A GRAMMAR
OF THE
SGAW KAREN

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PREFACE.

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 would 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 work 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.

DAVID GILMORE.

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 ဃ appearing among both consonants and vowels.

THE CONSONANTS.

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

က	ကးခိ>ုထံး	*k*
ခ	ခးက၀ိၬ	*kh*
ဂ	က်ကျၬ်လိၬ	*gh*
ဃ	ဃးဇိ>ု	*ch*
င	ငးၧၭ>ုချ	*ng*
စ	စးတဖျ>ု	*s*
ဆ	ဆးတဘံ	*hs*
ၡ	ၡးၩွမ၊်	*sh*
ည	ညးညိ>ုခိ>ု	*ny*
တ	တးဝၭ်စု	*t*
ထ	ထးတယံ၊်	*ht*
ဒ	ဒးတဒါ	*d*
န	နးတဆံး	*n*
ပ	ပးတခိ	*p*
ဖ	ဖးပဝံ၊်	*hp*
ဘ	ဘးတကုၬး	*b*
မ	မးဇ္ဆံးသး	*m*
ယ	ယးအီထီ	*y*
ရ	ရးက္ဏ>ု	*r*
လ	လးက္ဏ>ုကိ>ု	*l*
၀	၀းက၀ိၬ	*w*
သ	သးဇိ>ုဃိၬ	*th*
ဟ	ဟးက္ဏ>ုလိၬ	*h*
အ	အးခံဆီ	*--*
၆	၆းကတၭ၊်	*hh*

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.

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

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

ဂ has no analogue in the European languages.

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

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

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

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

ၡ is pronounced like *sh* in *shun*.

ည is pronounced like *ñ* in *cañon*, or *ny* in *lanyard*.

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

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

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

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

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

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

ဧ 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 ခ,ဆ,သ and ဖ, 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 သ, will be found below.

ဂ	◌ျ	သွ	*bgh*
ဃ	◌ၞ	သျ	*by*
ရ	(◌)	[သ]	*br*
လ	◌ၠ	သ္လ	*bl*
၀	◌ွ	သွ	*bw*

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 အ.

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 အ.

12. The vowel symbols alone, and in combination with အ and သ are shown below.

	အ	*a*	သ	*ba*
–ါ	အါ	*a*	သာ	*ba*
–ိ	အိ	*i*	သိ	*bi*
–ၘ	အၘ	*ö*	သၘ	*bö*
–ု	အု	*ü*	သု	*bü*
–ူ	အူ	*u*	သူ	*bu*
–ေ	အေ	*e*	သေ	*be*
–ဲ	အဲ	*è*	သဲ	*bè*
–ို	အို	*o*	သို	*bo*
–ော်	အော်	*aw*	သော်	*baw*

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

အ, *a* in *quota*.

အါ, *a* in *father*.

အိ, *i* in *machine*.

အၘ, German *ö* in *Göthe*, or *u* in *Turkey*.

အု, German *ü* in *Glück*, French *u* in *lune*.

အူ, *u* in *rule*, *oo* in *moon*.

အေ, approximately *a* in *rate*.

အဲ, French *è* in *Molière*, or *e* in *met*.

အို, *o* in *note*.

အော်, *aw* in *raw*.

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 ၢ်(အၢသံ) is pronounced with a heavy falling inflection.

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

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

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

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

16. When the above mentioned signs follow ၢ, the ၢ is omitted for the sake of brevity; e.g., instead of တၢၢ် we write တၢ်.

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

The Pwo Karen inflection ˧ (ကွၢ်ဆံး) is sometimes used to represent a final *l* in an english syllable. It is pronounced like ၌.

ARBITRARY CHARACTERS.

18. ၓ is generally pronounced like ၒ:, and ၖ like ၕ:; but at Tavoy and Mergui they are sometimes pronounced like ယီၤ and ၓၤ respectively.

PUNCTUATION.

19. English punctuation marks are used. The comma, period and quotation marks are commonly used, the exclamation period 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: စီၤဝါသူၣ်ဟံၣ်လီၤ, *Saw Wa builds a house*. စီၤဝါ, *Saw Wa*, subject; သူၣ်, *builds*, predicate; ဟံၣ်, *house*, object; လီၤ, 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: တဘျီဘျီစီၤဝါသးပှၢ်နှၣ်သူၣ်ထီၣ်ဟံၣ်ချ ့ချ ့လီၤ, **Sometimes old Saw Wa builds a house quickly**. တဘျီဘျီ, **sometimes**, adverbial modifier; သးပှၢ်, **old**, adjective modifying စီၤဝါ; နှၣ်, demonstrative adjective modifying စီၤဝါ; ချ ့ချ ့, **quickly**, adverb modifying သူၣ်ထီၣ်.

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 ဟံၣ်အဒိၣ်, **a big house**, ဒိၣ် appear as an adjective; in ဟံၣ်ဒိၣ်ဝဲ, **the house is big**, ဒိၣ် appears as a verb; in ဟံၣ်အတၢ်ဒိၣ်, **the bigness of the house**, ဒိၣ် 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 synonomous 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 langauges, 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., ကိၢ်ပံၤယီၤ, **Burma**, (ကိၢ် meaning **country**); ဝ့ၢ်တကူၣ်, **Rangoon**, (ဝ့ၢ် meaning **city**.) Names of men are preceded by the particle စီၤ; e.g., စီၤရွှၣ်ယိာ်, **Saw Shwe Yaw**. Names of women are preceded by the particle နီၢ်; e.g., နီၢ်ဖိဆံး, 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., ဟံၣ်, **a house**, လံာ်, **a book**, ထူ, **gold**, ကျီၢ်, **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 လဲၤ, **to go**, is formed the noun တၢ်လဲၤ, **going, journey**.

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

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

(3) Instrumental nouns are formed by prefixing နီၣ် to the verbal root; e.g., ဝါ, **to paddle**, နီၣ်ဝါ, **a paddle**.

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

32. Nouns are formed from adjectival roots in the following ways:
(1) Abstract nouns of quality are formed by prefixing တၢ် to the adjectival root; e.g., ဂ့ၤ, **good**, တၢ်ဂ့ၤ, **goodness**.
(2) Nouns denoting persons are formed by prefixing to the adjectival root the particle ပ, which is a contraction of ပှၤ; e.g., ဒိၣ်, **great**, ပဒိၣ်, **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., ထွံၣ်, **a dog**, ထွံၣ်ဖိ, **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., ဝ့ၢ်, **city**, ဝ့ၢ်ဖိ,

citizens. The particle �’ုၤ is generally prefixed as well; e.g., ပံၤယိၤ, *Burma*, ဘုၤပံၤယိၤဖိ, *Burmans*.

(3) Two or more noun roots may be combined; e.g., ထံကျိ, *river*, ခီၣ်လှ့ၣ်ခိၣ်, *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., ထိၣ်ဆိးလံၣ်ဆိး, or ထိၣ်ဖိလံၣ်ဖိ, *birds*, တၢ်ဘျုးတၢ်ဖှိၣ်, *grace*, တၢ်ဂ့ၤတၢ်ဝါ, *goodness*, ယထံယကီၢ်, *my country*, နဖိနလံၤ, *your descendents*, အဟံၣ်အဃီ, *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., ပၢ်, *father*, မိၢ်, *mother*, ဝၤ, *husband*, မါ, *wife*, ပိာ်ခွါ, *man*, ပိာ်မုၣ်, *woman*.

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

39. The gender of such indeterminate nouns may be distinguished by the following affixes --
ပိာ်ခွါ, or ခွါ, masculine, applied to human beings.
ပိာ်မုၣ်, or မုၣ်, feminine, applied to human beings.
ဖါ, masculine, applied to animals.

မိၢ်, feminine, applied to animals.

E.g., ဖိသၣ်, **child**, ဖိသၣ်ပိာ်ခွါ, **boy**, ဖိသၣ်ပိာ်မုၣ်, **girl**; ကသ့ၣ်, **horse**, ကသ့ၣ်ဖါ, **stallion**, ကသ့ၣ်မိၢ်, **mare**.

NUMBER.

40. Karen nouns convey of themselves no idea of number; e.g., the noun ဟံၣ် 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., ဟံၣ်တဖျၢၣ်, **a house**.

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

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

(2) By any one of the following affixes --

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

သ့ၣ်, used with the vocative, or with pronouns; e.g., ဒီပုၢ်ဝဲၢ်သ့ၣ်ဧ, **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., ဟံၣ်ဃီဃိဃီ, **houses** or **buildings** in general.

(4) တက့ၢ်သ့ၣ် may be used at the end of a sentence which has a plural subject; e.g., ဒီးဟဲဝဲဆူကီၢ်ကိၡ့ၣ်အပူၤတက့ၢ်သ့ၣ်လီၤ, **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., စီၤဝါသူၣ်ထီၣ်ဟံၣ်လီၤ, *Saw Wa builds a house*. စီၤဝါ, the subject, precedes the verb, သူၣ်ထီၣ်; and ဟံၣ်, the object, follows it.

47. Karen nouns, like English nouns, are often governed by prepositions; e.g., ယလဲၤဆူၰ့ၣ်တကူၣ်, *I go to Rangoon*. Here ၰ့ၣ်တကူၣ် is governed by the preposition ဆူ. Nouns follow the repositions 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, ယဟ့ၣ်စီၤဝါလၢလံာ်တဘ့ၣ်, or ယဟ့ၣ်လံာ်တဘ့ၣ်လၢစီၤဝါလီၤ.

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

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

51. A noun in the vocative case is followed by the particle ဧ; e.g., စီၤဝါဧ, **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 အံၤ or န့ၣ်; e.g., ဟံၣ်အဝဲန့၌, စီၤဝါသူၣ်ထီၣ်အီၤလီၤ, **That house, Saw Wa built it**. Here ဟံၣ် is in the absolute construction, followed by န့ၣ်, **that**. Occasionally the particle ဒိၣ် takes the place of the particle အံၤ or န့ၣ်. More commonly it follows one of them; e.g., ဟံၣ်အဝဲန့ၣ်ဒိၣ်, စီၤဝါသူၣ်ထီၣ်အီၤလီၤ.

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 လၢ, the pronouns used being personal pronouns of the third person.

PERSONAL PRONOUNS.

55. In Karen, as in English, the personal pronouns are declined, the case 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.	ယ,စ	ပ
Poss.	ယ,စ	ပ
Obj.	ယ�ာ	ပှၤ
	Second Person.	
Nom.	န	သု
Poss.	န	သု
Obj.	န�ာ	သု
	Third Person.	
Nom.	အ	အ
Poss.	အ	အ
Obj.	အီၤ	အီၤ

56. The form အ 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 အဝဲ, အဝဲဒၣ်, or occasionally အတၢ်, and in the plural generally as အဝဲသ့ၣ်.

57. After the verb မ့ၢ်, **to be**, the objective forms of the personal pronouns are used instead of the nominative forms; e.g., မ့ၢ်ယၤလီၤ (not မ့ၢ်ယၤလီၤ), **It is I**.

58. Besides the regular pronouns, the Karen possesses a pronominal affix, ဝ. 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 ဝဲ follows a verb it is never an object, although it often looks like one, but always refers to the subject; e.g., လံာ်လၢသရၣ်ကွဲးဝဲနၣ်, နထံၣ်အီၤဧါ, *The book which the teacher wrote, have you seen it?* Here ဝဲ refers to the subject, သရၣ်, and not to the object, လံာ်. In this construction, ဝဲဒၣ် is often used like ဝဲ.

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 ဝဲ and ဒၣ်, the word ကစၢ်, *self*, and the demonstrative adjectives, အံၤ, *this*, and န္ၣ်, *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.	ယဝဲဒၣ်,ယဲဒၣ်	ပဝဲဒၣ်
2nd pers.	နဝဲဒၣ်,နဲဒၣ်	သုဝဲဒၣ်
3rd pers.	အဝဲ,အဝဲဒၣ်	အဝဲဒၣ်

60. When used absolutely, the personal pronouns appear in the forms noted under § 59. The contracted forms ယဲဒၣ် and နဲဒၣ် are the ones in common use, the primitive forms ယဝဲဒၣ် and နဝဲဒၣ် being seldom met with in this construction.

61. In the plural forms the plural affix သ့ၣ် may be substituted for the particle ဒၣ်; e.g., ပဝဲသ့ၣ် may be substituted for ပဝဲဒၣ်. To any form so arising the plural affix တဖၣ် may be added, giving such form as အဝဲသ့ၣ်တဖၣ်.

62. The absolute forms of the pronoun (like the absolute forms of the noun) are generally followed by one of the demonstrative adjectives အံၤ and နဉ်, and sometimes by the particle ဧိၤ; e.g., ယဲဒဉ်အံၤ,အဝဲသ့ဉ်တဖဉ်နဉ်,နဲဒဉ်ဧိၤ.

63. In the absolute forms, ဒဉ် is often omitted; e.g., ယဲယလဲၤတသ့ဘဉ်, *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., နၤ,နၤကဘဉ်လဲၤလီၤ. *As for you, you will have to go*.

65. The use of the absolute form is illustrated in the following sentences: ယဲဒဉ်အံၤ, ယလဲၤတသ့ဘဉ်, *As for me, I cannot go*, အဝဲသ့ဉ်တဖဉ်နဉ်, အဟံဉ်အိဉ်လၢဝ့ၢ်တကူဉ်အပူၤလီၤ, *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 ကစၢ် or ကစၢ်ပှၤ *self*, and the particles ဒဉ်ဝဲ. They are as follows:

	Singular.	Plural.
1st pers.	ယကစၢ်ဒဉ်ယဲ	ပကစၢ်ဒဉ်ပဲ
	ယကစၢ်ပှၤဒဉ်ယဲ	ပကစၢ်ပှၤဒဉ်ပဲ
2nd pers.	နကစၢ်ဒဉ်နဲ	သုကစၢ်ဒဉ်သုဝဲ
	နကစၢ်ပှၤဒဉ်နဲ	သုကစၢ်ပှၤဒဉ်သုဝဲ
3rd pers.	အကစၢ်ဒဉ်ဝဲ	အကစၢ်ဒဉ်ဝဲ
	အကစၢ်ပှၤဒဉ်ဝဲ	အကစၢ်ပှၤဒဉ်ဝဲ

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

68. The same thing may be indicated by affixing the forms ဒၣ်ယဲ, ဒၣ်ပဲ, etc. to the verb; e.g., သုကလဲၤဒၣ်သုဝဲလီၤ, *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., ယလံာ်ဒၣ်ယဲ, *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	ပသး
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., စီၤဝါတီၢ်လီၤအသးလီၤ, *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., စီၤဝါစံးလၢသါကဟဲလီၤ *Saw Wa says that he (Saw Wa) will come*.

POSSESSIVE PRONOUNS.

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

74. ဝဲ and တၢ် may be similarly used with nouns in the possessive case; e.g., အဝဲန့ၣ်မ့ၢ်စီၤဝါအဝဲလီၤ, or အဝဲန့ၣ်မ့ၢ်စီၤဝါအတၢ်လီၤ, *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, အံၤ, *this*, and န့ၣ်, *that*, with the personal pronoun of the third person; အဝဲအံၤ, *this*, အဝဲန့ၣ်, *that*.

INTERROGATIVE PRONOUNS.

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

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

INDEFINITE PRONOUNS.

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

79. ပှၤ or တၢ် 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., တၢ် (or ပှၤ) တီၢ်အီၤလီၤ, *Somebody beat him*.

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

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

82. မၤနုၤ and မၤတၤ are sometimes used as indefinite pronouns; e.g., မၤတၤတဂၤဟဲလီၤ, *A certain person came*.

83. Many of the indefinite adjectives described under § 99 are also used as indefinite pronouns; e.g., နမ့ၢ်ထံၣ်ထိၣ် ဒ့ၣ်ဒီးပှၤန့ၢ်ယၤ လၢတဘ့ၣ်တက့ၢ်, *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 ဂ့ၤ, expressive of goodness, means, not *good*, but *to be good*. So with many roots expressive of quantity; e.g., ဒိၣ် 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 ပှၤလၢအဂ့ၤ, *a man that is good*. But it is commonly expressed in an abbreviated form, ပှၤအဂ့ၤ, the relative conjunction, လၢ, being omitted. It is sometimes still further abbreviated by omitting the pronoun အ, when it would stand simply ပှၤဂ့ၤ.

ADJECTIVES OF QUANTITY.

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

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

NUMERAL ADJECTIVES.

88. The following table shows the cardinal numerals.

1	၁	တၢ
2	၂	ခံ
3	၃	သၢ
4	၄	လွံၢ်
5	၅	ယဲၢ်
6	၆	ဃု
7	၇	နွံ
8	၈	ယိး
9	၉	ခွံ
10	၁၀	တဆံ
11	၁၁	တဆံတၢ
19	၁၉	တဆံခွံ
20	၂၀	ခံဆံ
90	၉၀	ခွံဆံ
100	၁၀၀	တကယၤ
200	၂၀၀	ခံကယၤ
1,000	၁၀၀၀	တကထိ
10,000	၁၀၀၀၀	တကလး
100,000	၁၀၀၀၀၀	တကလီၤ
1,000,000	၁၀၀၀၀၀၀	တကကွဲၢ်
10,000,000	၁၀၀၀၀၀၀၀	တကဘီ

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

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., ပှၤခံဂၤ, **two men**. ဂၤ is a numeral affix used in speaking of rational beings. ထွံၣ်လွံၢ်ဒု, **four dogs**. ဒု 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.

ကတြူၢ်, applied to things in bundles; e.g., လံာ်တကတြူၢ်, **a book**.

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

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

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

ကဝီၤ, applied to plots of ground; e.g., စံာ်တကဝီၤ, **a field**.

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

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

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

ခီ, applied to sides of things; e.g., စုခံခီ, **two hands**.

ဂၤ, applied to rational things; e.g., ကလူးခံဂၤ, **two angels**. ပှၤကညီသၢဂၤ, **three men**.

ဆီ, applied to vehicles; e.g., လ့ၣ်ခံဆီ, **two carts**.

တိၣ်, applied to the eyes, and to large seeds; e.g., ပနံၤ်ချံခံတိၣ်, **two jack-fruit seeds**.

တီၤ, applied to things occurring at intervals; e.g., လံာ်စီဆှံတတီၤ, **a chapter of the Bible**.

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

ထံၣ်, applied to words or sentences; e.g., တၢ်ကတိၤတထံၣ်, **a word, a saying**.

ထူၣ်, applied to trees, posts, etc.; e.g., သ့ၣ်ပဟိၣ်သၢထူၣ်, **three teak posts**.

အၢ, applied to bird's nests; e.g., ထိၣ်အသွံခံအၢ, **two bird's nests**.

ၾ, applied to quadrupeds; e.g., ကသ့ၣ်ခံၾ, **two horses**.

ၡု, applied to bamboos and small trees; e.g., ဝၣ်တၡု, **one bamboo**.

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

ပူၤ, applied to places; e.g., အလီၢ်တပူၤ, **a place**.

ဝဲး or ၀ဲး, applied to flowers; e.g., ဖိတၢဆှ့ၣ်ခံဝဲး, **two roses**.

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

ဖူ, applied to felled trees; e.g., သ့ဉ်ပဟၢိဉ်တဖူ, **a teak log**.

ဖျၢဉ်, applied to things conceived of as spherical; e.g., သခီးသဉ်လွံၢ်ဖျၢဉ်, **two mangoes**.

ဖှိ, applied to openings; e.g., ပဲတြီခံဖှိ, **two doors**.

ဘ့ဉ်, applied to things conceived of as flat; e.g., ဆီတဘ့ဉ်, **a fowl**.

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

ဘီ, applied to blows, words and sentences; e.g., တၢ်ကတိၤတဘီခံဘီ, **a word or two**.

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

ယုၢ်, applied to songs and poems; e.g., တၢ်သးဝံဉ်ခံယုၢ်, **two songs**.

လီၢ် applied to places; e.g., စံာ်တလီၢ်, **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., ထံတကွံး, **a drink of water**, ဂုၢ်ခံကဒိဉ်, **two bunches of rattans**, ကပံာ်တဖဲ, **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., ဘီမုၢ်တဘီမုၢ်, *a kingdom*. ကီၢ်တဘ့ၣ်, or ကီၢ်တကီၢ်, *a country*.

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

94. Numerals are sometimes prefixed to the nouns which they modify; e.g., တဟံၣ်ဘၣ်တဟံၣ်, *from house to house*, ခံသီသၢသီ, *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., ဂီၤဖံးအဇုခံဆံ, *twenty cattle*.

96. The formation of the ordinal numbers will easily be understood from the following examples --

အခီၣ်တံးတဂၤ,   *first (man)*; အခီၣ်ထံး means *beginning*.
အခီၣ်ထံးတမံၤ,   *first (thing)*.
ခံဂၤတဂၤ,   *second (man)*
သၢမံၤတမံၤ,   *third (thing)*
လွံၢ်ဒုတဒု,   *fourth (quadruped)*

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

98. Multiplicatives are formed by affixing စး to the cardinal numerals; e.g., ခံစး, *two fold*.

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**, စှၤ, **few**, and တဘျုး, **several**; e.g., ပှၤအါဂၤ, **many men**; တၢ်ကတိၤစှၤဘီ **few words**.

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

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

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

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

(6) In a similar way are formed တစဲး, တစဲးစဲး, **a little**, တစဲးညါ and တပှုညါ, **a great deal**.

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

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

(9) Completeness is expressed by placing a numeral affix between ဒီ and ညါ; e.g., ဟီၣ်ခိၣ်ဒီဘ့ၣ်ညါ, **the whole earth**.

(10) A complete number may be expressed by affixing လိာ်,လၢာ် or ညါ to any one of the ordinal numerals; e.g., သၢဂၤလိာ်, သၢဂၤလၢာ်, သၢဂၤညါ, *all three (men)*.

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

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

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

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

ခဲလၢာ်,ခဲလၢာ်ခဲဆ့, *all*, which follows its noun; e.g., ပှၤခဲလၢာ်, *all men*.

ထီရီၤ, *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., ထီရီၤပှၤ,ထီရီၤပှၤတဂၤ,ထီရီၤပှၤတဂၤလၢ်လၢ်, *every man*.

ဖဲဒၣ်, *whoever*, or *whatever*, which precedes its noun; e.g., ဖဲဒၣ်ပှၤ, *whatever man*.

INTERROGATIVE ADJECTIVES.

101. The common interrogative adjectives are မတၤ, referring to persons, and မနုၤ, referring to things; e.g., နဟဲဒီးသရၣ်မတၤလဲၣ်, *With what teacher did you come?* နအဲၣ်ဒီးအီၣ်တၤသၣ်မနုၤလဲၣ်,

What fruit do you wish to eat? မတၢ and မနၤ are often followed by တဂၤ and တမံၤ respectively; e.g., သရၣ်မတၢတဂၤလဲၣ်.

102. An interrogative adjective with a selective force is formed by prefixing ဖဲလဲၣ် to the ordinal numeral တ, ***one***, which is in its turn followed by the appropriate numeral affix; e.g., နအဲၣ်ဒိးလံာ်ဖဲလဲၣ်တဘ့ၣ်လဲၣ်, ***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***, နစ့အိၣ်ဆံးအါလဲၣ်, ***How much money have you?*** These are used both in direct and indirect discourse. In indirect discourse they sometimes suffer reduplication; e.g., ယစ့အိၣ်ဆံးအါဆံးအါလဲၣ်န့ၣ်ယတသ့ၣ်ညါ�’ဘၣ်, ***I do not know how much money I have***.

104. Interrogative adjectives of number may be formed by prefixing ပှဲၤ or ပှံၤ to the numeral affix; e.g., သုကလဲၤပှဲၤဂၤလဲၣ်, ***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, အံၤ, အအံၤ, ***this***, and န့ၣ်, အန့ၣ်, ***that***. They may modify any substantive element, be it noun, pronoun, phrase or clause.

106. န့ၣ်, and occasionally အံၤ, is used to mark the end of a noun clause, or of a series of adjectival modifiers of a noun; e.g., ပှၤသးပှၢ်အဂ့ၤလၢအအိၣ်ဝဲဆံးဝဲလၢတွၢ်တကူၣ်အပူၤတဂၤန့၁်, ***The good old man who lives in Rangoon***.

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

108. နှၣ် 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., ပှၤအဂ့ၤအဝါ, *a good man*.

COMPARISON OF ADJECTIVES.

110. The comparative degree is expressed by affixing တက့ၢ် to the adjective; e.g., ဂ့ၤ, *good*, ဂ့ၤတက့ၢ်, *better*.

111. Where the object of comparison is expressed, the adjective is followed by နှၢ် instead of တက့ၢ်; e.g., ဂ့ၤနှၢ်ယၤ, *better than I*. In such cases, the object of comparison is generally followed by တက့ၢ်; e.g., ဂ့ၤနှၢ်ယၤတက့ၢ်, *better than I*.

112. The superlative degree is formed by affixing ကတၢၢ် or တုၣ် to the adjective; e.g., ဂ့ၤကတၢၢ် or ဂ့ၤတုၣ်, *best*.

VERBS.

113. Karen verbs express actions, states or qualities; e.g., လဲၤ, *to go*, အိၣ်, *to be*, ဂ့ၤ, *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 ယထံၣ်နၤလီၤ, *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* --

ယဘၣ်တၢ်ထံၣ်ယၤလီၤ,	I am seen.
နဘၣ်တၢ်ထံၣ်နၤလီၤ,	You are seen.
စီၤဝါဘၣ်တၢ်ထံၣ်အီၤလီၤ	Saw Wa is seen.

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

121. Occasionally, in the above mentioned form of the passive voice, the reflexive pronouns ယသး,နသး,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 ဒီး or တၢ် and followed by a reflexive pronoun; e.g., ယဒီးထံၣ်ယသး, *I am seen, I permit myself to be seen*. စီၤဝါတၢ်ထံၣ်အသး, *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 လီၤ, and a reflexive pronoun; e.g., စီၤဝါထံၣ်လီၤအသး, *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., ဃ့ၢ်, *Run*.

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

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

130. In giving permission, က္ၢနိၣ် or ကၣ်နိၣ် sometimes takes the place of တက္ၢ်; e.g., လဲၤက္ၢနိၣ်, *Go*.

131. A sentence expressing a prohibition ends in တဂ္ၤ; e.g., လဲၤတဂ္ၤ, *Do not go*. In such cases the verb may be preceded by သု and the negative particle တ; e.g., သုတလဲၤတဂ္ၤ, *Do not go*.

132. A precative sentence is introduced by the particle မ် and otherwise has the form of a sentence expressing command or prohibition; e.g., မ်ပလဲၤတတက္ၢ်, *Let us go*, မ်ပသုတလဲၤတဂ္ၤ, *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., ယလဲၤလီၤ 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., ယကလဲၤ, *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., စီၤဝါသါကလဲၤလီၤ, *Saw Wa desires to go*, *intends to go*.

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

137. The same idea is more emphatically expressed by introducing ဝ့ၤ before လံ; e.g., ယလဲၤဝ့ၤလံ.

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

139. To mark the completion of an action previous to a certain moment of past time, တ့ၢ် is affixed to the verb, and is often followed by လံ; e.g., ယတချုးဟဲဖ်းဘၣ်ဒီးအဝဲဒၣ်က္ၤတ့ၢ်လံ, *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 က to the root and affixing တ့ၢ် or တ့ၢ်လံ; e.g., နမ့ၢ်တဟဲဘၣ်ဒီးယကလဲၤတ့ၢ်လံဝံလီၤ, *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., စီၤပၤဟဲဝဲလီၤ, *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., စ့ၢ်က့ၤနာ်က့ၤ, *to believe*, ဒိၣ်ထိၣ်ထီထိၣ်, *to grow up*, ဆံးလီၤစှၤလီၤ, *to decrease*, မၤထိၣ်မၤလီၤ, *to direct*, စီဝဲဆှံဝဲ, *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 --
ထိၣ်, prefixed to a few verbs, has a causative force; e.g., ထိၣ်ဂဲၤ, *to stir up*.

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

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

ဘိး, prefixed to a few verbs, has a causative force; e.g., ဘိးဘၣ်သ့ၣ်ညါ, *to inform*.

မၤ has a causative force; e.g., မၤသံ, *to kill*.

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

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

လိၤ has also a causative force; e.g., လီၤနံၤ, *to make one laugh*.

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

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

146. The following particles are affixed to the verb --

ကဒါ has a sense of return, retaliation or opposition; e.g., ကွၤကဒါကွၤ, *to return*.

ကဒၣ်, or ကဒၣ်ယၢ်, has a concessive force; e.g., မ့ၢ်ကဒၣ်ဒ်နူၣ်လီၤ, *admitting it to be so*, နစံးတၢ်နူၣ်မ့ၢ်ကဒၣ်ယၢ်, *admitting the truth of what you say*.

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

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

ကွၢ် indicates that the act is performed by way of trial; e.g., မၤကွၢ်, *to try*, လှၣ်ကွၢ်, *to taste*.

ကွံၣ် denotes that the action results in a separation; e.g., ဟ်ကွံၣ်, *to put away*.

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

ယှၣ် denotes that several persons or things act together; e.g., လဲၤယှၣ်, **to go together**.

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

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

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

ဆိ denotes that an act is done before some event takes place; e.g., ထံၣ်ဆိ, **to see before**.

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

တူၤ denotes that the action results in arriving; e.g., ဟဲတူၤ, **to arrive**.

တ့ၢ် shows that the action is hastened; e.g., ဟဲတ့ၢ်တဲးတဲး, **Come along quickly**.

တဲာ် is affixed to a few words denoting separation; e.g., လီၤတဲာ်, **to fall off**.

တီနံ indicates self-originated action; e.g., အဝဲကလဲၤတီနံဒၣ်တၢ်, **He will go of his own accord**. Occasionally it denotes certainty; e.g., တၢ်ကမၤတီနံဒၣ်အသးဒ်န္ၣ်လီၤ, **It will be sure to happen so**.

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

ထီၣ် indicates an upward motion, literal or figurative; e.g., လဲၤထီၣ်, **to ascend**, အါထီၣ်, **to increase**. It often denotes incipient action; e.g., အိၣ်ထီၣ်, **to come into being**.

ဒၣ် indicates independent action; e.g., ယကမၤဒၣ်ယဲ, **I will do it myself**.

ဒၣ်ကယာ်, or ဒၣ်ကလိာ်, indicates that the subject defers some other action to perform the one indicated by the verb; e.g., အိၣ်ခိးဒၣ်ကလိာ်, **Wait a bit**, ယကအီၣ်ဒၣ်ကယာ်မ့ၤ, **I will eat rice first**.

န့ၢ် indicates that the action results in obtaining; e.g., ထံၣ်န့ၢ်, **to find**.

နီၣ် indicates that the action results in observing; e.g., သ့ၣ်နီၣ်, **to remember**.

ဟ်, or ဟ်စၢၤ, indicates that the action is done before some other event; e.g., စံးဟ်,စံးဟ်စၢၤ, **to promise**, **to foretell**.

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

ဖူး denotes that the act was done unintentionally, ကိးဖူး, **to utter an involuntary cry**.

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

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

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

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

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

လိာ် indicates reciprocal action; e.g., ဒီပုၢ်ဝဲၢ်ကြၢးအဲၣ်လိာ်အသး, *Brothers should love one another*.

လီၤ indicates a downward motion, literal or figurative; e.g., လဲၤလီၤ, *to descend*, စှၤလီၤ, *to decrease*.

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

သကွ့ၤ indicates that the act is performed from a distance; ထံၣ်သကွ့ၤ, *to behold afar off*.

သဒၣ် indicates that the action results in forsaking; e.g., လဲၤသဒၣ်, *to forsake*.

သီ indicates an incipient action; e.g., တုၤအစဲဒၣ်ကဲသီစီၤပၤန့ၣ်, *when he had just become king*.

ဟုၣ် denotes that the action is done carefully or stealthily; e.g., ကွၢ်ဟုၣ်, *to watch closely*.

DEPENDENT VERBS.

147. A verb depending on another follows it immediately, without undergoing any change of form; e.g., ယကကျဲးစၢးမၤအီၤလီၤ, *I will try to do it*. This is the common construction for expressing suitibility, necessity, etc.; e.g., အဝဲဒၣ်ကြၢးဟဲလီၤ, *He should come*, ယဘၣ်ဟးလီၤ, *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., ယကလဲၤယုအီၤလီၤ, *I will go and seek it*.

IDIOMS IN THE USE OF VERBS.

149. The causative verb မၤ and the permissive verb ပျဲ permit the dependent verb to be preceded by a subject; e.g., ပျဲယလဲၤတက့ၢ်, *Let me go*, အဝဲမၤယလဲၤတၢ်လီၤ, *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., ယဖးလံာ်သ့လီၤ, *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.

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

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

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

ချုး, ability considered with reference to leisure; e.g., ယဘၣ်မၤလိတၢ်ခဲအံၤ, ယဟးလိာ်ကွဲးတချုးဘၣ်, ***I must study now, I cannot go to walk***.

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

ပှဲၤ, ability considered with reference to the sufficiency of the subject; e.g., တၢ်မၤအါကဲၣ်ဆိး–ယမၤတပှဲၤဘၣ်, ***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., နဒိးကသ့ၣ်ဘူၣ်ဧါ, ***Dare you ride a horse?*** ယဒိးကဆီတမုာ်ဘၣ်, ***I do not like to ride an elephant***, ပလဲၤဘါတၢ်တဂ့ၤဘၣ်ဧါ, ***Had we not better go to worship?*** ယပှ့ၤအီကံသတိၢ်ကြၤးကီးဧါ, ***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., တၢ်မိၣ်ထံၣ်ယသးလၢနၤလီၤ, ***I want to***

see you, သရၣ်န့ၣ်တၢ်မိၣ်ပှ့ၤအသးလၢ်တဘ္ဘုၣ်လီၤ, *The teacher wishes to buy a book*.

154. Possession is expressed by the verb အိၣ်, *to be*, in the three following ways --

(1) The possessor stands as the subject, and the thing possessed follows the verb, with which it is connected by the preposition ဒီး, e.g., ယအိၣ်ဒီးလၢ်တဘ္ဘုၣ်, *I have a book*.

(2) Or possessor and thing possessed may change places; e.g., လၢ်တဘ္ဘုၣ်အိၣ်ဒီးယၤ, *I have a book*.

(3) Or the thing possessed, modified by the possessive case of a noun or a pronoun denoting the possessor, may stand as the subject of the verb; e.g., ယလၢ်တဘ္ဘုၣ်အိၣ်ဝဲ, *I have a book*.

ADVERBS.

155. Karen adverbs are mostly derived from other roots, though a few strictly adverbial roots exist.

ADVERBS OF MANNER.

156. Advebs of manner are regularly formed by duplicating adjective roots; e.g., ချ့ချ့, *swiftly*, ဆူၣ်ဆူၣ်, *strongly*.

157. Adverbs so formed very commonly take the affix ကလဲၥ်; e.g., ဆူၣ်ဆူၣ်ကလဲၥ်.

158. Sometimes an adjectival root is used in an adverbial sense. This is commonly the case when it is itself modified by another adverb; e.g., စီၤဝါယွၤ်ချ့မး, *Saw Wa runs very fast*, အဝဲယွၤ်တချ့ဘၣ်, *He runs not swiftly.*

159. Some adverbs of manner are formed from verbal roots by means of the affixes ကလာ်, and ကလံာ်; e.g., ဘိုာ်ကလာ်, *silently*, ယိကလံာ်, *still*.

160. Occasionally adverbs of manner are formed by prefixing ဒ္ဂၢ် to an adjectival root; e.g., ဒ္ဂၢ်ဂ္ၤ, *well*.

161. Many adverbs of manner are irregular in their formation; e.g., ဟိကလီၤ, *openly*, လီၤတံာ်လီၤဆဲး, *exactly*.

162. Demonstrative adverbs of manner are formed by combining the preposition ဒ်, *like*, with the demonstratives အံၤ and န္ဉာ်, or with လဲၣ်; e.g., ဒ်အံၤ, ဒ်အံၤအသိး, ဒ်န္ဉာ်, ဒ်န္ဉာ်အသိး, *thus*, ဒ်လဲၣ်, *how*, ဒ်အံၤဒ်နၤၤ, *somehow*. See § 202.

ADVERBS OF PLACE.

163. Adverbs of place may be formed from the demonstrative adjectives အံၤ and န္ဉာ် in combination with the prepositions ဖဲ, လၢ and ဆူ. They are exhibited in the following table.

ဖဲအံၤ, *here*, ဖဲန္ဉာ်, *there*, ဖဲလဲၣ်, *where*, ဖဲအံၤဖဲနၤၤ, *here and there*.

လၢအံၤ, *here*, လၢန္ဉာ်, *there*, လၢလဲၣ်, *where*, *whence*, လၢအံၤလၢနၤၤ, *here and there*.

ဆူအံၤ, *hither*, ဆူန္ဉာ်, *thither*, ဆူလဲၣ်, *whither*, ဆူအံၤဆူနၤၤ, *hither and thither*.

164. The prepositions လၢ and ဆူ form adverbs of place in combination with such roots as ညါ, *front*, ခံ, *back*, ထး, *above*, လာ်, *below*, ဝံာ်, and ဘး, *beyond*, and ခီ, *side*; e.g., ဆူညါ, *forward*, လၢခံ, *behind*, လၢဘးခီ, *beyond*.

ADVERBS OF TIME.

165. Certain adverbs denoting past times are formed by the prefix မ (or မ့ၢ်) in combination with roots denoting time, as follows --

မကၢ်,မကိၢ်, just now, -----> with verbs of past time.

မဆါ, to-day, -----> with verbs of past time.

မဂီၤ, this morning, -----> with verbs of past time.

မနၤ, last night.

မဟါ, yesterday.

မဟါထါ, the other day.

မကၢ်တဘျီ,မကိၢ်တဘျီ, last time (in the immediate past).

မါထါတဘျီ, last time (in the more remote past).

မဟါတနံၣ်, last week.

မါထါတနံၣ်, last week.

မဟါတလါ, last month.

မါထါတလါ, last month.

မဧါတနံၣ်, last year.

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

(1) By the prefix ခဲ, as follows --

ခဲအံၤ,ခဲကနံၣ်အံၤ, *now*, denoting the immediate future, or the present.

ခဲမဆါ, *to day*, -----> with verbs of future time.

ခဲမဟါ, *this evening*, -----> with verbs of future time.

ခဲမနၤ, *to night*, -----> with verbs of future time.

ခဲဂီၤ, *to-morrow*.

ခဲတဂီၤ, *the day after tomorrow*.

ခဲကိၢ်, *in the future*.

ခဲက်ာိဘ်တဘ္ဂီ, *next time*.

ခဲက်ာိတန္ဍ, *next week*.

ခဲက်ာိတလါ, *next month*.

ခဲက်ာိတန်ာ်ဉ, *next year*.

(2) By the use of the prepositions လၢ and ဆူ. Of § 164.
The most common of these are --

လၢခံ့,လၢခံက္ၖၠ, *afterwards*.

ဆူညါ,ဆူညါခီ, *in the future*.

တုၚအံၚဆူညါ, *henceforth*.

167. လၢ is prefixed to some temporal adverbs when the idea of futurity is not implied; e.g., လၢမုာ်ဆါခီ, *by day*, လၢပျုၚလၢၚကစၢၚ, *of old*.

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

သ့တနံၚက္ၖၠ, *all day*.

သီတနၚက္ၖၠ, *all night*.

သ့သ့တနံၚ, *daily*.

သီသီတနၚ, *nightly*.

ဒီနံၚညါ, *all day*, (similarly ဒီနၚညါ့,ဒီန္ဍ့ညါ, etc.)

ကိးမုာ်နံၚဒဲး, *every day*, (similarly ကိးမုာ်နၚဒဲး့,ကိးန္ဍ့ဒဲး etc.)

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

170. The roots ဒံး, *still*, *yet*, and လၢၚ, *any more*, are adverbial by virtue of their intrinsic signification. The following examples will illustrate their use: ယဆိကမိာ်ဉလၢယကလဲၚဒံးတဘျုးဘ္ဂီလီၚ, *I think I shall still go several times*, အဝဲတဟဲဒံးဘ္ဂ်ဉ, *He has not yet come*, ယစ့တအိာ်ဉလၢၚဘ္ဂ်ဉ, *I have no more money*.

NUMERAL ADVERBS.

171. Adverbs denoting **how many times** are formed from the cardinal numerals, in combination with the affix ဘ္ရီ or စု; e.g., တဘ္ရီ, **once**, ခံဘ္ရီ, **twice**, သၢစု, **thrice**.

172. ဘ္ရီ and စု are treated like numeral auxiliaries, and may enter into all the combinations of which numeral auxiliaries are capable; e.g., တဘ္ရီဃီ, **simultaneously**, **at once**, တဘ္ရီဘ္ရီ, တစုစု, **sometimes**, ကိးဘ္ရီဒဲး, **every time**, သၢစုညါ, **as many as three times**.

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

174. The particles စု and ဘ္ရီ enter into certain irregualr formations; e.g., တုၚ်နုၚ်တစု,တုၚ်နုၚ်တဘ္ရီ, **then**.

ADVERBS OF DEGREE.

175. Some adverbs of degree are formed like the adverbs of manner described in §§ 156 and 157; e.g., ဒိၚ်ဒိၚ်ကလဲာ်, **greatly**, အါအါကလဲာ်, **much**.

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

177. The following adverbs are intensive; မး, ကၢ, နး (used with adjectives denoting disagreeable sensations), and ကိာ် (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., တဒိၣ်တဆံးဘၣ်,တအါတစှၤဘၣ်, *moderately*.

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

ADVERBS OF COMPARISON.

180. Equality is expressed by ဒ်သိးသိး, *equally*; e.g., အဝဲဒၣ်နၢ်ပၢၢ်ပံၤယီၤဒီးပှၤကညီဒ်သိးသိးလီၤ, *He understands Burmese and Karen equally*, အဝဲဒၣ်ကတိၤပံၤယီၤဒ်သိးသိးဒီးပှၤကညီလီၤ, *He speaks Burmese equally with Karen*.

181. Inequality is expressed by a combination of two contradictory roots expressive of quantity; e.g., သရၣ်တကြၢး စံၣ်ညီၣ်ဒိၣ်ဆံးအါစှၤပှၤမၤလိတၢ်ဖိဘၣ်, *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., အဝဲဟဲလၢလဲၣ်လၢလဲၣ်နှၣ်ယတဲတဘၣ်ဘၣ်, *I cannot tell whence he comes*.

184. Interrogative adverbs of quantity are formed by prefixing ဆံး to adjectives of quantity; e.g., ဆံးအါ,ဆံးဒိၣ်, *how much*.

185. These are also repeated in indirect discourse; e.g., ယအဲၣ်အီၤဆံးအၢဆံးအၢလဲၣ်န့ၣ်ယတဲတသ့ဘၣ်, *I cannot tell how much I like it*.

186. The interrogative adverb of reason is ဘၣ်မနုၤ, *why?* e.g., ဘၣ်မနုၤလၢနတလဲၤယုာ်ဒီးယၤဘၣ်လဲၣ်, *Why do not you go with me?*

ADVERBS OF AFFIRMATION AND NEGATION.
187. Assent is expressed by မ့ၢ် or အၢၣ်

188. Negation is expressed by prefixing တ to the verb, and affixing ဘၣ်; e.g., အဝဲတဟဲဘၣ်, *He does not come*.

189. A denial is expressed by a negative sentence; e.g., စီၤဝါဟဲဧါ, တဟဲဘၣ်, *Has Saw Wa come? No* -- literally, *Not come*, တမ့ၢ်ဘၣ်, *No* -- literally, *It is not*.

ADVERBS OF PROBABILITY.
190. These are irregular in formation; e.g., ဘၣ်တဘၣ်, သ့ၣ်သ့ၣ်, *perhaps*, သပှၢ်တၢ်, *certainly*.

CONJUNCTIVE ADVERBS.
191. The following are conjunctive adverbs of time -- တုၤ, *when*; e.g., တုၤယထံၣ်အီၤန့ၣ်ယကတဲဘၣ်အီၤလီၤ, *When I see him I will tell him*.

တချုး, *before*; e.g., ပတချုးလဲၤဖံးဘၣ်ဒီးပကအီၣ်ဒၣ်ကလိၥ်မ့ၤလီၤ, *We will eat rice before we go*.

အဖမှၢ်, အတီၢ်ပူၤ, *while*; e.g., အဝဲဒၣ်ဟဲအဖမှၢ်ဒီးဘၣ်တၢ်ဆါလီၤ, ***He fell side while he was coming***. See also § 222.

192. ဒံး is used as a correlative conjunctive adverb; e.g., ယဒံးမၤလိလံၢ်ယဒံးအဲၣ်ဒိးမၤလိလီၤ, ***The more I study, the more I wish to study***.

ADVERBIAL COUPLETS.

193. Adverbial couplets are common; e.g., လၢထံးလၢသိ, ***in the beginning***, ဖဲအံၤဖဲနူၤ, ***here and there***, ကယီၢ်ကယီၢ်, ***slowly***.

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., စီၤဝါယွၢ်ချ နူၢ်အဝဲၢ်တက့ၢ်, ***Saw Wa runs faster than his brother***.

PREPOSITIONS.

195. The Karen language has seven prepositions, ဒီး, ဆူ, လၢ, ဖဲ, သက့ၤ, ဝးတရံး, and ဖံ.

196. ဒီး, means ***with***; it governs the objective case.

197. ဆူ 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 --

လၢပဒိၣ်အအိၣ်,	*front the Governor.*
လၢထူၣ်ဝါအဂီၤထံး,	*by or near Htu Wa.*
လၢစီၤပၤအခီၣ်ထံး,	*at the king's feet.*
လၢယယၢၤ,	*by my side.*
လၢဟံၣ်အမဲာ်ညါ,	*in front of the house.*
လၢဟံၣ်အလီၢ်ခံ,	*behind the house.*
လၢထူလၤအချၢယံ,	*behind Tun Hla.*
လၢဟီၣ်ခိၣ်ချၢ,	*on the earth.*
လၢယလိၤ,	*on me - literally, on my surface.*
လၢဟံၣ်အပူၤ,	*in the house.*
လၢစပွဲအဖီခိၣ်,လၢစပွဲခိၣ်,	*on the table.*
လၢအခိၣ်,	*on his head.*
လၢဟံၣ်အဖီလာ်,	*under the house.*
လၢဟံၣ်အကျါ,	*among the houses.*
လၢဟံၣ်အဘၢၣ်စၢၤ,	*between the houses.*
လၢဟံၣ်အယၢၤဝးဝး,	*round about the house.*
လၢယမါအဂီၢ်,	*for my wife's sake, for my wife.*
လၢတၢ်အံၤအယိ,	*on account of this, because of this.*
လၢကီၢ်ပံၤယီၤအဂ့ၢ်,	
လၢကီၢ်ပံၤယီၤအဂ့ၢ်အပီၢ်,	*about Burma.*
လၢကီၢ်ပံၤယီၤအဂ့ၢ်အကျိၤ,	
လၢထံၣ်ဖံးခိၣ်,	*on the surface of the water.*

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

201. သကုၤ, *throughout*, and ဝးတရံး, *round about*, govern the objective.

202. ဒ်, *like*, *as*, always governs the secondary noun သိး, the object of comparison being placed in the possessive case; e.g., အပျၢ်မၤဒ်သရၣ်အသိးန့ၣ်လီၤ, *The pupil acts like the teacher*. Sometimes the object of comparison is a noun clause, when ဒ် corresponds in meaning to the English *as*; e.g., အပျၢ်မၤဒ်သရၣ်မၤဝဲအသိးန့ၣ်လီၤ, *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. ဒီး, *and*, connects words, phrases or clauses. It may stand at the close of the preceding clause, or at the beginning of the following one.

ဒီး--ဒီး, *both -- and*; e.g., ကစၢ်ယွၤတ့လီၤဒီးမုၢ်ဒီးလါ, *The Lord God created both sun and moon*.

ဓိၢ်--ဓိၢ်, *and also*; e.g., နဲဓိၢ်ပိာ်ခွါ, ယဲဓိၢ်ပိာ်ခွါ, ပတပျုၤဘၣ်, You are a man and I also am a man, we are not afraid.

မၤကဒီးတဘျီ (or တစု), *again*.

လၢအံၤ (or နှဉ်) အမဲာ်ညါ, *moreover*.
လၢအံၤ (or နှဉ်) အဖိခိဉ်, *moreover*.
အခိဉ်တလိာ်, *not only so*.
တမ့ာ်ထဲ, *not only so*.

ADVERSATIVE.

205. မ့မ့ာ်,မ့ာ် (at the beginning of a clause) *but*.
ဘဉ်ဆဉ်,ဘဉ်ဆဉ်ဒီး, *but*.
မ့တမ့ာ်ဘဉ်ဒီး, *or else*.
သ့ဉ်--သ့ဉ်, *either -- or*.
သ့ဉ်သ့ဉ်--သ့ဉ်သ့ဉ်, *either -- or*.
ဂ့ၤ--ဂ့ၤ, *either -- or*.
ဂ့ၤဂ့ၤ--ဂ့ၤဂ့ၤ, *either -- or*.
မ့ာ်ဂ့ၤ--မ့ာ်ဂ့ၤ, *either -- or*; e.g.,
ဆီမ့ာ်ဂ့ၤထိဉ်ဒ့ဉ်မ့ာ်ဂ့ၤပှ့ၤန့ၢ်ယၤလၢတဘ့ဉ်တကွံၢ်, *Buy me either a fowl or a duck*.

ILLATIVE.

206. မ်ဒ်နှဉ်ဒီး,မ့ၢ်ဒ်နှဉ်ဒီး,အက့ၢ်မ့ၢ်ဒ်နှဉ်ဒီး,မ့မ့ၢ်ဒ်နှဉ်ဒီး,မၤသးဒ်နှဉ်ဒီး,အအံၤဒီး,အနှဉ်ဒီး, and a few other phrases, take the place of the illative conjunction *therefore*.

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

CAUSAL.

208. အဂ့ၢ်ဒ်အံၤ,အဂ့ၢ်ဒ်လဲဉ်,မ့ၢ်အဂ့ၢ်ဒ်လဲဉ်, *because*.
မ့ၢ်မ့ၢ်လၢ,အက့ၢ်မ့ၢ်လၢ, *because*.
သတးဒီး, *because*. This stands at the end of its clause;

e.g., ယစ့စှၤသတၤးဒီးယပှၤအီၤ့ကံၤတသ့ဘဉ်, *I cannot buy a jacket because my money is scant*.

HYPOTHETICAL.

209. တၢ, *when*.

တၢးမ့ၢ်, *if*.

မ့ၢ်, *if*. In this sense မ့ၢ် stands immediately after the subject. See § 223.

ဘဉ်ဆဉ်, *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., အပှ့ၤဒိဉ်နၣ်သက့ (or ဘဉ်ဆဉ်ဒီး) ယကပှ့ၤအီၤလီၤ, *Although the price is high, I shall buy it*.

မ့ၢ်နၣ်သက့ဒံ့န္ဉ်ဒီး, *nevertheless*.

TELIC.

210. လၢ, *that*. See § 220.

ဒ်သိး, ဒ်သိးဒီး, *in order that*. See § 225, 226.

COMPARATIVE.

211. The preposition ဒ်, governing the secondary noun သိး, 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. လီၤ is used with simple affirmatives.

သၢၣ် implies that the statement is a matter of course.

ယာ် implies assent or concession.

နီၣ်, ကၢ်နီၣ်, or ကၣ်နီၣ် is generally used in reply to questions.

မးလဲၣ် has an emphatic or exclamatory force.

NEGATIVE PARTICLES.

215. ဘၣ် (colloquially, ဘၢၣ်) is used at the close of a negative sentence.

ဖျါလဲၣ်, ပြါလဲၣ် imply that the statement is probably not true.

မးလဲၣ် has an emphatic or exclamatory force.

INTERROGATIVE PARTICLES.

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

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

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

ဓါ––လဲၣ် are used in alternative questions, especially in indirect discourse; e.g., အဝဲဟဲလၢပသံၣ်ဓါလၢဟီကတားလဲၣ်န္ၣ်ယတသ္ၣ်ညါဘၣ်, *I do not know whether he comes from Bassein or Henzada.*

ဖဲၣ် is equivalent to ဘၣ်ဓါ.

IMPERATIVE PARTICLES.
217. တက္ၢ် marks a command, တဂ္ၤ, a prohibition, က်နာ်, or ကၣ်နာ်, a permission or a somewhat urgent request.

PRECATIVE PARTICLES.
218. မိၣ်, at the end of a declarative or imperative sentence, asks for consent. Hence it softens a command into a request. E.g., ပကက္ၤဆူဟံၣ်မိၣ်, *We will go home, shall we not?* မၤစၢၤယၤတက္ၢ်မိၣ်, *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 နူၣ်; e.g., ယတသ္ၣ်ညါလၢအကမၤဓီၤန္ၣ်ဘၣ်, *I do not know that he will do it.*

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

222. Some adverbial clauses are introduced by လၢ, ဖဲ, or တုၤ, and terminated by a temporal particle, or by န့ၣ်; e.g., တုၤယထံၣ်ဘၣ်အီၤန့ၣ်ယကတဲဘၣ်အီၤလီၤ, ***When I see him I will tell him***, ယဟံၣ်အိၣ်ဖဲစီၤဝါအဟံၣ်အိၣ်ဝဲဒၣ်န့ၣ်လီၤ, ***My house is where Saw Wa's house is***, လၢယဟဲအတီၢ်ပူၤန့ၣ်ယတထံၣ်ဘၣ်ပှၤနီတဂၤဘၣ်, ***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., တၢ်မ့ၢ်ဟဲစူၤဒီးပကဘၣ်စီၣ်လီၤ, ***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., နလဲၤမ့ၢ်သ့ဒီးလဲၤကၢ်နဲာ်, ***If you can go, go by all means***.

224. မ့ၢ် is occasionally used to introduce a concessive conditional clause ending in သနၥ်က့, or ဘၣ်ဆၣ်; e.g., တၢ်မ့ၢ်ဟဲစူၤသနၥ်က့ပကဘၣ်လဲၤလီၤ, ***Even though it rains we shall have to go***.

225. Clauses of purpose are introduced by ဒ်သိး, or ဒ်သိးဒီး, and when not standing at the end of the sentence are terminated by ဒီး; e.g., ယဟဲဆူကၠိဒ်သိးယကမၤလိလံာ်, ***I came to school that I might learn***. ဒ်သိးနကအိၣ်ဆူၣ်ထီၣ်က့ၤဒီးနဘၣ်အီကသံၣ်, ***In order that you may recover, you must take medicine***.

226. Negative clauses of purpose take the form of a prohibitory clause preceded by ဒ်သိး, and terminated (when necessary) by ဒီး;

e.g., ဇံသိးနသုတဘၣ်စီၣ်တဂ့ၤဒီးနဘၣ်စိၵ်သဇၢမုၢ်, *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 ဘၣ်ဖုး; e.g., အီၣ်အီၤတဂ့ၤ,ထိးအီၤတဂ့ၤ,သုကသံဘၣ်ဖုးလီၤ, *Eat it not neither touch it, lest ye die*. ယခီၣ်ဖံးကဘၣ်စီၣ်ဘၣ်ဖုးဒီးယခီထံတဘူၣ်ဘၣ်, *I dare not cross the river lest my shoes get wet*.

228. Clauses of comparison are introduced by ဒ် and terminated by အသိးန္ဉ်, e.g., ဒ်စီၤဝါမၤဝဲအသိးန္ဉ်, ထူသၣ်မၤဒ်န္ဉ်အသိးစ့ၢ်ကီးလီၤ, *As Saw Wa does, so does Tun Tha also*. See § 202, 211.