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The Gift of Fitz Edward Hall of London.

H. U. 1846;

26 Nov. 1870.
GRAMMATICAL NOTICES

OF THE

BURMESE LANGUAGE:

BY A. JUDSON.

MAULMAIN:

AMERICAN BAPTIST MISSION PRESS.

1842.
1870, Nov. 26.

Gift of

Fitz Edward Hall,
of London.

(H.U. 1846.)
This work is printed, with a few corrections, from a manuscript prepared twenty six years ago, when the author had not a very extensive acquaintance with the Burmese language. He would not, however, have consented to publish it, had he not been satisfied, on a careful examination, that it exhibits a correct outline of the principles of the language, however deficient it may be in grammatical details.

It is committed to the press, as the most ready way of meeting frequent applications for the loan of the manuscript, and in the hope of stimulating some more industrious and ambitious person to furnish a work that shall deserve to be called a Grammar of the language; for the present slender compilation aspires to no higher title, than that of "Grammatical Notices."

Maulmain, July, 1842.
GRAMMATICAL NOTICES, &c.

THE ALPHABET.

The Burmese alphabet consists of ten vowels, အ ဗ, and thirty two consonants, ကြား.

Vowels.

ceği a, ခခ a, ၉ े e, စစ ee, ၂ ဗ oo, ငင oo,
ကက ဗ aa, ဗ ဗ ai, စစစ ဗ, စစ ဗ au, စစ ဗ au.

Consonants.

ကက ကက ka, က hka, က ga, က ဗ ga, က nga;
ကက ကက ts a, က htsa, က dza, က dza, က က nga;
ကက ကက ta, က ဗ hta, က da, က da, က က na;
ကက ကက ta, က ဗ hta, က da, က da, က က na;
ကက ကက pa, က hpa, က ba, က ba, က က ma;
ကက ကက ya, က ဗ ra, က la, က wa,
ကက ကက tha, က ဗ ha, က la.

According to this arrangement, the first twenty-five consonants are distributed into five classes.
The letters of the first or ∞ class are gutturals, ဗျိုး; those of the second or ပ class are palatals, ဗိုင်း; those of the third or လ class are cerebrals, ဗိုင်း; those of the fourth or ∞ class are dentals, ဗိုင်း; and those of the fifth or ပ class are labials, ဗိုင်း.

The first letter of each class is a simple articulation, smooth and soft; the third is the same, rough and hard; the second is the aspirate of the first; the fourth, according to the Sungsksrit system, whence the alphabet is derived, is the aspirate of the third, but according to the Burmese pronunciation, is the same; and the fifth is the corresponding nasal.

The pronunciation of the cerebrals and the dentals, though different in the Sungsksrit, is the same in the Burmese.

Of the seven remaining consonants, five are liquids, viz. ြု, ို, ွ, ွ, and ွ; ြု is properly a sibilant, but pronounced th, and ွ is an aspirate.

The cerebrals and the letter ွ are found only in words derived from the Sungsksrit or Pali.
The names and powers of the letters are as follows:—

**Vowels.**

ぁ, a short, as in *America.*
ぉ, a long, as in *father.*
ぇ, ee, as i in *pin.*
ぉ, ee, as in *feet.*
ぉ, oo as in *good,* or u, as in *full.*
ぉ, oo, as in *food,* or u, as in *rule.*
ぁ, aa, as a in *fate.*
ぁ, ai, as in *hair.*
ぁ, au, as o in *on.*
ぁ, au, as in *audience.*

**Consonants.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>गः, great ka</td>
<td>k, as in <em>king.</em></td>
</tr>
<tr>
<td>गः, curved hka</td>
<td>hk, k aspirated.</td>
</tr>
<tr>
<td>गः, small ga</td>
<td>g, as in <em>good.</em></td>
</tr>
<tr>
<td>गः, great ga</td>
<td>the same.</td>
</tr>
</tbody>
</table>
Name.

c, nga,

.round tsa,

twisted htsa,

divided dza,

bridle dza,

bride,

ny,

bier-hook ta,

duck hta,

crooked breast da,

water-dipper da,

great na,

abdominous ta,

elephant-fetter hta,

little da,

bottom-indented da, (formerly written ꟊ,)

small na,

steep or deep pa,

capped hpa,

top-indented ba,

hump-backed ba,

ma,

Power.

ng, as in rang.

ts.

hts, ts aspirated.

dz.

the same.

ny.

t, as in time.

ht, t aspirated.

d, as in done.

the same.

n, as in not.

t, as in time.

ht, t aspirated.

d, as in done.

the same.

n, as in not.

p, as in part.

hp, p aspirated.

b, as in book.

the same.

m, as in make.
Name.

NAME, supine ya,

Crooked ra,

Cc, la,

O, wa,

Tha, th,

Ha, h,

Great la,

Power.

Y, as in young.

R, as in run, or y, as above.

L, as in love.

W, as in word.

Th, soft, as in thin, or th, hard, as in this.

H, as in home.

L, as in love.

The character * called ꞌꏽꏽꏽ or ꏽꏽꏽꏽ, is reckoned among the consonants, by the Burmese. It is placed over the letter, with which it is combined, and has the power of a final ơ, divested of its inherent heavy accent (see Accents;) thus ꏽ, than.

Compound Consonants.

Compound Consonants are formed by combining one or more of the letters ơ, q, o, and ơ under symbolic forms, with simple consonants, according to the following table:—
<table>
<thead>
<tr>
<th>Letter, Symbol, Name of Symbol,</th>
<th>Junction with o,</th>
<th>Power.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ရ္</td>
<td>၏ ကျင်</td>
<td>မာ</td>
</tr>
<tr>
<td>ဌ</td>
<td>၏ ကျင်</td>
<td>မာ</td>
</tr>
<tr>
<td>၀</td>
<td>၏ ကျင်</td>
<td>မာ</td>
</tr>
<tr>
<td>ဝ &amp; ၀</td>
<td>၏ ကျင် ကျင်</td>
<td>မာ</td>
</tr>
<tr>
<td>ဌ &amp; ၀</td>
<td>၏ ကျင် ကျင်</td>
<td>မာ</td>
</tr>
<tr>
<td>ရ္</td>
<td>၏ ကျင်</td>
<td>မာ</td>
</tr>
<tr>
<td>ဝ &amp; ဝ</td>
<td>၏ ကျင် ကျင်</td>
<td>မာ</td>
</tr>
<tr>
<td>ဌ &amp; ဝ</td>
<td>၏ ကျင် ကျင်</td>
<td>မာ</td>
</tr>
<tr>
<td>၀ &amp; ဝ</td>
<td>၏ ကျင် ကျင်</td>
<td>မာ</td>
</tr>
</tbody>
</table>

The letter ဝ, in the capacity of an aspirate, is combined with the nasals, and the letters ဝ and ၏. When combined with ဝ or ၏, the compound has the power of sh, as ၏ပေါ, shan. ၏ပေါ has the same power, and sometimes ၏ပေါ also. ၏ပေါ is equivalent to ၏ and ၏ပေါ to ဝ.

**Vowels combined with Consonants.**

Vowels combined with consonants, simple or compound, are represented by symbols, according to the following table:
<table>
<thead>
<tr>
<th>Vowel, Symbol</th>
<th>Name of Symbol</th>
<th>Junction with အ</th>
<th>Power.</th>
</tr>
</thead>
<tbody>
<tr>
<td>အ</td>
<td>ကြိုး</td>
<td>အိုး, ကြိုး</td>
<td>ka, ga.</td>
</tr>
<tr>
<td>ဗ</td>
<td>ကြိုး</td>
<td>ကြိုး</td>
<td>kee.</td>
</tr>
<tr>
<td>ဗ</td>
<td>ကြိုး</td>
<td>ကြိုး</td>
<td>kee.</td>
</tr>
<tr>
<td>လ</td>
<td>ကြိုး</td>
<td>ကြိုး</td>
<td>koo.</td>
</tr>
<tr>
<td>လ</td>
<td>ကြိုး</td>
<td>ကြိုး</td>
<td>koo.</td>
</tr>
<tr>
<td>အ</td>
<td>ကြိုး</td>
<td>ကြိုး</td>
<td>kaa.</td>
</tr>
<tr>
<td>အ</td>
<td>ကြိုး</td>
<td>ကြိုး</td>
<td>kai.</td>
</tr>
<tr>
<td>ကြိုး ကြိုး</td>
<td>ကြိုး</td>
<td>ကြိုး</td>
<td>kau.</td>
</tr>
<tr>
<td>ကြိုး ကြိုး</td>
<td>ကြိုး</td>
<td>ကြိုး</td>
<td>kau.</td>
</tr>
</tbody>
</table>

The vowel အ has no symbol, being understood after every consonant, that is not furnished with the symbol of another vowel, or made final in the syllable. See Final Consonants.

The second symbol of the vowel အ is used, whenever the use of the first would convert the consonant into another letter, also with အ and က.

The symbols of the vowels အ and က, when united and combined with a consonant, have the power of အ, as in နေ, thus စိ: ကေ. If they close a syllable, က may optionally follow, without occa-
sioning any change in the pronunciation, thus $\alpha$ and $\alpha \phi$ are equivalent.

The symbol of any vowel may be combined with $\varepsilon$, in which case the compound has the power of the vowel which the symbol represents; thus $\varepsilon \delta$ is equivalent to $\varepsilon$, $\varepsilon \theta$ to $\varepsilon$, &c.

**Final Consonants.**

When a consonant ends a syllable or is final, it is distinguished by the mark $\acute{\imath}$ over it, thus $\alpha \acute{\imath}$, or by another consonant subjoined, thus $\alpha \beta$.

It sometimes happens, however, that two consonants, one placed under the other, are both initials, and therefore come not under the preceding remark, but are to be regarded as a mere abbreviation; thus $\omega \mu \nu$ is equivalent to $\omega \omega \omega$.

A double $\phi$ is written $\phi \phi$, the same as one form of the single. $\phi$, with $\phi$ subjoined is commonly written $\phi \phi$. A double $\phi \phi \phi$ is written $\phi \phi \phi$.

Final consonants generally assume a new and peculiar power, and also modify the preceding vowel. These permutations are exhibited in the following table:—
As an appendix to the foregoing table, note—
1. Cerebrals, when final, are the same as dentals.
2. The 3d letter of each class is the same as the 1st.
3. The 2d and 4th letters of each class never occur as finals, except in some words derived from the Pali, when they are mute, as ณฏ, from ञञ, *the sky*, pronounced as ฏ.
4. ง is the same as ง.
5. ง and ง are mute.
6. ง before a final, gives the syllable the same power as ง; thus ง is pronounced an.

The final syllables, as exhibited above, are combined with any consonant simple or compound, as ง ket, งกkyen, &c. without any change in their pronunciation, except in two cases, viz. ง before ง, ง, ง, or ง, is commonly pronounced งt, not งt, and before ง, ง, ง, or ง, ง, ง, or ง, ง or ง, are commonly pronounced kooat, tsooat, &c. and before ง, ง, ง, or ง, kooan, tsooan, &c.
The sound of a final consonant is frequently lost or absorbed, in the initial consonant of the following syllable or word, as မာ့ကော် ekara, not etkara; and sometimes modified thereby, as မာ့ထွာ thembau, not thenbau. But these permutations, being dictates of nature, will be naturally acquired without rule.

**Accents.**

The *light accent*, called စိန္ဒူ or စတ္ထံ, is placed under the letter, thus မစ္. It is used with the vowels ခ, စ, ကား, and ဖ, and the nasal consonants.

The *heavy accent*, called တားးစိန္ဒူ (vulgarily တားးစိန္ဒူ) or ကျိုးတားး, is placed after the letter, thus မစ္. It is used with the vowels အာ, ဘာ, ငါ, စာ, and ဖိ, and the nasal consonants. This accent is considered as inherent in the vowel စ (unless superseded by the light accent,) and the final consonant စ, when combined with the vowel စ္. In these cases, therefore, it is frequently omitted, as superfluous.
### Abbreviations

<table>
<thead>
<tr>
<th>က for ကျော်</th>
<th>က for ကျော်</th>
<th>က for ကျော်</th>
</tr>
</thead>
<tbody>
<tr>
<td>က် for ကျော်</td>
<td>က် or က်</td>
<td>က် or က်</td>
</tr>
<tr>
<td>က်</td>
<td>က်</td>
<td>က်</td>
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<td>က်</td>
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<tr>
<td>က်</td>
<td>က်</td>
<td>က်</td>
</tr>
</tbody>
</table>

∞ is sometimes represented by its symbol, after က်, as က်များ: for က်များသော်:, က်များ for က်များ.

∂ is frequently removed from its natural situation in the line, and placed over the following letter, as က်များ for က်များ.

### Numerical Figures

0, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

### Punctuation

The mark ဗ is used to separate sentences, and sometimes, the clauses of a sentence.

The double mark ဗ ဗ is used to divide paragraphs.
PARTS OF SPEECH.

In the Burmese language, there are five parts of speech, viz. Nouns, Adjectives, Verbs, Adverbs, and Interjections.

NOUNS.

Nouns are of three kinds, common, which are names of whole species; proper, which are names of individuals, as distinguished from others of the same species; and personal, commonly called personal nouns, which are names of individuals, relatively considered, as speaking, spoken to, and spoken of.

Under common nouns, are included two kinds of derivatives, the simple and the compound. Simple derivatives are mostly formed from verbal roots, by affixing ፳, as ကြက်, light, from ကြိုး, to be light; but in composition, the ፳ is commonly dropped, as ကျင်, for ကျင်း, supper, or evening food. The same is true of all nouns, whose initial is a syllabic ፳; and sometimes even when a syllable or word is affixed, as ကက် for ကက်က်, a large branch. Compound derivatives will be considered under the head of Verbal Nouns.
Number.

A common noun, in its simple state, divested of all definitive adjuncts, is often a noun of multitude, as နန်းတက္, man is mortal; but the plural of all nouns is regularly formed by affixing လိ, pronounced လိ, to the singular, as လိ, man, လိ, men. ကမား, many, is sometimes used instead of လိ.

Gender.

Gender is distinguished, sometimes by a different word, as နန်းတက္, a man, လိ, a woman; sometimes by the feminine affix ဗ or လိ, as နန်းတက္, a priest, (of Boodh,) နန်းတက္, a priestess, နန်းတက္, a governor, နန်းတက္, a governess; and sometimes by affixing လိ, or လိ, or လိ, for the masculine, and လိ for the feminine, as နန်းတက္, a dog, နန်းတက္, a bitch, နန်းတက္, a cock, နန်းတက္, a hen, နန်းတက္, a gander, နန်းတက္, a goose.

Case.

The relations of nouns, expressed, in most languages, by prepositions or inflections, are here expressed by particles affixed to the noun, without any inflection of the noun itself, except in some of the personal nouns. The affixes of case are as follows:—
Nominative.

တိုက်, denoting the agent or subject.

တိုက်, ditto; as to, concerning;

တိုက်, in regard to; sometimes

မြောက်, sometimes မြောက်, adversative.

The nominative affixes are omitted in participial clauses, as တိုက်ကျွန်ုပ်လိုအပ်စေ, what the teacher said, and frequently in colloquial discourse.

Objective.

နှင်း, denoting the object, on which an action terminates; sometimes, the object to which a thing is given, or for which, or on account of which a thing is done; sometimes, the object to which motion is directed.

နှင်း, towards, unto; according to; at.

The objective affixes are sometimes understood, as နှင်းကျည်း, give water, for နှင်းကျည်း.

Possessive.

နာ, of, denoting possession; very frequently understood.
Dative.

ἔν, to; sometimes objective.

ἡ, for, in order to; chiefly used with verbal nouns, and verbs used substantively.

Causative.

ἀπό τοῦ, because of, on account of; sometimes instrumentive.

ἡ, ditto, but seldom used in writing.

Instrumentive.

ἐν, by, by means of.

Connective.

ἐν, with, together with; sometimes instrumental, by means of; sometimes causative, on account of.

Locative.

ἐν, in, at, among; sometimes possessive.

ἐν, or ἐν, ditto.

ἐν, ditto; in presence of; as to, concerning, in regard of.

ἐν, in.
Ablative.

∞, from; out of; sometimes nominative; sometimes locative;
∅, from; out of; besides; sometimes locative.

Comparative.

/gpl, as, like as.
ccc, ditto.
∅, ditto.
∅∅, a little like.

Certain verbal affixes, as ∅∅, ∅∅, ∅∅, ∅∅, and ∅∅, when affixed to nouns, are merely expletive.

The vocative is expressed by the noun, in a simple state, divested of all affixes. Sometimes in grave discourse, it is indicated by ∅ prefixed, as अपर, O teacher.

Some relations of nouns are expressed by means of secondary nouns, which take some of the preceding affixes, and are connected with the principal nouns by ∅, the sign of the possessive, expressed or understood, as in the following examples:—

अपर an upper part; अपरावन or अपर असान, above, over, or upon the house.
ditto. ditto. ditto. an under part; under the house.
a forepart; before the house. a hind part; behind the house.
an outside; without the house.
ditto; ditto. an inside; within the house.
ditto; ditto. aside; by the house.
a near part, nearness; near the house.
presence; in presence of the governor.
ditto; ditto. an upper part; up the river.
a lower part; down the river.

The following secondary nouns are commonly used without an affix; and in some instances, are connected with the principal nouns, by instead of သာ.
a part, portion; နေ့စဉ် ကား, ဗီ for the house.
နေ့စဉ်, summit, extremity; နေ့စဉ်းစား, through or to the end of life.
စီမံး, a circuit; စီမံးအိုး, round the house.
စီမံး, ditto; စီမံးအိုး, ditto.
စီမံးအိုး, ditto; စီမံးအိုး, ditto.
စီမံး, a whole circuit; စီမံးအိုး, during or throughout the time.
စီမံး, evenness, accordance; စီမံးအိုး, or စီမံးအိုး, according to (his) will.
စီမံး, measurement; စီမံးအိုး, or စီမံးအိုး, ditto.
စီမံးအိုး, an agreeing with; စီမံးအိုး, or စီမံးအိုး, ditto.
စီမံး, as much as; စီမံးအိုး, to know as much as the teacher.
စီမံး, a being with; စီမံးအိုး, with the teacher.
စီမံး, ditto; စီမံးအိုး, ditto.

N. B. In some instances, the numeral ဗီ is optionally substituted for the formative လို, as လို့ ကော် လို့, လို့ကော် လို့.
Some relations of nouns are expressed by means of verbs also, as from အမြင်လိမ်, to arrive at, reach, may be formed—
အမြင်လိမ်းပြား, (with a continuative affix,) unto or as far as the house.
အမြင်လိမ်းပြား, until the time.
အမြင်လိမ်းပြား, (the root doubled,) through the country.
အမြင်လိမ်းပြား, during the time;— in which cases, စို or စိုး is understood after the noun and sometimes expressed.

Personal Nouns.

ဗီ, 1, masculine or feminine, is used by a person in speaking to himself or himself, and in addressing inferiors.
ဗီးစို, ဗီးစို, or ဗီးစို, 1, mas. or fem. is used in addressing equals, and in addressing inferiors politely.
ဗီးစို, a servant, ဗီးစိုစိုး, ဗီးစို, or ဗီးစို, a female servant, ဗီးစိုစိုး, a disciple, and ဗီးစိုစိုး, a female disciple, are used as first personals in addressing superiors.
ဗီးစို, 1, fem. is of similar import with ဗီးစို, but not in common use.
N. B. The plural affix გ is sometimes used for the plural of the first personal.

ამგუ, thou, mas. or fem. is used to a superior; ე, you, mas. to an equal or an inferior; ეწქ, you, mas. to an inferior; ეწქწ, you; mas. to an inferior, expressively of disapprobation, გწქ or ქწ, you, fem. to an equal or an inferior; and ქწ, you, mas. or fem. to children or persons very inferior.

ოწქ, thou, or you, mas. or fem. is used chiefly in writing, and is irrespective of the relative rank of the parties. წქ, you, mas. or fem. is used in judicial language.

ოწქ, you, mas. or fem. familiar, and ოწქ, you, mas. or fem. disrespectful, are used vocative only. ოწქ, makes ოწქ, and ოწქ, ოწქ, in the plural.

აწქ, a person, mas. or fem. supplies the place of the third persons, he and she.

ოწქწ, that (person or thing,) mas. fem. or neut. may also be regarded as a third personal.

ოწქდ & ღოწქდიწქე, one's self, i.e. myself; yourself, or himself; mas.or fem. are of either person, as the connection requires.

სწქ, one's self, mas. or fem. is confined to the second and third persons.
INFLECTION OF PERSONAL NOUNS.

The personal nouns, ကြာ, အောင်, & ကြာ, in the singular number, not preceded or followed by any adjective or participial adjunct, become က, အောင်, & ကြာ, before the oblique, unaspirated affixes (except ကြာ), viz. က၀, ကြာ၀, ကြာ၀၀, ကြာ၀၀၀, & ကြာ understood; but when used nominatively, or followed by က၀, or by ကြာ expressed, or by an aspirated affix, ကြာ၀, ကြာ၀, ကြာ၀၀, or ကြာ၀, they retain their proper form. Other personal nouns, ending in a nasal, are similarly inflected.

ADJECTIVES.

Adjectives are of three kinds, pronominal, verbal, and numerical.

Adjectives of either kind are prefixed to their nouns, by means of the connective ကြာ or ကြာ၀, if singular, and the same, or ကြာ၀၀ or ကြာ၀၀၀, if plural, or directly affixed. But to this general rule, there are several exceptions, particularly in the pronominals.

An adjective and noun, united in either way, form a compound word, which admits the plural affix, and the affixes of case, the same as a simple noun.
PRONOMINAL ADJECTIVES.

The following pronominals are prefixed to their nouns, in some cases, with, and in some, without a connective,—နား, စိတ်, or တြိုင်း, being occasionally substituted for သား, before words of time:—
နား, this, as သား သီး, this man; နား ထောင်, this day.
စိုး, that, as စိုး သီး, that person; စိုး နောက်, or စိုး နောက်, that time.
နား, that,—infrequent.
စိုး, that,—infrequent.
စိုး & စိုး, that,—colloquial.
စိုး, or စိုး, what?—occasionally contracted to စိုး, before စိုး, as စိုး သီး, for စိုး သီး, who? and to စိုး, before စိုး, as စိုး သီး, what thing? In negative sentences, it combines with the negative particle ဝ, to signify none, as ဝ စိုး သီး, there is no one.
စိုး, what?—infrequent.
စိုး, whatever.
စိုး, what? whatever. N. B. စိုး သီး, ditto, is directly prefixed or affixed.
စိုး, such, indefinite.
The following pronominals are prefixed to their nouns, with the usual connectives:—

ဗေ, such.

ဗူး််, ဝိ်, ဗေ, of this sort.

ဗေ်််, ဝိ်, ဗေ, such, of that sort.

စားး, (by contraction စားး,) စားးးးးး, ဝိ်

ဗေ, of what sort?

စားးး, of whatever sort.

စားးး, and its compounds, such as.

The following, viz. မျှော်, and မျှော်, some, စားးးးးး, ဝိ်, ဝိ်, ဝိ်, and ဝိ်, other; ဝိ််, and ဝိ်

အိုးး, all, are joined to their nouns, according to the general rule, except that when prefixed, the connective is, in some instances, omitted. ဝိ်

အိုးး, all, is prefixed with a connective.

ဝိ််, other, ဝိ််, and ဝိ်, ဝိ်, all, and ဝိ်, all, the whole, are uniformly affixed.

ဝိ််, when affixed to a noun, or a numeral, auxiliary, frequently drops the ဝိ်, or changes it to ဝိ်, as ဝိ်််််််််, or ဝိ််််််််, the whole house,

ဝိ််််််််, or ဝိ််််််််, all the three houses.

When affixed to a singular noun, the compound occasionally takes the numeral ဝိ်, one, before it,
without a change of meaning, as ကြက်ကလေး, or ကြက်ကလေးမှာ, the whole house, ကြက်ကလေးမှာ, the whole ship.

ကလေး, how many? is directly prefixed to numeral auxiliaries, or words denoting a part or quantity of a thing, as ကြက်ကလေးမှာကြက်ကလေး, how many mangoes? ကြက်ကလေးမှာကြက်ကလေး, how many baskets of mangoes?

So much, how much? &c. are expressed, by combining pronominals with such nouns as ကြက်ကလေး, ကြက်ကလေးမှာ, &c. denoting quantity, as ကြက်ကလေး, so much, ကြက်ကလေးမှာ, ကြက်ကလေးမှာ, how much?

Some pronominals are doubled to form a kind of plural, as ကြက်ကလေးမှာ, those goods.

Pronominals are frequently used substantively, and in that character, admit the noun affixes.

VERBAL ADJECTIVES.

Verbal adjectives are made, by joining verbal roots to nouns, according to the general rule, as အောင်ကြက်, or အောင်, an excellent man; but as the verbal root, when prefixed, is susceptible of the accidents of verbs, it is more correct to regard that construction as participial. See under Participial Affixes.

Verbal adjectives are also formed from verbal
roots, by prefixing က, as ကျား, new, and by re-
duplicating the root, as ကျားနေ, ကျားနှင်း, ကျားနေ, ကျား
Such adjectives are commonly affixed to their
nouns; but အေး, from အေး, to be many, follows
the general rule, as အေးအေး, အေးနှင့် အေး
များ, many teachers.

The imperfect degree of comparison is some-
times made, by shortening and reduplicating the
verbal root, as စီး, sweetish, from စီး, to be sweet,
စီး, bitterish, from စီး, to be bitter; sometimes,
by affixing ကြာ to the root reduplicated, as ကြာဆုံ;
ကြာ, rather bad; and sometimes, by shortening
the root, and affixing reduplicated chiming incre-
ments, as ကြာဆုံ, sweetish, ကြာဆုံ, saltish.

The comparative degree is made, by means of
the secondary noun ကျား, or ကျား, and a
verb, as ကျားနေ, to be greater than the
house, or by a circumlocution of verbs, as ကျား
ကျား, to exceed in greatness, or be greater.

The superlative degree is made, by prefixing က, and
affixing ကြာ to the verbal root, as ကြာဆုံ, most excellent; and is joined to nouns, according
to the general rule, as ကြာဆုံ, ကြာဆုံ, or ကြာ
ဆုံ, the most excellent man.
NUMERAL ADJECTIVES.

Numerals are generally combined with a word, descriptive of some quality in the noun to which they belong, and in that state, are joined to nouns, according to the general rule.

If the numeral is less than ten, the auxiliary word is affixed to it (the formative အိုး, whenever it occurs, being dropped,) as စိုးရိုးညာ, or စတိုင်: ကြက်စီး, two cups, from စိုး,  a cup, ရာ,  two, and ရာညံ, round; if it is a capital number, as ten, twenty, thirty, &c. two hundred, three hundred, &c. the auxiliary is prefixed to it, as သိမာခေါင်: ကြက်စီး, or သိမာခေါင်: ကြက်စီး ကြက်စီး, twenty cups; and if it is a numeral, intervening between the capitals, the auxiliary is both prefixed and affixed, as သိမာခေါင်: ကြက်စီး ကြက်စီး, or သိမာခေါင်: ကြက်စီး ကြက်စီး, twenty two cups. But in any case in which the auxiliary is prefixed, it may be omitted, as ကိုယ်ဆိုင်: ကြက်စီး, or ကိုယ်ဆိုင်: ကြက်စီး ကြက်စီး, twenty teachers, may be written ကိုယ်ဆိုင်: ကြက်စီး, or ကိုယ်ဆိုင်: ကြက်စီး ကြက်စီး, and ကိုယ်ဆိုင်: ကြက်စီး ကြက်စီး, or ကိုယ်ဆိုင်: ကြက်စီး ကြက်စီး, twenty two teachers, may be written ကိုယ်ဆိုင်: ကြက်စီး ကြက်စီး, or ကိုယ်ဆိုင်: ကြက်စီး ကြက်စီး.
The following is a list of the most common numeral auxiliaries, arranged alphabetically, with the classes of things to which they are applied:—

**Numeral Auxiliaries.**  **Classes of Things.**

თავი, a brute Brute animals, as გამწუხა წითელი, one monkey.

თხური, a line. Things extended in a line, as თრიგა, თერგი, two roads.

თართი, a circle or ring. Rings, nooses, and such like, as თქვემები, თურთი, three rings.

თავი, an individual thing. Things which admit no other word more descriptive, as თუხი, თეთრი, four bedsteads, თეთრი, თქვენი, five chairs. Frequently used also instead of a more appropriate numeral auxiliary.

თახი, what is flat. Things flat and thin, as ხახ, ხორცი, six mats.

თახი, a bar or long piece. Things long and straight, or nearly so, as თახ, თხი, თახე, seven needles.
Words, speech, as အစားသို့, eight words.
Things long and straight, or nearly so, as သော်ရှောအို, nine spears, ကြီးမားသောစီး, ten ships.
Beasts of burden, vehicles of conveyance, as တစ်ကြိုက်, one horse; စါးကန်, two carts.
Writings, as ကြမ်း, three books or writings.
Deities, as အားနီးကျော်, four gods; also, pagodas, and some other articles.
Buildings, as ကြီးမားသောစီး, five houses.
Whatever occurs, at intervals of time or place, as ကြမ်း, six rewards.
Wearing apparel, as ကိုးကား, seven coats.
a tree or plant. Eight mango trees; also, thread, hair, &c.

(uncertain.) Deities, ecclesiastics, persons in power, any respectable characters, things immaterial, as nine teachers, ten duties.

what is flat. Things which are flat, as one board.

one of a pair. Things which are naturally joined in pairs, as two hands.

an arm or hand. Weapons, tools, whatever is used by the hand, as three guns.

what is round. Things round or cubical, or approaching those forms, as four pots, five boxes.
Things small in bulk, compared to the length, as six rivers.

Rational beings, as seven merchants.

Rational beings,—generally mankind or superior beings, as eight men.

Sometimes the noun itself becomes the numeral auxiliary, or is substituted for a descriptive word, as nine villages, ten governors.

Words denoting some part or quantity of a thing are combined with numerals, in the same manner as words descriptive of a quality, there being no other difference in the cases, excepting that in the latter, the number of individual things merely is expressed; in the former, the number of the parts or quantities of the thing, as two cups of water; twenty bundles of paper; two
days, (တန်း, time being understood) literally, two days of time.

The numeral တန်း, one, combined with a numeral auxiliary reduplicated, as တန်းတန်း, တန်းတန်းတန်း, denotes some one, (out of several;) when combined with a numeral auxiliary, and the combination reduplicated, as တန်းတန်း, တန်းတန်းတန်း, တန်းတန်း, တန်းတန်း, it denotes one after another, (whether every one or several;) when combined with a numeral auxiliary, and followed by the same numeral, combined with တန်း, as တန်းတန်း, တန်းတန်းတန်း, တန်းတန်း, (sometimes reversed,) it denotes a few, now and then one, here and there one; when combined with a numeral auxiliary, and preceded by the same numeral, combined with တန်း, as တန်းတန်း, တန်းတန်း, တန်းဖြစ်သည်, it denotes some one, indefinite. Such combinations may be regarded as pronominal adjectives. They are joined to their nouns, according to the general rule.

Ordinal numerals are of Pali origin, and are prefixed to their nouns, as တန်းတန်း, the second section. Ordinals are also made by affixing တန်း, to raise, to cardinal numerals, modified
as above, as မြို့အားသားနှင့်သားတစ်ဦး နှင့် အမေရိက်တို့, the second son; ကျင်းပွဲများကဲ့်, the second day.

MISCELLANEOUS ADJECTIVES.

There are a few adjectives, which, on account of some peculiarity, cannot be placed in either of the foregoing classes. Some of them are prefixed to their nouns, as များ, great, အချက်, extraordinary; some are either prefixed or affixed, as အနား, infinite, အချက်, ordinary; and some are affixed, as နေ, every; ရက်, small; ဗို (honorific;) ဗေး, principal, chief among many; ယော်, pure, clear, free from mixture; ပြင်, single, one only, as ယော်ဝင်, in a single day; ပြင်, only, no more, used with numerals, as တစ် ပြင်, one only.

NOUNS USED ADJECTIVELY.

Nouns used adjectively may be distributed into three classes, viz:—

1. Names of races of men, of countries, towns, &c. when used to qualify a following noun, as အင်္ဂလိပ်, an Englishman, ပါလိတ်ခ်ပ, ditto.
England, the country of the English; ကျန်း, a Burmese, မြန်မာဘာသာ, the Burmese language; ရန်ကုန်, Rangoon, the town of Rangoon, တို့တွင်, ditto, ထို့စီမှာ, or တို့တွင်, a son or native of Rangoon.

2. Common nouns used to qualify a following noun, as နား, gold, နားထူး, a golden cup; မိုး, the north, မိုးလမ်း, the northern path; အာရှ, the upper part, (of a country,) မြန်မာ, an up-country person.

3. Names of trees, plants, and their parts, which are only used in combination with a following noun; thus from အး, the olive, are formed အးပင်, an olive tree, အးပင်ပင်, an olive blossom, အးပင်ပျ, an olive (the fruit), အးပင် လုံး, an olive leaf.

VERBS.

Verbs are of two kinds, transitive, which express actions that pass from the agent to the object, as စစ်, to strike, ခြင်းသား, to love; and intransitive, which express being, or some state of being, or an action which is confined to the agent,
as ဗိုလ်, to be, စီးချင်, to remain, ကျွဲ့, to be good, ပျမ်းချင်, to be ruined, or in a state of ruin.

Many transitive verbs are formed from intransitive ones, by aspirating the initial letter. If the initial is the first letter of either of the five classes of consonants, it is changed for its corresponding aspirate, the second letter of the class, as ပျမ်း, to fall, ပျက်, to throw down, or cause to fall; ပျမ်းချင်, to be ruined, ပျသက်, to ruin; if the initial is a nasal, or an unclassed letter, it is combined with the letter က, as ပျက်က်, to be bent down, ပျသက်က်, to bend down; ပျက်က်, to be free, ပျသက်က်, to make free.

ACCIDENTS OF VERBS.

The accidents of verbs, expressed in most languages, by inflections, or auxiliary verbs, are here expressed by particles affixed to the verb, without any inflection of the verb itself. The verbal affixes are as follows:

Assertive Affixes.

ကြာ, simply assertive, as ကြာက်, he goes; in certain combinations, written ကြာ.
same as နှိ့.

simply assertive, in negative sentences, as နှိ့နှိ့, he goes not,—chiefly colloquial.

present, but scarcely used except substantively, as နှိ့လုပ်ကို, he is going, (see Verbs used substantively,) or in a participial clause, according to the note below, as နှိ့လုပ်ကိုသည်, the business that now is, or the present business.

In the substantive construction, it may be combined with a preceding future affix, as နှိ့မည်, or reduplicated, as နှိ့မည်မည်, when he was just about going.

past, as နှိ့မည်, he went, or has gone; sometimes future.

future, as နှိ့မည်, he will go; sometimes equivalent to the continuative affix မည်, which see.

future.

or မည်, future.

N. B. The assertive affixes of tense, နှိ့, မည်, မည်, and မည်, occasionally lose their assertive power, and become auxiliary to a continuative, participial, or simply assertive affix, in which case မည် becomes မည်.
Continuative Affixes.

ဗုဒ္, denoting the continuance of an action, or state of being, during another, as ဗုဒ္:ဗုဒ္: ဗုဒ္, he eats as he goes; sometimes equivalent to ဗုဒ္.

ဗုဒ္, denoting the continuance of an action, or state of being, during another, but somewhat inconsistent with it, as ဗုဒ္:ဗုဒ္: ဗုဒ္, though going, he eats.

ဗုဒ္, denoting 1st, the completion of an action, or state of being, prior to another, as ဗုဒ္:ဗုဒ္: ဗုဒ္, having gone, he died; 2ndly, supposition or conditionality, as ဗုဒ္:ဗုဒ္: ဗုဒ္, if he go, he will die.

ဗုဒ္, same as ဗုဒ္.

ဗုဒ္, ဗုဒ္: ဗုဒ္: and ဗုဒ္:ဗုဒ္:, in some combinations, equivalent to ဗုဒ္.

ဗုဒ္, denoting the completion of an action, prior to another.

ဗုဒ္:ဗုဒ္:, from the first of, as ဗုဒ္:ဗုဒ္:ဗုဒ္:, from the first of his going.

ဗုဒ္:ဗုဒ္:, though, notwithstanding, as ဗုဒ္: ဗုဒ္:ဗုဒ္:, though he go, he will not die.
ditto,—colloquial.

ditto,—infrequent.

1st, that, noting a consequence, so that, so as to, as အောက်တွင်သော်စွာ, he went, so that he died; 2nd, that, noting a final end, in order to, as အောက်တွင်သော်စွာ, he went, that he might die.

sometimes pronounced ရဲ; sometimes equivalent to ရဲ.

Interrogative Affixes,
(connected with the verbal root, by an assertive affix, အောက် being commonly abbreviated to က).

—formal, } as အောက်ဟုစားသော်စွာ, does he go?
—familiar, } as အောက်ဟုစားသော်စွာ, as အောက်ဟုစားသော်စွာ, whither does he go?

—formal, } used in connection with an interrogative pronominal,
—familiar, } as အောက်ဟုစားသော်စွာ;
—colloquial, }

or ရဲ, affixed to the root, without an interven-
ing assertive affix, as ကြားချင်, does he go?—rather infrequent.

**Imperative Affixes.**

ဗား, or ဗားလူ, first person plural, as ကြားရာ, let us go.

ဗားခေါင်, ditto, preceded by the first personal, as ကြားရာလူဗားခေါင်, let us go, or we will go.

ဗားက, imperative proper, as ကြားက, go.

ဗားသာ, ditto,—infrequent.

ဗားဗား, prohibitory, ဗား being prefixed to the verb, as ကြားဗား, go not.

ဗားကြား, ditto.

The simple root also is imperative, as well as when combined with certain of the euphonic, or qualifying affixes, as ကြားက, ကြားဗား, ကြားဗား, ကြားဗား, ကြားဗား, ကြားဗား, ကြားဗား, ကြားဗား, &c. Some of these affixes are also variously combined with one another, and with the imperative affixes, to convey the ideas of intreaty, authority, &c.

**Precative Affixes.**

ဗားဗား, may, as ကြားဗားဗား, may he go.

ဗားဗားများ, ditto, authoritatively, as ကြားဗားဗားများ, be it so.

ဗားဗား, ditto,—infrequent.
Participial Affixes.

Connecting the verb with a subsequent noun, being equivalent to the relative pronoun, in most languages, as သား, the excelling man, or the man who excels; ကြား, the running horse, or the horse which runs; ဝါး, the arriving ship, or the ship which arrives; sometimes contracted to ဝ, as ဝါး, as much as there is; —commonly omitted after the assertive future affix ဝု.

ditto.

Auxiliary Affixes of Tense.

Denoting present continuance, as ဝါး, he is still going; ဝါး, he is still not gone, or he is not yet gone; sometimes denoting beside, more than, in addition, as ဝါး, there is not only my word, but there is scripture also.

Just past, as ဝါး, he has just gone; frequently written ဝ, very frequently euphonic.

Past indefinite, as ဝါး, he went. In negative sentences, prefixed by ဝ, it becomes ဝ.
and signifies (not) ever, as အဗ်ချဲ; he never went. အးစ် and အဗ်စတ်: are of similar import, but infrequent.

ဗ်, prior-past, or prior-future, according to the connection, as အဗ်ချဲ; he had gone, အဗ်ချဲ: he will go, before (another goes.)

အး, ditto,—infrequent.

ဒၤ, ditto,—rather infrequent.

နွေ, near future, about to, on the point of, retaining its meaning, whatever affixes of tense are superadded, as အဗ်ချဲ; အဗ်စတ်, or အဗ်: စ်, he is about to go, or is near going; sometimes used substantively, though not an assertive affix, as အဗ်စတ်: စ်, ditto.

**Affixes of Number.**

[Image 45x33 to 328x525]

denoting the plural, as အဗ်ဗ်ချဲ; they go;—frequently omitted, and the idea of plurality left to be conveyed by the noun affix of number, or gathered from the connection.

**Qualifying Affixes,**

(arranged alphabetically).

ဗ်, (pron. ကနာ) more or again, commonly used
with an assertive future affix, as ကြည့်စွဲသည်များ, he will drink more or again; in prohibitive sentences, (not) yet, as ကြည့်စွဲကြည့်စွဲ, do not drink yet.

တွေ, entirely, wholly, (from မျွေး, to come to an end,) as စွေ့စွေ့, they are all dead.

မိုး, with the verb repeated, probably, as မိုးမိုးမိုး, he will probably die.

ထုံ, see သို့.

အဗုဒ္ဓ, optative, to wish, desire, as တိုးတက်သည်, to wish to do; also, to have a tendency to, as အဗုဒ္ဓ, to be disposed to fever.

မိုးဗုဒ္ဓ, with ဗုဒ္ဓ prefixed to the root and to itself, and a continuative affix or clause, commonly ကြည့်စွဲ, expressed or understood, until, as မိုးဗုဒ္ဓ ကြည့်စွဲကြည့်စွဲ, he continued working, until he went.

ကြည့်, causal, (from ကြည့်, to send, order,) as ကြည့်, he makes [him] do, ကြည့်, let it be; when affixed to intransitive verbs, equivalent to the aspirated initial, as ကြည့်စွဲ, equivalent to ကြည့်စွဲ, to make free, from ကြည့်စွဲ, to
be free. When used as an imperative or pre-
cative, the shade of meaning is frequently deter-
mined by an intervening euphonic affix, as
အစားစျေးပြီး, မှုဖြစ်ပါ, အစားစျေးပြီး, လက်စားပါ。Combined with စိ, it makes စို。
စို, slightly intensive or emphatic,—commonly con-
nected with the verb, by a euphonic affix, and
sometimes superseding the assertive affix, as စို:
စိုဗို, it is great indeed.
စိုဗို, intensive,—mostly used before the participial
affix စိုဗို, as စိုဗိုချင်းချင်းချင်း, a very excellent
person.
စိုဗို့, with the verb repeated, merely, nothing
more, as စိုဗို့ချင်းချင်းချင်းချင်း, to be large merely.
စိုဗို့, to be at leisure, as စိုဗို့ချင်းချင်း, to be at
leisure to stay.
စိုဗို့, sometimes euphonic, but when repeated af-
ter a following verb, partaking of the nature of a
continuative, and denoting alternation; as စိုဗို့
စိုဗို့ချင်းချင်းချင်း, to be sinking and appearing
by turns.
စိုဗို့, denoting a slight necessity.
စိုဗို့, suddenly, prematurely, inconsiderately.
Sometimes in conversation, potential, to be able, (from ဗား, to prevail, overcome,) as ဗား:အလိုက်, to be able to go.

Again, (from ကုံး, to return,) as ကုံးလိုက်, to do again.

With ဗား prefixed to the root, and a continuative affix, expressed or understood, without, as ဗား:အလိုက်အလိုက်, he went, without eating.

Implying carelessness or fault, as ကုံးလိုက်, he has said it (and therefore committed himself;) sometimes euphonic.

With ဗား prefixed to the root, and a continuative affix, expressed or understood, before, as ဗား:ကုံးလိုက်, he ate, before going; combined with ဗားလိုက်, until, as ဗားကုံးလိုက် ကုံးလိုက်, until he went;—sometimes taking a noun affix, as ဗားကုံးလိုက်, before going.

Must, as ဗား:ကုံးလိုက်, he must go; frequently euphonic.

To be capable, (in regard to feeling,) as ဗား:ကုံးလိုက်, to be unfeeling enough to kill; ဗားလိုက်, he cannot bear to part.
qδ, remaining behind, as ဗုဒ္ဓဟူး, to do (it). remaining behind, ကြာအောင်, to stay behind.

ကြာ, denoting disapprobation or regret; sometimes euphonic, particularly when used imperatively.

နို, denoting affection or sympathy in the speaker, as ယုံကြည်, he goes, alas!

ကျော, denoting excess (from ကြာ, to exceed), as ကြာလျှင်သော, to be too good.

ကြာ, very, as ကြာဖြစ်, to be very great.

ကြာ, denoting coming to pass, as ကြာဖြစ်သည့် to become good.

To these may be added a number of verbs, which are occasionally used to qualify a principal verb, as:

ဗုဒ္ဓ, to be right, proper, as ယုံကြည်ခြင်း, it is right to go; sometimes passive, in translations from the Pali, particularly when used as an adversative to ကြာ; frequently euphonic.

ဗုဒ္ဓ, to be at leisure, as ယုံကြည်ခြင်း, to be at leisure to go.

ကြာ, to be good, as ကြာဖြစ်ချင်း, it is good to go.
is, to be hard, difficult, as မယ့်မလေ့, it is difficult to obtain.

အလေ့, to try, make trial, as မယ့်ပဲ့, to do by way of trial; sometimes but little more than euphonic.

မျိုး, to know how, be skilled in, as မယ့်ပဲ့, to know how to do; sometimes denoting the way, custom, usual course, as မယ့်ပဲ့ပွဲ, man is mortal.

အောက်, to be suitable, as မယ့်ပဲ့, it is suitable to be done.

မျိုး, to be worthy, deserving of, as မယ့်ပဲ့, to deserve to die.

အောက်, to remain, continue, as မယ့်ပဲ့, to continue doing.

မျိုး, to be reluctant, averse to, as မယ့်ပဲ့, to hate to see.

မျိုး, to be practicable, as မယ့်ပဲ့, it is not practicable to go.

မျိုး, to be meet, suitable, fit for, as မယ့်ပဲ့, a wonderful affair.

မျိုး, similar to မျိုး; frequently euphonic.

မျိုး, to be enough, as မယ့်ပဲ့, there is enough to eat.
to desire, as ဗိုလ်, equivalent to မြင့်

to be easy, as ကျယ်လေစေ, it is easy to do.

to dare, as ကနော်, to dare to do.

to be suitable, proper, becoming, as ကနော်, it is suitable to say.

to be easy, pleasant, as ကျယ်လေစေ, it is pleasant to say.

Euphonic Affixes.

(arranged alphabetically).

cျော်, when combined with ကျော်, ကျော်; when repeated after a following verb, similar to ကျော်, which see under Qualifying Affixes.

cျော်; mostly used before the continuative affix ကျော်, and the assertive future affix ကျော်, when used for ကျော်.

cျော်, in certain combinations, noticed in their places.

cျော်, mostly used before the participial affixes, when several successive participial clauses precede a noun, in commendatory discourse.

cျော်, conciliatory—polite—respectful.

cျော်, when combined with ကျော်, ကျော်.
mostly used before the assertive affix အိမ်, abbreviated to ၆ေၾကား, in connection with the noun affix ကြား, as ကြားတယ်ကြားတယ်, like as he went; also, before the closing affix ရေအိမ်, in which case, it is rather intensive, as ရေအိမ်ရေအိမ်, there are very many.

mostly used before the continuative affix ကြားတယ်.

when combined with ၆ေၾကား, ကြားတယ်, which combination is mostly used before the future affix ကြားတယ်; when repeated after a following verb, it denotes correspondence or reciprocity, as ကြားတယ်ကြားတယ်ကြားတယ်, as (one) pursues, (the other) runs.

mostly used with transitive verbs.

Closing Affixes.

that, noting indication, viz., namely (from ၆ေၾကား, to say, declare, mean)—used at the close of a sentence, which is the subject of a subsequent assertion, as ကြားတယ်ကြားတယ်ကြားတယ်, he says that he knows,—also, after a word which is explanatory of a subsequent word, as ၆ေၾကား: ကြားတယ်ကြားတယ်ကြားတယ်, he gave (him) the title of Menshenzau;—sometimes it takes a
verbal affix, but ought then to be written ကြား, and parsed as a verb.

ကြား, used at the close of a simple sentence, equivalent to the substantive verb ကြား. to be, the nominative being generally made by ကြား, as ကြားသည့်ကြားများမှာ ကြား, his name is Moung Louk,—sometimes taking ကြား, or ကြားအောင် immediately before it;—also, at the close of a parenthetical sentence, or a distinct paragraph, closing in ကြား, (commonly abbreviated to ကြား,) as ကြား:ကြား, he went,—sometimes taking ကြား, or ကြား, or ကြား immediately before it.

ကြား, ditto, at the close of a parenthesis or paragraph.

ကြား, emphatic, or indicative of some emotion, as ကြားသည့်ကြားသည် ကြား, my little son is dead, alas! ကြားသောကြား, he goes not indeed.

ကြား, sometimes equivalent to ကြား.

ကြား, ditto, commonly expressive of regret, as ကြားသည့်ကြား, it is so, alas!

see under Qualifying Affixes.

ကြား, intensive,—commonly connected with
the verb by another affix, as ကျွန်တ်တယ်၊ it is great indeed!

ကျောင်း or ကျောင်း, expletive, after an assertive affix, as ကျောင်းတာတွေ (obsolete.)

The following are colloquial only:—

ကျောင်း, soliciting acquiescence, as ကျောင်းတာတွေ ကျောင်း, I will go, shall I? ကျောင်းတာတွေ, go, will you?

ကျောင်း, or ကျောင်း, slightly emphatic or persistive, used after the assertive affixes, as ကျောင်းတာတွေ: ကျောင်း, it is certainly, or I assure you.

ကျောင်း, or ကျောင်း, familiar,—after the assertive affixes.

ကျောင်း, or ကျောင်း, ditto, sometimes superseding the assertive affix.

ကျောင်း (pron. ကျောင်း) denoting that the words to which it is affixed, are the words of the speaker, as ကျောင်းတာတွေ ကျောင်း ကျောင်း ကျောင်း, I don't believe, I say; what will (you) say next, or repeated from the mouth of another person, as ကျောင်းတာတွေ ကျောင်း, it is, he says.

NEGATION.

The negative is made by prefixing က to the verb, which, beside its negative power, has the
privilege of occasionally dispensing with the assertive affixes, or of conveying an assertive power to the root, or to the qualifying and euphonic affixes, the affixes of number, and the auxiliary affixes of tense, all of which, in affirmative sentences, require an assertive affix, thus ဝကြာ, he goes, ဝကြာ or ဝကြာပြီး, he goes not, ဝကြာကြား, he is still going, ဝကြာကြား, he is not yet gone, ဝကြာကြား, he can go, ဝကြာကြား, he cannot go.

In colloquial discourse, a strong negative is sometimes made by affixing ဝကြာ to the root, or ဝကြာ, a contraction of ဝကြာကြား, to an assertive affix, as ဝကြာကြား, or ဝကြာကြား, he goes not.

**VERBS USED SUBSTANTIVELY.**

Verbs terminating in the assertive affix ဝကြာ (occasionally changed to ဝကြာ, ဝကြာ or ဝကြာ) are frequently used substantively, and in that character, admit the noun affixes. Verbs terminating in an assertive affix of tense, are capable of being used in the same manner, but the termination ဝကြာ or ဝကြာ is, in some cases, superadded to qualify them for the substantive construction.
Examples.

it is right or true that he goes.

(being a verb,) or after he goes.

he knows that he goes.

( or understood,) until he goes.

according as he goes. N. B. When verbs are constructed with a following noun, the possessive affix অ is commonly omitted, as আগে, the place of going, or the place where he goes, আয়া আন্ত, the time of going, or when he goes; আন্ত, while he goes; আন্ত, the reason of going; আন্ত, in the same manner as he goes; আন্ত, by means of going; &c.

(with the assertive future affix,) in order to go.

because he goes.

ditto,—colloquial.

by means of going, when he goes.
with going, when he goes.
in accordance with the going.
in going, while he goes.
from going.
like as he goes.
ditto.
ditto.
a little like, &c.

**VERBAL NOUNS.**

When a verb used substantively, and connected, by the affix ὑ, with a following noun, whose initial is a syllabic ἰ, drops both the noun affix, and the verbal, and takes the noun into union with itself, by rejecting or modifying the initial letter, the abbreviated compound becomes a verbal noun of the same import as the original clause, thus ἢ ἐπισκοπέων becomes ὑ ἐπισκοπή, *the time of going*; ἡ ἐπισκοπεῖ, ἢ ἐπισκοπῶ, *while remaining*; ἢ ἐπισκοπέω, ἢ ἐπισκόπο, *the beginning of speaking*.

Several classes of verbal nouns, on account of their frequent occurrence, deserve particular mention.
1. The verbal in ṣa, from ṣa, an act, deed, denotes action or being, in the abstract, as ṣa, going, ṣa, being good.

2. The verbal in ḍ, from ḍ, a thing, subject, matter, denotes the object of an action, or the place, where a thing is, or is done, as ḍ, an object of love; ḍ, a remaining place; ḍ, a place of throwing away.

3. The verbal in ṣ, from ṣ or ṣ, what is for, commonly written ṣ, the verbal in ṣ, or ṣ, from ṣ, a portion, and the verbal in ṣ (from ṣ, to appropriate,) denote what is for some purpose, as ṣ, what is for eating, or to be eaten; ṣ, what is to be looked at; ṣ, what is to be done.

4. The verbal in ṣ, or ṣ, sometimes ṣ, from ṣ, what is suitable, denotes what is fit for, adapted to, or worthy of some use or purpose, as ṣ, what is good to eat, or suitable; ṣ, what is wonderful; ṣ, what is lovely. But this verbal seems frequently to partake of the nature of an adjective.

N. B. The terminations ṣ or ṣ, according to one accepted, ṣ, ṣ and ṣ.
are of similar import with the termination မယး, but used in a bad sense only. Several of these are sometimes combined, as မယူး, (o euphonic,) မယူး မယူးမယူး, မယူးမယူးမယူး, what is disgusting.

The terminations မယူး, according to another acceptation, မယူး: or မယူး:, and မယူး form verbals denoting nearness of accomplishment, occasionally taking ကို before them, as မယူးကို: or မယူးကိုးကို: what is near burning; မယူး မယူး, what is near sinking; မယူး မယူး, nearly the whole.

The termination မယူး:, မယူး:, or မယူး:, followed by a verb expressive of opinion, denotes what is likely to take place, sometimes admitting an affix of tense between itself and the root, as မယူး မယူး: မယူး: မယူး: မယူး:, or မယူး မယူး: မယူး: မယူး:, he thinks that the ship will probably arrive.

5. There are several other verbals, formed from nouns, which being obsolete, or never occurring in their full form, or in any other connection, cannot be so satisfactorily analyzed, as most of the preceding; thus the verbal in မယူး:, perhaps from မယူး:, time being, denotes the
time of action or being, as ကျင်းဗ်းစွဲ့ or ကျင်းဗ်းစွဲ့အောင်, equivalent to ကျင်းဗ်းစွဲ့ဒီ, or ကျင်းဗ်းစွဲ့နှင့်, the time of going, while going.

The verbal in တို့, perhaps from တို့, just so much and no more, confines the action or being to what is expressed by the root, as ကစဥားဗ်းစွဲ့, or ကစဥားဗ်းစွဲ့သော်, he just speaks, i.e. does no more than speaking.

The particle စွဲ့ is of somewhat similar import with တို့, as စွဲ့သော်ကြစွဲ့, he speaks allusive-ly merely; စွဲ့သော် ချို့, by means of speaking merely.

The verbal formative မိုး, from မိုး, to be right, true, is used chiefly in negative sentences, as ကိုးစွဲ့မိုးစွဲ့, or ကိုးစွဲ့မိုးစွဲ့, (he) knows not the fact of the arrival. It is sometimes used without a verbal root, as ကိုးစွဲ့မိုးစွဲ့ဗ်းစွဲ့, (he) knows nothing about God or religion.

6. Beside verbal nouns formed from verbs used substantively, there is another kind which may be termed the honorific verbal, formed by combining the verbal root with the adjective အား. This verbal, followed by the verb ယူလီ, to do, perform, is always used instead of the simple verb,
in speaking becomingly of deities, kings, or any exalted personages, as ပါဝင်ခေါင်း, (the deity or king) speaks, literally, does divine or royal speaking, ပါဝင်ခေါင်း, he speaks not.

Most verbal nouns retain the same power of government as their verbs, that is, cause the preceding noun to take the same affix, as their verbs do, as ကြားသောက်ပါဝင်ခေါင်း, he makes a beginning of rehearsing the zat, ကြားသောက်ပါဝင်ခေါင်း, he rehearses the zat, or he does rehearsing the zat; but some, particularly the verbal in ကြား, govern the preceding noun in the possessive, as ကြားပါဝင်ခေါင်း, the rehearsing of the zat.

ADVERBS.

Adverbs are of nine kinds, viz:—

1. Adverbs proper, as များသည်, certainly, များသည်, in vain, များသည်, an intensive before a negative, as များသည်, မချင်, he says nothing at all, မချင်, rather, prefixed to adjectives, formed from verbal roots by reduplication.

2. Pronominal adjectives used to modify a following verb, as များသည်, how does (he) remain? များသည်, (he) remains thus; or combined with a secondary noun and similarly
applied, as တည်းကြွသည်ငံမီ; how large is (it)? ယူးကျွန်တော်, properly ယူးသေချင်းငံမီ ကြောင့်, (it) is so large. How? in what manner? and thus, in this manner, are also expressed, by combining pronominals, lightly accented, with ယူး, manner, as ယူးချိ, how? ယူးချိချိ, thus.

3. Adverbs formed from simple or compound verbs:—

(1) from simple verbs—
—by prefixing ယူး, as ယူးစီးစီး, to be very great, ယူးပါးသော, go quick;
—by affixing ယူး, as ယူးချိစီး, well;
—by reduplication, as ယူးချိစီးစီး, well;
—by reduplication, with ယူး or ယူး prefixed, as ယူး ချိစီး, variously, ယူးချိ, by turns;
—by reduplication, with ယူး prefixed to each member, as ယူးစီးစီး, separately;—

(2) from compound verbs—
—by affixing ယူး, as ယူးချိစီးစီးစီး, excellently;
—by prefixing ယူး to each member, as ယူးချိစီး ချိစီး, penalty, by way of punishment;
—by prefixing ယူး to the first member, and ယူး
to the latter, as ကြာကြာညွှန်ညွှန်း၏, quickly, ကြာကြာညွှန်ညွှန်း၏ affectionately;
—by prefixing ကြာ or ကြာ to the first, and reduplicating the latter, as ကြာကြာညွှန်ညွှန်း၏. fast, ကြာကြာညွှန်ညွှန်း၏ anxiously;
—by prefixing ကြာ to the first, and ကြာ to the latter reduplicated, as ကြာကြာညွှန်ညွှန်း၏. fragrantly;
—by reduplicating both members, as ကြာကြာညွှန်ညွှန်း၏. extraordinarily;
—by prefixing ကြာ or ကြာ to each member reduplicated, as ကြာကြာညွှန်ညွှန်း၏. ကြာကြာညွှန်ညွှန်း၏. ditto, ကြာကြာညွှန်ညွှန်း၏. ကြာကြာညွှန်ညွှန်း၏. circuitously;
—by prefixing ကြာ or ကြာ (pron. ကြာ and ကြာ) to each member, as ကြာကြာညွှန်ညွှန်း၏. disorderly, ကြာကြာညွှန်ညွှန်း၏. tumultuously.

Under this head, may be classed a few of anomalous construction, made up in imitation of some of the above forms, as ကြာကြာညွှန်ညွှန်း၏. without notice, ကြာကြာညွှန်ညွှန်း၏. as having power, ကြာကြာညွှန်ညွှန်း၏. frightedly, ကြာကြာညွှန်ညွှန်း၏. in expectance of payment; also a few formed from negatives, by affixing chiming increments, as ကြာကြာညွှန်ညွှန်း၏. not well, ကြာကြာညွှန်ညွှန်း၏. not handsome, not agreeable.
4. Adverbs formed from verbal roots, by reduplication, prefixing the negative ၀ to the first member, and ဇ to the second, thus intending to convey both the ideas of affirming and denying, as ရှေ့နည်းအောက်တွင်, just enough and hardly that, အောက်နား, just reaching and yet not quite reaching.

5. Adverbs formed from a certain class of compound verbs, by affixing ဝါ, or ၀ဝါ, or ၀ဝါ ဝါ, denoting collision, as စရာဦးစေသည်အောင်မှု, to behave disorderly, စေမည်ဖြစ်သည်အောင်မှု, to make a disturbance.

6. Adverbs formed from nouns by reduplication, dropping the syllabic ဝ, in the latter member, if it is the initial of the noun, and prefixing it to the former member, if the noun begins with a consonant, as ၏ဝင်, repeatedly, from ၏င်, a time; ၏ဝင်, of one's own accord, from ၏င်, will, pleasure; ၏ဝင်တွဲအဏ္ခို, tens of thousands, from ၏ဝင်အဏ္, ten thousand; စိုက် ဝါး, of various countries, or from country to country, from ဝါး, a country.

N. B. Adverbs formed from verbs or nouns are sometimes used adjectively, as ဝါးဝါး:
various reasons, နိုင်ငံတဝ်, kings of various countries.

7. Adverbs formed from nouns, beginning with a syllabic ဝ, by dropping the ဝ, prefixing ဝ, one, and affixing ဝးတောင်, only, as ဝဪဝါဝျင်, even, all together, from ဝါ, evenness, uniformity.

8. Incomplete clauses, as ဝမ်းချင်း certainly, for ဝမ်းချင်းနိုင်ငံ; ဝမ်းဝါဝ်ဝါ, exceedingly, for ဝဝက်ဝါဝ်ဝါ.

9. Adverbial affixes, as follows:—

ဝမဖါ, only, merely, nothing but, as ဝမဖါဝါဝ်ဝါ; men only, nothing but men, ဝမဖါဝါဝ်ဝါ, he only goes, does nothing but go.

ဝမဖါ, even, slightly emphatic.

ဝ, each; as ဝဝဝဝဝဝ, each one, ဝဝဝဝဝဝ, ditto; apiece, as ဝဝဝဝဝဝ, one apiece.

ဝဝဝဝဝဝ, same as ဝဝဝဝဝဝ.

ဝဝဝဝဝဝ, used to designate an object with some particularity, as ဝဝဝဝဝဝဝဝဝဝဝဝဝဝဝဝဝဝ, he gives to his youngest son,—particularly—or in distinction from the others;—in this sense, used frequently, in connection with ဝဝဝဝဝဝ, or ဝဝ, after a word explanatory of a subse-
quent word, as ဂါးဗေဒါး, seed-grain, which means merit, ဂါးဗေဒါးဟု ပါသည်။ he has the name of Moungh Louk;—used also, in asking questions, to designate the point on which the question turns, and frequently repeated after those words or clauses, in successive questions, which are intended to be set adversely, as ဂါးဗေဒါး ဂါးဗေဒါးဟု ပါသည်။ ဝါးဗေဒါး, do you wish to eat cold fruit or hot? ဂါးဗေဒါးဟု ပါသည်။ ဝါးဗေဒါးဟု ပါသည်။ ဝါးဗေဒါးဟု ပါသည်။ ဝါးဗေဒါးဟု ပါသည်။ ဝါးဗေဒါးဟု ပါသည်။ ဝါးဗေဒါးဟု ပါသည်။ ဝါးဗေဒါးဟု ပါသည်။ ဝါးဗေဒါးဟု ပါသည်။ ဝါးဗေဒါးဟု ပါသည်။ ဝါးဗေဒါးဟု ပါသည်။, is thy mind disturbed, because there is some fault in me, or because there is some cause of concern in thee? ဝါးဗေဒါး, even, slightly emphatic.

ဝါးဗေဒါး, ditto,—colloquial.

မြ (from မြား, as much as,) frequently pron. မြ, used as an intensive, in negative sentences, as မြားသတ်ညွှန်း, there is not so much as one person, or there is not even one person; မြားသတ်ညွှန်း, or briefly မြားသတ်ညွှန်း, (he) obtains nothing at all; မြားသတ်ညွှန်း, (he) knows not even of the arrival; sometimes expletive,
as ကြည့်ခြင်း နှင့် တို့ ဖွင့်၍, to make a disturbance.
ကြည့်, also; sometimes used familiarly for the
continuative affix ကြည့်၍.
ကြည့်ချင်း, both—and, placed after other af-
fixes, and repeated at the close of successive
clauses, as ကြည့်ချင်း ကြည့်ချင်း, he
sees both me and my son; in judicial language,
equivalent to the pronominal adjective ကြည့်, that,
as ကြည့်, that day, ကြည့်, in the same man-
ner.
ကြည့်, distributive, as ကြည့်ချင်း ကြည့်ချင်း, a basket
a month; sometimes definitive or emph.
နှစ်, only.

Verbal affixes are used adverbially, when placed
after an adverbial or noun affix. The same is
true of noun affixes, when placed after a verbal
or adverbial affix.

The noun affix နှစ်: is sometimes used empha-
sitically after another noun affix, as နှစ်နှစ်: နှစ်နှစ်၊ can you indeed bear the beating?
also repeated after successive clauses, intended
to be set adversatively, as နှစ်နှစ် နှစ်နှစ်: နှစ်
နှစ်နှစ် နှစ်နှစ်: နှစ်နှစ်, on the land, it is
easy to see; in the water, we cannot see.
INTERJECTIONS.

A few of the most common are as follows:—

eh!, expressive of pain.

mother! denoting surprize or distress.

 alas!, expressive of pain.

oh! alas! denoting sorrow or distress.

eh, pron. eh, yes! expressive of assent.

don't, disapprobatory—prohibitive.

aa haa! contemptuous.

yes!

that's right.

o! of various applications.

o! expressive of satisfaction.

oh!

o! vocative, or indicative of pain.

there now! expressive of disapprobation.

here! take it!

threatening.

wonderful! rather ironical or disapprobatory.

well done!

haa! a familiar vocative, rather disrespectful.

there! pointing to an object.
APPENDIX.

NUMERALS.

<table>
<thead>
<tr>
<th>Cardinal</th>
<th>Ordinal</th>
</tr>
</thead>
<tbody>
<tr>
<td>, or 00, 0, one</td>
<td>ပယ်, first</td>
</tr>
<tr>
<td>1, two</td>
<td>ဒီး, second</td>
</tr>
<tr>
<td>2, three</td>
<td>တိုင်း, third</td>
</tr>
<tr>
<td>3, four</td>
<td>တိုင်း, fourth</td>
</tr>
<tr>
<td>4, five</td>
<td>တိုင်း, fifth</td>
</tr>
<tr>
<td>6, 6, six</td>
<td>တိုင်း, sixth</td>
</tr>
<tr>
<td>7, 7, seven</td>
<td>တိုင်း, seventh</td>
</tr>
<tr>
<td>8, eight</td>
<td>တိုင်း, eighth</td>
</tr>
<tr>
<td>9, nine</td>
<td>တိုင်း, ninth</td>
</tr>
<tr>
<td>10, 00, ten</td>
<td>တိုင်း, tenth</td>
</tr>
<tr>
<td>11, 00, eleven</td>
<td>တိုင်း, eleventh</td>
</tr>
<tr>
<td>12, 00, twelve, &amp;c.</td>
<td>တိုင်း, twelfth</td>
</tr>
<tr>
<td>20, twenty</td>
<td>တိုင်း, thirty, &amp;c.</td>
</tr>
<tr>
<td>300, one hundred</td>
<td>ပယ်, တိုင်း, one thousand</td>
</tr>
<tr>
<td>4000, one thousand</td>
<td>ပယ်, တိုင်း, ten thousand</td>
</tr>
<tr>
<td>50000, ten thousand</td>
<td>ပယ်, တိုင်း, one hundred thousand</td>
</tr>
<tr>
<td>60000000, one million</td>
<td>ပယ်, တိုင်း, ten million</td>
</tr>
</tbody>
</table>
One half is expressed by အျပ်ဦး, placed after the noun of dimension or quantity, as အျပ်ဦး ဦး, half a yoozana; one and a half, two and a half, &c. by ဦး, ဦး, &c. placed before, and ဦး after, as ကောက်ဦး, one yoozana and a half, ဦး ကောက်ဦး, two yoozanas and a half, &c. One and a quarter, &c. is expressed by prefixing ဦး, &c. and affixing ဦး, connected to the noun, by ဦး, as ကောက်ဦး ဦး, one yoozana and a quarter, &c. All fractions, except one half, are commonly expressed by the help of ဦး, a collection; thus ကောက်ဦး, one third, ကောက်ဦး ဦး, one quarter, ကောက်ဦး, three fifths.

TIME.

The true epoch of Burman time is the annihilation of Gaudama, the last Boodh or deity, which is placed five hundred and forty-four years before Christ; but the vulgar epoch is placed eleven hundred and eighty-two years later, or six hundred and thirty-eight years after Christ.

Time is measured by lunar months, consisting of twenty-nine and thirty days alternately. Twelve lunar months make a common year, and every
third year admits an intercalary month of thirty days. The names of the months are as follows:

April, (nearly,) October,
May, November,
June, December,
July, January,
August, February,
September, March.

consists of twenty-nine days, of thirty, and so on. In leap-year, the month is repeated, under the name of January,
second July.

A month is distinguished into two parts, the waxing, and the wane. The full moon, falls on the fifteenth of the waxing, after which a new count of days begins, and the change or disappearing of the moon, falls on the fourteenth or fifteenth of the wane.

The days of worship are the eighth of the waxing, the full, the eighth of the wane, and the change.

Time is also divided into weeks, or periods of seven days, which are, of course, independent of
the lunar arrangement, and follow the same order, that obtains in all other parts of the world, viz.

Sunday, Thursday,
Monday, Friday,
Tuesday, Saturday,
Wednesday.

The day and the night are each divided into four periods, which as they terminate, are designated by their appropriate beat of drum. The single beat, , accords with 9 o'clock, morning or evening; the double beat, , accords with 12 o'clock; the triple beat, , with 3 o'clock; and the quadruple beat, , with 6 o'clock.

A natural day is also divided into sixty equal parts, called , which are again subject to various subdivisions, seldom used but in astrological works.

WEIGHTS.

, the seed of the abrus precatorius, marked ( ), as , .

, the seed of the adenantha pavonina, double the weight of the above, marked the same.
8 अुँचट्ट, or 4 अाड़ूँ: make one द great, marked (‘), as द, ऑंदः.

6 अुँचट्ट, or 3 अाड़ूँ: make one द small, marked the same.

4 द great, or 5 द small make one ऑंद, marked ("), as ऑं, ऑंदः.

4 ऑंद make one ऑंदः, marked ("), as ऑं, ऑंदः.

100 ऑंदः make one ऑंदः, marked (‘), or (‘), as ऑं, or ऑं, ऑंदः.

N. B. The term ऑंद is substituted for ऑंदः in connection with any capital number above ten, as ऑंदूँ ऑंदः for ऑंदः ऑंदः, twenty pikthahs. Ten pikthahs is written ऑंदांदः or ऑंदः ऑंदः.

Also,

2 द great make one दः great, marked (||), as दः ऑंदः.

8 दः great make one ऑंदः.

2 द small make one ऑंदः.

10 ऑंदः small make one ऑंदः.

MEASURES OF LENGTH.

मोंडः ऑंदः or मोंडः ऑंदः, a finger’s breadth, marked (‘), as ऑं, मोंडः. 
8 မူ  make one မူနာ, marked (⊙), as 3.
12 မူ  one မူဖြာ, marked (☉), as ၄.
2 မူနာ  one မူနာဖြာ, marked (⊙), as ၃.
4 မူနာဖြာ  one မူဖြာ.
7 မူနာဖြာ  one မူဖြာ, marked (☉), as ၄.
1000 မူဖြာ  one မူဖြာဖြာ.
6400 မူဖြာ  one မူဖြာဖြာ).

Also,
20 မူဖြာ  make one မူဖြာဖြာဖြာ.
20 မူဖြာဖြာဖြာ  one မူဖြာဖြာဖြာ.
4 မူဖြာဖြာဖြာဖြာ  one မူဖြာဖြာဖြာ.
4 မူဖြာဖြာဖြာဖြာ  one မူဖြာဖြာဖြာ.

N. B. According to the royal cubit, which measures 19 1-2 English inches, a yoozana is 13 1-2 English miles.

MEASURES OF CAPACITY.

မူဖြာဖြာဖြာ, or မူဖြာဖြာဖြာ, a small measure, marked (⊙), as 3, မူဖြာဖြာဖြာဖြာ.
4 မူဖြာဖြာဖြာ  make one မူဖြာဖြာဖြာ, marked (⊙), as 3.
2 မူဖြာဖြာဖြာဖြာဖြာ  one မူဖြာဖြာဖြာ.
2 မူဖြာဖြာဖြာဖြာဖြာဖြာ  one မူဖြာဖြာဖြာ, marked (⊙), as 3.
2 မူဖြာဖြာဖြာဖြာဖြာဖြာဖြာ  one မူဖြာဖြာဖြာ, as 3.
2 မူဖြာဖြာဖြာဖြာဖြာဖြာဖြာ  or 16 မူဖြာဖြာဖြာဖြာဖြာဖြာဖြာဖြာ  one မူဖြာဖြာဖြာ, marked (⊙), as 3.
POSTSCRIPT.

Notwithstanding the notice in the preface, the work has been so long in passing through the press, that a great part has been re-written. The following corrigenda and addenda also have occurred:—

Page 8, line 10, for ပါစာ, read ပါစာ.

10, 3, for ပါစာ, —ပါစာ.
10 6, ditto.
15, 4, for ပါစာကြက်, —ပါစာကြက်.
16, 14, ditto.
23, 6, for ဖိစောင်, —ဖိစောင်.

23, between ပါစာ and ပါအော်, insert the following items:—
ပါနိုင်, stead; ပါနိုင်, instead of self.
ပါများ, likeness; ပါများနေ, in like manner.
ပါစာမြင့်, about so much, (obsolete); ပါစာနှင်းများ, to be about as large as a man.
about so much; about a year.

Page 24, line 19, for ဗေဒ္ဓိလို, read ဗေဒ္ဓိလွင်.

Page 42, line 2, for ဝါသာ, read ဝါသာင်း.

Page 47, instead of the present definition of ဝါစာ, read thus:

ဝါစာ, (from ဝါ, to be still, quiet,) to be quiet, unmoved, though the occasion calls for exertion, ဗေဒ္ဓိလွင်, to remain unmoved.