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A GRAMMAR
OF THE
SGAW KAREN

BY REV. DAVID GILMORE, M. A.,

*Of the American Baptist Mission
in Burma.*

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AMERICAN BAPTIST MISSION PRESS,
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P R E F A C E .

This book has been called forth by the needs of the American Baptist Karen Mission in Burma. For many years there has been in print no book from which a beginner could learn the grammatical principles of the Karen language. Dr. Mason's Anglo-Karen grammar has long been out of print; and even when a copy could be secured, it was (owing to the incomplete state in which it was left) very perplexing to a neophyte, though very valuable to the more advanced student. Dr. Wade's *Karen Vernacular Grammar* does not begin to be of much assistance until the student is able to read Karen, although the English remarks interspersed throughout it may be used at an earlier period.

The book here offered students of Karen does not pretend to be an exhaustive grammar of the language. The author's aim has been to introduce beginners to the principles of Karen grammar. He has not attempted to account for every idiom of the Karen language; still less has he aimed to do the work of a lexicographer.

The author acknowledges heavy indebtedness to the works of Dr. Mason and Dr. Wade. He has drawn upon these sources with less scruple as they are not generally available to beginners in Karen. His thanks are due to the Rev. J. N. Cushing, D. D., and the Rev. D. A. W. Smith, D. D., for encouragement and assistance in the inception of the work, and to the Rev. W. F. Thomas, M. A., for a critical reading of the manuscript.

A GRAMMAR OF THE SGAW KAREN.

INTRODUCTION.

1. The Karen language, in its grammar, presents striking analogies to the English. Like the English, it depends mainly on the order of words for expressing its syntactical relations, and the order of words is much the same as in English.

2. The Karen differs from the English in being a monosyllabic language. Its words, with some real and some apparent exceptions, are monosyllables. The accidents of case, gender, person, number, time, etc., are expressed, some (as the person of the pronouns and the gender of certain nouns) by the intrinsic signification of the words, some (as the case of nouns) by the position of the words in the sentence, and some (as the accidents of verbs) by certain particles prefixed or affixed to the root.

3. The two grand principles of Karen grammar are enunciated with substantial correctness, though not with perfect accuracy, by Dr. Wade: "1st, Any root or combination of roots, becomes a noun, pronoun, adjective, verb, adverb, preposition or conjunction, according to the office it performs in a sentence. 2nd, Each syllable, or root, has a signification of its own, and a grammatical relation to one or more of the other syllables in every compound part of speech."

THE ALPHABET.

4. The Karen Alphabet is derived from the Burmese. It consists of 25 consonants and 10 vowels, with 6 tones, the character ∞ appearing among both consonants and vowels.

THE CONSONANTS.

5. The consonants, with their names and powers, are as follows—

| | | |
|----|------------|-----------|
| က | ကးခိၣ်ထံး | <i>k</i> |
| ခ | ခးကဝီၤ | <i>kh</i> |
| ဂ | ဂၢ်ကျၢ်ဂီၤ | <i>gh</i> |
| ဃ | ဃးဖိၣ် | <i>ch</i> |
| င | ငးခွၢ်ချၢ | <i>ng</i> |
| စ | စးတဖျၢၣ် | <i>s</i> |
| ဆ | ဆးတတံး | <i>hs</i> |
| ရှ | ရှးစွဲၣ် | <i>sh</i> |
| ည | ညးညိၣ်ခိၣ် | <i>ny</i> |
| တ | တးဝ်ရု | <i>t</i> |
| ထ | ထးတပံၣ် | <i>ht</i> |
| ဒ | ဒးတဂါ | <i>d</i> |
| န | နးတဆိး | <i>n</i> |
| ပ | ပးတခိ | <i>p</i> |
| ဖ | ဖးပဝံၣ် | <i>hp</i> |
| ဘ | ဘးတကူး | <i>b</i> |
| မ | မးခွံးသး | <i>m</i> |
| ယ | ယးဖိၣ်ထီ | <i>y</i> |
| ရ | ရးက့ၣ် | <i>r</i> |
| လ | လးက့ၣ်ကိၣ် | <i>l</i> |
| ဝ | ဝးကဝီၤ | <i>w</i> |
| သ | သးဖိၣ်ဃီၤ | <i>th</i> |
| ဟ | ဟးက့ၣ်ဂီၤ | <i>h</i> |
| အ | အးခံဆီ | — |
| ဇ | ဇးကတၢ်ဂ် | <i>hh</i> |

6. The powers assigned to the consonants in the above table do not in all cases perfectly represent the sounds of the Karen letters. The following remarks may assist the learner in acquiring such sounds as cannot be represented

exactly in English, though his main reliance must be upon the living teacher.

œ has a sound intermediate between *k* and *g*.

œ̄ is the aspirate of œ. It is pronounced like *kh* as heard in the phrase *brick house*, or in *Bokhara*.

o has no analogue in the European languages.

ω is pronounced like *ch* in the German *bach*, or the Scottish *loch*.

c is pronounced like *ng* in *sing*, or *n* in *ink*.

o has a sound intermediate between *s* and *z*.

œ̄ is the aspirate of œ. It has the sound of *ssh*, as heard in the phrase *hiss him*.

ŷ is pronounced like *sh* in *shun*.

œ̄̄ is pronounced like *ñ* in *cañon*, or *ny* in *laneyard*.

œ̄ has a sound intermediate between *t* and *d*.

œ̄̄ is the aspirate of œ̄. It is pronounced like *th* as heard in the phrase *hot house*.

o has a sound intermediate between *p* and *b*.

œ̄ is the aspirate of o. It is pronounced like *ph* as heard in the phrase *hap hazard*.

œ̄̄ is pronounced like *th* as heard in *thin*.

œ̄̄̄ as a consonant has no sound of its own; it is a mere stem to which vowel signs are attached.

e has no analogue in the European languages.

When any one of these consonants stands alone it is pronounced with the sound of the short vowel *a*, as in *quota*.

If the learner will remember to breathe hard in pronouncing the aspirates œ̄, œ̄̄, œ̄̄̄ and œ̄̄̄̄, he can hardly fail of getting the correct sound.

DOUBLE CONSONANTS.

7. When one consonant follows another with no vowel sound intervening, the second consonant is represented by a

symbol, which is joined to the character representing the first consonant. The consonants capable of such combination, with their symbols, and illustrations of their combination with the consonant ဘ, will be found below.

| | | | |
|---|---|----|------------|
| ၀ | ၂ | ဘ့ | <i>bgh</i> |
| ၁ | ၂ | ဘ့ | <i>by</i> |
| ၂ | ၂ | ဘ့ | <i>br</i> |
| ၃ | ၂ | ဘ့ | <i>bl</i> |
| ၄ | ၀ | ဘ့ | <i>bw</i> |

VOWELS.

8. As has already been said, every consonant, when written alone, is understood to be followed by the short sound of *a*, as heard in *quota*.

9. This sound, when standing alone, is represented by the character ခ.

10. Other vowel sounds are represented by symbols joined to the consonants which they follow.

11. When such vowel sounds stand alone, their symbols are joined to the character ခ.

12. The vowel symbols alone, and in combination with ခ and ဘ, are shown below.

| | | | | |
|----|----|-----------|----|------------|
| | ခ | <i>a</i> | ဘ | <i>ba</i> |
| ၂ | ခါ | <i>a</i> | ဘ | <i>ba</i> |
| ၃ | ခိ | <i>i</i> | ဘ | <i>bi</i> |
| ၄ | ခါ | <i>ö</i> | ဘါ | <i>bö</i> |
| ၅ | ခု | <i>ü</i> | ဘု | <i>bü</i> |
| ၆ | ခု | <i>u</i> | ဘု | <i>bu</i> |
| ၇ | ခဲ | <i>e</i> | ဘဲ | <i>be</i> |
| ၈ | ခဲ | <i>è</i> | ဘဲ | <i>bè</i> |
| ၉ | ခဝ | <i>o</i> | ဘဝ | <i>bo</i> |
| ၁၀ | ခဝ | <i>aw</i> | ဘဝ | <i>baw</i> |

13. The subjoined table explains more definitely the powers of the vowels.

| | |
|----|--|
| အ | <i>a</i> in <i>quota</i> . |
| အါ | <i>a</i> in <i>father</i> . |
| အိ | <i>i</i> in <i>machine</i> . |
| အာ | German <i>ö</i> in <i>Gothe</i> , or <i>u</i> in <i>Turkey</i> . |
| အု | German <i>ü</i> in <i>Glück</i> , French <i>u</i> in <i>lune</i> . |
| အူ | <i>u</i> in <i>rule</i> , <i>oo</i> in <i>moon</i> . |
| အ့ | approximately <i>a</i> in <i>rate</i> . |
| အဲ | French <i>è</i> in <i>Molière</i> , or <i>e</i> in <i>met</i> . |
| အိ | <i>o</i> in <i>note</i> . |
| အီ | <i>aw</i> in <i>raw</i> . |

TONES.

14. In Sgaw Karen, every syllable consists of a vowel, either alone, or preceded by a single or double consonant. A syllable always ends in a vowel. Every syllable may be pronounced in six different tones of voice, the meaning varying according to the tone in which it is pronounced.

15. Where no tone is marked, the syllable is pronounced with a rising inflection.

A syllable marked with ၵ (အာသံ) is pronounced with a heavy falling inflection.

A syllable marked with ၶ (အးသံ) is pronounced abruptly, at a low pitch.

A syllable marked with ၷ (အျာသံ) is pronounced abruptly at an ordinary pitch.

A syllable marked with ၸ (အးသံ) is pronounced with a falling circumflex inflection.

A syllable marked with ၹ (အုသံ) is pronounced with a prolonged even tone.

16. When the above mentioned signs follow ၺ, the ၺ is omitted for the sake of brevity; *e. g.*, instead of ၺၵ်း we write ၵ်း.

SUPERNUMERARY CHARACTERS.

17. A few characters not belonging to the Sgaw Karen alphabet have been introduced, and are occasionally used in transliteration from English into Karen.

The Burmese *ə* (pronounced *z*) is sometimes used to represent the English *j* or soft *g*.

The Pwo Karen inflection *ɹ* (တုၣ်ဆဲး) is sometimes used to represent a final *l* in an English syllable. It is pronounced like *ʃ*.

ARBITRARY CHARACTERS.

18. *ʃ* is generally pronounced like *ʃ*, and *ʄ* like *ʃ*; but at Tavoy and Mergui they are sometimes pronounced like *ʃ* and *ʄ* respectively.

PUNCTUATION.

19. English punctuation marks are used. The comma, period and quotation marks are commonly used, the exclamation point and semicolon less commonly, the colon and the interrogation point not at all.

FIGURES.

20. The Numerals are as follows—

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| ၀ | ၁ | ၂ | ၃ | ၄ | ၅ | ၆ | ၇ | ၈ | ၉ |

The Arabic system of notation is used.

THE STRUCTURE OF THE SENTENCE.

21. The order of words in Karen may be illustrated by the following simple sentence: *ʃ*ဝါသုၣ်တံၣ်ဆဲး, *Saw Wa builds a house*. *ʃ*ဝါ, *Saw Wa*, subject; သုၣ်, *builds*, predicate; တံၣ်ဆဲး, *house*, object; ဆဲး, a particle used to mark the close of a declarative sentence.

A Karen sentence, therefore, resembles an English sentence in two particulars—

- (1) The order of words is: subject, predicate, object.
- (2) The subject and object are recognized by their position in the sentence.

22. Modifiers may be added to the above sentence as follows: တဘျီဘျီစီဝါ သးပှ်န့ၣ်သ့ၣ်ထီၣ်တံၣ်ခွါ့ၣ်, *Sometimes old Saw Wa builds a house quickly.* တဘျီဘျီ, *sometimes*, adverbial modifier; သးပှ်, *old*, adjective modifying စီဝါ; န့ၣ်, demonstrative adjective modifying စီဝါ; ခွါ့ၣ်, *quickly*, adverb modifying သ့ၣ်ထီၣ်.

In a Karen sentence, therefore—

- (1) An adjective modifier follows the noun which it modifies.
- (2) An adverbial modifier stands after the verb and its object if it have one; but—
- (3) An adverbial modifier denoting time may stand at the beginning of the sentence.

PARTS OF SPEECH.

23. The Karen language has the nine following parts of speech: Nouns, Pronouns, Adjectives, Verbs, Adverbs, Prepositions, Conjunctions, Interjections and Particles.

24. But it must be understood that the distinction between the different parts of speech is by no means so sharply preserved in Karen as in English. The same word will appear now as this, and now as that part of speech, according to the office it performs in its sentence. Thus, in the phrase တံၣ်အိၣ်, *a big house*, အိၣ် appears as an adjective; in တံၣ်အိၣ်ဝဲ, *the house is big*, အိၣ် appears as a verb; in တံၣ်အတၢ်အိၣ်, *the bigness of the house*, အိၣ် forms a noun.

COUPLETS.

25. Among the most striking peculiarities of the Karen language are its paired words, or couplets. Where the English would use a single word to express an idea, the

Karen often joins two words to express the one idea, thus forming a couplet. Sometimes two words of analogous signification are united to form a word of slightly different meaning from either; sometimes the couplet consists of two synonymous words; sometimes it consists of a significant root joined to a root which, out of the couplet, has no meaning. Couplets are found among nouns, adjectives, verbs, and adverbs.

NOUNS.

26. Karen Nouns, like those of all other languages, can be divided into Common and Proper Nouns.

27. A proper noun is usually preceded by the name of the class to which the individual belongs; *e. g.*: တိၤပံၤထီၤ, *Burma*, (တိၤ meaning *country*); ဝုၤတၢၢ်တုၤ, *Rangoon*, (ဝုၤ meaning *city*). Names of men are preceded by the particle ဒီး; *e. g.*, ဒီးၤရွှံၤယိၣ်, *Saw Shwe Yaw*. Names of women are preceded by the particle ဒိုၣ်; *e. g.*, ဒိုၣ်ဒိးဆံး, *Naw Hpo Hsi*.

28. Common nouns may be divided into Primitive Nouns and Derivative Nouns.

29. Primitive nouns are roots which are nouns by virtue of their intrinsic signification; *e. g.*, တံၣ်, *a house*, ထံၣ်, *a book*, ငၢ, *gold*, တၢ်ဂၢၢ်, *an ox*.

30. Derivative nouns are such as are derived from—

- (1) Verbal roots,
- (2) Adjectival roots,
- (3) Other noun roots.

31. Nouns are formed from verbal roots in the following ways—

(1) Abstract nouns of action are formed—

(a) By prefixing the particle တၢ် to the verbal root; *e. g.*, from the root ထံၤ, *to go*, is formed the noun တၢ်ထံၤ, *going, journey*.

(b) By simply using the verbal root as a noun, qualifying it by a demonstrative adjective; *e. g.*, သဲတန်ခွံ, *to go*.

(2) Nouns of agency are formed by prefixing ဟု, *person*, to the verb, and at the same time affixing ဖိ; *e. g.*, ဟုသဲတန်ခွံ, *a traveller*. Sometimes the affix ဖိ is omitted.

(3) Instrumental nouns are formed by prefixing နှိ to the verbal root; *e. g.*, ဝှိ, *to paddle*, နှိဝှိ, *a paddle*.

(4) Nouns denoting the *place where an action is performed* are formed by prefixing ဇိ, *place*, to the verbal root; *e. g.*, ဝံ, *to sleep*, ဇိဝံ, *a bed*.

32. Nouns are formed from adjectival roots in the following ways—

(1) Abstract nouns of quality are formed by prefixing တ် to the adjectival root; *e. g.*, ဝှိ, *good*, တ်ဝှိ, *goodness*.

(2) Nouns denoting persons are formed by prefixing to the adjectival root the particle ဝ, which is a contraction of ဟု; *e. g.*, မိ, *great*, ဝမိ, *a ruler*, literally *a great man*.

33. Nouns are formed from other noun roots in the following ways—

(1) Diminutives are formed by adding ဖိ, *young, little*, to the noun root; *e. g.*, ဝှိ, *a dog*, ဝှိဖိ, *a little dog, a puppy*.

(2) Gentile nouns, and all nouns expressing residence, are formed by affixing ဖိ to the name of the place; *e. g.*, ဝှိ, *city*, ဝှိဖိ, *citizens*. The particle ဟု is generally prefixed as well; *e. g.*, ဝှိ, *Burma*, ဟုဝှိဖိ, *Burmans*.

(3) Two or more noun roots may be combined; *e. g.*, သံကျိ, *river*, မိလ်လ်မိ, *knee*.

34. Noun couplets are formed by the combination of two noun roots, each of which is generally followed or preceded by a particle, which serves to connect them; *e. g.*, ထိပ်မိလ်မိ, or ထိပ်မိလ်မိ, *birds*, တ်ကျိးတ်မိ, *grace*, တ်ဝှိတ်ဝှိ, *goodness*, ယထံယထိပ်, *my country*, နှိမိနံ, *your de-*

scendents, အတံနံအယံ, *his buildings*. In the last three examples the connecting particle is a personal pronoun in the possessive case.

GENDER.

35. The Karen language recognizes only natural gender, not grammatical gender.

36. Nouns denoting objects without life are neuter. Abstract nouns may also be considered as neuter.

37. A few nouns, mostly expressive of human relationship, are masculine or feminine by their signification; *e. g.*, ဝါ, *father*, မိ, *mother*, ဝါ, *husband*, မိ, *wife*, မိနွါ, *man*, မိနုနွါ, *woman*.

38. The great body of names of living creatures are of common gender; *e. g.*, ဒိသန, *child*, ကသုန, *horse*.

39. The gender of such indeterminate nouns may be distinguished by the following affixes—

မိနွါ, or နွါ, masculine, applied to human beings.

မိနုနွါ, or နုနွါ, feminine, applied to human beings.

ဝါ, masculine, applied to animals.

မိ, feminine, applied to animals.

E. g., ဒိသန, *child*, ဒိသနမိနွါ, *boy*, ဒိသနမိနုနွါ, *girl*; ကသုန, *horse*, ကသုနဝါ, *stallion*, ကသုနမိ, *mare*.

NUMBER.

40. Karen nouns convey of themselves no idea of number; *e. g.*, the noun တံနံ may mean *house* or *houses*. The number is often left to be inferred from the context. When, however, it is desired definitely to mark the number, this can be done.

41. The singular is denoted by the numeral တ, *one*; *e. g.*, တံနံတဖျာနံ, *a house*.

42. The plural may be denoted in the following ways—

(1) By the use of a numeral adjective; *e. g.*, တံၣ်ခံၣ်ဇၞာ်, *two houses*, တံၣ်အါဇၞာ်, *many houses*.

(2) By any one of the following affixes—

တဖၣ်, the usual affix; *e. g.*, တံၣ်တဖၣ်, *houses*.

သ့ၣ်, used with the vocative, or with pronouns; *e. g.*, ဒိၣ်ဖၢၣ်သ့ၣ်ဇၞာ်, *brethren*, အဝဲသ့ၣ်, *they*.

သ့ၣ်တဖၣ်, used principally with pronouns; *e. g.*, အဝဲသ့ၣ်တဖၣ်, *they*.

တမု, တဖၣ်မု, and သ့ၣ်တဖၣ်မု, used occasionally.

(3) The plural, when used to convey the idea of generality, is often expressed by a couplet; *e. g.*, တံၣ်ဇၞာ်ဗီၣ်ဇၞာ်, *houses or buildings in general*.

(4) တကူၣ်သ့ၣ် may be used at the end of a sentence which has a plural subject; *e. g.*, ဒီးတဲဝဲဆု ကိၣ်ကိၣ်ၣ်အဃုၤတကူၣ်သ့ၣ်ဇၞာ်, *And they came into the land of Goshen*.

CASE.

43. Five case constructions may be recognized: Nominative, Possessive, Objective, Vocative and Absolute. The first three correspond to those of the same name in English, and the vocative is the case of direct address.

44. What is here called the absolute case is peculiar to Karen. Its function is to name prominently at the beginning of the sentence, and thus to emphasize, the person or thing about which some statement is made in the remainder of the sentence.

45. In Karen, as in English, the case of the noun is indicated, not by inflection, but by the position of the word in the sentence. Where this is not sufficient, recourse is had to particles.

46. Regularly, the subject precedes the verb, and the object follows it; *e. g.*, ဒီးဝါသုၣ်ဇီၣ်တံၣ်ဇၞာ်, *Saw Wa builds*

a house. *စိၤဝါ*, the subject, precedes the verb, *သုၣ်နီၣ်*; and *တံၣ်*, the object, follows it.

47. Karen nouns, like English nouns, are often governed by prepositions; *e. g.*, *ယၤလဲၤဆူၣ်တက့ၣ်*, *I go to Rangoon*. Here *တက့ၣ်* is governed by the preposition *ဆူ*. Nouns follow the prepositions by which they are governed.

48. Where in English a verb has two objects, or one direct and one indirect object, the Karen may place either one as the direct object of the verb, and the other will then be governed by the preposition *လၢ*; *e. g.*, where the English says, *I give Saw Wa a book*, the Karen may say, *ယတ့ၣ်စိၤဝါလၢတံၣ်တဘျုး*, or *ယတ့ၣ်တံၣ်တဘျုးလၢစိၤဝါလီၤ*.

49. In Karen, verbal nouns as well as verbs may take objects; *e. g.*, *တၢ်ဆဲၣ်န့ၤ*, *love (for) you*.

50. A noun in the possessive construction is joined to the name of the thing possessed by the particle *ဆ*; *e. g.*, *စိၤဝါဆတံၣ်*, *Saw Wa's house*.

51. A noun in the vocative case is followed by the particle *ဒၢ*; *e. g.*, *စိၤဝါဒၢ*, *Saw Wa*.

52. Substantives in the absolute construction stand first in the sentence, free of all grammatical relation thereto, and are usually followed by the demonstrative adjective *တံၣ်* or *န့ၣ်*; *e. g.*, *တံၣ်ဆဲၣ်န့ၣ်*, *စိၤဝါသုၣ်နီၣ်အိၤလီၤ*, *That house, Saw Wa built it*. Here *တံၣ်* is in the absolute construction, followed by *န့ၣ်*, *that*. Occasionally the particle *ဇိၣ်* takes the place of the particle *တံၣ်* or *န့ၣ်*. More commonly it follows one of them; *e. g.*, *တံၣ်ဆဲၣ်န့ၣ်ဇိၣ်*, *စိၤဝါသုၣ်နီၣ်အိၤလီၤ*.

PRONOUNS.

53. Karen Pronouns are principally Personal, though Interrogative and Indefinite Pronouns exist.

54. There are no Relative Pronouns in Karen. Relative clauses are common; but they are connected with the nouns

which they modify by means of the conjunction $\omega\lambda$, the pronouns used being personal pronouns of the third person.

PERSONAL PRONOUNS.

55. In Karen, as in English, the personal pronouns are declined, the cases being marked by case forms. The following tables exhibit the three personal pronouns in their various numbers and cases. Gender is not distinguished.

| | Singular. | Plural. |
|----------------|-------------------------|------------------|
| First Person. | | |
| Nom. | ω, \circ | \circ |
| Poss. | ω, \circ | \circ |
| Obj. | $\omega\lambda$ | $\varphi\lambda$ |
| Second Person. | | |
| Nom. | $\ddot{\varphi}$ | $\omega\lambda$ |
| Poss. | $\ddot{\varphi}$ | $\omega\lambda$ |
| Obj. | $\ddot{\varphi}\lambda$ | $\omega\lambda$ |
| Third Person. | | |
| Nom. | ω | ω |
| Poss. | ω | ω |
| Obj. | $\omega\lambda$ | $\omega\lambda$ |

56. The form ω for the nominative case of the pronoun of the third person is confined to subordinate clauses. In principal clauses this pronoun appears in the singular as $\omega\delta$, $\omega\delta\varphi$, or occasionally $\omega\tau\lambda$, and in the plural generally as $\omega\delta\omega\lambda$.

57. After the verb $\varphi\lambda$, *to be*, the objective forms of the personal pronouns are used instead of the nominative forms; e. g., $\varphi\lambda\omega\lambda$ (not $\varphi\lambda\omega$), *It is I*.

58. Besides the regular pronouns, the Karen possesses a pronominal affix, δ . This is affixed to verbs in the third person, particularly in subordinate clauses. It is also affixed to pronouns of all persons in forming compounds. When δ follows a verb it is never an object, although it often looks like one, but always refers to the subject; e. g., $\text{လံးလၢဝ ဝဲဒ်ကွဲးဝဲဒ်နဲ, ဒဲထံးဒဲဒါငါ, The book which the teacher wrote, have you seen it?}$ Here δ refers to the subject, ဝဲဒ်နဲ , and not to the object, လံး . In this construction ဝဲဒ်နဲ is often used like δ .

59. The simple forms tabulated under § 55 form a base from which a number of pronominal forms are built up, by means of the particles δ and ဒ်နဲ , the word တဝ်, self, and the demonstrative adjectives, အံး, this, and ဒဲနဲ, that. Such forms are generally self-explanatory. Their cases are indicated like those of nouns. For a complete table of all the possible forms of the personal pronouns, with exemplifications of their use, the reader is referred to Dr. Wade's *Karen Vernacular Grammar*, pp.34-39. The more common forms are noted below.

| | Singular. | Plural. |
|-----------|-----------------------|------------------|
| 1st pers. | ယဝဲဒ်, ယဲဒ် | ဝဲဒ်နဲ |
| 2nd pers. | ဒဲဝဲဒ်, ဒဲဒ် | သဲဝဲဒ် |
| 3rd pers. | အဝဲ, အဝဲဒ်, | အဝဲဒ်နဲ |

60. When used absolutely, the personal pronouns appear in the forms noted under § 59. The contracted forms ယဲဒ် and ဒဲဒ် are the ones in common use, the primitive forms ယဝဲဒ် and ဒဲဝဲဒ် being seldom met with in this construction.

61. In the plural forms the plural affix သဲဒ် may be substituted for the particle ဒ်နဲ ; e. g., ဝဲဒ်သဲဒ် may be substituted for ဝဲဒ်နဲ . To any form so arising the plural affix တဝ် may be added, giving such forms as အဝဲသဲဒ်တဝ် .

62. The absolute forms of the pronoun (like the absolute forms of the noun) are generally followed by one of the demonstrative adjectives အံ့ and နှိ, and sometimes by the particle ဇိ; *e. g.*, ယဲဒုဒ်အံ့, အဝဲသုဒ်တဖုဒ်နှိ, နဲဒုဒ်ဇိ.

63. In the absolute forms, ဒုဒ် is often omitted; *e. g.*, ယဲ. ယလဲတသုဒ်, *As for me, I cannot go.*

64. In the first and second persons, the objective form often takes the place of the proper absolute form; *e. g.*, နါ, နကဘုဒ်လဲလိ. *As for you, you will have to go.*

65. The use of the absolute form is illustrated in the following sentences: ယဲဒုဒ်အံ့, ယလဲတသုဒ်, *As for me, I cannot go*, အဝဲသုဒ်တဖုဒ်နှိ, အတံဒ်အံ့ဒ်လၢဝုဒ်တကူဒ်အပူဒ်ဇိ, *As for them, their house is in Rangoon.*

INTENSIVE PRONOUNS.

66. Intensive forms of the personal pronouns are formed by adding to the possessive case the word ကစိ, or ကစိပု, *self*, and the particles ဒုဒ်ဝဲ. They are as follows:

| | Singular. | Plural. |
|-----------|--------------|-----------------|
| 1st pers. | ယကစိဒုဒ်ယဲ | ပကစိဒုဒ်ပဝဲ |
| | ယကစိပုဒုဒ်ယဲ | ပကစိပုဒုဒ်ပဝဲ |
| 2nd pers. | နကစိဒုဒ်နဲ | သုကစိဒုဒ်သုဝဲ |
| | နကစိပုဒုဒ်နဲ | သုကစိပုဒုဒ်သုဝဲ |
| 3rd pers. | အကစိဒုဒ်ဝဲ | အကစိဒုဒ်ဝဲ |
| | အကစိပုဒုဒ်ဝဲ | အကစိပုဒုဒ်ဝဲ |

67. These forms are used in apposition with a substantive, for emphasis; *e. g.*, စိဝါအကစိဒုဒ်ဝဲကလဲလိ, *Saw Wa himself will go*, ယကမၤယကစိဒုဒ်ယဲလိ, *I will do it myself.*

68. The same thing may be indicated by affixing the forms ဒုဒ်ယဲ, ဒုဒ်ပဝဲ, etc. to the verb; *e. g.*, သုကလဲဒုဒ်သုဝဲလိ, *You will go yourselves.*

69. The forms mentioned in § 68, affixed to nouns which follow a substantive in the possessive, convey the same idea as the English word *own*; e. g., ယလံဝ်ဒ်ယဲ, *my own book*.

REFLEXIVE PRONOUNS.

70. Reflexive forms of the personal pronouns are formed by affixing to the possessive case the word သး, *self*. They are as follows—

| | Singular. | Plural. |
|-----------|-----------|---------|
| 1st pers. | ယသး | ယသး |
| 2nd pers. | နသး | သုသး |
| 3rd pers. | အသး | အသး |

71. These forms are used as the objects of verbs, when the person affected by the action is the same as the person performing it; e. g., ဒိဝါတိဂ်လိအသးလိ, *Saw Wa beats himself*. These forms always appear as direct objectives, while the intensive forms previously described are generally used in apposition. An intensive pronoun, however, sometimes takes the place of a proper reflexive.

72. The Pronoun သါ may also be classed among the reflexives. It takes the place of the personal pronoun of the third person in indirect discourse, referring to the speaker; e. g., ဒိဝါဝ်းလာသါကလဲလိ. *Saw Wa says that he (Saw Wa) will come*.

POSSESSIVE PRONOUNS.

73. The possessive pronouns *mine, thine*, etc. are formed by affixing ဝဲ or တဂ် to the possessive forms of the personal pronouns; e. g., အဝဲန့ၣ်မ့ၣ်ယဝဲ, အဝဲန့ၣ်မ့ၣ်ယတဂ်, *That is mine*.

74. ဝဲ and တဂ် may be similarly used with nouns in the possessive case; e. g., အဝဲန့ၣ်မ့ၣ်ဒိဝါအဝဲလိ, or အဝဲန့ၣ်မ့ၣ်ဒိဝါအတဂ်လိ, *That is Saw Wa's*.

DEMONSTRATIVE PRONOUNS.

75. Properly speaking, the Karen language has no demonstrative pronouns. Their place is supplied, however, by combining the demonstrative adjectives, အံ၊, *this*, and နှိ, *that*, with the personal pronoun of the third person; အဝဲအံ၊, *this*, အဝဲနှိ, *that*.

INTERROGATIVE PRONOUNS.

76. The interrogative adjectives described in §§101, 102 are used also as interrogative pronouns; *e. g.*, နမာမနာလဲ, *What are you doing?* နထံတောတဝဲလဲ, *Whom do you see?* လာလံခိတုနှိနှိနအဲဒိဒိဖဲလဲတတုလဲ, *Which of the two books do you wish?*

77. The interrogative possessive pronoun, *whose*, is formed by affixing အဝဲ or အတိ to the interrogative pronoun မတေ; *e. g.*, လံာ်အဝဲအံမုဒ်မတေအဝဲလဲ, *Whose is this book?*

INDEFINITE PRONOUNS.

78. တ် is used as the subject of impersonal verbs; *e. g.* တ်ဟဲဂုလီ, *It rains*.

79. ဖှ or တ် is often used as an indefinite subject to a verb in the third person singular, when we do not know, or do not wish to express, the subject of the verb; *e. g.*, တ် (or ဖှ) တိဒ်ဒိလီ, *Somebody beat him*.

80. ဖှ is often used indefinitely in the objective case, to express people in general.

81. တ် is used as an indefinite object to verbs which require one, but to which no definite object can be assigned; *e. g.*, ယထံတ်လီ, *I see*, literally, *I see things*.

82. မန and မတေ are sometimes used as indefinite pronouns; *e. g.*, မတေတဝဲလဲ, *A certain person came*.

83. Many of the indefinite adjectives described under § 99 are also used as indefinite pronouns; *e. g.*, နမ့်ထံနီထံနီ
 ခွဲနီမီးဗျးနီယးလၢတတုၣ်တက့ၣ်, *If you see any ducks, buy me
 one.*

ADJECTIVES.

84. Most of the roots which in English would be regarded as essentially adjectival in their signification, are in Karen considered as verbs. Under this head come all the roots expressive of quality; *e. g.*, the root ဝု, expressive of goodness, means, not *good*, but *to be good*. So with many roots expressive of quantity; *e. g.*, မိနီ means, not *great*, but *to be great*. And such words are constantly used as verbs, the verbal meaning being the primitive one.

ADJECTIVES OF QUALITY.

85. Adjectives of quality are really adjective (relative) clauses in an abbreviated form. "A good man" would originally be expressed by ဝုလၢအဝု, *a man that is good*. But it is commonly expressed in an abbreviated form, ဝုအဝု, the relative conjunction, လၢ, being omitted. It is sometimes still further abbreviated by omitting the pronoun အ, when it would stand simply ဝုလၢ.

ADJECTIVES OF QUANTITY.

86. Adjectives of quantity in mass are largely expressed by abbreviated relative clauses, like adjectives of quality; *e. g.*, တံနီအမိနီ, *a great house*.

87. Some adjectives expressive of magnitude are formed by prefixing the particle ဝး to verbal roots. Such adjectives immediately follow the nouns which they modify; *e. g.*, တံနီဝးမိနီ, *a great house*.

NUMERAL ADJECTIVES.

88. The following table shows the cardinal numerals.

| | | |
|------------|----------|----------|
| 1 | ၁ | တၢ |
| 2 | ၂ | ခံ |
| 3 | ၃ | သၢ |
| 4 | ၄ | လွိုင် |
| 5 | ၅ | ယိုင် |
| 6 | ၆ | ဃု |
| 7 | ၇ | ခံ့ |
| 8 | ၈ | ဃိး |
| 9 | ၉ | ခံ့ |
| 10 | ၁၀ | တဆံ |
| 11 | ၁၁ | တဆံတၢ |
| 19 | ၁၉ | တဆံခံ့ |
| 20 | ၂၀ | ခံဆံ |
| 90 | ၉၀ | ခံ့ဆံ |
| 100 | ၁၀၀ | တကယၢ |
| 200 | ၂၀၀ | ခံကယၢ |
| 1,000 | ၁၀၀၀ | တကထီ |
| 10,000 | ၁၀၀၀၀ | တကလး |
| 100,000 | ၁၀၀၀၀၀ | တကလီၤ |
| 1,000,000 | ၁၀၀၀၀၀၀ | တကကွိုင် |
| 10,000,000 | ၁၀၀၀၀၀၀၀ | ထကဘိ |

E. g., 13,297,652 would be written ၁၃၂၉၇၆၅၂ and read တကဘိသၢကကွိုင်ခံကလီၤခံ့ကလးခံ့ကထီဃုကယၢယိုင်ဆံခံ.

89. A numeral adjective almost invariably follows the noun which it modifies, and is itself followed by an auxiliary word expressing some quality of the noun to which it refers; *e. g.*, ဂှၢခံၤ, *two men*. ဂှၢ is a numeral affix used in speaking of rational beings. ထွိုင်လွိုင်ၣ်, *four dogs*. နှၢ is a numeral affix used in speaking of quadrupeds.

90. The following table, adapted from a similar one in Mason's Karen grammar, gives a list of numeral affixes with a statement of their uses, and examples.

ကကြူၼ်, applied to things in bundles; *e. g.*, လံာ်တကကြူၼ်, *a book.*

ကထာ, applied to things conceived of as existing in a successive series; *e. g.*, ယာ်ခံကထာ, *two blankets.*

ကဘျဲး, applied to things conceived of as existing in thin laminae; *e. g.*, စးခိခံကဘျဲး, *two sheets of paper.*

ကရၢ, applied to companies of persons or animals; *e. g.*, တၢ်အိၼ်ဒြဲၼ်တကရၢ, *a church.*

ကပိၤ, applied to plots of ground; *e. g.*, စံာ်တကပိၤ, *a field.*

ကျိၼ်, applied to logs, felled trees etc.; *e. g.*, သ့ၼ်တကျိၼ်, *a log of wood.*

ခါ, applied to traps and snares; *e. g.*, ထုတခါ, *a trap.*

ခိၼ်, applied to things conceived as proceeding from one head; *e. g.* ဝၼ်တခိၼ်, *a bamboo tree.*

ဒိ, applied to sides of things; *e. g.*, ဝုခိ, *two hands.*

ဝၢ, applied to rational beings; *e. g.*, ကလးခံဝၢ, *two angels.*
ပုၤကညိၼ်ဝၢ, *three men.*

ဆိ, applied to vehicles; *e. g.*, လုၼ်ခံဆိ, *two carts.*

ထိၼ်, applied to the eyes, and to large seeds; *e. g.*, ပၤခွဲၼ် ချိခံထိၼ်, *two jack-fruit seeds.*

တိၤ, applied to things occurring at intervals; *e. g.*, လံာ် ဝိသ့ၼ်တတိၤ, *a chapter of the Bible.*

ထံး, applied to trees; *e. g.*, သးခိးသ့ၼ်သထံး, *three mango trees.*

ထံၼ်, applied to words or sentences; *e. g.*, တၢ်ကတိၤတထံၼ်, *a word, a saying.*

ထုၼ်, applied to trees, posts, etc.; *e. g.*, သ့ၼ်ပဟံၼ်သထုၼ်, *three teak posts.*

ဒၢ, applied to bird's nests, *e. g.*, ထိၼ်အသ့ၼ်ဒၢ, *two bird's nests.*

ခု, applied to quadrupeds; *e. g.*, ကသုဉ်ခဲခု, *two horses.*

ခု, applied to bamboos and small trees; *e. g.*, ဝဉ်တခု, *one bamboo.*

မိ, applied to leaves of the palm and plantain families; *e. g.*, သက္ကံလဉ်တမိ, *a plantain leaf.*

ပူ, applied to places; *e. g.*, အလိဂ်တပူ, *a place.*

မီး or မီး, applied to flowers; *e. g.*, မီးတပျဉ်ခဲမီး, *two roses.*

ပု applied to large bodies of men and animals; *e. g.*, သိခဲပု, *two flocks of sheep.*

ပု, applied to felled trees; *e. g.*, သုဉ်ပတံဉ်တပု, *a teak log.*

ဈာဉ်, applied to things conceived of as spherical; *e. g.*, သမီးသဉ်လွိုင်ဈာဉ်, *two mangoes.*

ဖျိ, applied to openings; *e. g.*, ဝဲကြဲခဲဖျိ, *two doors.*

ဘုဉ်, applied to things conceived of as flat; *e. g.*, ဆိတဘုဉ်, *a fowl.*

ဘိ, applied to things conceived of as cylindrical; *e. g.*, ဝုဂ်သဘိ, *three snakes.*

ဘိ, applied to blows, words and sentences; *e. g.*, တဂ်ကတိ၊ တဘိခဲဘိ, *a word or two.*

မံ, applied to things referred to in an indefinite manner; *e. g.*, တဂ်ခဲမံသမံ, *two or three things.*

ယုဂ်, applied to songs and poems: *e. g.*, တဂ်သးဝံဉ်ခဲယုဂ်, *two songs.*

လိဂ် applied to places; *e. g.*, ဝံဉ်တလိဂ်, *a field.*

91. There are a number of words denoting portions, quantities or collections, which are used in a similar manner to the numeral auxiliaries; *e. g.*, ထံတက္ခဲ, *a drink of water*, ဝုဂ်ခဲကမိဉ်, *two bunches of rattans*, ကုဝံဉ်တဝဲ, *a handful of mud.*

92. When there is no numeral affix proper to a noun, and sometimes even when there is a numeral affix which might be used, the noun itself is repeated after the numeral;

e. g., ဘီရင်တဘီရင်, *a kingdom*. ကိတ်တဘုင်, or ကိတ်တကိတ်, *a country*.

93. Sometimes there is a choice of numeral affixes for the same noun; *e. g.*, မဲဒ်တတိပ်, or မဲဒ်ထဇျာင်, *an eye*.

94. Numerals are sometimes prefixed to the nouns which they modify; *e. g.*, တတံာ်ဘုင်တတံာ်, *from house to house*, ခံသီသီသီ, *two or three days*.

95. The numeral affixes regularly follow the numerals with which they stand. But when the numeral is ten or a multiple of ten, the affix precedes the numeral, and is itself preceded by the particle အ; *e. g.*, ဝါးခဲးအခုခံသီ, *twenty cattle*.

96. The formation of the ordinal numerals will easily be understood from the following examples—

| | | | |
|--------------|-----------------------------|----------|--------------------------|
| အဒိပ်တံးတဝါ, | <i>first (man)</i> ; | အဒိပ်ထံး | means <i>beginning</i> . |
| အဒိပ်ထံးတမံ, | <i>first (thing)</i> . | | |
| ခံဝါတဝါ, | <i>second (man)</i> | | |
| သီမံးတမံ, | <i>third (thing)</i> . | | |
| လွိုင်ဂတဂု, | <i>fourth (quadruped)</i> . | | |

97. The ordinal adjectives အဆိကတဝါ, *first*, and အခံကတဝါ, *last* are exceptional in their formation. See § 112.

98. Multiplicatives are formed by affixing ဝဲး to the cardinal numerals; *e. g.*, ခံဝဲး, *twofold*.

INDEFINITE ADJECTIVES.

99. The numeral affixes form the basis of a number of common idioms expressing ideas of number or quantity.

(1) Certain indefinite numeral adjectives are combined with the numeral auxiliaries, in the same manner as the cardinal numerals. These are အါ, *many*, ဝု, *few*, and တဘျး, *several*; *e. g.*, ဝုအါဝါ, *many men*; တဂ်ကတိဂုအါ, *few words*.

(2) The numeral တ, *one*, with an appropriate numeral affix, often has the sense of the English indefinite article; *e. g.*, တံၣ်တၢ်ဃၢၣ်, *a house*.

(3) The numeral တ, *one*, with a reduplicated numeral affix is used in referring indefinitely to one person or thing; *e. g.*, ဝှတဝှတ, *some man*, ကဆိတခုခု, *some elephant*.

(4) The indefinite adjective of quantity, တနီု, *some*, is formed from the numeral တ by means of the particle နီု.

(5) The reduplicated form တနီုနီု, is used in referring indefinitely to more than one person or thing; ဝှတနီုနီု, *some men*, လံၣ်တနီုနီု, *some books*.

(6) In a similar way are formed တဝဲ, တဝဲးဝဲး, *a little*, တဝဲးညှိ and တဝူညှိ, *a great deal*.

(7) Universality is expressed by placing a numeral auxiliary between တ and လၢ်လၢ်; *e. g.*, ဝှတဝှလၢ်လၢ်, *every man*.

(8) The same idea is expressed by placing a numeral auxiliary between ကိး and ဝဲး; *e. g.*, ထိၣ်ကိးဘုၣ်ဝဲး *every bird*.

(9) Completeness is expressed by placing a numeral affix between ဒိ and ညှိ; *e. g.*, တိၣ်ဒိၣ်ဒိဘုၣ်ညှိ, *the whole earth*.

(10) A complete number may be expressed by affixing ထီၣ်, လၢ် or ညှိ to any one of the ordinal numerals; *e. g.*, သၢဝှထီၣ်, သၢဝှလၢ်, သၢဝှညှိ, *all three (men)*.

(11) Singularity is expressed by placing the numeral တ with a suitable affix between တဲ and ဝဲး; *e. g.*, ထဲတဝဲး, *only one (man)*.

(12) Identity is expressed by placing the numeral affix between တ and ဃီ; *e. g.*, တံၣ်တၢ်ဃၢၣ်ဃီ, *the same house*.

(13) Utter non-existence of a thing is expressed by affixing a numeral auxiliary to နီုတ; *e. g.*, လံၣ်တတိၣ်နီုတဘုၣ်တၣ်, *There is not a single book*

100. Certain other indefinite adjectives of quantity are formed independently of the numeral system. Such are—

ခဲလၢဝ်, ခဲလၢဝ်ခဲဆ့, *all*, which follows its noun; *e. g.*, ပှၢ်ခဲလၢဝ်, *all men*.

ထီၤဒိၤ, *every*, which generally precedes its noun. The noun may be followed by the number one, and this may in turn be followed by လၢ်လၢ်; *e. g.*, ထီၤဒိၤပှၢ်, ထီၤဒိၤပှၢ်တၢ်လၢ်, ထီၤဒိၤပှၢ်တၢ်လၢ်လၢ်, *every man*.

ဝဲဒၣ်, *whoever*, or *whatever*, which precedes its noun: *e. g.*, ဝဲဒၣ်ပှၢ်, *whatever man*.

INTERROGATIVE ADJECTIVES.

101. The common interrogative adjectives are မတၢ်, referring to persons, and မန့ၤ, referring to things; *e. g.*, န့ၣ်ဒိးသရၣ်မတၢ်လဲၣ်, *With what teacher did you come?* န့ၣ်ဒိးဒိးဒိၣ်တၢ်သၣ်မန့ၤလဲၣ်, *What fruit do you wish to eat?* မတၢ် and မန့ၤ are often followed by တၢ် and တမံၤ respectively; *e. g.*, သရၣ်မတၢ်တၢ်လဲၣ်.

102. An interrogative adjective with a selective force is formed by prefixing ဝဲလဲၣ် to the ordinal numeral တ, *one*, which is in its turn followed by the appropriate numeral affix; *e. g.*, န့ၣ်ဒိးဝဲလဲၣ်တဲၣ်တဲၣ်လဲၣ်, *Which book do you wish?*

103. Interrogative adjectives of quantity are made by prefixing ဆံး to indefinite adjectives of quantity; *e. g.*, ဆံးဒိၣ်, *how great*, ဆံးအါ, *how much, how many*, န့ၣ်ဒိးဆံးအါလဲၣ်, *How much money have you?* These are used both in direct and indirect discourse. In indirect discourse they sometimes suffer reduplication: *e. g.*, ယစ့ၣ်ဒိၣ်ဆံးအါဆံးအါလဲၣ်, *I do not know how much money I have.*

104. Interrogative adjectives of number may be formed by prefixing ပှၢ် or ဝဲၣ် to the numeral affix; *e. g.*, သုကလဲၤပှၢ်လဲၣ်, *How many of you will go?* These also may be used in indirect discourse.

DEMONSTRATIVE ADJECTIVES.

105 The Karen language has two definite demonstrative adjectives, အံ၊, အအံ၊, *this*, and နှိန်, အနှိန်, *that*. They may modify any substantive element, be it noun, pronoun, phrase or clause.

106. နှိန်, and occasionally အံ၊, is used to mark the end of a noun clause, or of a series of adjectival modifiers of a noun; *e. g.*, ပွၤသးပွၤအဂုၤလၢအအိၣ်ဝဲဆိးဝဲလၢဝွံတက့ၣ်အပူၤတဂၤနှိန်, *The good old man who lives in Rangoon.*

107. နှိန် is often used with the force of a definite article.

108. နှိန် is commonly used in referring again to something which has just been mentioned.

ADJECTIVAL COUPLETS.

109. Adjectival couplets are affixed to the nouns which they modify. Such a couplet consists of two adjective-verbal roots, each of which is preceded by the particle အ *e. g.*, ပွၤအဂုၤအဝါ, *a good man.*

COMPARISON OF ADJECTIVES.

110. The comparative degree is expressed by affixing တက့ၣ် to the adjective; *e. g.*, ဂုၤ, *good*, ဂုၤတက့ၣ်, *better*.

111. Where the object of comparison is expressed, the adjective is followed by နှိန် instead of တက့ၣ်; *e. g.*, ဂုၤနှိန်ယၤ, *better than I*. In such cases, the object of comparison is generally followed by တက့ၣ်; *e. g.*, ဂုၤနှိန်ယၤတက့ၣ်, *better than I*.

112. The superlative degree is formed by affixing ကတၢ် or တုၣ် to the adjective; *e. g.*, ဂုၤကတၢ် or ဂုၤတုၣ်, *best*.

VERBS.

113. Karen verbs express actions, states or qualities: *e. g.*, လဲၤ, *to go*, အိၣ်, *to be*, ဝဲၤ, *to be good*.

114. Karen verbs may be divided into transitive and intransitive verbs. Many verbs which in English are regarded as intransitive, in Karen are regarded as transitive, and take an object; *e. g.*, the verb လဲၤ, *to go*, is often used with the object တၢ်.

115. In Karen, a verb which can take an object generally does take one. When no definite object can be assigned, the indefinite object တၢ် is frequently used; *e. g.*, ယထံၣ်တၢ်, *I see*. See § 81.

116. Karen verbs have no inflections, properly so called. The accidents of voice, mood, tense, person and number, are expressed by particles connected with the verb, or are left to be inferred from the subject.

VOICE.

117. Three voices may be recognized in Karen; Active, Passive and Middle.

118. The verb in its simple and primitive form is in the active voice; *e. g.*, in the sentence ယထံၣ်န့ၣ်လီၤ, *I see you*, ထံၣ် is in the active voice.

119. The formation of the passive voice is peculiar. A few examples will make it clearer than any explanation.

The following sentences exhibit the passive of the verb ထံၣ်, *to see*—

| | |
|------------------------|------------------------|
| ယဘၣ်ထံၣ်ထံၣ်ယၤလီၤ, | <i>I am seen.</i> |
| န့ၣ်တၢ်ထံၣ်န့ၣ်လီၤ, | <i>You are seen.</i> |
| မိၤဝါဘၣ်တၢ်ထံၣ်မိၤလီၤ. | <i>Saw Wa is seen.</i> |

120. In the last sentence, မိၤဝါ is the subject, ဘၣ်, *encountered*, the predicate, တၢ်ထံၣ်, *the seeing*, the object of ဘၣ်, and မိၤ the object of the verbal noun တၢ်ထံၣ်.

121. Occasionally, in the above mentioned form of the passive voice, the reflexive pronouns ယသး, ဒုသး, အသး, etc., take the place of the simple personal pronouns.

122. When it is desired to convey the idea that the subject voluntarily submits to an action, the passive voice is differently expressed. In this case, the verbal root is preceded by မိး or ထှ် and followed by a reflexive pronoun; *e. g.*, ယမိးထံၣ်ယသး, *I am seen, I permit myself to be seen.* မိၤဝါထှ်ထံၣ်အသး, *Saw Wa is seen, submits to being seen.*

123. Closely allied to this second form of the passive voice is a form used to convey the idea that a thing is in a certain state as the result of an action which has been performed upon it; *e. g.*, တၢ်အိၣ်ကွဲးအသး, *It is written.*

124. The middle voice expresses the idea that the subject performs an action upon himself. To express this the active form of the verb is followed by the particle ထီၤ, and a reflexive pronoun; *e. g.*, မိၤဝါထံၣ်ထီၤအသး, *Saw Wa sees himself.*

MOOD.

125. There are only two moods in Karen, the Indicative and the Imperative.

126. The primitive form of the verb is indicative.

127. The primitive form of the verb may be used in the imperative; *e. g.*, ဆှ်, *Run.*

128. When a verb is in the imperative mood the sentence (if expressing a command) commonly ends with the particle တက့ၢ်; *e. g.*, ဆှ်တက့ၢ်, *Run,* တဲဆုယအိၣ်တက့ၢ်, *Come to me.*

129. The particles လၢ် and စၢ် are sometimes affixed to the verb in an imperative sentence where the idea is that of entreating a superior; *e. g.*, ဆိၣ်ဂ့ၤဆိၣ်ဝါလၢ်ပှၤတက့ၢ်, *Less*
us.

130. In giving permission, က်နိန် or ကပ်နိန် sometimes takes the place of တကွန်; *e. g.*, လဲကန်နိန်, *Go*.

131. A sentence expressing a prohibition ends in တဂ့; *e. g.*, လဲတဂ့, *Do not go*. In such cases the verb may be preceded by သ့ and the negative particle တ; *e. g.*, သ့တလဲတဂ့, *Do not go*.

132. A precative sentence is introduced by the particle ငံ and otherwise has the form of a sentence expressing command or prohibition; *e. g.*, ငံဝဲလဲတကွန်, *Let us go*, ငံဝဲသ့တလဲတဂ့, *Let us not go*.

TENSE.

133. The verb standing by itself conveys no idea of time. It may refer to past or present time according to the context. *E. g.*, ယလဲလဲဝဲ may mean *I go*, *I am going*, or *I went*.

134. An action the performance of which is contemplated, is expressed by prefixing the particle က to the verb. This form is commonly used to express a future action; *e. g.*, ယကလဲဝဲ, *I shall go*, *I will go*.

135. The idea of intention or desire is brought out more strongly by prefixing သါ to က; *e. g.*, ဒါဝဲသာလဲလဲဝဲ, *Saw Wa desires to go*, *intends to go*.

136. Completed action is indicated by affixing the particle လဲ to the verb; *e. g.*, ယလဲလဲဝဲ, *I have gone*.

137. The same idea is more emphatically expressed by introducing ဝဲ before လဲ; *e. g.*, ယလဲဝဲဝဲလဲဝဲ.

138. The Karens sometimes use both က and လဲ with the same verb to express an intention to perform an action immediately; *e. g.*, ယကလဲလဲဝဲ, *I will go at once*.

139. To mark the completion of an action previous to a certain moment of past time, တ့နိ is affixed to the verb, and is often followed by လဲ; *e. g.*, ယတချူးလဲဒဲးတ့နိမီးအဝဲဒဲး

တုၤတုၤၤလံ, *Before I came he had returned.* This usage is analogous to the English pluperfect.

140. An action dependent upon a supposed condition contrary to fact is sometimes expressed by prefixing တ to the root and affixing တုၤ or တုၤလံ ; *e. g.*, န့ၣ်တဖဲဘၣ်ဒီးယတလဲၣ်တုၤလံလီၤ, *If you had not come I should have gone by this time.*

PERSON AND NUMBER.

141. The person and number of the verb are to be inferred from those of the subject : but a verb in the third person sometimes takes ဝဲ after it ; *e. g.*, ဒီးယဝဲဝဲလီၤ, *The king comes.*

COMPOUND VERBS.

142. Besides the simple verbs, each of which consists as a rule of a single syllable, there are compound verbs formed by combining simple verbs with particles, or with other verbs.

143. A verbal couplet is formed of two verbal roots, each of which is followed by a particle ; *e. g.*, ဝူၣ်တုၤန့ၣ်တုၤ, *to believe*, ဒိၣ်ထီၣ်ထီၣ်, *to grow up*, ဆံးလီၤခွၢ်လီၤ, *to decrease*, ဝၢထီၣ်ဝၢလီၤ, *to direct*, ဒိဝဲဆံ့ဝဲ, *to be holy*.

144. The Karen language possesses a number of particles which are combined with simple verbs to make new verbs of kindred signification. Many of these particles were originally verbal roots, and are sometimes used as verbs ; but in the connection under discussion they are to be considered as particles.

145. The following particles are prefixed to the verb—
ထီၣ်, prefixed to a few verbs, has a causative force ; *e. g.*, ထီၣ်သ့, *to stir up*.

ဒုး has a permissive or causative force ; *e. g.*, ဒုးလဲၣ်, *to dismiss, to send*.

ဝ် denotes a representing of the action as if done, often only in appearance; *e. g.*, ဝ်သံအသး, *to assume the appearance of death.*

ဝိး, prefixed to a few verbs, has a causative force; *e. g.*, ဝိးတၢ်သ့ၣ်ညါ, *to inform.*

ဝါ has a causative force; *e. g.*, ဝါသံ, *to kill.*

ဝါ, prefixed to verbs with the negative, indicates that the act is performed imperfectly, or in a slight degree; *e. g.*, ဝါတလိသ့ၣ်ညါတၢ်, *I scarcely know.*

ဝါ indicates that the subject falls into the state indicated by the verb; *e. g.*, ဝါတံး, *to become tired.*

ဝါ has also a causative force; *e. g.*, ဝါနံၤ, *to make one laugh.*

ဝံၣ်, prefixed to a few verbs, has a causative force; *e. g.*, ဝံၣ်ဆါထာၣ်, *to raise up.*

တ့ၣ် has a permissive or causative force; *e. g.*, တ့ၣ်အါထီၣ်, *to increase (transitive).*

146. The following particles are affixed to the verb—

တၢ် has a sense of return, retaliation or opposition; *e. g.*, တၢ်တၢ်တၢ်, *to return.*

တၢ်, or တၢ်ယၢ်, has a concessive force; *e. g.*, မ့ၣ်တၢ်ခၢ် ဝိန့ၣ်ဝါ, *admitting it to be so*, နံးတၢ်န့ၣ်မ့ၣ်တၢ်ယၢ်, *admitting the truth of what you say.*

တၢ် indicates that the same action has been performed before; *e. g.*, သးဝံၣ်တၢ်, *sing again.*

တၢ် indicates returning, or repetition of an action, or the performance of an action which there had been a previous unwillingness to perform; *e. g.*, တဲတၢ်, *come back*, နံၣ်တၢ်, *believe.*

တၢ် indicates that the act is performed by way of trial; *e. g.*, မၤတၢ်, *to try*, လ့ၣ်တၢ်, *to taste.*

ကွဲ၍ denotes that the action results in a separation; *e. g.*, ဝပ်ကွဲ၍, *to put away*.

သပ် denotes that the action results in making secure; *e. g.*, စာသပ်, *to tie*.

ဆု၍ denotes that several persons or things act together; *e. g.*, လဲဆု၍, *to go together*.

ဖီ၍ denotes that the act is done straight forward, literally or figuratively; *e. g.*, ကွဲ၍ဖီ၍, *to look off*.

မိ indicates that the action is performed from an elevation; *e. g.*, ကွဲ၍မိ, *to look off* (as from a height).

စာ၍ denotes that the action is performed by way of assistance; *e. g.*, ယကဝ်စာ၍, *I will help you paddle*.

ဆီ၍ denotes that an act is done before some event takes place; *e. g.*, ထိ၍ဆီ၍, *to see before*.

တဝ်, affixed to verbs in the negative, indicates that the action is imperfectly or slightly performed; *e. g.*, ယကနပ်တဝ်တပ်, *I do not put much faith in it*.

တု၍ denotes that the action results in arriving; *e. g.*, ဝဲတု၍, *to arrive*.

တု၍ shows that the action is hastened; *e. g.*, ဝဲတု၍တဲးတဲး, *Come along quickly*.

ဝဲ၍ is affixed to a few words denoting separation; *e. g.*, လဲဝဲ၍, *to fall off*.

တိန့် indicates self-originated action; *e. g.*, အဝဲကလဲ၍တိန့်ဒု၍တိ, *He will go of his own accord*. Occasionally it denotes certainty; *e. g.*, တ၍ကမ၍တိန့်ဒု၍အသးခိန့်၍လဲ၍, *It will be sure to happen so*.

ထီ၍ indicates an upward motion; *e. g.*, လဲထီ၍, *to go up*.

ထီ၍ indicates an upward motion, literal or figurative; *e. g.*, လဲထီ၍, *to ascend*, အါထီ၍, *to increase*. It often denotes incipient action; *e. g.*, အိ၍ထီ၍, *to come into being*.

ဒ် indicates independent action ; *e. g.*, ယကမဒ်ယဲ, *I will do it myself.*

ဒ်ကယာ်, or ဒ်ကလိပ်, indicates that the subject defers some other action to perform the one indicated by the verb ; *e. g.*, ဒ်ခိပ်ဒ်ခိပ်ကလိပ်, *Wait a bit*, ယကဒ်ခိပ်ဒ်ကယာ်မု, *I will eat rice first.*

နိ indicates that the action results in obtaining ; *e. g.*, ထိပ်နိ, *to find.*

နိပ် indicates that the action results in observing ; *e. g.*, သုန်နိပ်, *to remember.*

ပပ်, or ပပ်စာ, indicates that the action is done before some other event ; *e. g.*, စံးပပ်, စံးပပ်စာ, *to promise, to foretell.*

ပာ် indicates that the action reaches unto its object ; *e. g.*, ထဲပာ်, *to go unto.*

ဖး denotes that the act was done unintentionally, ကိးဖး, *to utter an involuntary cry.*

ဖျိ indicates that the action results in going through ; *e. g.*, ထဲဖျိ, *to go through.*

ဘး indicates that the action results in an ascent ; *e. g.*, ထိပ်ဘး, *to ascend.*

ဘပ် indicates that the action passes over onto an object ; *e. g.*, ယကထဲဘပ်ဒ်ခိပ်, *I will tell him.*

ယု denotes that the act is performed by way of assistance ; *e. g.*, သးဝံပ်ယု, *to sing together with one.*

လိ indicates that the act is performed by or for imitation ; *e. g.*, သိပ်လိ, *to teach*, မလိ, *to learn.*

လိပ် indicates reciprocal action ; *e. g.*, ဒ်ဒ်ခိပ်ဝံပ်ကြီးဆဲပ်လိပ် ဘသး, *Brothers should love one another.*

လဲ indicates a downward motion, literal or figurative ; *e. g.*, ထဲလဲ, *to descend*, ချဲလဲ, *to decrease.*

သကိး denotes that several persons or things act in company ; *e. g.*, ထဲသကိး, *to go together.*

သက္က၊ indicates that the act is performed from a distance ;
ထံ၌သက္က၊ *to behold afar off*.

သဒ၌ indicates that the action results in forsaking ; *e. g.*,
လဲ၍သဒ၌, *to forsake*.

သိ indicates an incipient action ; *e. g.*, တူ၍အစ၌လဲ၍သိ
ပုဂ္ဂိုလ်, *when he had just become king*.

ဟု၌ denotes that the action is done carefully or stealthily ;
e. g., ကွပ်ဟု၌, *to watch closely*.

DEPENDENT VERBS.

147. A verb depending on another follows it immediately, without undergoing any change of form ; *e. g.*, ယကလဲ၍
စားမေးခိုင်းလိ၊ *I will try to do it*. This is the common construction for expressing suitability, necessity, etc. ; *e. g.*,
အစ၌ကြားမဲလိ၊ *He should come*, ယဘ၌ဟဲလိ၊ *I must go*.

148. Where in English two verbs are connected by the conjunction *and*, in Karen the second verb may immediately follow the first, without a conjunction ; *e. g.*, ယကလဲ
ဆုခိုင်းလိ၊ *I will go and seek it*.

IDIOMS IN THE USE OF VERBS.

149. The causative verb မှ and the permissive verb ပျဲ permit the dependent verb to be preceded by a subject ;
e. g., ပျဲယလဲ၍တကွ၌, *Let me go*, အစမဲယလဲ၍တကွ၌, *He caused me to go*. The dependent verb and its subject may be regarded as a substantive clause, forming the object of the causative or permissive verb.

150. Verbs expressing ability stand at the end of the sentence (or clause) preceded by the verb expressing the act in question, with its subject, and object if it have one ;
e. g., ယမဲးလိ၌သုလိ၊ *I can read*. The verb and its subject may be regarded as a substantive clause forming the subject of the verb of ability.

151. The following list exhibits the common verbs of ability, with their meanings, and examples of their use.

သု, ability considered with reference to skill, also the generic expression of ability; *e. g.*, ယလဲမလိတၢ်တဘျီဒီးယဖးလိံသုလီၤ, *I went to school once, and I can read.*

လဲ, ability considered with reference to physical health, or inclination; *e. g.*, ယခိၣ်ဆါ, ယဟးလိၣ်ကွဲးတကဲဘၣ်, *My head aches, I cannot go to walk.*

န့ၣ်, ability considered with reference to effectiveness of effort; *e. g.*, လဲးသမၣ်အိၣ်ဒီးတၢ်မၤ, ယငါဒိၣ်တန့ၣ်ဘၣ်, *The carpenter has work, I cannot hire him.*

ချ့း, ability considered with reference to leisure; *e. g.*, ယဘၣ်မလိတၢ်ခဲအံၤ, ယဟးလိၣ်ကွဲးတချ့းဘၣ်, *I must study now, I cannot go to walk.*

ဘၣ်, ability considered with reference to accomplishing the end proposed; *e. g.*, လိၣ်အဲခဲအံၤတလၢၤ, ယဖးတဘၣ်ဘၣ်, *This book is Talaing, I cannot read it.*

ပွဲၤ, ability considered with reference to the sufficiency of the subject; *e. g.*, တၢ်မၤအါကဲၣ်ဆိးယမၤတပွဲၤဘၣ်, *The work is too great, I cannot do it.*

152. The ideas of suitability, agreeableness etc., are often expressed in a similar manner to that of potentiality; *e. g.*, န့ဒီးကသုၣ်ဘျီဒါ, *Dare you ride a horse?* ယဒီးကဆိတမုၣ်ဘၣ်, *I do not like to ride an elephant,* ပလဲၤဘါတၢ်တဂ့ၤဘၣ်ဒါ, *Had we not better go to worship?* ယဗျးဒိၣ်ကဲသတိၣ်ကြးလိၣ်ဒါ, *Is it proper for me to buy a silk jacket?*

153. The verb မိၣ်, expressing desire, takes တၢ် for its subject, and is followed by a verb denoting that act the performance of which is desired. This latter verb is followed by သး, *self*, with the possessive case of a pronoun denoting the person who desires to perform the action. Then comes the object of the verb of action, generally introduced by လၢ; *e. g.*, တၢ်မိၣ်ထံၣ်ယသးလၢန့ၣ်လီၤ, *I want*

162. Demonstrative adverbs of manner are formed by combining the preposition နှိ, *like*, with the demonstratives အံ and နှိ, or with လဲ; *e. g.*, နှိအံ, နှိအံအသိး, နှိနှိ, နှိနှိအသိး, *thus*, နှိလဲ, *how*, နှိအံနှိ, *somehow*. See § 202.

ADVERBS OF PLACE.

163. Adverbs of place may be formed from the demonstrative adjectives အံ and နှိ in combination with the prepositions ဝဲ, လာ and ဆူ. They are exhibited in the following table.

ဝဲအံ, *here*, ဝဲနှိ, *there*, ဝဲလဲ, *where*, ဝဲအံဝဲနှိ, *here and there*.

လာအံ, *here*, လာနှိ, *there*, လာလဲ, *where*, *whence*, လာအံလာနှိ, *here and there*.

ဆူအံ, *hither*, ဆူနှိ, *thither*, ဆူလဲ, *whither*, ဆူအံဆူနှိ, *hither and thither*.

164. The prepositions လာ and ဆူ form adverbs of place in combination with such roots as ညှိ, *front*, ခံ, *back*, ထး, *above*, လဒ်, *below*, ဝဲ, and ဘး, *beyond*, and ဒိ, *side*; *e. g.*, ဆူညှိ, *forward*, လာခံ, *behind*, လာဘးဒိ, *beyond*.

ADVERBS OF TIME.

165. Certain adverbs denoting past time are formed by the prefix ဝ (or ဝဲ) in combination with roots denoting time, as follows—

| | | |
|--|---|--------------------------|
| ဝကေ, <i>just now</i> , ဝဆါ, <i>to-day</i> , ဝဂိ, <i>this morning</i> , | } | with verbs of past time. |
|--|---|--------------------------|

ဝနှိ, *last night*.

ဝဟါ, *yesterday*.

ဝဟါထါ, *the other day*.

ဝကေဒ်တၢ်, ဝဂိဒ်တၢ်, *last time* (in the immediate past).

ဝါထါတၢ်, *last time* (in the more remote past).

မဟီတနံ, *last week.*

မိထိတနံ, ,, ,,

• မဟီတလိ, *last month.*

မိထိတလိ, ,, ,,

မဇိတနံ, *last year.*

166. Adverbs expressing future time may be formed in two ways—

(1) By the prefix ခဲ, as follows—

ခဲအံ, ခဲတနံအံ, *now*, denoting the immediate future, or the present.

ခဲမဆါ, *to day,*

ခဲမဟီ, *this evening,* } with verbs of future time.

ခဲမနု, *to night,*

ခဲဂီ, *to-morrow.*

ခဲတဂီ, *the day after to-morrow.*

ခဲကိဝိ, *in the future.*

ခဲကိဝိတဘျီ, *next time.*

ခဲကိဝိတနံ, *next week.*

ခဲကိဝိတလိ, *next month.*

ခဲကိဝိတနံ, *next year.*

(2) By the use of the prepositions လာ and ဆု. Cf. §164.

The most common of these are—

လာခဲ, လာခဲကျဲ, *afterwards.*

ဆုညါ, ဆုညါခိ, *in the future.*

တုအံဆုညါ, *henceforth.*

167. လာ is prefixed to some temporal adverbs when the idea of futurity is not implied; *e. g.*, လာမုဂ်ဆါခိ, *by day*, လာပျာလောတစာ, *of old.*

168. Another class of temporal adverbs is formed by using temporal nouns like numeral auxiliaries, as follows—

သ့တနံကျဲ, *all day.*

သီတနံကျဲ, *all night.*

သုသုတနံ, *daily*.

သီသီတနံ, *nightly*.

ဒိနံညါ, *all day*, (similarly ဒိနံညါ, ဒိနံညါ, etc).

ကိးပုဂ်နံဒဲး, *every day*, (similarly ကိးပုဂ်နံဒဲး, ကိးနံဒဲး etc).

169. Many adverbs of time are not formed in accord with any law; *e. g.*, ချွသခံး, *quickly*, ထီဝိ, *always*.

170. The roots ခံး, *still*, yet, and လာ, *any more*, are adverbial by virtue of their intrinsic signification. The following examples will illustrate their use : ယဆီကမိဂ်လာ ယကလဲးခံးတချူးဘျီလီ, *I think I shall still go several times*, အဝဲတလဲဒဲးဘဂ်, *He has not yet come*, ယစုတအိဂ်လာဘဂ်, *I have no more money*.

NUMERAL ADVERBS.

171. Adverbs denoting *how many times* are formed from the cardinal numerals, in combination with the affix ဘျီ or ရ; *e. g.*, တဘျီ, *once*, ခံဘျီ, *twice*, သာရ, *thrice*.

172. ဘျီ and ရ are treated like numeral auxiliaries, and may enter into all the combinations of which numeral auxiliaries are capable; *e. g.*, တဘျီလီ, *simultaneously*, *at once*, တဘျီဘျီ, တရရ, *sometimes*, ကိးဘျီဒဲး, *every time*, သာရညါ, *as many as three times*.

173. Adverbs denoting *which time* are formed like ordinal numerals; *e. g.*, အခိဂ်ထံးတဘျီ, *the first time*, ခံဘျီတဘျီ, *the second time*.

174. The particles ရ and ဘျီ enter into certain irregular formations; *e. g.*, တုးနုးတရ, တုးနုးတဘျီ, *then*.

ADVERBS OF DEGREE.

175. Some adverbs of degree are formed like the adverbs of manner described in §§ 156 and 157: *e. g.*, ဒိဂ်ဒိဂ်ကလဲဒ်, *greatly*, အါအါကလဲဒ်, *much*.

176. The indefinite numeral adjectives described in § 99, (4), (6), (13), are often used with an adverbial force; *e. g.*, ယတခဲၣ်ဒိၣ်နီၣ်တဲးဘၣ်, *I do not like it a bit.*

177. The following adverbs are intensive: မး, ကာ, နး (used with adjectives denoting disagreeable sensations), and ကိၣ် (used with adjectives denoting smallness or fewness).

178. A moderate degree is expressed by coupling two contradictory roots, each of which is modified by a negative; *e. g.*: တမိၣ်တဆဲးဘၣ်, တအါတၣ်ဘၣ်, *moderately.*

179. Other adverbs of degree are irregularly formed; *e. g.*, လှၤတက့ၤ, *not at all* (with negatives), ဃၣ်ဃၣ်, *about*, လဲၣ်ဆိး, *too.*

ADVERBS OF COMPARISON.

180. Equality is expressed by ဝိသိးသိး, *equally*; *e. g.*, အဝဲခၣ်နၢ်ပၢ်ပံၤယီၤဒီးပုၤကဵုဝိသိးသိးလီၤ, *He understands Burmese and Karen equally*, အဝဲခၣ်ကတိၤပံၤယီၤဝိသိးသိးဒီးပုၤကဵုဝိသိး, *He speaks Burmese equally with Karen.*

181. Inequality is expressed by a combination of two contradictory roots expressive of quantity; *e. g.*, သရၣ်တကြး ဝံၣ်ညိၣ်မိၣ်ဆိးအါၣ်ပုၤမၤလိတၢ်ဒိဘၣ်, *A teacher should not judge his pupils unequally.*

INTERROGATIVE ADVERBS.

182. Interrogative adverbs of time and place may be formed from the interrogative particle လဲၣ်; *e. g.*, ဖဲလဲၣ်, *where, when*, လၢလဲၣ်, *where, whence*, ဆူလဲၣ်, *whither.*

183. These are reduplicated in indirect discourse; *e. g.*, အဝဲဖဲလၢလဲၣ်လၢလဲၣ်န့ၣ်ယတဲတဘၣ်ဘၣ်, *I can not tell whence he comes.*

184. Interrogative adverbs of quantity are formed by prefixing ဆိး to adjectives of quantity; *e. g.*, ဆိးအါ, ဆိးမိၣ်, *how much.*

COMPARISON OF ADVERBS.

194. Adverbs which are derived from adjectival roots are susceptible of comparison. An adverb in the comparative or superlative degree is in form exactly the same as the corresponding adjective in the same degree; *e. g.*, စီပဝါ့ဆွံ့ချွန်နီအဝဲၤတက့ၢ်, *Saw Wa runs faster than his brother.*

PREPOSITIONS.

195. The Karen language has seven prepositions, မိး, ဆု, လၢ, ဝဲ, ဆကု, ဝးတရံး, and နိ.

196. မိး, means *with*: it governs the objective case.

197. ဆု means *to* or *towards*: it governs the objective case; but often, instead of governing the noun directly, the aid of a secondary noun is brought in. See §§ 198, 199.

198. လၢ means *at* or *from*, according to the context. It seldom governs a substantive directly, but usually governs a secondary noun, which is modified by the principal substantive, in the possessive case. လၢ in itself is extremely indefinite, and these secondary nouns are brought in to make the meaning more definite.

199. The more common of the secondary nouns are exemplified below—

| | |
|------------------------------|--|
| လၢပဒိၣ်အဒိၣ်, | <i>from the Governor.</i> |
| လၢထုၣ်တၢ်အဂီၢ်ထံး, | <i>by or near Htu Wa.</i> |
| လၢစီပဝါ့အဒိၣ်ထံး, | <i>at the king's feet.</i> |
| လၢယဃၢ, | <i>by my side.</i> |
| လၢတံၣ်အဝဲၣ်ညါ, | <i>in front of the house.</i> |
| လၢတံၣ်အလီၤဂံၢ်, | <i>behind the house.</i> |
| လၢထူလးအချၢဆံ, | <i>behind Tun Hla.</i> |
| လၢဟီၣ်ဒိၣ်ချၢ, | <i>on the earth.</i> |
| လၢယဖီၤ, | <i>on me—literally, on my surface.</i> |
| လၢတံၣ်အပူၢ်, | <i>in the house.</i> |
| လၢစွဲအဒိၣ်ဒိၣ်, လၢစွဲၣ်ဒိၣ်, | <i>on the table.</i> |

| | |
|-------------------------|---|
| လာအခိုင်, | <i>on his head.</i> |
| လာဟံၣ်အဖီလၢ်, | <i>under the house.</i> |
| လာဟံၣ်အကျါ, | <i>among the houses.</i> |
| လာဟံၣ်အဘၢၣ်စၢၤ, | <i>between the houses.</i> |
| လာဟံၣ်အယၢၤဝဲးဝဲး, | <i>round about the house.</i> |
| လာယၢၤခါအဂီၢ်, | <i>for my wife's sake, for my wife.</i> |
| လာတၢ်အံၤအဃိ, | <i>on account of this, because of this.</i> |
| လာကီၢ်ပံၤယီၤအဂ့ၢ်, | } <i>about Burma.</i> |
| လာကီၢ်ပံၤယီၤအဂ့ၢ်အပီၢ်, | |
| လာကီၢ်ပံၤယီၤအဂ့ၢ်အကျိၤ, | |
| လာထံၣ်ဖံးခိၣ်, | <i>on the surface of the water.</i> |

200. ဝဲ means *in*. It may govern the objective, or may be used with a secondary noun, like လၢ.

201. သကျါ, *throughout*, and ဝဲးတရံး, *round about*; govern the objective.

202. နိ, *like, as*, always governs the secondary noun သိး, the object of comparison being placed in the possessive case; *e. g.*, အပျဲၣ်မၤခိၣ်သရၣ်အသိးန့ၣ်လီၤ, *The pupil acts like the teacher*. Sometimes the object of comparison is a noun clause, when နိ corresponds in meaning to the English *as*; *e. g.*, အပျဲၣ်မၤခိၣ်သရၣ်မၤဝဲးအသိးန့ၣ်လီၤ, *The pupil does as the teacher does*. See §§ 211, 228.

CONJUNCTIONS.

203. The Karen language has few conjunctions, supplying their place with phrases which are equivalent to conjunctions. A classified list of the conjunctions, together with the more important conjunctive phrases, will be found below.

COPULATIVE.

204. ခိး, *and*, connects words, phrases or clauses. It may stand at the close of the preceding clause, or at the beginning of the following one.

မီး—မီး, *both—and*; e. g., ကစ၍ယွၤတူလိၤမီးမုၢ်မီးလါ, *The Lord God created both sun and moon.*

ဇိၣ်—ဇိၣ်, *and also*; e. g., ခဲဇိၣ်မိၣ်ခွါ, ယဲဇိၣ်မိၣ်ခွါ, ပတၢ်တၢ်တၢ်, *You are a man and I also am a man, we are not afraid.*

မၤကမီးတၢ်တၢ် (or တၢ်), *again.*

လၢအံၤ (or န့ၣ်) အမဲၣ်ညါ, *moreover.*

လၢအံၤ (or န့ၣ်) အဖီခိၣ်, *moreover.*

အမိၣ်တလိၣ်, *not only so.*

တမ့ၢ်ထဲ, *not only so.*

ADVERSATIVE.

205. မ့မ့ၢ်, မ့ၢ် (at the beginning of a clause) *but.*

ဘၣ်ဆၣ်, ဘၣ်ဆၣ်မီး, *but.*

မ့တမ့ၢ်ဘၣ်မီး, *or else.*

သ့ၣ်—သ့ၣ်, *either—or.*

သ့ၣ်သ့ၣ်—သ့ၣ်သ့ၣ်, *either—or.*

ဂ့ၤ—ဂ့ၤ, *either—or.*

ဂ့ၤဂ့ၤ—ဂ့ၤဂ့ၤ, *either—or.*

မ့ၢ်ဂ့ၤ—မ့ၢ်ဂ့ၤ, *either—or*; e. g., ဆီမ့ၢ်ဂ့ၤထီၣ်မ့ၢ်ဂ့ၤပွၤန့ၢ်ယၤလၢတတ့ၣ်တက့ၢ်, *Buy me either a fowl or a duck.*

ILLATIVE.

206. မိၣ်န့ၣ်မီး, မ့ၢ်န့ၣ်မီး, အကူၢ်မ့ၢ်န့ၣ်မီး, မ့မ့ၢ်န့ၣ်မီး, မၤသးခိၣ်န့ၣ်မီး, အအံၤမီး, အန့ၣ်မီး, and a few other phrases, take the place of the illative conjunction *therefore.*

207. The temporal adverbs တုၤန့ၣ်တၢ် and တုၤန့ၣ်တၢ်, *then*, sometimes have the force of illative conjunctions.

CAUSAL.

208. အဂ့ၢ်ခိၣ်အံၤ, အဂ့ၢ်ခိၣ်လဲၣ်, မ့ၢ်အဂ့ၢ်ခိၣ်လဲၣ်, *because.*

မ့ၢ်မ့ၢ်လၢ, အကူၢ်မ့ၢ်လၢ, *because.*

သတးမီး, *because.* This stands at the end of its clause; e. g., ယစုၤသတးမီးယပွၤဒိကံၤတသ့ဘၣ်, *I cannot buy a jacket because my money is scant.*

HYPOTHETICAL.

209. တု၊ *when*.

တုမု၊ *if*.

မု၊ *if*. In this sense မု stands immediately after the subject. See § 223.

ဘၣ်ဆၣ်, *though*, stands, in this sense, at the end of the clause it modifies.

နၣ်သက့, သနၣ်က့, *though*, stands at the end of its clause ;
e. g., အဗျၢမိၣ်နၣ်သက့ (or ဘၣ်ဆၣ်မိး) ယက့ဗျၢတီၤလီၤ, *Although
the price is high, I shall buy it.*

မုၣ်နၣ်သက့မိနၣ်မိး, *nevertheless*.

TELIC.

210. လၢ, *that*. See § 220.

မိး, မိးမိး, *in order that*. See § 225, 226.

COMPARATIVE.

211. The preposition နှ, governing the secondary noun မိး, performs the function of a comparative conjunction. See §§ 202, 228.

INTERJECTIONS.

212. The Karen language has numerous interjections, for which consult the dictionary.

PARTICLES.

213. Most of the particles have been treated under the various parts of speech. A few which cannot be so treated to advantage are described here. They are used at the end of sentences to indicate the character of the sentence.

AFFIRMATIVE PARTICLES.

214. ငါ is used with simple affirmatives.

သာ် implies that the statement is a matter of course.

သာ် implies assent or concession.

နဲ, ကိနဲ, or ကိနဲ is generally used in reply to questions.

မးလဲ် has an emphatic or exclamatory force.

NEGATIVE PARTICLES.

215. ဘ် (colloquially, ဘာ်) is used at the close of a negative sentence.

ဖျဲလဲ်, ဖြဲလဲ် imply that the statement is probably not true.

မးလဲ် has an emphatic or exclamatory force.

INTERROGATIVE PARTICLES.

216 ငါ is used after a direct question; *e. g.*, နဲအိ်ဆျဲင်ါ, *Are you well?*

လဲ် is used after an indirect question; *e. g.*, နဲလဲ်ဆျဲင်ါ, *Where are you going?* In conversation ငါ် often takes the place of လဲ်. It may also enter into any of the combinations into which လဲ် enters.

ါ—ါ are used in an alternative question; *e. g.*, နဲအဲ်မိးသကွဲ်သိင်ါသဃိ်သိင်ါ, *Do you want a plantain or a mango?*

ါ—လဲ် are used in alternative questions, especially in indirect discourse; *e. g.*, အဝဲလဲ်လာ်သိင်ါလာ်ကတးလဲ်နဲ် သတဆျဲင်ါဘ်, *I do not know whether he comes from Bassein or Henzada.*

ဲ် is equivalent to ဘ်ါ.

IMPERATIVE PARTICLES.

217. တကွဲ် marks a command, တဝဲ, a prohibition, ကိနဲ, or ကိနဲ, a permission or a somewhat urgent request.

PRECATIVE PARTICLES.

218. မိၚ်, at the end of a declarative or imperative sentence, asks for consent. Hence it softens a command into a request. *E. g.*, ပကကူဆူတံၚ်မိၚ်, *We will go home, shall we not?* မၤစၢၤယၤတကူၚ်မိၚ်, *Help me, won't you?*

SYNTAX OF SUBORDINATE CLAUSES.

219. Subordinate clauses are not only introduced by a conjunction or some equivalent part of speech, but where they do not stand at the end of the sentence they are also terminated by a conjunction or other particle.

220. Noun clauses may be introduced by လၢ and terminated by န့ၚ်; *e. g.*, ယတသ့ၚ်ညါလၢအကမၤဒီးန့ၚ်တၚ်, *I do not know that he will do it.*

221. Adjective clauses are introduced by လၢ and terminated by န့ၚ်; *e. g.*, လံာ်လၢသရၚ်ကွဲးဝဲန့ၚ်အိၚ်လၢစွဲအဖီမိၚ်လီၤ, *The book which the teacher wrote is on the table.*

222. Some adverbial clauses are introduced by လၢ, ဝဲ, or တုၤ, and terminated by a temporal particle, or by န့ၚ်; *e. g.*, တုၤယထံၚ်တၚ်ဒီးန့ၚ်ယကဝဲတၚ်ဒီးလီၤ, *When I see him I will tell him.* ယတံၚ်အိၚ်ဝဲစီၤတၢၢ်အတံၚ်အိၚ်ဝဲဒၚ်န့ၚ်လီၤ, *My house is where Saw Wa's house is,* လၢယတဲအတီၢ်ဂူၤန့ၚ်ယတထံၚ်တၚ်ဂ့ၢ်တၢၢ်တၚ်, *While I was coming I saw nobody.*

223. Conditional clauses are introduced by မ့ၢ်, which stands immediately after the subject, and are terminated by ဒီး; *e. g.*, တၢ်မ့ၢ်တဲဇူၤဒီးပကတၢၢ်စီၚ်လီၤ, *If it rains we shall get wet.* An apparent, but not a real, exception to this rule is found in the case of complex sentences, in which a subordinate noun clause will come before မ့ၢ်; *e. g.*, နဲလဲၤမ့ၢ်သ့ဒီးလဲၤကၢ်နဲၤ, *If you can go, go by all means.*

224. မှ် is occasionally used to introduce a concessive conditional clause ending in သနင်ကွဲ, or ဘဉ်ဆဉ်; *e. g.*, တၢ်မုၢ်တဲၤစုၤသနင်ကွဲပကဘဉ်လဲၤလီၤ, *Even though it rains we shall have to go.*

225. Clauses of purpose are introduced by ဝိသိး, or ဝိသိးမိး, and when not standing at the end of the sentence are terminated by မိး; *e. g.*, ယတဲၤဆူကိၣ်ဝိသိးယကမၤလိလိာ်, *I came to school that I might learn.* ဝိသိးနကအိၣ်ဆူၣ်ထီၣ်ကွဲၤမိးနဘဉ်အိကသံၣ်, *In order that you may recover, you must take medicine.*

226. Negative clauses of purpose take the form of a prohibitory clause preceded by ဝိသိး, and terminated (when necessary) by မိး; *e. g.*, ဝိသိးနသုတဘဉ်စိၣ်တဂ့ၤမိးနဘဉ်မိာ်သဒၢမုၢ်, *In order that you may not get wet, you must carry an umbrella.*

227. Negative clauses of purpose are sometimes left without an introductory particle, and are terminated by ဘဉ်ဖး; *e. g.*, အိၣ်အိၤတဂ့ၤ, ထိးအိၤတဂ့ၤ, သုကသံဘဉ်ဖးလီၤ, *Eat it not neither touch it, lest ye die,* ယဒိၣ်မံးကဘဉ်စိၣ်ဘဉ်ဖးမိးယဒိထံတဘူၣ်ဘဉ်, *I dare not cross the river lest my shoes get wet.*

228. Clauses of comparison are introduced by န and terminated by အသိးန့ၣ်, *e. g.*, ဝိစိၤဝါမၤဝဲအသိးန့ၣ်, ထူသဉ်မၤန့ၣ်အသိးစ့ၣ်ကိးလီၤ, *As Saw Wa does, so does Tun Tha also.* See § 202, 211.

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