

GLOSSARY



adunay adusa (အတူနေ အတူစား). Lit. ‘living and eating together’, expressing commensality (together with *tit-o tit-ein* (တအိုးတအိမ်), lit. ‘one cooking pot, one house’).

ahkwint-ayay (အခွင့်အရေး). Right or opportunity.

ahlu (အလှူ). Meritorious donations.

ahsaung-ama (အဆိုး အမ). A generic way to describe an exhortation to follow morals, often referring to Buddha’s teachings.

aku-ngway (အကူငွေ). Lit. ‘aid money’, referring to the money given by the guests to the host during certain ceremonies. During weddings, it becomes a *lethpwe* (လက်ဖွဲ့) or wedding gift.

akywinme ahlu (အကြွင်းမဲ့ အလှူ). Donation without remainder. A donation with remainder is called *akywinshi ahlu* (အကြွင်းရှိ အလှူ).

amway (အမွေ). Inheritance (its main rule is *anyi ahmya* (အညီ အမျှ), referring to an equal division between all children).

ana (အာဏာ). To have *ana* is to have the capacity to enforce one’s order (it has been translated as ‘power’ (Spiro 1997) or ‘authority’ (Nash 1965)).

anya (အညာ). Name of the central dry zone of Burma/Myanmar.

apyan ahlan (အပြန် အလှန်). Expression meaning ‘one good turn deserves another’ and underscoring the ethics of living together.

apyin pyitsi (အပြင်ပစ္စည်း). Outer property (of a household), in opposition with inner property (*atwin pyitsi*, အတွင်းပစ္စည်း).

athet (အသက်). Life as a vital breath. Life as a condition of existence is called *bawa* (ဘဝ).

athi (အသိ? modification from ဧည့်သည်) / *ahmudan* (အမှုထမ်း). Commoner / serviceman (bearer of an obligation); precolonial division of the population into status groups depending on their relation to the king.

auratha (ဩရသာ). A legitimate son or the ablest child in Burmese Buddhist law.

awza (ဩဇာ). Authority to command, ability to impose judgement.

bayin (ဘုရင်). Title of a king as cosmic pivot.

beiktheikhsaya (ဘိတ်သိတ်ဆရာ). Master of ceremony.

bobuapaing (ဘိုးဘွားပိုင်). In relation to land, it refers to a form of hereditary private tenure.

dago (တန်ခိုး). Supernatural potency.

dalan (ဒလန်). Informer.

dama-u-gya (ဓားမဦးချ). In relation to land, it is a claim to ownership by first clearing.

eindaung keiksa (အိမ်ထောင့် ကိစ္စ). Household affairs.

eindaunguzi (အိမ်ထောင်ဦးစီး). Head of a household.

gaing (ဂိုဏ်း). Monastic grouping.

gawthagan (ဂေါစင်). Area of a monk/pagoda/monastery's outreach (formal: ဂေါစင်ရံ).

gon (ဂုဏ်). Honour or virtue.

hpon (ဘုန်း). An individual's quality, a substance, translatable as charismatic power.

hsayadaw (ဆရာတော်). Honorific for monks heading a monastery.

hse-eingaug (ဆယ်အိမ်ခေါင်း). Ten-house head.

hsounhsaya (စုန်းဆရာ). Master of ghosts and evil spirits.

hswemyo (ဆွေမျိုး). Kinship terms meaning relatives or kin (also called *amyo*, အမျိုး). Term used in expressions denoting belonging such as *hswemyotitthaik* (ဆွေမျိုးတထိုက်), lit. 'nest of relatives' or extended compound, or *yathswemyatmyo* (ရပ်ဆွေ ရပ်မျိုး), lit. 'people akin by (sharing a) dwelling'.

htitat (ထိတတ်). To know something and act accordingly without the need to spell it out.

kan (ကံ). Karma.

kotukotha (ကိုယ့်တူ ကိုယ့်သား). Lit. ‘rising by and defining oneself’, expression denoting self-reliance.

kuhto (ကုသိုလ်). Merit.

kwin (ကွင်း). Cadastral unit created during the colonial period (land plots are called *upaing*).

kyayzushin (ကျေးဇူးရှင်). Benefactor, lit. ‘master of gratitude’.

kyun (ကျွန်). Temporary debt bondman.

lok-a-pay (လုပ်အားဝေး). Forced labour.

lokpainghkwin (လုပ်ပိုင်ခွင့်). Authorization to cultivate land (legal land access under the socialist state).

lubyogaung (လူပျိုခေါင်း). Head of the bachelors’ group, also called *kalathagaung* (တာလသားခေါင်း); the head of the virgin girls’ group is *apyogaung* (အပျိုခေါင်း).

lugyi (လူကြီး). Big man.

luhmuyay (လူမှုရေး). Social affairs or people’s affairs. It is a domain minimally encompassing the ‘joys’ (*tha-yay*, သာရေး) and ‘griefs’ (*na-yay*, နာရေး); sometimes opposed to *kokoyay*, (ကိုယ့်ကိုယ်ရေး) lit. ‘one’s own affairs’.

luhso (လူဆိုး). Bad person, infamous.

mingala (မင်္ဂလာ). Good auspices. A term found in *mingala pauk* (မင်္ဂလာပေါက်), lit. ‘auspicious gate’.

montso nani montso (မုဆိုးနားနီးမုဆိုး), *tenga nani tenga* (တံငါနားနီးတံငါ). Lit. ‘he who lives close to a hunter becomes a hunter; he who lives near a fisherman becomes a fisherman’. Local theory of masculine habitus.

myaukthu (မြောက်သူ). Labourer as opposed to farmer (*taungthu*, တောင်သူ). Labourers and daily workers are also called *myayloktha* (မြေလုပ်သား), *hpangan* (ပန်းရံ), *kulikunga* (ကုလီကုဏ္ဍ) or *lok dama* (လုပ်သမ).

myaydaing (မြေတိုင်း). Revenue collector during the precolonial period.

myayshin (မြေရှင်). Landlord.

myayzupay (မြေစုပေး). Lit. ‘giving a share of the land’, one of the main forms of tenancy agreement in precolonial times in our area of research, together with *thonsu-titsu* (သုံးစုတစ်စု), lit. ‘three parts one part’.

myo (မျိုး). Kind or type. Applied to people (*lumyo*, လူမျိုး) it is close to ‘race’ in American English. With a different tone, *myo* (မြို့) also means a town. In pre-colonial times, hereditary chiefs were called *myothugyi* (မြို့သူကြီး) and their area of power was called *myonay* (မြို့နယ်), which is today the word for township.

myook (မြို့အုပ်), Township officer during the colonial period mostly used in Lower Burma.

myowun (မြို့ဝန်). Provincial governors during the precolonial period.

myoza (မြို့စား). Appanage holders during the precolonial period.

nalehmu (နားလည်မှု). An understanding, a trade-off, an agreement.

naq (နတ်). Spirit, usually of an individual who died violently.

ngwayhtein (ငွေထိန်း). Lit. ‘guardian of wealth’.

okchokhmu (အုပ်ချုပ်မှု). Stewardship, a form of authority over a family and its properties.

okhteinhmu (အုပ်ထိန်းမှု). Guardianship, in the sense of taking care/charge of a domain of activities.

paingsainhmu (ပိုင်ဆိုင်မှု). Ownership.

pyuzu saunshauk (ပြုစုစောင့်ရှောက်). Obligation of care between parents and children.

samyay (စားမြေ). Land given as appanage.

shinbyu (ရှင်ပြု). Buddhist novitiate ceremony.

sittan (စစ်တမ်း). Royal administrative inquests.

ta-yay (သရဲ). One of the names for a ghost.

taik (တိုက်). Frontier province during the precolonial period.

taw (တော). Farm field or forest, as opposed to village, *ywa* (ရွာ).

thathameda (သဿမေမေ). Capitation tax introduced in the early 1860s.

thathena (သာသနာ). Buddha’s teachings (Pali: *sasana*).

thonsu-titsu (သုံးစုတစ်စု). Lit. ‘three parts one part’, a tenancy agreement in which the tenant gives one-third of the harvest to the land owner.

thitsashihmu (သစ္စာရှိမှု). Loyalty.

thugyi (သူကြီး). Old name for the leader of a village or group of villages. It became the name for the ‘village headman’, who are today called *okchokyayhmu* (အုပ်ချုပ်ရေးမှူး).

thwaythauksu (သွေးသောက်စု). Lit. ‘blood drinker corps’, a regiment of servicemen during the precolonial period. Not to be confused with *thwaythauk* (သွေးသောက်) which appeared recently – together with the *pyusawhti* (ပျူစေတီ) groups – and refers to pro-military militias.

tintaung (တင်တောင်း). Bride price; *tintaungpwe* (တင်တောင်းပွဲ) is a name for the engagement ceremony, also called *apyaw* (အပြော).

tintha-ngway (တင်သငွေ). Wealth promised during engagement ceremony. It is also called *hkinwin pyitsi* (ခန်းဝင်ပစ္စည်း) or the properties (given) to enter (the relation) in good terms.

wunthanu athin (ဝိသာနု အသင်း). Lay association crystallizing part of the protest against colonialism while defending Buddhism in the early 1900s.

yahman-ngway (ယာမှန်းငွေ). Lit. ‘the guessed price of the land’, a mortgage agreement on land which usually does not involve interest and lasts for one to three years.

yatmiyathpa (ရပ်မိရပ်ဖ). Lit. ‘parents of a common dwelling place’, elders who can be called village spokespersons or official elders.

yatywa keiksa (ရပ်ရွာကိစ္စ). Village affairs.

yaungsa (ရောင်းစား). Lit. ‘eating the sale’. Fig. exploitation, misappropriation of wealth.

yonkyi (ယုံကြည်). Trusting, believing, nominalized as *yonkyihmu* (ယုံကြည်မှု).

yuhsa (ယူဆ). To believe, nominalized as *ayu-ahsa* (အယူအဆ).

ywabon pyitsi (ရွာဘုံပစ္စည်း). Village properties.

zawgyi (ဇော်ဂျီ). A semi-immortal human gaining supernatural powers by ‘entering the fireplace’ (*hpowin*, ဖိုလ်ဝင်).

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