BURMESE GRAMMAR

BY

JAMES E. BRIDGES, M.A.,

LATE INDIAN CIVIL SERVICE.

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BURMESE MANUAL.

PART I.

The Alphabet and Pronunciation.

BURMESE is a tonal language belonging to the Mongolian family like Chinese and Siamese. It is a monosyllabic language, but in the course of time some syllables have lost their meaning and become amalgamated with others. With the spread of Buddhism into Burma, Pali became the religious language of the people and many words of more than one syllable were introduced into the language.

(i) The alphabet is derived from the square Pali and consists of 42 letters of which 32 are consonants and 10 vowels.

(ii) The **vowels** are:

INITIAL FORM.		Symbol or form of vowel when combined with consonants to form words.	Value.
Generally in Pali words.	In Burmese words.		
1	2	3	4
အ	အ	non-	a
အာ	အာ	ာ or ါ*	ā
ဣ	အိ	ိ	i
ဤ	အီ	ီ	ī
ဥ or ဦ	အု	ု	u
ဦ	အူ	ူ	ū
ဧ	ဧ	ေ	e
အဲ	အဲ	ဲ	è:
ဩ or ဪ	အော	ေ—ာ	aw
ဪ	အော်	ေ—ာ်	a̅w
အံ	အံ	ံ	an
အို	အို	ို	o
အုံ	အုံ	ုံ	on

Note.—ါ **is used instead of** ာ **with the consonants** ခ။ ဂ။ င။ ဒ။ ပ။ **and** ဝ။ **as the use of** ာ **with these letters would lead to confusion by making them resemble other letters, thus** ဝါ **wā might be mistaken for** တ **ta**

The vowels are only used in the form given in column 1 (except အ **a**, အာ **ā** and အဲ **è :**) when the vowel itself forms a word or is placed at the beginning of words of Pali origin; thus ဣ **i** soft, ဤ **ī** this, ဥ **u** egg, ဩဇာ **aw-zā** relish. They are more generally combined with the vowel အ as shown in column 2.

Burmese grammarians include အံ **an** amongst the vowels. It is a nasal letter called in Pali *anuthwara* and in Burmese သေးသေးတင် **the :-*th*e :-tin** (from သေးသေး **the :-*th*e :** 'small' or 'minute' and တင် **tin** 'to place on').

The vowels are only written in their original character when they form distinct words or are part of a compound word. When combined with consonants to form words, they are always represented by the symbols given in column 3.

The sound and transliteration of each vowel are as follows :

Vowel.	Symbol.	Pronunciation.*	Example.	Represented in transliteration by
အ	none	*a* in *rural*	အစ=asa	a
		a in amiss	မ ma	ă
အာ	ာ or ါ	*a* in *far*	အာနာ= ana	ā
ဣ or အိ	ိ	*i* in *pig*	မိ=mee	i
ဤ or အီ	ီ	*i* in *machine*	မီ=mee	ī
ဥ or ဥ် or အု	ု	*o* in *boot*	ဥဒု=oo-doo	u
ဦ or အူ	ူ	*oo* in *pooh*	ဦးတူ=Oo Too	ū
ဧ or အေ	ေ	*ay* in *say*	မေ=may	e
အဲ	ဲ	nearly as *ai* in fair	ပဲ=pe	è:
ဩ or ဩာ or ေအာ	ေ-ာ or ေ-ါ	*aw* in *law*	ပေါ=paw	aw
ဪ or ေအာ်	ေ-ာ် or ေ-ါ်	*aw* in *drawl*	ပေါ်=$\overline{\text{paw}}$	$\overline{\text{aw}}$
အံ	ံ	*an* un in dun	ဆွဲအံ= hswé:-an	an
အို	ို	*o* in *holy*	ပို=po	o
		o in *pot, knot*	ပြုတ်= pyok	ŏ
အုံ	ုံ	*on* in *cone*	ရုံ=yon	on

---

an should be pronounced without letting the tip of the tongue touch the roof of the mouth. (. S. K., page 1.)

* It is exceedingly difficult to give the exact sound of Burmese vowels in English as they correspond more to continental than to English vowels. အ။ အာ။ အိ။ အီ။ ဧ။ အဲ ။အို are the French vowels a or e, â, i, î, é and è and ိ။ အု is the German or Italian u.

(iii) **Consonants**.—When not combined with any other letter every consonant has the sound of the vowel အ inherent in it, thus က = ka. စ = sa.

The **consonants** are:

(1) **Gutturals**.	က ka	ခ hka	ဂ ga ဃ ga		င nga.
(2) **Palatals**.	စ sa	ဆ hsa	ဇ za ဈ za		ည nya.
(3) **Cerebrals**.*	ဋ ta	ဌ hta	ဍ da ဎ da		ဏ na.
(4) **Dentals**.	တ ta	ထ hta	ဒ da ဓ da		န na.
(5) **Labials**.	ပ pa	ဖ hpa	ဗ ba	ဘ†ba	မ ma.
(6) **Liquids**.	ယ ya	ရ‡ya	လ la	ဠ la.	
(7) **Semi-vowel**.	ဝ wa.				
(8) **Sibilant**.	သ tha ‖ (sometimes pronounced *hard* as *th* in *thirst* and sometimes *soft* as *th* in *thee*, *thine*).				
(9) **Aspirate**.	ဟ ha.				

In the consonants bracketed together, the aspirated letter has the same sound as the non-aspirate.

* Cerebals and ဠ la are not of frequent occurrence and are only found in words of Pali origin.

† The tendency of modern Burmese is to substitute ဘ for ဖ whenever possible and ဘ is then pronounced hpa.

‡ This letter is commonly pronounced *ya*, but in Arakan and in a few words, especially those derived from the Pali, it is pronounced *ra*.

‖ Hard th is transliterated th and soft th is transliterated *th*.

The student should be careful to pronounce the Burmese unaspirated consonants **k**, **s**, **t**, **p** without any aspiration whatever. This is somewhat difficult as these consonants are aspirated in English*; thus the aspiration is clearly heard in such words as king, cat (and still more in the German kann and somewhat less in sea, tame, pipe. These unaspirated consonants should therefore not be pronounced like English consonants, but like French consonants in such words as *comment*, *savoir*, *toujours*, *pouvoir* in which no aspiration at all is heard.

The student will have no difficulty in pronouncing the Burmese aspirated consonants as it is only necessary to exaggerate somewhat the aspiration of the same English consonants.

The only other consonant which requires notice is **nga** which is a guttural sound, pronounced without allowing the tongue to touch the palate. At the end of a word, it has the sound **ng** as heard in **hang**.

က	ကာ	ကိ	ကီ	ကု	ကူ	ကေ	ကဲ	ကော	ကော်	ကံ	ကို
ka	kā	ki	kī	ku	kū	ke	kè :	kaw	k̅a̅w̅	kan	ko
ခ	ခါ	ခိ	ခီ	ခု	ခူ	ခေ	ခဲ	ခေါ	ခေါ်	ခံ	ခို
hka	hkā	hki	hkī	hku	hkū	hke	hkè :	hkaw	hk̅a̅w̅	hkan	hko
ဂ	ဂါ	ဂိ	ဂီ	ဂု	ဂူ	ဂေ	ဂဲ	ဂေါ	ဂေါ်	ဂံ	ဂို
ga	gā	gi	gī	gu	gū	ge	gè :	gaw	g̅a̅w̅	gan	go
င	ငါ	ငိ	ငီ	ငု	ငူ	ငေ	ငဲ	ငေါ	ငေါ်	ငံ	ငို
nga	ngā	ngi	ngī	ngu	ngū	nge	ngè :	ngaw	ng̅a̅w̅	ngan	ngo
စ	စာ	စိ	စီ	စု	စူ	စေ	စဲ	စော	စော်	စံ	စို
sa	sā	si	sī	su	sū	se	sè :	saw	s̅a̅w̅	san	so
ဆ	ဆာ	ဆိ	ဆီ	ဆု	ဆူ	ဆေ	ဆဲ	ဆော	ဆော်	ဆံ	ဆို
hsa	hsā	hsi	hsī	hsu	hsū	hse	hsè :	hsaw	hs̅a̅w̅	hsan	hso

---

* *See* Primer of Phonetics by HENRY SWEET, M.A., §123, and following.

ဇ	ဇာ	ဇိ	ဇီ	ဇု	ဇူ	ဇေ	ဇဲ	ဇော	ဇော်	ဇံ	ဇို
za	zā	zi	zī	zu	zū	ze	zè:	zaw	za̅w̅	zan	zo
ည	ညာ	ညိ	ညီ	ညု	ညူ	ညေ	ညဲ	ညော	ညော်	ညံ	ညို
nya	nyā	nyi	nyī	nyu	nyū	nye	nyè:	nyaw	nya̅w̅	nyan	nyo
တ	တာ	တိ	တီ	တု	တူ	တေ	တဲ	တော	တော်	တံ	တို
ta	tā	ti	tī	tu	tū	te	tè:	taw	ta̅w̅	tan	to
ထ	ထာ	ထိ	ထီ	ထု	ထူ	ထေ	ထဲ	ထော	ထော်	ထံ	ထို
hta	htā	hti	htī	htu	htū	hte	htè:	htaw	hta̅w̅	htan	hto
ဒ	ဒါ	ဒိ	ဒီ	ဒု	ဒူ	ဒေ	ဒဲ	ဒေါ	ဒေါ်	ဒံ	ဒို
da	dā	di	dī	du	dū	de	dè:	daw	da̅w̅	dan	do
န	နာ	နိ	နီ	နု	နူ	နေ	နဲ	နော	နော်	နံ	နို
na	nā	ni	nī	nu	nū	ne	nè:	naw	na̅w̅	nan	no
ပ	ပါ	ပိ	ပီ	ပု	ပူ	ပေ	ပဲ	ပေါ	ပေါ်	ပံ	ပို
pa	pā	pi	pī	pu	pū	pe	pè:	paw	pa̅w̅	pan	po
ဖ	ဖာ	ဖိ	ဖီ	ဖု	ဖူ	ဖေ	ဖဲ	ဖော	ဖော်	ဖံ	ဖို
hpa	hpā	hpi	hpī	hpu	hpū	hpe	hpè:	hpaw	hpa̅w̅	hpan	hpo
ဗ	ဗာ	ဗိ	ဗီ	ဗု	ဗူ	ဗေ	ဗဲ	ဗော	ဗော်	ဗံ	ဗို
ba	bā	bi	bī	bu	bū	be	bè:	baw	ba̅w̅	ban	bo
မ	မာ	မိ	မီ	မု	မူ	မေ	မဲ	မော	မော်	မံ	မို
ma	mā	mi	mī	mu	mū	me	mè:	maw	ma̅w̅	man	mo
ယ	ယာ	ယိ	ယီ	ယု	ယူ	ယေ	ယဲ	ယော	ယော်	ယံ	ယို
ရ	ရာ	ရိ	ရီ	ရု	ရူ	ရေ	ရဲ	ရော	ရော်	ရံ	ရို
ya	yā	yi	yī	yu	yū	ye	yè:	yaw	ya̅w̅	yan	yo

လ	လာ	လိ	လီ	လု	လူ	လေ	လဲ	လော	လော်	လံ	လို
la	lā	li	lī	lu	lū	le	lè:	law	la̅w̅	lan	lo
ဝ	ဝါ	ဝိ	ဝီ	ဝု	ဝူ	ဝေ	ဝဲ	ဝေါ	ဝေါ်	ဝံ	ဝို
wa	wā	wi	wī	wu	wū	we	wè:	waw	wa̅w̅	wan	wo
သ	သာ	သိ	သီ	သု	သူ	သေ	သဲ	သော	သော်	သံ	သို
tha	thā	thi	thī	thu	thū	the	thè:	thaw	tha̅w̅	than	tho
ဟ	ဟာ	ဟိ	ဟီ	ဟု	ဟူ	ဟေ	ဟဲ	ဟော	ဟော်	ဟံ	ဟို
ha	hā	hi	hī	hu	hū	he	hè:	haw	ha̅w̅	han	ho

(iv) **Compound consonants.**—Compound consonants are formed by combining simple consonants with one or more of the four consonants ယ **ya,** ရ **ya,** ဝ **wa,** and ဟ **ha,** which are then written in a symbolic form.

Consonant.	Symbol.	Combined with က	Represented in transliteration by*
ယ ya	ျ	ကျ	kya, gya.
ရ ya	ြ	ကြ	

---

* Gya in this combination is pronounced as the English j ; ch is soft as in church. Taw Sein Ko remarks (p. 3) : " In the combination ကျ **kya** the k should not be pronounced separately from the y, but both should be sounded together, care being taken that the k is not in the least aspirated. This may be accomplished by keeping the teeth together before attempting the pronunciation of the combination. Thus the pronunciation of Kyaukse approximates more to Chaukse than to K(a)yaukse which is generally heard amongst Europeans."

ကျ	ကျာ	ကျိ	ကျီ	ကျု	ကျူ	ကျေ	ကျဲ	ကျော	ကျော်	ကျံ	ကျို
ကြ	ကြာ	ကြိ	ကြီ	ကြု	ကြူ	ကြေ	ကြဲ	ကြော	ကြော်	ကြံ	ကြို
kya	kyā	kyi	kyī	kyu	kyū	kye	kyè :	kyaw	kyaw	kyan	kyo
ချ	ချာ	ချိ	ချီ	ချု	ချူ	ချေ	ချဲ	ချော	ချော်	ချံ	ချို
ခြ	ခြာ	ခြိ	ခြီ	ခြု	ခြူ	ခြေ	ခြဲ	ခြော	ခြော်	ခြံ	ခြို
cha	chā	chi	chī	chu	chū	che	chè :	chaw	chaw	chan	cho
ပျ	ပျာ	ပျိ	ပျီ	ပျု	ပျူ	ပျေ	ပျဲ	ပျော	ပျော်	ပျံ	ပျို
ပြ	ပြာ	ပြိ	ပြီ	ပြု	ပြူ	ပြေ	ပြဲ	ပြော	ပြော်	ပြံ	ပြို
pya	pyā	pyi	pyī	pyu	pyū	pye	pyè :	pyaw	pyaw	pyan	pyo
ဖျ	ဖျာ	ဖျိ	ဖျီ	ဖျု	ဖျူ	ဖျေ	ဖျဲ	ဖျော	ဖျော်	ဖျံ	ဖျို
ဖြ	ဖြာ	ဖြိ	ဖြီ	ဖြု	ဖြူ	ဖြေ	ဖြဲ	ဖြော	ဖြော်	ဖြံ	ဖြို
hpya	hpyā	hpyi	hpyī	hpyu	hpyu	hpye	hpyè :	hpyaw	hpyaw	hpyan	hpyo
မျ	မျာ	မျိ	မျီ	မျု	မျူ	မျေ	မျဲ	မျော	မျော်	မျံ	မျို
မြ	မြာ	မြိ	မြီ	မြု	မြူ	မြေ	မြဲ	မြော	မြော်	မြံ	မြို
mya	mya	myi	myi	myu	myu	mye	myè :	myaw	myaw	myan	myo

(v)

Consonant.	Symbol.	Combined with က	Represented in transliteration by
ဝ wa	ွ	ကွ	kwa

ကွ	ကွာ	ကွိ	ကွီ	ကွေ	ကွဲ
kwa	kwā	kwi	kwi	kwe	kwè :
ခွ	ခွာ	ခွိ	ခွီ	ခွေ	ခွဲ
hkwa	hkwā	hkwi	hkwī	hkwe	hkwè :
ငွ	ငွာ	ငွိ	ငွီ	ငွေ	ငွဲ
ngwa	ngwā	ngwi	ngwi	ngwe	ngwè :

(vi)

Consonant.	Symbol.	Combined with မ ယ or ရ ယ and လ	Represented in transliteration by
ဟ ha	ှ	မှ	hma
ယ ya and ဟ ha		ယှ · ရှ	sha
	ျှ	လျှ	hlya but pron. sha
ရ ya and ဟ ha	ြှ	မျှ and မြှ	hmya

ညှ	ညှာ	ညှိ	ညှီ	ညှု	ညှူ	ညှေ	ညှဲ	ညှော	ညှော်	ညှံ	ညှို
hnya	hnyā	hnyi	hnyī	hnyu	hnyū	hnye	hnyè:	hnyaw	hnyaw̄	hnyan	hnyo
နှ	နှာ	နှိ	နှီ	နှု	နှူ	နှေ	နှဲ	နှော	နှော်	နှံ	နှို
hna	hnā	hni	hnī	hnu	hnū	hne	hnè:	hnaw	hnaw̄	hnan	hno
မှ	မှာ	မှိ	မှီ	မှု	မှူ	မှေ	မှဲ	မှော	မှော်	မှံ	မှို
hma	hmā	hmi	hmī	hmu	hmū	hme	hmè:	hmaw	hmaw̄	hman	hmo
ယှ	ယှာ	ယှိ	ယှီ	ယှု	ယှူ	ယှေ	ယှဲ	ယှော	ယှော်	ယှံ	ယှို
ရှ	ရှာ	ရှိ	ရှီ	ရှု	ရှူ	ရှေ	ရှဲ	ရှော	ရှော်	ရှံ	ရှို
sha	shā	shi	shī	shu	shū	she	shè:	shaw	shaw̄	shan	sho
မျှ	မျှာ	မျှိ	မျှီ	မျှု	မျှူ	မျှေ	မျှဲ	မျှော	မျှော်	မျှံ	မျှို
မြှ	မြှာ	မြှိ	မြှီ	မြှု	မြှူ	မြှေ	မြှဲ	မြှော	မြှော်	မြှံ	မြှို
hmya	hmyā	hmyi	hmyī	hmyu	hmyū	hmye	hmyè:	hmyaw	hmyaw̄	hmyau	hmyo

လျှ*	လျှာ	လျှိ	လျှီ	လျှု	လျှူ	လျှေ	လျှဲ	လျှော	လျှော်	လျှံ	လျှို
sha	sha	shi	shī	shu	shu	she	shè :	shaw	shaw	shan	sho

(vii)

Consonant.	Symbol.	Combined with က and ခ	Represented in transliteration by
ယ ya and ဝ wa	ျွ	ကျွ	kyua, gyua
ရ ya and ဝ wa	ြွ	ကြွ	kyua, gyua
ရ ya, ဝ wa and ဟ ha	ြွှ	မြွှ	hmyua.

ကျွ ကြွ	ကျွေး ကြွေး	ကျွဲ ကြွဲ	
kyua	kyue :	kyuè :	
ချွ ခြွ	ချွာ ခြွာ	ချွေး ခြွေး	ချွဲ ခြွဲ
chua	chuā	chue :	chuè :
မျှွေ မြွှေ	မျှွဲ မြွှဲ	ရွှေ	ရွှဲ
hmyue	hmyuè :	shwe	shwè :

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* The correct pronunciation of this combination is hlya, but in the spoken language, it is generally pronounced sha.

(viii) **Permutations of final Consonants.**—We have seen (§ iii, that every consonant in Burmese has the sound အ **a** inherent in it, but many consonants at the end of words do not end with the sound **a** and are then marked by the sign ် called 'athat' အသတ် 'that which kills.' Such final consonants change their sound and the vowels and the semi-vowel ဝ **wa** which precede them also change their sound; these changes are called *permutations* and are shown in the following tables:—

(ix) When the vowel အ **a** is combined with the following final consonants the combination is pronounced as follows:—

	က် k	င် ng	စ် s	ဉ် ny	တ် or ပ် t or p	န် or မ် n or m	ယ် y
	et	in	it	i, † e, in or è	at	an	è
Burmese example.	လက် let	ဝင် win	စစ် sit	သည် *thi* ညည့် nyin ပြည် pye လည်း lè:	တတ် tat လပ် lat	ပန်း pan: ဖမ်း hpan:	လယ် lè
Vowel pronounced as in English word.	met	sin	sin	fee sin say fair	fat	fat	fair

Note.—Final consonants are pronounced in Burmese without any escape of breath*—thus *put* in Burmese would be pronounced like put in 'put down' and the *k* in yaik like *c* in active.

* *See* Primer of Phonetics by Henry Sweet, M.A. § 143.

† NOTE.—It is only practise which will tell the student which of the four sounds ဉ် has; sometimes a circular dot is placed over ဉ် when it has the sound **in** thus ညဉ့် nyin. The sound è: is only used in colloquial language

ကက်	ကင်	ကစ်	ကည်	ကတ်	ကန်	ကပ်	ကမ်	ကယ်
ket	kin	kit	kī	kat	kan	kat	kan	kè
ခက်	ခင်	ခစ်	ခည်	ခတ်	ခန်	ခပ်	ခမ်	ခယ်
hket	hkin	hkit	hkī	hkat	hkan	hkat	hkan	hkè
ငက်	ငင်	ငစ်	ငည်	ငတ်	ငန်	ငပ်	ငမ်	ငယ်
nget	ngin	ngit	ngī	ngat	ngan	ngat	ngan	ngè
စက်	စင်	စစ်	စည်	စတ်	စန်	စပ်	စမ်	စယ်
set	sin	sit	sī	sat	san	sat	san	sè
တက်	တင်	တစ်	တည်	တတ်	တန်	တပ်	တမ်	တယ်
tet	tin	tit	tī	tat	tan	tat	tan	tè
ကျက်	ကျင်	ကျစ်	ကျည်	ကျတ်	ကျန်	ကျပ်	ကျမ်	ကျယ်
kyet	kyin	kyit	kyī	kyat	kyan	kyat	kyan	kyè
ချက်	ချင်	ချစ်	ချည်	ချတ်	ချန်	ချပ်	ချမ်	ချယ်
chet	chin	chit	chī	chat	chan	chat	chan	chè
မြက်	မြင်	မြစ်	မြည်	မြတ်	မြန်	မြပ်	မြမ်	မြယ်
myet	myin	myit	myī	myat	myan	myat	myan	myè
ငှက်	ငှင်	ငှစ်	ငှည်	ငှတ်	ငှန်	ငှပ်	ငှမ်	ငှယ်
hnget	hngin	hngit	hngī	hngat	hngan	hngat	hngan	hngè
ရှက်	ရှင်	ရှစ်	ရှည်	ရှတ်	ရှန်	ရှပ်	ရှမ်	ရှယ်
shet	shin	shit	shī	shat	shan	shat	shan	shè

(x) When the vowel အိ i is combined with the following final consonants the combination is pronounced as follows :

	တ် or ပ် t or p	န် or မ် n or m
	eik	ein
Burmese example.	ပိတ် peik လိပ် leik	အိန့် ein. လိမ့် lein.
Vowel pronounced as English word.	vein	

ကိတ်	ကိပ်	စိတ်	စိပ်	တိတ်	တိပ်	ရိတ်	ရိပ်
keik	keik	seik	seik	teik	teik	yeik	yeik

ကိန်	ကိမ်	ခိန်	ခိမ်	စိန်	စိမ်	တိန်	တိမ်	ပိန်	ပိမ်
kein	kein	hkein	hkein	sein	sein	tein	tein	pein	pein

ကျိတ်	ချိတ်	ကြိပ်	ခြိပ်	ရှိန်
kyeik	cheik	kyeik	cheik	shein

(xi) When the vowel အု **u** is combined with the following final consonants the combination is pronounced as follows :—

	တ် or ပ် t or p	န် or ံ or မ် n or
	ok	on
Burmese example.	ယုတ် yok လုပ် lok	ထုန် hton ကုမ် kon
Vowel pronounced as in English word.	bone	

ကုတ်	ကုပ်	စုတ်	စုပ်	တုတ်	ထုပ်	ရုတ်	ရုပ်
kok	kok	sok	sok	tok	tok	yok	yok
ကုန်	ကုမ်	စုံ	စုမ်	တုံ	တုမ်	ပုန်	ပုမ်
kon	kon	son	son	ton	ton	pon	pon
ယုန်	ရုံ	လုန်	ဝုံ	ဟုန်	ကျုံ	ချုံ	နှုံ
yon	yon	lon	won	hon	kyon	chon	hnon
ကျုတ်	ကျုပ်	ချုပ်	ပြုတ်	ခြုတ်	ပျုပ်		
kyŏk	kyŏk	chŏk	pyŏk	chŏk	pyŏk		

Note.—When preceded by ရ **ya** combined with a consonant the vowel **o** is short as in knot, pot, lot.

These sounds surely would be
like coat boat wrote. The "shortened" form
seems to be the only difference from
[illegible] in the other combinations

(xii) When the diphthong ေအာ **aw** is combined with the following final consonants the combination is pronounced as follows:—

	က် k	င် ng
	auk	aung
Burmese example	ကောက် kauk	ကောင်း kaung:
Vowel pronounced as in English word.	cow	

ကောက်	စောက်	တောက်	ရောက်	ကောင်
kauk	sauk	tauk	yauk	kaung

စောင်	တောင်	ပေါင်
saung	taung	paung

ကြောက်	ခြောက်	ချောင်	ကြောင်	လျှောက်
kyauk	chauk	chaung	kyaung	hlyauk (shauk)

ရှောက်	ရှောင်
shauk	shaung

(xiii) When the diphthong အို **o** is combined with the following final consonants the combination is pronounced as follows·

	က် k	င် ng
	aik	aing
Burmese example	လိုက် laik	ကိုင် kaing
Vowel pronounced as in English word.	lyre [illegible]	

ကိုက်	စိုက်	တိုက်	ရိုက်	ကိုင်	စိုင်	တိုင်	ပိုင်
kaik	saik	taik	yaik	kaing	saing	taing	paing
ကျိုက်	ခြိုက်	ပြိုင်	နှိုင်	လှိုင်	ကျိုင်	ချိုင်	
kyaik	chaik	pyaing	hnaing	hlaing	kyaing	chaing	

(xiv) When the semi-vowel ဝ **wa** is combined with the following final consonants the combination is pronounced as follows:

	တ် or ပ် t or p	န် or မ် or ံ n or m
	ut	un
Burmese example	လွတ် lut	မွန်း mun:
Vowel pronounced as in English word.	bull foot	

ကွတ်	တွတ်	ကွန်	စွံ	လွန်	ပွတ်	ရွံ	နွမ်
kut	tut	kun	sun	lun	put	yun	nun

နွံ	မွန်	လွတ်	ချွတ်	လွှတ်	လွှမ်	ပြွန်
nun	mun	lut	chut	hlut	hlun	pyun

(xv) ဝ **wa** combined with ျ **ya** also takes the sound **u**

ျွာ	ျွေ	ကျွဲ
yuā	yue	kyuè :

(xvi) တ် **t** and ပ် **p** န် **n** and မ် **m** or **n** combined with ဝ **wa** are pronounced not *at* and *an*, but *ut* and *un*.

ဝတ်	ဝပ်	ဝန်	ဝမ်	ဝံ	နွံ
wut	wut	wun	wun	wun	nun

It is absolutely necessary that the student should learn by heart the vowels, their symbols, the consonants and the compound consonants, he should copy them out until he knows them thoroughly and then practise writing them out without looking at his book.

It is not however necessary for the student to attempt to learn the permutations by heart, it is sufficient if he will remember that the permutations are arranged according to vowels and he can look up the permutation of each word as he comes across it; thus in ဆန် hsan, လတ် lat, သည် thī, နယ် nè the vowel is *a* and the permutations will be found in § (ix); in စိတ် seik and ရိတ် yeik the vowels is *i* and the permutations will be found in § (x).

In the permutations the vowels are changed as follows:—

a = a, ī, e, in *or* è :
u = o or ɤ (when preceded by ya combined with a consonant.)
i = ei.
o = ai.
aw = au.
wa = u (before t, p, n, m, or when combined with ya).

The following table of permutations may be found useful for easy reference.

Final Consonant.	Combined with					
	အာ a	အိ i	အု u	အို o	ေအာ aw	ဝ wa
က် k ...	et			aik	auk	
င် ng ...	in			aing	aung	
စ် s ...	it					
ဉ် ny ...	ī, e, in, è :					
တ် t or ပ် p ...	at	eik	ok			ut
န် n or မ် m ...	an	ein	on			un
ယ် y ...	è		yok			yu

BURMESE NAMES OF LETTERS AND SYMBOLS.

Consonants.—ဗျည်း **byi:**

Gutturals.

က = ကကြီး **ka-gyi:** great ka.
ခ = ခခွေး **hka-gwe:** curled up hka.
ဂ = ဂငယ် **ga-ngè** little ga.
ဃ = ဃကြီး **ga-gyi:** great ga.
င = င **nga.**

Palatals.

စ = စလုံး **sa-lon:** round sa.
ဆ = ဆလိမ် **hsa-lein:** twisted hsa.
ဇ = ဇကွဲ **za-gwè:** split za.
ဈ = ဈမျဉ်းဆွဲ **za-myin:-zwè:** line-drawn za.
ည = ည **nya.**

Cerebrals.

ဋ = ဋသံလျင်းချိတ် **ta-than-lyin:-gyeik** iron-hook ta.
ဌ = ဌဝမ်းဘဲ **hta-wun:-bè:** duck hta.
ဍ = ဍရင်ကောက် **dă-yin-gauk** crooked breasted da.
ဎ = ဎရေမှုတ် **dă-ye-hmok** water-dipper da.
ဏ = ဏကြီး **na-gyi:** great na.

Dentals.

တ = တဝမ်းပူ **ta-wun:-bū** pot-bellied ta
ထ = ထဆင်ထူး **hta-hsin-dū :** elephant-fetter hta.
ဒ = ဒထွေး **da-dwe :** youngest da.
ဓ = ဓအောက်ခြိုက် **da-auk-chaik** concave-bottom da.
န = နငယ် **na-ngè** small na.

Labials.

ပ = ပစောက် **pa-zauk** steep pa.
ဖ = ဖဦးထုပ် **hpa-ok-htok** capped hpa
ဗ = ဗထက်ခြိုက် **ba-det-chaik** concave-top ba.
ဘ = ဘကုန်း **ba-gon :** hunchback ba.
မ = မ **ma.**

Liquids.

ယ = ယပက်လက် **ya-pet-let** supine **ya**
ရ = ရကောက် **ya-gauk** crooked ya.
လ = လ **la.**

Semi-vowel. ဝ = ဝ **wa.**

Sibilant သ = သ **tha.**

Aspirate. ဟ = ဟ **ha.**

Liquid. ဠ = ဠကြီး **la-gyi ;** great la.

Vowels.—သရ **tha-ya**

The vowels have no names but their symbols are named as follows:

ာ or ါ = ချ **cha** placed down.

ိ = လုံးကြီးတင် **lon:-gyī:-tin** large circle placed on.

ီ = လုံးကြီးတင်ဆန်ခတ် **lon:-gyī:-tin-hsan-hkat** large circle placed upon and kernel put in.

ု = တချောင်းငင် **tă-chaung:-ngin** one line drawn.

ူ = နှစ်ချောင်းငင် **hnă-chaung:-ngin** two lines drawn.

ေ = သဝေထိုး **thă-we-hto:** thrust out.

ဲ = နောက်ပစ် **nauk-pyit** thrown backward.

ေ—ာ or ေ—ါ = သဝေထိုးချ **thă-we-hto:-cha** thrust out and placed down.

ေ—ာ် or ေ—ါ် = သဝေထိုးချရှေ့ထိုး **thă-we-hto:-cha-she-hto:** thrust out, placed down, and thrust forward.

ံ = သေးသေးတင် **the:-*the*:-tin** small or minute (thing) placed on.

ို = လုံးကြီးတင်တချောင်းငင် **lon:-gyī:-tin-tă-chaung:-ngin** large circle placed on and one line drawn.

ို = သေးသေးတင်တချောင်းငင် **the :-the :-tin-tā-chaung:-ngin** small or minute (thing) placed on, and one line drawn.

Consonant symbols.

ျ=ယပင့် **ya-pin ya** lifting up·
ြ=ရရစ် **ya-yit ya** encircling·
ွ=ဝဆွဲ **wa-hswè : wa** suspended·
ှ=ဟထိုး **ha-hto : ha** thrust out

Conjunct consonants.—In many Pali words two letters of the same class are written one above the other and the top letter is a final consonant, thus သ္သာ, **this-sā**.

Sometimes double consonants are found in Burmese words. These are not, however, conjunct consonants, but are merely placed over each other to save space in writing. thus သ္မား=သမား **thā-mā:** and သ္မီး=သမီး **thā-mi :**

The final consonant င်း is occasionally placed over the initial consonant of the next syllable ; thus အင်္ကျီ for အင်းကျီ **ein:-gyi** jacket, သင်္ဘော for သင်းဘော **thim :-baw** ship The င် used in this way is called ကင်းစီး **kin :-zi :**

Tones. (J. §37-39. L §51). There are three tones in Burmese, the *simple*, the *checked* and the *heavy*. The checked tone is denoted by a small round dot called အောက်မြစ် **auk-myit** ' the understop ' and is placed below a letter thus မေ့ **me** ' to forget.' The heavy tone is denoted by two round dots called ဝစ္စနှစ်လုံး **wut-sa-hnā-lon :** or ရှေ့ပေါက် **she-pauk** they are placed after a letter thus မေး **me:** ' to ask.'

In the *simple* tone the word is pronounced with a rising inflexion of the voice; in the *checked* tone the voice is suddenly checked or arrested; in the heavy tone the sound is prolonged with a falling inflexion.

Taw Sein Ko (p. 3) advises the foreign student to use the following table to accustom himself to the correct utterance of the tonal inflections:

က	ကာ	ကား	ကိ	ကီ	ကီး	ကု	ကူ	ကူး
ka	**kā**	**kā:**	**ki**	**kī**	**kī:**	**ku**	**kū**	**kū:**
ကေ	ကေ့	ကေး	ကယ်	ကဲ့	ကဲ	ကော	ကော့	ကော်
ke	**kẹ**	**ke:**	**kè**	**kẹ̀**	**kè:**	**kaw**	**kaw̤**	**kaw̄**
			ကံ	ကံ့	ကံး			
			kan	**kạn**	**kan:**			

There are many Burmese words spelt alike and distinguished only by these tones, so that the student should notice them as much as possible, thus:

တောင် **taung** – hill, south.

တောင့် stiff.

တောင်း basket, to demand.

ထောင် **htaung**—prison, to set a trap, to place upright

ထောင့် to bend.

ထောင်း to pound.

မြင် **myin**—to see.

မြင့် high.

မြင်း pony.

ရေ **ye**—water.

ရေး to write.

ကြာ **kyā**—water lily, long.

ကြား to hear, space between.

စာ **sā** letter.

စား to eat.

စောင် **saung**—coverlet.

စောင့် to watch, wait for.

စောင်း harp, to be on one side.

လေ **e**—air, wind.

လေ့ to practise.

လေး bow (*n.*), four, heavy.

ပန် **pan**—to ask leave, beg.

ပန်း flower, tired.

ငါ **ngā**—I.

ငါး fish, five.

ဖျာ **hpya**—mat.

ဖျား fever.

ပြ **pya**—to show.

ပြာ ashes, blue.

ပြား flat, level.

နေ **ne**—sun, to stay.

နေ့ day.

မေ့ **me**—to forget.

မေး to ask.

ဝေ **we**—to divide.

ဝေး far.

သာ **thā**—pleasant.

သား son.

Pronunciation of Burmese.*

Hard consonants are softened when they come in contact with vowels or nasal sounds in the same way as in many other languages, but in Burmese the change only takes place in pronouncing the word and not in writing and the consonant is affected by the letter which precedes it and not by the one that follows it, thus ကြီး **kyī:** large and ကလေး **hkă-le:** child when joined to such words as လူ **lū** man and မင်း **min:** king, ruler, are pronounced as if they were written ဂြီး **gyī:** and ဂလေး **gă-le:** but the writing remains the same.

လူကြီး **lu-gyi :** elder.

လူကလေး **lu-gă-le :** boy.

မင်းကြီး **min-gyī :** great ruler.

မင်းကလေး **min-gă-le :** little ruler.

The rule regarding these phonetic changes may be stated as follows :—

(1) When two words or syllables, *the first of which ends in a vowel or nasal sound* (ng, ny, n or m) are placed side by side *so as to form a new word or convey a single idea*, the initial of the second word or syllable, *if it is a hard consonant is changed into a soft consonant,* thus :

က **ka** or ခ **hka** becomes ဂ **ga**.

စ **sa** or ဆ becomes ဇ **za.**

တ **ta** or ထ **hta** becomes ဒ **d**.

ပ **pa** or ဖ **hpa** becomes ဗ **ba**.

ကျ **kya** or ချ **cha** becomes ဂျ **gya**.

သ **tha** (hard) becomes သ *tha* (soft).

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* These rules are taken from different grammars (*see* Judson, §§ 33—36 and § 78, Lonsdale §§ 47—50 and § 193, notes (1) and (2); Taw Sein Ko pp. 60—62 and 66—67).

Note.—This rule generally applies to single words of more than one syllable in which the etymology of the parts has been lost; thus: စပါး **să-bā:** paddy, စကား **să-gā:** word but it does not apply to verbal nouns and other nouns beginning with အ **a**, thus: အကျိုး **a-kyo:** advantage, အကြောင်း **a-kyaung:** fact, အကူး အသန်း **a-kū: a-than:** trading.

It also applies to auxiliary verbal affixes, သိသာ **thi-*thā***, ဆိုပိုင် hso-baing.

It does not apply to synonymous or nearly synonymous verbs, but it often applies in the case of compound verbs, especially when the etymology of the second part has been lost, thus:

ပို့ဆောင်	**po̤-hsaung**	to convey.
ရောင်းချ	**yaung:-cha**	to sell off.
နေထိုင်	**ne-htaing**	to reside.
ကွယ်ကာ	**kwè-kā**	to protect.
ပြသ	**pya-tha**	to show.
သေဆုံး	**the-hson:**	to die.
ပြောဆို	**pyaw-hso**	to speak.
ဆုံးဖြတ်	**hson:-hpyat**	to decide (case).

in which no phonetic change takes place.

ခင်းကျင်း **hkin :-gyin :** to arrange.

တိုင်တန်း **taing-dan :** to complain.

တောင်းပန် **taung :-ban** to entreat.

ရှာဖွေ **shā-bwe** to search for.

ဖမ်းဆီး **hpan :-zī :** to arrest.

in which the phonetic change occurs.

(2) Nouns and pronouns immediately followed by the case affixes ကို **ko** အား **ā :** ကြောင့် **kyaunġ** တွင် **twin** မှာ **hmā** or ၏ **ị** (suppressed) are always pronounced with the abrupt tone.

Note.—This rule applies to compound nouns or pronouns in which the first part of the compound is really a genitive with ၏ **ị** suppressed.

ဘုရားကျွန်တော် (your lordship's royal slave = I) is pronounced : **hpă-yạ-kyun-daw.**

တရားသူကြီး (headman of the law = Judge) is pronounced **tă-yạ-thă-gyi :**

(3) When the first word or syllable ends in င် **ng** or န် **n** or a hard consonant and the second word or syllable begins with န **n** မ **m** or a soft consonant, the န် **n** of the first word or syllable is assimilated to မ **m** or the hard consonant changed into န် **n**.

မိန်းမ **mein:-ma** woman, is pronounced and often written မိမ္မ **meim:-ma**

သင်္ဘော **thin:-baw** ship, is pronounced **thim :-baw**

နစ်နာ **nit-nā** to suffer, is pronounced and often written နင့်နာ **nin-nā**

အောက်မေ့ **auk-mẹ** to regret, is pronounced and often written အောင်းမေ့ **aung:-mẹ**

မြန်မာ **myan-mā** Burmese, is pronounced and often written မြမ္မာ **myā-mā** (coll. ဗမာ **bā-mā**).

ခင်ဗြား **hkin-byā :** Sir or Madam, is pronounced and often written ခင်ဗျား **hkim-byā :**

မှတ်မိ **hmat-mi,** to remember, is pronounced and often written မှန်မိ **hman-mi**

ပုဒ်မ **pod-ma** paragraph, section, is pronounced ပုန်မ **pon-ma**

(4) Many words ending in long 'a' or 'u' often shorten in pronunciation their first and second syllable when another word or syllable is added to form a compound word.

စပါး **să-bā :** paddy.

စပါးကျီ **să-bā-gyi** granary.

စကား	**să-gā:**	word.
စကားပုံ	**să-gă-bon**	proverb.
တံခါး (pron. တဂါး)	**tă-gā :**	gate.
တံခါးနီ	**tă-gă-ni**	red gate.
မယား	**mă-yā:**	wife.
မယားကြီး	**mă-yă-gyi**	chief wife.
မယားငယ်	**mă-yă-ngè**	lesser wife.
ငါး	**ngā:**	fish.
ငါးပိ	**ngă-pi**	fish paste.
ငါးခြောက်	**ngă-chauk**	dried fish.
သူကြီး	**thū-gyī :** or **thă-gyī :**	headman.
မြို့သူကြီး	**myo-thă-gyī :**	town headman.
လှေသူကြီး	**hle-thă-gyī :**	boat owner.
တရားသူကြီး	**tă-ya-thă-gyī :**	Judge.

Note.—On the analogy of this rule when more than two words are joined together in pronunciation, the accent is thrown on the last syllable and the long vowels of the other words or syllables are shortened.

ဘုရား ကျွန် တော် မျိုး (of the race of the slaves of your lordship = I) is pronounced **hpă-ya-kyun-daw-myo:**

ထောင် ရှစ်ရာကိုး ဆယ် ခြောက်ခု 1896, is pronounced. **htaung-shit-ya-ko:-zè-chauk-hku.**

(5) The အံ or အန် an of an initial syllable is dropped.

ဆံပင် **hsă-bin** hair.

တံခါး **tă-ga:** door.

ပန်းကန်ပြား **pă-gan-bya:** plate.

တံငါ **tă-nga** fisherman.

တန်ဆာ **tă-za** ornament, tool.

ပန်း ထိမ် **pă-dein** jeweller.

ပန်း ပဲ **pă-bè**: blacksmith.

တန်တား **tă-da:** bridge.

(6) The u or ū of the first syllable of a word is often elided.

ဘုရား **hpă-ya:** lord.

သူကြီး **thū-gyī :** or **thă-gyī :** headman.

ဘုရင် **bă-yin** king.

မိဖုရား **mi-bă-yā :** queen (consort).

ပုထိုး **pă-hto :** pagoda.

သူရဲ **thă-yè:** soldier.

သူဌေး **thă-hte :** merchant.

သူခိုး **thă-hko :** thief.

သူငယ် **thă-ngè**, child.

ပုဆိုး **pă-hso :** waist cloth.

(7) Many words are softened in pronunciation by the insertion of y.

ပစ် **pyit** to throw (generally written ပြစ်)

မည် **myi** to name.

မည် **myi** future affix.

ပစ္စည်း **pyis-si :** property.

တပည့် **tă-byị̄** (coll. **tă-bẹ̀**) pupil, disciple.

၏ **ị̄** tense affix becomes ရဲ့ **yẹ̀** in colloquial.

(8) Initial consonants are aspirated.

မိ **hmī** to reach (often written မှိ).

နုတ် **hnok** to draw (often written နှုတ်).

နိုင် **hnaing** to be able (often written နှိုင်).

မင် **hmin** ink (often written မှင်).

အလွန် **a-hlun** very (often written အလွှန်).

ကလေး **hkă-le :** child (often written ခလေး in L.B.)

(9) When the relative pronoun is suppressed, the verb of the relative clause is softened if preceded by a vowel or a nasal, thus :

အဆို ပါတရား ခံ **a-hso-ba-tă-yă-hkan** the defendant mentioned in the plaint.

အဘိုး ငါး ရာတန်အိမ် **a-hpo:-nga:-ya-dan-ein** a house worth Rs. 500.

အယူ တော်ခံ လျှောက်လွှာ **a-yu-daw-gan shauk-hlwā** a petition of appeal.

ခိုး ရာပါ ပစ္စည်း **hko:-ya-ba-pyis-si:** stolen property

ထား ပြတိုက်ရာပါ ပစ္စည်း **dă-mya-taik-ya-ba-pyis-si :** dacoited property.

(10) When the same word is used as a verb and a noun, there is generally a difference in pronunciation.

စာရေးသည် **sā-ye :**-*thī* to write a letter.

စာရေး **să-ye :** clerk.

အမှုထမ်းသည် **a-hmu-htan :-*thī*** to serve Government (military).

အမှုထမ်း **a-hmu-dan :** soldier, constable.

မြင်း ထိန်း သည် **myin :-htein :-*thī*** to look after a horse.

မြင်း ထိန်း **myin-dein :** groom, syce.

မြေတိုင်း သည် **mye-taing :-*thī*** to measure land.

မြေတိုင်း **mye-daing :** a surveyor.

(11) In many words derived from Pali, letters used in the original spelling are retained although they are not pronounced in Burmese, thus we find many silent consonants at the end of these words and many silent vowels in the body of these words:

အဓိပ္ပါယ် **a-deib-bè** meaning, from **a-dip-pā-yo**.

အန္တရာယ် **an-dă-yè** evil, from **an-ta-rā-ya**.

အပါယ် **a-pè** state of punishment, from **a-pā-ya**.

ဥပါယ် **u-pè** stratagem, from **u-pā-ya**.

ဥပုသ် **u-bok** performance of duties of religion, from **u-paw-thă-hta**.

ဥယျဉ်
ဥယျာဉ် **u-yin** garden, from **u-yā-na**.

ကုသိုလ် **ku-*th*o** religious merit, from **ku-tha-la**.

ကိုယ် **ko** body, from **ka-ya**.

ပဋိညာဉ် **pă-dein-nyin** assent, engagement, from **pa-hti-nyā-nan**.

ဖိုလ် **hpo** profit, reward, from **hpa-la**.

ဗိုလ် **bo** military officer, from **ba-la**.

ဘဏ္ဍာ **pă-dā** treasure.

မိုဃ်း **mo:** sky, rain, from **me-hga**.

မိုရ် **mo** (mount) Meru, from **me-ru**.

သီဟိုဠ် **thī-ho** Ceylon, from **thī-hala**.

သင်္ဂြိုဟ် **thin:-gyo** to perform funeral rites, from **thin-ga-ya**.

Punctuation (L. §411-414).

The stops used in Burmese punctuation are ၊, ။ and ။ ။.

The first mark ၊ called ပုဒ်ကလေး **paik-hkă-le:** is now seldom used, ။ being substituted for it.

The second mark ။ is used when we would use a comma, a semi-colon or a full stop.

The third mark ။ ။ is used to divide paragraphs.

ABBREVIATIONS.

၏	for ဧည့် i.
ဉ	,, ည်
၍	,, ရွေ့ **yue.**
၌	,, နှိုက် **hnaik.**
သ္ဉ	,, သည် **thī.**
မ္ဉ	,, မည် (pron. မျည်) **myi.**
လ္ဉ	,, လည်း **li :**
၎င်း or ၎်း	,, လည်းကောင်း **lă-gaung:** (only written in its abbreviated form when it is a demonstrative adjective, not when it is a conjunction).
ေင်း	,, ကောင်း **kaung :**
ေင့်	,, ကြောင့် **gyaung.**
ၒ or ေၒ	,, သော **thaw.**

ံ	for	က် with ေအာ, နောံ **nauk.***
ဒ္နံ	,,	အနက် **anet**
ကျနှုပ် **kyă-nok** ကျုပ် **kyok.**	for	ကျွန်ုပ် **kyun-nok**
ကျမ **kyă-ma** ကျုပ်မ **kyok-ma**	for	ကျွန်မ **kyun-ma**
နံက်	,,	နံနက် **nan-net**
ယောကျ်ား	,	ယောက်ကျား **yauk-kyā :**
လုင်	,,	လုလင် **lă-lin**
လကျာ	,,	လက်ယာ **let-ya**
သင်္ဘော	,,	သင်းဘော **thim :-baw**
သွောံ	,,	သွေးသောက် **thwe :-thauk**

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* In modern Burmese this abbreviation is also employed after other vowels—thus ရက် yet day is often written ရံ the ရ is then often suppressed with numbers and ° alone remains—thus ၅ံ is written for ၅ရက်နေ့ the fifth day.

○ over a number means 'rupee' and is probably an abbreviation of ငွေ money; ဲ over the number = 'anna' and is an abbreviation of ပဲ anna; င over a number = pie and is an abbreviation of ပိုင် pie thus ၄ံ-၅ဲ-၃င်- would mean Rupees four, annas five, pies three.

[illegible]

[illegible]

PART II.

In these grammatical notes and the exercises which follow, an attempt has been made to deal separately with Burmese as it is written and spoken by educated people in modern days, excluding the more complicated and often obsolete literary forms as well as the slip-shod and elliptical forms of the colloquial which may be described as slang.

The examples given in the exercises have been taken chiefly from Burmese Petitions,* so that the students may have the opportunity of using the sentences separately and then as a connected text.

THE PARTS OF SPEECH.

Articles.

There is no definite article in Burmese and the indefinite article is sometimes expressed by the use of 'one' and a numeral affix.

Nouns.

Collective nouns are generally formed by using several words together.

kyuè:-nwā: (buffaloes + bullocks) cattle.
sit-thi-bo-bā (soldiers accompanied by officers) army.

Collective nouns are also formed by using a general and a particular word together:

ko-lot (body + hand) body.
a-wut-pa-hso: (clothes + waist-cloth) clothes.
hnit-la (years + months) many years.
la-yet (months + days) many days.

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* Burmese Petitions by J. E. BRIDGES, University Press, Oxford, 1907.

Proper Nouns.

There are no family names in Burmese and words generally indicating relationship are prefixed to names which usually have a meaning, such as **hpyū** white, **nī** red, **Maung** (Mr.) **Hpyū, Ma** (Miss or Mrs.) **Nī.**

The words used before proper names often indicate the relative rank of the speaker and the person spoken to or the estimation in which the person is held. The words prefixed to the names of men are:

Ngă indicating inferiority, **Ngă Hpyū**.
Maung (brother) indicating equality, **Maung Hpyū.**
Ko (**ā-ko** elder brother) indicating superiority, **Ko Hpyū**.

U: (uncle) indicating superiority or age, **U: Hpyū**.

In Upper Burma petitioners and suitors always spoke of themselves as **ngă** and were so addressed by Upper Burma officials. In English times this distinction is seldom observed and **ngă** is seldom seen or heard in our courts.

[illegible]

The words prefixed to the names of women are:

Mi (**a-mi** daughter) indicating inferiority, **Mi Nī**.
Ma (**ā-ma** elder sister) indicating equality, **Ma Nī.**
Mè (**a-mè** mother) indicating superiority, **Mè Nī**.
A-yī: or **daw** or **a-dāw** (aunt) indicating superiority or age, **A-yī Nī** or **Daw Nī**

shwe golden, royal, is often placed before a name to indicate respect or the estimation in which the speaker is held.

Names of countries, towns, villages, rivers, etc., are never used (except colloquially) without the word country, town, village, river, etc., being placed after them. The capital of a country has the word **myo-daw,** royal town, placed after it. Mandalay was always spoken of as the golden royal town. The principal town of a township (country) has the word **myo-ma** (chief town) placed after it.

Adjectival or Verbal Nouns.

[L §70] Verbal nouns are formed from verbs or adjectives by pre-fixing **a** or adding **chin*:** or **chet, a-kaung:** or **kaung:-gyin:** goodness, **a-hson:** or **hson:-gyin:** extremity, **a-pyaw** or **pyaw-gyet** speech.

chet comes from **a-chet** 'subject, matter,' and is generally used to form nouns from verbs meaning, 'to speak, think,' etc.

Gender.

(L §82. J §55-56.) There is no grammatical gender in Burmese, the natural distinctions of the sexes alone makes the gender of nouns as in English. **ma** is the sign of the feminine gender.

In the case of rational beings different words may be used to express the masculine and feminine genders or the affix **ma** may be joined to the masculine form to denote the feminine gender.

Masculine.	*Feminine.*
a-hpe father	**a-me** mother
maung brother	**hnă-ma** sister
bă-yin king	**mi-bă-yā:** queen (consort)
lin husband	**mă-yā:** wife
min-thā: prince	**min-thā-mī:** princess
thă-hte: merchant	**thă-hte:-ma** merchant's wife
ă-ko elder brother	**ă-ma** elder sister

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* **chin** comes from **a-chin:** 'act' or 'deed.'

Masculine.	*Feminine.*
nyī younger brother (of men)	**nyī-ma** younger sister (of women)
hpă-htwe : uncle, father's younger brother or step-father	**a-yī :** aunt, a father's younger sister
ū :-yī : uncle, mother's brother	**gyī :-daw** aunt, mother's sister (elder)

Sometimes the words **thā** and **thū** are used to denote the two genders. (L §85.)

a-nya-*th*ā: **a-htet-thā :** } a man, native of Upper Burma.	**a-nya-*th*ū** **a-htet-thū** } a woman, native of Upper Burma.
auk-thā : a man, native of Lower Burma	**auk-thū** a woman, native of Lower Burma
ein-*th*ā male member of a household	**ein-*th*ū** female member of a household
yua-*th*ā villager	**yua-*th*ū** villager (woman)

When the inhabitants of a country, town, etc., or the inmates of a house are spoken of generally, the masculine and feminine nouns are used together.

pye-*th*ū pye-*th*ā the people of the country. **myo-*th*ū myo-*th*ā** the townspeople. **ein-*th*ū ein-*th*ā** the inmates of the house.

When birds are spoken of **hpa** or **hpo** is generally used to express the masculine.

kyet-hpa cock.	**kyet-ma** hen.
ngan :-bo gander.	**ngan :-ma** goose.

For animals **htī :** is used for the masculine.

hkwe :-dī : dog.	**hkwe:-ma** bitch.
wet-htī : boar.	**wet-ma** sow.
nwā :-dī : bull, ox.	**nā-ma** cow.

Number.

(L §73-81. J §51.) Nouns form their plural by adding **myā:** or **to** to the singular. **myā:** is an adjective meaning ‘many’ and is generally used in connection with inanimate things and **to** in connection with persons or animate things, but this rule is not strictly adhered to.

Plurality in the sense of universality is expressed by the reduplication of the noun and prefixing **a** to the reduplicated form **a-pye-bye** countries, **a-myo-myo** all towns. When the noun consists of two words or syllables either of them may be reduplicated, **a-nain:-ngan-naing-ngan** or **a-naing-naing-ngan** all kingdoms (T. S. K. p. 64. J §51). Some grammarians consider these forms as adverbial [L. §451 (viii) J. §126 (5)].

Word order.—The plural affix is placed immediately after the noun **lū-do-*thī***, the men, **yuā-myā:-hmā**, in the villages.

Declension.

(L §87-98. J §59-71.) There is no true declension in Burmese, as nouns are not inflected, and the so-called cases are formed by adding to the nouns certain particles, many of which have now lost their separate meaning.

The chief case particles are :

Nom. **thī*** or **hmā** or **ka**, **lū-*thī*** or **lū-hmā** or **lū-ga**, man
Gen. **i** **lu-i** or **lu**, man’s.
Dat. **ko**, **lu-go,** to man.
Acc. **ko**, **lu-go**, man.
Nominative. **thī** is the true nominative particle.

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* In short simple sentences and in clauses where the noun is placed close to its verb, the nominative affix **thī** may be omitted [L §91 (ii)].

hmā is emphatic and generally has the meaning of 'as to,' 'as for,' 'concerning,' 'in regard to,' or is used to call attention to that about which one is going to speak and then means 'as follows.' It is also the affix used in noun clauses.

ka is chiefly used, with verbs of *saying*, *telling*, *thinking*, *considering*, etc., but is often used instead of **thī**.

Genitive.—The genitive *always* precedes the noun to which it refers like the English possessive in 's.

The particle **i** is generally omitted and the noun or pronoun standing in the genitive is pronounced with the checked tone or if it ends in **ā** or **ū**, the vowel may be shortened **thu-hkwe :** his dog, **nga-a-hpe** my father.

Dative.—The accusative particle **ko** is used also for the dative and the **ko** belonging to the noun in the accusative is then left unexpressed. **hkā-le-go ye-pe :-bā** please give (some) water to the child.

Accusative.—The accusative particle **ko** is often used instead of **tho** to indicate motion towards a place.

Word order.—The case particle always follows the word to which it refers.

Personal pronouns.

(L. §181-189. T. S. K. pp. 68-70. J. §77-78.) The personal pronouns of the first and second persons are

(*a*) when addressing equals in rank.

1st person.	*2nd person.*
(1) **kyun-nok** (m) **kyu-ma** (f) **kyun** slave, **nok** small, used also in speaking in a familiar manner of oneself.	(1) **thin** (m. and f.) is used in the literary language without any reference to relative rank. When used colloquially, it denotes some inferiority.

1st person.

In modern Burmese **kyun-nok** is often written **kyā-nok** to avoid the use of the word **kyun,** (slave) and thus disguise the humiliating derivation of this pronoun. In colloquial **kyun-nok** is often contracted to **kyok.**

Between women or husband & wife (not used by men to men) or to many [illegible]

Upper Burma

byai by [illegible] to men [illegible] men women (or affection or sympathy to a child)

2nd person.

(2) **kwè** (plural **kwè-yo**) is used in the vocative only in colloquial, it is placed at the end of the sentence and corresponds to the English 'old fellow' **mā-thi-bū:-lā:-gwè** don't you know, old fellow.

(3) **ko** (body) is used chiefly in colloquial.

(4) **shin** (pron. **yin**) novice with **maung** (brother) or **ko** (elder brother) is used by women to men younger or older than themselves. **Ko yin** is used colloquially by men without reference to age.

(5) **shin,** lord, master, is used by women as a polite form of address to men or women; **shin-ma** is used by husbands to wives; **taw** is used in the same way, but is considered rather impolite.

(6) **hkim-byā:** (corruption of **thā-hkin-hpā-yā:** lord and master) is used by men as a polite form of address to men or women.

(*b*) when addressing inferiors in rank.

1st person.

(1) **ngā** (m. and f.) also used when speaking to oneself, also when speaking to children or in anger to equals.

2nd person.

(1) **nin** (m. and f.) used to persons considered *very* inferior or to children, also to equals in anger.

(2) **min:** or **maung-min:** (m.) (brother.) **nyi:** or **nyè** or **mè-min:** are the feminine forme of **min:** and **maung min:**

(3) **tă-gā** is used by a pongyi when addressing a layman, **tă-gā-ma** is the feminine of **tă-gā**.

(*c*) when addressing superiors in rank

(1) **a-kyun-nok** (m. and f.)

(2) **kyun-dāw** (m.) royal slave, **kyun-daw-ma**, **kyu-ma** (f.)

(3) **kyun-daw-myo:** (m.) of the family of the royal slaves, **kyun-daw-myo-ma** (f.)

hpă-yā: (Your Majesty, my lord, sir) may be prefixed to **hpă-ya-kyun-daw** **hpă-ya-kyun-daw-myo:**

tă-byi-daw royal disciple (m.) is used by a layman addressing a pongyi, **tă-byi-daw-ma** is the feminine.

Burmans do not make use of the pronoun of the second person in addressing persons of superior rank.

ko-daw (royal self) **ko-daw-myat** (eminent royal self) **ko-daw-a-shin** (lord royal self) **ko-daw-a-shin-myat** (lord, master) **a-shin-myat-hpă-gā:** (eminent lord, master) (all m. and f.) are used to members of a royal family, officials of a royal family, officials of high rank, and pongyis.

Personal pronouns of the third person.

thū (probably from **lū** 'person') is only applied to rational beings. There is no pronoun used for animals or inanimate objects, the noun is merely repeated with a demonstrative adjective **hto**, *thī* or **lā-gaung :**

thin : and **chin :** are used in a disrespectful way to mean 'that thing or creature.'

mi-mi is used instead of the genitive **thu-i**. It has however a more emphatic possessive meaning than **thu-i** and means 'one's own,' 'his or her own.' **lu-tā-yauk-thi mi-mi-ein-hma htwet-thwā :-le-i** a man went out from his own house. With this meaning of 'own' it has come to be used instead of **thū** to mark emphasis : **she-ga mi-mi-os-sa-go mi-mi-hpwet-yue htā :-gye-***th***aw, yā-hku mi-mi-os-sa-go mi-mi-hnyun-pya-byī** whereas formerly he himself hid his own property, he himself has now pointed out his own property.

General remarks on the use of Personal pronouns.

Personal pronouns in Burmese mark rank so sharply that their use is generally avoided except where the respective position of the parties is clearly defined : such as parents and child, master and servant, friends of the same age, etc., so that people addressing others politely generally use nouns in speaking to others in the third person and also use nouns in speaking of themselves in the third person.

If a person has any official position the use of a person's title is obligatory, and Burmese officials dislike being addressed by their name instead of their title. In Burmese times if a man was addressed officially by his name instead of his title, this meant disgrace. It is usual to add to the title **min :** meaning 'a ruler,' 'an official,' hence 'noble' as nobility of office was the only nobility in Burma. **myo-ok-min : thā-gyi-min :** The word **min :** is often used in addressing politely people who are not really officials; thus **lu-gyi-min :** in speaking to a village elder, **she-ne-min :** in speaking to an advocate.

The wife of a man of official or social rank has the word **kă-dāw** (lady) added to her husband's title :

wun-gyi-kă-dāw wife of a minister of state,
min-kă-dāw wife of any official.
thā-gyi-kă-dāw wife of a headman.
hle-zi-kă-dāw wife of a boat owner.
pwè-kă-dāw wife of a broker.

The use of the pronoun of the second person is generally avoided when addressing persons politely even if inferior in rank ; if they have no title, it is usual to find some title with reference to the profession of the person spoken to or to some work of religious merit which he has or is assumed to have performed, such titles would be **yua-lu-gyi:** (village elder) **hle-thā-gyī:** (headman of a boat), **thim-baw-thā-gyī :** (headman of a ship), **pauk-hpāw** (relative, generally used to Chinamen) **o-thā-gyī :** (cook, headman of the pots,used to Shans),**kyaung-tă-gā**(founder of a monastery), **hpā-ya-tă-gā** (founder of a pagoda). Terms of relationship are also used according to the age and sex of people in addressing them politely, **a-hpo :** or **hpo-e** (grandfather) **a-hpwā :** (grandmother) **a-hpe** (father) **a-me** (mother) **ā-ko** (elder brother) **ā-ma** (elder sister) **nyī** (younger brother) **maung** or **a-maung** (a woman's brother) **nyi-ma** (younger sister) **thā :** (son) **thā-mi :** (daughter) **myi :** (grandson).

A pongyi speaking to a person of high rank would speak of himself as **hsā-yā** (teacher) and of the person addressed as **tă-ga-daw** royal giver (contraction of **da-ya-**

of elderly
man th younger man

kā, giver) an English official speaking to a pongyi would generally address him as **hsă-ya-daw** and speak of himself as **tă-ga-daw.**

Europeans are generally addressed as **thă-hkin**. This word meaning 'lord,' 'master,' is used in the literary Burmese with words of relationship: **hpa-gin,** lord father, **me-gin** lady mother—it was applied in Upper Burma to the wives and daughters of high officials—**hkin-le-u:** the lady Le U: In Lower Burma it has now become the equivalent of our word Mr.

Reflexive pronouns.

(L. §195. J.§77.) The reflexive pronoun is formed by affixing **ko** 'body, 'self' to pronouns or nouns, and **taing** is usually added to **ko**—**ngā-ko-daing lok-thī** I myself did it.

The pronoun **mi-mi** is used reflexively with **ko**—**thū mi-mi-ko-go a-lun-myat-thī-hu htin-i** that person considers himself very excellent.

Reciprocal pronouns.

(L. §200.) **a-chin-gyin:** is the reduplicated form of **a-chin:** (fellow) and is equivalent to 'each other,' 'one another,' **thū-do a-chin-gyin: yaik-kya-*th*ī** they struck each other, one another.

(L. §121.) A reciprocal pronoun can also be formed by combining **ta** with a numeral affix and reduplicating this combination. **thū-do-*th*ī tă-yauk-ko-tă-yauk mon:-gya-*th*ī** they hate each other, one another.

Plural pronouns.

The personal pronouns are declined like nouns, they make their plural exclusively with **to**

Interrogative Pronouns and Adverbs.

(L. §137-142. J. §82 83 and 87-88). The interrogative pronouns are formed from the adjectives **myi-*thi*** and **bè**, which mean 'what,' 'which,' by adding some noun to them either expressed or understood.

The words formed with **myi-*thi*** are exclusively written forms, generally used in business and official documents. The words formed with **bè** are only used in conversation.

	Modern language.	Spoken language.
(1) What? Which? (adjective).	**myi-*thị***	**bè**
(2) What thing? What?	**myi-*thị* (a-ya)-*go***	**bā**
(3) Towards what place? Whither?	**myi-*thị* (ne-ya)-*go***	**bè**
(4) On account of what reason?	**myi-*thị* (a-kyaung)-gyaung**	**bè-(a-kyaung)-*g*yaung**
(5) In what place? Where?	**myi-*thị* (ne-ya) hmā** or ***dwin***	**bè (ne-ya)-hmā**
(6) From what place? Whence?	**myi-*thị* (ne-ya) hma** or ***ga***	**bè-*ga***
(7) What person? Who?	**myi-*thū*** *	**be-*thū***
(8) At what time? When?	**myi-*thị*-a-hkā**	**bè-daw-ga**
(9) How much?	**myi-hmya** *	**bè-lauk**
(10) How many?	**bè-hnā** (with numeral affix)	**bè-hnā** (with numeral affix)
(11) Towards what manner? How?	**myi-*thị*-ni:** or **myi-*thọ*** or **myi-gè-*thọ***	**bè-nè** or **bè-lo**
(12) What kind of ...?	**myi-*thị* ... myo:**	**bè ... myo:**

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* When **hmya** or **thū** is used with **myi-*thi*** the **thi** is suppressed and the forms become **myi-hmya** and **myi-*thū***.

In questions relating to quantity in mass or number, definite or indefinite, **myi·*th*ī** or **bè** is combined with **hmya** and used directly after the noun it qualifies. In speaking **bè-lauk** is used instead of **bè-hmya**.

hmya is an adverb with the meanings ' much,' ' as much as,' ' so much as,' ' as many as,' ' even.'

In questions relating solely to a definite number **bè-hnă** is placed after the noun it qualifies and the numeral affix of the noun added to it (the word **hnă** is not the cardinal number, it is merely a prefix to the numeral affix.)

lū bè-hnă-yauk-lè (*lit.* men what many) how many men
myi·*th*ī cannot be used in this manner.

Word order – The interrogative pronoun or adverb is placed immediately before the verb.

Indefinite Pronouns and Adverbs.

[L. § 146-150 and 228-235. J § 82 and 126 (8).] The interrogative pronouns and adverbs are also used as indefinite pronouns and adverbs—and the adverb **hmya** (corrupted to **hma** in colloquial and sometimes in the written language) is usually added to them or the verb **mă-hso (yue)** which means ' not saying.' **bè ... mă-hso,** signifies ' not saying whatever (person, animal, or thing) in particular,' ' anything whatsoever.'

The forms ending in **hmya** or **hma** can only be used in negative sentences, whereas the forms ending in **mă-hso,** can be used in affirmative and negative sentences.

Modern language.	Spoken language.	In negative sentences.	In affirmative sentences.
myi-*thị*-hmya	**bā-hma**	nothing whatever, nothing at all	
myi-*thị*-mā-hso	**bè-mă-hso**		anything whatever
myi-*thị*-*g*o-hmya	**bè-hma**	nowhere (with motion)	
myi-*thị*-*g*o-mă-hso	**bè-*g*o-mă-hso**		anywhere or wherever (with motion)
myi-*thị*-a-kyaung-*g*yaung-hmya	**bè-*g*yaung-hma**	for no reason whatever	
myi-*thị*-a-kyaung-*g*yaung-ma-hso	**bè-*g*yaung-mā-hso**		for any reason whatever
myi-*thị*-hmā-hmya	**bè-hmā**	nowhere (without motion)	
myi-*thị*-hmā-mă-hso	**bè-hmā-mă-hso**		anywhere or wherever (without motion)
myi-*thū*-hmya	**bè-*thū*-hma**	no one whatever, no one at all	
myi-*thū*-mă-hso	**bè-*thū*-mă-hso**		any one whatever or whoever
&c.	**&c.**		

The indefinite adjectives **tā-zon-tă-yā** or **tă-zon-tă-yauk**, may be used in addition to the forms **myi-*thị*-hmya,** and **myi-*thị* ... mă-hso,** to intensify the indefinite meaning.

Word order—The adverb **hmya** is always placed immediately after the case affix.

See p. 134, where ta [illegible] is called a "relative pronoun"

Relative pronouns.

[L §368-369 and 377 (4) J. §114-125 (2)]. The relative pronouns are expressed in Burmese by—

(*a*) the tense affixes **thi*** (often changed to **thaw**) or **myi** (both pronounced with the checked tone).

ngo-*th*i-(or ***th*aw**) **hkā-le :** the child who cries, **yauk-myi mi-thim-baw** the steamer that will arrive.

(*b*) **yā** which is used in the same way as **thaw** but often carries with it an idea of indefiniteness.

thin-yā a-mein-go pe :-bā please give any order that may be suitable.

(*c*) **thi** (shortened to **thā**) followed by the adverb **hmya** (**hmya** meaning 'as much as,' 'as many as.' 'even ') and **thā-hmya** corresponds to ' whatever ' in English.

shi-*th*ā-hmya-myin :-myā :-the-*th*ī (the horses as many as were there died) whatever ponies were there, died.

The relative pronoun is very often suppressed in Burmese especially when there is more than one relative clause :

kyun-daw-myo :-baing Than-lyin-taik-shi lè-myā : the paddy fields (which) I own (and which) are situated in the Syriam circle.

a-htet-thā-din-za-htok-we-yā-bā Man-dā-le :-myo-ne Ma-Cho-hso-*th*ū-meim :-ma a woman called Ma Cho who lives in Mandalay and was mentioned in the last issue of our paper.

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* The student should remember that **thi** or **thaw** corresponds to any case of the relative in English and means not only who or which, but to whom or which, in whom or which, etc., **thū ne-*th*aw-ein**, the house in which he lives, **kyā-nok pe :-*th*aw sa-ok** the book which I gave.

hko-ya-ba-pyis-si (*lit.* the property included in the theft) the stolen property.

shauk-win-ba-pyis-si : the property mentioned in the petition.

sā-bā : htaung-thon-ya-bā hle-tă-zin : a boat in which thirteen hundred baskets were contained. Sometimes the relative clause is placed after the noun by using **thū**.

kyun-daw-myo-a-mī a-thet-ngā :-zè-yuè-*thū* my mother who is aged 50 (a person who is aged 50).

Word order—The relative clause always precedes the noun which is its antecedent in English. **ze-hmā hsan-hko :-*th*aw lū-*th*ī kyun-daw-myo-thā : hpyit-pā** *thī the man who stols rice in the bazaar* is my son. It will be noticed that the words of the relative clause are in exactly the opposite order to the words in English and that the Burmese order is ' bazaar in rice stole who (the) man.

Relative clauses ending in **thā-hmya** may be used *before* or *after* their antecedents in English—**shi-*th*ā-hmya-myin :** *or* **myin:-shi-*th*ā-hmya**, whatever ponies were there.

Adjectives.

Adjectives have three different forms—

(*a*) simple or compound adjectives like **she** long, **myin** high, **mè :** black, **net** dark.

kyi :-myin great, eminent.
mè :-net, dark, black.
a-hpo-dan, valuable.

(*b*) reduplicated adjectives which are really adverbs—such as **mè :-mè :** dark, **hpyū-byū** white.

(*c*) substantival adjectives with **a** prefixed such as **a-hpyū** white, **a-mè :** black.

(L. §105. J. §80.) Adjectives of quality, quantity and pronominal adjectives are connected with the noun they qualify by means of the connective particle **thaw** or **thi** as **kaung:-*th*aw-lū** (a) good man, **hla-*th*aw-pan:** a pretty flower.

Simple adjectives of this class may also be post-fixed to a noun, no connective is then required and the two form a kind of compound noun as **lu-gaung:** good man.

The connective particle **thaw** or **thi** is really the relative pronoun and the adjective is used as a verb **kaung:-*th*aw-lū** is therefore the man who is good.

In diminutive nouns formed with **hkă-le:** the adjective is placed between the two nouns—thus **lu-zo-gă-le:** a naughty little boy, **myin-byu-gă-le:** a small white pony.

Comparative.

(L §158-169 J. §94) The comparative is not formed in Burmese by changing the form of the adjective, but by placing the preposition **htet** after the noun or pronoun which forms the standard of comparison, ***th*ī-pan: ho-pan:-det hla-*th*ī** (*lit.* this flower, that flower above, is beautiful) this flower is more beautiful than that one.

htet comes from **a-htet** 'upper or superior part' and means 'above' or 'beyond'

Verbs meaning 'to surpass, to exceed' with or without the conjunction **yue*** (which gives the verb the force of a participle) may be used in addition to **htet**. Such verbs are:—

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* In colloquial **yue** is generally omitted.

thā	to surpass exceed	**to :**	to increase, advance.
lun	to surpass, go beyond	**po**	to exceed.

thī-**pan ho-pan :-det thā-** (or **thā-yue**) **hla**-*thī* (*lit.* this flower above that flower is surpassing beautiful). This flower is *much* more beautiful than that one.

Superlative.

(L. §170 J. §95)—The superlative is formed by turning the adjective into a verbal noun and then combining it with **a-hson** : 'extremity, termination' (from **hson** : 'to come to an end') *thī*-**lū a-kaung :-zon :-hpyit*-thī** this man is the best (*lit.* is at the extremity or utmost point of goodness).

The full expression is **a-kaung :-i- a-hson-hmā,** and in forming a compound noun **i** and the initial **a** of **a-hson :** are suppressed as well as the preposition **hmā**.

The broad practical rule is that : the superlative is formed by placing the adjective between the **a** and **hson :** of **a-hson :**

Demonstrative Adjectives.

(L. §127. J. §82). *thī*, this or these, **hto** (**ho**) that or those.

lā-gaung : is the abbreviation of **li:-gaung :** 'and, also.' It means 'the same' or 'that same,' **lā-gaung-lu-do**-*thī* 'the,' 'those' 'or these men.'

Word order.—The demonstrative adjective is placed immediately before its noun, *thī*-**lū** this man, **hto-hkwe :** that dog.

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* As the superlative in Burmese is really a noun it cannot be turned into a verb by the addition of a tense affix and the verb **hpyit** must always be used with the superlative.

[illegible]

Possessive Adjectives.

There are no possessive adjectives in Burmese and their place is taken by personal pronouns in the genitive—my book, **kyun-nok-i-sā-ok :** his pony, **thu-myin :**

Indefinite Adjectives.

(L. §122. J. §84-85-86). **a-lon :*** [or **ā:-lon:**] 'all, whole,' and **a-lon :-zon** 'all' are prefixed or affixed to the noun, **myin :-a-lon :-do** 'all the horses.'

apaung : 'all' is really a noun signifying 'whole sum or amount.' Used as an adjective, it is always affixed to the noun it qualifies. **hkā :-le-apaung :-do** 'all the boys,' 'the total number of boys.'

tā-chā : 'other' is prefixed to nouns, **tā-chā: pye-mya:-hmā,** 'in other countries.'

'Other' is also expressed in Burmese by :

(*a*) **thū** the pronoun of the third person, **thu-os-sago mā-hko :-hnin** do not steal the property of others ;

(*b*) **tit** (shortened to **tā**) with a numeral affix : **yuā-tā-hku-*th*o** to another village, **thā :-tā-yauk ya-aung pyu-daw** act so as to get another son.

yua

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*The Adjective **a-lon :** is also used to express 'the whole.' It is then follows a numeral affix preceded by **tā** and drops its **a**, **tā-hnit-lon :** the whole year, **tā-ne-lon :** the whole day, **thimbaw-tā-zin-lon :** the whole, the entire ship, **nwa-tā-gaunglon :** the whole bullock.

When **a-lon :** is affixed to a plural noun, it also drops its **a** or changes it to **sā** and signifies 'all the number' denoted by the numeral attached to the noun, **hnā-ein-lon :** (or **hnā-ein-zā-lon :**) both houses, **thon-ein-lon :** all the three houses.

[illegible] another headman

tă-cho 'some *' is prefixed to nouns or affixed, **tă-chn hkă-le :-do** *thī* or **hkă-le : tă-cho-do-***thī* 'some children.'

ni : 'few,' 'not many,' 'little' is seldom used in that form except as a verb; it is more usually found in the adverbial or substantival forms. **ni :-ni :** [**nè-nè**] **a-ni :** or **a-ni :-ngè**.

myā : 'many' is used as the plural affix of nouns and is therefore not used in this form to mean 'many' except as a verb. It is usually found in the forms **a-myā :, myā-zwā, myā :-myā :** to express 'many'—thus **lū myā :** men, **lū-a-myā :** many men.

a-myauk-a-myā : 'many, a large number' and **myā-byā :** 'abundant' are often used instead of **myā :**

(23) Distributive Adjectives.

(L. §124). **taing :** every; **lū-daing:,** every person, **ne-daing :** every day, **hnit-taing :** every year.

a-thī : a-thī : or **athī :-***thī* **:** several (when attached to a verb **a-thī :-***thī* **:** is an adverb and means 'severally.)'

Indefinite Adjectives.

(L. §123. J. §101). **tă-hku-gu**, **tă-yauk-yauk**, **tă-gaung-gaung** 'any one,' 'some out of several.'

tă-hku-tă-le, ta-yauk-tă-le, **tă-gaung-tă-le,** 'few,' here and there one.'

tă-zon-tă-yā, **tă-zon-tă-auk tă-ū :-tă-yauk**, **tă-zon-tă-hku**, 'some one.'

These adjectives are used in the same manner as numeral affixes (see p. 24) thus those ending in **yauk** apply to rational beings, those ending in **kaung** to animals, etc.

Word order.—These indefinite adjectives are placed after the noun without any connective.

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* 'Some,' when used as a partitive adjective, need not be translated or is translated by **nè-nè** ; **htă-min :** (or **nè-nè**) **pe :-bā** give (me) some rice. Some ...... others' is expressed by repeating **tă-cho**

Cardinal Numbers.

tit	one	(shortened to **tă** both in writing and pronunciation when followed by a numeral affix or another number).
hnit	two	(shortened to **hnă** in pronunciation but not in writing when followed by a numeral affix or another number).
thon :	three.	
le :	four.	
ngā :	five.	
chauk	six.	
hkun-hnit	seven	(shortened to **hkun-hnă**, in same way as **hnit** two).
shit	eight.	
ko :	nine.	
tă-hsè*	ten	(generally shortened to **hsè** when followed by a numeral affix or another number).
hsè-tit	eleven.	
hsè-hnit	twelve.	
hnă-hsè	twenty.	
thon :-zè	thirty.	
le :-zè	forty.	
ngā :-zè	fifty.	
chauk-hsè	sixty.	
hkun-hnă-hsè	seventy.	
shit-hse	eighty.	
ko:-zè :	ninety.	

***kyeik,** ten, is often used instead of **hsè** in numbering rational beings, **lū tă-gyeik** ten men, **lū thon :-gyeik** thirty men.

tă-yā	one hundred.
hnā-yā	two hundred.
tă-htaung	one thousand.
tă-thaung :	ten thousand.
tă-thein :	one hundred thousand (one lakh).
tă-than :	one million.
tă-kă-de	ten million (one crore).

a-seik, a quarter (of 100), is often used in colloquial instead of 25.

tă-beit-thā (one viss), **hnă-peit-thā** (two viss) are often used in colloquial instead of 100 or 200 when speaking of rupees, as the rupee weighs one tical and there are 100 ticals in a viss (3 65 lb.).

Ordinals.

(L. §108. J. §102). The ordinal numbers are formed by adding **myauk** to the cardinals followed by their numeral affixes, thus **thā : hnă-yauk-myauk**, or **hnă-yauk-myauk thaw thā :**, the second son. Pali ordinals are however generally used instead of Burmese ordinals from one to ten and they are prefixed to nouns without any connective particle, **pă-htă-ma-nẹ** the first day, **pyin-să-ma hsă-ya** the fifth teacher.

pă-htă-ma	first.
du-ti-ya	second.
ta-ti-ya	third.
să-dot-ta	fourth.
pyin-să-ma	fifth.
hsa-htă-ma	sixth
tha-tă-ma	seventh.
a-htă-ma	eight.
na-wă-ma	ninth.
da-thă-ma	tenth.

Fractions.

The words used to express fractions are :—

a-wet, htă-wet or **tă-wet,** half.
a-seik quarter.
a-paing : } share, portion.
a-pon } share, portion.
a-su } share, portion.
thus **tă-wet** half.
thon :-zeik three-quarters.
hnă-pon tă-bon half.
hnă-paing : tă-baing : half.
thon :-zu hnă-su two-thirds.
le :-bon-thon :-bon three quarters.

		Weights.	*Money.*
one **pè**	=	$\frac{1}{16}$th of a tical	1 anna.
two **pè**	=	1 **mū**;	2 annas.
four **pè**	=	1 **mat**	4 annas.
four **mat**	=	1 **kyat** (tical or tola)	1 rupee.
100 **kyat**	=	1 **peit-thā*** (viss=3·65 lb.)	100 rupees.

Measures of Length.

a-thit } a finger's breadth.
let-thit } a finger's breadth.
8 **thit** = 1 **maik.**
12 **thit** = 1 **twa.**
2 **twa** = 1 **taung** (cubit).
4 **taung** = 1 **lan.**
7 **taung** = 1 **tā.**
1000 **tā** = 1 **taing** (about 2 miles).

Measures of Capacity.

să-lè = $\frac{1}{64}$th of a **tin :** (bushel).
4 **să-lè** = 1 **pyi.**
4 **pyi** = 1 **seik.**
2 **seik** = 1 **hkwè.**
2 **hkwè** = 1 **tin :** (bushel).

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* With multiples of ten **hkwet** is used instead of **peit-thā.**

Numeral Affixes.

(L. §109-111. J. §96-98). When numerals are attached to nouns, certain words called 'numeral affixes' are attached to the numerals and are used to describe some quality of the noun mentioned, thus 'five men' is expressed in Burmese by 'men five rational beings'—'two eggs' by 'eggs two round things'—'two boats' by 'boats two long things.'

Some of the 'numeral affixes' in most common use are:

yauk
ū : head } in speaking of human beings.

thă-hte : tă-ū : a rich man.
yauk-kyā : hnă-yauk two men.
meim-ma ngā :-yauk five women.

pā : in speaking of pon-gyis and persons of high social or official rank, also of immaterial objects.

yă-han thon :-bā : three pon-gyis.
min : tă-ba : a ruler.
min-gyin tă-yā : hsè-bā: the ten rules observed by rulers.

hsū : of Buddhas, pagodas, images and **pă-yă-baiks** (native books).

hpă-yā : le :-zū four Buddhas, pagodas, or images.
pă-yă-baik hnă-hsū two **pă-yă-baiks**.

hku inanimate objects which have no distinguishing quality.

să-bwè tă-hku a table.
kă-lă-htaing thon :-gu three chairs.

sī : to ride, of vehicles and riding animals.

yă-htă : hnă-sī : two carriages.
myin : tă-zī : one pony.
hsin thon :-zī : three elephants.
hlè le :-zī : four carts.

hkun : from **a-hkun :** sound, voice, of words.
să-gā : hnă-hkun : two words.

yat, item, of words, customs.

să-gā : hnă-yat two sayings.
hton :-zan tă-yat one custom.

sin : elongated, of things whose length considerably exceeds their breadth.

hle tă-zin : one boat.
dā: hnă-sin: two swords.
hlan thon :-zin : three spears.

chaung : from **a-chaung :** a bar, of things straight and stiff.

dok tă-chaung : one stick.
hmin-dan le :-gyaung : four penholders.

kaung from **a-kaung** brute animal, of animals.

myin : chauk-kaung six ponies.
hsin hkun-hnă-kaung seven elephants.
ngā : hnă-kaung two fish.

pyā : flat.

paik-hsan tă-byā : a pice.
pyin thon-byā : three planks.
pă-gan shit-pyā : eight plates.

chat, flat and thin.

sek-kū tă-chat one sheet of paper.
pyin hnă-chat two planks.

lon : round or cylindrical.
o : ngā :-lon : five pots.
u hkun-hnă-lon : seven eggs.

hsaung building.

ein tă-hsaung a house.
kyaung : tă-hsaung a school.
taik thon :-zaung three brick buildings.

saung from **a-saung**, collection of writings, of writings, letters, books.

sa tă-zaung one letter.
sa-ok le :-zaung four books.

kwin : from **a-kwin :** what is circular, of rings.
let-sut tă-gwin : one ring.

pin a tree, applied to any thing long as thread, hair.

on : le :-bin four cocoa-nut trees.
hsan ko :-bin nine hairs.
chi chauk-pin six threads.

htè from **a-htè**, cloth.

ein :-gyī hnă-htè two jackets.
pă-wā chauk-htè six handkerchiefs.
thă-gă-lat le :-dè four pieces of flannel, tweed.

let, hand or arm, of weapons, tools, things carried in the hand.

thin-nat nga :-let five guns.
htī : hnă-let two umbrellas.

tan from **a-tan**, 'intervening space,' 'interval,' of nouns denoting what occurs at intervals of time or space.

a-kyo : le :-dan four rewards.
a-tat hsè-shit-tan the eighteen sciences.

The words used for pairs are :

son from **a-son:** 'what is complete'

myin : tă-zon : a pair of horses.

shin : from **a-shin :** pair of beasts of burden.

nwā : tă-shin, a pair of bullocks.

hpet from **a-hpet,** one of a pair.

hpă-năt tă-hpet one sandal.
let hnă-hpet two hands.
chi tă-hpet one foot.
kan : tă-hpet one bank (of river).

yan from **a-yan,** a pair, of things which go in pairs.

nă-daung : tă-yan a pair of ear-rings.

Word order.—(L. §77) Numerals with their numeral affixes follow the nouns they qualify.

The plural affix may be added to nouns with a numeral affix, but it is generally omitted. **lū hnă-yauk-tọ** or **lū hnă-yauk** two men.

(L. §114 J. §99) When a noun has no numeral affix of its own, it is repeated after the numeral, **myọ hnă-myọ** two towns, **pye hnă-pye** to countries.

Sometimes the noun is substituted for its proper affix, **ein ngā :-ein** for **ein ngā :-zaung** ; **min : le :-min :** for **min : le-bā :** four rulers.

(L. §115.) Nouns denoting measures of length, capacity or weight, have no numeral affixes and are repeated after the numeral **pe ngā :-be** five feet, **tin ngā :-din :** five bushels.

The word denoting the measure of length, capacity or weight is however generally omitted in front of the numeral when the thing measured is mentioned.

a-lyā: ngā :-be five foot length.
să-bā : ngā :-din : five bushels (baskets) of paddy.
lă-hpet chauk-chin : six baskets (panniers) of green tea.

hsī hnă-peit-thā two viss of oil

nă-nọ tă-beit-thā one viss of milk.

(L. §116.) Nouns denoting time have also no numeral affixes and the numerals are prefixed to them **ngā :-yet** five days; **hnă-hnit** two years, **chauk nā-yī** six o'clock.

(L. §119) In certain compound nouns, the last element of the compound becomes the numeral affix by the simple insertion of the numeral between the elements, **thayet-pin** mango tree, **thă-yet-ngā :-bin** five mango trees; **sa-ok** book, **sā-ko :-ok** nine books; **kun-yuet** betel leaf, **kun :-hnă-yuet** two betel leaves.

I (L. §112 J. §97.) When the number is an exact multiple of 10 the numeral affix is omitted.

myin : hnă-hsè twenty ponies.

nwā : thon :-zè thirty oxen.

II When the number is exactly 10 the numeral affix may be used or not.

myin tă-hsè or **myin : hsè-gaung** ten ponies.

u tă-hsè or **u hsè-gyat** ten eggs.

III With all other numbers the noun is placed first and the number with its numeral affix immediately after it.

hpyā ngā :-gyat five mats.
yă-han : le :-bā : four monks.
dā : hsè-hnă-sin : twelve knives.
myin : hnă-hsè-ngā :-gaung twenty-five ponies.
nwa : hsè-le:-gaung fourteen oxen.

The following words are often used in addition to numeral affixes:

(*a*) **ye*** (from **a-ye** number) preceded by a numeral affix.

lu-ū:-ye hkun-hnă-yauk seven men.
lu-ū:-ye tă-hsè ten men.
nwā : kaung-ye ngā :-gaung five oxen.
nwā : kaung-ye tă-hsè ten oxen.

(*b*) **paung :** or **a-su-zu-baung :** meaning total number.

lu-baung : ngā :-yauk five men.
lu-baung : tă-hsè ten men.
lu-baung : thon:-zè-le :-yauk thirty-four men.
nwa-baung : hkun-hnă-kaung seven oxen.
nwa-baung : hnă-hsè twenty oxen.

(*c*) **chein** from **a-chein** 'weight.'
hsi-gyein tă-hsè ten viss of oil.

In the case of measures of weight and dates the numeral affix used varies according as the number is an exact multiple of 10 or an intermediate number.

Dates.—In dates **pyi** (full, complete) is used with 10 or an exact multiple of 10. **hku** (individual thing) with all other numbers.

tă-htaung shit-ya-chauk-hsè-byi-hnit 1860.
tă-htaung shit-ya-chauk-hsè-thon :-gu-hnit 1863.

Weight.—In speaking of weight **tă-hkwet** (from **hkwet** a cup) and **peit-thā** (a viss) are used in the same manner.

ngā :-beit-thā = 5 viss, **a-hkwet tă-hsè** or **hkwet tă-hsè** = 10 viss.

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* The numeral affix **yauk** is not used with **ye**.

Money.

In speaking of money **ngwe** (silver) or **ngwe din:-gā:** (coined silver) or **kyat-thon-din:-gā:** (current coin) are used and the numeral affix is **kyat** (a tical) or **pyā:** 'what is flat.'

ngwe ngā:-gyat or **ngwe ngā-byā:** five rupees.
ngwe tă-hsè ten rupees.
ngwe hnă-hsè-le-gyat twenty-four rupees.
hnă-pè: or **tă-mū:** = 2 annas.
le:-bè or **tă-mat:** = 4 annas.
ngā:-mū: = 8 annas (there are 10 small **mū** in one rupee).
tă-gyat mat-tin: = 12 annas (lit. one rupee minus 4 annas.)
tă-gyat mū:-din: = 14 annas (lit. one rupee minus 2 annas.)

The words used for the smaller coins are :

pè: for anna ($\frac{1}{16}$th of one rupee).
paing for pie ($\frac{1}{12}$th of one anna).
pais-hsan for pice (3 pies or $\frac{1}{4}$ quarter for one anna).

Thus four rupees five annas three pies would be **ngwe le:-gyat ngā:-bè: thon:-baing.**

Verbs.

(L §285-286. J §108, 100, 111). Verbs have no personal inflections; they have two moods, the indicative and the imperative, and three tenses, the present and the past (which are in the same form), the future and the perfect. Other tenses are mentioned by grammarians but they are merely formed by using different conjunctions with the verbal roots and they are not tenses properly so called. The most important particles in forming tenses and moods are :

Indicative Mood.

Present and past—**thī** (or **ị**)—**thū pe :-***thī* (or **ị**) he gives or he gave.

Future—**myi** or **leim-myi—thū pe :-myi** (or **leim-myi**) he will give.

Perfect or pluperfect—**pyī :-byī** or **pyī—thū pe :-pyī :-byī** he has (or had) given.

Note—**leim-myi** is a contraction of **le,** euphonic affix, and **an,** literary future affix, and carries an idea of possibility or eventuality.

Word order—The tense particle always follows the verb.

Imperative Mood.

(L. §297-301. J. §111-112). This mood is formed by using the verbal root alone or the verbal root with **taw**.

The verbal root alone or with **taw** forms a very strong and peremptory command. It is used only by persons in authority to their inferiors or by those who through anger or displeasure assume a tone of authority over others.

In addition to **taw** the following affixes are also used :

che **le** **laik***	imperious.
pā **on :** **san :**	polite.

The polite affixes are very often used with the more imperious to soften down the harshness of an order or two of the polite affixes are used together.

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* **Laik** is almost entirely confined to colloquial speech.

thwā :	go (very imperious).
thwā :-daw	
thwā :-laik	
thwā :-le	
thwā :-ba-daw	please go (imperious but polite).
thwā :-laik-pā	
thwā :-laik-san :	
thwa :-on :-daw	
thwā :-bā	please go (very polite).
thwā :-ba-on :	
thwā :-zan :-bā	

The affix **hlẹ̀** is used to imply motion towards the speaker :

hno :-hlẹ̀ come and awake (me).
hkẹ̀ (L. p. 193) is used in the same way with the verbs **yū** to take, **lā** to come, **hkaw** to call.,
yū-gẹ̀ bring here.
lā-gẹ̀ come here.
hkaw-gẹ̀ call here.

With other verbs **hkẹ̀** indicates that the doer is to go and come away from a place after doing the action indicated by the verb.

kyị-gẹ̀ look (and go or come away).
sa-ok-ko pe :-gẹ̀ give the book (and leave).

The affix **sọ** is used to express 'let us ;' it is a colloquial affix.

thwā :-gya-zọ let us go.

se implies a direct command given to a second person but affecting a third person. **thwa:-ze** make (him) go. The insertion of **pā** or **pā-le** between this affix and the verbal root changes the command into an entreaty addressed to a person on behalf of a third person, **thwā :-bā-ze** or **thwā : bā-le-ze** (you) please let (him) go. By placing **ya** between **pa** and **se** the third person is changed to the first person, **thwā :-bā-ya-ze** please let (me) go.

se or **pā-ze** (J. §113) when prefixed to **thaw** and following a verbal root expresses a wish, **thin-kaung:-sa:-bā-ze-*th*aw** may you be prosperous ! **thin a-thet she-ba-ze-thaw** may your life be long !

Plural of Verbs.

(L. §361-363. J. 116). Verbs form their plural by the addition of **kya.** When the subject in the plural is expressed, the plural affix may or may not be used with the verb. When the subject in the plural is left unexpressed, the affix must be used ; if not, the verb will show that the subject is in the singular.

Word order.—The plural affix is always placed immediately after the verb except in the perfect when it is placed between **pyī :** and **byī.**

thū-do thwā :-gya (or **gyā-bā**)-*thī* they go (or went).
thū-do thwā :-gya-myi they will go.
thū-do thwā :-pyī :-gya-byī they have (or had) gone.
thwā :-gya-daw
thwā :-gya-laik } go (very imperious).
thwā :-gya-bā-daw
thwā :-gya-laik-pā } please go (imperious but polite).
thwā :-gya-bā
thwā :-gya-ba-on : } please go (very polite).

Infinitive.

[L. §288 310-312. J. §123 and 125 (2 and 3)]. There is no infinitive* proper in Burmese but there is an infinitive of purpose or gerund which is formed by combining a verbal root with **yan** or **hpo**

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* In many cases where we use the infinitive, Burmese use auxiliary verbal affixes, the use of which will be explained hereafter. **ya-le-*thī*** he wishes to get :

This gerund is used to express:

(*a*) end or purpose:

thū-*thī* kyi-yan lā-*thī* he came to look.
yaung:-yan (bo) kon-mya: goods to sell.
pe:-yan (bo) lā-*thī* he came to give.

(*b*) necessity

a-lok-lok-yan shi-*thī* I have work to do.
kyue:-myī-pe:-yan a-ni:-ngè-hmya shi-bā-*thī* (I) have only a small debt to pay.

End or purpose may also be expressed by:

(*a*) a verb in the future tense in **myi***—**thū-*thī* yaik-myi lā-*thī*** he comes to beat.

(*b*) the conjunction **aung** (L. §401. J. §109) meaning 'that,' 'in order that.'

(*c*) a verb used adverbially; (L. §307) **thū-*thī* mi-mi-nyi-go a-kyi-a-shu**† **lā-*thī*** he comes to see his younger brother.

kyun-nok-ko ein-hmā a-saung-htā:-gè-*thī* (he) left me in the house to watch.

yan is often used to form a verbal noun: **a-ye-baing-min-thā-hkin-hpā-yā: shauk-yan** petition to his honour the Deputy Commissioner. **myā-ma-sā-gā: thin-kyā:-yan hket-thā-lā:** is it difficult to learn the Burmese language?

Other Tense Affixes.

There are a number of affixes used in forming tenses in addition to those already mentioned.

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* Sentences ending in **myi** are really sentences with words spoken in which **hu** has been omitted, thus the sentence given means 'he came saying I will beat.'

† Stevenson (D. p. 1) states that this is a colloquial form.

Present.

The affix **hsè** :* indicates present time and requires the insertion of **shi** or **hpyit** between it and the verbal affix.

yă-hku a-hkā yon-daw-dwin sit-me : **shin :-lin :-zè : shi-***thī* (the case) is now being inquired into and settled in court.

Imperfect.

(L. §329). A tense corresponding to our imperfect is formed by placing the verb **ne** (to stay, remain) directly after the verbal root **kyun-nok saung-ne-***thī* I was waiting.

Future.

(J. §117). **myi** or **leim-myi** with the verb repeated and **kaung :** after the first verb is used to denote the probability of a future action, **kyun-nok thwā :-gaung :-thwā :-myi** (or **thwā : leim-myi**) I shall probably go.

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* There is some difference of opinion amongst grammarians as to the force of this affix.

Taw Sein Ko (p. 77) gives it as a colloquial affix signifying the continuance of an act and as the sign of the progressive tense.

Stevenson (D. p. 443) states that it indicates present time, very often with the same force as **lyet** and that in common usage it denotes the immediate future and is often used with **lu yauk-lu yauk-hsè :** on the point of arriving.

Lonsdale [§328 (5)] states that it is used to denote an action as on the point of beginning and requires the insertion of **shi** or **hpyit** between it and the verbal affix—**kyun-nok sā :-zè : shi-***thī* I am about to eat, **thim :-baw yauk-shè : shi-***thī* the ship is about to arrive. When **hsè :** is reduplicated, it intensifies the idea of the immediate occurrence of an event **the hsè :-zè :** or **the-myi hse :-zè :** about to die.

Perfect.

(L. §330-338. J. §115). **pyī :-byī*** or **pyī, hnin** or **le, hpū:** and **hkè** are alo used as past affixes.

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* Lonsdale states that the difference between **pyī :** and **pyī** is as follows : (L. §330 and 331).

pyī signifies 'to be replete, perfect, full' *thī*-**hkā-le : sā-gā :-pyī**-*thī* this speech of this child is perfect (*i.e.*, clear, distinct)

Used as a tense auxiliary, **pyī** indicates that the action or state denoted by the verb has begun, but does not indicate whether it is continued or terminated and it has no corresponding tense in English. **lu-gā-le : htā-min-sa :-byī** the boy has begun to eat rice, **thū ye-cho :-byī** he has begun to bathe, **hkā-le : eik-pyī** the child has gone to sleep.

With intransitive verbs of motion, the English perfect may be used to translate **pyī**, **thū thwā :-byī** he has gone. **thū hta-byī** he has risen : **mī-thim-baw yauk-pyī** the steamer has arrived.

pyī : signifies 'to be done, completed, finished' *th*ī**-a-lok pyī :**-*thī* this work comes to an end, *th*ī**-a-lok-pyī :-myi** this work will come to an end.

pyī : combined with **pyī** indicates that the action or state denoted by the verb is completed and forms a tense corresponding to the English perfect.

thū sā :-pyī :-byī he had finished eating, he has eaten.

When **pyī :** is followed by a conjunction expressing time as **hlyin** or **thaw** 'when,' **hma** or **nauk** 'after,' it forms a tense corresponding to the English perfect and pluperfect.

thū-sā :-pyī -hlyin htwet-thwā :-le-*thī* when he had eaten, he departed, **thū htā-min :-sā :-byī :-nauk eik-tat-thī** he is wont to sleep after he has eaten. **thū htā-min :-sā :-byī :-hlyin lā-leim-myi** when he has eaten rice, he will come.

Judson states (§108) that **pyī** is a verbal affix denoting the past, sometimes the future, and is changed into **pyī :** when followed by another assertive affix.

[illegible] forward
[illegible] forward

hnin denotes the action to have been performed before some other past event and is sometimes considered as forming a pluperfect ; it corresponds to our ‘ already,’ ‘ before hand,’ ‘ in advance,’ **thū sā :-hnin-byī** he has already eaten.

le is used in the place of or in conjunction with **hnin, kyun-nok tā-dā :-*th*o yauk-hlyin mi-thim-baw htwet-thwā:-le-byī** (or **htwet-thwā :-hnin-le-byī**) when I arrived at the wharf, the steamer was already gone.

hpū : conveys the idea of ‘ before,’ ‘ ever,’ ***th*ī-sa-ok hpat :-hpū-byī** (I) have read this book before, ***th*ī sa-ok-ko hpat :-hpū :-thā-lā :** have (you) ever read this book ? In negative sentences **sā** is often prefixed to **hpu : *th*ī-a-thi-go mă-sā :-sā-bū :** (I) never ate this fruit before.

hkè denotes the occurrence of an event at a place and time other than those of which the person is speaking or writing, **kyun-nok sā :gè-byi** I ate (and left) ; **thū pe :-gè-myi** he will give (and leave).

When **hkè** is used with the verbs **yū** to take, **lā** to come, **hkaw** to call, it implies motion towards the speaker ; **yū-gè** bring here, **lā-gè** come here, **hkaw-gè** call here.

Causative Verbs.

(L. §245. J. §118) These verbs are formed by affixing **se** to other verbs, **thu-go lok-kaing-ze-*th*ī** (I) made him work, **hkā-le-go thwa :-ze-*th*ī** (I) made (the) child go, **sa-ok-ko kya-ze-*th*ī** (I) caused (the) book to fall.

Transitive Verbs.

(L. §246 and 441. J. §106) Some intransitive verbs are made transitive by aspirating the initial consonant of the verb, or if it has a corresponding aspirate by changing it for such aspirate.

kya to fall	**cha** to throw down or put down
kyan to remain	**chan** to leave out
nein to be low	**hnein** to lower
nyut to be bent to stoop	**hnyut** to bend

In the two following verbs **ya-yit** of the intransitive is changed into **ya-pin** in the transitive.

kyauk to fear	**chauk** to frighten
kye to be crushed	**che** to crush

Passive Voice.

(L. §280-284.) There is no passive voice in Burmese—the passive idea is rendered by using an active verb and understanding the subject, thus 'this book was printed last year' is rendered (I-we-they) printed this book last year, ***th*ī-sa-ok-ko mā-hnik-ka pon-hneik laik thī.**

Some grammarians hold that intransitive verbs such as **kya** to fall, **nyut** to stoop, to be bent, are used as passive verbs and that **hkan** (to bear) is used in the same way, but in such sentences as **sa-ok kya-*th*ī** the book fell, and **thu-*th*ī nga-a-yaik-hkan-*th*ī** he received (suffered) a beating from me, **kya** is merely an intransitive verb and **hkan** a transitive verb.

Some Burmese verbs have a passive meaning and others have both an active and a passive meaning :

myi		to be called or named.
hso	to speak, say *or*	to be spoken, said.
hū	to speak, say *or*	to be named, called.
twin		to be named.
pyī :	to finish *or*	to be finished.

Compound Verbs.

(L. §443-448) are formed (I) by the union of a noun and a verb or (II) the union of two verbs:

(I) **nā:-htaung** to listen (**nā:** ear **htaung** to erect).

wun-myauk to be glad, to rejoice (**wun:** belly, **myauk** to be raised, elevated).

chaung:-hso: to cough, have a cough (**chaung:** wind, passage, **hso:** bad).

mye-taing: to measure (**mye** earth **taing:** to measure).

hkă-yi-thwā: to journey (**hkă-yi** :journey, **thwā:** to go).

mī:-htun: to light (**mī:** fire, light, **htun:** to illuminate).

(II) Compound verbs formed by the union of two verbs are of four kinds.

(1) Those whose elements are synonymous or nearly so.

yaik-hnet to beat.

kyi-shu to look at, look after.

po-hsaung to convey.

(2) Those whose elements though not exactly of the same meaning are clearly allied to each other.

lok-kaing to work, do, make (**lok** to do **kaing** to hold, handle).

saik-pyo: to set seeds or plants (**saik** to set **pyo:** to plant).

chet-pyok to cook (**chet** to cook **pyok** to boil).

hkwè-we to divide (**hkwè** to split **we** to distribute).

[illegible]
([illegible])

(3) Those whose elements are in no way connected in meaning.

yaung:-wè to trade (**yaung:** to sell, **wè** to buy).
hsin-hso to repeat, issue (an order) (**hsin** to place one upon another **hso** to speak).

(4) Those consisting of two elements the first of which is a verb or an adjective used as a verb and the second a word whose meaning is obscure.

kyan-zi to contrive, plan.
pyet-sī to perish, be destroyed.
yo-*th*e to respect.
kè-yè to revile.
so-yein: to be anxious.
hkin:-gyin: to arrange.
taing:-dan to complain.
taung:-ban to entreat, to beg.
shā-bwe to search.
hpan:-zī to arrest.

[illegible]

Pali Verbs.

(L. §446). Pali verbs are formed by uniting Pali nouns with Burmese verbs.

thă-di-htā: to be careful, beware (**thă-di** attention **hta:** to place).
a-ma-hkan to agree to, take responsibility, stand security (**ā-ma** affirmation, yes, **hkan** to bear).
gă-di-htā: to promise (**gă-di** promise **htā:** to put, keep).
dan-pe: to punish (**dan** punishment, penalty **pe:** to give).

Affirmation and Negation.

'Yes' and 'no' are less used in Burmese than in English, and the ordinary way of answering a question is by repeating the verb, **thū-do htā-min :-sā :-*th*ā-ḷa—mā-sā :-bā**. Are they eating rice ? No.

hok-thī, hok-pā-*thī*, [**hok-kẹ̀**] mean true, it is so, yes.
mā-hok, mā-hok-pā, [**mā-hok-hpū :**] mean not true, it is not so, no, not.
kaung :-byī (it is well) means 'very well,' 'all right.'

When addressing persons much superior in rank, the following forms may be used for 'yes' :—

hman-ba (it is true).
ū :-tin-bā (*lit.* I place your order on my head).
ū-hteik yuet-pā (*lit.* I carry your order on the top of my head).

In differing from a superior, or describing anything connected with an inferior part of the body, the following words are generally prefixed :—

thi-nyin : (or **thi :**) **hkan-bā** (*lit.* please be patient or forgive). [illegible]
kā-daw-bā-ị (*lit.* I beg your pardon).

There formulas are also used amongst equals in making an apology and the first is then used to younger people and the second to elder people than the speaker (S. p. 175).

Negation.

(L § 341-355. J. § 120). In the persent and past tenses in **thī** or **ị** the negation is expressed by prefixing **mā** to the verb omitting the tense affix **thī** or **ị**

thū pe :-*thī* he gives or gave—**thū mā-pe :** (or **mā-pe :-bā**) he does not or did not give.

The negation may also be formed by using **mā-hok** (is not true) which is more emphatic than **mā, thū pe :-thị mā-hok** (*lit.* his giving is not true.)

In the future in **myi** the negation is not expressed by **mă** alone but by **mă-hok**, **thū-pe :-myi mă-hok** he will not give.

The perfect affix **pyi** when used with a negative is often used for the purpose of expressing intention, resolution or promise: **thū mă-lā-byī** ordinarily signifies 'he has not come' but may mean 'he does not intend to come.'

In order to avoid the ambiguity attached to the use of **pyi,** Burmese generally employ a verb in the negative in the present or past tense and say '**thū mă-lā,** instead of **thū mă-la-byī**' or they add '***th*e :**' yet, **thū mă-lā-*th*e :** he has not yet come.

The polite particle **pā** is generally used in negative sentences **thū mă-pe :-bā** he did not give.

There are two instances in which the negative **mā** is used with the tense affixes **thī** or **myi**.

(1) in a question **thū mă-pe :-*th*ā-** (or **myi**) **lā :** does or did (*or* will) he not give ?

(2) in a noun clause, **thū pe :-*th*i** (or **myi**) **mă-pe :-*th*i** (or **myi**)**-go mă-thi-bā** I do not know whether he gave (*or* will give) or not.

In colloquial **hpū :** is used in the place of the particle **thī** with a present, past or future tense : **thū mă-pe :-bū :** may mean 'he does not, did not or will not give.'

In the imperative mood (L. §209. J. §111), the negation is expressed by **mă** with **hnin** ; **mă-pe :-hnin** do not give—the polite particle **pā** is used to soften the harshness of an order, **mă-pe :-bā-hnin,** please do not give.

Word order.—**mă** is generally placed immediately before the verb. In the perfect tense formed with **pyī :** the negative **mă** is prefixed to **pyī :, thū sā :-mă-pyī :** he has not eaten.

In the imperative the verb is placed between **mă** and **hnin**.

The negative **mă** is placed :

(*a*) between the noun and the verb in compound verbs formed of a noun and a verb : **thū nā :-mă-htaung** he does not listen ;

(*b*) before the compound verb *or* before each part of the compound in verbs which are synonymous, nearly synonymous, unconnected in meaning.

thū mă-yaik-hnet *or* **thū mă-yaik mă-hnet** he did not strike.
thū mă-lok-kaing *or* **thū mă-lok mă-kaing** he did not work.
thū mă-yaung :-wè *or* **thū mă-yaung : mă-wè** he did not trade.

(*c*) before the compound verb in verbs of which the second part has lost its meaning—**thū mă-kyan-zi** he did not plan ;

(*d*) in honorific verbs before **mū** which is really a verb, **bă-yin pyon-dāw-mă-mū** the king did not smile.

Interrogation.

(L. §340. J. §110). All interrogative sentences terminate in interrogative affixes which are placed after the tense affix. The **thī** when followed by an interrogative affix is often shortened to **thă**.

In questions to which the answer is simply ' yes ' or ' no ' the affix **lā :** is used.

In questions to which the answer is not simply 'yes' or 'no' the interrogative affix **lè:** must be used.

The broad practical rule is that **lè:** must be used when **myi** or **bè** occur in the sentence and in all other cases **lā:**

thū pe:-*th*ā-lā: does (or did) he give?
thū pe:-myi-lā: will he give?
thū pe:-pyī:-byī-lā: has (or had) he given?
be-*th*ū-lè: who is he?
bè-thwā:-myi-lè: where are you going?
myi-hmya pe:-*th*ā-lè: how much did you give?
bè-gyaung mā-lā-*th*ā-lè: why did you not come?

Word order.—The interrogative affixes are always placed last.

Idiomatic use of Burmese Verbs.

There are many differences in the use of Burmese and English verbs.

(*a*) The same verb often has both an active and a passive meaning, thus:

hū	to call, name	*or* to be called, named
myī	to call, name	*or* to be called name.
hso	to say, speak	*or* to be said, spoken.
peik	to shut	*or* to be shut.
hti	to touch (strike)	*or* to be touched, struck (**hti-hkaik**).
lo	to want	*or* to be wanting.
saung	to watch over	*or* to be watched over.
ye-cho :	to give a bath	*or* to bathe.

(*b*) Other verbs have two different and sometimes opposite meanings:

thin	to learn	*or* to teach.
kyā :	to hear	*or* to inform, report.
che :	to lend	*or* to borrow.
hngā :	to rent	*or* to hire.
hkan	to receive	*or* to apply for.

(*c*) Two verbs are often used together when a verb and an adverb would be used in English.

htwet-thwā : to go out and go, to go *away*.
pye :-thwā : to run and go, to run *away*.
yū-thwā : to take and go, to take *away*.
lwè-thwā : to carry and go, to carry *away*.
laik-lā to follow and come, to come *along*.
yaung :-cha to sell and send off, to sell *off*.

(*c*) The idea of place or direction or the manner of doing a thing is often described in verbs.

hpyit = to be (without any reference to place).
shi = to (be with reference to place.)

htā : = to place (generally).
tin = to place (above).
tè = to place (before).

htè = to put in.

hse : = to clean by water (hands, plates, etc).
shaw = to wash (clothes or hair by rubbing).
hput = to wash (clothes by beating).
thit = to wash (face).

chī = to carry (by lifting).
hsaung = to carry.
kaing = to hold, carry (in hand).
thè = to carry from one place to another.
htan : = to carry on shoulder. [illegible]
lwè = to carry on back (or in womb).
yuet = to carry on head. [illegible]

[illegible] = " on back [illegible]

yaik = to strike.
hkat = to strike (by side blow) hence applied to fanning, rowing, and foot-ball.

pok = to strike (with hand).
hkok = to strike (with sword).
hto : = to strike (from shoulder) with fist.

htu = to strike (by pounding).
htaung : = to strike (by pounding with the elbow).

Verb 'to be' and 'to have.'

(L. §253—260). *To be* is translated into Burmese by

(*a*) **shi** when some idea of place is conveyed, such as " is here," " is there," " is in, " **kyun-daw-myo-thā : ein-hmā shi-bā**-*thī* my son is in the house.

(*b*) **hpyit** when there is no idea of place, *th*ī-**lū kyun-daw-myo-thā : hpyit-pā**-*thī* this man is my son.

Note.—When the verb " to be ' is used with a possessive adjective in the sense of " to possess," " to own," it may be rendered in Burmese by '**paing**' Thus, " Are these your fields ? " would be *th*ī-**lè-mye-go paing**-*th*ā-**lā :**"

To have is translated into Burmese by—

(*a*) **shi** with a noun followed by the preposition **hmā** " in." Thus " I have the book " would be " in me the book is." **kyā-nok-hmā sa-ok shi**-*th*ī.

(*b*) **pā** " to accompany," " to be with," " to be contained," " to be included," " to be mentioned," used to render the English " to have with one," " to have brought." Thus, " have (you) (a) cigar (with you) ? " would be : **hse :-leik pā-*th*ă-lā :** " Have (you) brought (a) gun ? " **thin-nat pā-*th*ă-lā :**

Note.—The verb **hpyit** is never used with simple adjectives of quality, because these adjectives are turned into verbs by the addition of a tense affix.

Note.—The verbs **hpyit** and **shi** are often understood especially in interrogative sentences

Other meanings of shi *and* hpyit.

From meaning 'to be here' **shi** comes to mean ' to live,' ' to exist,' especially when used in the positive with **the :** ' yet ' or in negative sentences. **min-mi-ba shi-*th*e :-*th*ă-lā :, mă-shi-bā**, are your parents still alive, they are not.

In addition to meaning ' to be ' **hpyit** has various other meanings, *i.e.*, ' to become,' ' to happen,' ' to take effect,' ' to accomplish,' ' to be practicable.' **kyun-nok hsă-yā hpyit-thī**, I am a teacher or I become a teacher. In simple negative sentences **hpyit** invariably means ' become ' **kyun-nok hsă-yā mă-hpyit**, does not mean ' I am not (a) teacher ' but ' I did not become (a) teacher.' To convey the idea of ' be ' in such a sentence the verb **hok**, ' true,' must be used in place of **hpyit** as **kyun-nok hsă-yā mă-hok** (*lit.* I a teacher not true) I am not a teacher.

When **shi** is used with **yan** it often has the meaning of ' to have to.' **tă-yă-hkan-do-*th*o kyun-daw-mā-ga kyue :-myī-pe-yan a-ni :-ngè-hmya shi-bā-*th*ī.** I have only (even) a small debt to pay to the accused.

a bitterness [illegible]

Both **shi** and **hpyit** are often used at the end of noun clauses in a redundant manner and could be rendered by 'to happen,' but this is an idiomatic use of these verbs and they need not be translated in such sentences. (*See* Noun clauses *p.* 80).

shi is also sometimes used to mean 'it may be that,' 'it is possible.' **ngā-do pyan-ya-*th*ī mū-li : shi-*th*i mā-pyan-ya-*th*i-mū-li : shi *th*i** it may be that we return or that we do not.

Adjectival Verbs.

(L. §151 (6). All adjectives of quality and two adjectives of quantity, **myā :** many and **ni :** few, little, may be used as verbs by adding to them the tense particles **thī** or **i**, **myi** or **pyī :-byī**, and these adjectival verbs form their interrogation and negation in the same manner as ordinary verbs.

thī-hkā-le : hso :-thī this child is (or was) naughty.
thī-hkā-le : hso :-*th*a-lā : is (or was) this child naughty?
thī-hkā-le : mā-hso : this child is (or was) not naughty.
thī-hkā-le : mā-hso :-*th*ā-lā : is (or was) not this child naughty?
mā-hso :-hnin do not be naughty.
kaung :-myi (it) will be good.
kaung :-byī (it has been well) very well, all right.

It should be remembered that as Burmese adjectives can be changed into verbs by the addition of the tense particles, they can never be used with the verbs **shi** to be (here) or **hpyit**, to be, to become. The following sentences are apparent exceptions to this rule : **a-hpo :-gyī :-*th*ī-kyan :-gyan : mā-mā shi-*th*e :-*th*ī** the old man is still hale and strong. **min :-gyi-hsin-daw a-me: hpyit-thī** the king's elephant is black. ***th*ī-pan : a-hla-zon : hpyit-thī** this flower is the prettiest, but the words which are translated by adjectives in English are not adjectives in Burmese. **kyan :-gyan : mā-mā** is an adverbial form and **a-mè :** and **a-hla-zon :** are noun forms of the adjective.

Auxiliary verbal affixes.

(L. §360. J. §117). A large number of verbal and adjectival roots which are used after verbs to express some additional idea often change their original meaning when they are so attached to verbs.

Meaning when used alone.	*Meaning when following another verb.*
ū : to begin, be first.	‘More,’ ‘again,’ ‘yet,’ also used as a polite imperative affix. In negative sentences, it invariably means ‘yet.’ As an auxiliary, it is pronounced **on :**
sa to begin, be first (always followed by the verb **pyu** ‘to do.’)	Retains same meaning.
at to be fit, proper, suitable	Right, proper, ought, should.
kaung : good	
htaik to be worth, to have a certain value.	
yā fit, proper, right	
lyaw suitable, proper, becoming	
thin suitable, proper, becoming	

Meaning when used alone.	*Meaning when following another verb.*
naing or **hnaing** to prevail, conquer, win	Able to, can (=*pouvoir*).
tat to know, understand, to be skilled	(1) skill, knowledge (=*savoir*) (2) habit or wont (3) native character, essential quality or property
chin (never used alone)	to wish, desire, to have a tendency to
lo to desire, wish, want	Retains same meaning
se to send	(1) to cause to happen (2) to permit, allow, let
san : to try	Used as polite imperative particle
ne to remain, abide, stay	Used to form a present or imperfect tense
pyan to return, repeat, interpret, translate, etc.	To take up or do again, to repeat, resume
hpyit to be, become, etc.	To take effect, be practicable, possible to happen; often corresponds to 'for certain,' 'without fail'
mi to get hold of, to take captive	Implies accident or chance negligence or inadvertence
myè : constant, permanent	'To continue the same,' 'as usual,' 'customary'

Meaning when used alone.	*Meaning when following another verb.*
ya to attain, get, gain, obtain	(1) implies compulsion, obligation, necessity, duty or (2) opportunity, privilege of getting or gaining
	In negative sentences **ya** when used with a verb in the second person expresses, 'prohibition.' In the third person it implies either prohibition or absence of opportunity.
laik to follow, accompany	Implies the following out or carrying out with complete effect of an action.
wè easy	Implies that the action is done without difficulty or hesitation
hlẹ̀ to turn round	Implies motion towards the speaker.
wụn (never used alone)	To dare.
thā pleasant, clear	Free to do, — to have the opportunity, to be proper, to have room.

Many of these verbs are often used impersonally in English, but they are always used personally in Burmese. **mă-yon-*th*ịn-*th*aw-thu-go ma-yon-yā**. It is not proper to trust (*lit.* they should not) those who should not be trusted.

(L. §357. J. §118.) Other verbal affixes are particles having no particular meaning of their own but add something to the meaning of the verb they are attached to.

che (J. §118). conveys the notions of:

(*a*) to proceed to an action, **thin sā :-gye** you (proceed to) eat, **ngā ye:-gye-myi** I will (proceed to) write;

(*b*) the realization of an action, **thū Man-dā-le :-myo-*th*o thwā :-gye-*th*ī** he (really) did go to Mandalay. §117 J. does not give (a) to (d) – But Chase Anglo-Burm manual [illegible]

taw (J. §117.) is employed with the following meanings—

(*a*) permissive force, **thin sā :-lo-hlyin sā :-daw** if you wish to eat, you may eat;

(*b*) nearness of an event, **kyun-nok thwā :-daw-myi** I will go (immediately), **mi :-thim :-baw yauk-taw-myi** the steamer is about to arrive or will arrive soon;

(*c*) finality, **kyun-nok-to-hmā the-yan-*th*ā shi-daw-*th*ī** (as for us) we are (as a final issue) only to die, or there is nothing but death left for us;

(*d*) needlessness when affixed to **hnin** in prohibitive sentences, **hto-*th*o-hpyit-yue thin-do pin-ban:-yon-hmya-*th*ā hpyit-myi || mā-thwā :-gya-hnin-daw.** That being so, you will merely tire yourself, you need not go.

Note.—With **taw** meaning 'immediately' the verbs **hpyit** and **shi** are often used and must be used if the verb is followed by a conjunction: **mi :-thim :-baw yauk-taw-myi shi-hlyin** when the steamer was about to arrive.

yet (from **yet-set** to be cruel).

(1) in affirmatory sentences implies that the agent is cruel or unfeeling enough to perform the action denoted by the verb, **thū-*thī* mi-mi-nyī-yin:-go -bin that-pit-yet-thī** he *heartlessly* murdered even his own younger brother.

(2) in negative sentences it implies that the agent has not the heart to perform the action **thu-tha:-go chit-thaw-gyaung. tă-yan-tă-hkă-hmya mă-yaik-yet** because he loves his son, he cannot bear (has not the heart) to beat him at any time.

yit 'to stay behind,' **kyun-nok pyu-yit-thī** remaining behind I did it, **thū ne-yit-thī** he remained behind, **thin ne-yit** you stay behind.

shā implies commiseration or sympathy on the part of the speaker. **thū the-sha-byī** he is dead, poor fellow.

Note.—The affix **shā** always follows the verb in Burmese and not the noun as in English.

pā expresses politeness or deference and must be used with the verb when an inferior speaks to a superior in age or rank. It is also used by superiors addressing inferiors politely. It corresponds to the English 'please' but it may be used with any tense of the verb and not like 'please' with the imperative only.

thū-do lā-gya-bā-*thī* they come (or they came).
hpā-ya-kyun-daw a-sī-yin-daw-hkan-bā-*thī* I beg to report for orders.
kyun-daw-myo: thwā :-bā-myī I will go.
thū thwā :-pyī :-bā-byī he has gone.
thwā :-laik-pā
thwā :-bā-daw } please go.
thwā :-bā-on :

Word order.—In the present and future tenses **pā** is placed immediately before the tense affix. In the perfect it is placed between **pyī :** and **byī**.

In the imperative **pā** is generally placed last, but it always precedes **taw** and **on :**

The honorific affix.

[L. §106 and 339. J. §125 (6).] **taw** is often found used after nouns and verbs. It signifies 'pertaining or belonging to a deity, king or government.' It is affixed to a noun or a verb to indicate that the thing or action denoted by the noun or the verb is connected with divine, royal or sacred persons or persons of high rank. **hsin-daw** royal elephant, **kyaung:-daw** royal monastery, **thă-mī:-daw** royal daughter, **yon :-daw** royal court. When **taw** is affixed to a verb, it is always followed by **mū** 'to do' 'to perform.'

min :-gyī : pyon :-daw-mū-*th*ī the king smiled.
min :-gyī : pyon :-daw mū-*th*ă lā : did (the) king smile?
min :-gyī : pyon :-daw mă-mū (the) king did not smile.

Honorific verbs and nouns.

Differences in social position which are sharply marked in Burmese in the use of pronouns and of the honorific particles **taw** and **taw-mū** are still further emphasized by the use of different verbs and nouns in speaking of acts done by or to persons of different rank.

Verbs.

	Ordinary people.		Pongyis.*	Kings.*	Deity.
	To equals.	To superiors.			
to speak	**pyaw** or **hso**	**shauk**	**haw**	**mein**	...
to go	**thwā :**	**kyua**	**kyua**	**shwe-set-taw hpyan-***thi*	**de-tha-sā-yī hli-li**
to give	**pe :** or **kan :**	**hset** †	...	**thā-nā :** or **ma-za**	...
to die	**the** **the-hson :** **the-lun**	**a-neis-sa-yauk**	**pyan**	**nat-yua-san** **nat-pyi-san**	**pā-yi-neik-bān-san**
to invite	**hpeik**	**pin**	...	...	...
to eat	**sā :**	**thon-zaung-sā-daw-hkaw**	**hpon :-pe :**	**pwè-daw-tè**	...
to sleep	**eik** **eik-pyaw**	...	**kyein :**	**set-taw-hkaw**	**kyein :-set**
to live (stay)	**ne**	...	**thā-din:-thon :**	**san-pyaw**	...
to bathe	**ye-cho :**	...	...	**ye-sā-bè**	...
to inform	**kyā :-yauk** ‡	**pyan-kyā :** **kyā : shauk**	...	...	...
to marry	**ein-daung-pyu**	**let-htat**	...	...	...
to give in marriage	**pe :-zā :**	**htein :-myā :**	...	**hsaung-hnin :**	...

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* When pongyis, kings or the deity are the subject of the verb, the words given in these columns should be used.

† **hset** is used to all superiors except pongyis to whom **hlū**, **hlū-dān :** or **kat** are used.

‡ **kyā :-yauk** is the formula used in writing a letter to an equal, **kyā :-hma** is used in writing to an inferior and **kyā :-laik** to an equal or an inferior.

Nouns.

	Ordinary people with reference to				
	Equals.	Superiors.	Pongyis.	Kings.	Deity.
wife	**mă-yā :** **meim :-ma**	**kă-daw**	...	**mi-bă-yā :**	...
father	**a-hpe** **a-hpa**	**hpa-gin**	...	**hkă-myi: daw**	...
mother	**a-mi** **a-me**	**mi-gin**	...	**mè-daw**	...
cooked rice	**htă-min:**	...	**hsun :**	...	...
year	**hnit**	...	**wā** (Lent)	...	...
word	**să-gā :**	**a-mein**	...	**a-mein-daw**	...

Adverbs.

(L. §451. J. §126). Adverbs are formed from adjectives or verbs by

(1) affixing **swā** to adjectives, **kaung:-zwā** or **kaung : -mun-zwā** well.

(2) prefixing **a** to adjectives or verbs, **a-lun** or **a-hlun** very, exceedingly, from **lun** to exceed; **a-myan** quickly, from **myan** quick. In compound adjectives or verbs **a** is prefixed to each part **a-lyin-a-myan** quickly from **lyin-myan** quick.

(3) reduplicating an adjective, **kaung :-gaung :** well, **hne :-hne :** slowly. In compound adjectives both parts of the compound are reduplicated, **thā-thā yā-yā** pleasantly from **thā-yā** pleasant.

Note.—All these forms are used in modern Burmese, but the first is literary, the second, modern and the third, colloquial.

Other methods of forming adverbs are by:

(*a*) prefixing **a** or **ta** to the first or both parts of a reduplicated adjectival or verbal root, **a-htū :-dū :** diversely, particularly, from **htū :** diverse; singular, **a-thī :-***thī* or **a-thī :-a-thī :** separately, severally, from **thī :** to be separate; **tā-pyaw-byaw** incessantly talking, from **pyaw** to talk.

When the word is a compound, **a** or **ta** is prefixed to each part, **a-htū :-dū : a-hsan :-zan :** extraordinarily, from **htu :-zan :** extraordinary.

The adverbs containing **ta** imply the continued repetition or recurrence of an action.

(*b*) prefixing **a** to the first and **tă** to the second part of compound adjective or verb, **a-hsaw-dă-lyin** hastily, **a-lwe-tă-gū** easily.

Reduplicating a verbal root and prefixing **mă** to the first part and **tă** to the second **mă-myin-dă-myin** almost seeing, **mă-hmī-dă-hmī** almost reaching.

(*c*) reduplicating a verbal noun formed with **a** and omitting **a**, in the second part, **a-lo-lo** 'of one's own accord' from **a-lo** 'wish,' **a-kyein-gyein** 'often' from **a-kyein** 'time,' 'turn;' **a-thaung:-thaung:** 'by thousands' from **a-thaung:** 'ten thousand.'

(*d*) affixing the adverb **ti:** 'only' to a verbal noun formed with **a** which is changed to **tă** in the combination, as **tă-nyī-di:** (only even) 'all together' from **a-nyī** 'evenness,' **tă-sat-ti:** (only adjoining) 'immediately adjoining,' from **a-sat** a joint, a seam.

(*e*) in addition to these there are many adverbs for which no rule can be given:

a-so:-dă-ya	authoritatively.
a-nā-dă-ya	sorely, grievously.
a-hlun-dă-ya	exceedingly.
a-hmat-mè	unconcernedly.
a-hmat-tă-mè	unconcernedly.
a-chein-mè	unseasonably.

[L. §357 (5) and 377. J. §126 (7).] **thā** means 'only' when applied to a verb and the verb to which it is affixed is then repeated. **thū-kyị-*th*ā kyị-*th*ī** he only looked, **sā:-*th*ā sā:-bā** please only eat. It is often combined with **ti:** following a numeral affix preceded by a number, **lū tă-yauk-ti:-*th*ā lā-*th*ī** only one man came.

ti: (J. §103) also means 'only' **myin: tă-gaung-di: the-*th*ī** only one pony died. It is more emphatic than **thā**.

thā is also used as an adjective; it is equivalent then to the English 'only' in the sense of 'alone' ('solitary') 'none but,' **thū htă-min:-go-*th*ā sā:-*th*ī** he eats only rice; **thū-*th*ā hso:-*th*ī** he alone is wicked. It is sometimes com-

No ? [illegible]

bined with **hlyin** which intensifies the idea of exclusiveness. **thū-*thā*-hlyin hso :-*thī*** only he is wicked.

Word order.—When **thā** follows a noun or pronoun in the nominative, the case affix is suppressed, **ngā-*thā*** I alone. In other cases **thā** is placed after the case affix, **nga-go-*thā* chit-thī** (he) loves me alone.

sī [J. §126 (7).] means 'separately,' 'singly,' 'individually' and it corresponds to the English 'each.' **thū-do-hmā nwā :-tă-gaung-zī shi-gya-*thī***, they each had a bullock. **thū-do-*thī* thin-nat-tă-let-sī yū-lā-gya-*thī***, they each brought a gun. **thū-do-go ngwe-hnă-kyat-sī pe :-bā**, give them two rupees each.

Word order.—**sī** always follows the numeral affix and when possible it is used with the accusative and not with the nominative.

hlyin is used in the same way as **sī** and corresponds to 'a' and 'per' in such sentences as 'once *a* month' 'a shilling *per* head.' When the word preceded by a numeral relates to time **hlyin** may be omitted, **thū-*thī* tă-la-tă-gyein lā-*thī*** he comes once a month. **tă-yā-hkan-*thī* hsī-gyein tă-hsĕ-hlyin ko :-gyat-ze :-hnon :-hnin hsi-gyein-tă-ya-go wĕ-yū-bā-*thī*** the defendant bought 100 viss of oil at tha rate of Rs. 9 per 10 viss.

Note.—**hlyin** is the conjunction 'if' and five per cent. is rendered in Burmese **tă-yā-hlyin ngā :-gyat** if one hundred five rupees.

a-thī :-*thī* : 'severally' may be used in conjunction with **sī** or instead of it.

[illegible]-chaw ! freight through
bok-chaw
what where
[illegible] each time

Note.—The verb **kya** ‘ to fall ’ is often combined with **hlyin** or **sī** and means ‘ at the rate of ’ **yua-*th*ā-:-do-*th*ī tā-ein-hlyin tā-yauk-kya myo-go thwā :-ya-gya-*th*ī** the villagers had to go to town a man per house. **thū-do-*th*ī tā-go-hlyin shit-pè :-gya pe :-gya-*th*ī** they paid 8 annas per man.

chī : means ‘ only, merely, nothing but ’ **lū-do-gyi :** men only, nothing but men **thwā :-*th*ī-gyi :** he only goes, he does nothing but go. **ngā-li : let-chi : hpyit-hkè-*th*ī** I am also empty handed (nothing but the hands). **pon-nā : thon :-yauk-ko *th*ī-ni :-gyi : hso-yue taung :-daw** speak to three Brahmins in the very same manner (this manner only) and ask them.

chin : (J. §103). ‘ Single one,’ ‘ only,’ **tā-ne-gyin :-dwin** in a single day, **tā-nyin :-gyin :-dwin** in a single night.

the : (J. §115). ‘ Still, yet,’ in affirmative sentences means ‘ still ’ **thū sā :-*th*e :-*th*ī** he still eats, **thū eik-the :-*th*ī** he still sleeps. In negative sentences, it signifies ‘ up to the present time, yet ’ **thū mā-sa :-*th*e :** he does not eat yet.

Word order.—**the :** is always placed immediately after the verb.

hla (J. §117). Used as an adverb has the same meaning as **a-hlun** ‘very,’ **mā-ne-nya-ga kyun-daw mā-eik ya a-hlun-pin-ban :-hla-*th*ī** last night I could not sleep, I was very much worried. **thū hsin :-yè :-hla-bā-*th*ī** he is very poor

Word order.—**hla** always follows immediately the verb or adjective whereas **a-hlun** always precedes it.

Note.—**the :** cannot be used with the imperative in the negative ; **on :** is used in its place to mean ‘ yet ’ **mā-thwā :-hnin-on :** do not go yet.

[illegible] – why omitted ?

The adverb hmya.

(L. §136). **hmya** means 'much,' 'as much as,' 'so much as,' 'as many as,' 'even.' It is often corrupted to **hma** both in writing and speaking.

Combined with *th*ī and **hto** it means 'as many as,' 'as much as,' ***th*ī-hmya-lauk lū-do lā-gya-*th*ī** as many men as this came, **hto-hmya-lauk htā-min :-go sā :-*th*ī** he ate as much rice as that.

It is combined with **bè** and **myī-*th*ī** in questions relating to number, definite or indefinite, **lū myī-hmya shi-*th*ā-lè :** (*lit.* as many as what men are there) how many men are there. **htā-min : myī-hmya sā :-*th*ā-lè :** how much rice did you eat.

It is combined with a numeral affix preceded by **tā** to express 'even one,' 'as many as one,' and this combination is used with negative verbs and gives the idea of 'none' ***th*ī-hnit kyun-nok-kyuè :-tā-gaung-hma mā-the** (*lit.* this year so many as one buffalo of mine died not) none of my buffaloes died this year.

It is also combined with **bè** and **myī-*th*ī** used as indefinite pronouns **thū-*th*ī bè-kyaung :-go-hma mā-thwā :** he does not even go to any school.

[L. §377 (4).] **Hmya** or **yue** is often affixed to **thī** in its shortened form and means 'as many as,' 'whatever,' **myin :-shi-*th*ā-hmya-the-*th*ī** as many horses as there were died, **kyun-nok pye :-naing-*th*ā-hmya pye :-*th*ī** I ran as much as I could, **yā-hku kyun-nok-to tat-naing-thā-yue sā-bā :-myā :-go su-hsaung : si-hnin tho-theik-yue htā :-bā-*th*ī** we are now collecting and storing as much paddy as we can. **yue** is seldom used in the written language and not at all in conversation; it is a form generally used in the literary language.

Prepositions.

(L. §421. J. 74). The number of prepositions properly so called is very small in Burmese, they are—

tho ' to ' (with motion) or ' towards.'
hnin ' with ' or ' from,' ' by.'
a :-hpyin or **hpyin** ' with, by, by means of.'
kyaung ' because of, on account of, owing to.'
hma or **ka** ' from.'
wè, hnaik, twin, hmā ' in, at ' (without motion).

Word order.—Prepositions always follow the word to which they refer.

[illegible] ?

(J. §67. L. §95). **hnin** means ' with.' It is used to express the following ideas :—

(*a*) the instrument or means with or by which something is done, **dok-hnin yaik-*thī*** he beats with a stick.

It is also used to express the price for which a thing is bought or sold, also the commodity for which another is bartered, **kyun-nok myin:-tā-gaung-go ngwe-hnā-ya-ngā:-zè-hnin wè-*thī*** I bought a pony for (with) Rs. 250. **thū-*thī* mi-mi-gaung:-baung:-go ein-gyī-tā-htè-hnin htat-lè:-*thī*** he exchanged his gaung-baung for (with) a jacket.

hnin is also applied to nouns denoting time, **Yan-gon-myo-*tho* hnā-yet-hnin yauk-lā-*thī*** he reached Rangoon in (with) two days.

(*b*) company, intercourse, union **kyun-nok-hnin laik-lā-*thī*** he came with me.

(*c*) **hnin** expresses the exactly contrary idea when joined to verbs implying freedom from or separation from **thū-*thī* mi-mi-mā-yā :-hnin kwā-*thī*** he separates from (with) his wife. **thin-do a-nā-yaw-gā-hnin kin :-bā-ze** may you be free from (with) disease, sickness.

(*d*) In the sense of 'being with' or 'connected with' **hnin** is used with the verb **tū** 'to be similar' **thū myauk-hnin tū-*thī*** he is like (with) a monkey. The prepositions **hnin-a-tū** 'together with' **hnin-a-nyī**, **hnin-lyaw-zwā** 'in accordance with,' 'even with' are used in the same manner.

(*e*) cause or reason **kyun-nok-thā :-*thī* a-hpyā :-yaw-gā-hnin the-*thī*** my son died of (with) a fever.

a :-hpyin and **hpyin** are literary forms used instead of **hnin** when it means 'with,' 'by' or 'by means of.'

kyaung means 'because of,' 'on account of' 'owing to' and is often used with verbal nouns, **ye-kyī :-gyin :-gyaung** on account of floods.

hma and **ka** both mean 'from' but **ka** is more commonly used in modern Burmese than **hma.**

ka is also used with nouns of time expressed or understood to express the idea of 'past' 'last.' **thū sā-ne-ne-ga yauk-lā-*thī*** he arrived last Saturday. **lun-gè-*thī*-tā-nin :-gā-nwe-ne-ga mī :-thim :-baw htwet-thwā :-*thī*** the steamer left last Sunday. **nauk-la-ga mo : a-hlun-yuā-*thī*** it rained much last month.

wè is a literary form almost obsolete, but still used in modern language in a few expressions such as **let-wè,** hand.

No! / [illegible]

[illegible]

hnaik is a literary form, **twin** is chiefly used in writing and **hmā** is the more modern form—they have all the same meaning of ' in ' or ' at ' without motion.

They are also used with nouns of time to mean ' at,' ' on,' ' in,' **ngā :-nā-yī-a-chein hmā** (or **hnaik** or **dwin**) at 5 o'clock. **hto ne-hmā** (or **hnaik** or **dwin**) on that day.

hnaik, twin hmā are however generally omitted when applied to time.

mat-la thon :-yet-ne nan-net hsè-tā-nā-yī-a-chein mī :-thim :-baw hsaik-yauk-hlyin when the steamer came alongside on the 3rd March at 11 a.m.

They are also used with the verb **shi** in its meaning of ' to have.' **thū-do-hmā** (or **hnaik** or **dwin**) **thā :-hnā-yauk shi-*thī*** (in them were two sons) they had two sons. **twin** is also used to mean ' amongst ' or ' amidst ' ***thī*-lū-ngā :-yauk-twin thū a-leim-mā-zon : hpyit-thī** amongst these five men, he is the cleverest.

Other prepositions.

(L. §385). In addition to the prepositions already mentioned above, there are a number of other words, generally nouns, which are used as prepositions.

The most common of the words are :

taing or **taing-aung** ' till, until, as far as, up to ' from the verb **taing** ' to reach, to arrive.'

a-hti or **hti** ' until, up to,' from the verb **hti** ' to touch.

pat-lon : ' throughout, all through, beginning to end,' from **a-pat** ' circle, circuit ' and **a-lon :** all. **ngā :-hnit-pat-lon :** all through five years.

a-hpo ‘ for, on account of, on behalf of, for the benefit of, instead of ’ from **a-hpọ** ‘ share portion.’ The **a** of **hpọ** is often omitted : **kyun-nok-thā :-kọ**, for my son.

a-twet ‘ for,’ from **a-twet** ‘ sake, benefit, account.

kè-*tho*
thă-bwè } ‘ like, similar to.’

a-taing : from **taing :** ‘ to measure ’
a-laik from **laik** ‘ to follow ’
a-lyauk from **lyauk** ‘ to accord with ’
a-ya from **ya** ‘ to get, to obtain ’ } according to, agreeably to.

hniṇ-tă-gwa
hniṇ-atū
hniṇ-atū-tă-gwa } together with, like with.

hniṇ-a-nyī
hniṇ-nyī-zwā } evenly with, accordance with.

pyin or **a-pyin** from **a-pyin** ‘ an outside ’ means ‘ besides ’ **lă-gaung :-pyin** besides.

htet from **a-htet** ‘ an upper or superior part ’ means above, beyond.

mă-ka ‘ in excess of, beyond ’ is generally employed with **htet** in comparative sentences.

hma-tă-bā : ‘ except, apart from.’

hma-sa-yue ‘ beginning from,’ often equivalent to the English ‘ and ’

a-net from **a-net** ‘ a mass, collection, a whole ’ means among, from among, out of.’

Secondary Nouns.

It will be noticed that there are no such prepositions as ‘ on,’ ‘ under,’ ‘ above,’ and to supply the place of these, Burmans have to use compound nouns denoting place or space with the prepositions mentioned above, thus ‘ on a tree ’ will be ‘ in the upper part of a tree,’ ‘ under a tree ’ will be ‘ in the under space of a tree.’ These compound nouns are called by some grammarians ‘ secondary nouns.’

The nouns denoting place or space are connected with the other nouns by **i** which is generally omitted, thus **thit-pin-i-auk-hmā** becomes **thit-pin-auk-hmā.** The compound nouns in most common use are:

a-paw or **a-htet** upper part	**ein-baw ein-det,** house top, upstairs.
auk under part	**thit-pin-auk** under space of a tree.
a-pa or **a-pyin** outside, exterior	**ein-ba ein-byin,** exterior of (a) house,
a-hti : or **a-htè :** or **a-twin :**, inside, interior, inner part of space	**ein-dè : ein-dwin :,** interior of a house
a-htan presence [**hsī**]	**a-me-htan-**_tho_ to (the presence of) his mother; **a-hpe-htan-ga** from (the presence of) his mother. [illegible]
a-nā : side, border, space, near (a thing)	**myo-nā :** border of a town
a-nī : or **a-nī :-a-pā :** nearness, near part	**myo-nī:, myo-anī:-apā:** near part of (a) town
a-nyā upper part (of a river, country)	**myit-nyā** upper part of (a) river
a-kye lower part (of a river, country)	**myit-kye** lower part of (a) river
a-she front or forepart	**ein-she** front of (a) house
ū : forepart, fore-end	**hle-ū :** prow of (a) boat
nauk space behind, hind part	**ein-nauk** back of (a) house

a-lè	middle	**mye-lè**	middle of (the) ground
pat-lī	circuit	**myo-pat-li**	surrounding space of a town

Note.—Several of these words are used to form compound nouns, not of space, but of *time* :

a-htet-hnit (the above year) last year.

a-htet- (or **a-htek-ka**) **thă-gyī :** (the above headman) the former headman.

nauk-thauk-kyā-ne next (or last) Friday.

she-*th*aw-a-hkă in former times.

Co-ordinating Conjunctions

Co-ordinating conjunctions are seldom used between words and still less between sentences. They are found in the literary language between words, but in the modern language they are generally omitted. They are little used between sentences because the Burmese do not like short abrupt sentences as we do in English but connect every sentence with something that goes before—thus, 'he came and said' would be in Burmese 'having come, he said,' 'he came but did not stay' would be 'although he came, he did not stay ;' 'is this river deep or shallow' would be 'is this river deep ? is it shallow ? 'I do not know whether he come or not' would be 'I do not know that he came, that he did not come.'

hnin is used to express 'and' but it is really the preposition 'with' **a-hpe-hnin a-me** (the mother with the father) the father and the mother.

hnin is *never* used to connect sentences.

yue is used to connect sentences; it forms a present or past participle and is equivalent to the English 'and' between two sentences: **lū-ngā :-yauk ein-go a-tin :-win-yue ngwe-chauk-yā taung :-gya-***thī* five men entered the house forcibly and demanded Rs. 600 (literally having entered demanded). **shin :-yue sā :-bā :-bo :-ngwe-go pe:-laik-pā** please settle up the accounts and pay (me) the price of the paddy (having settled up please pay).

*th***o-thaw-li :** or **tho-thaw** or *th***o-yā-dwin** mean 'but;' **thū lā-***thī* *th***o-yā-dwin kyā-myin-zwā mā-ne** he came but did not remain long.

a-pyin or **pyin** or **hma-tā-bā** 'besides' **hle-thā-mā :-do-ga a-hka mā-ya-***th***i-pyin hle-gun myā :-zwā pe :-hsaung-ya-gya-***th***i** the boatmen besides getting no hire, had to pay much revenue (= not only ... but),

li : as an adverb means 'likewise, also, too,' as a conjunction it is often repeated and then means 'both......and' and in negative sentences 'neither......nor' **thū-sā :-li : sā :-***thī* **thauk-li :-thauk-thī** he both ate and drank.

*th***o-mā-hok** means 'or' (= *th***o-mā-hok-hlyin** if it is not so). **ye** *th***o -mā-hok nā-no-go thauk-myi-lā :** Will you drink water or milk:

Note.—The more idiomatic manner of rendering 'or' is to omit it or to repeat the sentences or clauses between which it occurs: **le :-ngā :-yet** four *or* five days. **hse-ko :-yet** nine *or* ten days.

thī-myit net-thā-lā : tein-*th***ā-lā :** is this river deep or shallow?

[J. §126 (7)]. As an alternative conjunction **hpyit-se** means ‘either ...... or’ **hmin-dan-go-hpyit-se hkè :-dan-go-hpyit-se yū-gè** bring either a pen or a pencil.

Note.—In noun clauses ‘whether ... or’ is expressed idiomatically by repeating the clauses: **thū lā-*thī* mă-lā-*th*i-go mă-thi-bā** (I) do not know whether he came or not.

Subordinating Conjunctions.

Very few conjunctions are simple words of the language; these are **yue**. **lyet, bè :** and **thaw.** Most of the conjunctions are taken from other parts of speech.

Conjunctions often affect the tense affix which precedes them; thus **thī** may be suppressed or altered to **thaw** or **thā; myi** is always suppressed; **pyi :-byī** is abbreviated to **pyī :** in all cases when **thī** would be suppressed, abbreviated or altered. No rule can be given regarding these alterations and they are tabulated for easy reference in Appendix III to which the student is referred.

Word order.—Conjunctions are always placed after the verb at the end of their clause and the subordinate clause must always come first, thus, ‘I saw this man when I went to the bazaar’ would be in Burmese ‘bazaar to (I) went when, this man (I) saw’ **ze :-go thwā :-hlyin thī-lu-go myin-bā-*thī*.**

When the same word is the subject of the principal clause and of the subordinate clause, it is used in one clause only and omitted in the other—thus ‘the dog ran into the jungle because it feared danger’ can be translated

hkwe:-*thī* be:-kyauk-thaw-gyaung taw-*thọ* win-pye:-le-*thī* or **be:-kyauk-thaw-gyaung hkwe: taw-*thọ* win-pye:-le-*thī*.**

yuẹ expresses:

(*a*) A present or past participle and is then equivalent to the English 'and' between two sentences.

(*b*) Cause or reason and means 'because,' 'as,' 'since,' it is then equivalent to **thaw gyaung.**

wè-*thū* pā:-yuẹ ze:-nā-hnon:-ga kya-bọ-shi-*thī* because buyers are scarce, the market rate must fall.

(*c*) Contemporaneous action when it is the equivalent of the English present participle, **thū myin:-go-sī:-yuẹ thwā:-*thī*** he went riding a pony.

lyet denotes contemporaneous action and is the equivalent of the English present participle—**kyun-daw-do-ga hkim-byā:-do-ā:-lon:-go kyam:-mā-gya-ze-yan ne-zin hsu-taung:-lyet shi-ne-gya-bā-*thī*** we are praying daily that you may all be in good health.

lyet often means 'notwithstanding that...yet' or 'although' especially when combined with **hnin—thin-go nga-thā-di-pe:-lyet-hnin me-lyaw-le-*thī*** notwithstanding that I warned you yet you forgot.

kyaung means 'because of,' 'on account of,' 'owing to,' 'as,' **mo:-yuā-*th*aw-gyaung ngā-mā-lā-bā** I did not come because it rained.

hnin as a preposition means 'with,' 'by means of,' as a conjunction it means 'because,' 'as' **ngā-hpyā:-*thī*-hnin mā-thwā:-hnaing-bā** (I) could not go because I had fever.

hpyin or **ā-: hpyin** as prepositions mean ‘by means of’ and as conjunctions ‘by’ or ‘because,’ ‘as’ **kye-e :-*th*ā-hpyin sā-yan-ngwe tā-yā let-hkan-gya-*th*ī** as they were satisfied, they accepted an advance of Rs. 100.

a-twet as a preposition means ‘for’ and as a conjunction ‘on account of,’ ‘because.’ **nauk-mo : a-ni :-ngè-nyan-*th*i-a-twet a-thī :-a-hnan-myā:-hmā a-aung-a-myin ni :-bā-*th*ī** because the later rains were a little scanty, the crops are in somewhat bad condition.

thaw means ‘when’ or ‘if’ sometimes ‘ ‘as.’ It is chiefly used in the literary language and is often preceded by the euphonic particle **lat.** **kā-la she-lat-thaw** when time had been long (after some time). **mo : lin :-thaw** when dawn came.

hlyin means ‘when’ or ‘if.’ **mo :-yuā-hlyin kyun-nok mā-la-hnaing-bā** if it rains, I cannot come.

a-kè-yue meaning ‘certainly, indeed’ is often used at the beginning of conditional clauses and followed by **hlyin**, thus, **a-kè-yue kyun-daw-myo :-do shauk-thi-a-taing :a-hkwin:-mā-ya hso-hlyin** if (you) should indeed say that we cannot obtain the favour (permission) we ask for.

ka as a preposition means ‘from’ and as a conjunction ‘if.’ It is often preceded by **gye**. **lā-hpet-ko a-lo-shi-ga hmā-htā :-laik-pā** if (you) want green tea, please inform (me).

hma as a preposition means ‘from’ and as a conjunction ‘after,’ ‘if.’ **mi-mi lè-dwet sā-bā :-myā : pyī :-hma kyun-daw-do lā-hnaing-gya-leim-myi** we shall (only) be able to come after paddy from our fields is finished (garnered).

hma-*th*a means ‘only after’ or ‘only if.’

nauk as a noun means 'space behind' and as a conjunction 'after.' **Yan-gon-myọ-hma htwet-lā-pyī :-*th*i-nauk kyun-daw-*th*ī̤ lè-myā :-go thwā :-yauk kyī̤-shu-bā-*th*ī̤.** After I had left Rangoon, I went and looked at the paddy fields.

bè : is always preceded by a verb in the negative and means 'without,' **thū mā-eik-hpè : ne-*th*ī** he stayed without sleeping. It also means 'instead of' **thū htā-min :-go mā-sā :-bè : ye-go-thauk-thī** instead of eating rice he drank water.

kè :-thọ as a preposition means 'like,' 'similar to' and as a conjunction 'as' 'as ... so,' 'like as ...... so.' **ngā pyaw-*th*ā-gè-*th*ọ thin pyu-lok-ya-myī** you must do as I tell you.

lauk as a preposition means 'like' in degree or measure and as a conjunction 'as much as.' **kyun-nok-to lo-gyin-*th*ā-lauk mā-ya-bā** we did not get as much as we wished.

(J. §75.) **a-taing :** 'according as' **kyun-daw hmā-laik-thi-a-taing :** according as I instructed (you). Frequently the tense affix **thī** and the **a** in **a-taing :** are omitted **thin-hso-daing : hman-be-*th*ī̤** it is correct according as you say.

taing : or a-hkā-daing : 'every time,' 'whenever,' **thū-*th*ī kyun-nok-hsī-*th*o lā-*th*i-a-hkā-daing:** (or **lā-daing:**) **kyun-nok-hnịn yan-hpyit-thī** whenever he comes to my house he quarrels with me.

yā means 'as' 'while' and **dwin** is sometimes added to it. **ngā htā-min :-sā :-yā-dwin thū-yauk-lā-*th*ī** whilst I was eating rice he arrived.

yā also means 'when' and is then the equivalent of the English active past participle. **hpā-yạ-kyun-daw tā-yā-**

hkan-htan ngwe-go thwā :-yauk taung :-yā mā-pe : when I went and demanded the money from the defendant (he) did not give (it). **Bod-da-bā-*th*ā Myā-mā-lū-myo :-do hton :-zan-shi-yā** as the custom of the Burmese race and the Buddhist religion is.

sin means ‘while,’ ‘during the time that’ and is sometimes strengthened by the addition of **twin. thā-hte :-thā : a-yat-tā-bā : thwā :-zin** whilst the merchant's son was absent (had gone to another place.)

a-hkaik as a noun means ‘time’ and as a conjunction ‘while,’ ‘during the interval that,’ frequently the tense affix **thī** and the **a** of **a-hkaik** are omitted, **tā-ya-thā-gyī : a-chā :-*th*o thwā :-gaik** whilst the judge had gone elsewhere.

a-hkā (time) **kā-la** (time) and **a-chein** (hour) are all nouns which are used as conjunctions and mean ‘when.’ **nauk-ta-yet kyā-*th*ā-kā-la** when the next day had passed.

twin as a preposition means ‘in’ and as a conjunction ‘when.’

...... **hlyin** ...... **chin :** (**hlyin** ‘when’ and **chin :**, contraction of **chet-chin :**, instantly) used together mean ‘instantly when,’ ‘just as,’ ‘no sooner......than,’ ‘as soon as,’ ‘the moment that.’ **sā-bā : ya-hlyin ya-gyin :a-hlun thi-lo-bā-*th*ī** (I) wish very much to know as soon as you get the paddy.

mā......hmī }
mā......hkin } both mean ‘before,’ **mā......hmī** is somewhat more literary than **mā......hkin. mā-kyā-gin htwet-lā-bā-myī** (I) will come before long.

taing or **taing-aung** (more common than **taing**) as a preposition means ‘till,’ ‘until,’ ‘up to,’ ‘as far as’ and has the same meanings as a conjunction. **thū yauk-taing-aung ngā saung-ne-*th*ī** I waited till he came.

thāw-li : 'though,' 'although' **thū hsin :-yè :-*th*āw-li : a-hlun-yo :-mat-thī** though he is poor, he is very honest.

Interjections.

(L. §407—410). Some of the interjections are:

āw 'ah' (contentment—regret).
hpyit-ya-le-gyin : 'alas.'
a-mè-le : 'oh mother' (pain, distress).
thā-du 'well done.'
o 'oh' (calling or addressing).
yaw 'here' (take it).
thè 'you dare.' — (Threatening)
hẹ 'eh' somewhat disrespectful.
hẹ 'here you' (implying reproof, addressed to inferiors).
hè 'here you' (disdain).

Noun clause as subject or direct object.

• • (L. §364—367 J. 122—123). Noun clauses are sentences in which the work of a noun is done by a sentence and they are found in English in the form of infinitives, gerunds, interrogative sentences, relative clauses beginning with '*what*' or clauses beginning with the conjunctions *that*, *whether* or *if* (meaning whether). A noun clause may be used in English as the subject or the object of a verb, thus:

(i) Is it difficult *to learn* (*or learning*) *Burmese?*
(ii) It is very long *since I met you.*
(iii) *What you say* is true.
(iv) I knew *that you came yesterday.*

These sentences would be translated into Burmese as follows:

(i) **Myă-mā-să-gā :** (*a*) **thin-*th*ī-hmā**
or (*b*) **thin-yan**
or (*c*) **thin-yue**
} **hket-thă-lā :**

(*a*) lit. (they) learn Burmese is it difficult?

In (*b*) the form used is that of the verbal noun formed with the gerundial affix **yan.**

In (*c*) the verb with **yue** is equivalent to the English present participle.

(*b*) and (*c*) are the forms more usually used.

(ii) **min-go mă-twe-*th*ī*-hmā kyă-hla-byī.** The 'it' at the beginning of the English sentences is not translated into Burmese as it is merely used to bring the verb before the logical subject and thus avoid infinitive or participial sentences which are frequently used in Burmese.

(I) did not meet you (or the not meeting you) has been very long.

It will be noticed that turning the sentence in this way renders the use of a negation necessary.

(iii) **min -pyaw-*th*ī-hmā hman-bā-*th*ī**
lit. *you say* is true.

(iv) **min : mă-ne-ga lā** *th***i-go thi-bā-*th*i** the whole sentence is in the accusative being the direct object of the verb **thi.**

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* *Note.*—The tense affix is not suppressed in noun clauses in the negative.

Noun clause in the possessive.

The most common construction in Burmese is to put into the possessive case all noun clauses in the accusative by using the word **a-kyaung :*** which means 'fact' 'circumstance,' thus the sentence given above.

I knew that you came yesterday would become in Burmese.

I knew the fact of you came yesterday.

min : ma-ne-gạ lā-*th*ī-ị-a-kyaung :-go thi-bā-*th*ī.

A sentence of this kind is however never used in Burmese in its full grammatical form and it is altered as follows :

(*a*) the possessive particle is suppressed and **thi** consequently takes the abrupt tone.

min : mă-nẹ-ga lā-*th*ị-a-kyaung :-go thi-bā-*th*ī.

(*b*) the sentence is further abbreviated by the suppression of **thi** and making **lā** and **kyaung :** into a compound noun.

min : mă-nẹ-ga lā-gyaung : thi-bā-*th*ī.

The (*a*) construction is more used in the literary language whereas the (*b*) construction is more used in modern Burmese both in the written and the spoken language.

Note.*—a-kyaung :** (L. §523) is a verbal noun derived from the root **kyaung :** 'to draw a line,' and its primary meaning is therefore 'a drawn line or anything resembling a line' 'a long mark or streak,' with this meaning it forms compound nouns **sa-gyaung :** a line of writing, **lan :-gyaung :** 'path' 'road' **ye-gyaung :** 'channel.' From this primary meaning it has branched off to signify fact, circumstance, cause, reason, purpose, object, means, account. description, purport, event, subject, topic, what pertains to or concerns.

Noun clause with words spoken.

Noun clauses containing words spoken, thought or asked are simply noun clauses in the accusative, but they are dealt with separately as they sometimes take in Burmese a different construction from ordinary noun clauses.

Thus in the following sentences :—

(v) he said that he came yesterday.

(vi) he said that he would come to-morrow.

the ordinary construction with **ko** or **a-kyaung:** or **kyaung:** may be used :—

(v) **thū-ga mă-ne-ga lā-*th*i-go pyaw-bā-*th*ī**
or **thū-ga ma-nẹ-ga lā-gyaung :* pyaw-bā-*th*ī**

(vi) **thū-ga net-hpan lā-myi-go pyaw-bā-*th*ī**
or **thū-ga net-hpan lā-gyaung :* pyaw-bā-*th*ī**

The more ordinary construction is to repeat the words spoken in the original speaker's words and to place **hu** at the end of the words quoted.

hu comes from the verb **hū** 'to say' 'to declare,' and is the contracted form of **hū-yue** 'saying, declaring,' it corresponds in English to 'that' in indirect speech and to inverted commas in direct speech.

The sentences given above would therefore be transdelta into Burmese :

(v) he spoke saying 'I came yesterday'
thū-ga mā-nẹ-ga lā-*th*i-hu pyaw-bā-*th*

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* *Note.*--When the construction with **a-kyaung :** is used in sentences of this kind there is some ambiguity as the difference between past and future is not made unless an adverb of time is used.

(vi) he spoke saying 'I will come to-morrow'
thū-ga net-hpan lā-myi-hu pyaw-bā-*thī*

hu is always expressed in the literary form and sometimes in the modern written language but is never used in speaking, when **lọ** takes it place.

hu is used with verbs of speaking, thinking and other verbs which imply speaking such as praising, demanding, questioning.

hu may also be used with other verbs which do not imply speaking; it then means 'saying to one's self' and may be translated by 'intending.' It is generally expressed in the literary language, but omitted in modern Burmese. **tha-hko:-dọ-*thī* tha-hte:-go that-myī-hu lā-gya-*thī*** the thieves came intending (lit saying to themselves 'we will kill') to kill the merchant.

The tendency of Burmese in quoting the words of another person is to use direct instead of indirect speech as in English, thus 'the dog said that as he was his wife's master, he alone was entitled to have the pup' is in Burmese 'the dog spoke saying as (I) am the master and husband of my wife, (I) alone am entitled to have (it).'

This tendency to use direct speech makes Burmese quote words spoken where we merely indicate in English that words have been spoken, thus 'the magistrate sentenced the accused to three months' imprisonment' would be 'the magistrate sentenced the accused saying let him suffer three months' imprisonment' 'He refused to give me the *pă-hso* : would be 'he refused saying I will not give you the *pŭ-hso* :.' 'The dacoits demanded Rs. 500' would be 'the dacoits demanded saying you must give Rs. 500.'

In sentences containing oblique or alternative questions the construction with **hu** or **a-kyaung:** is not used, thus the sentences

(vii) I did not know where he would go.

(viii) I did not know whether (or if) he would come.

would become:

(vii) I did not know 'where will he go?'

thū bè-thwā:-myī-lè mă-thi-bā

or **thū bè--thwā:-myi-go mă-thi-bā.**

(viii) I did not know 'will he come (or) will (he) not come?'

thū lā-myi mă-lā-myi-go mă-thi-bā.

Noun clauses with hpyit and shi.

Many subordinate clauses are turned into noun clauses by the use of the verbs **hpyit** or **shi**; thus instead of saying **ngwe-go a-htū: a-thon:-lo-bā-yue**, the words underlined are turned into a noun clause as the subject of the verb **hpyit** and the sentence becomes **ngwe-go a-htū: a-thon:-lo-*th*i hpyit-pā-yue.** This use of the verbs **hpyit** and **shi** is very idiomatic and it is unnecessary to translate them into English; the sentence given above would be translated, "because (I) particularly require the money," or if **hpyit** is translated "because it happens that (I) particularly, etc.

When the verb **shi** is used the tense affix **thi** is generally suppressed.

yuā-hmā mī:-laung-*th*ī-hpyit-yue a-yat-ka-lu-myā:-ā:-lon: kon-hson:-bā-*th*ī because a fire broke out (happened to break out) the people of the place lost all their goods.

yā-ne la-byi-gyaw-hkun-hnā-yet shi-byī-hpyit-yue because to-day is (happens to be) the 7th day of the waning.

*th***ī-a-kyan-go hkim-byā :-laik-myī-hpyit-hlyin** if you should take up (happen to follow) this idea.

It will be noticed that the nominative affix **hmā** is suppressed in all these sentences.

General Remarks on noun clauses.

The following rules may therefore be laid down for the translation of noun clauses into Burmese:

I.—The sentence which forms the noun clause keeps the exact form it has as an independent sentence and the case affixes **hmā, ko** and **ị** (suppressed) are merely added to it.

II.—*Noun clause as subject.*—If the sentence contains an infinitive or a gerund, the verbal noun with **yan** or the participle with **yuẹ** may be used instead of the sentence followed by **hmā**.

III.—*Noun clause as direct object.*—When the sentence is the direct object of a verb, *i.e.*, when it is introduced by the conjunction *that*, two forms may be used.

(*a*) *in noun clauses with words spoken* the words spoken are quoted (generally in direct speech *i.e.*, as originally spoken) followed by **hu** (expressed or understood)

(*b*) *in ordinary noun clauses* the sentence is merely followed by **ko.**

IV.—*Noun clause in the possessive.*—The clauses mentioned above [III (*a*) (*b*)] are turned into noun clauses in the genitive by using, instead of the construction with **hu** or **ko**, the word **a-kyaung:** and pronouncing the verbal affix with the abrupt tone (on account of **i** suppressed). These sentences are further abbreviated and turned into compound nouns by shortening **a-kyaung:** to **kyaung:** and suppressing the tense affix.

Case Affixes.—It will be noticed that the nominative affix **hmā** is used in noun clauses instead of *thī* or **ka**.

ka (or **ka-li:** in the literary language) is generally used as the nominative affix with verbs of speaking, thinking, etc.

Tense Affixes.—In the present and past tense the affix **thī** is used and in the future **myī**.

The affixes **ī** and **pyī: byī** or **pyī** cannot be used in noun clauses except in connection with **hu**.

The frequent use of noun clauses with **ko** or **a-kyaung:** is due to the fact that there is no conjunction in Burmese equivalent to the English 'that' and **ko** and **a-kyaung:** can therefore for practical purposes always be translated by 'that.'

Word order.—See p. 93.

Time.

Burmese Era. The sacred era dates from B.C. 543, when Gaudama is assumed to have attained Nirvana. The common era is said to have been established by King Thinga Raja and begins A.D. 639.

The word **thek-ka-yit** is often used before dates to mark the Burmese era (generally indicated in English by B.E.). This word is the Burmese rendering of the Pali **sak-ka raja**, the Sakka kings, the royal race to which **Gawdama** belonged.

The year begins about the middle of April and is divided into twelve lunar months alternately of 29 and 30 days. The months of 29 days are called **yet-mă-son-la**, months of uneven days, and those of 30 days, **yet-son-la**, months of even days.

The year being lunar consists of 354 days, and to make it agree with the solar year, an additional month called **du-ti-ya wā-zo** (in Arakan **tă-gu :-la-*th*it**) is intercalated every third year.

The year is divided into three seasons called **u-du** (season) **ya-thi** (sign of the Zodiac) **ka-la** (time) or **a-hkă** (time.)

nwe :-u-du the hot season.

mo :-u-du the rainy season.

hsaung :-u-du the cold season.

Months. The names of the months are :

Tă-gū :	April.	**Thă-din :-gyut**	October.
Ka-hson	May.	**Tă-zaung-mon :**	November.
Na-yon	June.	**Nā-daw**	December.
Wā-zo	July.	**Pyā-*th*o**	January.
Wā-gaung	August.	**Tă-bo-dwè :**	February.
Taw-thă-lin :	Sept.	**Tă-baung :**	March.

The first half of the month from the new moon **la-*th*it** to the full moon **la-byi** is called **la-zan :** the waxing of the moon. From the full moon to the change is called **la-zok** or **la-byi-gyaw** the waning of the moon. From the disappearing of the moon to the change is called **la-gwè** (the hiding of the moon.)

The day of the new moon, the 8th day of the waxing moon, the day of the full, and the 8th day of the waning moon are set apart for the performance of religious duties and are called **u-pok-ne** or **thā-din :-ne**.

Days. The days of the week are:

Tā-nin :-gā-nwe-ne	Sunday.
Tā-nin :-lā-ne	Monday.
In-ga-ne	Tuesday.
Bod-dā-hū :-ne	Wednesday.
Kya-*th*ā-pā-de :-ne	Thursday.
Thauk-kyā-ne	Friday.
Sā-ne-ne	Saturday.

There is no word for week in Burmese—week is expressed by **hkun-hnā-yet tā-bat**, one circle of seven days, or by **tā-bat** alone—sometimes **tā-thā-din** one religious duty, is used.

Note.—**wā** (Pali **wā-tha** rain) is the Buddhist Lent which lasts three months from the first day after the full moon of **Wā-zo**.

Wā-hso means to keep Lent.

Wā-gaung from **wā** and **gaung** top, summit—the height of Lent.

Thā-din :-gyut from **thā-din :** religious duty and **kyut** to come to an end—the month when religious duties come to an end.

Dates.

yet (a day of 24 hours) and **ne** (day between sunrise and sunset) are used together in dates.

The word **ne-zwè :** (=**swè :-*th*aw-ne** the day which has been fixed) is often used to mean 'date,' **hkim-byā :-**

pe :-laik-tha whsè-yet-nẹ-zwè :-hnin sa-go ya-shi-bā-byī (I) have received your letter, dated the 10th.

The numeral affixes used are :

pyị (full) with multiples of ten.

hku (no particular quality) with other numbers.

Cardinals and not ordinals are used.

Word order.—The order is the reverse of the English order—the year is placed first, then the month—then the day, thus :

thek-kā-yit htaung-hnā-ya-chauk-hsè-ngā :-gu-hnit pyā-*th*o-la-zok chauk-yet-nẹ on the 6th waning of **Pya-*th*o** 1265 B. E.

htaung-shit-ya-ko :-zè-byi-hnit zun-la ko :-yet-nẹ on the 9th of June 1890.

Time of day.—The day is divided in Upper Burma into four parts : **ta-chet-tī :** one beat (of the drum)=9 o'clock, **hna-chet-ti :** two beats=12 o clock, **thon :-gyet-ti :** three beats=3 o'clock **le :-gyet-ti :** four beats=6 o'clock.

In Lower Burma, English time is adopted and an hour is called **nā-yi** (the Burmese **nā-yi** contains only 20 minutes) ; a.m. is expressed by **mā-net** and p.m. by **nya-ne** (evening) **nya** or **nyin** (night) or **pyan**.

9 a.m. would be **mā-net ko :-nā-yī-a-chein-dwin**.

9 p.m. **nya ko :-na-yī-a-chein-dwin**.

2 p m. **na-yī-byan hnā-na-yī a-chein-dwin**.

In asking about time the old Burmese form is generally used **bè-hnā-chet tī :-byī-lè :** what time has struck ? **ko :-gyet tī :-byī** it has struck nine, instead of **bè-hnā-nā-yī hpyit-thā-lè, ko :-nā-yī-tī :-byī. hto :** is also used instead of **tī :** both **tī :** and **hto :** mean to strike (a drum or gong.)

The half hour is expressed by **hkwè :** (to divide lengthwise, to split **thon :-nă-yī-gwè :** half-past three.

[L. §87 (i and ii).] In speaking of time **hmā** or **twin** is used where we say 'at,' 'on' or 'in' and it is often omitted altogether. When adjectives meaning 'past,' 'last' are used with nouns of time the particle **ka** is frequently employed instead of **hmā** or **twin** to express the idea of away from the present. **thū să-ne-ne-ga yauk-lā-*thī*** he arrived last Saturday.

Idiomatic expressions for time.—There are many idiomatic ways of expressing time in Burmese, such as—

kun : tă-yā-nyet-hkan about a chew of betel = about ¼ hour.

htă-min:-o : tă-lon :-gyet the cooking of a pot of rice = about ⅛ hour.

kyet-ū :-dun the earliest cock crow = about 2 a.m.

8.30 ?

hsun :-gan-win time pongyis enter a town or village to receive offerings of food = about 7-30 a.m.

hsun :-gan-byan time pongyis return to their monasteries after receiving offerings of food = about 8-30 a.m.

9.30 ?

?

htun-don : chut-chein time of unyoking bullocks from plough (U. B.) = about 9 a.m.

nyī-ā-ko mă-thi-dă-thi-a-chein time when brothers hardly know each other = dusk.

thă-ngè eik-hseik-chein children's bed time = about 6 p.m.

7

lu-byo-hlè-pyan-gyein time when young men return from courting = about 9 p m.

lu-gyi-teik-chein time when the human foot is silent = about 10 p.m.

Compound Nouns.

The most simple compound nouns (L. §419—422) are formed:

(1) by adding one noun to another (the preposition **hniṇ** ‘and’ being understood).

ba-mi
mi-ba } **a-mi** ‘mother’ + **a-hpa** father = parents.

thā :-thă-mī : son + daughter = children (with reference to their parents).

maung-hnă-ma brother of a woman + sister of a man = brother and sister.

nyī-ă-ko, nyī younger brother of a man + **ă-ko** elder brother of a man = brothers.

nyī-ă-ma, nyī-ma younger sister of a woman + **ă-ma** elder sister of a woman = sisters.

nyi-ă-ko maung-hnă-ma = brothers and sisters of a family.

a-hswe-hkim-bun : friend + husband or wife = intimate friend.

(2) by a noun preceded by a simple noun which defines it

ngwe-hpă-lā : silver bowl, **mo :-ye** rain water, **thit-pin** tree from **thit** wood + **a-pin** plant, **kyun :-bin** teak tree from **kyun :** teak and **a-pin** plant, tree.

hkè :-dan pencil, from **hkè :** lead + **a-tan** a slender stick (**a-tan** is only used in composition).

hmin-dan penholder from **hmin** ink + **a-tan.**
hse :-dan pipe from **hse :** tobacco + **a-tan.**

(3) by a noun preceded by a compound noun which defines it:

than-gyo :-zā from **than** iron + **kyo :** rope + **sā** letter = telegram.

(4) by a noun followed by an adjective, and the compound thus formed having come to be used with some special meaning :

lu-gyī : elder (**lū** man + **kyī :** big).

thă-gyī : revenue collector (**thū,** man + **kyī :** big).

thū-yè : soldier (from **yè :** brave, bold).

thă-hte : merchant (from **hte :** rich).

thă-gaung : nobleman (from **kaung :** good).

thu-hsin :-yè : one of the people (from**hsin :-yè :** poor)

lu-zo : bad character, vagrant (from **hso :** bad, wicked)

Other compound nouns are formed :

(*a*) by uniting two nouns of which the first is really in the genitive.

mī : fire, light + **ein** house = **mi :-ein** lamp, lantern.

mī : fire + **yă-htā :** carriage = **mi :-yă-htā :** locomotive.

yuā village + **thā :** offspring, inhabitant = **yua-*th*ā :** villager.

kyet fowl + ***a-thā :** flesh = **kyet-thā :** fowl flesh.

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*Note.—Where the second nouns begins with **a**, this **a** is elided in a compound noun.

(*b*) by uniting a noun with **thă-mā :** one skilled in, or **a-thè,** trader, owner.

hse : medicine + **thă-mā :** one skilled in = **hse : *th*ă-mā :** doctor.

mon cake, bread + **a-thè** owner, proprietor = **mon-*th*è** cake seller.

hsī oil + **a-thè** owner, proprietor = **hsi-*th*è** oil seller.

(*c*) by using a relative clause and omitting the noun or pronoun which is its antecedent :

lan :-bya guide = **lan : pya-*th*aw-thū** he who shows the road.

sā-gā-byan interpreter = **sā-gā : pyan-*th*aw-thū** he who turns words.

myin :-dein : groom, syce = **myin : htein :-*th*aw-thū** he who tends the horse.

pyin-nyā-yi wise man = **pyin-nyā-shi-*th*aw-thū** he in whom wisdom is = he who has wisdom.

a-yā-yi official (civil) = **a-yā-shi-*th*aw-thū** he in whom an appointment is = he who has an appointment.

a-hmu-dan official (military) = **a-hmu-htan-*th*aw-thū** he who does (carries on his shoulder) the work (of Government). Sa !?

a-so-ya government = **a-so-ya-*th*aw-thū** he who has the authority.

bo-ba-baing ancestral land = **a-hpo-a-hpa-paing-*th*aw mye** land which father and grandfather owned

a-ya-daw royal land = **a-ya-daw hpyit-thaw-mye** land which is royal property (thing).

yā ?

(*d*) by using a relative clause and omitting the relative pronoun:

lā-*th*ū comer = **lā-*th*aw-thū** he who comes.

hko :-*th*ū thief = **hko :-*th*aw-thū** he who steals.

wè-*th*ū buyer = **wè-*th*aw-thū** he who buys.

hko :-yā-ba-pyis-si: = **hko :-ya-dwin pā-*th*aw pyis-si :** property included in the theft = stolen property.

shauk-win-ba-pyis-si: = **shauk-hlwa-dwin pā-*th*aw pyis-si :** property mentioned in the application.

(*e*) by using a relative clause and placing it after the noun or pronoun with the relative suppressed:

hse :-leik = **leik-thaw hse :** tobacco which (they have rolled) is rolled = cigar.

thā-hko : = **hko :-*th*aw thū** he who steals = thief.

ne-zwè : = **swè :-*th*aw-ne** the day (which they fix) is fixed = date.

htwet-yin : just coming out = **a-yin :-htwet-thaw** which originally comes out.

(*f*) by prefixing to a noun a verb with the force of a gerund.

ne-ein = dwelling house.

hlaw-laung : = paddling canoe.

hkat-tet = oar (oar to row with).

hlaw-det = paddle (oar to paddle with).

(*g*) by prefixing verbs to the nouns **a-hmu, a-yā, sā-yā, a-hpwè, a-chein, a-chet, pon, a-han,** and **nī :**

hko : to steal + (**a**)**hmu** business, case = theft case.

sā : to eat + (**a**)**hmu** business, case = eating business.

yaik to strike + (**a**)**yā** place = stroke, mark of blow.

eik to sleep + (**a**)**yā** place = bed.

[J. §125 (3).] **sā :** to eat + **sā-yā** (from **a-lyā**) what is for **sā-zā-yā** = food.

[J. §117 and 125 (4).] **sā :** to eat + (**a**)**hpwè** what is fit for = **sā :-bwè** food.

eik to sleep + **a-chein** time = **eik-chein** sleeping time.

pyaw to speak + **a-chet** subject, item = **pyaw-gyet** subject of talk.

sī-yin to decide, order + **a-chet** subject, item = **sī-yin-gyet** judgment.

thwā: to go + **pon** form, mode = **thwā :-bon** mode of going.

hpan: to seize + (**a**) **han** appearance = way of seizing.

lok to do + **ni :** rule, way, manner = rule of working.

ye : to write + **ni :** rule, way, manner = method of writing.

(*h*) whole noun clauses may be used as compound nouns :

lok-ya-ban the times of having to do = **lok-ya-*th*ī-i-a-hpan.**

kā-za :-ban the times of playing = **kā-zā :-*th*ī-i-a-hpan.**

kyan-sā-bā :-myā :-go pauk-ze :-a-taing : ya-lo-gyaung : shauk-htā :-bā-*th*ī I beg to say that I wish to have the remaining paddy at current rates.

Note—Although the verbs in these compounds become part of the compound noun, they do not lose their force as verbs and we find them with direct objects in the literary language, taking themselves the form of the plural.

kyun-ma-do-gā : hkā-yī :-thwā :-gya-*th*ū-di : We are indeed travellers.

mi-ba eik-kya-yā-hnaik htā :-*th*aw-pā-dā-myā: the ruby which had been placed in the bed of the parents.

lā-hpet-ko wè-*th*ū the buyers of tea.

(*i*) noun clauses in which a relative clause is followed by **ne-yā** place or **a-yā** thing (abbreviated to **yā**) and the relative pronoun is omitted, may also be used as compound nouns.

thim :-baw-thā-gyi : shi-yā-*th*ọ (= **shi-*th*ị-ne-yā**) to the place where the ship captain was.

kyī : pyan-yā-*th*ọ (= **pyan-*th*ị-ne-yā**) to the place where the crow flew.

hman-yā hpyit-pā-ya-myi (= **hman-*th*ị-a-yā**) that a true thing may be = that justice may be done.

Synonymous compounds.

Burmans often use compound words when only one word would be used in English—generally these compounds are synonymous, one word being of Pali origin and the other Burmese :

nigon :-yuā—ni-gon Pali for village + **yuā** village = village.

a-myet-daw-*th*a from **a-myet** anger + **daw-*th*a** Pali) anger.

Construction of the Burmese Sentence.

(1) *In a simple sentence the verb* with its particles *always comes last*; the subject or object may or may not come first as the position of the other words of a sentence is determined by the emphasis placed on them, but

(*a*) interrogative pronouns and adverbs *immediately* precede the verb;

(*b*) the relative clause *always* precedes the noun or pronoun which is its antecedent in English.

(2) *The compound sentence* is not much used in writing as the Burmese prefer the use of subordinate clauses. A sentence such as 'he came and spoke' would be 'having come, he spoke' or 'after he had come, he spoke.' 'He was thirsty and drank much' would be 'being thirsty he drank much' or 'because he was thirsty, he drank much.'

(3) *The complex sentence.*—The Burmese style is much more connected than the English narrative. Short abrupt sentences are not used as in English, but every sentence is connected with something that goes before and long involved periods are often found in Burmese writings. *In a complex sentence the subordinate clauses must be placed first and the principal clause always comes last.*

When the same word is the subject of the principal clause and of the subordinate clauses, it is used in one clause only and omitted in the others.

Noun clauses.—The noun clause construction is one of the most common in Burmese and it has been dealt with separately (see).

Noun clause with words spoken.—In noun clauses with words spoken the subject of the principal verb is generally placed first—then the words spoken, thought or asked (as originally spoken) followed or not by **hu** and finally the principal verb—thus 'he said that he would come' would be in Burmese 'he, I will come, said' **thū-ga ngā lā-myi (hu) pyaw-***thī*.

Sometimes the indirect object of the principal verb is placed first instead of the subject and a subordinate clause may follow the subject before the words spoken.

The nominative affix **ka** is generally used with verbs of speaking and thinking.

Broken construction.—In a long sentence the writer often begins with one construction, which he forgets in the course of an involved period and he ends by a different construction.

Other remarks.—A construction peculiar to Burmese is to use a transitive and an intransitive verb together with different subjects understood—thus **po-yauk** (they) sent (him) (and he) arrived, **ya-shi** (he) got (it and it) was in his possession, **pe :-kan : ya-yū thon :-zwè :** (she) gave (I) got (and) used (it).

Burmese Correspondence.

In Burmese correspondence letters do not begin with polite formulas such as 'Sir,' Dear Sir,' 'Dear Mr.' or end with 'kind regards or remembrances,' 'hoping you are well' and 'your obedient servant' yours faithfully—truly —sincerely.' There are, however, well defined ways of expressing the gradation of intimacy or esteem which these formulas imply.

The writer almost always writes of himself in the third person by his name or some title or both and also addresses the person written to in the third person in the same manner. Thus a paddy trader writing to a broker will write :

Paddy trader Maung Htan Myat begs to inform Maung Shwe Hkin, head broker of the wonderful mill, Hkă-naung-to, Rangoon.

This form of address does not imply any suggestion of formality or hauteur which it often has in English, but is used out of politeness and consideration for the feelings of the person addressed, as pronouns in Burmese mark rank so sharply that their use is avoided.

The relative estimation in which the writer holds himself and the person addressed is indicated by the use of terms of relationship and by the verbs used at the beginning of the letter. Thus a younger person or one inferior in rank is addressed as 'younger brother or sister' whereas a superior or an older person is addressed as 'elder brother or sister,' 'uncle or aunt,' 'founder of a za-yat, monastery or pagoda' and the word '**hkim-byā:**' sir or madam added.

The verbs used for the same purpose are:

hmā-laik-pā-*thī*
kyā:-laik-pā-*thī* } to intimate to inferiors.
kyā:-hmā-laik-pā-*thī*

kyā:-yauk-laik-pā-*thī*, to inform equals.

a-si-yin-hkan-bā-*thī*, to report to (or address) superiors.

Note.—**hmā** or **kyā:** or **kyā:-hmā** means 'to inform' **a-si-yin-hkan** means 'to submit for orders,' 'to beg for orders.'

Pongyis in addressing laymen use the words '**myit-tā-yat-hkan-bā-*thī***.'

The formulas equivalent to our 'kind regards' and 'hoping you are well' are placed at the beginning of the letter, thus 'all my children are in good health and happy 'on account of the good wishes which my younger 'brother has sent, in the same manner (I) am sending good 'wishes and praying that (my) younger brother with all his 'family and relations may be in good health.'

"We are in good health and happy without any trou-"bles or anxieties on account of the good wishes which the "head broker and his family have sent (us). We also in the "same manner are praying that the head broker, all the mem-"bers big and small of (his) household, (his) children, (his) "relatives and connexions may be free from all trouble and "all kinds of unpleasant conditions, that none of the 96 dis-"eases may befall (them) even to the extent of a single "atom and that (they) may be all in good health and happy."

"We are in good health and happy on account of the "good wishes which the head broker and his family have "sent us. In like manner we send (them) every day our good "wishes as if (we) were pouring out some water of libation "so that (they) may be well and happy."

The following translations will give some idea of the style of a Burmese letter:

Ko Than writes (this) letter, Head Clerk Ko On Dan.

If Maung Hpo Nyan and Maung San Hpe come to receive the money when the paddy has been measured, before Ko Than comes, please pay.

Maung Than.

Broker Ko Hpo Htū writes and send this letter.

The facts are as follows: having settled up the brokerage on 3,109 baskets of paddy which is due as brokerage for two weeks, please give (it) to the wife of Maung Kyā U, Ma Sein Nyun, who comes with this letter. It happens that (he) has sent Maung Kyā U to the paddy plains.

Head Cashier at the upper mill of Messrs. Steel Brothers having settled up, please give (the money).

Ko Hpo Htū,
living in Pyon-gyo quarter.

The elder brother writes to Maung Aung Ban.

The elder brother and his family are well. He is praying daily that (his) younger brother and family may be well. (He) has received a letter from U San Gyaung.

(He) has learnt that (his) younger brother's father is dead as (it) is mentioned in that letter. (He) writes to inform that the price of good pure oil at Dedăyè is from Rs. 74 to Rs. 75. Younger brother Maung Aung Ban.

Maung Hpo: Hket,
Dedăyè.

It will be noticed that all these letters are written in the third person, and in the last the writer is probably no relation of the person he writes to; he is most likely an older man writing to a younger one and therefore calling him 'younger brother.' If they had actually been brothers, the reference to the death of the father would have been differently worded and probably more sympathetic.

It will also be noticed that all these letters are signed, though this would not appear necessary when using the third person. It was not the Burmese custom to sign letters or other documents, and the signature is no doubt an innovation due to English custom.

The style used in correspondence resembles the spoken language more than the literary form and short sentences are generally used instead of the long involved periods.

Idiomatic use of Burmese words.

It has already been noticed that Burmese verbs have often an active and a passive meaning and sometimes opposite meanings—other Burmese words have also opposite meanings:

shẹ	future	or	past.
nauk	future	or	past.
hniṇ	with	or	from.
a-su	total	or	portion, share.
kye :-zū :	benefit	or	gratitude.

Appendix I.—*INTERROGATIVE*

	LITERARY.
(1) What? Which? (adjective)	**a-bè** ... ...
(2) What thing? What? ...	**a-bè(a-ya)go** ... ...
(3) Towards what place? ... Whither?	**a-bè(ne-ya)go** ... ...
(4) On account of what reason? Why?	**a-bè(a-kyaung :)gyaung** ...
(5) In what place? Where?	**a-bè(ne-ya)hnaik** or **dwin** or **hmā**
(6) From what place? Whence?	**a-bè(ne-yā)hma-ga** ...
(7) Which? (of more than one thing)	......
(8) What person? Who? ...	**a-bè-*thū*-(a-*thū*)** ... ...
(9) At what time? When?...	**a-bè-*th*aw-a-hkā** ... ...
(10) How much? ...	**a-bè-hmya** ... ...
(11) How many? ...	**bè-hnā** (with numerical affix) ...
(12) Towards what manner? How?	**a-bè (ni :)-*th*o(a*th*o)** or **a-bè-gè-*th*-o**
(13) What kind of? ...	**a-bè......myo :**

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[1] **ni :**, manner, method. [2] **bā** is a contraction of **bè** + **hā** (**hā**
times found, but it is nearly obsolete. [3] **lo,** colloquial for **yue,** lit.
corruption of **hmā.** [6] **din :=thin :**, this or that (thing). [7] **bā-bu,**
thū to **dū**; **bā-lū,** further corruption by softening **dū** to **lu**
form of **thaw.** [9] **ne** is the colloquial pronunciation of **ni :**

COLLOQUIAL.	MODERN WRITTEN LANGUAGE.
bè	**myī-*thị***
ba-go or **bā** [2]	**myī-*thị*(a-ya)go**
bè [4]	**myī-*thị*(ne-ya)go**
be-gyaung or **bā-gyaung** or **bā-pyu-lọ** [3] or **bā-hpyit-lọ**	**myī-*thị*-(a-kyaung:)gyaung**
bè-hmā or **bè-mā** [5]	**myī-*thị*(ne-ya)hmā** or **dwin**
bè-ga	**myī-*thị*(ne-ya)hma** or **ga**
bè-din : [6]	...
be-*thū* or **bā-dū** or **bā-lū** [7]	**myī-*thū***
bè-daw-ga or **bè-daw** **be-don :-ga** [8]	**myī-*thị*-a-hkā**
bè-lauk or **bā-lauk**	**myi-hmya**
bè-hnā (with numeral affix)	**bè-hnā** (with numeral affix
bè-nè [9] or **bè-lo** [10]	**myī-*thị*-ni :** or **myi-*thọ*** or **myī-gè-*thọ***
bè......myo :	**myī-*thị*......myo:**

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being the contraction of **a-yā,** thing) ; the form **ba-hā** is some-
having done what ? [4] lit. what having happened ? [5] **mā,** colloquial
colloquial corruption of **bè-*thū*** by suppressing **è** and softening
[8] **be-daw; daw** is a corruption of **thaw,** and **ton:** is a colloquial
[10] **lo** is the colloquial form of **kè-*thọ*.**

The interrogative pronouns and adverbs are also used as inde **hma** in colloquial and sometimes in the written language) is not saying. **a-bè...mă-hso,** signifies 'not saying whatever

LITERARY.[*]	COLLOQUIAL.[†]
a-bè-hmya	**bè-hma** or **bā-hma**
a-bè-mă-hso	**bā-hpyit-hpyit**
a-bè-go-hmya	**bè** or **bè-go-hma**
a-bè-go-mă-hso	**bè-hpyit-hpyit**
a-bè-gyaung-hmya	**bā**-(or **bè**) **gyaung-hma**
a-bè-gyaung-mă-hso	**bè-gyaung-hpyit-hpyit**
a-bè-hmā-hmya	**bè-hmā-hma** or **bè-hma**
a-bè-hmā-mă-hso	**bè-hmā-hpyit-hpyit**
a-bè-*thū*-hmya	**bă-dū-hma**
a-bè-*thū*-mă-hso	**bă-dū-hpyit-hpyit**
&c.	&c.

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[*] **A-kyin,** any whatever, may be used in the literary language The indefinite adjectives **tă-zon tă-yā** or **tă-zon tă-yauk** in addition to the forms **a-bè-hmya,** and **a-bè...mă-hso,** to

[†] In colloquial **hpyit-hpyit** (let it be), or the verb reduplicat **hpyit-hpyit twe,** or **bă-du-go twe-twe,** whomever you meet ever you do (it).

[‡] The forms **a-bè-hmya**, &c., can only be used in negative affirmative and negative sentences. The adverb **hmya** is

finite pronouns and adverbs—and the adverb **hmya** (corrupted to usually added to them or the verb **mă-h s** (**yue**), which means (person, animal, or thing) in particular,' 'anything whatsoever.'

OFFICIAL.	IN NEGATIVE SENTENCES.	IN AFFIRMATIVE SENTENCES.‡
myī-*th*ị-hmya …	nothing whatever, nothing at all.	
myī-*th*ị-mă-hso …		anything whatever.
myī-*th*ị-go-hmya …	nowhere (with motion).	
myī-*th*ị-go-mă-hso …		anywhere or wherever (with motion).
myī-*th*ị-a-kyaung:-gyaung-hmya.	for no reason whatever.	
myī-*th*ị-a-kyaung:-gyaung-mă-hso.		for any reason whatever.
myī-*th*ị-hmā-hmya …	nowhere (without motion).	
myī-*th*ị:-hmā-mă-hso …		anywhere or wherever (without motion).
myī-*th*ū-hmya … …	no one whatever, no one at all.	
myī-*th*ū-mă-hso …		any one whatever or whoever
&c.		

instead of **a-bè** and the next clause then begins with **hto**, that may be used in the same way as **a-kyin**, or they may be used intensify the indefinite meaning.

ed, are often used instead of the forms in **mă-hso**. Thus **bă-dū-bè-go thwā :-thwā :**, wherever you go ; **bè-lo lok-lok**, how-

sentences, whereas the forms ending in **mă-hso** can be used both always placed immediately after the case affix.

·Conjunctions often affect the tense affix **thī** which precedes them.
to **thaw** or **thā**. The future affix **myi** is always suppressed, and

TENSE AFFIX THI SUPPRESSED BEFORE.

aung, in order that, so that
ka
che-ga } if (=**hlyin**.)
ká-dè:-ga, from the time that, since.
ka† (forms present participle) **-lyet** or **yue**.
†**kā-hmya-nnin**, by...merely
†**kā-hmya-ā:-hpyin**, by..merely.
hkaik, see **a-hkaik**

chein see **a-chein**
sin
sin-dwin
sin-a-hkā
sin-a-hkaik } while.
†**tā-byī :g-ā :**, if
†**tā-mū-ga :**, if
taing : see **a-taing :**
taing : see **a-hkā-daing :**
[**ton :**], while
†**mā...hmī**
mā...hkin } before

mā...hpè, without, instead of
†**mū**
†**mū-gā :** } if.
hma, after, if, on condition that, provided that.
hma-*thā*, only if

yā, as, while, when.
yā-dwin, while, at the time that
yue[1] [or **lo**], present or past participle.
Because, or as=**thaw-gyaung**.
Present participle=**lyet**.
[**yin**], 'when' or 'if.'
†**yon-hmya-hnin**, by...merely.
lyet, present participle [**lo**]
†**lyet-hnin**, although.
hlyin, if, when [**yin**]
hlyin[2]...**chin :**, as soon as
†**thaw**, if, when (often preceded by euphonic affix **lat**).
thaw-li :, though
†**thaw la-haung :** (repeated) whether...or whether.

The forms which are purely literary are marked†; those which
ciple is the equivalent of the English 'and' connecting two sen-
generally suppressed, **thwā :-thwā :-gyin :** as soon as (he) went
checked tone or is changed to **tha** or **thaw**. In colloquial **thaw-**
often suppressed as well as **a-khā**, and **taing :** made to do duty.
house. In colloquial the verb with **taing :** is sometimes redupli-
often shortened to **hkaik**, and **thī** is suppressed. [5]Frequently **thi**
hkwe : hso-daing :, according as the dog said. [7]**pyī:-*thī*** is gene-
tense affix may be **thī** or **thaw** before **a-twet**.

This tense affix may remain unchanged, be suppressed, or be altered
perfect affix **pyī :** *b***yī** shortened to **pyī :** before a conjunction.

TENSE AFFIX THĪ REMAINS UNCHANGED.

a-hkā, when[3]
a-hkā-daing[4] **:,** every time, whenever.
a-hkaik[5]
a-hkaik-twin } while
a-hkaik-hnaik
a-chein, when
a-taing :[5] according as
a-twin } while
a-twin-dwin
a-pyin, besides (that), not only ... but
a-ya
a-laik } according as
a-lyauk
kā-la,[3] when
kā-la-pat-lon :, through-out, all the while that, as long as
taing } until
taing-aung

twin, when
htet, more than
htet-mā-ka, exceedingly, more than
nauk,[7] after
ni :-a-tū } as, (like as)
ni :-du
hnin, because
hnin-a-tū
†**hnin-tū-zwā** } as (like as)
hnin·a-tū-anyī
pyin (see **a-pyin**)
hpyit-se (repeated) whether ... or whether
†**ma-ka,** not only ... but
†**hma-tā-bā:,** besides (that), not only ... but
lauk, as ... as

TENSE AFFIX THĪ CHANGED TO THAW BEFORE.

a-twet,[8] on account of, because
a :-hpyin, by (by means of that), because.
kyaung, because [**lo**]

TENSE AFFIX THĪ CHANGED TO THA BEFORE.

gè-*th***o** [**lo**], as (like as)
hpyin, by means of (that), because
†**yue** or **hmya,** as much as

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are colloquial are in brackets. [1]**Yue** as a present or past parti-
tences which have the same subject. [2] In colloquial **hiyin** is
[3] **thī** before **a-hkā** or **kā-la** is usually pronounced with the
a-hkā becomes **taw-ga** or **taw** often preceded by **pyī :** [4]**thi** is
as a conjunction : **ein** *th***o lā** *d***aing :,** every time he comes to the
cated **lā-daing : la-daing :,** every time he comes. [5]**a-hkaik** is
and the **a** of **a-taing :** are suppressed for the sake of brevity
rally used before **nauk** and in colloquial **thī** is suppressed. [8]The

PART III.

Literary Language.

The lietrary language is used in religious writings, histories, newspaper leaders and school books. It is seldom used in speaking except in translations from Pali; but it was the language of formal conversation at the Mandalay court and is still heard in dramatic performances.

It differs from the modern form of the language less in the words used than in its particles and affixes, but it differs widely from colloquial both in the words used and in its particles and affixes.

The principal points in which the two forms of the language differ are given in the following notes.

Declension.

Nom. **thī** or **ka** or **hmā** or **kā:** or **thaw-gā:** or **mū-gā:** sometimes **mū** alone.

Gen. **ị** (or shortening of vowel).

Dat. **ā:** or **a-lo-hngā**

Acc. **ko**

Nominative. (J. §60 L. §91) **thī,** is the ordinary affix of the subject, but **li:** 'also' is often used in its place. **ka** which often has **li:** 'also' added to it is used with verbs of saying, telling, thinking, considering, etc.

hmā is emphatic and generally has the meaning of 'as to' 'as for' 'concerning' 'in regard to' it is often used to call attention to that about which one is going to speak and then means 'as follows' **nga-hmā-pyan-**

thwā :-ya-myī (as for me) I shall have to return. It is sometimes joined to **mū** to render it more emphatic **thū-do-hmā-mū a-sun :-that-ti mā-shi** as for them they have no ability.

(J. §60-61) **kā :** is used as the subject affix in noun clauses.

It is also used :

(*a*) in contradistinction or contrast **ī-ein-gā : kaung :-i** **hto-ein-gā : mā-kaung :** *this* house is good, *that* house is not good.

(*b*) in an explanatory sense with the same meanings as **hmā a-kyun-nok-kā : ye-go-*th*ā thauk-myī** (as for me) I will drink only water.

kā : is much used in combination with **mū hmā** and **thaw** as **mū-ga :, hmā-gā :** and **thaw-ga :** It is used after other case particles in its emphatic and contradistinctive sense ; **kyun-nok-ko-gā : thū a-lun mon :-i** (in regard to myself) he hates me very much ; **hto-ne-hnaik-kā : mo :-mā-yuā** on that (*particular*) day it did not rain.

Sometimes **mū** alone is used in the same sense as **kā :**

Genitive. (L. §92 and 193 (2). J. §64—78). The particle **ī** is often omitted and the noun standing in the genitive is pronounced with the checked tone, or if it ends in *ā* or *u* the vowel is shortened **thu-hkwe : nga-a-hpe**

Dative. (J. §65. L. §93). **hnga** means 'for' but it is only used in combination wih **a-lo** 'wish' 'desire' to give the notion of 'end' 'purpose' 'motive' and this combination is affixed to a noun **thit-thī :-a-lo-hngā** for the purpose of (getting) fruit **si-bwa-a-lo-hngā** for the sake of benefit.

Accusative. (J. §62-63. L §94).

The particle **ko** is sometimes omitted **thū-ye-thauk-thī**

ko is sometimes used in the same manner as **hmā** meaning 'as to.'

Personal Pronouns.

thin is the pronoun generally used for the second person.

a-kyun-nok is more used than **kyun-daw** or **kyun-daw-myo**:

Interrogative Pronouns and Adverbs.

(L. §137-42. J. §82-83 and 87-88). The interroga) tive pronouns are formed from **a-bè** and **a-tī** (obsolete which are adjectives meaning 'what' 'which.'

a-bè	What? which? (adjective).
a-bè(**a-ya**)**go**	What thing? What?
a-bè(**ne-ya**)**go**	Towards what place? Whither?
a-bè(**a-kyaung**)**-gyaung** ...	On account of what reason? Why?
a-bè(**ne-ya**)**hnaik** or **dwin** or **hmā**	In what place? Where?
a-be(**ne-yā**)**hma** or **ga** ...	From what place? Whence?
a-bè-*thū*(**a-*thū***)	What person? Who?
a-bè-*th*aw-a-hkā	At what time? When?
a-bè-hmya	How much?
bè-hnā (with numerical affix) ...	How many?
a-bè(**ni :**)**-*tho*** [1](**a-*tho***) or ...	Towards what manner? How?
a-bè-gè-*tho*	

[1] **ni :**, manner, method.

Indefinite Pronouns and Adverbs.

(L. §146—150—228—230—234—235. J. §82). The interrogative pronouns **a-be** and **myi-*thi*** are also used as indefinite pronouns and in negative sentences express the English 'none, no one, none whatever.' They are usually used with the adverb **hmya** and sometimes with **mă-hso** and both these words add to the indefinite meaning of the pronouns **thū-*thī* a-be-kyaung-go** (or **go-hmya) mă-thwā :** (*lit.* he goes not to whatever school or so much as to whatever school) he does not go to any school. The indefinite adjectives **tă-zon-tă-hku, tă-zon-tă-yauk,** etc. are often used with **a-bè** and **myi-*thi*** to give greater emphasis.

a-kyin is also an indefinite pronoun and means 'whatever, whatsoever, any.' It is generally used in connection with the demonstrative **hto, a-kyin-thū-*thī* yan-*thū*-let-ka lut-le-byī :-hma hto-thū-*thī* a-thet-shin-*thī*** he who has escaped from the hands of his enemy, recovers his life.

	In negative sentences.	In affirmative sentences.
a-bè-hmya ...	nothing whatever, nothing at all.	
a-bè-mă-hso ...	......	anything whatever
a-bè-go-hmya ...	nowhere (with motion.	
a-bè-go-mă-hso ...	......	anywhere or wherever (with motion)
a-bè-gyaung-hmya	for no reason whatever.	
a-bè-gyaung-mă-hso	......	for any reason whatever.
a-bè-hmā-hmya ...	nowhere (without motion).	
a-bè-hmā-mă-hso	......	anywhere or wherever (without motion).
a-bè-*thū*-hmya ...	no one whatever, no one at all.	
a-bè-*thū*-mă-hso &c	......	anyone whatever or whoever.

Relative pronouns.

(L. §368-369 J. §115 and 125 (2)).

The relative pronouns are :

(*a*) **thaw**

(*b*) **yā**

(*c*) **thī** (shortened to **thā**) followed by the adverb **yue** or **hmya** and corresponding to the English ‘ whatever ’ **shi-*th*ā-hmya-*th*aw myin :-myā : the-*th*ī** as many horses as there were died.

Adjectives.

(L. §105. J. §80.) Adjectives of quality, quantity and pronominal adjectives are connected with the noun they qualify by means of the connective particle **thaw** as **kaung :-*th*aw-lū** (a) good man, **hla-*th*aw-pan :** (a) pretty flower.

Adjectives of this class may also be post-fixed to a noun, no connective is then required and the two form a kind of compound noun as **lū-gaung :** good man.

Possessive Adjectives.

There are no possessive adjectives in Burmese and their place is taken by personal pronouns in the genitive—my book, **kyun-nok-ị-sā-ok ;** his pony, **thū-ị-myin :**

Demonstrative Adjectives.

(L. §127 J. §82). The demonstrative adjectives are prefixed to nouns ; they are :

ī or **yin :** (obsolete) this or these **hto** that or those

lă-gaung :, is the abbreviation of **li :-gaung :** ‘and also.’ It means ‘ the same ’ or ‘ that same ’ **lă-gaung-lū-dọ-*th*ī** ‘ the,’ ‘ those ’ ‘ or these men.’

Indefinite Adjectives.

(L. §122. J. §84-85-86). In addition to the indefinite adjectives already mentioned (p. 19) the following are more especially used :

tă-gā 'many,' 'all' is always affixed to nouns **thū-tă-ga-go mă-pyaw-hnin** 'do not tel! all persons.'

hkat-thein : 'all' is either prefixed or affixed to the noun it qualifies.

tă-bā : 'other' 'another' or **tă-htū :** (same meaning but only applied to persons) may be prefixed with or without **thaw** to the noun they qualify ; **thū tă-htu** (or **thū-tă-ba**)**-go mă-pyaw-hnin** do not tell another person.

a-chā : 'other' **a-cho** 'some' **a-lon :** 'all' **ni :** 'few' **myā :** 'many' are generally prefixed to the nouns they qualify with the connective **thaw.**

Indefinite Adjectives (L. §123. J. §101).

The indefinite adjectives **tă-hku-gu,** etc., are prefixed with **thaw** to the nouns they qualify.

Numeral Affixes (L. §109—111. J. §96—98).

I. (L. §77). When the number does not exceed 10 numerals with their numeral affixes generally precede the nouns they qualify and are joined to them by the connective **thaw, thon :-yauk-thaw pon-nā :-do-gā :** the three Brahmins. The plural affix may be added to nouns with a numeral affix, but it is generally omitted.

hnă-yauk-thaw lū-do-*thī* or **hnă-yauk-thaw-lū** two men.

II. When the number is an exact multiple of 10 the numeral affix is prefixed to the numeral with **a** before it.

myin : a-kaung-hnă-hsè twenty ponies.

nwā : a-kaung-thon :-zè thirty oxen.

III. When the number exceeds 10 and is not an exact multiple of it, the numeral affix preceded by **a** is prefixed to the numeral (as in II) but is again repeated after the number with **a** dropped.

myin : a-kaung-hnă-hsè-ngā :-gaung twenty-five ponies.

nwā : a-kaung-hsè-le :-gaung fourteen oxen.

Verbs.

The tense affixes are :

Present and past **ị** or **thī** or **thă-dī :**
Future **aṇ** or **myi** or **leim-myi.** Sometimes **aṇ** and **myī** are used together.
Perfect (in have) or *Pluperfect* **pyī :-byị̄** or **pyī**

Future.

(L. §327-328). **leiṃ,** (**le,** euphonic particle + **aṇ**) **leîm-an** (implying eventuality) **lă-taṇ** (**lat,** euphonic particle + **aṇ**) and **gyeiṃ** (**che** p. 53 + **aṇ**) are also used as future affixes.

peiṃ and **seîṃ** (being compounds of **pe,** euphonic particle and **se,** to cause, with **aṇ**) are seldom used in prose ; **seiṃ,** however, is used to form a future infinitive.

Imperative.

(L. §297—301. J. §111-112). The imperative is formed by using the verbal root alone or the verbal root with **laẉ** instead of **taẉ**

Such forms as **thwā :-gya-aṇ** or **thwā :-gya-gon-aṇ** (we) will go, are employed to mean 'let us go' but they are not true instances of the imperative and merely serve as substitutes for it.

se or **pā-ze** (J. §113) when prefixed to **thaw** and following a verbal root expresses a wish **thin kaung :-sā :-bā-ze-*th*aw** may you be prosperous ! **thin a-thet-she-bā-ze-*th*aw** may your life be long !

Infinitive.

[L. §286—310—312 J. §123 and 125 (2 and 3)]. There is no infinitive proper in Burmese but there is an infinitive of purpose or gerund which is formed by :

(1) adding **hngā** to a verbal noun* (**hngā** meaning ‘for’) **thū-*thī* kyi-shu-gyin :-hngā lā-*thī*** he came to look.

(2) adding **a-lo-hngā** to a verbal noun (**a-lo** want, desire). **thū-*thī* yan-gon-myo-*tho* kon-wè-gyin :-a-lo-hngā lā-*thī*** he came to Rangoon to buy goods.

(3) adding **thaw-hngā** to a verb in the future tense with **aṇ sā :-aṇ-thaw-hngā** in order to eat.

(4) adding **hngā** or **thaw-hngā** to a verb in the causative future tense expressed by **seiṃ lā-zeiṃ-thaw-hngā** to make him come.

(5) End or purpose is sometimes expressed by a verb in the future tense with **hu** expressed or omitted : **hko :-*thū* ngā :-yā-do-*thī* tha-hte-tha-go that-yue let-sut-ko hko :-yū-myi-hu lā-gya-i** Five hundred thieves came (*lit*. saying to themselves we will kill and take) intending to kill the merchant's son and take the ring.

thā-mī :-do-*thī* hsan-shaw-gya-myi-hu-lā-lat-kon- the daughters came intending to wash their hair.

Plural of verbs.

The affix **kon** is more used than **kya** or **kya-gon.**

Interrogation.

(L. §440. J. §110). All interrogative sentences terminate in interrogative affixes which are placed after the temporal affixes. The temporal affix **thī** when followed by an interrogative affix is often shortened to **thā**

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* A verbal noun is formed by prefixing **a** or affixing **chet** or **chin :** to a verb—**pyu** ‘to do’ becomes **a-pyu** or **pyu-gyin :** or **pyu-gyet** ‘deed,’ ‘action.’

In questions to which the answer is simply 'yes' or 'no' the affix **law** is used.

In questions to which the answers is not simply 'yes' or 'no' (*i.e.* when **a-bè** or **myī-*thi*** is used in the question) the interrogative affix **ni:** must be used.

Negation.

(L. §341—355. J. §120). The negation is expressed in the literary language in the same way as in the modern language except in the imperative where **mă......lin** is often used instead of **mă-hnin**

Verbal Affixes.

(L. §357. J. §118). The verbal affixes used in the literary language in addition to those already given (p. 50) are:

ti (J. §117) 'directly,' 'straightway,' 'without delay.' **thū pyaw-ti-*thī*** he spoke directly.

ti: (J. §118) has various meanings:

(*a*) as a closing affix it is generally preceded by the shortened form of **thī** and is used in imprecations and blessings **thin-do-ā: kaung:-gyo:-min-gă-lā-a-paung-hnin pyi-zon-gya-ze-*thă*-dī:** may you be replete with all blessings.

(*b*) as a closing positive affix it is used instead of another verb generally **hpyit-thī nga min:-di:** I am the king.

no:, no:-no:, să-no: [J. §125 (4)] implies probability or means 'to have a presentiment' **the-să-no:-no:-hnin** having a presentiment of death. **thū-*thī* net-hpan mo:-yuā-no:-no: htin-*thī*** he thinks that it will probably rain to-morrow.

ton means 'even.'

When it is affixed to each of two verbs it gives the idea that the two actions are going on alternately **thū-*th*ī yi-don ngo-don ne-*th*ī** he stays laughing and crying by turns.

le indicates a natural sequence of events without reference to any particular time **thū-dọ htwet-thwā:-gya-le-*th*ī** they departed **lun-le-byī:-*th*aw a-hkā-hnaik** at a time that has gone by.

Emphatic Affixes.

(L. §358. J. §117—119). The following affixes are merely used for the purpose of adding emphasis :

nyā : is used with the conjunction **thaw-li :** to express emphatic concession **lon-la-pyu-yue thā-mo-dā-ya-dwin the-nyā :-*th*aw-li : myat-thī-*th*ā-tā-gā :** if a man show energy although he should die on the sea, he alone is indeed noble.

swa
taung :
tā-gā :
are used at the end of a sentence and may be translated by 'indeed.'

an-bwè-*th*ā-yè shi-zwa-tā-gā : how wonderful indeed !

pe and **hpi** are placed after the verb **a-bè-gyaung thwā :-bi-*th*ā-ni :** why did you go, **thin pyaw-*th*ị-sā-gā : hman-be-*th*ī** what you say is indeed true.

le is used with a persistive force **thū thwā :-*th*ī-le** (I tell you) he did go. In colloquial speech this affix is largely used with the imperative to avoid rudeness ***th*i-go lā-le** come here (do). When combined with **pā** it has a precative force **sā :-gya-ba-le** do eat.

hlyin 'indeed' **a-di-hmā-hlyin** where indeed ?

Adverbs.

(L. §451. J. §126). Simple adverbs are generally formed from adjectives or verbs by

affixing **swā** to adjectives **kaung :-zwā** well.

Compound adverbs are formed by joining different words and particles. Some of the more common are :

ī-*thọ*	thus (**ī-ni :-***thọ* *lit.* towards this manner).
hto-*thọ*	

ī-gẹ̀-*thọ*	thus (**ī-ni :-gẹ̀-***thọ* *lit.* like this manner).
hto-gẹ̀-*thọ*	

ī-pyin (outside this)	besides.
lă-gaung-pyin (outside the said)	
ī-hma-tă-bā : (apart from this)	

ī-gyaung̣ because of this	therefore.
hto-gyaung̣ because of that	
*thọ***-hpyit-yuẹ** such being the case	
*thọ***-hpyit-thaẉ-gyaung̣** such being the case	

ī-ni :-a-tū	in like manner.
ī-ni :-dū	

Prepositions.

hnaik or **wè** (almost obsolete) is more used than **twin** or **hmā** and is sometimes used with same meaning as **ā :** ' to ' **ka** ' from ' or **ko** (direct object).

Note.—An adverb formed in **swā** may be reconverted into an adjective with intensified force by affixing the connective **thaw, myat-swā-***th***aw-hpă-yā :** most excellent god **we :-zwā-***th***aw-a-yat** a very distant place.

thọ is generally used to mean 'to' (with motion) instead of **ko**

hpyiṇ or **ā:-pyiṇ** 'by means of' is more used than **hniṇ**

hma 'from' is more used than **ka**

Conjunctions.

thaw 'if' or 'when' sometimes 'as' (**thaw** being often preceded by the euphonic affix **lat**).

mū, mū-gā:, tă-mū-gā: tă-byi-gā: thaw-ga: 'if' or 'as.'

kā denotes contemporaneous action and is equivalent to the English present participle.

lyet has the same meaning **kā**

[J. §126 (7)] **lă-gaung:** (also) when repeated means 'both ...... and' **thū-lă-gaung: ngā-lă-gaung: thwā:-myi** both he and I will go.

thaw-li: or **thaw-lă-gaung:** repeated means 'either ...... or' or 'whether ...... or.'

hpyan-*thī* ngā: ya-*th*aw-lă-gaung: mye-gwe:-*thī* *th*ă-min ya-*th*aw-lă-gaung: ngā yā-hku we-po:-*th*ă-gè-*tho* we-yue sā:-gya-gon whether the otter catches fish or the fox catches game, divide (it) and eat (it) as I now divide it for you.

mă ...... ka not only ...... but.

Noun Clauses.

Noun clauses are formed in the same manner as in the modern language (see pp. 75—82), the only differences being that

kā: is used as the subject affix instead of **hmā**

ka-lī: is generally used instead of **ka** with verbs of speaking, thinking, etc.

hū-yue or its abbreviated form **hu** is always used with words spoken.

hu is also generally expressed with verbs which do not imply speaking to mean 'intending' (see p. 113).

Pali words.

Pāli is the religious language of Buddhists; it is taught in every village school in Burma and is used by women and children in saying their prayers and telling their beads. Many Pāli words conveying religious or abstract ideas have consequently been introduced into Burmese literature and are also used in every day conversation; some of these words have retained their original form while others have assumed a Burmese garb.

Pāli words are often used as synonyms to Burmese words to give elegance to the style as in the following expressions:

ဥပါယ်တမျဉ်	**u-pè-tă-myi**	expedient, device.
နိဂုံးရွာ	**ni-gon-yuā**	village.
ကောင်း ချီးသာဓု	**kaung:-gyī: thă-du**	well done.
ချီးမွမ်းထောမနာ	**chī:-mun: taw-mă-nā**	to praise.
ဘေးအန္တရာယ် or အန္တရာယ်ဥပဒ်	**be:-an-dă-yè** or **an-dă-yè u-pat**	evil, calamity.
အမျက်ဒေါသ	**a-myet daw-*th*a**	anger.

The following are some of the Pāli words in most common use in Burmese :—

အင်္ဂါ **in-gā** limb, member.

အဋ္ဌုပ္ပတ္တိ **a-top-pat-ti** circumstances, events.

အဓမ္မ **a-dă-ma** (အ **a** privative and ဓမ္မ **dă-ma** law) violent injury (adv.) in a violent, forcible manner (အတင်းအဓမ္မ။ **a-tin a-dă-ma**)

အဓိပ္ပါယ် **a-deib-bè** meaning—explanation—comment.

အနဂ္ဃ **a-neg-ga** immeasurable (အတိုင်းမရှိသော။ **a-taing: mă-shi-*th*aw**)

အန္တရာယ် **an-dă-yè** calamity, evil (ဥပဒ် **u-pat**)

အပါယ် **a-pè** (လေးပါး **le :-bā**) a state of punishment of which there are four: ငရဲဘုံ **ngă-yè-bon** တိရစ္ဆာန်ဘုံ၊ **tă-yeis-san-bon** ပြိတ္တာဘုံ၊ **peit-ta-bon** အသုရကာယ်ဘုံ။ **a-thu-yă-kè-bon**

အရိယာ **a-yi-yā** one who has become independent of the common laws of transmigratory existence and will attain annihilation (နိဗ္ဗာန် **neib-ban**) at the close of the present life. The ariya has overcome as an enemy all evil desire (ကိလေသာ။ **ki-le-thā**)

အလဇ္ဇီ **a-liz-zī** (အ **a** privative and လဇ္ဇီ **liz-zī** shame) without shame, abusive, foul (language) အလဇ္ဇီ

ဆဲဆိုသည် **a-liz-zī hsè-hso-*thī*** to revile in abusive foul language.

အသရေ **a-thă-ye** character, reputation.

အာဏာ **ā-nā** authority, power, order.

အာမ **ā-ma** yes, assent, acquiescence, agreement.

အာမခံ **ā-ma-hkan** to engage for, to undertake, take responsibility, to stand security, (ဝန်ခံ **wun-hkan**—ခံဝန် **hkan-wun**)

အာရုံ an object of actual sense or thought.

ဥတု **u-du** season.

ဥပဒေ **u-pă-de** rule, code (နည်း။ **ni:**)

ဥပမာ **u-pă-mā** comparison, similitude, figure, type, example.

ဥပါတ် **u-pat** calamity; evil.

ဥပါယ် **u-pè** expedient, device, shift, stratagem (ပရိယာယ်။ **pa-yi-yè**)

ဥပါယ်တမျှည် **u-pè-tă-myi** same as ဥပါယ်။ **u-pè**

ဥပုသ် **u-bok** performance of religious duties သီတင်း။ **thă-din:**

ဥပုသ်စောင့် **u-bok-saung** to keep the duty day.

ဥပုသ်နေ့ **u-bok-ne** duty day of which there are four each month.

ဥယျာဉ် **u-yin** an enclosure of fruit trees, garden.

ဧကရာဇ် **e-gă-yit** (ဧက **e-ka** one ရာဇာ **yā-zā** king) sovereign of one of the four great islands, emperor.

ဧကရီ **e-gă-yī** empress.

ဩဇာ **aw-zā** relish, richness, influence မြေဩဇာ **mye-aw-zā** fertility.

ကန္တာရ **kan-tă-ya** any place extensive and difficult to pass as a road intersected with ravines or beset with robbers, or a desert of wood or sand တောကန္တာရ **taw-gan-tă-ya** an extensive wood, wilderness သဲကန္တာရ **thè gan-tă-ya** and extensive sandy desert ပင်လယ်ကန္တာရ **pin-lè-gan-tă-ya** the expanse of the sea.

ကမ္ဘာ **kă-bā** this world.

ကရုဏာ **gā-yu-nā** pity, compassion.

ကံ **kan** (ကမ္မ **kam-ma**) deed, action, the influence of an action on one's future destiny. ကံကောင်း **kan kaung :** lucky, ကံဆိုး **kan hso :** unlucky.

ကာလ **kā-la** time (အခါ **a-hkā**)

ကိစ္စ **keis-sa** business, any work to be done.

ကုသိုလ် **ku-*th*o** (ကုသလ **ku-thă-la**) religious merit.

ကိုယ် **ko** body, one's self.

ကြန် **kyan** sign, mark ကြန်အင်လက္ခဏာ **kyan-in-lek-hkă-nā** the five good bodily qualities.

ကြမ္မာ **kyam-mā** (ကမ္မ) influence or result of past evil deeds, ကံကြမ္မာ။ **kan-chā-mā**

ခေတ္တ **hkit-ta** an instant, moment of time.

ဂတိ **gă-di** promise, word pledged.

ဂါထာ **gā-htā** a stanza of Pali verse.

ဂုဏ် **gon** a good or bad quality—attribute (အသရေ။ **a-thă-ye**)

စိတ် **seik** (စိတ္တ **seit-ta**) mind.

စေတီ **ze-dī** sacred depository, pagoda (ပုထိုး **pă-hto:** hollow pagoda.)

စောဒနာ **saw-dă-nā** to inquire, to question on matters of science and religion စောဒနာတင် **saw-dă-nā-tin** to apply for revision (of an order or judgment).

ဇမ္ဗူဒီပါ **ză-bū-dī-pā** (ဇမ္ဗူ **ză-bū** gold euginia tree ဒီပါ **dī-pā island**) the great south island.

ဇာတ် **zāt** (ဇာတိ) **zā-ti** race, caste, kind, account of one's existence given by one's self, particularly applied to the accounts of the different existences of Buddha, one of these existences exhibited in a play, hence any dramatic performance.

ဇာတာ **să-dā** horoscope.

ဉာဏ် **nyan** mind, intellect.

ဌာန **htā-na** place, department.

တကာ **tă-gā** see ဒါယကာ **dā-yă-kā** layman.

တိရစ္ဆာန် **tă-yeis-hsan** animal.

ထောပနာ **htaw-pă-nā** or ထောမနာ **htaw-mă-nā** to praise, laud, extol.

ဒဏ် **dan** stroke, blow, punishment.

ဒါယကာ **dā-yă-kā** one who contributes to the support of religion and religious characters—a layman (corrupted into တကာ **tă-gā** တကာမ။ **tă-gă-ma**)

ဒုက္ခ **dok-hka** unhappiness, misery, pain, trouble.

ဒေါသ **daw-*th*a** anger (အမျက်။ **a-myet**)

ဓမ္မ **dă-ma** law (တရား။ **tă-yā:**)

ဓမ္မသတ် **dă-mă-that** a code of civil law. (**dă-ma** law + **that** = shastra Sanskrit ' book.')

ဓါတ် **dāt** an element, one of the four great elements ပထဝီဓါတ် **pă-tă-wī-dāt** earth အာပေါ **ā-baw** water တေဇော **te-zaw** fire ဝါယောဓါတ် **wā-yaw-dāt** air—an essential attribute or quality, the constitution, nature of a thing.

နာရီ **nā-yı** hour, watch, clock.

နိဂုံး **ni-gon** a small town, market village.

နိဗ္ဗာန် **neib-bān** rest from all evil, annihilation (nirvana).

နိမိတ် **nă-meik** sign, mark, token, boundary (နယ်နိမိတ်။ **nè-nă-meik**)

ပကတိ **pā-kă-di** nature, natural.

ပစ္စည်း **pyis-si :** thing, property.

ပညာ **pyin-nyā** wisdom.

ပဋိညာဉ် **pă-tein-nyin** assent—engagement, covenant.

ပရဝန် **pa-yă-wun** enclosure of a sacred place—boundary or border.

ပရိသတ် **pă-yeit-that** an assembly convened for religious instruction and worship, a religious audience (any assembly of hearers).

ပုထုဇဉ် **pu-htu-zin** one who has not attained the state of an ariya.

ပူဇော် **pū-zaw** to make an offering in token of homage or worship.

ပြကတေ့ **pyă-gă-de** same as ပကတိ။ **pă-kă-di**

ပြဋ္ဌာန်း **pyat-htan :** to decide, notify ပြဋ္ဌာန်းချက် **pyat-htan-gyet** notification.

ပြသာဒ် **pyat-that** a graduated turret surmounting the roof of palaces, kyaungs, royal boats, etc.

ပြဿနာ **pyat-thă-nā** question forming subject of discussion.

ဖိုလ် **hpo** profit, reward.

ဖုန်းစား **hpon :-zā :** mendicant.

ဖုန်းတောင်းယာစကာ **hpon :-daung :-yā-ză-kā** mendicant.

ဖုန်းကြီး **hpon :-gyī :** is probably derived from ဖုန်း **hpon :** but Burmans prefer to spell it ဘုန်းကြီး **hpon :-gyi :** and consider it as a Burmese word meaning ‘great glory.’

ဗိုလ် **bo** (ဗလ **ba-la**) force, military force, troops —a military officer.

ဘဏ္ဍာ **hpă-dā** treasure—government property.

ဘာသာ **bā-*th*ā** language, custom, religion.

ဘိသိက် **bei-theik** blessing pronounced by Brahmins accompanied with the pouring of water.

ဘိသိက်သွန်း **bei-theik-thun :** to pour out water on the king's head at the ceremony of inauguration.

မဏ္ဍပ် **man-dat** a large shed or booth, pavilion.

မန္တရား **man-tă-yā :** charm, spell.

မေတ္တာ **myit-tā** affection, love, a blessing, a prayer for the good of another (မိတ် **meik**—မိတ်ဆွေ **meik-hswe**)

မောဟ **maw-ha** ignorance, folly (မိုက်မဲခြင်း။ **maik-mè-gyin:**)

မြင်းမှိုရ် **myin :-hmo** Mount Meru, the centre of the universe.

မိုဃ်း **mo** (မေဃ **me-ga**) the sky, clouds, rain.

ရတနာ **yă-dă-na** anything precious.

ရသေ့ **yă-the** dovotee, ascetic..

ရဟန်း **yă-han :** monk (ဘုန်းကြီး။ **hpon :-gyī.**)

ရာဇဝတ် **ya-ză-wut** heavy penalty inflicted by government. (**ya-za** = **rā-ja** 'king' + **wut** 'duty.')

ရာဇသတ် **ya-ză-that** criminal law, the Indian Penal Code (as distinguished from ဓမ္မသတ် **dă-mă-that** civil law).

(**ya-za** = **rā-ja** 'king' + **that** = shastra (Sanskrit 'book') the king's book or the book containing his orders).

ရာသီ **yā-*thī*** sign of the Zodiac, season.

လက္ခဏာ **let-hkă-nā** a sign, token, indication, characteristic (ဂုဏ် **gon** အင်္ဂါ **in-gā**)

လောက **law-ka** a state of mortal existence—the present world as distinguished from a permanent future state.

လောဘ **law-ba** covetousness, selfish desire.

ဝဋ် **wut** the result of ဝိဘက် **wi-bet** (the result of any deed, good or bad) or the evil consequences of sin which remain after the main penalty has been borne in a previous state.

ဝတ္ထု **wut-tu** property—goods—money.

ဝတ္ထု **wut-tu** pattern—representation—a tale—narrative.

ဝါ **wā** Buddhist Lent.

ဝိရိယ **wi-yi-ya** diligence, industry (လုံ့လ **lon-la.**)

သက္ကရာဇ် **thek-kă-yit** era, epoch, date, year.

thek-ka = sak-ka + yit = rā-ja 'king' the era of the **sak-ka** kings, the royal race to which **Gaw-dă-ma** belonged.

သတ္တဝါ **thă-dă-wā** a rational being.

သင်းဂြိုဟ် **thin:-gyo** to help, assist as superiors, to assist by way of advice, to perform funeral rites.

သစ္စာ **this-sā** truth as opposed to falsehood (မုသာ **mu-thā**) promise, oath, vow.

သဏ္ဍာန် **thă-dan** shape, form.

သတိ **thă-di** attention, heed, remembrance.

သမာဓိ **thă-mā-di** steadiness in a good cause, composure.

သမုဒ္ဒရာ **tha-mo-dă-yā** the sea, ocean.

သံဝေဂ **than-we-ga** fear—particularly applied to fear of the consequences of sin in a future state (in common parlance remorse).

သံသရာ **than-*thă*-yā** the whole existence of any being through successive transmigrations, future existence—futurity.

သာဓု **thā-du** well done အနုမောဒနာ **a-nu-maw-dă-nā**.

သာသနာ **thā-*th*ă-nā** instruction, discipline, religion.

သီလ **thī-la** religious duty (သီတင်း **thă-din :**)

သီဟိုဠ် **thī-ho** Ceylon.

သုသာန် **thot-than** a burial ground for burying or burning corpses (considered more elegant than တစပြင် **—tă-ză-byin** လုပ်တိုင်း**—lok-taing :** သင်းချိုင်း။ **thin :-gyaing :**)

PALI PRAYERS.

The three gems.

ဗုဒ္ဓံသရဏံဂစ္ဆာမိ **bod-dan thă-yă-nan gis-hsā-mi.** I take refuge in Buddha.

ဓမ္မံသရဏံဂစ္ဆာမိ **dă-man thă-yă-nan gis-hsā-mi.** I take refuge in the Law.

သံဃံသရဏံဂစ္ဆာမိ **thin-gan thă-yă-nan gis-hsā-mi** I take refuge in the Church.

The Buddhas, the sacred books and the priesthood are regarded as the three most precious gems. ရတနာသုံးပါးကိုးကွယ်သည် **yā-dă-nā thon :-ba :-ko :-gwè-*thi*** to worship the three gems. (Stevenson's Dictionary, p. 923).

The five commandments.

ပဉ္စသီလ။ **pyin-sa-thī-la**

ပါဏာတိပါတာဝေရမဏီ။ သူအသက်ကိုမသတ်နှင့် **pā-nā-di-pā-tā we-ya-mă-ni ॥ thu-a-thet-ko mă-that-hnin** kill not.

အဒိန္နာဒါနာဝေရမဏီသုဥစ္စာမခိုးနှင့် **a-dein-na-dā-nā we-ya-mă-ni ॥ thụ-os-sa mă-hko :-hnin̥** steal not.

ကာမေသုမိစ္ဆာစာရာဝေရမဏီ။ သူမယားကိုမပြစ်မှားနှင့်၊ **kā-me-thu-meis-hsā-yā we-ya-mă-ni ‖ thu-mă-ya-go mă-pyit-hmā :-hnin** commit not adultery.

မုသာဝါဒါဝေရမဏီ။ မုသားစကားကိုမပြောနှင့် **mu-*th*ā-wā-dā we-ya-mă-ni ‖ mu-*th*ā :-să-ga-go mă-pyaw hnin** lie not.

သုရာမေရယ မဇ္ဇပမာဒဋ္ဌာနာဝေရမဏီ။ သေရည်သေရက်ကို မသောက်နှင့်။ **thū-yā-me-ya-ya myiz-za-pă-mā-da-htā-nā we-ya-mă-ni ‖ the-ye the-yet-ko mă-thauk-hnin** drink nothing that intoxicates. (Stevenson's Dictionary, p. 652).

The cardinal virtues.

ဗြဟ္မစိုရ်တရားလေးပါး; **byă-mă-so tă-yā :-le :-bā**.

(၁) မေတ္တာ။ **myit-tā** ချစ်ခြင်း **chit-chin** benevolence.

(၂) ကရုဏာ **gă-yu-nā** သနားခြင်း **thā-na:-gyin:** pity, compassion.

(၃) မုဒိတာ။ **mo-dei-tā** ဝမ်းမြောက်ခြင်း **wun :-myauk-chin :** joy in the happiness of others.

(၄) ဥပေက္ခာ။ **u-pek-hkā** လျစ်လျူရှုသည် **lyit-lyu-shū-*th*ī** indifference or equanimity.

The three characteristics of life which are subjects for reflection when saying the chaplet (လက္ခဏာရေးသုံးပါး။)

အနိစ္စ။ **a-neis-sa** အမြဲမရှိခြင်း **a-myè:-mă shi-gyin :** transitoriness.

ဒုက္ခ။ **dok-hka** ဆင်းရဲခြင်း. **hsin:-yè:-gyin :** misery.

အနတ္တ။ **a-nat-ta** အနှစ်မရှိခြင်း **a-hnit-mă-shi-gyin:** unsubstantiality.

PART IV.

Colloquial Language.

BURMESE is altered and simplified as it passes from the literary to the modern form. The colloquial form of familiar conversation is still further simplified and softened down. Many of the words used change completely, others are abbreviated and corrupted, phonetic changes are carried to their extreme limits and phonetic spelling is largely adopted.

The principal points in which the two forms of the language differ are given in the following notes.

Declension.

Nom. **ka** or **hā** or **ka-daw**

Gen. shortening of vowel.

Dat. **ko**

Acc. **ko**

Nominative. **hā,** a corruption of hmā is often used as a nominative affix **a-hpo :-gyī :-hā kyan :-gyan : mā-mā-be : shi-*the* :-dè** the old man is still very hale and hearty.

kă-daw corresponds the literary **thaw-gā : or mū-gā :** and is used in the same way in contradistinction and contrast.

Plural of nouns. The plural affixes **myā:** and **to** are often used together L. §74.

The plural of nouns is also formed by using **twe lū-dwe** men.

Plural pronouns.

do is used for **kyun-nok-to** or **ngā-do** thus **do-yua** our village.

Reflexive pronouns.

chin: (a-chin:-gyin: one another, mutually) is frequently used in colloquial **a-pyaw:-gyin:-bè: im-ma-tan kwā-dè** even (their) respective ways of speaking are very different. (Stevenson's Dictionary, page 301).

INTERROGATIVE PRONOUNS AND ADVERBS.

The interrogative pronouns and adverbs are formed from the interrogative adjective **bè** (the literary form **a-be** with the **a** suppressed) which means 'what' 'which' by adding some noun to it either expressed or understood.

(1) What? Which? (adjective)	**bè**
(2) What thing? What? ...	**bā**[1]
(3) Towards what place? Whither?	**bè**
(4) On account of what reason? Why?	**ba-gyaung** or **bā-pyu-lo**[2] or **bā-hpyit-lo**[3] **bè-gyaung** **bè-gyaung**
(5) In what place? Where?	**bè-hmā** or **bè-mă**[4]
(6) From what place? Whence?	**bè-ga**
(7) Which? (of more than one thing)	**bè-din :**[5]
(8) What person? Who?	**bè-*thū*** or **bă-dū** or **bă-lū**
(9) At what time? When?	**bè-daw-ga** or **bè-daw** **bè-don :-ga**[7]
(10) How much? ...	**bè-lauk** or **bă-lauk**
(11) How many? ...	**bè-hnă** (with numeral affix)
(12) Towards what manner? How?	**bè-nè**[8] or **bè-lo**
(13) What kind of......? ...	**bè......myo :**

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[1] **bā** is a contraction of **bè** + **hā** (**hā** being the contraction of **a-yā,** thing); the form **ba-hā** is sometimes found, but it is nearly obsolete. [2] **lo,** colloquial for **yue** lit. having done what? [3] lit. what having happened? [4] **mā,** colloquial corruption of **hmā.** [5] **din : = thin :,** this or that (thing). **bă-dū,** colloquial corruption of **bè-*thū*** by suppressing **e** and softening **th** to **d ;** **bă-lū** or **bă+lū** 'man' [7] **bè-daw daw** is a corruption of **thaw,** and **ton :** denotes a progressive action as **thwā :-don :** 'going' [8] **nè** is the colloquial pronunciation of **nī :** [9] **lo** is the colloquial form of **gè-*tho*.**

INDEFINITE PRONOUNS AND ADVERBS.

The interrogative pronouns and adverbs are also used as indefinite pronouns and adverbs—and the adverb **hmya** (corrupted to **hma** in colloquial and sometimes in the written language) is usually added to them or the verb **mā-hso** (yue) which means 'not saying.' **bè ... mā-hso,** signifies 'not saying whatever (person, animal, or thing) in particular,' 'anything whatsoever.'

	In negative sentences.	In affirmative sentences.[2]
bā-hma	nothing whatever, nothing at all	
bā-hpyit-hpyit[1]		anything whatever
bè-hma	nowhere (with motion)	
bè-hpyit-hpyit		anywhere or wherever (with motion)
bā-(or **bè**)**gyaung-hma**	for no reason whatever	
bè-gyaung-hpyit-hpyit		for any reason whatever
bè-hma	nowhere (without motion)	
bè-hmā-hpyit-hpyit		anywhere or wherever (without motion)
bā-dū-hma	no one whatever, no one at all	
bā-dū-hpyit-hpyit &c.		anyone whatever or whoever

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[1] **hpyit-hpyit** (let it be), or the verb reduplicated, is often used instead of the forms in **mā-hso.** Thus **bā-dū-hpyit-hpyit twe,** or **bā-du-go-twe-twe,** whomever you meet; **bè-go thwā :-thwā :,** wherever you go; **be-lo lok-lok,** however you do (it).

[2] The forms in **hma** can only be used in negative sentences, whereas the forms ending in **mā-hso** or with the verb re-duplicated can be used both in affirmative and negative sentences. The adverb **hma** is always placed immediately after the case affix.

Relative pronoun.

The relative pronoun most generally used is **tẹ̀** a corruption of **thị**

Adjectives.

When the adjective precedes its noun, the connective used is the relative pronoun **tè**

(J. §93 L. §174.) Adjectives are often used in the way shown below to denote the presence of a quality or quantity in a small degree.

(*a*) by prefixing the adverb **hkat** 'somewhat' to an adjectival root reduplicated **hkat-cho-gyo** 'somewhat sweet' 'sweetish' **hkat-hso :-zo :** 'somewhat wicked.'

(*b*) by affixing **ta-ta** to adjectives denoting quality. This particle has the same meaning as **hkat** but it assimilates its vowel to that of the adjective to which it is joined.

nī + **ta-ta** = **nī-tī-tī** reddish

hpyū + **ta-ta** = **hpyū-tū-tū** whitish.

sein : + **ta-ta** = **sein :-tein :-tein :** greenish.

mè :-ta-ta = **mè-tè :-tè :** blackish.

mū : tū :-tū : a little sick,

kaung : taung :-taung : rather good.

(*c*) by reduplicating an adjective of quantity and pronouncing it with the checked tone as **cho-gyo** sweetish from **cho** sweet, **hkạ-gạ** bitterish from **hkā :**

Demonstrative Adjectives.

These adjectives are prefixed to nouns and are :

dī (corruption of *thī*) this or these; **dī** may be shortened to **dā**, **dā-lo** thus.

ho that or those.

Numeral Affixes.

Numbers. **tă-beit-thā** 'one viss' is often used instead of 100 when speaking of rupees, as the rupee weighs one tical and there are 100 ticals in a viss (3·65 lb.) thus.

hnă-peit-tha-ngā :-zè two viss 50 ticals = Rs. 250.

tă-beit-tha-ko :-zè one viss 90 ticals = Rs. 190.

tă-beit-tha-le :-zè-chauk-kyat-hkwè : one viss 146½ ticals = Rs. 146-8-0.

Verbs.

The tense affixes are :

Past and present. **tè** or **dè** (corruption of **thī**) or **yẹ̀** or **kè** (corruption of **ī**) **nā :-lè-bā-yẹ** or **nā :-lè-ba-dè** (I) understand, **hok-kẹ̀-lā :** is it true ?

tā or **htā** (or **dā** when preceded by a vowel or a nasal) is a corruption of the tense affix *th***ī** and **hā** 'thing' and is used as a tense affix especially in noun clauses, *th***ū-do-ā :-lon : dā-lo pyaw :-gya-dā-bè :** they all say so. **mă-twe-dā kyā-hla-bī** it is long since I met (you).

Future. **mè** (colloquial pronunciation of **myī**) **ein-go thwā :-daw-mè** (I) am going home now.

Perfect (in have) or pluperfect. **pī :-bī** or **pī** || **mo:-teik-pī** (it) has stopped raining.

In interrogative sentences before **lā :** or **lè :** or **ton :** all the tense affixes are shortened as **thī** is shortened in the written language.

mè becomes **mă** and **pī** becomes **pă** thus.

nā :-lè-_th_**ă-lā :** or **nā :-lè-yẹ̀-lā :** do you understand ?

bè-thwā :-mă-lè : where are you going ?

mă-net-sā sā :-pī :-bă-lā : have you breakfasted ?

Imperative. **laẉ** is changed to **taẉ** in giving a direct command L. §249.

tan-daẉ (make sufficient) stop.

laik is most commonly used in peremptory orders L. §299.

dī-pā-gan-byā : lè :-laik change this plate.

so is used in the first person plural instead of the verb with အံ့ L. §299.

hle-nè thwā :-gya-zọ let us go by boat.

Infinitive. **hpọ** is used more often than **yan,** sometimes **hpo** and **yan** are used together [L. §310 (6)] and are occasionally corrupted to **hpọ-yā**

The verbal noun is often used instead of an infinitive of purpose* **yā-htā : a-hkaw-hkaing-laik-san :-bā** please send for a carriage.

Interrogation.

lā : is used in questions to which the answer is simply 'yes' or 'no.'

lè : is used in questions to which the answer is not simply 'yes' or 'no' (*i.e.* in all sentences in which **bè** is used) **ton :** is often used instead of **lè :**

n̅a̅w̅ [J. §119. L. §340 (3)] This affix is not strictly speaking interrogative. It is an exclamation soliciting acquiescence and is used chiefly in connection with **taẉ** thus **thwā :-daẉ-n̅a̅w̅** you will go now, wont you?

Negation.

L. §349. **mā** is often followed by **hpū :** which is used instead of the suppressed temporal particles **thī, pyī** or **myi** thus **thū mā-thwā :-bū :** may therefore mean, he does

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NOTE.—Lonsdale §307 states that these verbal nouns are used adverbially. Stevenson (*D.* p. 1) calls **a** an infinite prefix used in the colloquial language.

not go, he did not go, he will not go. It is, however, more polite to use **pā** than **hpū :**

mă ...... hnin in the imperative becomes **mă ...... nè**

Verbal Affixes.

The polite affix **pā** sometimes becomes **pă**

The affix **hsè** is replaced by **lu** (J. §115).

no :-no : which implies probability is corrupted to **lo-lo, mo :-yuā-me-lo-lo htin-dè** he thinks it will probably rain.

pe : 'to give' is often used as an auxiliary verb of causation instead of using **kyun-nok-to** or **kyun-nok-a-twet** thus **pyaw-pe :-bā** please speak (for me). **we-pe :-bā** please buy (for me).

Emphatic Affixes.

tā-gā : is corrupted to **kă-lā : tè-maik-pā-gă-lā :** he is indeed foolish. (Stevenson's Dictionary, page 482).

(J. §121). **yo:-lā :** is affixed to the root and forms a strong negative **taw-yo :-lā :** it is not proper.

mă-kā (to exceed) shortened to **ka** is often used with **yo :, a-thet-ngā :-zè ka-yo :-la : || ka-myī mă-htin-bā** (he) is certainly not more than 50. (I) do not think (he) is more.

hla 'very' is often followed by **chi** or **kă-lā : nā-hla-gyi-gă-lā :** he suffered much indeed.

paw 'of course' [L. §358 (10)] is used at the end of a sentence with persistive force, it is often used with **thā :** and means 'certainly' 'without doubt' **shi-dā-paw** of course there is. **a-thi-*thā* :-paw** I certainly know. (Stevenson's Dictionary, page 712).

(J. §119). **kaw** or **kaw-le** is used in the same sense as **paw**

[illegible]

[J. §119. L. §358 (9).] **le** or **lā :-le** slightly emphatic and persistive is used after the assertive affixes. **shi-*th*ī-lā :-le** it is certainly or I assure you.

Conjunctions.

yaw …… **yaw** 'both …… and' is used instead of **li :** …… **li :** both to connect nouns and sentences **lū-yaw myin:-yaw** both men and horses.

taw or **taw-ga** 'when' is used instead of **thaw-a-hkā a-chein-kya-daw-ga sā-pyan-laik-mè** (I) shall reply (lit. when the time falls) in due course.

taw 'when' preceded by a verb with the perfect affix **pyī** or **bī** is often used instead of **yue, pyaw :-pī-daw htwet-thwā :-dè** (I) spoke and went away **thā-pī-daw kaung :-dè** (it) is much better.

lo is also used instead of **yue** to form a present or past participle or as meaning 'because' **me-dat-lo mā-lok-pā** (I) did not do (it) because (I) am forgetful.

mo (Stev. p. 854) frequently preceded by **lo** and sometimes by ***th*o** is also used instead of **thaw-gyaung** thus **seik-hso :-lo-mo pyaw-*th*ī mā-hok-pā || myit-tā-shi-lo-*th*ā pyaw-bā-*th*ī** (I) do not say (so) be cause (I) am angry, (I) say (so) only because I am friendly.

lo is used instead of **kè-*th*o** (L. §385). **ngā-me :-*th*ā-lo me : || ngā-pyaw :-*th*ā-lo pyaw :** ask as I ask, speak as I speak.

yin is the softening down of **hlyin** 'if' or 'when' **she-zun-la-kya-yin a-thet hnā-hsè pye-mè** (I) shall be twenty next June (L. p. 276 gives this word as **yin :**)

hlyin in …… **hlyin** …… **chin :** is often suppressed and **yauk-hlyin yauk-chin :** becomes **yauk-yauk-chin :** 'as soon as (he) arrived.'

ton : (L. p. 276) is used instead of **sin** 'while' **thā-yet-thī : hlaing-don : thū-yauk-tè** he arrived while mangoes were abundant.

[illegible] = while = [illegible]

[illegible] Cf. [illegible] 73 [illegible]

hpyin (Stevenson, p. 763) a corruption of **hpyit-hlyin thu-go-twe-dā-hpyin nā-nā-gyi: hso:-laik-mè** if (I) meet him (I) will speak severely (to him).

Adverbs.

tè or **im-mā-tan** is used instead of **a-lun** 'exceedingly.'

net-hpyin-gā instead of **net-hpan-ga** 'to-morrow.'

gā-ne instead of ***th*ī-gā-ne** 'to-day.'

nauk-tā-hkā instead of **tā-hpan** 'again.'

a-hkauk instead of **a-hkā** 'time' **tā-hkauk** 'once.

mā-ke (to exceed) is frequently shortened to **ka**

yā-hku is abbreviated to **ku**

pin is written **bè**: in the same way as **hnin** is written **nè**

dè = written (dè or [illegible] dè etc. (p. 59))

Prepositions.

hnè or **nè** 'with' is written instead of **hnin**

lo is used instead of **kè-*th*o** 'like.'

hsī is used instead of **htan** 'presence.'

Noun clauses.

tā or **htā** (or **dā** when preceded by a vowel or nasal is used as a nominative or accusative affix with noun clauses. It is probably a contraction of **thī** and **hā** a corruption of **hmā** thus 'what he says is not right.'

thū hso-*th*ī-hmā mā-thin becomes in colloquial

thū hso-*th*ī-hā mā-thin

thū hso-dā mā-thin

Words spoken.

Words spoken are followed by :

(*a*) **lọ** which is the equivalent of the literary **hu**. It is used in quoting one's own words or those of another person with verbs of thinking or speaking **net-hpan thwā :-myi-lọ pyaw :-laik-thī**(I) said that (I) would start to-morrow. **myin-go pyin-laik-pā-lọ myin-dein-go pyaw :-laik** tell the syce to get (my) pony ready.

(*b*) **tẹ̀** (or **dẹ̀**) (L. §387 (4) J. §119) which is used in repeating the words of one person to a third person and the verb of speaking is *generally* omitted. **nā-mè bā-lè :-dẹ mè :-dè** he asks what is your name.

The student will notice that the difference between the use of **lọ** and **tẹ̀** is :

lọ is used in quoting one's own words or those of another.

tẹ̀ cannot be used to quote one's own words.

lọ requires the use of a verb of saying or thinking.

tẹ̀ *generally* requires no verb of speaking or thinking.

In using **lọ** two persons only are in question ; in using **tè** three persons are in question and are generally present together.

NOTE —According to Stevenson D. p. 888 ထာ **htā** or ဒါ **dā** is a colloquial corruption of **hmā** thus **hkim-byā :-ngwe-pe :-dā** (**pe :-*thi*-hmā**) **bè-lauk-kyā-byī :-lè** : how long is it since you gave the money ? **hkim-byā :-yauk-tā** (**yauk-thi-hmā**) **be-hnā-yet shi-byī :-le** : how many days is it since you arrived ?

Some of the most common colloquial forms are given below in Burmese alphabetical order.

Im-mă-fan အင်မတန် ⎫
a-pon-gyi : အပုံကြီး ⎭ = အလွန်၊ **a-hlun,** exceedingly.

a-wet အဝက် = တစ်ဝက် **tă-wet** half.

ā :-lon : အား လုံး = အလုံး **a-lon :** all.

ā :-gyī : အားကြီး exceedingly.

ka က = မကား in excess, beyond.

p. 137 **kă-ya** ကရ = သမျှ **thă-hmya** thus **twe-gă-ya pyaw :-thī** (he) says whatever comes into his head.

p. 137 **ka-yo :** ကရိုး = strong negative.

kă-lā : ကလား = တကား **tă-gā :** indeed.

kè ကဲ့ = ကြဲ့ ! present or past tense affix **hok-kè-'ā :** is it so ?

kaw ကော interrogative what about ?

kaw ကော ⎫
kaw-le ကောလေ ⎭ = of course.

kyok ကျုပ် = ကျွန်ုပ် I.

hkat ခပ် = somewhat.

hkā-daing : ခါတိုင်း = တိုင်း **taing :** every ခါတိုင်းနှစ် (every time year) every year shortened to **hnit-taing :** နှစ်တိုင်း

hkauk-taing : ခေါက်တိုင်း = အခါတိုင်း every time တခေါက် **tă-hkauk** once.

hku ခု = ယခု။ **yă-hku** now.

chin: ချင်း = အချင်းချင်း။ **a-chin:-gyin:** each other. **chin:** is generally attached to a noun **lu-gyin: yan-hpyit-kya-dè** the men quarrelled together.

chin: ခြင်း = လျှင် ... ခြင်း ...... **hlyin** ...... **chin:** as soon as.

gu ဂု = ယခု **yă-hku** now.

sọ စို့ = verb with အံ့ **an** let us.

hsī ဆီ = ထံ **htan** presence of.

ta-ta တတ denotes colour an adjective of quality.

[illegible] = [illegible] quality – not of other colours but see p.134

tă-hseik or **tă-hseik tă-bauk** တဆိတ်ဘပေါက် (from ဆိတ် **hseik** to pinch), a pinch, a small quantity, a little.

tă-chọ တချို့ = အချို့ **a-chọ** some.

tă-chā: တခြား = အခြား **a-chā:** other.

tè တယ် = သည် **thī** (tense affix).

tè တယ်=အလွန်။ **a-hlun** thus **tè-pī: mă-lok-chin-bū:** I do not much wish to do (it).

ton: တုံး = လဲ **lè:**

ton: တုံး = စဉ် **sin** while.

tẹ̀ တဲ့ = သော **thaw** or သည့် **thị** (relative pronoun).

tawẉ တော့ = လော့ **lawẉ** (imperative affix).

tawẉ-ga တော့က = သောအခါ **thaw-a-hkā** when.

do တို့ = ကျွန်ုပ်တို့ **kyun-nok-tọ** we.

taung တောင် = တိုင်အောင် **taing-aung** even.

dă ဒ = သ **thă**

dă ဒ = သည် *thī* this ; **dă-lo** thus.

dè ဒယ် = သည် **thī** (tense affix).

dā ဒါ = သည်အရာ *th***ī-a-yā** this thing, this.

dī ဒီ = သည် *thī* this.

dī-gā-nẹ ဒီဂနေ့ = သည်ငနေ့ *th***ī-gă-ne** to-day.

dī-hā ဒီဟာ = သည်အရာ *th***ī-a-ya** this thing, this.

dẹ̀ ဒဲ့ = သည့် **thị** (relative pronoun).

dẹ̀ ဒဲ့ = ဟု **hu** (indicates words spoken p. 139).

net-hpyin-gā နက်ဖြင့်ကာ = နက်ဖြန်ခါ **net-hpyan-gā** to-morrow (literary form.)

nā-mè နာမည် = အမည် **a-myi** name.

[illegible]

nẹ̀ နဲ့ = နှင့် **hnịn** with.

nè :-nè : နဲနဲ = နည်းနည်း **ni :-ni :** few, little.

nauk-tă-hkā နောက်တခါ = တဖန် **tă-hpan** (once after) again.

naw̄ နော် = wont you ?

nọ နို့ = သို့ *thọ* thus.

nọ-be-dẹ̀ နို့ပေဒယ့် = သို့ပေသည် (it is even thus) otherwise.

nọ-mă-hok နို့မဟုတ် = သို့မဟုတ်လျှင် (if it is not so) otherwise.

nọ-mọ-yin နို့မို့ရင် = သို့မဟုတ်လျှင် (if it is not so) otherwise.

pă ပ = ပါ **pā** (polite affix).

pā ပ before interrogatives
pī ပီ at end of sentences
} ပြီး ပြီ or ပြီ **pyī :-byī** or **pyī** (tense affix of perfect (in have) or pluperfect).

pe : ပေး used with another verb to express ' for me, etc.

pī-bī ပီပီ = အလျှင်း **a-hlyin :** not at all.

pī :-daw ပီးတော့ = ၍ **yuə**

pyī-byī ပြီပြီ see **pị-bī** (see Stev. pp. 693 and 731).

pyī :-daw ပြီးတော့ see **pī :-daw**

paw ပေါ့ = of course.

hpyin ဖြင့် = ဖြစ်လျှင် **hpyit-hlyin** if it is so (Stev. p. 763).

bă-dū ဘဒူ who? (for all compounds of **bè** see p. 131).

bă-mā ဗမာ = မြန်မာ **myă-ma** Burmese.

bū : ဘူး used with မ **mă** in negative sentences.

bè: ဘဲ = ပင် **pin** even, **dă-lo-bè:** even so, exactly so.

hpo ဖို့
hpo-yā ဖို့ရာ
hpo-yan ဖို့ရန်
} = ရန် **yan** (infinitive or verbal noun affix).

mă မ before interrogatives
mè မယ် at end of sentences
} = မည် **myī** (future tense affix).

hma မှ = မျှ **hmya** even.

mă မ = မှာ **hmā** in.

mă-ne : မနဲ (lit. not little) = အလွန် **a-hlun** exceedingly **mă-nè : kyī :-dè** (it) is very big.

mă......nè မ...နဲ့ = မ...နှင့် **mă......hnin** (negation with imperative).

mă......bū : မ...ဘူ = မ...ပါ **mă......pā** (negation with indicative).

mo မှို = မဟုတ် **mă-hok** (negation).

mo မို့ = သော့ကြောင့် **thaw-gyaung**

myā :-do များတို့ = များ or တို့ **myā :** or **to** (plural of nouns).

yè ရဲ့ = ၏ **i** (present or past tense affix).

yaw ရော (repeated) = ၎င်း (repeated) both...and.

yo :-lā ရိုးလား = strong negative.

yin ရင် = လျှင် **hlyin** when or if.

lā :-le လားလေ }
le လေ } emphatic.

lè : လဲ = လည်း **li :** also.

lu လု = ဆဲ **hsè :** about to.

lo လို့ သောကြောင့် or ၍ **thaw-gyaung** or **yue** because.

lo လို့ = ဟု **hu** (indicates words spoken).

lo လို = ကဲ့သို့ **kè-tho** as, like as.

lo လို euphonic affix used with the future tense.

lo-lo လိုလို = နိုးနိုး **no :-no :** probably.

hla-gă-lā : လှကသား
hla-gyī : လှချေ
} intensive.

hlyet လျှက် = လျက် **lyet** (forms present participle).

ရှိလျှက်သား နှင့်မပေးဘူး **shi-lyet-thā :-hnin mă-pe :-bū** although he has some, he will not give any.

hlè လှဲ့ = လှည့် **hli** (indicates motion towards speaker)

hā ဟာ = အရာ။ **a-yā** thing.

ho ဟို = ထို **hto** that.

ho-thin : ဟိုသင်း
ho-din : ဟိုဒင်း
} = ထိုး **hto** that.

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