiŋ'
 195. nə'phuza ywa lə
 196. 'faŋ cai? 'nwa 'chə ko thiŋ kədiŋ fwe'nəŋ
 197. ko hni?θe?ka' 'thaŋbəla? na?you? thiŋ
 198. ŋeɪiŋ chiya'hma' 'eiyiŋ hmiya'hma'
 199. phei?'chiŋ phei? ei?'thehma phei?
 200. shwe'jiŋ chouŋ louŋ 'myo'jiŋ tha? mya?
 201. sei? tu təθe? mwe' sei? mətu təθe? me'
 202. ŋega' chi? əhni? təya məmə'da ŋega' 'paʊŋ əhni? tə'θaʊŋ
 məmə'zə'gaʊŋ
 203. ŋə'zeiŋ myiŋ ŋəgiŋ pyi?
 204. eiŋje' puda' eiŋnaʊ? mə'chaŋða
 205. eiŋ θahma' ε' la
 206. 'da 'touŋ'douŋne' wə'louŋ khou?
 207. nə'khaŋbe'jiŋ 'mi hmou?
 208. dəbiŋ 'ləmu dəbiŋ thu
 209. liŋne' mə'ya faŋe' 'θwa
 210. 'kaɪŋ 'cuŋ hmi 'cuŋ 'kaɪŋ hmi
 211. mə'ya neza' caʊŋ θehma'
 212. 'nwanə' mə'ya məθə'nane'
 213. 'mi 'we chei? ma
 214. 'sazəyadwiŋ ə'sa khe? 'thazəyadwiŋ mə'ya khe?
 215. mə'yago chi? θegahma' 'chi'muŋya'me
 216. 'pyəbaŋ 'mya mə'ya zə'ga aʊŋ

217. ma'be' lai' mai'phe' pa
 218. 'shune' phe'lo 'shu ca' phe' pau' phe' ca' phe' pau'
 219. kouŋ 'jouŋyiŋ təkhaŋ' liŋgouŋ 'jouŋyiŋ təθe' 'louŋ hmaŋ'
 220. 'khwelo liŋ məciŋne'
 221. 'θouŋ'jaŋ 'pyaŋ'ðo fiŋ 'θouŋliŋ 'pyaŋ'ðo 'meiŋma'
 222. ye myiŋ'hma' ca tiŋ'
 223. shwe 'kaŋyiŋ dəzələ 'myo cweyiŋ dəzə'laŋ liŋ 'kaŋhma'
 saŋya'
 224. pou'basəri'ya' mi'ne'ba'
 225. 'θaðə'mi mə'kaŋ mi'ba' 'gaŋ
 226. shiŋ 'siywe' 'myiŋ yaŋda myiŋjiŋde shiŋ 'niŋywe' 'myiŋ
 kaŋda məmyiŋjiŋ
 227. 'taŋ'zo pə'louŋ'zogoða pyi'ya'me 'θa'zo θə'mi'zogo
 məpyi'ya'
 228. gəba 'mi laŋ 'θagaŋ cha' 'niŋ
 229. ko məchi' əmi'ðə'le 'θa tə'ge
 230. 'nwamə'daŋ 'θa məkhiŋ
 231. θə'u 'yu
 232. 'wuŋne' məlwe 'θa məmə ŋwene' məwe cuŋ məmə
 233. mi'ba' zə'gə 'na θaŋ'nya θaŋ'bya cau'saŋ coðo
 'pyaŋ
 234. 'cwedouŋ' 'cwehle' 'mwedouŋ' 'mwehle'
 235. 'θa'gaŋ təyau' cau'kaŋ dəzi'
 236. ma' təthaŋ dəgaŋ 'phwa
 237. əba' khwaya 'taiŋ
 238. ya'ðayiŋ ba' nə'phu θai' 'tuye'
 239. θə'mi dəgaŋ 'nwa təthaŋ
 240. əmi' me'θa ye 'ne 'ŋa
 241. shəya hmaŋyiŋ əlaŋ məsai'ne'
 242. ŋəpi' phou'kohma' shəya məpya' 'ni məca'
 243. dəbe' mə'kaŋ shəya'gaŋ
 244. 'chi'muŋ təbe' ke'ye' shəya
 245. dəbe' hnya yiŋ na

246. shəyago maŋ khu'ywe' ou?'khe əthu' khaŋya'de
 247. shəyade? dəbe' le?'sauŋ məthe?
 248. shəyago luŋðə 'yude 'myingo luŋðə 'mude
 249. kaŋðahlyiŋ əmi' kaŋðahlyiŋ əpha'
 250. θegaŋ məyau? θe? məpyau?
 251. kaŋ məji' nyan ji'daiŋ 'mwe
 252. kaŋ cəma le shaŋhlyiŋ cau'tauŋ'ji lwiŋ'ya'
 253. kaŋ'zoma' 'θwaleyaya 'mo lai?'lo' ywa
 254. ə'cauŋ tə tauŋbə ye 'si
 255. nauŋga la nauŋga'ze pau'yane' 'yauŋ
 256. na? 'thwiŋde' gə'dwiŋ lu 'thwiŋde' gə'dwiŋ məhou?
 257. kaŋ 'kaŋde' 'ca 'pye'yŋ θəmiŋ twe'
 258. əcheiŋ taŋdə' nəbeŋ kaŋleiŋ'me
 259. məywe'be sə'ke 'miŋ phyi?
 260. luŋdaŋ kaŋ cha'
 261. kaŋ youŋlo' 'shubouŋ mə'niŋne'
 262. 'ca'yəya cəma mə'yoya
 263. ou'sa kaŋ sauŋ' əθe? nyan sauŋ'
 264. 'shiŋ'ye təkha 'chaŋðə təhle'
 265. ye'zi təkha yeðə təhle'
 266. hmaŋ'giŋ təhle' 'thiŋ təhle'
 267. youŋ 'cuji 'khwe 'cuji
 268. θi?'ŋou? myiŋ'douŋ mye? myiŋ'douŋ
 269. ne'ðeðəba' chouŋ'dega' jo 'θweðəba' təmya'mya'
 270. əyei? la nebuga' sauŋ'ya'
 271. əmauŋ'le yau? ŋa'nwa'le pyau?
 272. 'thaŋ'ði cwegai? 'ci 'niŋlai?
 273. ŋoŋiŋye? le? to'
 274. cə?'kaŋ shaŋ'o 'to
 275. khə'yau'ði peiŋgai? 'da 'təuŋgai?
 276. ye ŋa'θu ye'dwin'de ca'
 277. 'kuŋ'ði cai? tauŋŋu po'

278. sula' lei? ye cha'
 279. mi'jaungo yehma hlu?
 280. 'khwe o thaye'jone' chi
 281. 'saya'gan couj mou'shei? 'pya 'swe
 282. thə'khogo tai?'so 'hniñ 'soungo 'tha kiñ 'khaiñ
 283. thə'kho si'ya wuñdou? wuñ'bone' 'thwa
 284. təkula?ko ja talingwago twe'
 285. kha?pyago swe hma?lo' pañmi'
 286. da?tə hma?lo' kəla?pə tiñ 'kogweba kəla?pə ca'hma'
 kəleiñzi'hmañ θi'
 287. phə'ya hma?lo' 'kogweba phu? thwe?hma' tañbo'hmañ
 θi'
 288. chi?'ti hma?lo' 'pe'zaba 'mo'liñhma' 'phoθudə'hmañ θi'
 289. ña'θə'mi leiñmahla'ðihu' 'chi'muñnegai? yau?ma' 'myiñ
 'si thwe?
 290. thaiñne ə'kauñ'ða tha'ðwahma' 'co'hmañ θi'
 291. 'ñada? 'cauñdəga 'cauñdəgañə' ə'shouñ θa?tə' 'ñada?
 khin'ji əlan'jubagə'la
 292. shiñ'bode? 'chuñ'bo 'ci
 293. ku'ðo də'be ñə'ye dəbei?θa
 294. ce? naywe' 'hu'ya 'me 'cwego θa? tiñ
 295. ce?u'byou? θañdou'ne' cha'
 296. cwe? nəywe? we?hma ta?
 297. khin'jine' 'bi əkwa'ji
 298. gə'daunjai? tə'lwe phiñ tə'lwe
 299. khou?ya tə'cha sa'ya tə'cha
 300. nyaun 'u 'kañ'ba pyo sanpanəgoga' nəma' 'kha 'co
 301. 'pwe məci'bene' sanpa' lu 'to khañya'
 302. chi'jo 'thañ tə? əche? məca'
 303. hlə'ga wuñ tiñ
 304. səpho ou?ko swe θou? si
 305. seiñ cau? 'yaunya 'she'yoðega' kañ'lan'
 306. 'myiñ'gauñ 'pyeya 'khwe'jo kañ'lan'

307. 'shunzan'de cwe?'chi 'yo
 308. bæza'ka' phə'ya phə'ya læ'ka' 'ka'ya 'ka'ya
 309. phaun 'siye? ye ŋa?
 310. læ thun 'θwa 'nwa me'
 311. ŋo 'ade? yi 'a θaŋ
 312. əba'de? 'θa təla' 'ci
 313. 'nwa fe' thun 'ou
 314. taunya ŋingo myau? lai?
 315. θə'khoga' lu lu hi?
 316. nau? ei? əyiŋ pyə
 317. nau'hma' kiŋ əyiŋ cə'te' 'pha
 318. nau'hma' 'mwe mi' 'u hme'jiŋ
 319. bædeŋ məta'khin ŋwe'go θiŋ
 320. məthaingŋiŋ chi 'shin
 321. youŋ məya'giŋ θaŋbəya ŋa
 322. ŋiŋ məpyu'ginga' lu thwe? chin
 323. 'hinjo mə'myiya'giŋ hnou?'θi 'sihnin'de
 324. əme cə 'dwedə 'luŋ
 325. pə'sho mə'fi'duga' louŋaun θaiŋ 'pyə
 326. chilyiŋ kəba 'myiŋðə'ma
 327. thei'ko pou?'pihma' kədə'
 328. dəbe' ŋa shəya twe'
 329. saun'gaunŋo ŋa phəlaŋbiŋgo twe'
 330. məpo?'bene' 'meza yau?
 331. ə'co lolo' nyaunye 'lauŋ pa?'thaŋ twe'
 332. 'bədi'biŋ 'pyolo' paun 'co
 333. nyaun 'cholo' ŋwe 'o ya'
 334. pə'zelolo' caunyou? 'θo 'she ətwe? 'le
 335. mye'mye? 'saiŋlo' 'shaiŋ'de lai? 'hne'ji 'niŋmi'lo' ŋwe
 'ŋaja? yəya'
 336. ə'e cai'te' lugo nebuma 'hlan
 337. saiŋ kəlo' chəunbə yau?

338. 'ca'mi 'shwemi'delo hlu'ya'hma'le khe' 'shwe'thaya'-
hma'le khe'
339. be'dain'dilo shou'yin'le 'su 'sayin'le .yu
340. fe' 'to de'bo nau' shou' 'hledou'
341. 'saya'hma'le 'thene' ja'ja' pyi'ya'hma'le eshine' 'ywe'ywe
342. 'pezaya'le nwe mafi' 'pyezaya'le mye mafi'
343. lou' 'sa 'mokhaun' 'kho 'sa 'khwe haun
344. ba'jigo'le metwe' 'thi tin'bwego'le mehmi
345. phu' maya' dama' 'shoun
346. hle 'pye'doun te' 'co
347. e'ye 'kaun' 'dein'daun phye'
348. eyin' 'phoun'ji tache' khau' nau' 'phoun'ji hnache' khau'
349. nau' lade' maun pa'le 'dainwunde' 'ke
350. ta'min' 'lehma' ta'min' e'cogo thi'
351. phu' mi'jaun phyi' myi' ma'chan'da
352. 'ca cau'lo' jin'ji 'ko jin'ji 'cade' 'sho
353. anabodwin' ana shin'
354. gaba 'mi laun' shi'migwe' tha' tau'
355. nuya 'we 'swe
356. mwe puya 'kin' hmaun'
357. 'bu 'leya phayoun' shin'
358. phu' 'min'da pya ye'tha shai'
359. jin' 'nelo' 'shi'buba e'ga' lu thwe'
360. 'mi launya le pin'
361. 'edugo ye ku pudugo 'mi tai'
362. 'leya ta'kho 'thaun
363. mye nein'ya hlan sai'
364. ye ni'hu 'wa kulo' 'tho
365. ye'ga nein'ya'do' 'sidi
366. mye'hna 'ciya 'hinba' pa
367. ta'the 'ce pan'
368. cau'pade sho caunne' to'

369. canṅo we sou²pa sho ²pein u²go we ²sa
 370. e²pa²jin twe²da² le²bin² pya²
 371. ga²dou²ba thei² kwe²
 372. mwe²bwe ²po thi²
 373. ta²khole² ta²we² lu²
 374. ta²mou²da²ya ²wu² ta²thwa
 375. ta²ne² chu² ta²la² mu²
 376. ka²la² ka²tha²i² ye ka²la ²thou²nywe² ma²lau²
 377. lu ²shin² ye ta²ein²daun²go lu ²cha²ṅḍa² sha²ein²daun² ²pelo²
 ma²lau²
 378. ou²sago phyo sa²phoga²
 379. ²side² ye sha²de² ga²zin²
 380. ei² pau²ne² ²pha kau²
 381. ta²min² ²mwe² yin² ²ca ²sa² yin²
 382. da²ba²da²njaun² ta²khweda²n pye²
 383. ta²ya²u²ma²go myin² ta²oda²n pye²
 384. shin²byuda² win²me²ha chi da²bin²ne² ²cein² ce
 385. wu²ne² ²a ²lene² ²hmya
 386. ²cwe tin² jin²bayin² sha²me²
 387. ji² caun²ja² ma²ji² taun²da²
 388. ²ca ²ci chiya ²ci
 389. ²kin²chi²mya chi ta²chaun² ²coywe² e²tha² ma²pye²
 390. shin² cou² ²cwe
 391. hne² ma²ya²gin² jin² ja
 392. thi² ma²ya²gin² ²wa ²paun² ku²
 393. ²mo ywa² dou² ye ka²n
 394. la² ta² dou² ²ba²n gin²
 395. ²na lun²hma² ku² pyi²
 396. ²mo ta²u² ce² tin² ne win² za²ba ²hlan²
 397. ²mogo lin²ywe² ²pyo yin²di
 398. ywa lun²hma² ywe² tai²
 399. si² ma²ya²khin² ²hmya kou²n

400. si[?] yau[?]hma' 'hmya chu[?]
401. shi[?] lai[?]hma' thi[?]pi[?] ja
402. lumai[?] nau[?]hma' eca[?] ya'
403. kha[?]'kwi[?] pyi[?]nda[?]e' ywa[?]di[?]'ci yau[?]
404. 'chi yo jo 'thwena[?]'da[?]e' nani[?]'ji 'pi[?]yo'
405. si[?]ba[?]yi[?] ta[?]kha thwe[?] 'pe[?]'ji ta[?]hle ce[?]
406. nou[?]'mi' 'the[?]da[?]i[?] te[?]'nai[?] 'pha[?] yau[?]
407. tane' ta[?]la[?] pa[?]ga[?] be ywe[?]'ma[?]'le
408. su[?]'pi[?]de' le[?]'ko ma[?]cha[?]'pa[?]zene'
409. khu' ye[?]'dwin 'tu khu' ye[?]ji tha[?]'chi[?]
410. khu' li[?] ne khu' 'tha 'mwe[?]ji[?]
411. 'na pwe[?]'ya na[?]'hmya lai[?]'cha'
412. e[?]'pha[?] te[?] e[?]hme' 'sa[?]ya' 'no'no
413. ga[?]du[?]'pa[?]ka' 'bya[?]i[?] sa[?]u[?]
414. di you[?] myi[?]lo' di cha[?]u[?] thwi[?]nda
415. hna[?]o[?]da hna[?] na[?]jo ma[?]'sa[?]ya'
416. yau[?]'kha[?]ma' the[?]'hma[?] ma[?]thi' 'myi[?] we ma[?]'si[?]ya' 'la
417. e[?]'tha lo e[?]'yo 'ta[?]u[?]
418. le shi[?]go ci[?]'ywe' ywe[?] tai[?]
419. mu[?]'da ma[?]pa li[?]ga ma[?]'cha
420. wi[?] wi[?] 'ji[?] sha[?]u[?]'ne' 'thwi[?]
421. e[?]'ca[?] hmu' a[?]nu[?]'pha[?]yi[?]'da a[?]u[?]zeya
422. a[?]na kha[?]hma' e[?]tha sa[?]ya'
423. 'su ne[?]ya 'su sha[?]u[?] ne[?]ya sha[?]u[?]
424. a[?]'ne' 'thwi[?]yi[?]we' pha[?]yi[?]'lau[?]'thi' a[?]yago pa[?]u[?]'shei[?]ne'
ma[?]pa[?]'tha
425. shi[?] chi[?]'do 'con[?]e' ce[?] chi[?]'do ma[?]'mye ce[?] chi[?]'do 'con[?]e' shi[?]
chi[?]'do ma[?]kha[?]na[?]i[?]
426. sa u' 'da[?]u[?] ou[?] 'da[?]u[?] u' sa ou[?]
427. ku[?] 'le[?]di[?]'kwi[?]ne' na[?]'zi[?]ngo ou[?]'ywe' ma[?]mi[?]'nai[?] ku[?]
le[?]'le[?]di[?]'ne' 'na[?]'ji pi[?]'lo' ma[?]ya[?]'nai[?]
428. chi[?]'de[?]'zi thei[?]gi fwe[?]gwe[?]'hma 'na[?]de

429. gelouj pye gelouj nə'ga pye nə'ga
 430. 'ounejya lejma
 431. ə'mya mə'ga ye θau?
 432. mə pyo ə'mya 'ni
 433. θaŋga 'a phe ya məθaŋnaij
 434. 'mi 'ei 'mi naij ye 'ei ye naij
 435. 'a metaj nau jo'
 436. 'khwe 'yu phe? kai? 'khwe'gauj nəywe? pya?
 437. ə'sa metədo telou? ə θwa metədo tə'hlaŋ
 438. cafe 'wame' θwa ə'yo ci' sauj
 439. 'khwego yai'chingə'de 'khweŋij maye'hna θau'ya'θe
 440. mechi'θə'le auj'ga 'nau mə'naijdo'le piŋ'ðe? ju
 441. luleiŋma əmye? pyij məθwe?
 442. θi'ða θi'ze məmyiŋzəne'
 443. é'ðe nyij nə? əei? khe?
 444. é'ðe əðe? khunəyē?
 445. məkəθə'be mə θwané' məto'be mə'sané'
 446. nya' pyo au? ci' ne' pyo nau? ci'
 447. 'tozə'ga 'tohma pyau?
 448. tei'tei? ne θauj taŋ
 449. 'bu tə'louj θauj ouj mə'shiŋ'ye'bu
 450. ko eujyij hnou'lo'..ya'naijde zə'ga eujyij hnou'lo'
 * məya'naij
 451. məyo' mə'bij 'sauj jo' hnyij
 452. taŋyij 'she luŋyij 'be
 453. echi? 'eiŋ əmye? 'əide
 454. piŋya luŋdo zaga' w'i'ri'ya' luŋdo ou?dei'sa' θəda luŋdo
 yaga'
 455. əwu? luŋdo i'na' əθouj luŋθə daθa' ə'sa luŋdo beya' əei?
 luŋdo 'məθa'
 456. zə'ga luŋ euj phyi?
 457. səðana luŋ euj phyi?

458. hnə'louj 'kauj wuj 'ci
 459. shəya 'mya θa θe
 460. ŋə θaiŋ 'mya 'hiŋ houj
 461. zə'ga 'mya ə'hma pa
 462. zə'ga zə'ga pyəbaŋ 'mya zə'ga'dəga' zati' pya'
 463. ə'twe nə'yiŋ ə'ye pye?
 464. ci'za θauj yau
 465. 'khwebu' yau lo lubu' sei? to hledo pe' khe?
 466. əlo 'ei əya' 'ni
 467. a? wiŋ pau'sheij thwe?
 468. mə'sayə? lau? tə?
 469. 'laba' 'eiðu zə'ga cho
 470. əku? məfi'de' 'caŋ bə'yanbədə
 471. ə'theij məfi'de' chigiŋ
 472. cauj məfi'lo' owe? 'mya
 473. 'to 'mi lauŋ 'tojaŋj le? 'paŋbau? kha?
 474. khij'ji le?'yau tə?'ka' mauŋyij ca?'khozij məte?'la
 475. khaungə' 'mo yo
 476. əhmai'ka' sa' pya'θa? 'mi lauŋ
 477. 'pya dəzə?cauj' pye pye?
 478. əpye? əpye?nə' hnə'khaŋ'ðwe thwe?
 479. yedeij ni?
 480. cauj 'θwaywe' 'shi'hniŋ məewe
 481. 'khwe'hle khoujlo' phouj məθa'
 482. 'khwe haujlo' tauŋbo' mə'pye
 483. sağə'le təshei'sajaŋj' mye 'əza məphyi?hnaŋj
 484. 'hnaŋ dezi'nə' shi məphyi?hnaŋj
 485. 'nwa khəlu? myibede' 'hnaŋ məya'
 486. shijwungədo əcaŋ'ja' məhou?
 487. 'oga' məpu sə'laungə' pu
 488. 'myingə' məhou? khouŋdaingə' hlou?
 489. youŋ ətwe? choungə' cauj'ja'

458. hnə'louŋ 'kaun wun 'ci
 459. shəya 'mya 'θa θe
 460. ŋə'θaiŋ 'mya 'hiŋ houŋ
 461. zə'ga 'mya ə'hma pa
 462. zə'ga zə'ga 'pyəbaŋ 'mya zə'ga'dəga' zati' pya'
 463. ə'twe ne'yin ə'ye pye'
 464. ci'za θaŋ yaŋ
 465. 'khwebu' yaŋ lo lubu' sei' to hledo pe' khe'
 466. əlo 'ci əya' 'ni
 467. a' wiŋ pau'sheŋ thwe'
 468. mə'saye' lau' te'
 469. 'ləba' 'ciðu zə'ga cho
 470. əku' mə'fi'de' 'caŋ bə'yaŋbəda
 471. ə'theŋ mə'fi'de' chigiŋ
 472. caun mə'fi'lo' cwe' 'myu
 473. 'tə 'mi lauŋ 'təjaun le'paŋbau' kha'
 474. khiŋ'ji le'yāŋ te'ka' maunyiŋ ca'khoziŋ məte'la
 475. khaun'ga' 'mo yo
 476. əhmai'ka' sa' pya'θa' 'mi lauŋ
 477. 'pya dəze'caun' pye pye'
 478. əpye' əpye'ne' hnə'khaun'ðwe thwe'
 479. yedeiŋ ni'
 480. caun 'θwaywe' 'shi'hniŋ məcwe
 481. 'khwe'hle khoun'lo' phouŋ mətha'
 482. 'khwe haun'lo' taun'bo' mə'pye
 483. sa'gə'le təshei'sajaun' mye 'əza məphyi'hnaiŋ
 484. 'hnaŋ dəzi'ne' shi məphyi'hnaiŋ
 485. 'nwa khəlau' myibede' 'hnaŋ məya'
 486. shiŋwun'gədə əcaun'ja' məhou'
 487. 'oga' məpu sə'laun'ga' pu
 488. 'myiŋga' məhlou' khoun'daiŋga' hlou'
 489. youŋ ətwe' choun'ga' caun'ja'

490. kauʔ'hnyingá' mə'si shan'jangá' 'si
491. 'cwe hnəkaun̄ khaʔte'ja myezabin̄ məkhan̄nain̄
492. ceʔ zə'ba 'sa thəyan̄ dan̄ θin̄'
493. 'toun̄go 'mo'jo pyiʔ pouʔθin̄ba hman̄
494. θiʔ hnəpin̄ sa'caga' 'wa
495. taun̄ 'leyin̄ myeʔ pyaʔ
496. 'shun̄ khaun̄'yin̄ hneʔ θin̄'

Myanmar Proverbs (မြန်မာစကားပုံ)

1. ကြက်မှာအရိုး လူမှာအမျိုး။
2. သည်ပုတ်ထဲက သည်ပဲ ထွက်မှာပဲ။
3. ငှက်ပျောစိုက် မိလိုက်ဖပါ။
4. ချောင်းရိုးမြောင်းရိုးသာ တိမ်ကောတယ် လူမျိုးမတိမ်ကော။
5. ဘမျိုးဘိုးတူ။
6. အကျဉ်းအကျပ်ကိုတွေ့မှ အလေ့အကျင့်ကို သိရတယ်။
7. ဇာတိကိုသိချင်လျှင် အမူအကျင့်ကိုကြည့်။
8. အပြောချိုလျှင် သဘောအို။
9. အပွေးမြင် အပင်သိ အသွေးမြင် အသွင်သိ။
10. ကြာရိုးကြာစွယ်ကိုမြင် ရေတိမ်ရေနက်သိရမယ်။
11. ခြင်္သေ့မှန်မမှန် မှင်ဆံသက်သေ။
12. ခွေးမှာ နှာရောင် ကြောင်မှာ နဖူး လူမှာ ဒူး။
13. ဆင်ဟုတ်ကြောင်း နှာမောင်းသက်သေ ကုလားဟုတ်ကြောင်း နှာခေါင်းသက်သေ။
14. ပန်းထိမ်တတ်မတတ် ဂဟေစပ်သက်သေ။
15. ရွှေအကြောင်း ဖယောင်းသက်သေ။
16. ငရုတ်သီးမှန် ခုနစ်လံ ရေငုပ်စား စပ်တယ်။
17. ဆင်စွယ်မှန် ပိုးမစားဘူး။
18. ပတ္တမြားမှန် နွံမနစ်။
19. ထောပတ်ကောင်း စလောင်းနှင့်ထည့်။
20. ဆေးကောင်းလျှင် သန့်ခေါင်း။
21. တောင်းအကွပ် လူအဝတ်။

- 22. ယောက်ျားပျင်း ကျောခင်း မိန်းမပျင်း ခြေဆင်း။
- 23. ကျည်ပွေ့အတက်ပေါက်။
- 24. ဟင်းစားကြက် အတက်ကောင်းပေါက်။
- 25. ထမင်းကြမ်းက အငွေ့ထွက်။
- 26. တောက်ချင်တဲ့ မီးခဲ အရှိန်နဲ့ရဲရဲ။
- 27. ကြည့်လေ ဝေးလေ နားရွက်လို။
- 28. ကျွဲပါး စောင်းတီး။
- 29. ဝါးနားပင်းကို ရေသွင်းလို့မဝင်။
- 30. ပေကုန်၍ စာမကျ။
- 31. ပိုးသာကုန်လို့ မောင်ပုံ စောင်းမတတ်။
- 32. သမီးကုန်၍ သမက်မရ။
- 33. ဖွဲကိုထောင်း၍ ဆန်ကောင်းမရ။
- 34. ဝါဂွမ်းတစ်လှည်းကိုဖုတ်၍ တစ်ဆုပ်မရ။
- 35. သခွတ်ပွင့်ကို တစ်ပြည်ပြုတ်၍ တစ်ဆုပ်မရ။
- 36. ဝါးဆွေးကို ချွန်၍ မထက်။
- 37. ကုန်းခေါင်ခေါင်မှာ ရေတွင်းတူး။
- 38. သဲထဲ ရေချ။
- 39. ချောင်းရေလာ သဲကန်သင်းနှင့်ဆီး။
- 40. ဆင့်ပါးစပ် နှမ်းပက်။
- 41. ဝါးလုံးခေါင်းထဲ လသာ။
- 42. လူအ အိပ်မက်ကောင်းပေး။
- 43. အနာမသိ ဆေးမရှိ။
- 44. အနှစ်မရှိတဲ့တော ကြက်ဆူပင် မင်းမူ။
- 45. အမေး ကျွဲကျောင်း အဖြေ ဘုရားလောင်း။
- 46. မလိမ္မာ နှစ်ခါမော။
- 47. မသိလျှင် မေး မစင်လျှင် ဆေး။
- 48. မသိသူကျော်သွား သိသူ ဖော်စား။
- 49. ဂရုမမူ ဂုမမြင် ဂရုမူ မြူမြင်။
- 50. မပြည့်သည်အိုး ဘောင်ဘင်ခတ်။
- 51. လူပြောမသန် လူသန်မပြော။
- 52. မျက်စိကန်း တစ္ဆေမကြောက်။

- 53. မြင်းစီးလို့ အထီး အမမှန်း မသိ။
- 54. ခရီးတွင်လို့ ရွာစဉ်မသိ။
- 55. မရှိတာထက် မသိတာခက်။
- 56. ကြိုးကြာဆို ဘယ်ငှက်လဲမေး။
- 57. ကျားကိုက်လို့သေပါတယ်ဆို နာတာရှည်လား မေး။
- 58. တံငါကို ပိုက်ထိုးသင် မုဆိုးကို သားထိုးသင်။
- 59. ဘုန်းကြီးစာချ မိကျောင်းမင်း ရေခင်းပြ။
- 60. တရုတ်ပြည် အပ်ရောင်းသွား။
- 61. အိမ်အို ကျားကန် မိန်းမအို ပန်းပန်း။
- 62. လှတစ်မျက်နှာ ယဉ် တစ်ကိုယ်လုံး သုံး၍ မကုန်။
- 63. အဆင်းရှိ အချင်းမရှိ။
- 64. ရာဇဝင်ပြောင် အိမ်ထောင်မှု လစ်လပ်တယ်။
- 65. မိန်းမဖျက် ပြည်ပျက်။
- 66. ကြက်မ တွန်လို့ မိုးမလင်း၊ ကြက်ဖတွန်မှ မိုးလင်း။
- 67. လှိုင်းကြီး လှေအောက်၊ တောင်ကြီး ဖဝါးအောက်။
- 68. ကိုယ်မလှ ကိုယ်မမြင်၊ သူမလှ ငါရယ်ချင်။
- 69. ကိုယ့်မျက်ချေး ကိုယ်မမြင်၊ သူ့မျက်ချေး ငါမြင်။
- 70. ကိုယ့်ငါးချဉ် ကိုယ်ချဉ်။
- 71. ကိုယ့်ကိုယ်ကိုယ်ဖော် မသူတော် ခုနစ်ပါး။
- 72. ကျီးကန်းမျိုးလို ကိုယ့်ဥမှ ကိုယ်မှတ်တယ်။
- 73. ကိုယ့်စိတ်နှင့်နှိုင်း မရိုင်း။
- 74. ကိုယ့်အတတ်နှင့် ကိုယ်စူး။
- 75. သေချင်တဲ့ကျား တောပြောင်း။
- 76. ကိုယ့်ပေါင် ကိုယ်လှန်ထောင်း။
- 77. ကိုယ့်ဝမ်းနာ ကိုယ်သာသိ။
- 78. ငကဲရှိ၍ ငတိအညွန့်ပေါက်။
- 79. သူများ နှာခေါင်းနှင့် အသက်ရှူ။
- 80. ဆင်ဖြူတော်မှီပြီး ကြံစုပ်။
- 81. ဆင်ပြ ဆန်တောင်း။
- 82. ငွေတစ်ပဲ လည်မှာဆွဲရတဲ့ ပုတ်သင်။
- 83. ရွှေနားတောင်းရောင်ကြောင့် ပါးပြောင်။

- 84. ရွှေပင်နား ရွှေကျေး ငွေပင်နား ငွေကျေး။
- 85. အိမ်နီးချင်း ရိုသေအောင် ရုံးတက်။
- 86. အလှူရှင်မှန်းသိအောင် မဏ္ဍပ်တိုင်တက်။
- 87. မပြစ်ဘဲနှင့် သာကဲ စောင်းတော် ဝင့်ဝင့်။
- 88. နေတော့ ပျဉ်ထောင် စားတော့ ချဉ်ပေါင်။
- 89. ရွှေကျောင်းပြောင်ပြောင် ဝမ်းခေါင်ခေါင်။
- 90. အဆန်မရှိတဲ့ သင်္ကြန်အမြောက်။
- 91. အမဲဒူးရိုးနှယ် ဟင်းအိုးမှ အားမနာ။
- 92. ချည်ပုဆိုးက ပိုးပေါင်ချင်။
- 93. ချည်ပြာထဘီနှင့် ဝတီလှမ်း။
- 94. လူနေ ချုံကြား စိတ်နေ ဘုံဖျား။
- 95. မမီတဲ့ပန်း တုံးခုလို့လှမ်း။
- 96. ဒေါင်းတုလို့ စာသူငယ်လှမ်း ခြေလှမ်းကျ ပေါင်ပဲ့။
- 97. ငွေတစ်ပဲနှင့် ပုလဲကုံး ဆိုင်။
- 98. ညားတော့ ဈေးသည် ရွယ်တော့ မဟာနွယ်။
- 99. ကျော်တော့ လှေသူကြီး ညားတော့ လှေထိုးသား။
- 100. အလှမ်းကျယ် အလယ်လပ်။
- 101. အကြံကြီးတော့ ပျက်စီးရာတိုင်။
- 102. အကြံကုန် ဂဠုန်ဆားချက်။
- 103. အကြံမရှိ ရဲလုပ် ဆန်မရှိ ပဲပြုတ်။
- 104. တစ်တက်စား ကြက်သွန် နှစ်တက်စား ကြက်သွန်။
- 105. ပေါက်ပြီးတဲ့ နဖူး မထူးတော့ပြီ။
- 106. ပွေး အပြည့်သား တင်းတိပ်စွဲမှာ မကြောက်။
- 107. ဝက်ဖြစ်ပြီးတဲ့နောက် မစင် မကြောက်တော့ဘူး။
- 108. သန်းခေါင်ထက် ညဉ့်မနက်တော့ဘူး။
- 109. အူမတောင့်မှ သီလစောင့်။
- 110. ဥစ္စာမရှိ ကတိမတည်။
- 111. ကောက်သော် မစားလောက် ဖြောင့်သော် စားမကုန်။
- 112. ခြံရန်ဖူးတဲ့ နွား။
- 113. ခွေးမြီးကောက် ကျည်တောက်စွပ်။
- 114. အသားထဲက လောက်ထွက်။

- 115. ငါ့လူ သူ့သက်သေ။
- 116. သူခိုး ဓားရိုးကမ်း။
- 117. ကိုယ်ကကျူး ဒူးတောင် မယုံရဘူး။
- 118. ကျွန်ယုံ တစ်ဖက်ကန်း သားသမီးယုံ စုံလုံးကန်း။
- 119. လူယုံသတ် သေ။
- 120. ကျောချမှ ဓားပြမှန်းသိ။
- 121. မြေပွေး ခါးပိုက်ပိုက်။
- 122. အရိပ်ခိုခို အခက်ချိုးချိုး။
- 123. သားရေပေါ်အိပ် သားရေနားစား။
- 124. စားပြီး ခွက်မှောက်။
- 125. ငါမွေးတဲ့မျောက် ငါ့ကိုခြောက်။
- 126. တစ်သက်လုံးစားခဲ့သမျှ သံပရာတစ်ခြမ်းနှင့်ကြေ။
- 127. နွားပိန်ထူ လူခွေ။
- 128. မျက်နှာလွဲ ခဲပစ်။
- 129. ခြေနှစ်ချောင်းလည်း မကယ်နှင့် မင်းလှေ မျောလည်း မဆယ်နှင့်။
- 130. ကျေးဇူးကန်း လမ်းမမြင်။
- 131. ခဲမှန်ဖူးတဲ့ စာသင်ယံ။
- 132. တစ်ခါသေဖူး ပျဉ်ပိုးနားလည်။
- 133. အိုးကိုဖဲ့လျှင် အင်ကို ဖဲ့မယ်။
- 134. ပါးကိုက် နားကိုက်။
- 135. သံကို ကြွက်စား သားကို စွန်ချို။
- 136. ကုလားမနိုင် ရခိုင်မဲ။
- 137. ကြွက်မနိုင်လို့ ကျီမီးရှို့။
- 138. မစားရတဲ့အမဲ သဲနဲ့ပက်။
- 139. သူ့ကို ငါဖျက် ငါလျှင် ပျက်။
- 140. ရန်ကိုရန်ချင်း မတုံ့လျှင်းနှင့်။
- 141. ရန်စကို တိုစေ ချစ်စကို ရှည်စေ။
- 142. သစ်ပင်အောက်ကျိုသော် ကိုယ်ကိုပိ လူအောက်ကျိုသော် ကိုယ်ကိုမပိ။
- 143. ကျားမရဲ တစ် လူမရဲ တစ်။
- 144. ကြောက်တတ် ဝန်ကင်း။
- 145. ကြောက်၍ မသေ ရှက်၍ သေ။

- 146. ပုဆိုးခြုံထဲက လက်သီးပြ။
- 147. ကျားသေမှ လူစွမ်းကောင်းပေါ့။
- 148. သူခိုးပြေးမှ ထိုးကွင်းထ။
- 149. မရဲဘဲ ကျွဲဖြို စီးချင်။
- 150. ဆင်ဖြူတော်မျက်နှာ ဆင်မည်း မကြည့်ဝံ့။
- 151. ကြောက်လျှင်လွဲ ရဲ မင်းဖြစ်။
- 152. ကျ မြေကြီး တက် ရွှေထီး။
- 153. ရဲသော် မသေ သေသော် ငရဲမလား။
- 154. မရဲကတည်း ပြေးခဲစေ။
- 155. စာမရီမျိုး အမွှေးတစ်ချောင်း အကျွတ်မခံ။
- 156. တစ်ယောက်ကောင်း တစ်သောင်းဗိုလ်ခြေ ညက်ညက်ကြေ။
- 157. ကျောင်းနေကြာ ဆရာကိုမရိုသေ။
- 158. ဂါထာ လူတိုင်းပေး တေးဖြစ်။
- 159. ငရဲကလူ ပြာပူမကြောက်။
- 160. ရွာနားကမြက် ရွာနားမစား။
- 161. တံငါ မိကျောင်းကို မလေး။
- 162. မြင်ဖန်များတော့ ငယ် နမ်းဖန်များတော့ ပြယ်။
- 163. ဟောင်လွန်းတဲ့ခွေး လူမလေး။
- 164. မျက်နှာသိ ငါးပိ မဝယ်ရာ။
- 165. ကြောင်အို ကြွက်မလေး။
- 166. ခွေးအိုကြီး ရှိခိုးသင်လို့ မတတ်။
- 167. နွားပျိုသန်လှ နွားအို ပေါင်ကျိုးသလောက်ရှိ။
- 168. နွားအို မြက်နုကြိုက်။
- 169. သမား အိုစေ ရှေ့နေ ပျိုစေ။
- 170. တစ်လှေတည်းစီး တစ်ခရီးတည်းသွား။
- 171. အေးအတူ ပူအမျှ။
- 172. နည်းလျှင် အငှ များလျှင် အဝ။
- 173. ကောင်းလျှင်စံ ဆိုးလျှင် လှန်။
- 174. ငါးရဲ့ရ အတူတူ ငါးခုရ ခွဲခြမ်းခွဲခြမ်း။
- 175. ကျီးကို ဘုတ် ရိုသေ ဘုတ်ကို ကျီးရိုသေ။
- 176. ကြိသာ အစဉ်ချိုတယ် လူ အစဉ်မချို။

- 177. ကြက်သွန်ချည်းနေ အကောင်းသား ငရုတ်သီးနဲ့ပေါင်းမှ အထောင်းခံရ။
- 178. ငါးခုံးမတစ်ကောင်ကြောင့် တစ်လှေလုံးပုပ်။
- 179. ကျီးကန်းတစ်ကောင်ကြောင့် ကျီးအများ ပျက်စီးရတယ်။
- 180. တံငါနားနီး တံငါ မုဆိုးနားနီး မုဆိုး။
- 181. ဂေါဏောဏ ဂေါဏော သာမဏောဏ သာမဏော။
- 182. မဲနဲ့ နီပါး အတူထား နီပါး မဲစော်နံ့။
- 183. သူတော်ချင်းချင်း သီတင်းလွေ့လွေ့ ပေါင်းဖက်တွေ့။
- 184. စိတ်ပေါင်း ကိုယ်ခွာ။
- 185. ရှည်လျှင် ဆက် တိုလျှင် ဖြတ်။
- 186. နွားကွဲ ကျားကိုက်။
- 187. သခွားသီးမှ အရီးတော်ချင်။
- 188. ခင်ရာ ဆွေမျိုး မြိန်ရာ ဟင်းကောင်း။
- 189. အရေးကြီးက သွေးနီးရ။
- 190. အစ်မကောင်းစား မောင် မြင်းတလူလူ၊ မောင်ကောင်းစား အစ်မ မီးဖိုချောင်။
- 191. သစ်တစ်ပင်ကောင်း ငှက်တစ်သောင်း နားနိုင်တယ်။
- 192. အိုးချင်းထား အိုးချင်းထိ ကြိုးချင်းထား ကြိုးချင်းငြိ။
- 193. ချဉ်သီးနဲ့ဆား အတူထား လျှာဖျားပိုင်ပိုင် မနေနိုင်။
- 194. သီးချိန်တန်သီး ပွင့်ချိန်တန် ပွင့်။
- 195. နဖူးစာ ရွာလည်။
- 196. ရှမ်းကြိုက်နွားချော ကိုယ်ထင် ခုတင် ရွှေနန်း။
- 197. ကိုယ်နှစ်သက်က ထန်းပလပ် နတ်ရုပ်ထင်။
- 198. ငယ်လျှင် ချီရမှ ကြီးလျှင် မှီရမှ။
- 199. ဖိတ်ချင်းဖိတ် အိတ်ထဲမှာ ဖိတ်။
- 200. ဆွေချင်းခြံ လုံ မျိုးချင်းထပ် မြတ်။
- 201. စိတ်တူ တစ်သက်မွေး စိတ်မတူ တစ်သက်မေ့။
- 202. ငယ်ကချစ် အနှစ်တစ်ရာ မမေ့သာ ငယ်ကပေါင်း အနှစ်တစ်သောင်း မမေ့စကောင်း။
- 203. ငါးစိမ်းမြင် ငါးကင်ပစ်။
- 204. အိမ်ရှေ့ပူတော့ အိမ်နောက် မချမ်းသာ။
- 205. အိမ်သာမှ ဧည့်လာ။
- 206. ဓားတုံးတုံးနှင့် ဝါးလုံးခုတ်။

- 207. နှုတ်ခမ်းပဲ့ချင်း မီးမှုတ်။
- 208. တစ်ပင်လဲမူ တစ်ပင်ထူ။
- 209. လင်နှင့်မယား လျှာနှင့်သွား။
- 210. ကိုင်း ကျွန်းမှို ကျွန်း ကိုင်းမှို။
- 211. မယားနေစေ ကြောင်သေမှ။
- 212. နွားနှင့်မယား မသနားနှင့်။
- 213. မီးဝေး ချိပ်မာ။
- 214. စားစရာတွင် အစားခက် ထားစရာတွင် မယားခက်။
- 215. မယားကိုချစ် သေခါမှ ချီးမွမ်းရမယ်။
- 216. ပြောဖန်များ မယားစကား အောင်။
- 217. မဘက်လိုက် မိုက်ဘက်ပါ။
- 218. ဆူးနှင့်ဖက်လို ဆူးကျ ဖက်ပေါက် ဖက်ကျ ဖက်ပေါက်။
- 219. ကုန်ရှုံးလျှင် တစ်ခေါက် လင်ကုန်ရှုံးလျှင် တစ်သက်လုံးမှောက်။
- 220. ခွေးလိုလင် မကြင်နှင့်။
- 221. သုံးကျောင်းပြောင်းသော ရှင် သုံးလင်ပြောင်းသော မိန်းမ။
- 222. ရေမြင့်မှ ကြာတင့်။
- 223. ဆွေကောင်းလျှင် တစ်စလယ်၊ မျိုးကြွယ်လျှင် တစ်စလောင်း၊ လင်ကောင်းမှ စံရ။
- 224. ပုဗ္ဗာစရိယ မိနှင့်ဖ။
- 225. သားသမီး မကောင်း မိဘခေါင်း။
- 226. ဆင်စီး၍မြင်းရံတာ မြင်ချင်တယ်၊ ဆင်နင်း၍ မြင်းကန်တာ မမြင်ချင်။
- 227. တောင်းဆိုပလုံးဆိုကိုသာ ပစ်ရမယ်၊ သားဆိုသမီးဆိုကို မပစ်ရ။
- 228. ကမ္ဘာမီးလောင် သားကောင်ချနှင့်။
- 229. ကိုယ်မချို အမိသော်လည်း သားတော်ခဲ။
- 230. နွားမတမ်း သား မခင်။
- 231. သားဦး ရူး။
- 232. ဝမ်းနှင့်မလွယ် သားမမည် ငွေနှင့်မဝယ် ကျွန်မမည်။
- 233. မိဘစကား နားထောင်ငြား သံပြားကျောက်စောင်း ကျိုသော်ပျောင်း။
- 234. ကျွေးတုံ့ကျွေးလှည့် မွေးတုံ့မွေးလှည့်။
- 235. သားကောင်းတစ်ယောက် ကျောက်ကောင်းတစ်စေ့။
- 236. မတစ်ထောင် တစ်ကောင်ဖွား။
- 237. အဖ ခွာရာ တိုင်း။

- 238. ရသာလျှင် ဘနဖူး သိုက်တူးရဲ့။
- 239. သမီးတစ်ကောင် နွားတစ်ထောင်။
- 240. အမိမဲ့သား ရေနည်းငါး။
- 241. ဆရာမှန်လျှင် အလံမစိုက်နှင့်။
- 242. ငါးပိဖုတ်ကိုမှ ဆရာမပြ နည်းမကျ။
- 243. တပည့်မကောင်း ဆရာခေါင်း။
- 244. ချီးမွမ်းတပည့် ကဲ့ရဲ့ဆရာ။
- 245. တပည့်ညှာ ရင်နာ။
- 246. ဆရာကို မာန်ခု၍ အုတ်ခဲ အထုခံရတယ်။
- 247. ဆရာထက် တပည့်လက်စောင်းမထက်။
- 248. ဆရာကိုလွန်သော် ရူးတယ်၊ မြင်းကိုလွန်သော် မူးတယ်။
- 249. ကံသာလျှင် အမိ ကံသာလျှင် အဖ။
- 250. သေကံမရောက် သက်မပျောက်။
- 251. ကံမရှိ ဉာဏ်ရှိတိုင်းမဲ့။
- 252. ကံကြမ္မာ လေဆောင်လျှင် ကျောက်တောင်ကြီး လွင့်ရ။
- 253. ကံဆိုးမ သွားလေရာရာ မိုးလိုက်လို့ရွာ။
- 254. အကြောင်းတော် တောင်ပေါ်ရေစီး။
- 255. နောင်ခါလာ နောင်ခါဈေး ပေါက်ရာနဲ့ရောင်း။
- 256. နတ်ထွင်းတဲ့ ခံတွင်း လူထွင်းတဲ့ ခံတွင်းမဟုတ်။
- 257. ကံကောင်းတဲ့ကျား ပြေးရင်း သမင်တွေ့။
- 258. အချိန်တန်တော့ နွားပိန် ကန်လိမ့်မယ်။
- 259. မရွယ်ဘဲ စော်ကံမင်းဖြစ်။
- 260. လူတန် ကံချ။
- 261. ကံယုံလို့ ဆူးပုံ မနင်းနှင့်။
- 262. ကျားရဲရာ ကြမ္မာမယိုးရာ။
- 263. ဥစ္စာကံစောင့် အသက်ဉာဏ်စောင့်။
- 264. ဆင်းရဲတစ်ခါ ချမ်းသာတစ်လှည့်။
- 265. ရေစီးတစ်ခါ ရေသာတစ်လှည့်။
- 266. မှန်ကင်းတစ်လှည့် ထင်းတစ်လှည့်။
- 267. ယုန်ကျူးချည် ခွေးကျူးချည်။
- 268. သစ်ငုတ်မြင့်တဲ့ မြက်မြင့်တုံ။

- 269. နေသေးသပ ချုံထဲက ချိုသွေးသပ တမြေမြေ။
- 270. အရိပ်လာ နေပူကစောင့်ရ။
- 271. အမောင်လည်းရောက် ငါ့နွားလည်းပျောက်။
- 272. ထန်းသီးကြွေခိုက် ကျီးနင်းလိုက်။
- 273. ငိုချင်လျက် လက်တို့။
- 274. ကြက်ကန်း ဆန်အိုးတိုး။
- 275. ခရမ်းသီးပိန်ခိုက် ဓားတုံးခိုက်။
- 276. ရေငတ်သူ ရေတွင်းထဲကျ။
- 277. ကွမ်းသီးကြိုက် တောင်ငူပို့။
- 278. စုဠလိပ် ရေချ။
- 279. မိကျောင်းကို ရေမှာလွှတ်။
- 280. ခွေးအို သားရေကြိုးနှင့်ချည်။
- 281. စားရက်ကြို မှတ်ဆိတ်ပျားစွဲ။
- 282. သူခိုးကို တိုက်စိုးနှင့် စုန်းကို သားကင်ခိုင်း။
- 283. သူခိုးရှိရာ ဝန်ထုပ်ဝန်ပိုးနှင့်သွား။
- 284. တစ်ခုလပ်ကိုရှာ တစ်လင်ကွာတွေ့။
- 285. ခပ်ပြာကို ရွှေမှတ်လို့ ပန်မိ။
- 286. ဓာတ်တော်မှတ်လို့ ကလပ်ပေါ်တင် ကိုးကွယ်ပါ။ ကလပ်ပေါ်ကျမှ ကလိန်စေ့မှန်းသိ။
- 287. ဘုရားမှတ်လို့ ကိုးကွယ်ပါ။ ဖွတ်ထွက်မှ တောင်ပို့မှန်းသိ။
- 288. ချစ်တီးမှတ်လို့ ပေးစားပါ။ မိုးလင်းမှ ဖိုးသူတော်မှန်းသိ။
- 289. ငါ့သမီးလိမ္မာလှသည်ဟု ချီးမွမ်းနေခိုက် ယောက်မမြင်းစီးထွက်။
- 290. ထိုင်နေ အကောင်းသား ထသွားမှ ကျိုးမှန်းသိ။
- 291. ငါးထပ်ကျောင်းဒကာ ကျောင်းဒကာနဲ့ အဆုံးသတ်တော့ ငါးထပ်ခင်ကြီး အလံရှူးပါကလား။
- 292. ဆင်ဖိုးထက် ချွန်းဖိုးကြီး။
- 293. ကုသိုလ်တစ်ပဲ ငရဲတစ်ပိဿာ။
- 294. ကြက်နာ၍ ဟူးရားမေး ကျွဲကို သတ်တင်။
- 295. ကြက်ဥပြုတ် သံတုတ်နှင့်ချ။
- 296. ကြက်နားရွက် ဝက်မှာတပ်။
- 297. ခင်ကြီးနှင့် ဘီး အကွာကြီး။



- 298. ခါးတောင်းကျိုက်တစ်လွဲ ဖင်တစ်လွဲ။
- 299. ခုတ်ရာတခြား ရှုရာတခြား။
- 300. ညောင်ဦးကမ်းပါးပြို စမ္မာနဂိုက နွားမ ခါးကျိုး။
- 301. ပွဲမကြည့်ဘဲနှင့် စံပ လူတိုးခံရ။
- 302. ခြေကျိုးထန်းတက် အချက်မကျ။
- 303. လှော်ကား ဝန်တင်။
- 304. စားဖိုအုတ်ကို ရွှေသုတ်စီ။
- 305. စိန်ကျောက်ရောင်းရာ ဆေးရိုးသည်က ကန့်လန့်။
- 306. မြင်းကောင်း ပြေးရာ ခွေးကျိုး ကန့်လန့်။
- 307. ဆွမ်းဆန်ထဲ ကြွက်ချေးရော။
- 308. ပါးစပ်က ဘုရား ဘုရား၊ လက်က ကားရား ကားရား။
- 309. ဖောင်စီးလျက် ရေငတ်။
- 310. လယ်ထွန်သွား နွားမေ့။
- 311. ငိုအားထက် ရယ်အားသန်။
- 312. အဖထက် သားတစ်လကြီး။
- 313. နွားရှေ့ ထွန်ကျူး။
- 314. တောင်ယာရှင်ကို မျောက်လိုက်။
- 315. သူခိုးက လူလူဟစ်။
- 316. နောက်အိပ် အရင်ပျော်။
- 317. နောက်မှကင် အရင်ကျက်တဲ့ဖား။
- 318. နောက်မှ မွေး မိဦးမှည့်ချင်။
- 319. ပန်းထိမ်မတတ်ခင် ရွှေခိုးသင်။
- 320. မထိုင်ခင် ခြေဆင်း။
- 321. ယုန်မရခင် သံပရာရှာ။
- 322. ရှင်မပြုခင်က လူထွက်ချင်။
- 323. ဟင်းချိုမမြည်းရခင် နှုတ်သီးစေးနှင့်တယ်။
- 324. အမေကျော် ဒွေးတော်လွမ်း။
- 325. ပုဆိုးမရှိသူက လုံအောင်ထိုင်ပြော။
- 326. ခြေလျင် ကယ်ပါ မြင်းသမား။
- 327. ထိပ်ကို ပုတ်ပြီးမှ ကန်တော့။
- 328. တပည့်ရှာ ဆရာတွေ့။

- 329. စောင်ကောင်းကိုရှာ ဖလံပင်ကိုတွေ့။
- 330. မပို့ဘဲနှင့် မဲစာရောက်။
- 331. အကျိုးလိုလို့ ညောင်ရေလောင်း ပတ်ထမ်းတွေ့။
- 332. ဗောဓိပင်ပျိုးလို့ ပေါင်ကျိုး။
- 333. ညောင်ချိုးလို့ ရွှေအိုးရ။
- 334. ပေါ့စေလိုလို့ ကြောင်ရုပ်ထိုး ဆေးအတွက် လေး။
- 335. မြက်မြက်စားချင်လို့ ဆိုင်းထဲလိုက် နဲကြီးနင်းမိလို့ ငွေငါးကျပ်လျော်ရ။
- 336. အအေးကြိုက်တဲ့လူကို နေပူမှာ လှန်း။
- 337. စိုင်ကော်လို့ ချုံပေါ်ရောက်။
- 338. ကျားမြီးဆွဲမိသလို လွှတ်ရမှာလည်း ခက် ဆွဲထားရမှာလည်း ခက်။
- 339. ပဒိုင်းသီးလို ဆုပ်လျှင်လည်း စူး စားလျှင်လည်း ရူး။
- 340. ရှေ့တိုး ထမ်းပိုး နောက်ဆုတ် လှည်းထုပ်။
- 341. စားရမှာလည်း သဲနှင့်ရှုပ်ရှုပ် ပစ်ရမှာလည်း အဆီနှင့်ရွဲရွဲ။
- 342. ပေးစရာလည်း ငွေမရှိ ပြေးစရာလည်း မြေမရှိ။
- 343. လုပ်စား မိုးခေါင် ခိုးစား ခွေးဟောင်။
- 344. ဘကြီးကိုလည်း မတွေ့ ထီးတင်ပွဲကိုလည်း မမိ။
- 345. ဖွတ်မရ စားမ ဆုံး။
- 346. လှေပြေးတုန်း တက်ကျိုး။
- 347. အရေးကောင်း ဒိန်းဒေါင်းဖျက်။
- 348. အရင်ဘုန်းကြီး တစ်ချက်ခေါက် နောက်ဘုန်းကြီး နှစ်ချက်ခေါက်။
- 349. နောက်လာတဲ့ မောင်ပုလဲ ဒိုင်းဝန်ထက်ကဲ။
- 350. စာစစ်မင်းလဲမှ တစ်မင်း အကျိုးကိုသိ။
- 351. ဖွတ် မိကျောင်းဖြစ် မြစ် မချမ်းသာ။
- 352. ကျားကြောက်လို့ ရှင်ကြီးကို ရှင်ကြီး ကျားထက်ဆိုး။
- 353. အနာပေါ်တွင် အနာဆင့်။
- 354. ကမ္ဘာမီးလောင် ဆီမီးခွက် ထတောက်။
- 355. နူရာ ဝဲစွဲ။
- 356. မြေပူရာ ကင်းမှောင့်။
- 357. ဘူးလေးရာ ဖရုံဆင့်။
- 358. ဖွတ်မင်းသာ ပြာရထားဆိုက်။
- 359. ရှင်နည်းလို့ ဆည်းပူးပါ အဂ္ဂလူထွက်။

- 360. မီးလောင်ရာ လေပင့်။
- 361. အေးသူကို ရေကူ ပူသူကို မီးတိုက်။
- 362. လဲရာ သူခိုးထောင်း။
- 363. မြေနိမ့်ရာ လှံစိုက်။
- 364. ရေနစ်သူ ဝါးကူလို့ထိုး။
- 365. ရေကား နိမ့်ရာသို့ စီးသည်။
- 366. မျက်နှာကြီးရာ ဟင်းဖတ်ပါ။
- 367. သူဌေး ကြေးပုံ။
- 368. ကြောက်ပါတယ်ဆို ကြောင်နှင့်တို့။
- 369. ကြံကို ဝယ်စုပ်ပါဆို ပိန်းဥကို ဝယ်စား။
- 370. အပါးချင်းတွေ့တော့ လည်ပင်းပြတ်။
- 371. ကတုံးပေါ် ထိပ်ကွက်။
- 372. မြေပွေး ပိုးထိ။
- 373. သူခိုးလက် သူဝှက်လှ။
- 374. သမုဒ္ဒရာ ဝမ်းတစ်ထွာ။
- 375. တစ်နေ့ချွတ် တစ်လ မွတ်။
- 376. ကုလားခပ်သည့်ရေ ကုလားသုံး၍ မလောက်။
- 377. လူဆင်းရဲတစ်အိမ်ထောင်ကို လူချမ်းသာ ဆယ်အိမ်ထောင် ပေးလို့မလောက်။
- 378. ဥစ္စာကိုဖြို စားဖိုက။
- 379. စီးတဲ့ရေ ဆည်တဲ့ကန်သင်း။
- 380. အိတ်ပေါက်နှင့် ဖားကောက်။
- 381. သမင်မွေးရင်း ကျားစားရင်း။
- 382. တစ်ပဲတန်ကြောင့် တစ်ခွဲတန်ပျက်။
- 383. တစ်ယောက်မကိုမြင် တစ်အိုးတန်ပျက်။
- 384. ဆင်ဖြူတော် ဝင်မည့်ဟာ ချည်တစ်ပင်နှင့် ကျိန်းကျေ။
- 385. ဝန်နှင့်အား လေးနှင့်မြား။
- 386. ကြွေးတင် ရှင်ဘုရင်ဆပ်မယ်။
- 387. ရှိ ကြောင့်ကြ မရှိတောင့်တ။
- 388. ကျားကြီး ခြေရာကြီး။
- 389. ကင်းခြေများ ခြေတစ်ချောင်းကျိုး၍ အသွားမပျက်။
- 390. ဆင်ကြို ကျွဲ။

- 391. ငှက်မရခင် ရှဉ့်ရှာ။
- 392. သစ်မရခင် ဝါးပေါင်းကွပ်။
- 393. မိုးရွာတုန်း ရေခဲ။
- 394. လသာတုန်း မိုင်းငင်။
- 395. ငါးလွန်မှ ကွန်ပစ်။
- 396. မိုးသောက် ကြက်တင် နေဝင် စပါးလှန်း။
- 397. မိုးကိုလင့်၍ ပျိုးရင့်သည်။
- 398. ရွာလွန်မှ ရွက်တိုက်။
- 399. စစ်မရောက်ခင် မြားကုန်။
- 400. စစ်ရောက်မှ မြားချွန်။
- 401. ဆင်လိုက်မှ သစ်ပင်ရှာ။
- 402. လူမိုက် နောက်မှ အကြံရ။
- 403. ခတ်ကွင်းပြင်တာနှင့် ရွာသာကြီးရောက်။
- 404. ချေးယို ချိုသွေးနေရတာနှင့် ငနီကြီးပြီးရော။
- 405. ရှင်ဘုရင်တစ်ခါထွက် ပဲကြီးတစ်လှေကျက်။
- 406. ငှပ်မိသဲတိုင် တတ်နိုင်ဖျားရောက်။
- 407. တစ်နေ့တစ်လံ ပုဂံဘယ်ရွှေ့မလဲ။
- 408. စွတ်ပြီးတဲ့လက်ကို မခြောက်ပါစေနှင့်။
- 409. ခု ရေတွင်းတူး ခု ရေကြည်သောက်ချင်။
- 410. ခု လင်နေ ခု သားမွေးချင်။
- 411. ငါးပွက်ရာ ငါးဖျားလိုက်ချ။
- 412. အဖျားတက် အမှည့်စားရ နိုးနိုး။
- 413. ကတွတ်ပေါက်က ဗျိုင်းစောင့်။
- 414. ဒီယုန်မြင်လို့ ဒီချုံထွင်တယ်။
- 415. ညော်သာညော် ငါးကြော်မစားရ။
- 416. ယောက္ခမ သေမှန်းမသိ မြင်းဝယ်မစီးရလား။
- 417. အသားလို အရိုးတောင်း။
- 418. လေဆင်ကိုကြည့်၍ ရွက်တိုက်။
- 419. မုသားမပါ လင်္ကာမချော။
- 420. ဝင်ဝင်ချင်း ဆောက်နှင့်ထွင်း။
- 421. အကြမ်းမူ အနုဖြင့်သာ အောင်စေရာ။

- 422. အနာခံမှ အသာစံရ။
- 423. စူးနေရာ စူး ဆောက်နေရာ ဆောက်။
- 424. အပ်နှင့်ထွင်း၍ ဖြစ်လောက်သည့်အရာကို ပုဆိန်နှင့် မပေါက်သာ။
- 425. ဆင်ချည်သောကြိုးနှင့် ကြက်ချည်သော် မမြဲ၊ ကြက်ချည်သောကြိုးနှင့် ဆင်ချည်သော် မခံနိုင်။
- 426. စာဥ ဒေါင်းအုပ် ဒေါင်းဥ စာအုပ်။
- 427. ကွန် လေးသစ်ကွင်းနှင့် ငါးစင်းကိုအုပ်၍ မမိနိုင်၊ ကွန်လက်လေးသစ်နှင့် ငါးကြီးပစ်လို့ မရနိုင်။
- 428. ခြင်္သေ့ဆီ သီဂီရွှေခွက်မှာ နားတယ်။
- 429. ဂဠုန်ပြည် ဂဠုန် နဂါးပြည် နဂါး။
- 430. ကျွမ်းကျင်ရာ လိမ္မာ။
- 431. အများ မိုးခါးရေသောက်။
- 432. မိုးပြို အများနှင့်။
- 433. သံဃာအား ဘုရားမဆန်နိုင်။
- 434. မီးကြီးမီးနိုင် ရေကြီးရေနိုင်။
- 435. အားမတန် မာန်လျှော့။
- 436. ခွေးရူးဖက်ကိုက် ခွေးကောင်းနားရွက်ပြတ်။
- 437. အစားမတော်သော် တစ်လုတ် အသွားမတော် တစ်လှမ်း။
- 438. ကြာရှည် ဝါးမည့်သွား အရိုးကြည့်ရှောင်။
- 439. ခွေးကို ရိုက်ချင်ကတည်း ခွေးရှင်မျက်နှာ ထောက်ရသေး။
- 440. မချစ်သော်လည်း အောင့်ကာနမ်း မနမ်းသော်လည်း ပင့်သက်ရှူ။
- 441. လူလိမ္မာအမျက် ပြင် မထွက်။
- 442. သိသာသိစေ မမြင်စေနှင့်။
- 443. ဧည့်သည်ညဉ့်နက် အအိပ်ခက်။
- 444. ဧည့်သည်အသက် ခုနစ်ရက်။
- 445. မခေါ်ဘဲ မသွားနှင့် မတော်ဘဲ မစားနှင့်။
- 446. ညပြော အောက်ကြည့် နေ့ပြော နောက်ကြည့်။
- 447. တောစကား တောမှာပျောက်။
- 448. တိတ်တိတ်နေ ထောင်တန်။
- 449. ဘူးတစ်လုံးဆောင် အိုအောင်မဆင်းရဲဘူး။
- 450. ကိုယ်ကျွံလျှင် နုတ်လို့ရနိုင်တယ်၊ စကားကျွံလျှင် နုတ်လို့မရနိုင်။

451. မလျော့မတင်း စောင်းကြိုးညှင်း။
452. တန်လျှင်ဆေး လွန်လျှင်ဘေး။
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455. အဝတ်လွန်သော် ဣဏ၊ အသုံးလွန်သော် ဒါသ၊ အစားလွန်သော် ဘယ၊ အအိပ်လွန်သော် မောဟ။
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468. မစားရက် လောက်တက်။
469. လောဘကြီးသူ စကားချို။
470. အကွပ်မရှိတဲ့ကြမ်း ပရမ်းပတာ။
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473. တောမီးလောင် တောကြောင်လက်ပမ်းပေါက်ခတ်။
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480. ကြောင်သွား၍ ဆီးနှင်းမကြွေ။

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490. ကောက်ညှင်းက မစေး ဆန်ကြမ်းက စေး။
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THE GLASS PALACE CHRONICLE
OF
THE KINGS OF MYANMAR

TRANSLATED BY

PE MAUNG TIN & G.H. LUCE

(မှန်နန်းရာဇဝင် အင်္ဂလိပ်ဘာသာပြန်)

**SELECTED MYANMAR
SHORT STORIES**

TRANSLATED BY MA THANEGI

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OF MYANMAR**
KHIN MYO CHIT

(ဆရာမကြီး ဒေါ်ခင်မျိုးချစ်၏ မြန်မာမှုဆောင်းပါးများ)

www.burmeseclassic.com

AUNG SAN OF BURMA (MYANMAR)

Compiled and Edited by
DR. MAUNG MAUNG
(Second Edition)

Aung San was absolutely honest. He was a good military leader too, brave and skilful. He was a patriot, and his patriotism and honesty won respect from all of us in Japan as well as on our march.

Keji Suzuki (Bo Mogyoe)

The greatest impression he made on me was one of honesty. He was not free with glib assurances and he hesitated to commit himself, but I had the idea that if he agreed to do something he would keep his word. I could do business with Aung San.

Field Marshal Sir William Slim

The 19th of July is the Day of the Martyrs in Burma, the day Bogyoke Aung San and his colleagues were mown down by assassins while they sat at their Executive Council meeting in 1947. The magnitude of the crime shocked the world and shook the young nation of Burma, then in the tenderness of rebirth.

This book gives, for the first time, the full story of the crime, with its background of politics and personalities, and of the trial of U Saw, himself a former Prime Minister, and the men he directed. Glimpses of Burma's history in those crucial times come through in the pages of this book, and snapshots of the people who have had a hand in the writing of that history.

A TRIAL IN BURMA

The Assassination of Aung San

DR. MAUNG MAUNG
(Second Edition)

ရုပ်စုံဗုဒ္ဓဝင်

(မေဂျာဟင်နရီဘာနေး၏ ကုန်းဘောင်ခေတ် ပုရပိုက်မှု)
စိန်ဝင်းစိန် (မြန်မာပြန်)

THE LIFE OF THE BUDDHA

PATRICIA M. HERBERT

အင်းဝရွှေနန်းတော်တွင် ၁၈၃၀ မှ ၁၈၃၇ ခုနှစ်များအတွင်း ဗြိတိသျှသံတမန်အဖြစ် အမှုထမ်းရွက်ခဲ့သော မေဂျာဟင်နရီဘာနေး ပိုင်ဆိုင်ခဲ့သည့် ဘာသာ သာသနာနှင့် သမိုင်းတန်ဖိုး အနုပညာတန်ဖိုး မြင့်မားလှသော ရင်သပ်ရှုမောဖွယ် အရောင်အသွေးစုံ မြန်မာဗုဒ္ဓဝင်ပုရပိုက်ပန်းချီများ

- ဘုရားလောင်း သုမေဓာရှင်ရသေ့ ဗျာဒိတ်တော်ခံယူခန်းမှသည် နိမိတ်ကြီးလေးပါး မြင်တော်မူခန်း၊ ပရိနိဗ္ဗာန်ပြုတော်မူခန်း၊ ဓာတ်တော်ဝေခန်းအထိ ပါဝင်သည့် မြန်မာမှုပန်းချီများဖြင့် ခြယ်မှုန်းထားသော
- ယခုအခါ ဗြိတိသျှစာကြည့်တိုက်တွင် အထူးတန်ဖိုးထားရသည့်လက်ရာမွန်အဖြစ် ထိန်းသိမ်းစောင့်ရှောက်ထားသော
- ဒုတိယမဲထီးဆရာတော်၏ မာလာလင်္ကာရဝတ္ထု (ဗုဒ္ဓဝင်) နှင့် ပုံတစ်ပုံချင်း အတွက် အဓိပ္ပာယ်ဖွင့်ဆိုရှင်းပြချက်များ ပြည့်စုံစွာပါဝင်သော အဆင့်မြင့်ပုံနှိပ်ထုတ်ဝေထားသော ခမ်းနားလှပသည့် ရုပ်စုံဗုဒ္ဓဝင်စာအုပ်

မြန်မာသမိုင်းပညာရှင် ဘာသာရပ်ကျွမ်းကျင်သူ ပညာရှင်တစ်ဦးက မိမိလေ့လာ သုတေသနပြုထားသည့် မြန်မာနိုင်ငံတစ်ဝန်းရှိ အံ့ဖွယ်ထူးခြား အထိမ်းအမှတ်များ၊ ဗုဒ္ဓရုပ်ပွားတော်များ၊ ဘုန်းတော်ကြီးကျောင်းများ၊ ဆရာတော်ကြီးများ၊ နယ်မြေ ဒေသများနှင့် မြန်မာ့အလှများအကြောင်း ရောင်စုံဓာတ်ပုံများ ဝေဝေဆာဆာနှင့် အင်္ဂလိပ်ဘာသာဖြင့် ရေးသားထားသည့် စာအုပ် -

MYANMAR SUPERLATIVES

Dr. Khing Maung Nyunt

(၂၀၁၂ ခုနှစ် ဆရာဝန်တင်ရွှေ စာပေဆုရ စာအုပ်)

မြန်မာဂျော့ ၁၀၀

[ပထမအုပ် + ဒုတိယအုပ်]

မောင်ဇေယျာ ပြုစုသည်။

ပြည်ထောင်စုမြန်မာနိုင်ငံ၏ အမျိုးသားလွတ်မြောက်ရေး၊ နိုင်ငံရေး၊ စီးပွားရေး၊ ပညာရေး၊ စာပေ ယဉ်ကျေးမှုနှင့် နိုင်ငံတကာပညာရှင်များအလယ်တွင် ထင်ရှားကျော်ကြား ဩဇာကြီးမားသည့် ပုဂ္ဂိုလ်ကျော်တို့၏ အတ္ထုပ္ပတ္တိကို ကျစ်လျစ် ခိုင်မာစွာ ပြုစုထားသော စာအုပ် -

“ . . . နိုင်ငံရေးခေါင်းဆောင်တို့သည် လောလောဆယ်အားဖြင့် မြန်မာနိုင်ငံ လွတ်လပ်ရေးကို အရယူပေးခဲ့ကြသည်မှာ မှန်ပါ၏။ သို့ရာတွင် ဆရာကြီးက သူ၏ကဗျာများဖြင့် တိုင်းပြည်၏ ဆန္ဒကို စည်းရုံးပေးခဲ့သောကြောင့်သာ ဖြစ်သည်”
- ပြည်တွင်းငြိမ်းချမ်းရေးဖခင် ဆရာကြီးသခင်ကိုယ်တော်မှိုင်း မှ

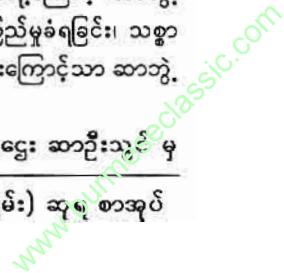
“ . . . မြန်မာ့သမိုင်းတွင် ကျန်စစ်သားနောက် တိုင်းရင်းသားစည်းလုံးညီညွတ်ရေးကို လက်နက်အင်အားမပါဘဲ ပထမဆုံးစွမ်းဆောင်ပေးခဲ့သူ”
- မြန်မာ့လွတ်လပ်ရေးမိသကား ဝိလ်ချပ်အောင်ဆန်း မှ

ဘုရားရင်ပြင်ပေါ်ရှိ ‘ဥရောပတိုက်သားနှင့် အမေရိကန်လူမျိုးများမှအပ မည်သူမျှ ဖိနပ်မစီးရ’ ဟူသော ဆိုင်းဘုတ်ကို ဦးဆောင်ဖြတ်ချခဲ့သည်။ ထို့နောက် ‘မည်သူမျှ ဖိနပ်မစီးရ’ ဟု အင်္ဂလိပ်-မြန်မာ နှစ်ဘာသာဖြင့် ဆိုင်းဘုတ်အသစ် စိုက်ထူခဲ့သည်။
- တရားဝန်ကြီးချုပ်ဟောင်း ဦးသိမ်းမောင် မှ

လွတ်တော်ဥက္ကဋ္ဌအဖြစ် ဆောင်ရွက်ရာတွင် သမာသမတ်ရှိသူ၊ တည်ကြည်ဖြောင့်မတ်သူ၊ မျက်နှာမလိုက်သူ၊ အဂတိတရားကင်းရှင်းသူ၊ လွတ်တော်၏ ကျက်သရေကို ကာကွယ်စောင့်ရှောက်သူအဖြစ် ချီးမွမ်းခံရသည်။
- လွတ်တော်ဥက္ကဋ္ဌ ပျော်ဘွယ်ဦးမြ မှ

ဦးသွင်သည် ဗြိတိသျှအစိုးရ၏အမှုကို ကျိုးနွံစွာထမ်းဆောင်ခြင်း၊ ဗြိတိသျှတို့၏ အကျိုးစီးပွားဂုဏ်ကျေးဇူးကို တိုးပွားအောင် ဆောင်ရွက်ခြင်းတို့ကြောင့် ဆာဘွဲ့ ပေးခံရခြင်းမဟုတ်။ တိုင်းသူပြည်သားများ၏ အားထားယုံကြည်မှုခံရခြင်း၊ သစ္စာသမာဓိနှင့်ပြည့်စုံခြင်း၊ အဂတိမလိုက်စားခြင်း စသည့် ဂုဏ်များကြောင့်သာ ဆာဘွဲ့ ချီးမြှင့်ခံရခြင်းဖြစ်သည် . . .

- စက်သူဌေး ဆာဦးသွင် မှ



၁၈၅၅ ခုနှစ်မှ ၁၉၂၅ ခုနှစ်များအတွင်း မြန်မာနိုင်ငံအရပ်ရပ်မှ ထူးခြားလှပသော ရှေးဟောင်းဓာတ်ပုံများ -

ရန်ကုန်မြို့၊ ရွှေတိဂုံဘုရား၊ မန္တလေးရွှေမြို့တော်နှင့် ရတနာပုံနေပြည်တော်၊ ဘုန်းတော်ကြီးကျောင်းများနှင့် စေတီပုထိုးများ၊ မြန်မာမိန်းကလေး အချောအလှများ၊ ပွဲလမ်းသဘင်များ၊ တိုင်းရင်းသားလူမျိုးများ စသည်ဖြင့် အကြောင်းအရာအလိုက် လေ့လာစုဆောင်းဖော်ပြထားသော ရှားပါးလှသည့် ရင်သပ်ရှုမောဖွယ် ဓာတ်ပုံစာအုပ် -

BURMAH

(A Photographic Journey) 1855-1925

by Nobel F. Singer

မြန်မာပြည် ဓာတ်ပုံခရီး

စိန်ဝင်းစိန် (မြန်မာပြန်)



မြန်မာ့လူမှုဝန်းကျင် နယ်ပယ်အသီးသီး၌ နေ့စဉ် တွင်တွင်ကျယ်ကျယ်အသုံးပြုလေ့ရှိသည့် စကားပုံနှင့် ဆိုရိုးစကားပေါင်း ၁၈၀၀ ကျော် -

တိုင်းရင်းသားလူမျိုးများ၏ စကားပုံနှင့် ဆိုရိုးစကားပေါင်း ၈၀၀ ကျော်တို့ကို ဆိုလိုရင်း၊ သာဓကပြပုံခိုင်းမှု၊ တိကျရှင်းလင်း ကျစ်လျစ်သောအဓိပ္ပာယ်ဖွင့်ဆိုမှုများဖြင့် အကွဲရာစဉ်အလိုက် စနစ်တကျစုစည်းပြုစုထားသော စာအုပ် -

ပညာကျော်

မြန်မာစကားပုံနှင့် ဆိုရိုးစကား

M. K. GANDHI

AN AUTOBIOGRAPHY

မဟတ္တမဂန္ဒီ

ကိုယ်တိုင်ရေး အတ္ထုပ္ပတ္တိ

ဒေါက်တာဦးသန်းထွန်း (ရွှေဘို)

[မြန်မာပြန်]



ရာဇဓမ္မသင်္ဂဟကျမ်းအား 'မင်း အစရှိသော အစိုးရ သူကြီးတို့ ကျင့်အပ်သောကျမ်း' ဟု ယောမင်းကြီးဦးဘိုးလှိုင်က နားမိသောအောင် ဆိုခဲ့လေသည်။ ပုဂံဝန်ထောက်မင်း ဦးတင်၏ "မြန်မာမင်းအုပ်ချုပ်ပုံစာတမ်း" ၌ကား 'ရာဇဓမ္မသင်္ဂဟကျမ်းသည် သီပေါမင်းတရားကို ဆုံးမသောကျမ်း ဖြစ်သည်' ဟု ဆိုသည်။

'... တိုင်းပြည်နိုင်ငံကို တစ်ယောက်နှစ်ယောက်၏ ဩဇာနှင့်သာအုပ်စိုးလျှင် ပုထုဇဉ် ဖြစ်၍ အမှားအယွင်းများရန်ရှိသောကြောင့် တစ်ယောက်နှစ်ယောက်၏ ဩဇာနှင့် မပြုလုပ်၊ မင်းမျိုးမတ်တို့ စည်းစဉ်းပြုလုပ်လျှင် အမှားအယွင်းမရှိ' ဟူ၍ ...

ယောမင်းကြီးဦးဘိုးလှိုင် အတ္ထုပ္ပတ္တိ နှင့်

ရာဇဓမ္မသင်္ဂဟကျမ်း

(စတုတ္ထအကြိမ်)

မောင်ထင် တည်းဖြတ်ပြုစုသည်။

ဂျူးလီယက်ဆီဆာပြဇာတ်မှ အဓိကဇာတ်ဆောင်သည် အာဏာရှင်စနစ်ကို ပြုတ်ချ လိုသော ဆီးနိတ်အဖွဲ့ဝင်လူကြီး ဘရုတ ပင်ဖြစ်သည်။ သို့သော် ဘရုတနှင့် ကြံရာပါ များ၏ လုပ်ကြံမှုကို ခံရသော ဂျူးလီယက်ဆီဆာ၏ ဩဇာအရှိန်သည် ဇာတ်တစ်ခု လုံးတွင် ပျံ့နှံ့နေသဖြင့် . . . ရောမသမိုင်း၏ အရေးကြီးသော ကဏ္ဍတစ်ခုကို ဖတ်မငြီးအောင် ရေးသားထားသည့် ရှိတ်စပီးယား၏ လက်ရာမွန် -

ဂျူးလီယက်ဆီဆာ

မန်းတင် (မြန်မာပြန်)

ဂန္ထဝင်အချစ်ဇာတ်လမ်း ရိုမီယိုနှင့် ဂျူးလီယက်ကို လင်္ကာစကားပြေ နှစ်ထွေရော၍ အာဝဇွန်းရွင်ရွင် စကားလုံးကြွယ်ကြွယ်ဖြင့် လှပခမ်းနားစွာ ရေးဖွဲ့ထားသော ရှိတ်စပီးယား၏ ကမ္ဘာကျော်ပြဇာတ်အား အနုပညာမြောက် ဘာသာပြန်ဆိုထားသော စာအုပ် -

ရိုမီယိုနှင့် ဂျူးလီယက်

တော်ကောင်းမင်း (မြန်မာပြန်)

ရှိတ်စပီးယား၏ ပြဇာတ်များအနက် အရှည်ဆုံးဖြစ်သလို အကောင်းဆုံး၊ အအောင် မြင်ဆုံးလည်းဖြစ်သော ဟမ္မလက် အား မူရင်းအတိုင်း အနုပညာမြောက် ဘာသာ ပြန်ဆိုထားသော လက်ရာမွန်စာအုပ် -



ဟမ္မလက်

တော်ကောင်းမင်း (မြန်မာပြန်)

ရှိတ်စပီးယား၏ အတိုဆုံးအလွမ်းဇာတ်ဖြစ်သလို အကြောက်တရားကြောင့် မရူမလှ ဇာတ်သိမ်းခဲ့ရသော မင်းဆိုးမင်းညစ်အကြောင်း ရေးဖွဲ့ထားသည့် မက္ကဘက် အား မူရင်းအတိုင်း 'အလှမပျက် အနက်မယွင်း' အနုပညာမြောက် ဘာသာပြန်ဆိုထားသော လက်ရာမွန်စာအုပ် -

မက္ကဘက်

တော်ကောင်းမင်း (မြန်မာပြန်)