GRAMMATICAL INTRODUCTION.

The sections of this introduction correspond with those of Dr. Gilmore's Grammar of Sgaw-Karen. In a large number of cases Dr. Gilmore's actual phraseology is retained and it is hoped that the practical advantage which accrue from this arrangement may mitigate the charge of plagiarism.

1. The Pwo dialect of Karen is spoken by people who call themselves Sho ဒ့ၭ or Hplon Mu-hteik ၮျမိထက်ၭ. Sgaw Karens are called by Pwos, Shan ဆန် or Hplon Hpa-hteik ၬိုက်ထက်ၭ. The alternative titles mean respectively Karens of the mother and father stems. In Karen sex-couplets, the female element is always given precedence which way perhaps be a vestige of matriarchy. The inference in this present case is that Pwo, being the mother-stem, is the senior of the two chief Karen dialects.

The Pwo dialect is split up into two chief sub-dialects which are called by the people themselves စား and ဝစား. These dialects are sufficiently diverse in pronunciation and vocabulary to make Karens who only know one resort to Burmese when they wish to converse together. The စား sub-dialect is regarded as the senior and it is the pronunciation and vocabulary of this sub-dialect which is preserved in the printed books. The ဝစား live for the most part in Tenasserim Division and the ဝစား in the Delta of the Irrawaddy. The two dialects are referred to in this work as Tenasserim Pwo (T.P.) and Delta Pwo (D.P.)

2. The Pwos have an abundant store of traditions consisting of folk-lore and legends strongly tinged with Buddhism. They have proved much more susceptible to Burmese influence than their Sgaw brethren and their folk-lore shows traces of this influence. Attempts have been made from time to time
to reduce these legends to writing and to give them the appearance of incunabula by the use of palm-leaved pages and unfamiliar characters. The Talaing alphabet has been used for this purpose but has never had any vogue. Dr. Mason has preserved one of these legends in his "Synopsis of a Grammar of the Karen Language."

3. The same erudite, if somewhat wayward, scholar was the pioneer of the modern Pwo Karen script. Dr. Mason used English and Greek characters to make up the defects of Burmese but the result was not very satisfactory, as may be gathered from the fact that it was called by the Karens ခိုးတင်း 'the scratchings of fowls!' Dr. Mason's system was simplified by Dr. Brayton and it is this system which is now exclusively used in the printing of Pwo books. In the present work the spelling is that of T.P; but where pronunciation is indicated it is usually that of D.P.

4. The Alphabet.
The letters of the alphabet are derived from the Burmese characters with certain modifications; there are twenty-five consonant and eleven vowel signs.

5. Consonants: --
经查, က, ခ, ဂ, ဎ, င, စ, ဇ, ဆ, ည, တ, ထ, ဒ, န, ပ, ဖ, ဘ, မ, ယ, ရ, လ, ဝ, ဥ, ဟ, ဧ, ယ, တွင်ငံ, အ, ဗ, ဗ, ဗ, ဗ, ဗ, ဗ, ဗ, ဗ, ဗ, ဗ, ဗ.
6. Pronunciation.
With the exception of the following, the consonants are pronounced as in Burmese: --

ŋ is the uvular R the Northumbrian burr. ṿ is the above preceded by the velar fricative Ch heard in Scotch loch. When ṿ is combined with ဃ the ဃ sound is dropped and only Ch is heard.

ဗ is the trilled R
် is the Burmese ṽ
ဗ is voiced H
့ is pronounced by D.P. as ṿ

7. Combination of consonants.
ွ, ဗ, ွ, ွ, may be combined with other consonants as follows: --

ွ / ွ / ွ / kya
ွ / ွ / ဗ / kra
ွ / ွ / ွ / kla
ွ / ွ / ွ / kwa

8. The eleven vowel signs are: --

ဃ, ဃ, ဃ, ဃ, ဃ, ဃ, ဃ, ဃ, ဃ
9. ə is the indeterminate vowel as a in above
    ə̅́ back open vowel as a in father
    ə̅́ front close vowel as ea in eat
    ə̅́ front middle vowel as a in late
    ə̅́ diphthong ai as in aisle
    ə̅́ mixed half-open vowel as i in bird
    ə̅́ spread close vowel
    ə̅́ round, close, front vowel as u French du
    ə̅́ close, back vowel as oo in pool
    ə̅́ half-close, back vowel
    ə̅́ diphthong a u as ow in how

10. Nasalisation of the vowels is indicated by the sign [◌́] which in combination with a tone-sign is reduced to one dot below the tone-sign:
    e.g., ə́, ə́, ə́, ə́.

11. ə̅́ is scarcely distinguishable from ə̅́ e.g., ə̅́ə̅́ is pronounced amu and ʊ̅́ə̅́ padu.

12. The value of ə̅́ in certain combination is so near to ə̅́ that the foreign ear finds it difficult to detect the difference.

13. The sound ə̅́ lies between ə̅́ and ə̅́ and is known by the phonetic sign uu@. When in combination with ə́ it is not distinguishable from ə̅́ e.g. ə̅́ə̅́ & ə̅́ə̅́ are pronounced alike.
14. Tones.
Tones are certain modifications of the sound values of the words of isolating languages corresponding to the inflections of agglutinative languages. These modifications are of a composite character and may affect at one and the same time the pitch, duration and modulation of the sounds. A tone may therefore be described as to its pitch, whether high or low; its duration, whether long or short; and its modulation, whether rising, level or falling.

Six different tones are indicated in Pwo Karen script but as the language is pronounced by D.P. there are now only four tones. The terms used by the Karens to differentiate the various tones, indicate the nature of the sign used to denote them and provide no clue as to their pronunciation. It is better to use a nomenclature which refers to the sound rather than to the sign; and so, in the schedule below, the tones are designated by terms which refer to their most conspicuous sound characteristics.

15. i. The high tone.
This is the tone implied when no tone-sign is used:
high pitch, short duration, rising modulation

ii. The middle tone ḋ
middle pitch, long duration, level modulation

iii. The low tone ḍ or ḍ₁
low pitch, short duration, falling modulation.

iv. The checked tone ḍ₂ or ḍ₃
high pitch, short duration, modulation cut out by glottal check.

N.B. The indeterminate vowel, although it is not followed by a tone-sign, is a variation of the middle tone but with shorter duration.
16. When the tone-signs follow ဗ the ဗ is omitted and understood; this is the case also when ဗ is followed by the sign [၇] indicating nasalisation. e.g. ၈၈ is written ၈၈.

17. Sound-shiftings between Pwo and Sgaw.
The Pwo and Sgaw dialects are very closely allied and in a large number of cases the vocabulary is identical except for slight modifications. These modifications of vowel, consonant and tone obey certain laws which may be compared with those which govern the Aryan languages as expressed in Grimm's law.

18. The following general principles may be laid down with regard to the relationship existing between cognate Pwo and Sgaw words:

(a) Pwo has aspirated where Sgaw has the corresponding unaspirated consonants: --
Pwo ခါ break / Sgaw ကၢ
Pwo ထီၷ့ bridge / Sgaw တိၤ
Pwo ဖျါ arrow / Sgaw ပျၢ

(b) Breathed consonants in Pwo are replaced by the corresponding voiced consonants in Sgaw: --
Pwo ထ ဲၷ့ branch / Sgaw ဒ့
Pwo ဖျ့ၫ smooth / Sgaw ဘျ့

(c) Occasionally the reverse is the case: --
Pwo ဒၪ see / Sgaw ထံၣ

(d) The formative affix is often omitted in Pwo: --
Pwo န့ၫ bee / Sgaw ကန
Pwo မုၣနၩ့ maiden / Sgaw မုၣ ကနီၤ
Pwo ခိၭ mango / Sgaw သခိး
(e) Pwo ə corresponds with Sgaw သာ : --
Pwo ဝိ before / Sgaw သာ
Pwo ဝိ easy / Sgaw သာ
Pwo ဝိကြ mercy / Sgaw မဟီစေ

(f) Pwo ဦ or ဦ corresponds with Sgaw ဗ, ဗ, ဗ, ဗ : --
Pwo ဝိ old / Sgaw ဗ
Pwo ဝိ buy / Sgaw ဗ
Pwo ဝိ sow / Sgaw ဗ
Pwo ဝိ few / Sgaw ဗ
Pwo ဝိ clean / Sgaw ဗ

(g) Pwo nasalised ဗ corresponds with Sgaw သာ : --
Pwo ဝိ foot / Sgaw သာ

(h) Other nasal vowels in Pwo are represented in Sgaw by the corresponding pure vowels: --
Pwo ဝိ heavy / Sgaw ဗ

(i) The middle, low and checked tones are usually consonant: --
Pwo ဝိ rice / Sgaw ဗ
Pwo ဝိ fish / Sgaw ဗ
Pwo ဝိ itch / Sgaw ဗ

(j) The high tone in Pwo sometimes corresponds with the low tone in Sgaw: --
Pwo ဝိ sail / Sgaw ဗ

(k) The low tone in Pwo sometimes corresponds with the high tone in Sgaw: --
Pwo ဝိ wife / Sgaw ဗ
19. Pronunciation is the same as in English.

20. Figures are the same as in Burmese.

The Structure of the Sentence.

21. The order of words in Karen may be illustrated by the following simple sentence: စ' Bwa builds a house, စ' Bwa, subject; စ' builds, predicate, စ house, object; က a particle used to mark the close of a declarative sentence.

A Karen sentence, therefore, resembles an English sentence in two particulars.
(1) The order of words is: subject, predicate, object.
(2) The subject and object are recognized by their position in the sentence.

22. Modifiers may be added to the above sentence as follows:
  စ' Bwa builds a house sometimes, old စ' Bwa builds a house quickly, old sometimes, adverbial modifier; က old, adjective modifying စ' က demonstrative modifying စ'; စ house quickly, adverb modifying စ.

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

Parts of Speech.

23. The Karen language has the nine following parts of speech; nouns, pronouns, adjectives, verbs, adverbs, prepositions, conjunctions, interjections and particles.
24. But it must be understood that the distinction between the different parts of speech is by no means so sharply defined in Karen as in English. The same word will appear now as this, and now as that part of speech, according to the office it performs in its sentence. Thus in the phrase ဂံၱအဒိၱ, a big house, ဒိၱ appears as an adjective; in ဂံၱဒိၱဝံၱ, the house is big, ဒိၱ appears as a verb; in ဂံၱအဆၱဒိၱ, the bigness of the house, ဒိၱ forms a noun.

25. Among the most striking peculiarities of the Karen language are its paired words, or couplets. Sometimes two words of analogous signification are united to form a word of slightly different meaning from either; sometimes the couplet consists of two synonymous words; sometimes it consists of a significant root which, out of the couplet, has no meaning. Couplets are found among nouns, adjectives, verbs and adverbs.

26-27. A proper noun is usually preceded by the name of the class to which the individual belongs; အျဖားျီး Burma, (အျီး meaning country) အျဖားျီး Rangoon (ျီး meaning city.) Names of men are preceded by the particle စ; e.g. စရွာယာ့ျား S' Shwe Young. Names of women are preceded by the article နိ e.g. နိအီးဖာ့ျား Nant Aung Pyu.

28-30. Common nouns may be derived from: --
(1) Verbal roots.
(2) Adjective roots.
(3) Other noun roots.

31. Nouns are formed from verbal roots in the following ways: --
(1) Abstract nouns of action are formed: --
(a) By prefixing the particle ဆၱ to the verbal root; e.g. from the root လ့ၱ, to go, is formed the noun ဆၱလ့ၱ going, journey. 
(b) By simply using the verbal root as a noun, qualifying it by a demonstrative adjective;
I don't understand what you say.

(2) Nouns of agency are formed by prefixing ဗ person, to the verb, and at the same time affixing နီ; e.g. ဗရုံဝါ့ a traveller, sometimes the affix နီ is omitted.

(3) Instrumental nouns are formed by prefixing ဗ to the verbal root; e.g. ဗဆာ, to shake, အဗဆာ a pudding stick.

(4) Nouns denoting where an action takes place are formed by prefixing လး, place, to the verbal root; e.g. လးနာ, to sleep; လးခါ, a bed.

32. Abstract nouns of quality are formed by prefixing to the adjectival root the particle ဆၧ; e.g. ဆၧ, great; ဆၧခါ, greatness.

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

(1) Diminutives are formed by adding ဖိၧ, young, little, to the noun root; e.g. ဖိၧ, a dog; ဖိၧဖိၪ, a little dog, a puppy.

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

(3) Two or more noun roots may be combined; e.g. ဖိၠ့ဖိၠ့, river, ချိၠ့ချိၠ့ knee.

34. Noun couplets are formed by the combination of two noun roots, each of which is generally followed or preceded by a particle, which serves to connect them: e.g. ဖိၠ့ဖိၠ့, or ဖိၠ့ဖိၠ့, birds, ဖိၠ့ဖိၠ့, grace, ဖိၠ့ဖိၠ့, goodness, ဖိၠ့ဖိၠ့, my country, ဖိၠ့ဖိၠ့ your descendents, ဖိၠ့ဖိၠ့, his buildings. In the last three examples the connecting particle is a personal pronoun in the possessive case.
Gender.

35-38. The Karen language recognizes only natural gender.

39. The gender of indeterminate nouns may be distinguished by the following affixes: စောင်း or စောင်း masculine, applied to human beings.
စိုး or စိုး feminine, applied to human beings.
စောင်း masculine, applied to animals.
စိုး feminine, applied to animals.

e.g. နောင် child, မောင်ချစ်လှု့ boy, မောင်ချစ်လှု့ girl,
မောင်း horse, မောင်း stallion, မောင်း mare.

Number.

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

41. The singular is denoted by the numeral, က or လ; e.g. ဂံ့ကဖျိ့့, ဂံ့လဖျိ့့.

42. The plural may be noted in the following ways: --

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

(2) By any one of the following affixes လဖျိ့့, the usual affix;
e.g. ဂံ့လဖျိ့့ houses. လဖျိ့့ used with the vocative, or with pronouns;
e.g. ဖျိ့့လဖျိ့့ brethren.

(3) The plural, when used to convey the idea of generality is often expressed by a couplet; e.g. ဂံ့လဖျိ့့, houses or buildings in general.
43-44. With regard to case, the "absolute case" alone calls for remark as being peculiar to Karen. Its function is to name prominently at the beginning of the sentence, and thus to emphasize the person or thing about which some statement is made in the remainder of the sentence.

I have bought that house.

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

46. Regularly, the subject precedes the verb, and the object follows it; e.g. သောဝါးဦး ကြားသီး သောဝါးဦး ဟား ကြားသီး, သောဝါးဦး the subject, precedes the verb, ဟား; and ကြားသီး the object, follows it.

47. Karen nouns, like English nouns, are often governed by prepositions; e.g. မောင်းသီးသား ကြားသီး သောဝါးဦး အိမ်, သောဝါးဦး is governed by the preposition ကြားသီး. Nouns follow the preposition by which they are governed. (N.B. ကြားသီး is often omitted e.g. မောင်းသီးသား သောဝါးဦး.)

48. Where in English a verb has two objects, or one direct and one indirect object, the Karen may place either one as the direct object of the verb, and the other will then be governed by the preposition ကြားသီး; e.g. where the English says, I give S’ Bwa a book, the Karen may say, သောဝါးဦး ကြားသီး သောဝါးဦး ဟား ကြားသီး သောဝါးဦး ကြားသီး or သောဝါးဦး ကြားသီး သောဝါးဦး အိမ်.

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

50. A noun in the possessive construction is joined to the name of the thing possessed by the particle အိမ်; e.g. သောဝါးဦး သောဝါးဦး အိမ် S’ Bwa's house.
51. A noun in the vocative case is followed by the particle ၃, e.g. ၃ ၯဝ S’ Bwa. (N.B. D.P. pronounce ၃ as ၃.)

52. Substantives in the absolute construction stand first in the sentence, free of all grammatical relation thereto, and are usually followed by the demonstrative adjective, ၃ or ၃; e.g. ၃ ၯဝဝ ဝိုင်းဝိုင်းဝိုင်းဝိုင်း, that house, S’ Bwa built it. Here ၃ is in the absolute construction, followed by ၃, that. Occasionally the particle ၃ takes the place of the particle ၃ or ၃; more commonly it follows one of them, e.g. ၃ ၯဝဝ, ၃ ၯဝဝ.

Pronouns.

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

54. There are no Relative Pronouns in Karen. Relative clauses are common; but they are connected with the nouns which they modify by means of the conjunction ၃, the pronouns used being personal pronouns of the third person.

Personal pronouns.

55. In Karen, as in English, the personal pronouns are declined, the cases being marked by case forms. The following tables exhibit the three personal pronouns in their various numbers and cases.

Gender is not distinguished.

Singular / Plural
(First Person)
Nom. ၃ / ၃
Poss. ၃ / ၃
Obj. ၃ [pronounced ၃ by D.P.] / ၃ [pronounced ၃ by D.P.]
56–57. After the verb ၵဲ, *to be*, the objective forms of the personal pronouns are used instead of nominative forms; e.g. မွန်းင်ယာ (not မွန်းယာ) *it is I*.

58. Besides the regular pronouns, Karen possesses a pronominal affix ၵိ. This is affixed to verbs in the third person, particularly in subordinate clauses. It is also affixed to pronouns of all persons in forming compounds. When ၵိ follow a verb it is never an object; e.g. ဂံၭလၮဆိုမ်းဗဲိးယာ the house which S' Myat built, have you seen it? There ၵိ refers to the subject, S' Myat, and not to the object, ဂံၭ. In this construction ၵိယာ is often used like ၵိ.

59–61. The simple forms tabulated under 55 form a base from which a number of pronominal forms are built up, by means of the particles ၵိ and ၶိ, the word ၱာင်း, *self*, and the demonstrative adjectives, ၵိး *this*, and ၶိး *that*. Such forms are generally self-explanatory. Their cases are indicated like those of nouns. The more common forms are noted below.

**Singular / Plural**

1st Pers. မိုးဘော်ရာ, မိုးဘော်ရာ / မိုးဘော်ရာ, မိုးဘော်ရာ

2nd Pers. မိုးဘော်ရာ, မိုးဘော်ရာ / မိုးဘော်ရာ, မိုးဘော်ရာ

3rd Pers. အဝို, အဝို / အဝို, အဝို

[မိုး and မိုး are the forms used colloquially.]
62. The absolute forms of the pronoun (like the absolute form of the noun) are generally followed by one of the demonstrative adjectives ယီ and နီ and sometimes by the particle ဘီ; e.g. ယွ့ဒယ, အဝ့နီ, နွ့ဘီ.

63. In the absolute forms, ဒ is often omitted.
   e.g. ယွ့ဝ့, မွန်ဝ့ဝ့, as for me, I cannot go.

64. In the first and second persons, the objective form often takes the place of the proper absolute form.
   e.g. ယဝ့, မွန်ဝ့ဝ့ဝ့. As for me, I shall have to go.

65. The use of the absolute form is illustrated in the following sentences;
   ယွ့ဒယ, ယွ့ဒဝ့ as for you, you cannot go.
   အဝ့နီ, အဝ့နီဝ့ဝ့ as for them, their house is in Rangoon.

   Intensive Pronouns.

66. Intensive forms of the personal pronouns are formed by adding to the possessive case the word နသဆ့ဝ့, self, and the particle ဝ့ဝ့. They are as follows.

<table>
<thead>
<tr>
<th>Singular / Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Pers. ယနသဆ့ဒဝ့ / ပနသဆ့ဝ့.</td>
</tr>
<tr>
<td>2nd Pers. နနသဆ့ဒဝ့ / နသဆ့ဝ့ဝ့</td>
</tr>
<tr>
<td>3rd Pers. အဝ့သဆ့ဝ့ / အဝ့သဆ့ဝ့ဝ့</td>
</tr>
</tbody>
</table>

67. The forms are used in apposition with a substantive, for emphasis.
   e.g. စထိသဆ့ဝ့ကလ့ဝ့ဝ့လီး, S' Tun himself will go.
   ယကလ့ဝ့ဝ့. I will go myself.

68. The same thing may be indicated by affixing the forms ဒဝ့, ဝ့ဝ့ etc. to the verb. e.g. ယွ့ဒဝ့ဝ့ဝ့. you will go yourselves.
69. The forms mentioned in 68, affixed to nouns which follow a substantive in the possessive, convey the same idea as the English word *own*; e.g. မင်္ဂလိပ်းကြောင့်, မင်္ဂလိပ်း *my own book*.

Reflexive Pronouns.

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

<table>
<thead>
<tr>
<th></th>
<th>Singular / Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Pers.</td>
<td>ယံံ / ပံး</td>
</tr>
<tr>
<td>2nd Pers.</td>
<td>နံး / နံးအံး</td>
</tr>
<tr>
<td>3rd Pers.</td>
<td>အံး / အံး</td>
</tr>
</tbody>
</table>

71. These forms are used as the objects of the verbs, when the person affected by the action is the same as the person performing it; e.g. စမၠ့ဆ့လီ၀့အကလ့လီ၀့, *S' Myat stabs himself*. These forms always appear as direct objectives, while the intensive forms previously described are generally used in apposition. An intensive pronoun, however, sometimes takes the place of a proper reflexive.

72. The pronoun အု may also be classed among the reflexives. It takes the place of the personal pronoun of the third person in indirect discourse, referring to the speaker; e.g. ယဖိခွစံလအကလ့လီ၀့, *my son says that he (son) will go*.

Possessive Pronouns.

73. The possessive pronouns *mine, thine*, etc. are formed by affixing ဝ့ or ဆ့ to the possessive forms of the personal pronouns; e.g. လီ့နီမွဲယဝ့ပ့မွဲ, ထံမွဲ, *that book is mine*.

74. ဝ့ and ဆ့ may be similarly used with nouns in the possessive case; e.g. လီ့နီမွဲစမဝ့ or လီ့နီမွဲအဆ့, *that book is S' Myat's*. 
Demonstrative Pronouns.

75. Properly speaking, the Karen language has no demonstrative pronouns. Their place is supplied, however, by combining the demonstrative adjectives ဗုဒ္ဓ and နီ, that, with the personal pronoun of the third person.

Interrogative Pronouns.

76. The Interrogative adjectives described in 101 and 102, are used also as interrogative pronouns; e.g. အဝ့မီးဆ့နီၪလဲ what is he doing?

77. The interrogative possessive pronoun, whose, is formed by affixing ဗုဒ္ဓ or အဆ to the interrogative pronoun ပလၫ; e.g. လံၬစီမီးဆ့နီၴလဲ whose is this book?

Indefinite Pronouns

78. ရုံ is used as the subject of impersonal verbs; e.g. ရုံငြကွေတ္တီး, it rains.

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

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

81-82. ရုံ is used as an indefinite object to verbs which require one but to which no definite object can be assigned; e.g. ငြကွေတ္တီ, I see, literally, I see things.
83. Many of the indefinite adjectives described under 99 are also used as indefinite pronouns; e.g. နားပြားယား, မည်ကြပ်ရှင်းကစာ, if you see any fish, buy me one.

Adjective.

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

Adjectives of Quality.

85. Adjectives of quality are generally adjective (relative) clauses in an abbreviated form. "A good man" would originally be expressed by ပမ်းညနော့, a man that is good. But it is commonly expressed in an abbreviated form, Ⴑညနော့, the relative conjunction, Ⴑ, being omitted. It is sometimes still further abbreviated by omitting the pronoun Ⴑ, when it would stand simply ပမ်း, ပမ်းညနော့.

Adjectives of Quantity

86-87. Some adjectives expressive of magnitude are formed by prefixing the particle Ⴏး (very) to verbal roots. Such adjectives immediately follow the nouns which they modify; e.g. ပမ်းညနော့ a great man.

Numeral Adjectives.

88. The following are the cardinal numerals.

1 လေးပေါင်း, 2 နှစ်, 3 ၊မိုး, 4 လီ, 5 ယော, 6 ကြက်, 7 ကြာ, 8 ကျော, 9 ချော့, 10 ကစာ, 11 ကစာလေးပေါင်း, 100 ကြာပေါင်း, 1000 ကြာ, 10000 ကြာ, 1000000 ကြာ, 1,000,000 ကြာ, 10,000,000 ကြာ.
89. A numeral adjective almost invariably follows the noun which it modifies, and is itself followed by an auxiliary word expressing some quality of the noun to which it refers; e.g. သားယာလ်, *five men*. ၁၂၃ is the numeral adjunct used in speaking of rational beings. သားယာလ်ဃား *three buffaloes*. ၁၂၃ is the numeral adjunct used in speaking of quadrupeds.

90. Numeral Adjuncts.

- ဗား the bend of a river တွဲခိုင်း ကြား or ဗားကြား
- ဗား a strip of bamboo or wood ဆီကြား, ဝီကြား
- ဗား a piece of bamboo or wood ဆီကြား, ဝီကြား
- ၂ ဗား a burnt stick ဝီကြားတွဲ
- ၂ (၁) ဗား ဝီကြားတွဲ (၂) ဗား ဝီကြားတွဲ
- ဗား couple, pairs, guns, carts, ပနါတိုင်း a yoke of buffaloes, ကျီကျီ a gun.
- ဗား a cart.
- ဗား sides of things အောင်တွဲ two feet
- ဗား coils ကိုး, ဝီနာခါး
- ဗား garlands စီးနား
- ဗား rational beings ပေါင်းပေါင်း
- ဗား a portion of kauk hnyin နာမာင်ငွေးခေါင်
- ဗား two handfuls ဝီကြားတွဲ, ဝီကြားထား
- ဗား one handful ဝီကြားတွဲ, ဝီကြားထား
- ဗား stories, flats ဆီကြားချက်စာ
- ဗား ears of paddy ဝီကြားထား
- ဗား verses ဝီကြားတွဲပေါင်းစာ
- ဗား races, nations ဝီကြားထား
- ဗား baskets ဝီကြားထား
- ဗား words ဝီကြားထားချက်စာ
- ဗား trees ဝီကြားထား
- ဗား posts, trees ဝီကြားထား
- ဗား bundles ဝီကြားထား
- ဗား rolls ဝီကြားထား
- ဗား tides ဝီကြားထား
There are a number of words denoting portions, quantities or collections, which are used in a similar manner to the numeral auxiliaries; e.g. a drink of water, a handful of sand.

When there is no numeral adjunct proper to a noun, and sometimes even when there is a numeral which might be used, the noun itself is repeated after the numeral; e.g. a city, a country, a house.

Sometimes there is a choice of numeral adjuncts for the same noun; e.g. an eye.

Numerals are sometimes prefixed to the nouns which they modify; e.g. from town to town, five or six days.
95. The numeral adjuncts regularly follow the numerals with which they stand. But when the numeral is ten or a multiple of ten, the adjunct precedes the numeral, and is itself preceded by the particle အ; e.g. ဖျာစိုက်ဝင်သော twenty men.

96–97. The formation of the ordinal numerals will easily be understood from the following examples.

98. Multiplicatives are formed by affixing စ to the cardinal numerals; e.g. စိုက်ဝင်သော threefold.

Indefinite Adjectives.

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

(1) Certain indefinite numeral adjectives are combined with the numeral auxiliaries, in the same manner as the cardinal numerals. These are အောင် many, ဝါ few, and တဘျုစိုက်ဝင်သော several e.g. ဝါဝင်သော many boys, ဝါဝင်သော few girls, တဘျုစိုက်ဝင်သော several men.

(2) The numeral ဝ or ဝ one, with an appropriate numeral, often has the sense of the English indefinite article, e.g. ဝဝင်သော a boat.

(3) The numeral ဝ or ဝ one, with a reduplicated numeral is used in referring indefinitely to a person or thing; e.g. ဝဝင်သော some woman, ဝဝင်သော some fowl.
(4) The indefinite adjective of quantity, ကွစ္ or လင်း, *some*, is formed from the numeral က or လ by means of the *particle* န့်.

(5) The reduplicated form ကန့်န့် or လန့်န့် is used in referring indefinitely to more than one person or thing; ပြောက်ကာင်း *some men*, အခြဲကာင်း *some pencils*.

(6) In a similar way are formed ကန့် or လန့်, ကလန့် or လလန့်, *a little*.

(7) Universality is expressed by placing a numeral auxiliary between က or လ and လါလါ; e.g. ကမံ့လါလါ *every thing*.

(8) The same idea is expressed by placing a numeral auxiliary between ကိ and ဒ့; e.g. ကိင်းကိ ဒ့င်း *every man*.

(9) Completeness is expressed by placing a numeral adjunct between ဝါး and ယံ; e.g. ဝံးထံယံ *the whole city*.

(10) A complete number may be expressed by affixing လူ or ယံ, to any one of the ordinal numerals; e.g. ဝံးထံကိ လူကိ *all three (things)*

(11) Singularity is expressed by placing the numeral က or လ with the suitable adjunct between န့် and လီ; e.g. န့်ကလီကိ *only one (man)*

(12) Identity is expressed by placing the numeral adjunct between က or လ and က္, e.g. ကကကာင်း *the same man*.

(13) Utter non-existence of a thing is expressed by introducing a numeral auxiliary between ကိ and ဝါး, e.g. ဝံးကဝါး *there is not a single dog*. 
100. Certain other indefinite adjectives of quantity are formed independently of the numeral system. Such are ထီးလူၬ  or ထီးအလူၬ or ထီးလူ၆ထီးဆံၫ့  or ထီးအလူ၆ထီးဆံၫ့, which follow their nouns; e.g. ထီးလူၬ or ထီးအလူၬ  all men, whoever, or whatever, which precedes its noun; e.g. ထီးပြီး  whatever man.

Interrogative Adjectives.

101. The common interrogatives are ပလၫကဂၩ  or လဂၩ referring to persons, and ဆၧနီၪလမံၩ့ referring to things; e.g. နဂၬၢလၱဆရၬပလၬလဂၬၢဲ  with what teacher did you come? ၰၫဝၫဆံၬကၬဝၫအၤလမံၬ့  what fruit do you want to eat? After ဆၧနီၪ, လမံၬ may be omitted, in which case the construction would be နအၪဒိၭအၥၣ့ဆၧနီၣလမံၬ့.  After ဆၧနီၣ  may be omitted, in which case the construction would be နအၣဒိၭအၥၤ့ဆၣနီၣလမံၣ့.

102. An interrogative with a selective force is formed by prefixing ထ to the appropriate numeral adjunct; e.g. ထဘံၬဘံၬလ  which knife do you want?

103. Interrogative adjectives of quantity are made by prefixing ဆံၭ to the indefinite adjectives of quantity; e.g. ဆံၭဒိၬ  how great, ဆံၭအၪ  how much, ဆံၭလ  how many. နဘုၬအီၣဆံၭအၣလ  how much paddy have you? These are used both in direct and indirect discourse. In indirect discourse they sometimes suffer reduplicaton; e.g. နစ့ၪအီၣဆံၭအၣဆံၭအၣလ  I do not know  how much money you have.

104. Interrogative adjectives of number may be formed by prefixing ဎွ့ to the numeral adjunct; e.g. ဎွ့ဘံၬလ  how many books have you? These also may be used in indirect discourse.
105-108. The Karen language has two definite demonstrative adjectives, ကွန်ျောင်း this, and စောင် that. They may modify the substantive element, be it noun, pronoun, phrase or clause. စါး is used to mark the end of a noun clause, or of a series of adjectival modifiers of a noun; e.g. မိန်းကလေးကျွန်းစုသူကြောင်း ကျွန်းစုသူကြောင်း, ပင်ပင်ပင်, the good old woman who lives in the house is my mother.

Adjectival Couplets.

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

Comparison of Adjectives.

110-111. The comparative degree is expressed by affixing နဲ့ to the adjective, e.g. ဝွေ white, ဝွေနဲ့ whiter.

112. The superlative degree is formed by affixing ထုျိဳ to the adjective ဝွေထုျိဳ whitest.

Verbs.

113. Karen verbs express actions, states, or qualities; e.g. လွေ to go, အောင် to be, နောင် to be good.

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

115. In Karen, a verb which can take an object generally does take one. When no definite object can be assigned, the indefinite object ဆောင် is frequently used; e.g. စိုးစိုး I see. See 81-82.
Karen verbs have no inflections, properly so called. The accidents of voice, mood, tense, person, and number, are expressed by particles connected with the verb, or are left to be inferred from the subject.

Voice.

117. Three voices may be recognized in Karen; active, passive, and middle.

118. The verb in its simple and primitive form is in the active voice; e.g. in the sentence ယဒၫအဝ့ၫလီၫ, _I see him_. အဝ့ၫ is in the active voice.

119–121. The formation of the passive voice is peculiar. A few examples will make it clearer than any explanation.

The following sentences exhibit the passive of the verb ဒိၫ, to strike. မဝိၪဆေၦဒိၫယၭလီၫ, _I am struck_. ဒိၫဘၫဆၭဒိၫဝ့ၫလီၫ, _he is struck_.

122. When it is desired to convey the idea that the subject voluntarily submits to an action, the passive voice is differently expressed. In this case, the verbal root is preceded by ၵၬ or ၵၦ and followed by a reflexive pronoun; e.g. ဒိၬကွ့ၭအၥၭ, _he is beaten, he permits himself to be beaten_. စမၠၭထိးဒိၭအၥၭ, _S' Myat is beaten, submits to being beaten_.

123. Closly allied to this second form of the passive voice is a form used to convey the idea that a thing is in a certain state as the result of an action which has been performed upon it. e.g. ဒိၬကွ့ၭ, _It is written_.

124. The middle voice expresses the idea that the subject performs an action upon himself. To express this the active form of the verb is followed by the particle ၵၬ, and a reflexive pronoun; e.g. ဒိၬလၭ, _I see myself_. 
Mood.

125. There are only two moods in Karen, the indicative and the imperative.

126. The primitive form of the verb is indicative.

127. The primitive form of the verb may be used in the imperative; e.g. ကြည့်, go!

128. When a verb is in the imperative mood the sentence (if expressing a command) commonly ends with the particle ၊၌ e.g. ကြည့်ကြည့်ကြည့်ကြည့် ၊၌, go to him!

129. The particle ၊၇ is sometimes affixed to the verb in an imperative sentence where the idea is that of entreating a superior; e.g. ကြည့်ကြည့်ကြည့်ကြည့် ၊၇, bless us.

130. In giving permission, ကြည့် or ကြည့် sometimes takes the place of ၊၌, e.g. ကြည့်ကြည့်, ကြည့် go.

131. A sentence expressing a prohibition ends in ၊၇; e.g. ကြည့် do not go. In such cases the verb may be preceded by ကြည့် and the negative particle ၊၇; e.g. ကြည့်ကြည့်ကြည့် ၊၇, do not go.

132. A precative sentence is introduced by the particle မွ and otherwise has the form of a sentence expressing command or prohibition; e.g. မွ မွကြည့်, let us do it. မွ မွ do not do it.

Tense.

133. The verb standing by itself conveys no idea of time. It may refer to past or present time according to the context; e.g. ကြည့်ီး may mean I sit, I am sitting or I sat.
134. An action the performance of which is contemplated, is expressed by prefixing the particle က or မိ to the verb. This form is commonly used to express a future action; e.g. ယကလ့, ယမိလ့ I shall go, I will go.

135. The idea of intention or desire is brought but more strongly by prefixing မိ to the verb; e.g. စမၠမိလ့, Myat desires to go, intends to go.

136. Completed action is indicated by affixing the particle ယူ to the verb, e.g. ယဂၲယူ, I have come.

137. The same idea is more emphatically expressed by introducing ဂီ before ယူ; e.g. ယဒၪဂီယူ, I had seen it.

138. The Karens sometimes use both က and ယူ with the same verb to express an intention to perform an action immediately; e.g. ယကလ့ယူ, I should have gone.

139. To mark the completion of an action previous to a certain moment of past time, ဝ့ is affixed to the verb, and is often followed by ယူ; e.g. ယလချုဒံဘနီအဝယူ, before I came he had gone. This usage is analogous to the English pluperfect.

140. An action dependent upon a supposed condition contrary to fact is sometimes expressed by prefixing က to the root and affixing ယူ or ဝ့; e.g. နအ့လဂဝယူ, if you had not come I should have gone by this time.

Person and Number.

141. The person and number of the verb are to be inferred from those of the subject, but a verb in the third person sometimes takes က after it; e.g. စိမ့စိုက်ထက်သာ the governor goes.
Compound verbs.

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

143. A verbal couplet is formed by two verbal roots, each of which is followed by a particle; e.g. အကြည်း ၏လေး ၏လေး to believe. ၏ရှေ့ပြေး ၏ရှေ့ပြေး to grow up. ၏ရှေ့ပြေး ၏လေး to decrease. ၏လေးလေး ၏လေး to tell. ၏လေးလေး ၏လေး to be holy.

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

145. The following particles are prefixed to the verb: --

များ demonstrates a representing of the action as if done, often only in appearance; e.g. များ ၏ဖြူအောင် to assume the appearance of laughing.

ထိုး prefixed to a few verbs, has a causative force; e.g. ထိုး ၏ဖြူအောင် to wake up.

သို့ has a permissive or causative force; e.g. သိုး ၏ပန်း to send.

ဇီး has a permissive or causative force; e.g. ဇီး ၏ဖြူအောင် to increase (transitive)

ဝါး prefixed to a few verbs, has a causative force; e.g. ဝါး ၏ဖြူအောင် inform.

ဝါး has a causative force, ၏ဖြူအောင် to kill.

ဗျာ indicates the subject falls into the state indicated by the verb; e.g. ဗျာ ၏ဖြူအောင် to become tired.
လို has also a causative force; e.g. လိုမှု to make one laugh.

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

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

ဝါင် has a sense of return, retaliation or opposition; e.g. ဝါင်မှု to return.

ဝါကြီး has a concessive force; e.g. ဝါကြီးမှု admitting the truth of what you say.

ဝါင်း indicates that the act is performed by way of trial; e.g. ဝါင်းမှု to try.

ဝါး denotes that the action results in a separation; e.g. ဝါးမှု to take away.

ဝါးး denotes that the act is performed by way of assistance; e.g. ဝါးးမှု to go together with one.

ဝါးးး denotes that the action is done carefully, or stealthily; e.g. ဝါးးးမှု to watch closely.

ဝါးးး denotes that several persons or things act together; e.g. ဝါးးးမှု to work together.

ဝါးးး denotes that several persons or things act in company; e.g. ဝါးးးမှု to eat rice together.

ဝါးး denotes that the act is done from a distance; e.g. ဝါးးမှု to look away, ဝါးး to behold afar off.
ဆၱ denotes that the action is performed by way of assistance; e.g. အမှန်စိတ်ကြည့်၍, I will help you reap.

ဒါ denotes that an act is done before some event takes place; e.g. ကိုးကော်တယ်က ကိုးကော်တယ်, I saw his house first.

ဣ့ denotes that the act was done unintentionally; e.g. ကိုးကော်တယ် to utter an involuntary cry.

ဆိၫ shows that the action is hastened; e.g. အကြောင်းကြည့်၍ eat quickly.

ကိၯ denotes that the action results in making secure; e.g. ကိုးကော်တယ် to hinder.

ထၬ indicates an upward motion; e.g. ကိုးကော်တယ် to go up.

ထ့ၬ is affixed to a few words denoting separation; e.g. ကိုးကော်တယ် to fall off.

ထီၱ denotes that the action results in arriving; e.g. ကိုးကော်တယ် to arrive.

ထူicates that the action results in forsaking; e.g. ကိုးကော်တယ် to forsake.

ထံထား indicates independent action; e.g. ကိုးကော်တယ် or ကိုးကော်တယ် I will do it myself.

ထီ့ indicates that the subject defers some other action to perform the one indicated by the verb; e.g. ကိုးကော်တယ် wait a bit. ကိုးကော်တယ် I will sleep first.

ထိုး occasionally denotes certainty; e.g. ကိုးကော်တယ် ကိုးကော်တယ်, It will be sure to happen so.

ထီ့ indicates that the action results in observing; e.g. ကိုးကော်တယ် to remember.
indicates that the action results in obtaining; e.g. ၏ to find.

indicates that the action reaches unto its object; e.g. တွေ့ to go unto.

indicates that the action results in going through; e.g. တွေ့ to go through.

indicates that the action passes over to an object; e.g. မိတ်ဆွေတ်စပြီး I will tell you.

indicates that the action results in an ascent; e.g. ရယ် to reach up.

indicates a downward motion, literal or figurative; e.g. စိုး to descend, ချင်း to decrease.

indicates that the act is performed by or for imitation; e.g. စိုး to teach, မိတ်ဆွေတ်စပြီး to learn.

indicates reciprocal action; e.g. ဝါစိုးဝါစိုးယောက်, we should love one another.

indicates an incipient action; e.g. စစ်ဆေးစစ်ဆေးယောက်, when he had just become governor.

affixed to several verbs. See Dictionary Part I pages 161-164.

Dependent Verbs.

147. A verb depending on another, follows it immediately, without undergoing any change of form; e.g. နိုးစိုးမည့်ကိုပြပြီး, he will try to do it. This is the common construction for expressing suitability, necessity; etc. e.g. ကြည့်ရှေးစိုး, I should go, မိတ်ဆွေတ်စိုး, you must go.
148. Where in English two verbs are connected by the conjunction and, in Karen the second verb may immediately follow the first, without a conjunction; e.g. မမ်းညို့ခေါ်ာို့လုံးရဲ့, I will go and cook rice.

Idioms in the Use of Verbs

149. The causative verb မမ်းညို့ and the permissive verb ပျဲ permit the dependent verb to be preceded by a subject; e.g. အာကိုရဲ့ကိုလုံးရဲ့, he caused me to do it. ပျဲအမွှိသော, let him go.
The dependent verb and its subject may be regarded as a substantive clause, forming the object of the causative or permissive verb.

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

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

နား ability, considered with reference to physical health, or inclination; e.g. မမ်းညို့, မကြား့စို့်ရဲ့, my foot is sore, I cannot walk.

ပျဲ ability, considered with reference to the sufficiency of the subject; e.g. မမ်းညို့ကိုလုံးရဲ့, there are too many, I cannot do them.

ချုပ် ability, considered with reference to leisure; e.g. မမ်းညို့, မကြထား့စို့်ရဲ့, I am busy, I have no time to play.

မို့့့့့ ability, considered with reference to the sufficiency of the subject; e.g. မမ်းညို့ကိုလုံးရဲ့, the work is too much, I cannot do it alone.
ability, considered with reference to the sufficiency of the subject; e.g. အပ်ပြုပြင်မှု, the work is too great, I cannot do it.

ability, considered with reference to effectiveness of effort; e.g. စှုံစောင်းနှပ်ချွယ်, he has work, I cannot hire him.

ability, considered with reference to accomplishing the end proposed; e.g. သင့်သို့ဝင်ချွယ်, this book is too difficult, I cannot read it.

ability, considered with reference to skill, also the generic expression of ability; e.g. မေလောင်းသွားချွယ်, I saw it only once yet I can do it.

The ideas of suitability, agreeableness etc. are often expressed in a similar manner to that of potentiality; e.g. လွန်ချွယ်, dare you do this?

I do not like to ride a buffalo.

had we not better do this?

is it proper for me to do this?

The verb သံ, expressing desire, takes အပေ for its subject and is followed by a verb denoting that act the performance of which is desired. This latter verb is followed by စော, self, with the possessive case of a pronoun denoting the person who desires to perform the action. Then comes the object of the verb of action, generally introduced by လောမ, e.g. အပော်လောင်းသွားချွယ်, I want to see him.

he wishes to buy a buffalo.

Possession is expressed by the verb အပော်, to be in the following ways:

(1) The possessor stands as the subject and the thing possessed follows the verb, with which it is connected by the preposition အပော်. e.g. စောင်းလည်းဖျင်ချွယ်, I have a pencil.
The thing possessed, modified by a possessive pronoun or noun, may stand as the subject of the verb; e.g. မြောက်စုယ်ဝိုင်း, *I have a book.*

Adverbs.

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

**Adverbs of Manner.**

156. Adverbs of manner are regularly formed by duplicating adjective roots; e.g. လောက်, *strongly,* မိုးဗေဒ်း, *quickly.*

157. Adverbs so formed very commonly take the affix လ့ၬ; e.g. လောက်လောက်လ့ၬ, *very strongly.*

158-160. Sometimes an adjectival root is used in an adverbial sense. This is commonly the case when it is itself modified by another adverb; e.g. အောက်ဝိုင်း, *he runs very fast.* မိုးဗေဒ်း, *I do not run swiftly.*

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

162. Demonstrative adverbs of manner are formed by combining the preposition ဝိုင်း, like, with the demonstrative မီး and မီး, or with ဝိုင်း; e.g. ဝိုင်းဝိုင်း, ဝိုင်းဝိုင်း, ဝိုင်း, ဝိုင်းဝိုင်း, thus ဝိုင်းဝိုင်း, how, ဝိုင်းဝိုင်း, somehow. See 202.

**Adverbs of Place.**

163. Adverbs of place may be formed from the demonstrative adjectives မီး and မီး in combination with the prepositions ဝိုင်း, ဝိုင်း, ဝိုင်း or ဝိုင်း. They are exhibited in the following table, ဝိုင်းဝိုင်း ဝိုင်း, ဝိုင်း ဝိုင်း, ဝိုင်း ဝိုင်း, ဝိုင်း ဝိုင်း, ဝိုင်း ဝိုင်း, ဝိုင်း ဝိုင်း, ဝိုင်း ဝိုင်း, ဝိုင်း ဝိုင်း.
The preposition လို forms adverbs of place in combination with such roots as မိုး front, ကြာ back, မြို့ above, လိုး below, တွေ့ beyond and ကြာ side, e.g. သို့ forward, သို့ behind, သို့ beyond.

Adverbs of Time

165. Certain adverbs denoting past time are formed by the prefix လို in combination with roots denoting time, as follows: –

- လိုးဒီးနွား, this morning
- လိုးဒီးနွားဒီးနွား, last night
- လိုးဒီးနွားဒီးနွား, yesterday
- လိုးဒီးနွားနှစ်နှစ်, last week
- လိုးဒီးနွားနှစ်နှစ်, last month
- လိုးဒီးနွားနှစ်နှစ်, last year

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

(1) By the prefix [ဒီ T.P] [ဒီ D.P]

- ဒီးနွား/ဒီးနွား, today.
- ဒီးနွား/ဒီးနွား, this evening.
- ဒီးနွား/ဒီးနွား, tonight.
- ဒီး/ဒီး, tomorrow.
- ဒီး/ဒီး, the day after tomorrow.
- ဒီး/ဒီး, in the future.

(2) By the prefix ဒီ followed by ဒီ.

- ဒီး/ဒီ, next day
- ဒီး/ဒီ, next week
- ဒီး/ဒီ, next year
(3) By the use of the preposition ḍo, cf. 164.

_afterwards_, in the future, henceforth.

167-168. ḍo is prefixed to some temporal adverbs when the idea of futurity is not implied; e.g. 嗔ို့နို့, by day. 嗔ို့စို့နို့, of old.

169. Many adverbs of time are not formed in accord with any rule; e.g. ချဲ, quickly. စို့, always.

170. The roots သာ, still. yet, and ḍo, any more, are adverbial by virtue of their intrinsic signification. The following examples will illustrate their use; ၊သာခေါ်သားသိပ္ပံ၊ သာသည်, he thinks he will still come several times. ၊ခေါ်သား ၊ခေါ်သား၊ မှန်ချင်း, I have not yet gone. ၊ခေါ်သားသိပ္ပံ, သာသည်, he has no more paddy.

Numeral Adverbs.

171. Adverbs denoting how many times are formed from the cardinal numeral, in combination with the affix ျဖၤ; ျဖၤ, once. ျဖၤ, twice.

172. ျဖၤ is treated like numeral auxiliaries, and may enter into all the combinations of which numeral auxiliaries are capable; e.g. ျဖၤျဖၤ, simultaneously, at once (ကၠၤၤၤ).

ျဖၤျဖၤ, sometimes
ျဖၤျဖၤ, every time
ျဖၤျဖၤ, as many as four times.

173. Adverbs denoting which time are formed like ordinal numerals; e.g. ျဖၤျဖၤျဖၤ, the first time. ျဖၤျဖၤျဖၤ, the third time.

174. The particle ကၠၤ, ကၠၤ and ကၠၤ enter into certain irregular formations; e.g. ကၠၤကၠၤ, then. ကၠၤကၠၤ, afterward. ကၠၤကၠၤ, after that.
Adverbs of Degree.

175. Some adverbs of degree are formed like the adverbs of manner described in 156 and 157; e.g. တာလျင်, greatly, အျင်လျင်, much.

176. The indefinite numeral adjectives described in 99. (4) (6) (13) are often used with an adverbial force; e.g. မေးျချင်ရန်ျမ်ားျချင်, I do not like doing this work at all.

177. The following adverbs are intensive, မေးျမ်ား, မေးျမ်ား, မေးျမ်ား, and မေးျမ်ား.
They are used with adjectives denoting smallness or fewness. မေးျမ်ား, မေးျမ်ား, မေးျမ်ား.

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

179. Other adverbs of degree are irregularly formed. မေးျမ်ား, မေးျမ်ား, မေးျမ်ား.
e.g. မေးျမ်ား, not at all, မေးျမ်ား, about, မေးျမ်ား, or မေးျမ်ား, too.

180. Equality is expressed by မေးျမ်ား or မေးျမ်ား e.g. မေးျမ်ားျမ်ား energy or မေးျမ်ား, he reads Sgaw Karen equally with Pwo Karen.

181. Inequality is expressed by combination of two contradictory roots expressive of quantity; e.g. မေးျမ်ား, he should not love his children unequally.

Interrogative Adverbs.

182. Interrogative adverbs of time and place may be formed from the interrogative particle မျှ;
e.g. မျှ, or မျှ, where; မျှ, when, whence, whither.
183. These are reduplicated in indirect discourse; e.g. အဝ့ၫဂဲၫခီၫခီၫလ, or ဣလီကီ၇ဟီၭဂီၭဂၪ, ဣလီကီ၇ဟီၭဂီၭဂၪ. I do not know whence he comes.

184. Interrogative adverbs of quantity are formed by prefixing အၤ  to adjectives of quantity; e.g. အသဂၣ, သာၤ  how much.

185. These are also repeated in indirect discourse. e.g. အဝ့ၫဂဲၫထခီၫလ အဝ့ၫလၤ, ဣလီကီ၇ဟီၭဂီၭဂၪ, I do not know how much he wants it.

186. The interrogative adverb of reason is ကရၤ, why? e.g. ကရၤနီၧနလအၤ့ ကရၤမ့ၩလ, why do not you eat rice?

Adverbs of Affirmation and Negation.

187. Assent is expressed by ဆ  or အၤၣ.

188. Negative is expressed by affixing အၤ; e.g. အဝ့ၫဂဲၫအ့ၤ, he has not come.

189. A denial is expressed by a negative sentence, e.g. အဝ့ၫကီၤၤ, ကီၤ, has he come? No.

190. Adverbs of probability are irregular in formation; e.g. ဝကၤၤ, perhaps. ၤၤ or ဒၤ  certainly.

Conjunctive Adverbs.

191. The following are conjunctive adverbs of time စၤ, when e.g. စၤမၤၤၤၤ, စၤမၤၤၤၤ, when I see your father I will tell him.

စၤ  before;
e.g. စၤမၤၤၤၤ စၤမၤၤၤၤ, we will eat rice before we go.
192. ။၀ is used as a correlative conjunctive adverb; e.g. မိသွားအောင် မိသွားစိုက်ပျိုးရာ။, the more I study, the more I wish to study.

Adverbial Couplets.
193. Adverbial couplets are common; e.g. ဗိုလ်ကျင်ထွက်ပြီး, in the beginning. စိုက်ပျိုးရာ။, here and there. ဒေါင်းစွာ, slowly.

Comparison of Adverbs.
194. Adverbs which are derived from adjectival roots are susceptible of comparison. An adverb in the comparative or superlative degree is in form exactly the same as the corresponding adjective in the same degree; e.g. အနောက်စိုးကြည်ရာ။, he runs faster than his father.

Prepositions.
195. The Karen language has several prepositions, e.g. သို့, ကျော်ကြား, ပေါ်, ရိုး, ကျော်ကြား, ပေါ်ကြား.

196. သို့ means with, it governs the objective case.

197. ကျော်ကြား means to or towards; it governs the objective case, but ကျော်ကြား is often omitted.

198. ပေါ် means at or from, according to the context. It seldom governs a substantive directly, but usually governs a substantive in the possessive case. ပေါ် in itself is extremely indefinite, and the secondary nouns are brought in to make the meaning more definite.
199. The more common of the secondary nouns are exemplified below: --

- လၱအဝိီ့, from him.
- လၱဆရိးထံ, by or near the teacher.
- လၱၦဒိးဖိး, at the governor's feet.
- လၱယနဲ, by my side.
- လၱၦဒိးဖံ, in front of the chapel.
- လၱၧဝိးအလီ့ၭ, behind the village.
- လၱၧဆိး, on my back.
- လၱၧဆိး, on the earth.
- လၱဆိး, on him.
- လၱဆိး, in the house.
- လၱဆိးၭဒိး့ိ, on the table.
- လၱဆိး, on my head.
- လၱဆိး/လၱဆိး, under the house.
- လၱဆိး/လၱဆိး, among the people.
- လၱဆိးၭဒိး, between the villages.
- လၱဆိးၭဒိး, round about the village.
- လၱဆိးၭဒိး, for my son's sake, for my son.
- လၱဆိးၭဒိး, an account of that, because of that.
- လၱဆိးၭဒိး/လၱဆိးၭဒိး/လၱဆိးၭဒိး, about Rangoon.
- လၱဆိး, on the surface of the water.

200. ကြာ means in. It may govern the objective case.

201. စီးီးး, throughout, ဝား, round about, govern the objective.

202. ဝား like, as, always govern the secondary noun ဝား, the object of comparison being placed in the possessive case;

- e.g. အဝ့ၮ့, the son acts like the father.

Sometimes the object of comparison is a noun clause, when ဝား corresponds in meaning to the English as; e.g. အဝ့ၮ့, the son does as his father does. See 228.
Conjunctions.

203. The Karen language has but few conjunctions, their place being supplied by phrases which are equivalent to conjunctions. These together with the more important conjunctive phrases will be found below.

Copulative.

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

ဣ--ဦ both-and.

e.g. မြင်သွားသည်။ သူ the Lord God created both sun and moon.

ဒေ--ဒေ and -- also, e.g. မသဒေးလယ်, မသဒေးလယ်, မသဒေးလယ်, သူသေး, you are a man and I also am a man, we are not afraid.

င်သေး, again.

င်သေး (or င်း) သူသေး moreover.

င်သေး (or င်း) သူသေး moreover.

ဥေး only.

Adversative.

205. ပြေား (at the beginning of a clause) but

ပြေား, ပြေား, ပျေား, but

ပြေား၌ပြေား, or else

ပြေား--ပြေား, either -- or

ပြေား--ပြေား, either -- or

e.g. သူသေး သူသေး သူသေး သူသေး သူသေး, buy me either a pencil or a book.

Illative.

206. ပြေား သူသေား, ပြေားသူသေား, သူသေားသူသေား, သူသေား, သူသေား, and a few other phrases, take the place of the illative conjunction therefore.

207. The temporal adverbs ထီးလို, and ထီးလို, ထိုသည်, then, sometimes have the force of illative conjunctions.
Causal.

208. အကၠီ၃့, because.

_အကၠီ၃့_ because. This stands at the end of its clause; e.g. မောင်မောင်_၃ီ_ သို့သော်လည်း, _I cannot buy a book because I am short of money._

209. ဆိုင်_ when.

_ဆိုင်_ if. In this sense _ဆိုင်_ stands immediately after the subject. See 223.

_ထဲ_ though, stands at the end of its clause;

e.g. _ထဲ_ သို့သော်လည်း, _although the prize is high, I shall buy it._

_နောက်တစ်ကြိမ်သော်လည်း, nevertheless._

Telic.

210–212. သို့_ that. See 220. သို့သော_ in order that. See 225–226.

Particles.

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

Affirmative Particles.

214–215. သို့_ is used with simple affirmatives. သို့ implies that the statement is a matter of course. သို့_ implies assent or concession.

Interrogative Particles.

216. သို့_ is used when the answer expected is _yes_ or _no_;

e.g. _သို့_ သို့, _do you see him?_

_သို့_ is used when other answers are expected;

e.g. _သို့_ သို့, _what are you doing?_
is used in a direct alternative question.

but is used if the question is indirect;

e.g. အားလုံး, စိတ်ဖျင့်, do you want a book or a pencil?

I do not know whether he goes to Rangoon or Moulmein.

Imperative Particles.

217. သည်, marks a command; ထွက် a prohibition;

ဗုဒ္ဓ, a permission or a somewhat urgent request.

Precative Particles.

218. လုံး at the end of a declarative or imperative sentence, asks for consent. Hence it softens a command into a request;

e.g. ပြီးတွင် လုံးၾက်, let us go home, shall we not?

Syntax of Subordinate Clauses.

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

220-221. Noun and adjective clauses are introduced by ဝန် and terminated by ရော; e.g. အခြေခံပါ ဝန်သိရှိလိုဆိုတယ်, he does not know that his father will eat it. ဝန်လိုလေးလေး ဝန်နှစ်လေး, the book which my father wrote is on the table.

222. Some adverbial clauses are introduced by လုံး or နော် and terminated by a temporal particle, or by ရော်;

e.g. နော်ကန်ပါရိုက် နော်ကန်ပါရိုက်, while I was going I saw nobody. နော်ကန်ပါရိုက် နော်ကန်ပါရိုက်, his house is where my house is.
223. Conditional clauses are introduced by အ့ၬ, which stands immediately after the subject, and are terminated by တၭ; e.g. အဗ်ိအိရောဂါ မောင်မည်, *if it rains you will get wet.*

An apparent, but not a real, exception to this rule is found in the case of complex sentences, in which a subordinate noun clause will come before အ့ၬ; e.g. ဖျင်ဆီအောင် ဆီ, *if you can go, go by all means.*

224. အ့ၬ is occasionally used to introduce a concessive conditional clause ending in လါနၷ ဂ့ၭ, or လါနၷ; e.g. ဆၭအ့ၬဂ ဲ ဆၷၢ့တၭ နကဘၪစီၬလီၬ, *even though it rains you will have to go.*

225. Clauses of purpose are introduced by ဘၲ ၫၬၬ and when not standing at the end of the sentence are terminated by တၭ; ယထဲၭထဲၭလံၬ ဘၲၫၬယကအာမၬလီၬ, *I returned home that I might eat rice.* ဘၲ၅ၬတာမသာ လံၬ, *in order that you may recover, you must take medicine.*

226. Negative clauses of purpose take the form of a prohibitory clause preceded by ဘၲ, and terminated (when necessary) by တၭ; e.g. ဘၲအဖါမၬဝ့ၫအၬၬနီၬအၬၬဆ့လီၬ, *as the father does, so does the son also.* See 202.

227. Negative clauses of purpose are sometimes left without an introductory particle, and are terminated by ဘၲ သာ or ဘၲရိ; လံၬဘၲၬသာအောင်, တာသာလံၬရိ, *do not go near the well, lest you fall into it.*

228. Clauses of comparison are introduced by ဝၲ and terminated by အိဝၷ; e.g. ဝၲအမောက္ပြောင်း, အာဝါလိဝိ့အိဝၷသာ, *as the father does, so does the son also.* See 202.