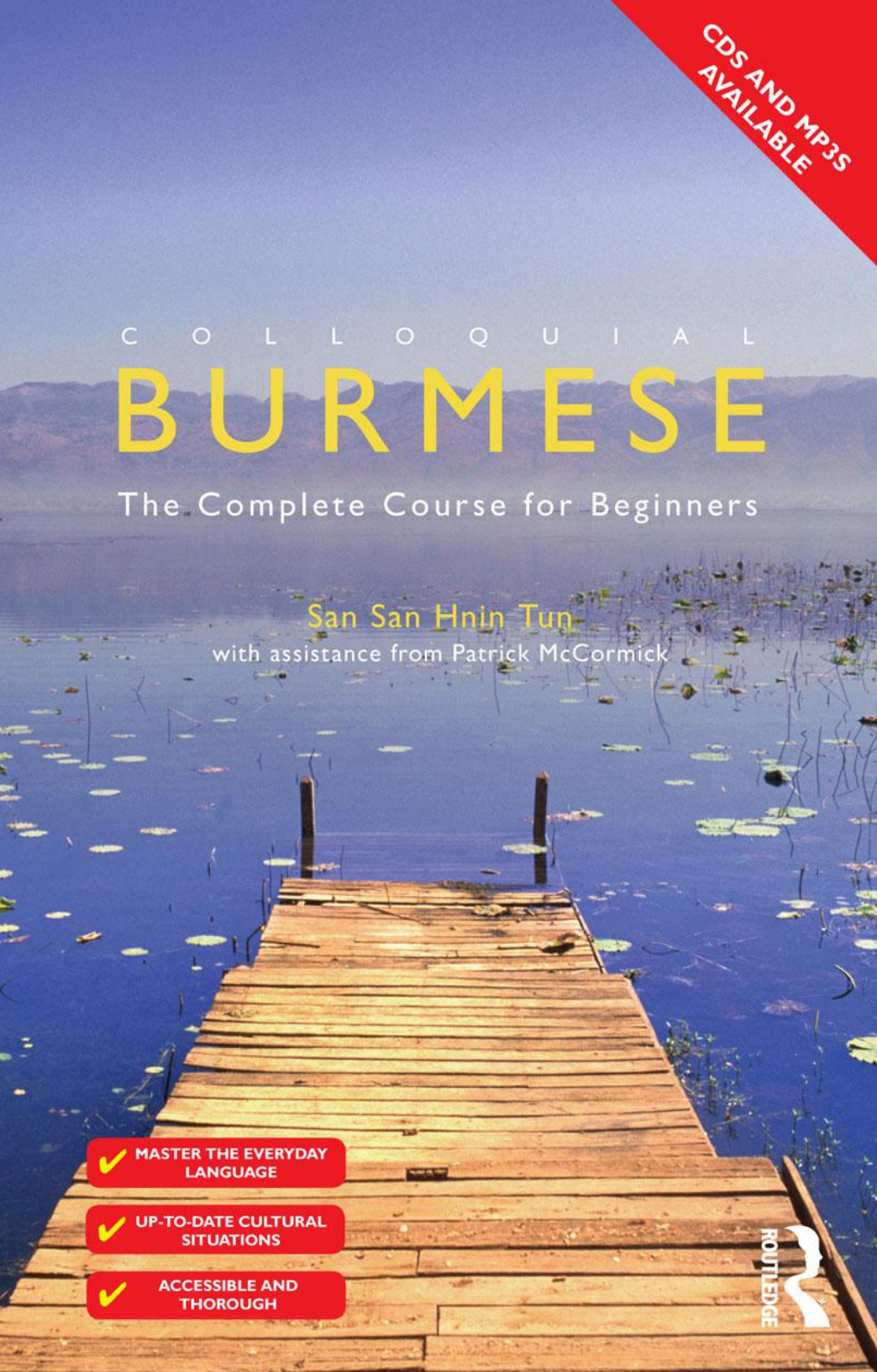
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# Colloquial
# Burmese

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San San Hnin Tun
with assistance from Patrick McCormick

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# Introduction

## General aims and objectives

This book aims to serve as a learning tool for anybody who wants to learn contemporary colloquial Burmese. It covers basic sentence structures that are used in some of the most common contexts for foreigners in Myanmar. Taking beginners as its target audience, this book requires no prior knowledge of the language. We have taken special care to design the units, guiding the learner through a step-by-step learning process using authentic language, and concentrating on high-frequency elements.

Taking into account that language acquisition is a complex process that cannot be achieved overnight, and that there is no one method or approach that works for everybody in every circumstance, the author has tried to provide language learning exercises using materials based on a corpus of authentic written and spoken texts in order to accommodate different types of learners. This book is based mainly on three major approaches – structural, communicative and interactional, which have been applied through grammatical explanations, situational dialogues on selected themes and opportunities to create interactive activities, respectively.

This book covers the basic grammatical structures and topics of conversation that are typically covered for beginning level language learners, paying special attention to the Burmese context. These include a set of basic structures that are essential to communicate using simple language.[1] Each linguistic feature presented is contextualized in order to favour language functionality and natural usage. The idea is to start with a structural approach, providing some basic

[1] Aiming at proficiency of "Waystage or elementary" level of a "basic speaker" and preparing for "threshold" level of an "intermediate speaker" according to *Common European Framework*; or "novice High/Intermediate low" levels on ACTFL proficiency guidelines.

linguistic structures, but at the same time to help the learner understand other associated functions of each feature presented. Thorough, accessible, "user-friendly" explanations of grammar rules, followed by a variety of contextualized exercises, are meant to help the learner move towards linguistic competence, while also learning to use meaningful language in real-life interactions.

# Colloquial vs literary Burmese

As the title suggests, this book focuses on *colloquial Burmese*, which is quite different from *literary Burmese*, to the extent that the two "registers" (colloquial, spoken language versus formal, literary language, often associated with writing) may appear to be two different languages to non-native speakers. This *diglossia* – two versions of the same language – in fact lies at the heart of the question frequently asked by English speakers, whether the country should now be called *Burma* or *Myanmar.* This question has become a rather complex and controversial political issue where international communities are concerned, since the decision made by the Burmese government in 1989 to change its name, in English, from *Burma* to *Myanmar*.[2] In Burmese, in contrast, there is no "new" name – there have always been two choices, */bə.ma/* and */myə.ma/*, words which function more as "modifiers". For native speakers, the choice is rather intuitive: it is fairly clear when to use one or the other. Furthermore, the two terms are rarely used as a stand-alone word: there is almost always another word attached to it such as **/lu-myò/** *nationality*, **/pyi/** or **/nai$^{n}$-ŋa$^{n}$/** *country*, **/zə.gà/** *(spoken) language*, **/sa/** *(written) language*, etc. If the words are used alone, they usually refer to ethnicity or nationality.

There is in fact no clear line between the two styles: colloquial Burmese is used in informal contexts, including personal letters. But as soon as something is written, the Burmese tend to switch to literary style even among family members. Formal discourse, such as a speech by a minister or broadcast announcements, may be delivered in literary Burmese, whereas literary texts, such as novels, are not necessarily written only in literary Burmese. Whereas the difference

[2] The official name change applies only to English. The name has remained unchanged in other local languages (Mon, Shan), neighbouring languages (Thai, Lao) and many other European languages, etc.

between spoken and written discourse in English is largely stylistic, distinguishing features between the two styles are more prominent in Burmese. These involve a choice of "words", especially in particles that have grammatical or discourse functions. Burmese people themselves may want to teach foreigners literary or formal language, thinking it is somehow more "correct", but everyday conversation is always in colloquial Burmese, which is what the reader will learn in this course.

# The Burmese sound system and the transcription used in this book

There has not yet been a widely accepted system to represent all the sounds of Burmese, and in our opinion, there is no perfect transcription system that is both accurate as well as completely user-friendly. We therefore encourage you to learn the Burmese script and its corresponding sounds as soon as possible. The transcription system we provide here is aimed at providing a good balance between accuracy and accessibility for a larger audience.

## Consonant sounds

It is important to know that for *k, c, s, t, p* there is a distinction between the aspirated and unaspirated sounds because they represent two different words. The superscript $^{h}$ after *k, c, s, t, p* represents aspiration: $k^h$, $c^h$, $s^h$, $t^h$, $p^h$ are pronounced with a puff of air after the consonant sound they are attached to, and the pronunciation of $k^h$, $s^h$, $t^h$, $p^h$ is pretty much the same as *k, s, t, p* in English when they appear at the beginning of the word. For a few sounds, an *h* placed before the following consonant indicates that the sound is *devoiced*, or voiceless. This means that in this case, the *m*, *n*, *l* or *w* passes through your mouth without you using your voice. Listening carefully to the accompanying recordings will help you hear the difference between voiced and unvoiced sounds. The *h* placed in front is *not* meant to be pronounced as a separate sound. All consonants in Table 1 are provided with their closest equivalents in English whenever possible. For some sounds it is simply impossible to render them with an English equivalent, and we invite you to rely on the audio files.

*Table 1* Consonant sounds

| *Burmese script* | *Phonetic transcription* | *Similar sound in English* |
|---|---|---|
| ပ | p | *as in Spain* |
| ဖ | $p^h$ | *as in pot* |
| ဗ ဘ | b | *as in big* |
| သ | θ | *as in think*[3] |
| သ | ð | *as in they* |
| တ ဋ | t | *as in star* |
| ထ ဌ | $t^h$ | *as in two* |
| ဒ ဃ ဍ | d | *as in do* |
| က | k | *as in skin* |
| ခ | $k^h$ | *as in khahi* |
| ဂ ဃ | g | *as in go* |
| ကြ ကျ | c | *almost as in British English "tube"* |
| ချ ချ | $c^h$ | *as in chain* |
| ဂျ ဂြ | ɟ | *as in Japanese* |
| စ | s | *as in see* |
| ဆ | $s^h$ | *as in sell (no exact English equivalent)*[4] |
| ဇ ဈ | z | *as in zoo* |
| ရ | ʃ | *as in shark* |
| ဟ | h | *as in hot* |
| မ | m | *as in mum* |
| မှ | hm | *as above, but voiceless* |
| န ဏ | n | *as in no* |
| နှ | hn | *as above, but voiceless* |
| ည ဉ | ɲ | *as in canyon* |
| ညှ ဉှ | hɲ | *as above, but voiceless* |

| *Burmese script* | *Phonetic transcription* | *Similar sound in English* |
|---|---|---|
| c | ŋ | *as in sing<u>er</u>* |
| ှ | hŋ | *as above, but voiceless* |
| o | w | *as in <u>w</u>ait* |
| ှ | hw | *as in English <u>wh</u>at*[5] |
| လ ြ | l | *as in <u>l</u>ove* |
| ှ | hl | *as above, but voiceless* |
| ယ ျ | y | *as in <u>y</u>ou* |
| ျ | r | *as in <u>r</u>un*[6] |
| ဘ | ʔ | *as in Cockney bu<u>'</u>er for "butter"* |

[3] For many speakers, this and the following sound are made as a stop. Many English speakers may confuse them at first with *t* and *d*. Nevertheless, native Burmese speakers do make a clear distinction between these sounds. If you have trouble hearing the difference, we encourage you to use the English sounds as in *think* and *they*.

[4] Some younger speakers of Rangoon and many non-native speakers of Burmese do not make this distinction.

[5] Today many speakers do not make this sound voiceless, but older people, or people from Ireland do.

[6] Found chiefly in loanwords and a few learned Pāli words. Many speakers substitute *y-*.

## Consonant clusters

In addition to the above single consonant sounds, there are "consonant clusters" formed by adding *y*, *w*, to the consonants, as shown below.

**Y** can occur in the following combinations: **py p$^{h}$y by my hmy; ly hly**

**W** can occur in the following combinations: **pw p$^{h}$w bw mw hmw; tw t$^{h}$w dw nw hnw; lw hlw; sw s$^{h}$w zw; cw c$^{h}$w ɟw ʃw yw; kw k$^{h}$w gw ŋw hŋw**

## Vowels

Vowels can be divided into **open syllables** (i.e. **plain vowels** and **nasal vowels**) and **closed syllables** that end in **glottal stops**. Each of the vowels, except those ending in glottal stops, has three different tones. Basic vowels are presented in Table 2 with a "neutral" tone.

*Table 2* Open syllables – plain vowels

| *Burmese script* | *Phonetic transcription* | *Approximate equivalent* |
|---|---|---|
| ◌ိ | i | *as the* "ee" *in t<u>ee</u>n* |
| ◌ေ – | e | *as the* "e" *in h<u>ey</u>* |
| –◌ဲ | ɛ | *as the* "e" *in b<u>ed</u>* |
| –◌ာ | a | *as the* "a" *in c<u>ar</u>* |
| ◌ော် ◌ော | ɔ | *as the* "aw" *in British English l<u>aw</u>* |
| ◌ို | o | *as the* "o" *in g<u>o</u>* |
| ◌ု | u | *as the* "oo" *in z<u>oo</u>* |

## Nasal vowels

Nasalized vowels, indicated with a superscript $^{n}$ at the end, are basically pronounced without pronouncing the final *n* as in English nasalized vowels.

*Table 3* Open syllables – nasal vowels

| *Burmese script* | *Phonetic transcription* | *Approximate equivalent* |
|---|---|---|
| –◌ိင် –◌ိဉ် | i$^{n}$ | *The short* "i" *as in w<u>i</u>n* |
| ◌ိန် ◌ိမ် | ei$^{n}$ | *as the* "ain" *in p<u>ain</u>* |
| –◌ိန် –◌ိမ် ◌ံ | a$^{n}$ | *as the* "an" *in C<u>an</u>nes* |
| ◌ိန် ◌ိမ် ◌ံ | ou$^{n}$ | *as the* "own" *in <u>own</u>* |
| ◌ုန် ◌ုမ် | u$^{n}$ | *as the* "un" *in the English pronunciations of G<u>u</u>nter* |
| ◌ိင် | ai$^{n}$ | *as the* "ine" *in m<u>ine</u>* |
| ◌ောင် | au$^{n}$ | *as the* "own" *in t<u>own</u>* |

## Glottal stopped vowels

Syllables ending with glottal stops are presented in Table 4, marked by the final ?. They are pronounced as short syllables, where the air stream is cut off at the end. This is somewhat similar to English words that end with a final consonant such as *t, p*, but without pronouncing the consonant. Note that there are no contrasting tones in syllables ending with a glottal stop.

*Table 4* Glottal stops

| *Burmese script* | *Phonetic transcription* | *Approximate equivalent* |
|---|---|---|
| –စ် | i? | *as the* "it" *in s<u>it</u>* |
| ိတ် ိဝ် | ei? | *as the* "ate" *in <u>ate</u>* |
| –က် | ɛ? | *as the* "ed" *in w<u>ed</u>* |
| –တ် –ဝ် | a? | *as the* "up" *in up, or rather like the "op" in American "c<u>op</u>"* |
| ုတ် ုဝ် | ou? | *as the* "oat" *in b<u>oat</u>* |
| ူတ် ူဝ် | u? | *as the* "oot" *in f<u>oot</u>* |
| ိုက် | ai? | *as the* "ite" *in k<u>ite</u>* |
| ော်က် ော်ိက် | au? | *as the* "out" *in <u>out</u>* |

## Tones

Tones are mainly a combination of pitch, contour and length that are incorporated in pronouncing the vowel sounds. As said earlier, except for glottal stops, each vowel sound has an inherent tone and we distinguish three tones – **middle (low, the most common)**; **long (high-falling)**; and **short (creaky)**. We leave the middle tone, the neutral tone, unmarked in our transcription, and the other two are indicated with accent marks as shown in Table 5.

*Table 5* Tone marks

| | |
|---|---|
| Long/high falling | à |
| Short/creaky | á |

The *middle tone*, as its name implies, is generally level.

The *high-falling tone*, as the name implies, begins high and tends to trail down in pitch.

The *creaky tone* has this name because of the quality of the voice during its production. The pitch tends to be high and the vowel itself short. Note that this plain vowel sound is not to be confused with the glottal stopped vowels.

It is obviously important for the learner to practise both receptive skills (to hear the tones correctly) and productive skills (to pronounce the word with the right tone). Tones are important as changing the tone of a word will change the meaning of a word. That said, in reality, especially in connected speech, their phonetic value is likely to be different, and context plays an important role as an indicator of the intended tone. If the rest of the elements in your sentence are correct, there is usually little room for real misunderstanding.

## Voicing

In addition, when words are pronounced in natural connected speech, the phonetic value of some of the syllables changes through a process called "juncture" or "voicing". When voiced syllables are pronounced, you can feel the vibration on your throat (at the level where vocal cords are situated). Throughout this book, underlining shows that voicing applies to the sound. In the following units, syllables that are underlined are pronounced with the voiced version of the sound. In the glossary, however, underlining indicates that the sound *may* be voiced if in the right context. This distinction will make sense as you work through the book. The important part to remember is that sometimes sounds change when they are put together.

The basic rules of voicing can be explained as follows. As a general rule (although there are exceptions that you will encounter as you reach a more advanced level), when a syllable ends with a vowel (i.e. except glottal stops), consonants in the left column become voiced, as shown in the corresponding right column in Table 6. Given this simple rule that can be applied on your own, syllables that become voiced in the dialogues are underlined in the phonetic transcript throughout the book. For example, /pa/, a politeness marker that is attached to verbs, is pronounced /pa/ after /pʰaʔ/ *to read* in /pʰaʔ.pa./

*Please read*; but as /ba/ after /la/ *to come* in /la.ba/ *Please come*. In the glossary, the term is written /*pa*/ to show that you may have to make it voiced in certain places.

*Table 6* Consonants that may be voiced

| *Unvoiced sound* | *Turns into the voiced sound* |
|---|---|
| k $k^h$ | g |
| s $s^h$ | z |
| t $t^h$ | d |
| p $p^h$ | b |
| c $c^h$ | ɟ |

None of the other consonant sounds are affected by this process.

# Organization of this book

Each unit includes two or three short dialogues that were created to present selected grammatical points, incorporating the most useful vocabulary by theme. This format is more effective than presenting extracts from natural speech. Nevertheless, we have ensured that the language is natural and up to date. Each dialogue is presented in Burmese script, phonetic transcription and English translation, which is an equivalent rather than a word-for-word translation. The characters have been left without names whenever possible, partly to force the learner to pay more attention to the content, and partly to allow the learner to be a real participant in the dialogue rather than simply repeating it.

Each dialogue is followed first by an explanation of vocabulary, and then language points, giving sentence constructions. Each grammar point is presented concisely with easy-to-understand examples. Each sentence construction has one or two sets of exercises. The dialogues are written in phonetic script as chunks. Burmese speakers are likely to say them as a string. To help you understand what is part of one chunk, we have put periods between the syllables. Where these chunks illustrate a point being made in the unit, every word is glossed. It may be difficult for the learner to break up a verb, for example, to make it negative. We have used the plus sign (+) to show two things:

1) where you will put the negative; (for example, /nà/ + /lɛ-/ "understand", which is made negative /nà mə lɛ.pʰù/ "not understand") and 2) which part can be detached or substituted (as in /bədinbau?/ + /pʰwíⁿ/- "open (the window)").

In the glosses, you will note a feature of Burmese: "particles", which do not always have a one-to-one equivalent in English because their meaning depends on the context. Some particles have a grammatical function, such as marking the subject or object of a verb, noted here as "Mkr". Others, such as those at the end of sentences, soften a request or a command, which is marked as "DM" for "discourse marker". These "Mkr" and "DM" are explained only where relevant. It is more efficient to learn them by observing their roles in different contexts, rather than their exact equivalents in English. The organization of the units is suitable for a general audience. We have not provided lengthy descriptions, which may be too abstract for many learners.

A short introduction to an aspect of the Burmese writing system concludes each unit, with an accompanying exercise or two. This section can be skipped if you wish, as it is not part of the main objectives of this course. However, in our experience, the script can be learnt fairly quickly, and it is a rewarding exercise that we strongly encourage you to try. Note that learning the script is very helpful for learning correct pronunciation in the long term.

After every three or four units, we provide a review unit, which can serve as a checklist of your achievements. At the end of the book, we have provided a Burmese to English glossary.

A final note: we would like to encourage readers to provide feedback to help us to improve the book in its future reincarnations. Please contact us through the publisher.

# How to use this book

If used as a textbook, this book can cover one term or around thirty-six class hours. It seems largely sufficient to dedicate two classroom hours per unit, allowing ample time for interactive activities in class. The remainder of the term can be used for review and formal evaluation or assessment sessions. As an independent learner, you can still follow the same schedule or study at your own pace.

The units have been designed to provide a balance between recyling previously learnt material and introducing new material. For instance, the same expressions or structures are repeated in different situations, in the same or different units.

Since learning a language partly requires developing automatic reactions, which can only be developed through memorization and repetition, we have created ample opportunity for practice and repetition. Individuals have different capacities and needs, which have an impact on how they learn and master a foreign language. Use your own discretion in doing the exercises: there is no harm in using everything provided for practice, but if you wish, you can also choose to do only some questions and move on to the next exercise as soon as you feel that you have mastered the target structure.

You should now be all ready to start learning Burmese, so enjoy your adventure!

# Preliminary unit

နှုတ်ဆက်စကား၊ မြန်မာစာအရေးအသားနှင့် နံပါတ်များ

# hnou?.sʰɛ?.zə.gà, myə.ma.za ?ə.yè.ə.θà hníⁿ naⁿ.ba?.myà

Greetings, Burmese script and numbers

In this unit, you will:

- learn how to perform simple greetings
- learn how to introduce yourself
- be introduced to Burmese in writing with its associated sounds
- learn how to say *yes* and *no (it isn't)*
- learn numbers 0–9
- learn how to ask for phone numbers

## Language point

### Greeting in Burmese

မင်္ဂလာပါ min.gə.la.pa[1]

Nowadays widely known and used as a generic equivalent of *hello* in English, the statement */min.gə.la ba/* is rarely used in everyday contexts among Burmese native speakers, except in a classroom context. The term မင်္ဂလာ */min.gə.la/*, borrowed from *Pali*[2] and translated as *source of prosperity*, *blessing*, *anything auspicious*, *joyous*, *festive*, was chosen during the time of nationalist movements as a general greeting

[1] Underlined syllables can be pronounced with a corresponding voiced consonant under the right conditions (see *Introduction: Voicing*).

[2] Language of Buddhist scriptures, no longer a living language.

term, particularly to be used in schools. The last item ပါ */pa/*, known as a marker of politeness, simply makes the statement sound more pleasant. In fact, the Burmese language is relatively more contextual than English, and greetings do not make an exception. In this section, we will start with three different ways of greeting in simplified[3] yet natural Burmese.

Adding (what is known as "appellatives") ရှင် */ʃiⁿ/* for female speakers and ခင်ဗျား */kʰə.mya/* for male speakers at the end of the sentence, regardless of the sex of the addressee, is also a very common practice, compelling the listener's attention. See the examples below with an expression for *Hello.*

| | | |
|---|---|---|
| မင်္ဂလာပါရှင်။ | min.gə.la.pa ʃiⁿ | *Hello* (female speaker) |
| မင်္ဂလာပါခင်ဗျာ။ | min.gə.la.pa kʰə.mya | *Hello* (male speaker) |

Address terms are also quite important in Burmese, as kinship terms and honorifics are often used in place of personal pronouns, in particular for the first and second persons such as *I*, *you.* The use of this rather complex system of pronouns will be elaborated as appropriate in relevant units, but here we will learn just one with its two variants given below, that you can use in various contexts.

| | | |
|---|---|---|
| ဆရာ | sʰə.ya | *male teacher* |
| ဆရာမ | sʰə.ya.má | *female teacher* |

This term is also used for addressing one's employer or superior, and in various professional contexts where one wishes to show respect for the addressee (e.g. taxi driver to a client, waiter to a customer, etc.).

[3] In non-simplified versions, Burmese native speakers are likely to add various "words" (but note that they are not like words in English, as their meaning changes according to the context) that we call "discourse markers", such as ရဲ့ *ýɛ* in နေကောင်းရဲ့လား။ ne.kàⁿ yɛ́ là, နော no in နေကောင်းတယ်နော် ne.kàⁿ dɛ nɔ́, etc., which typically do not affect the core meaning of the sentence but express the attitude of a speaker towards the message or the addressee. In these contexts of greeting, they simply make the sentence sound more friendly. Not having a comprehensive list of discourse markers in Burmese with well-defined associated functions, we do not consider it appropriate to present them in a beginner's lesson. Instead, a selection of useful discourse markers will be introduced progressively as appropriate for the context and learning stage.

# Dialogue 1

## Greetings **(CD1; 1)**

We will now learn three short exchanges of greeting in Burmese, presented in three columns: Burmese, phonetic script and English equivalent. Some variants are provided with "appellatives" */ʃi$^{n}$/* and */k$^{h}$ə.mya/*, but please remember that they are always optional.

### 1.A. *Hello* (general)

| | | |
|---|---|---|
| မင်္ဂလာပါ။ | min.gə.la.pa | *Hello.* |
| မင်္ဂလာပါရှင်။ | min.gə.la.pa ʃi$^{n}$ | *Hello.* (if you are female) |
| မင်္ဂလာပါခင်ဗျာ။ | min.gə.la.pa k$^{h}$ə.mya | *Hello.* (if you are male) |

### 1.B. Teacher to student

| | | | |
|---|---|---|---|
| က။ | နေကောင်းလား။ | A: | ne.kàu$^{n}$.là |
| | | A: | *Are you well?* |
| ခ။ | ကောင်းပါတယ်။ | B: | kàu$^{n}$.pa.tɛ |
| | | B: | *Fine.* |
| | Variants: | | |
| | ကောင်းပါတယ်ရှင်။ | B: | kàu$^{n}$.pa.tɛ ʃi$^{n}$ |
| | | B: | *Fine.* (if you are female) |
| | ကောင်းပါတယ်ခင်ဗျာ။ | B: | kàu$^{n}$.pa.tɛ k$^{h}$ə.mya |
| | | B: | *Fine.* (if you are male) |

### 1.C. Adressing the teacher

*A: student B: female teacher*

| | | | |
|---|---|---|---|
| က။ | နေကောင်းလားဆရာမ။ | A: | ne.kàu$^{n}$.là s$^{h}$ə.ya.má |
| | | A: | *Are you well, teacher?*[4] |
| ခ။ | အေး၊ အေး၊ ကောင်းတယ်။ | B: | ʔè// ʔè// kàu$^{n}$.tɛ |
| | | B: | *Yes, yes, (I'm) fine.*[5] |

[4] This question is usually translated as *How are you?* According to its syntactic structure, the present translation is more accurate, but it is also used as a Burmese equivalent of *How are you?*

[5] This is not to be taken as an impatient *yes yes*. You can easily notice this from the intonation in Burmese on the CD.

*A: student B: male teacher*

| | | |
|---|---|---|
| က။ ဆရာ နေကောင်းလား။ | A: | sʰə.ya ne.kàuⁿ.là |
| | A: | *Are you well, teacher?* |
| ခ။ အေး၊ အေး၊ ကောင်းတယ်။ | B: | ʔè// ʔè// kàuⁿ.tɛ̰ |
| | B: | *Yes, yes, (I'm) fine.* |

**Notes:**

1. ပါ *pa* being a polite marker, naturally it can be dropped when a teacher is addressing students (compare with 1.B).
2. အေး /ʔè/ (or its variant အင်း /ʔìⁿ/), an equivalent of generic *yes* is reserved for those superior (in age or social status) talking to their inferiors. A more polite variant that can be used with anybody is ဟုတ်ကဲ့ /houʔ.kɛ́/, although this term is not always used in every context where an English *yes* is likely to be used (see the note in Exercise 0.4).
3. You can also see in Dialogue 1.C that the word for *teacher* can be used either at the end or the beginning of a statement.
4. // represents the end of a sentence, when there are more than one present.

## Other more context-dependent greetings

Please note that literal translations are given in English, but they are all used as greetings in Burmese.

### 1.D. Around a meal time (CD1; 4)

| | | |
|---|---|---|
| က။ စားပြီးပြီလား။ | A: | sà pì.pi.là |
| | A: | *Have you eaten?* |
| ခ။ ပြီးပါပြီ။ | B: | pì.pa.pi |
| | B: | *Yes, I have.* |
| Variants: | | |
| ပြီးပါပြီရှင်။ | B: | pì.pa.pi ʃiⁿ |
| | B: | *Yes, I have* (female speaker) |
| ပြီးပါပြီခင်ဗျာ။ | B: | pì.pa.pi kʰə.mya |
| | B: | *Yes, I have* (male speaker) |

### 1.E. Seeing someone in the street

Short version

| | | | | |
|---|---|---|---|---|
| က။ | ဘယ်လဲ။ | A: | bɛ.lɛ̀ | A: *Where to?* |
| ခ။ | ဟိုနားဘဲ။ | B: | ho.nà.bɛ̀ | B: *Over there.* |

Fuller version

| | | | |
|---|---|---|---|
| က။ | ဘယ်သွားမလို့လဲ။ | A: | bɛ.θwà.mə.ló.lɛ̀ |
| | | A: | *Where are (you) going?*[6] |
| ခ။ | ဟိုနားလေး သွားမလို့။ | B: | ho.nà.lè θwà.mə.ló |
| | | B: | *(I) was going over there.* |

## Dialogue 2

### Introducing oneself **(CD1; 5)**

Let's listen to the CD first.

**A female speaker:** *a Burmese girl named* Mala *is speaking.*

| | |
|---|---|
| ကျမနာမည် [မာလာ]ပါ။ | cə.má na$^{n}$.mɛ [ma.la] pa |
| | *My name is [*Mala*].* |
| ကျမက [ဗမာ]ပါ။ | cə.má.ká [bə.ma] pa |
| | *I am [Burmese].* |
| [မြန်မာပြည်]က လာပါတယ်။ | [myə.ma.pye].ká la.pa.tɛ |
| | *(I) come from [Myanmar].* |

**A male speaker:** *a Burmese man named* Nay Aung *is speaking.*

| | |
|---|---|
| ကျနော့်နာမည် [နေအောင်]ပါ။ | cə.nɔ̀ na$^{n}$.mɛ [ne.ʔau$^{n}$] pa |
| | *My name is [*Nay Aung*].* |
| ကျနော်က [ဗမာ]ပါ။ | cə.nɔ.ká [bə.ma] pa |
| | *I am [Burmese].* |
| [မြန်မာပြည်]က လာပါတယ်။ | [myə.ma.pye].ká la.pa.tɛ |
| | *(I) come from [Myanmar].* |

[6] The pronouns are placed in (. . .), as they are absent in the Burmese sentences where subject or object pronouns are dropped when the speakers judge that they are obvious to all parties involved in the communication.

## Vocabulary

| | | |
|---|---|---|
| ကျမ | cə.má | *I, my* (female speaker) |
| ကျနော့် | cə.nɔ́ | *my* (male speaker) |
| ကျနော် | cə.nɔ | *I* (male speaker) |
| နာမည် | na$^{n}$.mɛ | *name* |
| ပြည် | pye | *country* |
| --က | ká | subject/topic marker; *from [. . .]* |
| လာ- | la | *come* |

**Note:**
က */ká/* (or */gá/* depending on the phonetic environment: see also *Introduction: Voicing*) has two different functions in two different contexts: i) following a Noun Phrase (NP henceforth), it marks the NP as a subject of the predicate or topic of the sentence: it indicates *what the speaker wants to talk about*; ii) following a place, it indicates the place as a source of origin, point of departure. Needless to say, */ká/* following a place can also indicate the place as a topic of the sentence: to avoid confusion, we just need to pay attention to the meaning and context, which is what we normally do in human communication, isn't it?

## Language point

### Sentence structure

There is no verb *to be* necessary in Burmese to say *I am (name/nationality)*, etc. All you need to do is juxtapose the two NP. Neither the ending */pa/*, known as a marker of politeness, nor */ká/*, which marks what it is attached to as "subject/topic marker" i.e. what one wants to talk about, is obligatory in the sentence structure.

| **NP1** | **(ká)** | **NP2** | **pa** | |
|---|---|---|---|---|
| cə.má na$^{n}$.mɛ | (ká) | [ma.la] | pa | |
| *my name* | Mkr | [Mala] | Mkr | → *My name is* [Mala]. |
| cə.má | ká | [bə.ma] | pa | |
| *I* | Mkr | [*Burmese*] | Mkr | → *I am [Burmese].* |

## Exercise 0.1 **(CD1; 6)**

Now taking the role of each person in the lists provided, try to introduce yourself, as shown in the two models – for male and female speakers – given below.[7]

**Note:**
This exercise is also aimed at getting you familiar with Burmese names, as well as certain pronunciations such as glottal stops, nasalized vowels, etc.

*For female speakers*:

**cə.má** na$^{n}$.mɛ [*name*] pa

*Common Burmese names*:[8]

| | | | | | |
|---|---|---|---|---|---|
| စုစု | sú sú | *Su Su* | နှင်းရီ | hnì$^{n}$.yi | *Hnin Yee* |
| ဝင်းဝင်း | wì$^{n}$.wì$^{n}$ | *Win Win* | သီတာ | θi.da | *Thida* |
| ထက်ထက် | t$^{h}$ɛ?. t$^{h}$ɛ? | *Htet Htet* | နန္ဒာ | na$^{n}$.da | *Nanda* |

*For male speakers*:

**cə.nó** na$^{n}$.mɛ [*name*] pa

*Common Burmese names*:

| | | | | | |
|---|---|---|---|---|---|
| ကျော်သူ | cɔ.θu | *Kyaw Thu* | ငွေစိုး | ŋwe.sò | *Ngwe Soe* |
| ဇေယျာ | ze.ya | *Zay Ya* | တက်တိုး | tɛ?.tò | *Tet Toe* |
| ဖေညွှန့် | p$^{h}$e.ɲú$^{n}$ | *Pe Nyunt* | အောင်ပြည့် | ʔɔ$^{n}$.pyé | *Aung Pye* |

## Cultural point

It is very common to find women's names with repetition of one of the name elements. It is also customary to pick one name element of the full name and double it: for example, it is likely that friends and

[7] There are of course other ways to present your name (e.g. equivalent to "*me llamo* San San" in Spanish and "*je m'appelle* San San" in French) which you will have an opportunity to practise later.

[8] As you will note, English spelling as Burmese speakers use it for Burmese names and words only approximates the sound of the language.

family of *Miss Hnin Yee* call her just */hni$^{n}$. hni$^{n}$/*. This practice is less common for men's names, although there are men's names such as *U Maung Maung* /ù mau$^{n}$.mau$^{n}$/, *Zaw Zaw* /zɔ.zɔ/, etc.

It is important to note also that there is no such thing as family name or surname in Burmese. Everyone has one name that may be composed of one or more elements. It is customary in Burmese families that the consonant of the first syllable is chosen according to the day of the week one is born.

| | | |
|---|---|---|
| Monday | က၊ ခ၊ ဂ၊ ဃ | *k*, *k$^{h}$*, *g*, *ŋ* |
| Tuesday | စ၊ ဆ၊ ဇ၊ ဈ | *s*, *s$^{h}$*, *z*, *ɲ* |
| Wednesday (morning) | လ၊ ဝ | *l*, *w* |
| Wednesday (afternoon) | ယ၊ ရ | *y* |
| Thursday | ပ၊ ဖ၊ ဗ၊ ဘ၊ မ | *p*, *p$^{h}$*, *b*, *m* |
| Friday | သ၊ ဟ | *θ*, *h* |
| Saturday | တ၊ ထ၊ ဒ၊ ဓ၊ န | *t*, *t$^{h}$*, *d*, *n* |
| Sunday | အ | vowels |

## Exercise 0.2 **(CD1; 7)**

Following the model given in the box below, and taking the identity from the list provided, try to say your nationality and the country you come from. Remember to use the appropriate subject pronoun for I: **/cə.nɔ/** if you are a male speaker, and **/cə.má/** if you are a female speaker.

| | | |
|---|---|---|
| **cə.má/cə.nɔ** ká | [*nationality*] pa | → *I am [nationality]* |
| [*country*] ká | la.pa.tɛ | → *(I) come from [country]* |

**Note:**
In order not to overwhelm you with too much new vocabulary, at this point we will limit ourselves to names of countries and nationalities that use loan words from English. Other Burmese words will be introduced as appropriate later. Given that original English names are likely to be used, although in somewhat Burmanized pronunciation, no Burmese nor phonetic script is given for this list.

| **Nationality** | **Country** | **Nationality** | **Country** |
|---|---|---|---|
| Australian | Australia | Japanese | Japan |
| American | America | Korean | Korea |
| German | Germany | Russian | Russia |
| Swiss | Switzerland | Malaysian | Malaysia |

## Exercise 0.3 **(audio online)**

You can also try saying that you come from [city, state and province], using the same sentence construction, and names of cities and states given below:

| **City** | **State/province** |
|---|---|
| London | New York |
| Paris | California |
| Berlin | Québec |

**Useful phrases (CD1; 8)**

You can learn right away the following phrases that you will find handy throughout the course (and beyond). You can learn them all, or a couple a day, or you can make it a point to listen to them before each lesson, and keep using them as often as you can.

| | | |
|---|---|---|
| မသိဘူး။ | mə.θí.p$^{h}$ù | *(I) don't know.* |
| နားမလည်ဘူး။ | nà.mə.lɛ.p$^{h}$ù | *(I) don't understand.* |
| နားမလည်သေးဘူး။ | nà.mə.lɛ.θè.p$^{h}$ù | *(I) still don't understand.* |
| မမှတ်မိ(တော့)ဘူး။ | mə.hmaʔ.mí.(tó.)p$^{h}$ù | *(I) don't remember (any more).* |
| မေ့နေတယ်။ | mé.ne.tɛ | *(I)'ve forgotten.* |
| ထပ်ပြောပါဦး။ | t$^{h}$aʔpyɔ̀.pa.ʔòu$^{n}$ | *Please say it again.* |
| နည်းနည်းရှင်းပြပါဦး။ | nɛ̀.nɛ̀ʃi$^{n}$.pyá.pa.ʔòu$^{n}$ | *Could you please explain?* |

# Language point

## Alphabet: getting familiar with Burmese in writing and associated sounds

The purpose here is to get yourself familiar with the Burmese writing system, as we are convinced that it is beneficial in the long run, instead of depending solely on the transliteration/Romanization (that is, rendering the Burmese in Roman letters) system, which could at times be misleading. According to our long experience with Burmese language instruction, Burmese script can be learnt with relative ease through a progressive method, which we are presenting here. You are encouraged to follow the lessons as we guide you through them and

by Unit 8, you will be pleased to be able to read the dialogues and vocabulary lists in Burmese script. If you invest a little more effort, you will also be able to write in Burmese, even if it is not the main goal of this book to teach you how to write. (If you wish to learn to write, see Burmese script animation http://lrc.cornell.edu/asian/courses/bu/materials/scriptanime; Burmese Script Lessons www.seasite.niu.edu/burmese/script/script_index.htm.)

There are in total 33 letters of the alphabet and each letter is pronounced with an inherent vowel sound /á/. For example, the first letter က represents the /k/ sound, but the letter is pronounced as /ká/. Among the 33 letters, there are a few that are rarely used in an average text. Remember that our goal is to recognize Burmese sounds, as they are represented by the script. You are thus spared from having to learn the complete set of letters. In this unit, we will learn those that are represented by letters and clustered letters. In the subsequent units, vowel signs – basic vowels, glottal stops and nasal vowels – are presented, along with accompanying exercises.

**(CD1; 9)**

*Table 9* Letters representing consonants

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| က | ခ | ká k$^{h}$á | ဒ/ဓ | dá | | ဝ | wá |
| ဂ | | gá | ဏ/နှ | ná | | သ | θá |
| င | | ŋá | ပ | ဖ | pá p$^{h}$á | ဟ | há |
| စ | ဆ | sá s$^{h}$á | ဗ/ဘ | bá | | လ | lá |
| ဇ/ဈ | | zá | မ | má | | အ | á |
| ည | | ɲá | ယ/ရ | yá | | | |
| တ | ထ | tá t$^{h}$á | လ | lá | | | |

In the table, letters representing unaspirated/aspirated pairs are in a box, and letters representing identical sounds are shaded in grey.

## Exercise 0.4 **(CD1; 10)**

Now we will start learning the alphabet with the following pattern: *Is this [letter of the alphabet]?* to which you can simply answer *yes* or *no (it isn't)*. As you gain more confidence, you can cover the phonetic script in the right column when you do this exercise.

| | | |
|---|---|---|
| ဒါ [က]လား။ | **da** [ká] **là** | → *Is this* [ká]*?* |
| – ဟုတ်ကဲ့၊ ဒါ [က]ပါ။ | **hou?.kɛ̀// da** [ká] **pa** | → *Yes, it is* [ká]*.* |
| ဒါ [က]လား။ | **da** [ká] **là** | → *Is this* [ká]*?* |
| – မဟုတ်ပါဘူး၊ ဒါ [လ]ပါ။ | **mə.hou?.pa.pʰù//** | → *No, it isn't.* |
| | **da** [lá] **pa** | *It is* [lá]*.* |

**Note:**
While ဟုတ်ကဲ့ */hou?.kɛ̀/* works in most cases as a generic *Yes*, မဟုတ်ပါဘူး */mə.hou?.pa.phù/* means *No, it isn't*. As a result, it does not work to answer questions such as *Do you like it? Are you going?*, etc., for which a negative answer is expressed with a verb. It is also somewhat misleading to take */hou?.kɛ̀/* as a generic *Yes* as it does not occur in certain contexts in natural spoken Burmese. For example, to the question "*Are you going to the market?*" a Burmese speaker is likely to give the answer *(I'm) going (to the market)*, without */hou?.kɛ̀/*, nor repeating the words in parentheses (. . .). We suggest considering */hou?.kɛ̀/* as "*I acknowledge that you have spoken*" rather than a direct equivalent of *Yes* in English.

Now practise as follows: if you have a partner, point to a letter in the table below, and ask your partner "Is it [letter of your choice]?" Your partner can give a positive or negative answer, following the model in the box given above. You can also listen to some examples given on the CD. If you are studying this course on your own, you can practise by alternating between being the person asking the questions and the one answering.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| က | ခ | စ | ဆ | တ | ထ | ပ | ဖ | [minimal pairs] |
| ဇ | ဈ | ဒ | ဓ | ဗ | ဘ | ယ | ရ | [pairs with same pronunciation] |
| န | မ | လ | ဝ | သ | ဟ | အ | ဥ | |

# Language point

## Numbers 0–9 (CD1; 11)

| | | | | | |
|---|---|---|---|---|---|
| ၀ | θouⁿ.ɲá | 0 | ၅ | ŋà | 5 |
| ၁ | ti? | 1 | ၆ | cʰau? | 6 |
| ၂ | hni? | 2 | ၇ | kʰuⁿ.ni? | 7 |
| ၃ | θòuⁿ | 3 | ၈ | ʃi? | 8 |
| ၄ | lè | 4 | ၉ | kò | 9 |

## Exercise 0.5

Now try practising the numbers with the same sentence patterns you have just learnt. Point to a number, and ask: "Is it [number of your choice]?" If you have a partner, s/he can answer positively or negatively. If you are studying this course on your own, you can practise by alternating between being the person asking the questions and the one answering. You can also listen to some examples given on the CD.

## Language point

### Giving phone numbers

| | | |
|---|---|---|
| တယ်လီဖုန်းနံပါတ် ဘယ်လောက်လဲ | tɛ.li.pʰòuⁿ naⁿ.baʔ bɛ.lauʔ.lɛ̀ | *What's your phone number?* |
| – ၂၂၇၁၉၅ | hniʔ hniʔ kʰuⁿ tiʔ kò ŋà | *227195* |

| | | |
|---|---|---|
| တယ်လီဖုန်း | tɛ.li.pʰòuⁿ | *telephone* |
| နံပါတ် | naⁿ.baʔ | *number* |
| ဘယ်လောက်လဲ | bɛ.lauʔ.lɛ̀ | *interrogative phrase asking for numbers* |

**Notes:**

1. ဘယ်လောက်လဲ /bɛ.lɔʔ.lɛ̀/ – Often translated as "*how much* (is this?)". You can use this interrogative construction to ask for information on a price, house number, shop number, passport number, etc.
2. Telephone numbers are also commonly given in English nowadays, but this exercise is meant to help you learn numbers in context.
3. When giving phone numbers, number 7 is often shortened from /kʰuⁿ.niʔ/ to /kʰuⁿ/.

## Exercise 0.6

Using the model given in the box above, ask "What's the phone number?" The answers can be given using the list provided below. Numbers are given purposely in Burmese script here, in order to get you familiar with them.

၆၀၁၈၆၇ ၆၉၉၇၀၄ ၅၀၂၄၇၉ ၂၂၄၄၅၈ ၅၁၄၄၇၈ ၂၂၆၉၇၆

## Exercise 0.7 **(CD1; 11)**

Now listen to the CD and write down the telephone numbers you hear.

# Unit 1

## စူးစူးစမ်းစမ်း နိုင်ငံခြားသား

## sù.zù.sà$^{n}$.zà$^{n}$ nai$^{n}$.ŋa$^{n}$.ɹà.ðà

A curious foreigner

### In this unit, you will learn:

- to identify and name objects
- simple imperatives
- how to ask for the price of something
- numbers 10–10,000
- four basic vowel signs: ◌ာ ◌ိ ◌ေ ◌ော် and four consonant clusters: ကြ ချ ဂြ ဃြ
- representation of the tone system in Burmese

## Dialogue 1

### At a shop **(CD1; 12)**

Imagine that you see a shop where they sell Burmese textiles. The shop owner invites you in, so you enter, find an item you like, ask for the price and buy it. It is customary to bargain in Myanmar, true, but at this point, let's just accept the price and buy it, shall we?

---

A: shop owner B: foreign visitor in Myanmar

က။ လာပါ။ ဝင်ပါ။ ကြည့်ပါ။

ခ။ ဒါ ဘာလဲ။

က။ **ဒါ** လုံချည်**ပါ**။
ခ။ ညော်၊ ဒီလုံချည်က **ဘယ်လောက်လဲ**။
က။ ၅၀၀၀ ပါ။
ခ။ ညော်၊ ၅၀၀၀ လား။ ရော့၊ ဒီမှာ၊ ပိုက်ဆံ။ သွားမယ်နော်။
က။ ကောင်းပါပြီ။

A: **la.pa // wi$^{n}$.pa // cí.pa**
B: da **ba.lɛ̀**
A: **da** lou$^{n}$.ɟi.**pa**
B: ʔɔ// di lou$^{n}$.ɟi ká **bɛ.lauʔ.lɛ̀**
A: ŋà.t$^{h}$au$^{n}$.pa
B: ʔɔ// ŋà. t$^{h}$au$^{n}$.là // yɔ́ di.hma paiʔ.s$^{h}$a$^{n}$ // θwà.mɛ.nɔ
A: kàu$^{n}$.pa.pi

**Notes:**
1. // represents the end of a sentence, when there are more than one present.
2. Reminder: underlined syllables are to be pronounced with a corresponding voiced consonant (see *Introduction: Voicing*).

A: *Please come in! Have a look!*
B: *What is this?*
A: *It's a "longyi".*
B: *I see. How much is this longyi?*
A: *5000 (Kyats).*
B: *Ah, 5000? Here, it is. Goodbye.*
A: *Goodbye.*

**Note:**
For practical reasons, all English translation provided in dialogues are to be taken as an equivalent of the Burmese sentences in the same context. For example, the first line by the shop owner has three different "sentences" using three different verbs: /la/ *to come*, /wi$^{n}$/ *to enter*, /cí/ *to look.* It is easy to see that a literal translation of *please come, please enter, please look* would only sound odd in the context. Relevant sentence constructions from dialogues (i.e. those that you can use to produce your own statements in similar contexts) are presented with explanations and accompanying exercises.

## Vocabulary

| | | |
|---|---|---|
| လာ– | la | *to come* |
| ဝင်– | wi$^{n}$ | *to enter* |
| ကြည့်– | cí | *to look* |
| [––]ပါ | pa | Mkr. politeness |
| ဒါ | da | *This is* |
| ဘာလဲ | ba.lɛ́ | *what?* |
| လုံချည် | lou$^{n}$.ji | *longyi, typical clothing worn in Myanmar* |
| ဩော် | ʔɔ | exclamative, equivalent of *I see* |
| ဒီ[NP] | di | *this [NP]* |
| [NP]က | [NP] ká | subject/topic marker: indicates *what you want to talk about*. Its presence or absence does not affect the content meaning |
| ဘယ်လောက်လဲ | bɛ.lauʔ.lɛ́ | *how much (is . . .)?* |
| ပိုက်ဆံ | paiʔ.s$^{h}$a$^{n}$ | *money* |
| ရော့၊ ဒီမှာ . . . | yɔ́ di.hma | typical expression as one hands over something; not appropriate towards someone superior in a formal context |
| သွားမယ်နော် | θwà.mɛ.nɔ | lit. *I'm going, OK?* typical expression as one takes leave, equivalent to *Goodbye*, but not used if you are not leaving |
| ကောင်းပါပြီ | kàu$^{n}$.pa.pi | *OK* (expressing agreement with the other's request, information, etc.) |

# Language point

## Identifying objects: *What's this?*

| | | |
|---|---|---|
| ဒါ | ဘာလဲ | |
| da | ba.lɛ́ | |
| *This is . . .* | *what* | → *What's this?* |
| ဒါ | [. . .] ပါ | |
| da | [. . .].pa | |
| *This is . . .* | *[. . .]* Mkr[1] | → *This is [. . .]* |

[1] Mkr: for politeness.

**Note:**
Starting from now on, all words that do not affect the content meaning of the "sentence" are marked simply as *Mkr* (for *marker*) in the presentation of sentence patterns. Their functions are indicated however in a separate note or footnote. This approach has been chosen to avoid complicated and lengthy explanations of their functions. Based on our long experience with Burmese language instruction, we are convinced that it is more efficient for beginners to learn them as a part of a unit (chunk) in the "sentence". We have chosen to focus instead on the sentence patterns that affect the content meaning, while introducing commonly used markers as appropriate throughout the course in order to help you learn natural spoken Burmese which is filled with them.

## Exercise 1.1 **(CD1; 13)**

Following the model given in the box above, practise a short exchange asking "What is this?" and answering appropriately, with the items provided below:

| | | |
|---|---|---|
| ဖိနပ် | pʰə.na? | *Burmese style sandals, what some call "slippers" or "chappals"* |
| ထီး | tʰì | *umbrella* |
| ပုဆိုး | pə.sʰò | *the Burmese* "longyi"[2] *for men* |
| စာအုပ် | sa.ou? | *book* |
| ပုဝါ | pə.wa | *scarf, stole* |
| လွယ်အိတ် | lwɛ.ei? | *Burmese-style cloth sling bag* |
| ယွန်းထည် | yùⁿ.dɛ | *lacquerware* |
| စိပ်ပုတီး | sei?.bə.dì | *rosary, prayer beads* |

Before proceeding to other exercises, we will first learn more numbers.

# Language point

## Numbers 10–10,000 **(CD1; 14)**

As you can see in the list below, /sʰɛ/ represents *ten*, and when it is followed by another number as in *eleven* /sʰɛ/ *ten* + /ti?/ *one*, the vowel value changes to a creaky tone (/sʰɛ́/).

[2] A kind of *sarong* made of a piece of cloth sewn together and worn around the waist.

| | | | | | |
|---|---|---|---|---|---|
| ၁၀ | tə.**s$^{h}$ɛ́** | 10 | ၁၅ | **s$^{h}$é**.ŋà | 15 |
| ၁၁ | **s$^{h}$é**.ti? | 11 | ၁၆ | **s$^{h}$é**.c$^{h}$au? | 16 |
| ၁၂ | **s$^{h}$é**.hni? | 12 | ၁၇ | **s$^{h}$é**.k$^{h}$u$^{n}$.ni? | 17 |
| ၁၃ | **s$^{h}$é**.θòu$^{n}$ | 13 | ၁၈ | **s$^{h}$é**.ʃi? | 18 |
| ၁၄ | **s$^{h}$é**.lè | 14 | ၁၉ | **s$^{h}$é**.kò | 19 |

| | | |
|---|---|---|
| [. . .]ဆယ် | [. . .]s$^{h}$ɛ́ | *(in) multiples of ten* |

**(CD1; 15)**

| | | | | | |
|---|---|---|---|---|---|
| ၁၀ | tə.s$^{h}$ɛ́ | 10 | ၆၀ | c$^{h}$au?.s$^{h}$ɛ́ | 60 |
| ၂၀ | hnə.s$^{h}$ɛ́ | 20 | ၇၀ | k$^{h}$u$^{n}$.nə.s$^{h}$ɛ́ | 70 |
| ၃၀ | θòu$^{n}$.s$^{h}$ɛ́ | 30 | ၈၀ | ʃi?.s$^{h}$ɛ́ | 80 |
| ၄၀ | lè.s$^{h}$ɛ́ | 40 | ၉၀ | kò.s$^{h}$ɛ́ | 90 |
| ၅၀ | ŋà.s$^{h}$ɛ́ | 50 | | | |

**Note:**
Three numbers ending with glottal stops, namely **one /ti?/**, **two /hni?/** and **seven /k$^{h}$u$^{n}$.ni?/** are pronounced with a schwa **/ə/ – /tə-/**, **/hnə-/** and **/k$^{h}$u$^{n}$.nə-/** respectively – when they are followed by another morpheme such as /s$^{h}$ɛ́/ *ten*, /ya/ *hundred*, etc.

| | | |
|---|---|---|
| [. . .]ရာ | ya | *(in) multiples of hundred* |

**(CD1; 16)**

| | | | | | |
|---|---|---|---|---|---|
| ၁၀၀ | tə.ya | 100 | ၆၀၀ | c$^{h}$au?.ya | 600 |
| ၂၀၀ | hnə.ya | 200 | ၇၀၀ | k$^{h}$u$^{n}$.nə.ya | 700 |
| ၃၀၀ | θòu$^{n}$.ya | 300 | ၈၀၀ | ʃi?.ya | 800 |
| ၄၀၀ | lè.ya | 400 | ၉၀၀ | kò.ya | 900 |
| ၅၀၀ | ŋà.ya | 500 | | | |

| | | |
|---|---|---|
| [. . .]ထောင် | t$^{h}$au$^{n}$ | *(in) multiples of thousand* |

**(CD1; 17)**

| | | | | | |
|---|---|---|---|---|---|
| ၁၀၀၀ | tə.t$^{h}$au$^{n}$ | 1,000 | ၆၀၀၀ | c$^{h}$au?.t$^{h}$au$^{n}$ | 6,000 |
| ၂၀၀၀ | hnə.t$^{h}$au$^{n}$ | 2,000 | ၇၀၀၀ | k$^{h}$u$^{n}$.nə.t$^{h}$au$^{n}$ | 7,000 |
| ၃၀၀၀ | θòu$^{n}$.t$^{h}$au$^{n}$ | 3,000 | ၈၀၀၀ | ʃi?.t$^{h}$au$^{n}$ | 8,000 |
| ၄၀၀၀ | lè.t$^{h}$au$^{n}$ | 4,000 | ၉၀၀၀ | kò.t$^{h}$au$^{n}$ | 9,000 |
| ၅၀၀၀ | ŋà.t$^{h}$au$^{n}$ | 5,000 | | | |

| [. . .]သောင်း | [. . .] θàuⁿ | *(in) multiples of ten thousand* |
|---|---|---|

**တစ်သောင်း** tə.θàuⁿ 10,000

**Note:**
There is a separate name used for numbers multiplied in ten thousands.

Now try a mixture of thousands and hundreds and tens. It is fairly easy, as you can see in the examples: all you need to do is say each group of denominations, going from the highest to the lowest (ten thousands, thousands, hundreds, tens, etc.). There is a (slight) change in tone for the vowel in the first denomination into a creaky tone, except for those that end with a long (high falling) tone, such as /θàuⁿ/.[3]

**(audio online)**

| | | | |
|---|---|---|---|
| ၃၀၀ | + | ၂၀ | = ၃၂၀ |
| θòuⁿ.ya | + | hnə.sʰɛ | = θòuⁿ.**yá**.hnə.sʰɛ |
| *300* | + | *20* | = *320* |
| | | | |
| ၄၀၀၀ | + | ၅၀၀ | = ၄၅၀၀ |
| lè.tʰauⁿ | + | ŋà.ya | = lè.**tʰáu**ⁿ.ŋà.ya |
| *4,000* | + | *500* | = *4,500* |
| | | | |
| ၁၀၀၀၀ | + | ၅၀၀၀ | = ၁၅၀၀၀ |
| tə.θàuⁿ | + | ŋà.dauⁿ | = tə.θàuⁿ.ŋà.tʰauⁿ |
| *10,000* | + | *5,000* | = *15,000* |
| | | | |
| ၆၀၀၀ | + ၉၀၀ | + ၄၀ | = ၆၉၄၀ |
| cʰau?.tʰauⁿ | + kò.ya | + lè.sʰɛ | = cʰau?.**tʰáu**ⁿ.kò.**yá**.lè.sʰɛ |
| *6,000* | + *900* | + *40* | = *6,940* |

## Exercise 1.2 **(CD1; 18)**

Listen to the numbers you hear on the CD and write them down correctly.

## Exercise 1.3 **(CD1; 19)**

Now try practising the numbers with a short exchange taken from Dialogue 1 as shown in the box below:

[3] This difference is often not easily audible to foreign ears, and the accurate meaning would still be understandable in context. So just try to get used to it without getting discouraged.

| | | | | |
|---|---|---|---|---|
| ဒီ | [လုံချည်] | က | ဘယ်လောက်လဲ | |
| di | [lounˆ.ji] | ká | bɛ.lau?.lɛ̀ | |
| *this* | *[longyi]* | Mkr[4] | *how much* | → *How much (is) this longyi?* |
| [၅၀၀၀] | ပါ | | | |
| [ŋà.tʰaunˆ] | pa | | | |
| *[5,000]* | Mkr[5] | | | → *5,000* |

**Note:**
See glossary in Exercise 1.1. Prices are purposely given in Burmese script to make you get used to it.

| Item | | Price | Item | | Price |
|---|---|---|---|---|---|
| လုံချည် | lounˆ.ji | ၇၈၀၀ | ပုဝါ | pə.wa | ၁၃၀၀ |
| ပုဆိုး | pə.sʰò | ၆၂၀၀ | လွယ်အိတ် | lwɛ.ei? | ၄၀၀၀ |
| ဖိနပ် | pʰə.na? | ၇၀၀၀ | ယွန်းထည် | yùˆ.dɛ | ၂၁၀၀၀ |
| စာအုပ် | sa.ou? | ၂၅၀၀ | ထီး | tʰì | ၅၀၀၀ |

## Dialogue 2

**(CD1; 20)**
A young (female) foreigner is looking at some posters on the wall during her visit to a Burmese friend's place. She can't help asking questions as her curiosity is aroused by her seeing different beautiful monuments and places.

---

A: foreigner B: her Burmese friend

က။ အဲဒါ **ဘာလဲ**ဟင်။
ခ။ **အဲဒါ ဘုရား**။
က။ ဟုတ်လား။ **ဘာဘုရားလဲ**။
ခ။ **ဆူးလေဘုရား**။
က။ ဩော်။ ဟိုဟာကရော။
ခ။ အဲဒါက ပန်းခြံ။
က။ **ဘာပန်းခြံလဲ**ဟင်။
ခ။ ဗဟာဗန္ဓုလ ပန်းခြံ။
က။ **ကျေးဇူးပါ**ရှင်။
ခ။ **ရပါတယ်**။

[4] Mkr: indicates the subject/topic of the sentence.

[5] Mkr: for politeness.

A: **ʔɛ̀.da ba lɛ̀**.hiⁿ
B: ʔɛ̀.da pʰə.yà
A: houʔ.là// **ba pʰə.yà lɛ̀**
B: **sʰù.le pʰə.yà**
A: ʔɔ// ho.ha.ká.yò
B: ʔɛ̀.da.ká pàⁿ.ɟaⁿ
A: **ba pàⁿ.ɟaⁿ lɛ̀** hiⁿ
B: **mə.ha baⁿ.dú.lá pàⁿ.ɟaⁿ**
A: **cè.zù.pa**.ʃiⁿ
B: **yá.pa.tɛ**

**Reminder:**
The underlined syllable is to be pronounced with a corresponding voiced consonant sound.

A: *What's that?*
B: *That's a pagoda.*
A: *I see. What pagoda is it?*
B: Sule *pagoda.*
A: *Uh huh. What about that one?*
B: *That one is a park.*
A: *What park is that?*
B: Mahabandula *park.*
A: *Thanks.*
B: *You're welcome.*

## Vocabulary

| | | |
|---|---|---|
| အဲဒါ | ʔɛ̀.da | *That (is . . .)* |
| ဘာလဲ | ba.lɛ̀ | *what?* |
| [. . .]ဟင် | hiⁿ | expression at the end of the "sentence", to sound more friendly, no exact equivalent word in English. This usage is typical in women's speech, and considered a bit feminine or intimate when used by a male speaker. |
| ဘုရား | pʰə.yà | *pagoda, Buddhist temple* |
| ဘာ [NP] လဲ | ba.[NP].lɛ̀ | *what [NP]?* |
| ဆူးလေ | sʰù.le | Sule (name of pagoda in central Rangoon) |

| | | |
|---|---|---|
| ပန်းခြံ | pàⁿ.ɟaⁿ | *park* |
| မဟာဗန္ဓုလ | mə.ha baⁿ.dù.lá | Mahabandula (name of a general, known for his courage) |
| ကျေးဇူးပါ | cè.zù.pa | *Thanks* |
| ရှင် | ʃiⁿ | (for female speaker) *appellative at the end of "sentence"* |
| ရပါတယ် | yá.pa.tɛ | a typical response to *Thank you.* |

## Exercise 1.4 **(audio online)**

Using the sentence construction given in the box below, practise a short exchange asking "what [NP] (is it)?" with the vocabulary provided. The first one is done for you as a model.

| | | | | |
|---|---|---|---|---|
| အဲဒါ | ဘာ | [NP] | လဲ။ | |
| ʔɛ̀.da | ba | [NP] | lɛ̀. | |
| *that is* | *what* | *[NP]* | Mkr[6] | → *What [NP] is that?* |

**Prompt given:**

(ရွှေတိဂုံ) ဘုရား (ʃwe.də.gouⁿ) – pʰə.yà *(Shwedagon) pagoda*

**Short exchange:**

| | | | |
|---|---|---|---|
| က။ | အဲဒါ ဘာလဲ။ | A: | ʔɛ̀.da ba.lɛ̀ |
| ခ။ | [ဘုရား]ပါ။ | B: | [pʰə.yà] pa |
| က။ | သြော် ဘာ[ဘုရား]လဲ။ | A: | ʔɔ// ba [pʰə.yà] lɛ̀ |
| ခ။ | (ရွှေတိဂုံ)ဘုရားပါ။ | B: | (ʃwe.də.gouⁿ) pʰə.yà pa |

| | | |
|---|---|---|
| (ဗိုလ်ချုပ်) [စျေး] | (bo.ɟouʔ) [zè] | Bogyoke *market* |
| (ပတ်စပို့) [ရုံး] | (paʔ.sə.pó) [yòuⁿ] | *passport office* |
| (အမျိုးသား) [ပြတိုက်] | (ʔə.myò.θà) [pyá.daiʔ] | *national museum* |
| (ဆူးလေ) [ဘုရား] | (sʰù.le) [pʰə.yà] | Sule *pagoda* |
| (ကရဝိတ်) [ဟိုတယ်] | (kə.rə.weiʔ) [ho.tɛ] | Karaweik *hotel*[7] |
| (အောင်ဆန်း) [အားကစားကွင်း] | (ʔauⁿ.sʰaⁿ) [ʔà.gə.zà.gwìⁿ] | Aung San *stadium* |

[6] Mkr: marks the ending of information/open questions.

[7] This place, despite the term */ho.tɛ/*, is not a hotel where people spend the night, but rather a place where people can enjoy a meal while watching a cultural performance. It is also a ceremonial hall where people hold important events such as weddings, ordination ceremonies, etc.

## Exercise 1.5 **(CD1; 21)**

You can redo the same exercise, but this time add the following at the end:

| | | |
|---|---|---|
| ကျေးဇူးတင်ပါတယ်။ | cè.zù ti$^{n}$.pa.tɛ | → *Thank you.* |
| – ရပါတယ်။ | yá.pa.tɛ | → *You're welcome./ No problem.* |

## Language point

### Further practice with the structure *what (...)?*

You can use the same sentence construction you have just learnt to ask for someone's name, as shown in the box below.

| | | | |
|---|---|---|---|
| သူ့ | နာမည် က | ဘာလဲ။ | |
| θú | na$^{n}$.mɛ ká | ba.lɛ̀ | |
| *Her/His* | *name* | *what* | → *What's his/her name?* |
| – [စံစံ] | ပါ။ | | |
| sa$^{n}$.sa$^{n}$ | pa | | |
| [*San San*] | Mkr | | → – *San San* |

**Reminder:**
The syllable underlined should be pronounced with a corresponding voiced consonant.

## Exercise 1.6 **(CD1; 22)**

Using the model given in the box above, do a short exchange with the vocabulary provided below:

| | | |
|---|---|---|
| ရှင့် | ʃí$^{n}$ | *your* (female speaker) |
| ခင်ဗျား | k$^{h}$ə.mjà | *your* (male speaker) |
| ဦးလေး | ʔù.lè | *Uncle* (addressing a middle-aged man, your parents' age) |
| ဒေါ်ဒေါ့် | dɔ.dɔ́ | *Aunty* (addressing a middle-aged woman, your parents' age) |

**Note:**
The first two items are pronouns like those in any other language, but the last two kinship terms are very commonly used as pronouns. Please note also that in cosmopolitan cities like *Yangon*, it is getting more common to use *uncle* or *aunty* (with a Burmanized pronunciation).

# Cultural point

## Use of pronouns and other address terms

It is customary to use kinship terms rather than a pronoun among the Burmese. For example, when you are addressing someone who is your older brother's age, you use the term /ʔə.ko/ *older brother*, or [/ko/ (personal name)]. If the addressee is a woman who is your older sister's age, you use the term /ʔə.má/ *older sister*, or [/má/[8] (personal name)].

Other commonly used kinship terms are given below. The last syllable is pronounced with a creaky tone when the term is used as a possessive (adjective). However, if the last syllable has a long tone, there is no change in the pronunciation, which is the case for all the items listed below.

| | | |
|---|---|---|
| ညီလေး | ɲi.lè | *younger brother* (male speaker) |
| မောင်လေး | mau$^{n}$.lè | *younger brother* (female speaker)[9] |
| ညီမလေး | ɲi.má.lè | *younger sister* |
| သား | θà | *son* |
| သမီး | θə.mì | *daughter* |

# Language points

## List of personal subject pronouns (audio online)

A list of personal subject pronouns is given below for your reference, but please be aware that pronouns are more commonly used in formal contexts.

[8] (reduced from /má.má/).

[9] Only for *younger brother* are different terms used for a male and female speaker. The rest is the same whether you are a male or a female speaker.

| | | |
|---|---|---|
| ကျမ | cə.má | *I* (female speaker) |
| ကျနော် | cə.nɔ́ | *I* (male speaker) |
| ရှင် | ʃi$^{n}$ | *you* (female speaker) |
| ခင်ဗျား | k$^{h}$ə.mjà | *you* (male speaker) |
| သူ | θu | *he*[10] |

For a plural form of the pronouns above, you simply add တို့ /dó/ to the pronoun: /cə.nɔ.dó/ *we* (male speaker), /θu.dó/ *they*, etc.

## Simple imperatives

In terms of sentence construction, it is fairly straightforward to make simple imperative statements. In reality Burmese tends to use various *discourse markers* (see *Introduction: Organization of this book*) at the end of the "sentence", some of which will be introduced as appropriate in later units. In this unit, we will just practise making simple imperative statements, as shown in the model below.

| | | |
|---|---|---|
| [V] ပါ။ | [V] pa | → *Please [V]!* |
| လာပါ။ | la.pa | → *Please come!* |

## Exercise 1.7 **(audio online)**

Practise saying short commands with the following verb expressions:

| | | |
|---|---|---|
| ထိုင်– | t$^{h}$ai$^{n}$ | *to sit down* |
| ပြော– | pjɔ̀ | *to speak* |
| ယူ– | yu | *to take* |
| မေး– | mè | *to ask* |
| ဖြေ– | p$^{h}$je | *to answer* |
| နားထောင်– | nà.t$^{h}$au$^{n}$ | *to listen* |
| ထပ်ပြော– | t$^{h}$a?.pjɔ̀ | *to repeat (saying)* |
| မြည်းကြည့်– | mjì.cí | *to try the taste of something* |

[10] The word *she* [သူမ /θu.má/] exists in theory, but is used in formal contexts only: in everyday conversation, /θu/ is used for both *he* and *she*.

# Language point

## Getting familiar with the writing system

Four vowel signs: ◌ ◌̊ ◌ -ယ်

Each basic vowel sign has three variants in pronunciation which we call *tones* (see *Introduction: Tones*), which are represented by different symbols in the writing system. As a general rule, a dot below a word [–◌̣] always represents short (creaky) tone, and two dots on the right [–◌ː] (just like colons in English) represent long (high falling) tone, although not all short and long tones are marked with these symbols. Furthermore [–◌̣] is added to other words and has other grammatical functions such as a possessive marker. For example အမေ /ʔə.me/ means *mother*, and by adding [–◌̣] the word becomes အမေ့ /ʔə.mé/ *mother's.* Symbols for each vowel sign with its three tone representations are presented in the boxes below as follows:

**Line 1**: symbols
**Line 2**: vowel sounds they represent where middle tone is considered "neutral" and unmarked
**Line 3**: example with a letter, which is shown in a lighter typeface (each vowel sign is demonstrated with a different letter).

A double dash [--] indicates a space reserved for the letter (and combined letter and ligature). A single dash [-] following a word indicates that it's a verb (that requires a marker to make complete sentences).

### ■ Vowel group 1 **(CD1; 23)**

| –– | ––◌ | ––◌ː |
|---|---|---|
| /á/ | /a/ | /à/ |
| ဝ | ဝ◌ | ဝ◌ː |

**Note:**
Given that the letters of the alphabet are pronounced with an inherent /á/, the first item has no specific symbol necessary.

Listen to the CD and read along with the words below.

| စ– | စာ | စား– |
|---|---|---|
| *to begin* | *letter* | *to eat* |
| ဝ– | လာ– | အား– |
| *to be fat* | *to come* | *to be free* |

**Note:**
Some letters use a variant [–ါ] instead of [–ာ], because otherwise they can be mistaken for other individual letters: for example if [–ာ] is attached to (ခ /k$^{h}$á/), (ဒ /dá/), (ပ /pá/) and (ဝ /wá/), they can be confused with other letters (ဆ /s$^{h}$á/), (အ /á/), (ဟ /há/) and (တ /tá/), respectively.

| ခါး– | ဒါ | ပါ |
|---|---|---|
| *bitter* | *This is* | Mkr *for politeness* |

## ■ Vowel group 2 **(CD1; 24)**

| ◌ိ | ◌ီ | ◌ီး |
|---|---|---|
| /í/ | /i/ | /ì/ |
| မိ | မီ | မီး |

Listen to the CD and read along with the words below.

| သိ– | ဒီ . . . | နီး– |
|---|---|---|
| *to know* | *this . . .* | *to be near* |
| ဖိ– | နီ | အား– |
| *to press* | *red* | *to be free* |

## ■ Vowel group 3 **(CD1; 25)**

| ◌ေ့ | ◌ေ | ◌ေး |
|---|---|---|
| /é/ | /e/ | /è/ |
| ပေ့ | ပေ | ပေး |

Listen to the CD and read along with the words below.

| | | |
|---|---|---|
| ေမ့– | ေရ | ေမး– |
| *to forget* | *water* | *to ask* |
| ေန့ | ေလ | ေပး– |
| *day* | *air* | *to give* |

## ■ Vowel group 4 **(CD1; 26)**

| | | |
|---|---|---|
| ◌့ | –◌ယ် | ◌း |
| /é/ | /ɛ/ | /è/ |
| ◌ဲ့ | ◌ယ် | ◌ဲ |

Listen to the CD and read along with the words below.

| | | |
|---|---|---|
| မဲ့– | ဝယ်– | ပဲ |
| *to frown* | *to buy* | *bean* |
| နဲ့ | တယ် | ဆဲ– |
| *and, with* | V final Mkr | *to swear* |

We will now learn the four consonant clusters presented in the box below as follows:

**Line 1**: symbol used
**Line 2**: its mechanism: the sound it adds to the letter representing a consonant
**Line 3**: examples with a letter[11] ဓ /m/

[11] Not all combinations of "consonant clusters" are possible. For example letter ဝ /sá/ is never combined with [–ျ] /y/: there is no such sound /sy/ in Burmese. When you see [ဝျ], it can only be the letter /zá/. The importance here is to recognize the symbol and know how it should sound according to the Burmese writing system.

**(CD1; 27)**

| Four consonant clusters: | ြ | ျ | ွ | ှ |
|---|---|---|---|---|
| | [CN[12]]+/y/ | [CN]+/y/ | [CN]+/w/ | [CN]+/h/ |
| | မြ | မျ | မွ | မှ |
| | /myá/ | /myá/ | /mwá/ | /hmá/ |

Listen to the CD and read along with the words below.

| | | | |
|---|---|---|---|
| ပြ- | ကျ- | ခွ- | ဆွ- |
| *to show* | *to fall* | *to straddle* | *to poke* |
| လှ- | မှ | ရှ-[13] | |
| *to be pretty* | *from* (formal) | *to get cut* | |
| ပြေး- | မှဲ့ | လှီး- | ခွေး |
| *to run* | *mole* | *to cut* | *dog* |

Listen to the CD and read along with the words of more than one syllable below.

| | | |
|---|---|---|
| သမီး | ဆွေမျိုး | ကီလီဈေး |
| *daughter* | *relative* | Kili *market* |
| ရေနွေး | အမဲသား | ဖရဲသီး |
| *hot water* | *beef* | *watermelon* |

## Exercise 1.8

Now try to find English equivalents of the following:

| | | |
|---|---|---|
| ပေးပါ။ | ဒါဈေးပါ။ | ဒါခွေးလား။ |
| ပြပါ။ | ဒါရေပါ။ | ဒါသမီးလား။ |
| ဝယ်ပါ။ | ဒါဖရဲသီးပါ။ | |
| မေးပါ။ | ဒါမှဲ့လား။ | |

[12] CN stands for *consonant.*

[13] The pronunciation of this combination is probably not predictable according to the rule, and it is recommended to learn that ှ represents /ʃ/ as in *sh*ame.

# Unit 2

ရောက်ခါစမှာ

# yau?.k$^{h}$a.zá.hma

New in town

## In this unit, you will learn:

- to ask for and check the meaning of words
- to make simple statements in the future and non-future
- to ask *yes/no* questions in the future and non-future
- to ask where (something) is
- numbers 10,000–100,000
- to practise further with numbers in asking for prices
- three basic vowel signs: ◌ု ◌ိ ◌ော် and more consonant clusters: ◌ျ ◌ြ◌ွ

## Dialogue 1

**(CD1; 28)**

As you walk around in downtown Mandalay, you ask your Burmese friend questions as you pass a food stall.

---

A: foreigner B: Burmese

က။ အဲဒါ လက်ဖက်ရည်ဆိုင်**လား**။

ခ။ မဟုတ်ဘူး။ မုန့်ဟင်းခါးဆိုင်။

က။ မုန့်ဟင်းခါး**ဆိုတာ** **ဘာလဲ**။

ခ။ မုန့်ဟင်းခါး**ဆိုတာ** မြန်မာစာတစ်မျိုးပေါ့။

က။ သြော်၊ အဲဒီဆိုင်က **ကောင်းလား**။

ခ။ **ကောင်းပါတယ်**။ မဆိုးပါဘူး။ မုန့်ဟင်းခါး **စားမလား**။

က။ ကောင်းသားပဲ။ **စားမယ်**။

ခ။ မြန်မာအစားအစာ **ကြိုက်လား**။

က။ အရမ်း**ကြိုက်တယ်**။

A: ʔɛ̀.da lə.pʰɛʔ.ye.sʰaiⁿ **là**
B: mə.houʔ.pʰù// móuⁿ.hìⁿ.gà.sʰaiⁿ
A: móuⁿ.hìⁿ.gà **so.da ba.lɛ̀**
B: móuⁿ.hìⁿ.gà **so.da** myə.ma.sa tə.myò pó
A: ʔɔ// ʔɛ̀.di sʰaiⁿ.ká **kàuⁿ.là**
B: **kàuⁿ.pa.tɛ**// mə.sʰò.pa.bù// móuⁿ.hìⁿ.gà **sà.mə.là**
A: kàuⁿ.ðà.pʰɛ̀// **sà.mɛ**
B: myə.ma ʔə.sà.ə.sa **caiʔ.là**
A: ʔə.yàⁿ **caiʔ.tɛ**

A: *Is that a tea shop?*
B: *No it isn't. (It's a) "mohinga" shop.*
A: *What's "mohinga"?*
B: *"Mohinga" is a kind of Burmese food.*
A: *I see. Is it good?*
B: *Yeah,*[1] *not bad. Will (you) eat "mohinga" (Do you want to eat "mohinga"?)*[2]
A: *Why not? Let's try some.*[3]
B: *Do (you) like Burmese food?*
A: *(I) like (it) very much.*

**Notes:**

1. The original Burmese statement literally means "it is good". Although the most likely response in the same context is *yes/yeah* in English, Burmese calls for an answer with the same verb as the one used in the question. This is also a good example of where English *yes* is not always an equivalent of /hoʔ.kɛ̀/ in Burmese.
2. In the context, this sentence construction is used where in English, you're likely to say *Would you like to . . . ?, You want to try . . . ?*, etc.
3. Literally *Good (idea). (I)'ll eat*.

## Vocabulary

| | | |
|---|---|---|
| အဲဒါ | ʔɛ̀.da | *that thing (is)* |
| [NP] ဆိုင် | [NP] sʰaiⁿ | *[NP] shop* |
| လက်ဖက်ရည် | lə.pʰɛʔ.ye | *tea* |
| မဟုတ်ဘူး | mə.houʔ.pʰù | *No it isn't [. . .]* |
| မုန့်ဟင်းခါး | móuⁿ.hìⁿ.gà | *a typical Burmese dish: rice noodle with gravy made with fish* |

| | | |
|---|---|---|
| မြန်မာ | myə.ma | *Burmese* |
| [. . .]+စာ | [. . .]sa | *[. . .] food* |
| [. . .]တစ်မျိုး | [. . .]tə.myò | *a kind (of . . .)* |
| [. . .]ပေါ့ | pɔ́ | DM, equivalent of something like *you know* |
| အဲဒီ [. . .] | ʔɛ̀.di [. . .] | *that [. . .]* |
| ကောင်း– | kàuⁿ | *good* (See note below) |
| မဆိုးပါဘူး | mə.sʰò.pa.pʰù | *Not bad* |
| ကောင်းသားပဲ | kàuⁿ.ðà.pʰɛ̀ | Expression used when you are willing to accept a suggestion made by your interlocutor, equivalent of *Sounds good, Why not . . .* |
| စား | sà | *to eat* |
| ကြိုက်– | cai? | *to like* |
| အရမ်း[V] | ʔə.yàⁿ [V] | *[V] very much* |

**Note:**
Most of the adjectives in English function in the same way as a verb in Burmese (hence indicated by [-] next to the word and in fact belong to the same grammatical category, called ကြိယာ /krí.ya/, translated as *verb* in dictionaries.

# Language point

## Sentence construction

| | | | |
|---|---|---|---|
| [X] | ဆိုတာ | ဘာလဲ။ | |
| [X] | sʰo.da | ba lɛ̀ | |
| *[X]* | *the thing that is called* | *what* | *→ What does [X] mean?* |
| [X] | ဆိုတာ | [. . .] ပါ။ | |
| [X] | sʰo.da | [. . .] pa | |
| *[X]* | *the thing that is called* | *[. . .]* Mkr | *→ [X] means [. . .]* |

**Note:**
This structure cannot be used without an antecedent (preceding expression) in the place of [X].

*E.g.* You want to know what "*mohinga*" means.

You can ask: → [móuⁿ.hìⁿ.gà] sʰo.da ba lɛ̀
And answer: → [móuⁿ.hìⁿ.gà] sʰo.da (myə.ma).sa tə.myò pa

## Exercise 2.1a **(CD1; 29)**

Using the sentence construction in the box and the model given above, practise a short exchange asking "what does [. . .] mean?", with the vocabulary provided. We will start with commonly known food items in English in order to get used to the structure, and then proceed with other vocabulary in Exercise 2.1b.

**Reminder:**

| | |
|---|---|
| *A kind of (. . .) food* | (. . .).sa tə.myò |
| *spaghetti* | *Italian food* |
| *hamburger* | *American food* |
| *sushi* | *Japanese food* |
| *sauerkraut* | *German food* |

## Exercise 2.1b **(audio online)**

Now practise asking for the meaning of the items in the list, and an English equivalent is to be given as an answer, as shown in the model. If you are doing this exercise with a partner, or with an imaginary partner, try to add "Thank you" when you get the answer.

Question: [pʰə.yà] sʰo.da ba lɛ̀ → *What does* [pʰə.yà] *mean?*
Answer: [pʰə.yà] sʰo.da *pagoda* pa → [pʰə.yà] *means* pagoda.

| | | |
|---|---|---|
| ပြတိုက် | pyá.dai? | *museum* |
| ဈေး | zè | *market* |
| ရထား | yə.tʰà | *train* |
| စာတိုက် | sa.dai? | *post office* |
| ဘူတာရုံ | bu.da.youⁿ | *railway station* |
| လေဆိပ် | le.zei? | *airport* |
| ကျောင်း | càuⁿ | *school* |
| ဘုန်းကြီးကျောင်း | pʰòuⁿ.cì càuⁿ | *monastery* |

# Language point

## Simple statements with verbs

Burmese does not use the same tense system as English or other European languages. Instead, generally speaking, simple affirmative

statements have two main endings, **/tɛ/** and **/mɛ/**, for *non-future* (i.e. past or present – something that has happened, or generally happens) and *future* (something that has not yet happened), respectively. There is also a third ending /pyi/, which indicates that there is a change of state, but in this unit we will concentrate on the first two only. Similarly, **/θə.là/** and **/mə.là/** are two different endings for *yes/no* questions in the *non-future* and *future* respectively. In casual speech, **/θə.là/** is often reduced to **/là/**.

Simple affirmative statements are illustrated in the box below.

| **[V]** | **တယ်** | |
|---|---|---|
| [V] | **tɛ** | → (Sbj)[4] + [V] |
| ကြိုက် | တယ် | |
| [cai?] | **tɛ** | → *(I) like (it).* |
| **[V]** | **မယ်** | |
| [V] | **mɛ** | → (Sbj) *will/am going to* [V]*?* |
| စား | မယ် | |
| [sà] | **mɛ** | → *(I) will eat.* |

## Exercise 2.2a **(audio online)**

Following the model of the construction given in the box above, make simple affirmative statements (non-future), using the vocabulary provided below.

| | | |
|---|---|---|
| သိ– | θí | *to know* |
| ဝင်လာ– | wiⁿ.la | *to enter* |
| နား+လည်– | nà+lɛ | *to understand* |
| မှတ်မိ– | hma?.mí | *to remember* |
| [place] မှာ+နေ– | [*place*] hma+ne | *to live at [*place*]* |
| [place] က+လာ– | [*place*] ká+la | *to come from [*place*]* |

## Exercise 2.2b **(audio online)**

Following the model of the construction given in the box above, make simple affirmative statements (future), using the vocabulary provided below.

[4] Sbj stands for *subject.*

| | | |
|---|---|---|
| မေး– | mè | *to ask* |
| သောက်– | θau? | *to drink* |
| ဝယ်– | wɛ | *to buy* |
| ပြော– | pyɔ̀ | *to say, to speak* |
| (e-mail) ပို့– | (e-mail) pó | *to send (e-mail)* |
| [place] ကို+သွား– | [*place*] ko+θwà | *to go to [*place*]* |

Simple questions are illustrated in the box below.

| | | |
|---|---|---|
| [V] | (သ)လား | |
| [V] | **(θə).là** | → *Do/Does/Did* (Sbj) + [V]*?* |
| ကြိုက် | (သ)လား | |
| [cai?] | **(θə).là** | → *Do (you) like (it)?* |
| [V] | မလား | |
| [V] | **mə.là** | → *Will* (Sbj) + [V]*?* |
| စား | မလား | |
| [sà] | **mə.là/** | → *Will (you) eat?* |

## Exercise 2.3a **(audio online)**

Following the model of the construction given in the box above, make simple yes/no questions (for non-future), using the vocabulary provided below.

| | | |
|---|---|---|
| သိ– | θí | *to know* |
| နား+လည်– | nà+lɛ | *to understand* |
| မှတ်မိ– | hma?.mí | *to remember* |
| (ကလေး)ရှိ– | (kʰə.lè) ʃí | *to have (children)* |
| အလုပ်+လုပ်– | ʔə.lou?+lou? | *to work (*lit. *work + to do)* |
| (ကျနော့်/ကျမ)ကို+ခေါ်– | (cə.nɔ́/cə.má) ko+kʰɔ | *to call (me)* |

## Exercise 2.3b **(audio online)**

Following the model of the construction given in the box above, make simple yes/no questions (for future), using the vocabulary provided below.

| | | |
|---|---|---|
| ယူ– | yu | *to take* |
| ဝယ်– | wɛ | *to buy* |
| ကြည့်– | cí | *to (have a) look* |

| | | |
|---|---|---|
| ပိုက်ဆံ + လဲ– | pai?.sʰaⁿ lɛ̀ | *to change money* |
| (လက်ဖက်ရည်)သောက်– | (lə.pʰɛ?.ye) θau? | *to drink (tea)* |
| (တက္ကစီ)ခေါ်– | (tɛ?.kə.si) kʰɔ | *to call (a taxi)* |

## Dialogue 2

**(CD1; 30)**

You are still trying to find your way round in Myanmar. Today you need to go to the railway station to buy a ticket but get lost a little so you ask for some directions.

A: foreigner B: woman in the street

က။ ဒီမှာခင်ဗျာ။
ခ။ ဟုတ်ကဲ့။
က။ ဘူတာရုံက ဘယ်မှာလဲ မသိဘူး။
ခ။ ဆေးရုံနားမှာ။
က။ **ဆေးရုံဆိုတာ *hospital* လား။**
ခ။ ဟုတ်ကဲ့ရှင့်။
က။ ဆေးရုံကရော ဘယ်နားမှာလဲ။
ခ။ ဟိုနားမှာ။

A: di.hma kʰə.mya
B: hou?.ké
A: bu.da.youⁿ.ká bɛ.hma lɛ̀ mə θi.pʰù
B: sʰè.youⁿ.nà.hma
A: **sʰè.youⁿ sʰo.da *hospital* là**
B: hou?.ké.ʃíⁿ
A: sʰè.youⁿ.ká.yɔ̀ bɛ.nà.hma.lɛ̀
B: ho.nà.hma

A: *Excuse me.*
B: *Yes?*
A: *I'm wondering where the railway station is.*
B: *Near the* "sʰè.youⁿ"
A: "sʰè.youⁿ" *means "hospital"?*
B: *Yes.*
A: *And where is the hospital?*
B: *Over there.*

## Vocabulary

| | | |
|---|---|---|
| ဒီမှာ | di.hma | Expression used to get attention from someone (lit. *here*) |
| ခင်ဗျာ | kʰə.mya | appended appellative (male speaker) |
| ဘယ်မှာလဲ | bɛ.hma lɛ̀ | *Where (is) . . . ?* |
| မသိဘူး | mə.θí.pʰù | Lit. *I don't know*, functions here as an equivalent of *I'm wondering if . . .* in a similar situation. |
| ဆေးရုံ | sʰè.youⁿ | *hospital* |
| [. . .]နားမှာ | [. . .]nà.hma | *near [. . .]* |
| [. . .]ကရော | [. . .]ká.yɔ̀ | *And what about [. . .]?* i.e. the same question applied here: *And where is the hospital?* in this context |
| ဟိုနားမှာ | ho.nà.hma | *over there* |

**Note:**
When နား /nà/ *near* is inserted in /ho.hma/ *over there*, /di.hma/ *here*, and /bɛ.hma.lɛ̀/ *where*, the question focuses on the area whereas without နား /nà/, the focus is placed on a specific point. Pragmatically the following phrases and questions are interchangeable:

| | | | |
|---|---|---|---|
| ဟိုမှာ /ho.hma/ | and | ဟိုနားမှာ /ho.nà.hma/ |
| ဒီမှာ /di.hma/ | and | ဒီနားမှာ /di.nà.hma/ |
| ဘယ်မှာလဲ /bɛ.hma.lɛ̀/ | and | ဘယ်နားမှာလဲ /bɛ.nà.hma.lɛ̀/ |

## Language point

### Sentence construction

| [X] | ဆိုတာ | [. . .] | လား | |
|---|---|---|---|---|
| [X] | sʰo.da | [. . .] | là | |
| *[X]* | *the thing that is called* | *[. . .]* | Mkr[5] | → *Does [X] mean [. . .]?* |
| [sʰè.youⁿ] | sʰo.da | [*hospital*] | là | → *Does* [sʰè.youⁿ] *mean [hospital]?* |

**Note:**
This structure cannot be used without an antecedent (expression or NP) in the place of [X].

[5] Ending that indicates the question as a *yes/no* question.

## Exercise 2.4 **(CD1; 31)**

Using the sentence construction given in the box above, practise a short exchange asking "Does [X] mean [. . .]?", with the vocabulary provided, which can be answered with "**/ho?.tɛ/** *Yes it is*", or "**/mə.ho?.pʰù/** *No, it isn't*".

| | | |
|---|---|---|
| ဘုရားကျောင်း | pʰə.yà càuⁿ | *church* |
| ဗလီကျောင်း | bə.li càuⁿ | *mosque* |
| ဆေးခန်း | sʰè.kʰàⁿ | *clinic* |
| ဆေးဆိုင် | sʰè.sʰaiⁿ | *pharmacy, chemist's* (lit. *"medicine shop"*)[6] |
| ဘဏ်တိုက် | baⁿ.dai? | *bank* |
| မှတ်တိုင် | hma?.taiⁿ | *bus stop* |

# Language point

### *Where is (. . .)?*

The construction given below is used to ask where things are located.

| | | | |
|---|---|---|---|
| [. . .] | က | ဘယ်မှာလဲ | |
| [. . .] | ká | bɛ.hma.lɛ̀ | |
| *[. . .]* | Mkr[7] | *where* | → *Where (is) [. . .]?* |
| [sʰè.youⁿ] | ká | bɛ.hma.lɛ | → *Where (is) [the hospital]?* |

## Exercise 2.5a **(audio online)**

Using the sentence construction given in the box above, practise a short exchange asking "*Where is [. . .]?*", with the items provided. You can alternate between /ho.hma/ or /ho.nà.hma/ for an answer.

| | | |
|---|---|---|
| ဘဏ်တိုက် | baⁿ.dai? | *bank* |
| ဆေးဆိုင် | sʰè.sʰaiⁿ | *pharmacy* |
| စာတိုက် | sa.dai? | *post office* |
| ကရဝိတ်ဟိုတယ် | kə.rə.wei? ho.tɛ | *Karaweik hotel* |
| အမျိုးသားပြတိုက် | ?ə.myò.θà pyá.dai? | *national museum* |
| ဘတ်စကားမှတ်တိုင် | ba?.sə.kà hma?.taiⁿ | *bus stop* |

[6] In Myanmar, pharmacies do not undergo the same system as in the western world: medicines can be purchased without any prescription and the person who sells them is not required to hold a specific professional diploma.

[7] Indicates the NP as topic.

## Exercise 2.5b

Now repeat Exercise 2.5a, but by adding . . . **မသိဘူး /mə.θí.pʰù/** at the end of your question (equivalent to "I'm wondering if . . ."), to make your question more friendly, as shown in the model below.

| [ဆေးရုံ]က | ဘယ်မှာလဲ | မသိဘူး။ |
|---|---|---|
| [sʰè.ounⁿ]ká | bɛ.hma lɛ̀ | mə.θi.pʰù |

## Exercise 2.6 **(audio online)**

This time, we will practise a short exchange a) asking *where the people in the list are*; and b) answering with *an apology that you don't have the information*, as shown in the box.

| မသိဘူး[8]။ | ဆောရီးနော်။ | |
|---|---|---|
| mə.θí.pʰù | sʰɔ̀.rì nɔ | |
| *(I) don't know.* | *Sorry* | → *(I) don't know. (I'm) sorry.* |

| | | |
|---|---|---|
| ဆရာမ | sʰə.ya.má | (female) *teacher* |
| ကားသမား | kà.ðə.mà | *chauffeur* (note the English term *driver* is also very commonly used) |
| ဂိုဒ် | gai? | *(tourist) guide* |
| စားပွဲထိုး | zə.bwɛ̀.dò | *waiter* (note the English term *waiter* is also widely used) |
| ဆိုင်ရှင် | sʰaiⁿ.ʃiⁿ | *shop keeper* |
| ဈေးသည် | zè.ðɛ | *vendor* |

# Language point

## Numbers 10,000–100,000 (CD1; 32)

| [. . .]သောင်း | θàuⁿ | *(in) ten thousands* |
|---|---|---|

| | | | | | |
|---|---|---|---|---|---|
| ၁၀ ၀၀၀ | tə. θàuⁿ | 10,000 | ၆၀ ၀၀၀ | cʰau?. θàuⁿ | 60,000 |
| ၂၀ ၀၀၀ | hnə. θàuⁿ | 20,000 | ၇၀ ၀၀၀ | kʰuⁿ.nə.θàuⁿ | 70,000 |
| ၃၀ ၀၀၀ | θòuⁿ. θàuⁿ | 30,000 | ၈၀ ၀၀၀ | ʃi?. θàuⁿ | 80,000 |
| ၄၀ ၀၀၀ | lè. θàuⁿ | 40,000 | ၉၀ ၀၀၀ | kò. θàuⁿ | 90,000 |
| ၅၀ ၀၀၀ | ŋà. θàuⁿ | 50,000 | | | |

[8] Here /mə.θí.bù/ is used with its literal meaning.

| [. . .] သိန်း | θèiⁿ | *(in) hundred thousands* |
|---|---|---|

**(CD1; 33)**

| | | | | | |
|---|---|---|---|---|---|
| ၁၀၀ ၀၀၀ | tə.θèiⁿ | 100,000 | ၆၀၀ ၀၀၀ | cʰauʔ.θèiⁿ | 600,000 |
| ၂၀၀ ၀၀၀ | hnə.θèiⁿ | 200,000 | ၇၀၀ ၀၀၀ | kʰuⁿ.nə.θèiⁿ | 700,000 |
| ၃၀၀ ၀၀၀ | θòuⁿ. θèiⁿ | 300,000 | ၈၀၀ ၀၀၀ | ʃiʔ.θèiⁿ | 800,000 |
| ၄၀၀ ၀၀၀ | lè.θèiⁿ | 400,000 | ၉၀၀ ၀၀၀ | kò.θèiⁿ | 900,000 |
| ၅၀၀ ၀၀၀ | ŋà.θèiⁿ | 500,000 | | | |

## ■ Higher denominations **(CD1; 34)**

| | | |
|---|---|---|
| ၁ ၀၀၀ ၀၀၀ | θàⁿ | 1,000,000 |
| ၁၀ ၀၀၀ ၀၀၀ | gə.de | 10,000,000 |

**Note:**
It is (more) common to talk about prices by /θèiⁿ/ (100,000) in current day Myanmar (for personal and "small" business transactions: e.g. buying a house, selling a car, etc.). For example, 3,000,000 is likely to be stated as သိန်း ၃၀ /θèiⁿ θòuⁿ.sʰɛ/, 50,000,000 is likely to be သိန်း ၅၀၀ /θèiⁿ ŋà.ya/, etc.

## Exercise 2.7 **(CD1; 35)**

Now listen to the numbers you hear on the CD and write down the figures correctly.

# Language point

### *How much is . . . ?*

The expression that you learnt to ask for phone numbers /bɛ.lauʔ.lɛ̀/ (see Preliminary Unit) is also used to ask for prices, as shown in the box below.

| | | | |
|---|---|---|---|
| ဒီ[item] | က | ဘယ်လောက်လဲ။ | |
| di [item] | ká | bɛ.lauʔ lɛ̀ | → *How much is this [*item*]?* |
| ဒီ[bicycle] | က | ဘယ်လောက်လဲ။ | |
| di [*bicycle*] | ká | bɛ.lauʔ lɛ̀ | → *How much is this [bicycle]?* |
| – [price] | ပါ။ | | |
| – [price] | pa | | → [*price*] |
| – [၁၀၀ ၀၀၀] | ပါ။ | | |
| tə.θèiⁿ | pa | | → ten thousands |

## Exercise 2.8

You are in *Yangon* and see a few *"For sale"* signs in front of some buildings and on some vehicles. Out of curiosity, you ask what the price is for the items listed below. Practise a short exchange using the pattern given in the box.

| | | | |
|---|---|---|---|
| ပန်းချီကား | bə.ɟi.kà | *painting* | ၄၅ ၀၀၀ |
| စားပွဲ | zə.bwɛ̀ | *table* | ၇၆ ၀၀၀ |
| (ကျောင်း)ဝတ်စုံ | càu$^{n}$ wu?.sou$^{n}$ | *(school) uniform* | ၁၅ ၀၀၀ |
| ပန်းပုရုပ် | bə.bú you? | *sculpture* | ၈၃ ၀၀၀ |
| အိမ် | ?ei$^{n}$ | *house* | ၆၀၀ ၀၀၀ ၀၀၀ |
| တိုက်ခန်း | tai?.k$^{h}$à$^{n}$ | *apartment, flat* | ၈၀ ၀၀၀ ၀၀၀ |
| ကား | kà | *car* | ၂၅ ၀၀၀ ၀၀၀ |
| မော်တော်ဆိုင်ကယ် | mɔ.tɔ s$^{h}$ai$^{n}$.kɛ | *motorcycle* | ၄၅ ၀၀၀ ၀၀၀ |

## Language point

### Getting familiar with the writing system

Given in the boxes below are the other three basic vowel signs, presented in three lines: in Burmese script, in phonetic script, and as an example with one letter that represents a consonant.

Three vowel signs: ◌ု ◌ူ ◌ဦ

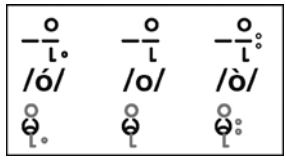
■ Vowel group 5 **(CD1; 36)**

| ◌ု | ◌ူ | ◌ူး |
|---|---|---|
| /ú/ | /u/ | /ù/ |
| ကု | ကူ | ကူး |

Listen to the CD and read along with the words below.

| | | |
|---|---|---|
| စု- | ယူ- | ရူး- |
| *to collect* | *hot* | *crazy* |
| ပြုစု- | လှူ- | ဂျူး |
| *to take care of* | *to donate* | *Jew* |

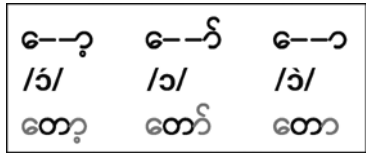
## ■ Vowel group 6 **(CD1; 37)**




Listen to the CD and read along with the words below.

| | | |
|---|---|---|
| ပို့– | ဆို– | မိုး |
| *to send* | *to say* | *rain* |
| (မီး)ရှို့ | ချို– | ကျိုး– |
| *to burn* | *sweet* | *be broken* |

## ■ Vowel group 7 **(CD1; 38)**




Listen to the CD and read along with the words below.

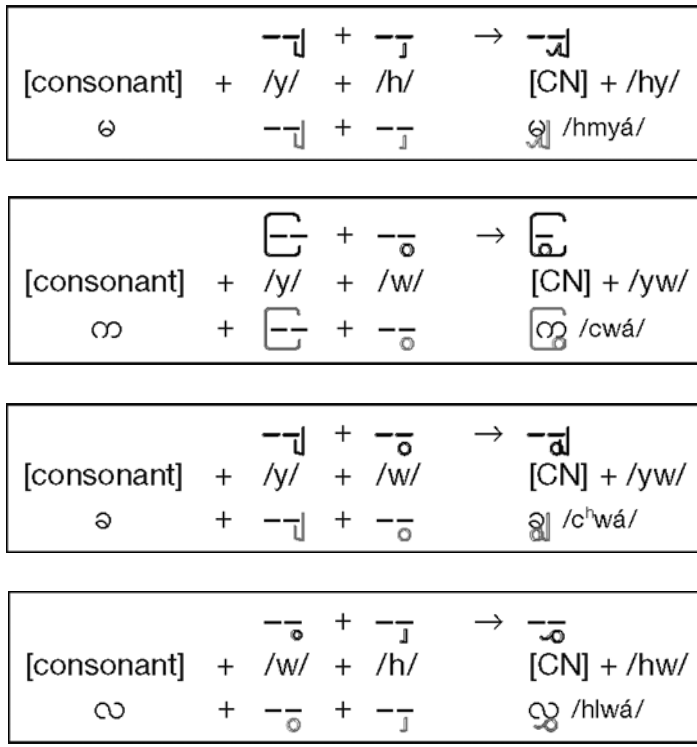
| | | |
|---|---|---|
| ပေါ့[9].– | ခေါ်– | မော– |
| *be light* | *to call* | *be tired* |
| ပျော့ | ရော်ဘာ | ချော– |
| *soft, weak* | *be worthless* | *handsome* |

## ■ More consonant clusters **(CD1; 39)**

It is also possible to combine more than one ligature with a consonant, as shown in the boxes below.

[9] Reminder: [–ါ] is used instead of [–ာ] for certain letters such as (ခ /k$^h$/), (ဒ /d/), (ပ /p/) and (ဝ /w/) to avoid confusion with other letters (ဆ /s$^h$/), (အ /a/), (ဟ /h/) and (တ /t/) respectively.

**Line 1**: symbol used
**Line 2**: its mechanism: the sound it adds to the letter representing a consonant
**Line 3**: examples with a letter[10]




Listen to the CD and read along with the words below.

| | | | | |
|---|---|---|---|---|
| ကြွား– | လွ | မျှ | မွှေး– | ရွှေ |
| *to brag* | *a saw* | *to share* | *to smell good* | *gold* |

[10] Not all combinations of "consonant clusters" are possible. For example letter s /s/ is never combined with [–ျ] /y/: there is no such sound /sy/ in Burmese. When you see [စျ], it can only be the letter /z/. The importance here is to recognize the symbol and how it should sound according to the Burmese writing system.

Listen to the CD and read along with the words of more than one syllable below.

| | | |
|---|---|---|
| သော့တွဲ | ရေဗူး | လူမျိုး |
| *set of keys* | *water bottle* | *ethnic group, nationality* |
| အမြဲ | အပေါ် | အကြော် |
| *always* | *place above* | *fried snack, fritter* |
| အလှူ | ကော်ဖီ | ဟိုတယ် |
| *donation* | *coffee* | *hotel* |

## Exercise 2.9 **(CD1; 40)**

Try to read the following and check your reading with the CD.

| | |
|---|---|
| ဖြေးဖြေး ပြောပါ။ | *Please speak slowly.* |
| စောစော လာပါ။ | *Please come early.* |
| ပျော်ပျော် နေပါ။ | *Please be happy.* |
| အတူတူပဲ။ | *(It's) the same.* |
| အတော်ပဲ။ | *(It's) just right (for taste, clothing size . . . ).* |
| ဘာလူမျိုးလဲ။ | *What nationality/ethnic group?* |
| မသိဘူး။ | *(I) don't know.* |

# Review 1

## ပြန်လှန်လေ့ကျင့်ခြင်း ၁

## pya$^{n}$.hla$^{n}$ lé.cí$^{n}$.ɟì$^{n}$ ti?

*After working on the first three units in Burmese, test yourself to see whether you can do the following in Burmese now.*

- You meet a Burmese person and you want to say a general greeting.
- You see a Burmese friend around a meal time.
- You see a Burmese friend in the street.
- You want to introduce yourself or someone else. You can talk about:
  - names
  - nationalities
  - places of origin
  - where you live.
- You meet someone new. You can ask questions to know:
  - the name of the person
  - his/her phone number.
- You can ask questions to identify objects: the general question *What is this/that?*, and you can ask for more specific information. For example, what would you ask when you see:
  - *shwedagon pagoda*
  - a book shop
  - a food stall
  - a Burmese dish?
- You can ask for information to locate places, in a direct way or a more polite way.
- You can ask questions about the meaning of a word or an expression.

- You can make simple statements and *yes/no* questions regarding what someone *does*, *did*, or *will do.* For example, how would you say the following in Burmese?
  - *I like Italian food.*
  - *She went to the monastery.*
  - *I will buy a painting.*
  - *Did you call me?*
  - *Do you understand?*
  - *Will you have a look?*
- You can give basic (polite) commands. For example, you want:
  - to invite someone in
  - someone to ask you questions
  - someone to look at YouTube
  - someone to listen
  - your friend to taste something
  - someone to speak slowly.
- You know numbers 1–100 000.
- You can ask for and provide information on:
  - phone numbers
  - the price of items.
- You also know all letters of the alphabet (except the less frequently used ones) including common combinations of ligatures, and recognize Burmese writing representing seven basic vowel signs, each with three different tones.

# Unit 3

## ရာသီဥတုအကြောင်း ပြောတဲ့အခါ

## **ya.ðì.ú.dú.ə.caù$^{n}$ pyɔ̀.dɛ́.ə.k$^{h}$a**

Talking about the weather

### In this unit, you will learn:

- expressions to talk about the weather
- to use stative verbs in affirmative statements and *yes/no* questions
- to make negative statements
- to use numbers when talking about money
- four glottal stops: **–က် –စစ် –ပ်/–တ် ိပ်/ိတ်**

## Dialogue 1

**(CD1; 41)**

Just after you have woken up in the morning, you are having a chat with a Burmese friend who shares the apartment with you. You were also wondering about the weather forecast in order to make plans for the next day . . .

---

A: foreign visitor B: Burmese friend

က။ ဒီနေ့ **နည်းနည်း အေးတယ်**နော်။
ခ။ အင်း၊ ဟုတ်တယ်။ ဒါပေမယ့် **နေသာတယ်**။
က။ မနက်ဖန်ရော။
ခ။ မနက်မှာ **မိုးရွာမယ်**။ ပြီးတော့ နေ့လည်မှာ **နည်းနည်းပူမယ်**တဲ့။
က။ ဟုတ်လား။ ဒီလိုဆို မနက်ဖန် ဘုရားမသွားဘူး။
ခ။ အင်း၊ ကောင်းတယ်။

A: di.né **nɛ̀.nɛ̀ ʔè.tɛ̲**.nɔ
B: ʔìⁿ// houʔ.tɛ// da.be.mɛ́ **ne θa.tɛ̲**
A: mə.nɛʔ.pʰaⁿ yɔ̀
B: mə.nɛʔ.hma **mò ywa.mɛ**// pì.dɔ́ né.lɛ.hma **nɛ̀.nɛ̀ pu.mɛ.**tɛ́
A: houʔ.là// di.lo.sʰo mə.nɛʔ.pʰaⁿ pʰə.yà mə.θwà.pʰù
B: ʔìⁿ// kàuⁿ.tɛ̲

**Reminder:**
Underlined syllables are to be pronounced with the corresponding voiced consonant (see *Introduction: Voicing*).

A: *It's a little cold today, isn't it?*
B: *Yeah, true. But it's sunny.*
A: *And what about tomorrow?*
B: *It's going to rain in the morning. And in the afternoon, (I) heard it's going to be a little hot.*
A: *Is that so? In that case, (I) won't go to the pagoda tomorrow.*
B: *Good idea.*

## Vocabulary

| | | |
|---|---|---|
| ဒီနေ့ | di.né | *today* |
| နည်းနည်း | nɛ̀.nɛ̀ | *a little* |
| အေး– | ʔè- | *cold* |
| နော် | nɔ | DM, seeking agreement from interlocutor, making the statement sound more friendly |
| အင်း | ʔìⁿ | *yeah* |
| ဟုတ်တယ် | houʔ.tɛ | *That's true* |
| ဒါပေမယ့် | da.be.mɛ́ | *but* |
| နေ+သာ– | ne+θa- | *sunny* |
| မနက်ဖန် | mə.nɛʔ.pʰaⁿ | *tomorrow* |
| [–––]ရော | [. . .] yɔ̀ | *And what about [. . .]?* |
| မနက် | mə.nɛʔ | *morning* |
| [NP] မှာ | [NP] hma | Mkr static time and space, equivalent to English locative prepositions such as *in*, *at*, etc. |
| မိုး+ရွာ– | mò+ywa- | *to rain* |
| ပြီးတော့ | pì.dɔ́ | connector for phrases/clauses, equivalent of *and* |
| နေ့လည် | né.lɛ | *afternoon* |

| | | |
|---|---|---|
| ပူ– | pu- | *hot* |
| [. . .] တဲ့ | tɛ́ | Mkr indicating that [. . .] is said by someone else, equivalent of *Someone said that . . . , I was told that* |
| ဟုတ်လား | hou?.là | *Is that so?* |
| ဒီလိုဆို | di.lo.sʰo | *in that case* |
| သွား– | θwà- | *to go* |
| ကောင်းတယ် | kàuⁿ.tɛ́ | *good (idea)* |

# Language point

## Stative verbs in Burmese

English adjectives such as *cold*, *hot*, *sunny* are expressed without any verb *to be* in Burmese, but their Burmese equivalents function like verbs such as *come, go*, etc. As such, they are considered "verbs". And as we have seen in Unit 2, they are shown with a hyphen attached, indicating that verbs are always followed by another word such as a *sentence final marker* to make a well-formed complete sentence. Remember that, generally speaking for affirmative statements, a distinction is made between 1) things that are generally true, or that happened in the past, that end with တယ် /tɛ́/; and 2) things that are projected for the future, that end with မယ် /mɛ/. For example:

| | | |
|---|---|---|
| ဒီနေ့ နေသာ**တယ်**။ | di.né ne.θa.tɛ́ | *Today, it is sunny.* |
| မနေ့က နေသာ**တယ်**။ | mə.né.gá ne.θa.tɛ́ | *Yesterday, it was sunny.* |
| မနက်ဖန် နေသာ**မယ်**။ | mə.nɛ?.pʰaⁿ ne.θa.mɛ | *Tomorrow, it is going to be/will be sunny.* |

## Exercise 3.1a **(audio online)**

Following the model given in the box below, describe the weather today with the vocabulary provided.

| | | | |
|---|---|---|---|
| ဒီနေ့ | [နေသာ] | တယ်။ | |
| di.né | [ne.θa] | tɛ́ | |
| *Today* | *[sunny]* | Mkr[1] | → *Today (it's) sunny.* |

[1] Ending for an affirmative statement for non-future.

| | | |
|---|---|---|
| ပူ– | pu | *hot* |
| အေး– | ʔè | *cold* |
| မိုး+ရွာ– | mò+ywa | *(it) rains* |
| မိုး+အုံ့– | mò+ʔóuⁿ | *(it's) cloudy* |
| နှင်း+ကျ– | hnìⁿ+cá | *(it) snows*[2] |

## Exercise 3.1b **(audio online)**

Now repeat the same exercise, but add one of the two adverbial expressions provided before the verb. Note the place of the adverbial expression that precedes the verb, as shown in the model in the box.

| | | |
|---|---|---|
| နည်းနည်း | nɛ̀.nɛ̀ | *a little* |
| အရမ်း | ʔə.yàⁿ | *a lot, very (much)* |

| ဒီနေ့ | **နည်းနည်း** | **ပူ** | **တယ်။** | |
|---|---|---|---|---|
| di.né | nɛ̀.nɛ̀ | pu | tɛ | |
| *today* | *a little* | *hot* | Mkr | → *(It's) a little hot today.* |

**Notes:**

1. For the following compound verbs the adverbial expression should come in between:

   | | |
   |---|---|
   | မိုး+ရွာ– | mò+ywa |
   | မိုး+အုံ့– | mò+ʔóuⁿ |
   | နှင်း+ကျ– | hnìⁿ+cá |

2. The [+] indicates that only the "main" verb that comes after [+] is to be negated in the negative construction.

Often in describing weather, the statements are expressed with a verb followed by နေ /ne/, an auxiliary[3] that indicates that the action or state expressed by the verb is still in progress, i.e. an equivalent of *-ing* in English when it is attached to non-stative verbs. When /ne/ is attached

[2] The Burmese also say the following, using the English word *snow*: စနိုးတွေ+ကျ– /sə.nò.twe+cá/.

[3] Here *auxiliary* is to be understood as opposed to *main verb*: a word that is attached to a verb to provide extra information on the action or state that is expressed by the main verb to which it is attached.

to a stative verb however, there is no real English equivalent that brings out its meaning. For example, compare the two Burmese statements below that have the same translation in English.

| | |
|---|---|
| ဒီနေ့ နေသာ တယ်။ | ဒီနေ့ နေသာ **နေ** တယ်။ |
| di.né ne θa tɛ | di.né ne θa **ne** tɛ |
| *It's sunny today.* | *It's sunny today.* |
| (a general statement) | (describing the **current** weather status) |

In fact /ne/ is a polyfunctional word (i.e. it functions as a main verb or an auxiliary verb) that does not always have a direct equivalent in English. It expresses the idea that *something is still going on, something that is a state or effect*.

## Exercise 3.2

Now practise describing the current weather condition, following the model in the box below, and with the expressions suggested. Note the position of **/ne/** following the verb.

| | | | |
|---|---|---|---|
| ဒီနေ့ | [V] | **နေ** | တယ်။ |
| di.né | [V] | **ne** | tɛ |
| *today* | *[V]* | Aux | Mkr |

*It's raining.*
*It's cloudy.*
*The sun is shining.*
*It's snowing.*
*It's windy.* လေတိုက်– le+tai?
*It's drizzling.* မိုးဖွဲးကျ– mò.bwà+cá

## Exercise 3.3 **(audio online)**

This time, we will talk about the weather today and tomorrow. Try to use the two connecting words "but" and "and" as appropriate as well.

| | | |
|---|---|---|
| ဒါပေမယ့် | da.be.mɛ́ | *but* |
| ပြီးတော့ | pì.tɔ́ | *and* |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ဒီနေ့ | နည်းနည်း | အေး | တယ်။ | **ဒါပေမယ့်** | မနက်ဖန် | နေသာ | မယ်။ |
| di.né | nɛ̀.nɛ̀ | ʔè | tɛ | **da.be.mɛ́** | mə.nɛʔ.p$^{h}$a$^{n}$ | ne θa | mɛ |
| *today* | *a little* | *cold* | Mkr | ***But*** | *tomorrow* | *sunny* | Mkr |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| မနက် | မှာ | နည်းနည်း | အေး | မယ်။ | **ပြီးတော့** | မိုးရွာ | မယ်။ |
| mə.nɛʔ | hma | nè.nè | ʔè | mɛ | **pì.dɔ́** | mɔ̀ ywa | mɛ |
| *morning* | Mkr | *a little* | *cold* | Mkr | ***And*** | *rain* | Mkr |

| **Today** | **Tomorrow** |
|---|---|
| *Sunny but a little cold.* | *Cloudy and rain.* |
| *Cloudy and rain.* | *Sunny but cold.* |
| *Sunny but a little windy.* | *Snow and cold.* |
| *Rain and windy.* | *Hot but cloudy.* |

# Language point

## ***Stative* verbs in *yes/no* questions**

The same rules and sentence structure are applied for *yes/no* questions containing a *stative* verb, as shown in the box below to refresh your memory (VP stands for Verb Phrase).

| | |
|---|---|
| [VP] + (သ)လား။ | |
| [VP] + (θə).là | → *yes/no* questions (non-future) |
| [VP] + မလား။ | |
| [VP] + mə.là | → *yes/no* questions (future) |

**Reminder:**
The underlined syllable is voiced as /ðə/ after an open syllable (see *Introduction: Voicing*).

Remember also that in casual Burmese /-θə/ is often omitted from /-θə.là/ after a verb in questions for non-future, and therefore presented between paretheses as (θə).là. For example, for *Is it hot?* ပူ လား။ */pu là/* is commonly used instead of the full version ပူ သလား။ */pu θə.là/.* However, all *yes/no* questions, including those without any verb, have an obligatory ending လား /là/.

## Exercise 3.4 **(CD1; 42)**

Following the structure given in the box above, ask yes/no questions about the weather for today and tomorrow, with the verb expressions given below. If you are studying this course on your own, you can practise

by alternating between being the person asking the questions and the one answering. If you're studying with a partner, each of you can take a role and then switch.

| **Today** | | **Tomorrow** | |
|---|---|---|---|
| မိုး+ရွာ နေ– | mò+ywa+ne | မိုး+ရွာ– | mò+ywa |
| မိုး+အုံ့ နေ– | mò+ʔóuⁿ+ne | နေ+သာ– | ne+θa |
| မိုးဖွား+ကျ နေ– | mò.bwà+cá+ne | အေး– | ʔè |

## Dialogue 2

**(CD1; 43)**

As you are about to leave after seeing a Burmese friend, you realize that it's raining outside . . .

---

A: (female) Burmese friend B: Foreign visitor

က။ အပြင်မှာ မိုးရွာနေတယ်။ ထီးပါသလား။

ခ။ ဟင့်အင်း၊ **မပါဘူး**။

က။ ကျမထီး ယူမလား။

ခ။ နေပါစေ။ **မယူဘူး**။ ခဏနေမိုးတိတ်လိမ့်မယ်။ ဒီမှာပဲ ခဏစောင့်နေလိုက်မယ်။

က။ တက္ကစီ ခေါမလား။

ခ။ ဟင့်အင်း၊ **မခေါဘူး**။ တက္ကစီက စျေးကြီးတယ်။ မိုးတိတ်မှ လမ်းလျှောက် သွားမယ်။

က။ ဒီလိုဆို ဒီမှာပဲ အေးအေးဆေးဆေးစောင့်ပေါ့။ အချိန်ရှိတယ် မဟုတ်လား။

ခ။ အင်း ရှိပါတယ်။

A: ʔə.pyiⁿ.hma mò.ywa.ne.tɛ// tʰì pa.(θə).là

B: híⁿ.ʔìⁿ⁴// **mə.pa.pʰù**

A: cə.má tʰì yu.mə.là

B: ne.pa.ze// **mə.yu.pʰù**// kʰə.ná.ne mò.tei?.léin.mɛ// di.hma.pʰɛ̀ kʰə.ná sáuⁿ.ne.lai?.mɛ

A: tɛ?.kə.si kʰɔ.mə.là

B: híⁿ.ʔìⁿ// **mə.kʰɔ.pʰù**// tɛ?.kə.si.ká zè.cì.tɛ// mò.tei?.hma làⁿ.ʃau?.θwà.mɛ

A: di.lo.sʰo di.hma.pʰɛ̀ ʔè.ʔè.sʰè.zè sáuⁿ.pó⁵ // ʔə.cʰeiⁿ ʃí.tɛ mə.hou?.là

B: ʔìⁿ´// ʃí.pa.tɛ

A: *(It)'s raining outside. You have an umbrella with you?*
B: *No, I don't.*
A: *Want to take (my umbrella)?*
B: *Oh, don't bother. (It)'ll probably stop raining soon. (I)'ll just wait here.*
A: *Do (you) want to call a taxi?*
B: *No, taxis are expensive. I'll walk (home) only when (it) stops raining.*
A: *In that case, just wait here (*lit. *something like, "take your time waiting"). (You) have time, don't you?*
B: *Yeah, I do.*

## Vocabulary

| | | |
|---|---|---|
| အပြင်မှာ | ʔə.pyiⁿ.hma | *outside* |
| ထီး | tʰi᷂ | *umbrella* |
| ပါ– | pa- | *to have something with oneself* |
| ယူ– | yu- | *to take* |
| နေပါစေ | ne.pa.ze | *never mind* |
| ခဏနေ | kʰə.ná.ne | *in a short while* |
| မိုး+တိတ်– | mò+teiʔ- | *stop raining* |
| [VP] လိမ့်– | [VP] léiⁿ | *probably [VP]* |
| ခဏ | kʰə.ná | *moment, a short while* |
| စောင့်– | sáuⁿ- | *to wait* |
| [V] နေလိုက်မယ် | [V] ne.laiʔ.mɛ | *will just [V]* |
| တက္ကစီ | tɛʔ.kə.si | *taxi* |
| ဈေး+ကြီး– | zè+cì- | *expensive* |
| လမ်း+လျှောက်– | làⁿ + ʃauʔ- | *to walk* |
| အချိန် | ʔə.cʰeiⁿ | *time* |
| အေးအေးဆေးဆေးပဲ | ʔè.ʔè.sʰè.zè pɛ̀ | *(I'm) not in a hurry* |

[4] This expression is introduced as an easy to use most generic *no*. Please note however the Burmese use *yes/no* a lot less commonly than the English do in answering questions. Instead the Burmese tend to repeat the whole question, which we believe is a common practice in other South-east Asian cultures as well.

[5] Many people pronounce /pó/ as a voiced /bó/ also.

# Language point

## Negative statements

There are two words involved in forming simple negative statements as shown in the box below. Unlike affirmative statements, it is not necessary to make a distinction between *future* and *non-future* for negative statements.

| | | | | | | |
|---|---|---|---|---|---|---|
| မ | [VP] | ဘူး။ | | | | |
| mə | [VP] | pʰù | | | | |
| မ | [စား] | ဘူး။ | | | | |
| mə | [sa] | pʰù | | | | → *(I) don't eat* |
| ဒီနေ့/မနက်ဖန် | | | မ | [အေး] | ဘူး။ | |
| di.né/mə.nɛʔ.pʰaⁿ | | | mə | [ʔè] | pʰù | → *(It's) not cold (today/tomorrow).* |

**Note:**
Compound verbs are formed by putting two verbs together or a noun followed by a verb, and generally speaking they work in a negative construction as follows: when two verbs are linked together as a compound word, the negative particle */mə/* goes before the first verb (see A below). On the other hand, when the compound verb is made up of a noun and a verb, the negative particle */mə/* is placed before the verb (and after the noun in the compound) (see B below).

**A**

| | | | | | | |
|---|---|---|---|---|---|---|
| မှတ်မိ– | | → | မ | မှတ်မိ | | ဘူး။ |
| hmaʔ | mí | | mə | hmaʔ.mí | | pʰù |
| *note down* | *caught* | | *(I) don't remember.* | | | |

**B**

| | | | | | | |
|---|---|---|---|---|---|---|
| နှင်း+ကျ– | | → | နှင်း | မ | ကျ | ဘူး။ |
| hnìⁿ+cá | | | hnìⁿ | mə | cá | pʰù |
| *snow* | *fall* | | *(It) doesn't snow.* | | | |

## Exercise 3.5a **(audio online)**

Following the model given in the box above, make negative statements about the weather conditions with the expressions given below.

| | | |
|---|---|---|
| ပူ– | pu | *hot* |
| အေး– | ʔè | *cold* |
| မိုး+ရွာ– | mò+ywa | *(it) rains* |
| မိုး+အုံ့– | mò+óuⁿ | *(it's) cloudy* |
| နှင်း+ကျ– | hnìⁿ+cá | *(it) snows* |
| နေ+သာ– | ne+θa | *sunny* |
| လေ+တိုက်– | le+taiʔ | *windy* |

## Exercise 3.5b

Repeat the same exercise, but add **ဒီနေ့ /di.né/** *today* or **မနက်ဖန် /mə.mɛʔ.pʰaⁿ/** *tomorrow*.

# Language point

### Negating statements without verbs

As we have seen earlier, the verb *to be* (known also as "copula") is not necessary in most affirmative statements. For example, /cə.nɔ ká càuⁿ.ðà/ *I am a student* is expressed with the verb *to be* in English, but there is no verb at all in the Burmese sentence. Rather, negative statements in this context are usually constructed with a negated form of the verb ဟုတ် /houʔ/ *be correct, true*.

| | | | | | |
|---|---|---|---|---|---|
| ဒါ | ဘုရား | မ | **ဟုတ်** | ဘူး။ | |
| da | pʰə.yà | mə | **houʔ** | pʰù | |
| *This is pagoda* | | Mkr | ***to be*** | Mkr | → *This is not a pagoda.* |

## Exercise 3.6 **(CD1; 44)**

Answer the following questions in the negative, as shown in the model below.

| | | | |
|---|---|---|---|
| Question: | ရှင်က ဗမာလား။ | ʃiⁿ.ká bə.ma.là | *Are you Burmese?* |
| Answer: | **–မဟုတ်ပါဘူး။** | mə.houʔ.pa.pʰù | *(I'm) not.* |

| | |
|---|---|
| ရှင်က တရုတ်လား။ | ʃiⁿ.ká tə.you? là<br>*Are you Chinese?* |
| ခင်ဗျားက ဂိုဒ်လား။ | kʰə.mya̰.ká gai? là<br>*Are you (the) guide?* |
| အဖေက ဆရာဝန်လား။ | ʔə.pʰe.ká sʰə.ya.wuⁿ là<br>*Is (your) father (a) doctor?* |
| အမေက ဆရာမလား။ | ʔə.me.ká sʰə.ya.má là<br>*Is (your) mother (a) teacher?* |
| သူက ရှင့်မိတ်ဆွေလား။ | θu.ká ʃíⁿ mei?.sʰwe là<br>*Is he your friend?* |
| ဒါ သက်သတ်လွတ်လား။ | da θɛ?.θa?.lu? là<br>*Is this (a) vegetarian (food)?* |

## Exercise 3.7 **(audio online)**

Using the same sentence construction for negative statements, how would you say the following in Burmese?

- This is not a hotel.
- This is not a toilet/restroom.
- That is not a restaurant.
- That is not a taxi.
- (I am) not a student.
- (He is) not an American.

| | | |
|---|---|---|
| ဒါ | da | *this (is)* |
| အဲဒါ | ʔɛ́.da | *that (is)* |
| ဟိုတယ် | ho.tɛ | *hotel* |
| အိမ်သာ | ʔeiⁿ.ða | *toilet/restroom* |
| စားသောက်ဆိုင် | sà.θau?.sʰaiⁿ | *restaurant* |
| တက္ကစီ | tɛ?.kə.si | *taxi* |
| ကျောင်းသား/သူ | cɔ̀ⁿ.ðà/ðu | *student m./f.* |
| အမေရိကန် | ʔə.me.ri.kaⁿ | *America, American* |

# Language point

## More *yes/no* questions and negative statements

We can use other "verbs" in the same interrogative and negative structures, as shown in the box below.

| | | | | | |
|---|---|---|---|---|---|
| ရန်ကုန် | မြို့ | က | ကြီး | သလား။ | |
| ya$^{n}$.gou$^{n}$ | myó. | ká | cì. | θə.là | |
| Yangon | city | Mkr | *big* | Mkr | → *Is Yangon big?* |
| – မ ကြီး | (ပါ) | ဘူး။ | | | |
| – mə cì. | (pa). | p$^{h}$ù | | | |
| – Mkr *big* | Mkr | Mkr | | | → *(No, it is) not big.* |

## Exercise 3.8a **(audio online)**

### Talking about a city

Using the verbs given below, first make a *yes/no* question, then answer in the negative, as shown in the model above. Compound expressions that are split in the negative are indicated with a [+]: the main verb after [+] goes in the VP (verb phrase) slot in the negative construction. You can also use different cities or places of your choice to make it more authentic.

| | | |
|---|---|---|
| ကြီး– | cì | *big* |
| သေး– | θè | *small* |
| လှ– | hlá | *pretty* |
| သာယာ– | θa.ya | *pleasant* |
| သန့်ရှင်း– | θá$^{n}$.ʃi$^{n}$ | *clean* |
| ညစ်ပတ်– | ɲi?.pa? | *dirty* |
| လူဦးရေ+များ– | lu.ù.ye+myà | *populated* |

## Exercise 3.8b

Now practise the same structure talking about the following:

| | | |
|---|---|---|
| ရွာ | ywa | *village* |
| လမ်း | là$^{n}$ | *street* |
| ရပ်ကွက် | ya?.kwɛ? | *neighbourhood, district* |

## Exercise 3.9 **(audio online)**

Now how would you say in Burmese the frequently used sentences given below? A glossary is provided for your convenience; bi-syllabic verbs (verbs of two syllables) that get split in the construction are indicated with [+].

- I don't know.
- I don't understand.
- I don't remember.
- I don't have (it).
- I don't eat meat.
- I am not (American).

| | | |
|---|---|---|
| သိ– | θí- | *to know* |
| နား+လည်– | nà+lɛ- | *to understand* |
| မှတ်မိ– | hma?.mí- | *to remember* |
| ရှိ– | ʃí- | *to have* |
| အသား | ʔə.θà | *meat* |

## Exercise 3.10 **(audio online)**

Here, we will practise making statements about the future, with verbs that are frequently used in talking about money.

| ဒီနေ့/မနက်ဖန် | [၃၀၀၀၀၀] | ထုတ် | မယ်။ |
|---|---|---|---|
| di.né / mə.nɛʔ.pʰaⁿ | [θòuⁿ.θèiⁿ] | tʰouʔ. | mɛ |
| *today / tomorrow* | *3 100,000* | *withdraw* | Mkr |

*(I) will withdraw [300,000 (Kyat)][6] today/tomorrow.*

Following the model given above, and using the verbs provided below, say what you are going to do for the amounts in the list below. You can either choose a few of them or use the entire list, according to your motivation and the time you have available to practise.

| | | |
|---|---|---|
| ထုတ်– | tʰouʔ | *to withdraw* |
| ပေး– | pè | *to give* |
| ယူ– | yu | *to take* |
| လဲ– | lɛ̀ | *to change* |
| တောင်း– | tàuⁿ | *to ask for* |

[6] In Burmese English, this is usually expressed as *three lakhs*.

**Notes:**

1. The currency used in Burma is *kyat*. For round numbers, *kyat* can be omitted, or it goes before the number.
2. (#) When number seven /kʰuⁿ.niʔ/ is followed by another word (such as *kyat*, *thousand*, etc.), the last syllable is reduced to a "schwa" (the way "a" is pronounced in *ago*, *alone*, etc.) :/kʰuⁿ.**nə**/.

| | |
|---|---|
| ၂၅,၀၀၀ | hnə.θàuⁿ ŋà.tʰauⁿ |
| ၆၀၀,၅၀၀ | cʰauʔ.θèiⁿ ŋà.ya |
| ၅၇,၄၅၇ | ŋà.θàuⁿ kʰuⁿ.nə.tʰáuⁿ lè.yá ŋà.sʰɛ́ kʰuⁿ.niʔ (#) |
| ၉၀,၆၀၀ | kò.θàuⁿ cʰauʔ.ya |
| ၇၀၀,၀၀၀ | kʰuⁿ.nə.θèiⁿ (#) |
| ၃၁,၉၈၆ | θòuⁿ.θàuⁿ tə.tʰáuⁿ kò.yá ʃiʔ.sʰɛ́ cʰauʔ |
| ၈၀၀,၀၈၀ | ʃiʔ.θèiⁿ ʃiʔ.sʰɛ |
| ၁၆,၂၅၀ | tə.θàuⁿ cʰauʔ.tʰɔ́ⁿ hnə.yá ŋà.sʰɛ |
| ၄၅၀,၂၁၅ | lè.θèiⁿ ŋà.θàuⁿ hnə.yá sʰɛ́.ŋà |
| ၃၄ ၈၀၅ | θòuⁿ.θàuⁿ lè.tʰáuⁿ ʃiʔ.yá ŋà |
| ၉၀၀ ၀၀၀ | kò.θèiⁿ |
| ၁၄ ၉၀၀ | (tə).θàuⁿ lè.tʰáuⁿ kò.ya |

# Language point

## Getting familiar with the writing system: four glottal stops: –က် –စ် –ပ်/–တ် ိပ်/ိတ် (CD1; 45)

■ Glottal stop 1

| |
|---|
| ––က် |
| /ɛʔ/ |
| ဖက် |

Listen to the CD and read along with the words below.

| | | |
|---|---|---|
| စက် | လက် | ခက်– |
| *machine* | *hand* | *difficult* |
| ပျက်– | ရှက်– | မြက် |
| *be broken* | *be shy* | *grass* |

## ■ Glottal stop 2

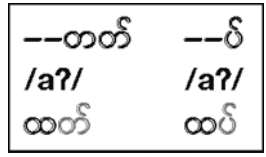
Listen to the CD and read along with the words below.

| | | |
|---|---|---|
| တစ် | နှစ် | ရှစ် |
| *one* | *two* | *eight* |
| မြစ် | ချစ်– | မျှစ် |
| *river* | *to love* | *bamboo shoot* |

## ■ Glottal stop 3

The following two glottal stop signs give exactly the same pronunciation. In general, anything that is spelled with /––ပ်/ can be spelled with /––တ်/ to have the same pronunciation, as you will see with other signs representing glottal stops. However, they represent two different meanings. For example: နပ်– /na?/ means *something is well cooked* whereas နတ် /na?/ means *devas, celestial meanings, spirits.* Burmese school children are required to learn the established association of the spelling and the word it represents.

**Note:**
The letter [ဝ] /w/ in this combination yields a different sound (see Unit 4)




Listen to the CD and read along with the words below.

| | | |
|---|---|---|
| ထပ်– | ဖတ် | စပ်– |
| *to repeat* | *to read* | *be spicy* |
| မှတ်– | ကျပ် | ပြတ်– |
| *to note* | *Kyat* | *be cut off* |

## ■ Glottal stop 4

| –ိုတ် | –ိုဝ် |
|---|---|
| /ei?/ | /ei?/ |
| စိတ် | စိဝ် |

Listen to the CD and read along with the words below.

| | | |
|---|---|---|
| ပိတ်– | အိတ်– | စိတ် |
| *to close* | *bag* | *mind, thought* |
| ချိတ် | နှိပ်– | ညိတ်– |
| *hook* | *to massage* | *to nod (the head)* |

## Exercise 3.11 **(CD1; 46)**

Now try to read the following words and check your reading with the CD or read along as you listen to the CD.

| | | | |
|---|---|---|---|
| ကြက်သား | *chicken meat* | ဖိတ်စာ | *invitation (card)* |
| ဝက်သား | *pork* | စစ်သား | *soldier* |
| စာအိတ် | *envelope* | ရှစ်ထပ် | *eighth floor* |

| | |
|---|---|
| ရှက်သလား။ | *Are (you) shy?* |
| ခက်သလား။ | *(Is it) difficult?* |
| စပ်သလား။ | *(Is it) spicy?* |
| ဈေးပိတ်သလား။ | *(Is the) market closed?* |
| အိပ်မယ်။ | *(I) will sleep.* |
| နှိပ်ပေးမယ်။ | *(I) will massage (you).* |
| ဈေးဆစ်မယ်။ | *(I) will bargain.* |
| ကြက်သားချက်မယ်။ | *(I) will cook chicken.* |
| ဖတ်ပြပါ။ | *Please read for (me).* |
| မှတ်ထားပါ။ | *Please note (it) down.* |
| ဒီမှာရပ်ပါ။ | *Please stop here.* |
| ထပ်ပြောပါ။ | *Please say (it) again.* |

# Unit 4

## မိသားစုနဲ့မိတ်ဆွေအကြောင်း ပြောတဲ့အခါ

# mí.θà.zú né mei?.sʰwe.ə.caùⁿ pyɔ̀.dɛ́.ə.kʰa

## Talking about family and friends

### In this unit, you will learn:

- vocabulary for talking about family members, a number of professions
- how to form the possessive
- to talk about age
- to introduce people
- to talk about nationalities and ethnic groups
- to ask information questions with *who?*, *what (nationality)?*, *from where?*
- four glottal stops: ◌ိင်/◌ိတ် ◌ိုက် ◌ောက် ◌ုင်/◌ုတ်

## Dialogue 1

**(CD1; 47)**

A Burmese female (speaker A) wants to introduce her friend Kyaw Thu (speaker B) to his teacher U Saw Tun (speaker C).

---

က။ **မိတ်ဆက်ပေးမယ်နော်**။

ခ။ ညြော်၊ ဟုတ်ကဲ့။

က။ ဒါ **ကျမဆရာ** ဦးစောထွန်းပါ။ ဆရာ၊ ဒါ **ကျမမိတ်ဆေ** ကိုကျော်သူပါ။

ခ။ တွေ့ရတာ အရမ်း ဝမ်းသာပါတယ်ဆရာ။

ဂ။ ကျနော်လည်း ဝမ်းသာပါတယ် ကိုကျော်သူ။

A: **mei?.sʰɛ? pè.mɛ nɔ**
B: ʔɔ// hou?.kɛ́
A: da **cə.má sʰə.ya** ʔù.sɔ̀.tʰù$^{n}$ pa // sʰə.ya da **cə.ma mei?.sʰwe** ko cɔ.θu pa
B: twé.yá.ta ʔə.yà$^{n}$ wù$^{n}$.θa.pa.tɛ sʰə.ya
C: cə.nɔ lɛ̀ wù$^{n}$.θa.pa.tɛ ko cɔ.θu

A: *May I introduce (you two)?*
B: *Yes.*
A: *This is my teacher U Saw Tun. Sir*[1]*, this is my friend Ko Kyaw Thu.*
B: *Very nice to meet you, Sir*[1]*.*
C: *I'm also glad, Ko Kyaw Thu.*

## Vocabulary

| | | |
|---|---|---|
| မိတ်ဆက်– | mei?.sʰɛ? | *to introduce* |
| [V] ပေး– | [V] pè- | *do something for someone else* |
| [V] မယ်နော် | [V] mɛ nɔ | *May I [V]?* (asking for permission to [V]) |
| ကျနော့် | cə.nɔ́ | *My* (male speaker) |
| ဆရာ | sʰə.ya | (male) *teacher* |
| ကျနော် | cə.nɔ | *I* (male speaker) |
| [. . .] လည်း | [. . .] lɛ̀ | *[. . .] also* |
| တွေ့– | twé- | *to meet* |
| တွေ့ရတာ | twé.yá.ta | *meet + ing* |
| အရမ်း | ʔə.yà$^{n}$ | *very much* |
| ဝမ်း+သာ– | wù$^{n}$+θa- | *happy, glad* |

[1] In Burmese /sʰə.ya/ *teacher* is used as a term of address not only for teachers and professors but also for one's superiors. *Sir* is therefore chosen here as an equivalent, but there is no perfect match in English. A French *Monsieur* would work better here.

## Vocabulary

### Family members and friends (CD1; 48)

| | | |
|---|---|---|
| အဖေ | ʔə.pʰe | *father* |
| အမေ | ʔə.me | *mother* |
| အဖိုး | ʔə.pʰò | *grandfather* |
| အဖွား | ʔə.pʰwà | *grandmother* |
| အကို | ʔə.ko | *older brother* |
| အမ | ʔə.má | *older sister* |
| ညီလေး | ɲi.(lè) | *younger brother* (of man) |
| မောင်လေး | mauⁿ.(lè) | *younger brother* (of woman) |
| ညီမလေး | ɲi.má.(lè) | *younger sister* |
| အမျိုးသမီး | ʔə.myò.ðə.mì | *wife, female partner* |
| အမျိုးသား | ʔə.myò.ðà | *husband, male partner* |
| ဆရာမ | sʰə.ya.má | *female teacher* |
| သူငယ်ချင်း | θə.ŋɛ.ɟìⁿ | *friend* |

**Note:**
Both /θə.ŋɛ.ɟìⁿ/ and /mei?.sʰwe/ are often loosely translated as *friend.* The former is used in more informal contexts and refers to rather intimate friends, people one grew up with, etc., whereas the latter is reserved for formal contexts and never used for children.

## Language point

### Forming the possessive

There are two ways to express possessives: a) by changing the vowel of the last syllable to creaky tone; and b) by adding **/yé/** to the possessor, as shown in the box below. However, /yé/ is not obligatory, and is marked between parentheses (. . .) in the examples. Words ending with short (creaky) tone (e.g. ကျမ /cə.má/ *I* for a female speaker) undergo no changes. As a result, the pronunciation is the same for *I* and *my* for a female speaker.

| [possessor] | (ရဲ့) | [item belonging to possessor] | |
|---|---|---|---|
| [possessor] | (yé) | [item belonging to possessor] | |
| ကျမ | (ရဲ့) | ဆရာ | |
| cə.má | (yé) | sʰə.ya | → *my teacher* (female speaker) |
| ကျနော့် | (ရဲ့) | ဆရာ | |
| cə.nɔ́ | (yé) | sʰə.ya | → *my teacher* (male speaker) |

## Exercise 4.1a **(audio online)**

How would you say the following phrases, using the model given in the box above? Remember to use the appropriate first person pronoun.

- *my mother*
- *my father*
- *my grandmother*
- *my grandfather*
- *my younger brother*
- *my friend*

## Exercise 4.1b **(CD1; 49)**

Now try to reproduce Dialogue 1, introducing three different people from the list given for family members and friends. Before starting, listen to the following and repeat after the CD.

| | | |
|---|---|---|
| ဝမ်း+သာ– | wùⁿ+θa- | *be happy* |
| ဝမ်းသာပါတယ်။ | wùⁿ.θa.pa.tɛ | *(I'm) happy* |
| တွေ့– | twé- | *to meet* |
| တွေ့ရတာ | twé.yá.ta | *meet + ing* |
| တွေ့ရတာ ဝမ်းသာပါတယ်။ | twé.yá.ta wùⁿ.θa.pa.tɛ | *(I'm) happy meeting.* |
| ကျနော် | cə.nɔ | *I* (male) |
| ကျနော်လည်း | cə.nɔ lɛ̀ | *I also* |
| ကျမ | cə.má | *I* (female) |
| ကျမလည်း | cə.má lɛ̀ | *I also* |
| ကျနော်လည်း ဝမ်းသာပါတယ်။ | cə.nɔ lɛ̀ wùⁿ.θa.pa.tɛ | *I'm glad also.* |
| ကျမလည်း ဝမ်းသာပါတယ်။ | cə.má lɛ̀ wùⁿ.θa.pa.tɛ | *I'm glad also.* |

# Dialogue 2

**(CD1; 50)**

You are with a Burmese friend, and as you are looking through a photo album, you can't help asking questions about different people in the pictures.

---

A: Foreign visitor B: Burmese friend

က။ ဒါက **ဘယ်သူလဲ**။
ခ။ **ကျမ အဖေ**။
က။ သြော်၊ အဲဒါ **ဘယ်မှာလဲ**။
ခ။ **မန္တလေးမှာ**။
က။ ဟုတ်လား။ ဒါနဲ့ **အဖေက အသက်ဘယ်လောက်ရှိပြီလဲ**။
ခ။ **၆၅ နှစ် ရှိပြီ**။
က။ သြော်၊ ဘာလုပ်(သ)လဲ။
ခ။ ကျောင်းဆရာပါ။ အထက (၃) မှာ အလုပ်လုပ်တယ်။
က။ အထက ဆိုတာဘာလဲ။
ခ။ သြော်၊ အထက မသိဘူးလား။ အထကဆိုတာ အစိုးရ အထက်တန်းကျောင်းပေါ့။

A: da ká **bɛ.ðu lɛ̀**
B: **cə.má ʔə.pʰe**
A: ʔɔ // ʔɛ̀.da **bɛ.hma lɛ̀**
B: **màⁿ.də.lè hma**
A: hou? là // da.né ʔə.pʰe ká **ʔə.θɛ? bɛ.lau? ʃí.pi lɛ̀**
B: **cau?.sʰé.ŋà hni? ʃí.pi**
A: ʔɔ // ba lou?.(θə).lɛ̀
B: càuⁿ sʰə.ya.pa // ʔá.tʰá.ká θòuⁿ hma ʔə.lou? lou?.tɛ
A: ʔá.tʰá.ká sʰo.ta ba lɛ̀
B: ʔɔ // ʔá.tʰá.ká mə θí.pʰù là // ʔá.tʰá.ká sʰo.ta ʔə.sò.yá ʔə.tʰɛ?. tàⁿ càuⁿ.pɔ́

A: *Who is this?*
B: *My father.*
A: *I see. Where is that? ("Where was he?")*
B: *In Mandalay.*
A: *Is that so? So, how old is (your) father?*
B: *(He's) 65 years old now.*
A: *Uh huh. What does (he) do?*

B: *School teacher. (He) works at "A-Hta-Ka" 3.*
A: *What is "A-Hta-Ka"?*
B: *Ah, (you) don't know "A-Hta-Ka"? "A-Hta-Ka" means government high school,[2] you know.*

## Vocabulary

| | | |
|---|---|---|
| ဘယ်သူလဲ | bɛ.ðu lɛ̀ | *Who is . . . ?* |
| ဘာ [. . .] သလဲ | ba [. . .] θə lɛ̀ | *What does (he) [. . .]?* |
| [. . .] မှာ | hma | Mkr for location, equivalent of *in, at . . .* |
| ဒါနဲ့ | da.nɛ́ | *by the way* |
| အသက် | ʔə.θɛʔ | *age* |
| ဘယ်လောက် | bɛ.lauʔ | *How much?* |
| ဘယ်လောက်ရှိပြီလဲ | bɛ.lauʔ ʃí.pi lɛ̀ | *expression to ask for one's age* |
| [. . .] နှစ် | [. . .] hniʔ | *year* |
| [. . .] ရှိပြီ | [. . .] ʃí.pi | *construction used to give age* |
| အလုပ် | ʔə.louʔ | *work* |
| လုပ်– | louʔ | *do-* |
| အလုပ်+လုပ်– | ʔə.louʔ.louʔ | *to work* |
| အစိုးရ | ʔə.sò.yá | *government* |
| အထက်တန်းကျောင်း | ʔə.tʰɛʔ.tàⁿ càuⁿ | *high school* |
| [. . .] ပေါ့ | pɔ́[3] | DM, makes the sentence sound more friendly, equivalent of *you know* |

**Note:**
Since schools were nationalized in 1965, all schools in Myanmar are operated by the *Department of Basic Education* under the *Ministry of Education*. Over the last two decades, the education system in Myanmar has undergone a few reforms, and many private schools and international schools have also come into existence (although their curriculum is not the same as the government-recognized one). Generally speaking, one talks about three levels after a *pre-school/ nursery school*, listed below:

[2] This stands for Basic Education High School.

[3] Many people pronounce /pɔ́/ as a voiced /bɔ́/ also.

| | | |
|---|---|---|
| ကျောင်း | càu$^{n}$ | school |
| မူကြိုကျောင်း[4] | mu.ɟo càu$^{n}$ | pre-school, nursery school (typically for age 2–5) |
| မူလတန်းကျောင်း | mu.lá.tà$^{n}$ càu$^{n}$ | elementary school that runs from kindergarten to 4th grade (often known in English translation as *standard*) |
| အလယ်တန်း | ʔə.lɛ.tà$^{n}$ càu$^{n}$ | middle school from 5th to 8th grade |
| အထက်တန်းကျောင်း | ʔə.tʰɛʔ.tà$^{n}$ càu$^{n}$ | from 9th to 10th grade (currently in discussion for expanding the years of instruction to 12th grade) |

## Exercise 4.2 **(CD1; 51)**

Imagine that you are looking at some family photos with a friend, and you want to know who the people are, and where they were in different pictures. Ask questions following the model given in the box below, and using the vocabulary you just learnt. A list of well-known places is provided.

| | | | |
|---|---|---|---|
| ဒါ | က | **ဘယ်သူလဲ**။ | |
| da. | ká | bɛ.ðu lɛ̀ | |
| *This is* | Mkr | *Who* | → *Who's this?* |
| – [person] | ပါ။ | | |
| [person] | pa | | → [person] |
| – သြော်၊ | အဲဒါ | **ဘယ်မှာလဲ**။ | |
| ʔɔ | ʔɛ̀.da | bɛ.hma lɛ̀ | |
| DM | *that is* | *where* | → *I see. Where is that?* |
| – [place] | မှာ။ | | |
| [place] | hma | | → *at/in* [place] |

| | | |
|---|---|---|
| တောင်ကြီး | tau$^{n}$.cì | *Taungyi* (city) |
| ပုဂံ | bə.ga$^{n}$ | *Bagan* (city) |
| မေမြို့ | me.myó | *Maymyo* (city) |

[4] Full name: မူလတန်းကြိုကျောင်း /mu.lá.dà$^{n}$ co càu$^{n}$/.

| | | |
|---|---|---|
| ပဲခူး | bə.gò | *Bago* (city) |
| မြစ်ကြီးနား | myi?.cì.nà | *Myitkyina* (city) |
| ငွေဆောင် | ŋwe.s$^{h}$au$^{n}$ | *Ngwe Saung beach* |
| ကရဝိတ်ဟိုတယ် | kə.rə.wei? ho.tɛ | *Karaweik hotel* |
| မင်္ဂလာဒုံလေဆိပ် | mi$^{n}$.gə.la.dou$^{n}$ le.zei? | *Mingaladon airport* |
| ပြည်သူ့ဥယျာဉ် | pyi.ðú ?ú.yi$^{n}$ | *People's park* |
| ရွှေတိုဘုရား | ʃwe.də.gou$^{n}$ p$^{h}$ə.yà | *Shwedagon pagoda* |

# Language point

## Talking about one's age (CD1; 52)

The following construction is used for talking about age. When it is a round number, the classifier for *year* နှစ် /hni?/ is omitted, as shown in the example.

**Note:**
Burmese people tend to count their age by the age they are entering, not the age they have attained. In other words, if someone is now 25 but will be 26 in a few months, people will say s/he is 26.[5]

| | | | | | |
|---|---|---|---|---|---|
| အသက် | ဘယ်လောက် | ရှိ | ပြီ | လဲ။ | |
| ?ə.θɛ? | bɛ.lau? | ʃí. | pi | lɛ̀ | |
| *age* | *how much* | *have* | Mkr[6] | Mkr[7] | → *How old (are you)?* |
| – ၆၅ | | နှစ် | ရှိ | ပြီ။ | |
| c$^{h}$au?.s$^{h}$ɛ́.ŋà | | hni? | ʃí. | pi | |
| *65* | | *year* | *have* | Mkr | → *(I'm) 65 years old.* |
| – ၆၀ | | ရှိ | ပြီ။ | | |
| c$^{h}$au?.s$^{h}$ɛ | | ʃí. | pi | | |
| 60 | | *have* | Mkr | | → *(I'm) 60 years old.* |

[5] To express specifically *past [age]*, one can use the expression [. . .] ကျော်ပြီ /cɔ.pi/ that replaces [. . .] ရှိပြီ /ʃí.pi/. People also say (၂၆)နှစ်ထဲ ဝင်နေပြီ /(hnə.s$^{h}$ɛ́.cau?).hni? t$^{h}$ɛ̀ wi$^{n}$.ne.pi/, *lit. (I)'m entering (26) year*.

[6] For a change of state, end of affirmative statement. There are three main types of affirmative statements that use three different endings: /tɛ/ and /mɛ/ for non-future and future respectively, and /pi/ to indicate a change of state.

[7] For questions asking for new information.

## Exercise 4.3 **(CD1; 52)**

Now practise asking the age for the following people, using the construction given in the box above. Remember the rule for round numbers.

| Person | Age | Person | Age |
|---|---|---|---|
| Burmese president | 66 | Prince Harry | 30 |
| Obama | 52 | Burmese teacher | 40 |
| father | 70 | Madonna | 54 |
| Justin Bieber | 20 | ambassador | 50 |
| Queen Elizabeth II | 89 | prime minister | 60 |

## Useful vocabulary

| | | |
|---|---|---|
| သမ္မတ | θə.mə.dá | *president* |
| ဘုရင်မ | bə.yiⁿ.má | *queen*[8] |
| မင်းသား | mìⁿ.ðà | *prince* |
| သံအမတ် | θaⁿ.ʔə.maʔ | *ambassador* |
| ဝန်ကြီးချုပ် | wuⁿ.cì.ɹouʔ | *prime minister* |

## Language point

### Talking about professions and work

To say *(I) work at, as . . .*, etc. at the first mention, the expression used is: အလုပ်+လုပ်– /ʔə.louʔ + louʔ/ literally *work* + *do*. Once it is established between the speakers that they are talking about *work*, the word /ʔə.louʔ/ is dropped. See the examples below.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| အလုပ် | လုပ် | သလား။ | | – မ | လုပ် | ဘူး။ | |
| ʔə.louʔ | louʔ. | θə.là | | mə | louʔ. | pʰù | |
| *work* | *do* | Mkr | | Mkr | *do* | Mkr | |
| → *Do (you) work?* | | | | → *(No), (I) don't.* | | | |

| | | | |
|---|---|---|---|
| အလုပ် | လုပ် | သလား။ | |
| ʔə.louʔ | louʔ. | θə.là | |
| *work* | *do* | Mkr | → *Do (you) work?* |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| – ဟုတ်ကဲ့။ | အထက | ၃ | မှာ | လုပ် | တယ်။ | | |
| houʔ.kɛ́ | ʔá.tʰá.ká | θòuⁿ. | hma | louʔ. | tɛ | → *Yes, (I) work at* | |
| *Yes* | *B.E.H.S* | *3* | Mkr | *work* | Mkr | B.E.H.S. 3 | |

[8] In Burmese, a different term is used for the spouse of the king မိဘုရား /mí.bə.yà/.

In Dialogue 2, as it is obvious for the speakers from the context that they are talking about *where the father works*, it is sufficient for *speaker A* to ask ဘာလုပ်သလဲ။ /ba lou? θə.lɛ̀/. This question can be answered either by stating a profession or a place where one works. In this section we are going to practise with frequently used Burmese vocabulary for professions, but there are also other (young) professions that are often talked about with an English word such as *computer programmer*, *tourist guide*, etc.

## Exercise 4.4 **(audio online)**

Using the list of vocabulary for professions provided below, practise a short exchange. If you are studying this course on your own, you can practise by alternating between being the person asking the questions and the one answering. If you're studying with a partner, each of you can take a role and then switch. Two different models are provided: you can either practise each model with the entire list or alternate between models.

| | | |
|---|---|---|
| အလုပ် | လုပ် | သလား။ |
| ʔə.lou? | lou?. | θə.là |
| *work* | *do* | Mkr |

| | | | | | |
|---|---|---|---|---|---|
| – ဟုတ်ကဲ့။ | [ကျနော်/ကျမ] | က | [profession] | ပါ။ |
| hou?.kɛ́ | [cə.nɔ/cə.má]. | ká | [profession] | pa |
| *Yes* | *I* | Mkr | [profession] | Mkr |

| | | | |
|---|---|---|---|
| ဘာ | အလုပ် | လုပ် | သလဲ။ |
| ba | ʔə.lou? | lou?. | θə.lɛ̀ |
| *What* | *work* | *do* | Mkr |

| | | | |
|---|---|---|---|
| – [profession] | လုပ် | တယ်။ |
| [profession] | lou?. | tɛ |
| [profession] | *do* | Mkr |

| | | |
|---|---|---|
| ဆရာ | sʰə.ya | *male teacher* |
| ဆရာမ | sʰə.ya.má | *female teacher* |
| ဆရာဝန် | sʰə.ya.wuⁿ | *doctor* |
| ရှေ့နေ | ʃé.ne | *lawyer* |

| | | |
|---|---|---|
| စာရင်းကိုင် | sə.yìⁿ.gaiⁿ | *accountant* |
| [. . .] ဝန်ထမ်း | [. . .] wuⁿ.dàⁿ | *[. . .] employee* |
| [. . .] အရာရှိ | [. . .] ʔə.ya.ʃí | *[. . .] officer* |
| ရုံးစာရေး | yòuⁿ sə.yè | *secretary* |
| စစ်သား | siʔ.θà | *soldier* |
| လယ်သမား | lɛ.ðə.mà | *farmer* |

## Dialogue 3

**(CD1; 53)**

While speaker A, a Burmese woman, is having coffee with a French friend, Romain, she runs into a Burmese friend named Yu Yu. Naturally she introduces them, and the Burmese friend tries to ask a few things in Burmese about the French man.

---

A: Burmese woman B: Romain, French man in Yangon
C: Burmese friend (Yu Yu)

၁။ အမသူငယ်ချင်းနဲ့ မိတ်ဆက်ပေးပါဦး။
က။ အင်း၊ အင်း။ ဒါက Romain။ ဒါက ယုယု။
၁။ ညော်၊ တွေ့ရတာ ဝမ်းသာပါတယ်။ အကိုက **ဘာလုမျိုးလဲ**။
ခ။ **ပြင်သစ်လူမျိုးပါ**။
၁။ ဟုတ်လား။ **ဘယ်မြို့က လာသလဲ**။
ခ။ **ပါရီမြို့ကပါ**။
၁။ ညော်၊ ပါရီမြို့သားပေါ့။
ခ။ ဟုတ်ပါတယ်။

C: ʔə.má θə.ŋɛ.ɟìⁿ né meiʔ.sʰɛʔ pè.pa.ʔòuⁿ
A: ʔìⁿ ʔìⁿ // da.ká Romain // da.ká yú.yú
C: ʔɔ // twé.yá.da wùⁿ.θa pa tɛ // ʔə.ko ká **ba lu.myò lɛ̀**
B: **pyiⁿ.θiʔ lu.myò pa**
C: hou? là // **bɛ myó ká la.(θə).lɛ̀**
B: **pa.ri myó ká pa**
C: ʔɔ // pa.ri myó.ðà pɔ́
B: hou?.pa.tɛ

C: *Why don't you introduce me to your friend!*
A: *Sure. This is Romain. This is Yu Yu.*

C: *I see. Nice meeting (you). What's your nationality?*
B: *(I'm) French.*
C: *Is that so? Which city do (you) come from?*
B: *From Paris.*
C: *Uh huh. (So you're a) Parisian?*
B: *That's right.*

## Vocabulary

| | | |
|---|---|---|
| အမ | ʔə.má | *big sister, here used as a 2nd person pronoun for* "your" |
| အကို | ʔə.ko | *big brother,* here used as a pronoun for 2nd person |
| လူမျိုး | lu.myò | *nationality, ethnic group* |
| ပြင်သစ် | pyiⁿ.θiʔ | *French* |
| မြို့ | myó | *city* |
| ဘယ် . . . က | bɛ . . . ká | *from where, which . . .* |
| လာ– | la | *come* |
| ပါရီ | pa.ri | *Paris* |
| [place] က | [place] ká | *from [place]* |

**Note:**
The word လူမျိုး /lu.myò/, which can be broken down as လူ /lu/ *person* + မျိုး /myò/ *type* (*lit. type of person*), is used to talk about nationalities (i.e. associated with countries), race, ethnic groups (i.e. associated with one's origin), or even religion. To say *Chinese American* for example, i.e. *Chinese* origin but *American* citizen, the expression for *citizenship* is နိုင်ငံသား /naiⁿ.ŋaⁿ.ðà/ and နိုင်ငံသူ /naiⁿ.ŋaⁿ.ðu/ for male and female, respectively.

## Exercise 4.5 **(CD1; 54)**

Following the model in the box below using Vladimir Putin as an example, make a short exchange asking the nationality of the persons given in two sets: 1) persons for whom English words are used for their nationality; 2) persons for whom vocabulary in Burmese is provided.

| | | | | | |
|---|---|---|---|---|---|
| [Vladimir Putin] | က | ဘာ | လူမျိုး | လဲ။ | |
| [Vladimir Putin] | .ká | ba | lu.myò | lɛ̀ | → *What's V. Putin's* |
| [Vladimir Putin] | Mkr | *what* | *nationality* | Mkr | *nationality?* |
| – [ရုရှား] | လူမျိုး | ပါ။ | | | |
| [rú.ʃà] | lu.myò | pa | | | |
| [Russia] | nationality | Mkr | | | → *Russian* |

**Set 1**

| | |
|---|---|
| Margaret Thatcher | Mussolini/Berlusconi |
| Nobuto | Suharto |

**Set 2**

| **Person** | | **Nationality/ethnic group** | | |
|---|---|---|---|---|
| Napoleon | nə.po.li.ya$^{n}$ | ပြင်သစ် | pyi$^{n}$.θi? | *French* |
| Mao Zedong | mɔ si tòu$^{n}$ | တရုတ် | tə.you? | *Chinese* |
| ဦးသိန်းစိန် | ʔù θèi$^{n}$ sei$^{n}$ | မြန်မာ | myə.ma | *Burmese* |
| စိုင်းအောင်ထွန်း | sài$^{n}$ ʔau$^{n}$ t$^{h}$ù$^{n}$ | ရှမ်း | ʃà$^{n}$ | *Shan* |
| ဦးစောလှဖြူ | ʔù.sɔ̀.hlá.p$^{h}$yu | ရခိုင် | yə.k$^{h}$ai$^{n}$ | *Rakhaing* |
| နိုင်ပန်းလှ | nai$^{n}$ pà$^{n}$ hlá | မွန် | mu$^{n}$ | *Mon* |
| နော်လီဇာ | nɔ li.za | ကရင် | kə.yi$^{n}$ | *Karen* |
| အယ်လ်ခွန်းရီ | ʔɛl k$^{h}$ù$^{n}$ yi | ကချင် | kə.c$^{h}$i$^{n}$ | *Kachin* |

## Exercise 4.6 **(audio online)**

### *Where/which (—) do (you) come from?*

Following the model given below, ask where the people in the list given below come from. There are two variants given for the question. You can either practise each question with the whole series or alternate the questions as you go down the list.

| | | | | | | |
|---|---|---|---|---|---|---|
| [person] | က | ဘယ် | က | လာ | (သ)လဲ။ | |
| [person] | ká | bɛ. | ká | la. | (θə).lɛ̀ | |
| [person] | Mkr | *where* | *from* | *come* | Mkr | |
| | | | | | → *Where does [person] come from?* | |

| | | | | | | |
|---|---|---|---|---|---|---|
| [person] | က | ဘယ် | [place] | က | လာ | (သ)လဲ။ |
| [person] | ká | bɛ. | [place] | ká | la. | (θə).lɛ̀ |
| [person] | Mkr | *which* | [place] | *from* | *come* | Mkr |
| | | | | → *Which [place] does [person] come from?* | | |

| | | | | |
|---|---|---|---|---|
| [specific place] | က | လာ | ပါ | တယ်။ |
| [specific place] | ká | la | pa | tɛ |
| [specific place] | *from* | *come* | Mkr | Mkr |

→ *(Person) comes from [specific place].*

## Vocabulary

Use these words to ask which place the person comes from.

| | | |
|---|---|---|
| မြို့ | myó | *city* |
| ပြည်နယ် | pyi.nɛ | *state* |
| နိုင်ငံ | nai$^{n}$.ŋa$^{n}$ | *country* |

| **Person** | **Come from** | **Person** | **Come from** |
|---|---|---|---|
| Alex | Canada | Inga | Germany |
| Fujimoto | Japan | Xianju | China |
| Tom | New York State | François | France |
| Anne | Paris | Sai Hti Saing | Shan State |
| Mary | California State | Nai Pan Hla | Mawlamyaing |

# Language point

## Getting familiar with the writing system: four glottal stops: ◌ိတ် ◌ိုက် ◌ောက် ◌ို့တ်/◌ုတ် (CD1; 55)

■ Glottal stop 5

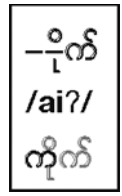
| | |
|---|---|
| ––◌ိတ် | ––◌ိပ် |
| /ou?/ | /ou?/ |
| လုတ် | လုပ် |

**Reminder:**
Anything that is spelled with /––◌်/ and /––တ်/ yields the same pronunciation (see Unit 3).

Listen to the CD and read along with the words below.

| | | |
|---|---|---|
| လုပ်– | ထုတ်– | ပုပ်– |
| *to do* | *to take out* | *rotten* |
| ချုပ်– | ပြုတ်– | ရှုပ်– |
| *to sew* | *to boil* | *be messy, confused* |

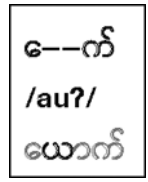
## ■ Glottal stop 6




Listen to the CD and read along with the words below.

| | | |
|---|---|---|
| ဗိုက် | အိုက်– | လိုက်– |
| *stomach* | *to feel hot* | *to follow* |
| ကြိုက်– | ရှိုက်– | လှိုက်– |
| *to like* | *to sob* | *to feel hollow in the chest* |

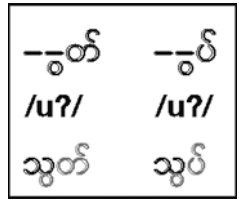
## ■ Glottal stop 7




Listen to the CD and read along with the words below.

| | | |
|---|---|---|
| သောက်– | ရောက်– | အောက် |
| *to drink* | *to arrive* | *under* |
| ခြောက် | ပျောက်– | မြှောက်– |
| *six* | *to disappear* | *to raise* |

## ■ Glottal stop 8



Listen to the CD and read along with the words below.

| | | |
|---|---|---|
| ရွတ်– | သွပ် | လွတ်– |
| *to recite* | *zinc* | *to be set free* |
| လွှတ်– | ချွတ်– | မွှတ်– |
| *to release* | *to take off* | *be smooth* |

**Note:**
The letter [ဝ], as it already represents the sound /w/, cannot be combined with the ligature [–ွ] as that also represents /-w/, and [ဝ + ––ပ်/––တ်] is pronounced as /wu?/ like the vowel presented in Group 8, although it does not use the same vowel signs.

## Exercise 4.7 **(CD1; 56)**

Now try to read the following words and check your reading with the CD or read along as you listen to the CD.

| | | | |
|---|---|---|---|
| အလုပ် | *work, job* | လွတ်လပ်ရေး | *independence* |
| အမှိုက် | *garbage, rubbish* | တရုတ် | *Chinese* |
| အဝတ်အစား | *clothing* | အပေါ်ထပ် | *upstairs* |
| အပေါက် | *hole* | အောက်ထပ် | *downstairs* |
| အရုပ် | *toy* | | |

| | |
|---|---|
| ဖိနပ်ချွတ်ပါ။ | *Take off your footwear please.* |
| ဒီဘောင်းဘီဝတ်ပါ။ | *Please put on these trousers.* |
| သောက်ပါ။ | *Please drink (it, some).* |
| ကြောက်သလား။ | *(Are you) scared?* |
| လောက်သလား။ | *(Is it) enough?* |
| ကြိုက်သလား။ | *Do (you) like (it)?* |
| ဟုတ်ကဲ့။ | *Yes* |
| ဟုတ်လား။ | *Is that so?* |
| မဟုတ်ဘူး။ | *No, it isn't.* |

Open questions that you have learnt to ask:

| | |
|---|---|
| ဘာလဲ။ | *What?* |
| ဘယ်သူလဲ။ | *Who?* |
| ဘယ်မှာလဲ။ | *Where?* |
| ဘယ်လောက်လဲ။ | *How?* |
| ဘာလုပ်သလဲ။ | *What do (you) do?* |

# Unit 5

## လမ်းပျောက်တဲ့အခါ

## **làⁿ.pyau?.tɛ́.ə.kʰa**

Lost in the street

### In this unit, you will learn:

- to give and ask for directions
- to use expressions with *want to*
- to say *shall I?*, *how shall (I) . . .?*
- cardinal points
- four nasal vowel signs: –ၣ –ၤ/–ၥ/–ံ ိၤ/ိၥ ီၣ

## Dialogue 1

**(CD1; 57)**

A female foreign visitor wants to go to the central post office. She is now not too far from the destination but a little lost, so asks a person she comes across in the street for help.

---

A: Foreign visitor B: Burmese person

က။ ဒီမှာရှင်။

ခ။ ဟုတ်ကဲ့။

က။ စာတိုက်ကြီးက **ဘယ်နားမှာလဲ သိလားဟင်။**

ခ။ **ဟိုဘက်မှာ။ သိပ်မဝေးပါဘူး။** ဒီဘက်တည့်တည့်သွား။ ပြီးတော့ မီးပွိုင့်မှာ ညာချိုး။ အဲဒီမှာ တွေ့လိမ့်မယ်။

က။ ကျေးဇူးပါပဲရှင်။

ခ။ ရပါတယ်။ ကိစ္စမရှိပါဘူး။

A: di.hma ʃi$^{n}$
B: hou?.ké
A: sa.dai?.cì.ká **bɛ nà.hma lɛ̀ θí.là.hi$^{n}$**
B: **ho.bɛ?.hma** // **θei? mə wè.pa.p$^{h}$ù** // di.bɛ? té.dé θwà // pì.dɔ́ mì.pwái$^{n}$.hma ɲa.c$^{h}$ò // ʔɛ̀.di.hma twé.léi$^{n}$.mɛ
A: cè.zù.pa.p$^{h}$ɛ̀ ʃi$^{n}$
B: yá.pa.tɛ // kei?.sá mə.ʃí.pa.bù

A: *Excuse me.*
B: *Yes.*
A: *I'm wondering if you know where the central post office is?*
B: *Over there. (It's) not too far. Go straight this way. Then turn right at the traffic lights. You'll find (it) over there.*
A: *Thanks.*
B: *No problem.*

## Vocabulary

| | | |
|---|---|---|
| ဒီမှာရှင် | di.hma ʃi$^{n}$ (f.) | *Excuse me* (see Unit 2) |
| ဘယ်နားမှာလဲ | bɛ.nà.hma lɛ̀ | *Where* (Unit 2) |
| သိလား ဟင် | θí.là hi$^{n}$ | *Do you know DM* (see Unit 1) |
| ဟိုဘက်မှာ | ho.bɛ?.hma | *over there* (lit. *"on that side"*) |
| ဝေး– | wè | *far* |
| သိပ် | θei? | *very (much)* |
| ဒီဘက် | di.p$^{h}$ɛ? | *this side* |
| တည့်တည့် | té.dé | *straight ahead* |
| မီးပွိုင့် | mì.pwái$^{n}$ | *traffic lights* |
| [ဘယ်/ညာ]ချိုး– | [bɛ/ɲa] c$^{h}$ò | *turn (left/right)* |
| တွေ့– | twé | *find, see* |
| [. . .] လိမ့်မယ် | léi$^{n}$.mɛ | *will probably [. . .]* (In this context, *probably* is not to be taken at face value.) |
| ကိစ္စမရှိပါဘူး | kei?.sá mə.ʃí.pa.p$^{h}$ù | *No problem. Don't mention it.* |

## Exercise 5.1 **(CD1; 58)**

You want to go to the places given in the list below. Practise a short exchange asking whether your partner knows where they are, using the construction given in the box. If you are studying this course on your own, you can practise by alternating between being the person asking the questions and the one answering.

| | | | | | | |
|---|---|---|---|---|---|---|
| [place] က | ဘယ်နားမှာလဲ | သိ | လား | (ဟင်)။ | | |
| [place] ká | bɛ.nà.hma lɛ̀ | θí. | là. | (hiⁿ) | → | *Do (you) know* |
| [place] Mkr | *near where* | *know* | Mkr | (DM) | | *where [. . .] is?* |
| – ဟို | ဘက် | မှာ။ | သိပ် | မ | ဝေး | ပါ | ဘူး။ | | |
| ho. | bɛʔ. | hma | θeiʔ | mə | wè. | pa. | pʰù | → | *Over there. (It's)* |
| *that* | *side* | Mkr | *very* | Mkr | *far* | Mkr | Mkr | | *not very far.* |

Here are two other alternatives to use in the place of *(It's) not too far* in your response:

| | | |
|---|---|---|
| နည်းနည်းဝေးတယ်။ | nɛ̀.nɛ̀ wè.tɛ | *It's a bit far.* |
| နီးနီးလေးပဲ။ | nì.nì.lè.pʰɛ̀ | *It's close by; It's very close.* |

## Specific places in *Yangon*

| | | |
|---|---|---|
| ဆူးလေဘုရား | sʰù.le pʰə.yà | *Sule pagoda* |
| ဗိုလ်ချုပ်စျေး | bo.ʃou? zè | *Bogyoke market* |
| ဘူတာကြီး | bu.da.ʤì | *Central station* |
| အားကစားရုံ | ʔà.gə.zà.youⁿ | *gymnasium* |
| သမ္မတရုပ်ရှင်ရုံ | θə.mə.dá you?.ʃiⁿ.youⁿ | *Thamada cinema* |
| ပြည်သူ့ဥယျာဉ် | pyi.ðú ʔú.yiⁿ | *People's park* |
| ဆေးရုံကြီး | sʰè.youⁿ.cì | *General hospital* |
| ကရဝိတ်ဟိုတယ် | kə.rə.weiʔ ho.tɛ | *Karaweik hotel* |

# Dialogue 2

**(CD1; 59)**

A male foreigner is walking around in Yangon and wants to know how to get to Sule pagoda in central Yangon, and whether it is in walking distance. So he asks a passerby.

---

A: Foreign visitor B: Burmese person in the street

က။ ဆူးလေဘုရား **သွားချင်**လို့။ ဘယ်လို **သွားရမလဲ**။
ခ။ လွယ်ပါတယ်။ ဒီတည့်တည့်သွား။ ပြီးရင် လမ်းဆုံမှာ ညာချိုး။ ရှေ့မှာ တွေ့လိမ့်မယ်။
က။ လမ်းလျှောက်သွားလို့ရသလား။
ခ။ ရတာပေါ့။ သိပ်မဝေးပါဘူး။
က။ ကျေးဇူးပါပဲခင်ဗျာ။
ခ။ ရပါတယ်။ ကိစ္စမရှိပါဘူး။

A: sʰù.le pʰə.yà **θwà.cʰḭⁿ.ló** // bɛ.lo **θwà.yá.mə lɛ̀**
B: lwɛ.pa.tɛ // di tɛ́.dɛ́ θwà // pì.yiⁿ làⁿ.zouⁿ.hma ɲa cʰò // ʃé.hma twé.léiⁿ.mɛ
A: làⁿ ʃau? θwà.ló.yá.θə.là
B: yá.ta.pó // θei? mə wè.pa.pʰù
A: cè.zù.pa.pʰɛ̀ kʰə.mya
B: yá.pa.tɛ // kei?.sá mə.ʃí.pa.pʰù

**Reminder:**

The syllable underlined should be pronounced with a corresponding voiced consonant (see *Introduction: Voicing*).

A: *I'd like to go to* Sule pagoda. *How can I get there?*
B: *(It's) easy. Go straight this way. Then at the junction, turn right. (You)'ll find it in front (of you).*
A: *(Is it) possible to walk (there)?*
B: *Of course (you) can. (It's) not very far.*
A: *Thanks.*
B: *You're welcome. No problem.*

---

## Vocabulary

| | | |
|---|---|---|
| [. . .] လို့ | [. . .] ló | Mkr equivalent of *because*. Here insinuates that *I'm asking you because I intend to go to . . .* |
| ဘယ်လို [V] ရမလဲ | bɛ.lo [V] yá.mə lɛ̀ | *How shall (I) [V]?* |
| လွယ်– | lwɛ- | *be easy* |
| ပြီးရင် | pì.yi$^{n}$ | *and then* |
| လမ်းဆုံ | là$^{n}$.zou$^{n}$ | *crossroad, intersection, junction* |
| ရှေ့ | ʃé | *in front* |
| [V] လို့ရလား | [V] ló.yá.là | *(Is it) possible to [V]? Can (I) [V]?* |
| ရတာပေါ့ | yá.ta.pɔ́ | *Of course (it's) possible, (you) can.* |

## Exercise 5.2a **(CD1; 60)**

Now practise giving directions to the places in Exercise 5.1. Useful expressions for giving directions are listed below for your convenience.

| | | |
|---|---|---|
| တည့်တည့်သွား– | tɛ́.dɛ́ θwà | *go straight ahead* |
| ညာချိုး– | ɲa c$^{h}$ò | *turn right* |
| ဘယ်ချိုး– | bɛ c$^{h}$ò | *turn left* |
| [. . .] မှာ | [. . .] hma | Mkr for place, equivalent of *in, at, on* |
| ညာဘက် | ɲa.bɛʔ | *right side* |
| ဘယ်ဘက် | bɛ.bɛʔ | *left side* |

You also know how to say: *In front, traffic lights, junction*.

## Exercise 5.2b **(CD1; 61)**

If you feel adventurous enough, you can now try to ask for and give simple directions to a few places, using the map of Yangon, or any other map.

# Language point

## *want to + (verb)* in affirmative statements

| | | | | |
|---|---|---|---|---|
| [verb] | ချင်– | | | |
| [verb] | c$^{h}$i$^{n}$ | | | → *want to + verb* |
| [မေး] | ချင် | ပါ | တယ်။ | |
| [mè] | c$^{h}$i$^{n}$. | pa. | tɛ | |
| [*ask*] | *want to* | Mkr | Mkr | → *(I) want to [ask].* |

**Note:**
The underlined syllable /ci$^{n}$/ should be voiced and pronounced /ɟi$^{n}$/ after open syllables.

## Exercise 5.3 (CD1; 62)

Say what you want to do with the following verb phrases, in which main verbs are preceded by [+].

| | | |
|---|---|---|
| လေဆိပ်+သွား– | le.zei?+θwà | *go + (to the) airport* |
| ဒီဟိုတယ်မှာ+တည်း– | di ho.tɛ.hma+tɛ̀ | *stay + at this hotel* |
| ဒေါ်လာ+လဲ– | dɔ.la+lɛ̀ | *change + dollars* |
| ပန်းချီကား+ဝယ်– | bə.ɟi.kà+wɛ | *buy + (a) painting* |
| မြန်မာစာ+စား– | myə.ma.za+sà | *eat + Burmese food* |
| စက်ဘီး+ငှား | sɛ?.bèi$^{n}$+hŋà | *rent + (a) bicycle* |

# Language point

## *want to + (verb)* in questions and negative statements

| | | | | |
|---|---|---|---|---|
| [verb] | ချင် | (သ)လား။ | | |
| [verb] | c$^{h}$i$^{n}$. | (θə).là | | → *Do (you) want to [verb]?* |
| – မ | [verb] | ချင် | ဘူး။ | |
| mə | [verb] | c$^{h}$i$^{n}$. | bù | → *(I) don't want to [verb].* |

## Exercise 5.4 **(audio online)**

Using the same verb phrases given in 5.3, practise a short exchange following the model given in the box above. Note that verbs that are to be used in the constructions are indicated with a preceding [+] in the list. The first one is done for you.

*Model*: လေဆိပ်+သွား– → လေဆိပ် သွားချင်သလား။
le.zei?+θwà le.zei?+θwà.cʰiⁿ.(θə).là
*Do (you) want to go (to the) airport?*

– မသွားချင်ဘူး။
mə [θwà].cʰiⁿ.pʰù

## Language point

### *How shall I . . . ?*

| | | | | |
|---|---|---|---|---|
| ဘယ်လို | [verb] | ရ | မလဲ | |
| bɛ.lo | [verb] | yá | mə lɛ̀ | |
| *how* | [verb] | *have to* | Mkr | → *How shall (I) [verb]?* |

## Exercise 5.5 **(CD1; 63)**

Following the structure given in the box above, practise asking the question "How shall I [. . .]?" with the verb expressions given below. Note that other natural English equivalents to this phrase would also include "How can (I)?", "How should (I)?", etc.

| | | |
|---|---|---|
| မေး– | mè- | *to ask* |
| ဝယ်– | wɛ- | *to buy* |
| ဂိုဒ်+ရှာ– | gai?+ʃa- | *to look for + a guide* |
| တက္ကစီ+ခေါ်– | tɛ?.kə.si+kʰɔ- | *to call + a taxi* |
| ပိုက်ဆံ+လဲ– | pai?.sʰaⁿ+lɛ̀- | *to change + money* |
| တယ်လီဖုန်း+ဆက်– | tɛ.li.pʰòuⁿ+sʰɛ?- | *to make a phone call* |

# Language point

## ***Shall I . . . ?***

| | | | |
|---|---|---|---|
| [verb] | ရ | မလား | |
| [verb] | yá | mə.là | → *Shall (I) [verb]?* |

## Exercise 5.6 **(audio online)**

Following the structure given in the box above, practise asking the question *Shall I [. . .]?* with the verb expressions given below:

| | | |
|---|---|---|
| မြန်မာလို+မေး– | myə.ma.lo+mè- | *to ask in Burmese* |
| ကျပ်နဲ့+ပေး– | ca?.nɛ́+pè- | *to pay in* Kyats |
| (ဒီမှာ)ထိုင်– | (di.hma)t$^{h}$ai$^{n}$- | *to sit here* |
| (ဒီမှာ)ရပ်– | (di.hma)ya?- | *to stop here* |
| (ဒီမှာ)ဆိုင်း+ထိုး– | (di.hma)s$^{h}$ài$^{n}$+t$^{h}$ò- | *to sign here* |
| ဖိနပ်+ချွတ်– | p$^{h}$ə.na?+c$^{h}$u?- | *to take off one's footwear* |

# Dialogue 3

**(CD1; 64)**

A female foreign visitor in Mandalay wants to visit Mahamuni pagoda.[1] As she asks for help from the two local Burmese people she comes across, she will find out that people in Mandalay tend to use cardinal points in giving directions . . .

A: Foreign visitor B: Local Burmese 1 C: Local Burmese 2

က။ မဟာမုနိက **ဘယ်မှာလဲ** မသိဘူး။
ခ။ **မြောက်ဘက်**မှာ ထင်တယ်။
ဂ။ မဟုတ်ပါဘူး။ **အနောက်တောင်ဘက်**မှာ။
က။ **ဘယ်လို သွားရမလဲ**။
ဂ။ **မြင်းလှည်းနဲ့သွား**။ ဟိုမှာမြင်းလှည်းတွေ ရှိတယ်။
က။ မြင်းလှည်း ဘယ်လိုငှားရမလဲ။
ခ။ မဟာမုနိ ကို သွားချင်တယ်လို့ပြော။ သူတို့ လိုက်ပို့ပေးလိမ့်မယ်။
က။ ကျေးဇူးတင်ပါတယ်ရှင်။

[1] Formal name is Maha Myat Muni မဟာမြတ်မုနိ.

A: mə.ha mú.ní ká **bɛ.hma lɛ̀** mə.θí.pʰù
B: **myau?.pʰɛ?.**hma tʰiⁿ.tɛ
C: mə.hou?.pa.bù // **?ə.nau?.tauⁿ.pʰɛ?.**hma
A: **bɛ.lo θwà.yá.mə lɛ̀**
C: **myìⁿ.hlɛ̀.né θwà** // ho.hma myìⁿ.hlɛ̀.twe ʃí.tɛ
A: myìⁿ.hlɛ̀ bɛ.lo hŋà.yá.mə lɛ̀
B: mə.ha mú.ní.ko θwà.cʰiⁿ.tɛ.ló pyɔ̀ // θu.tó lai?.pó.pè.léiⁿ.mɛ
A: cè.zù tiⁿ.pa.tɛ.ʃiⁿ

A: *Do you know by any chance where the Mahamuni (Pagoda) is?*
B: *(I) think (it's) in the north.*
C: *No it's not. (It's) in the south-west.*
A: *How can I get there?*
C: *Take a horse carriage. There are horse carriages over there.*
A: *How can I hire a horse carriage?*
B: *Tell (them) you want to go to Mahamuni. They'll take you there.*
A: *Thanks.*

## Vocabulary

| | | |
|---|---|---|
| ဘုရား | pʰə.yà | *pagoda* |
| မဟာမုနိ | mə.ha mú.ní | Mahamuni *(famous Buddhist temple in Mandalay)* |
| မြောက်ဘက် | myau?.pʰɛ? | *in (the) north, the north side* |
| ထင်– | tʰiⁿ- | *to think* |
| အနောက်တောင် | ?ə.nau?.tauⁿ | *south-west* |
| မြင်းလှည်း | myìⁿ.hlɛ̀ | *horse carriage* |
| [vehicle] နဲ့ | [vehicle] né | *with [vehicle] – to express means of transportation* |
| [. . .] တွေ | [. . .] twe | Mkr for plural nouns and NPs |
| ရှိ– | ʃí- | *there is, exists* |
| [. . .] လို့+ပြော– | [. . .] ló+pyɔ- | *to say that [. . .]* |
| [. . .] တို့ | [. . .] tó | Mkr for plural pronouns |
| လိုက်ပို့– | lai? pó | *to take someone somewhere, to accompany someone to go somewhere* |

## Other means of transport

| | | |
|---|---|---|
| ဆိုက်ကား | sʰai?.kà | *sidecar (motorbike)* |
| ဘတ်စကား | ba?.sə.kà | *bus* |
| နွားလှည်း | nwà.hlɛ̀ | *bullock-cart* |
| ရထား | yə.tʰà | *train* |
| ခြေကျင်+သွား–/လာ– | cʰe.ɟiⁿ+θwà-/la- | *go/come on foot* |
| လမ်းလျှောက်+သွား–/လာ– | làⁿ ʃau?+θwà-/la- | *go/come on foot* |

**Note:**
*To (go) on foot* ခြေကျင်သွား– /cʰe. ɟiⁿ (θwà)-/ or လမ်းလျှောက်သွား– /làⁿ ʃau? (θwà)-/ is expressed without နဲ့ */nɛ́/*.

## Cardinal points **(audio online)**

| | | |
|---|---|---|
| အရှေ့(ဘက်) | ʔə.ʃé (pʰɛʔ) | *east (side)* |
| အနောက်(ဘက်) | ʔə.nauʔ (pʰɛʔ) | *west (side)* |
| တောင်(ဘက်) | tàuⁿ (pʰɛʔ) | *south (side)* |
| မြောက်(ဘက်) | myauʔ (pʰɛʔ) | *north (side)* |
| အရှေ့မြောက် | ʔə.ʃé.myauʔ (pʰɛʔ) | *north-east (side)* |
| အရှေ့တောင် | ʔə.ʃé.tauⁿ (pʰɛʔ) | *south-east (side)* |
| အနောက်မြောက် | ʔə.nauʔ.myauʔ (pʰɛʔ) | *north-west (side)* |
| အနောက်တောင် | ʔə.nauʔ.tauⁿ (pʰɛʔ) | *south-west (side)* |

**Note:**
The order used for the last four cardinal points is different from that used in Western languages such as English, French, etc.

## Exercise 5.7 **(audio online)**

Imagine that you are in Mandalay. Practise the structure in the box below with the places listed. To learn all the cardinal points, you can first simply vary the cardinal points on the list, regardless of their true location point. Then use a real map on the Internet to give real directions.

| | | | | |
|---|---|---|---|---|
| [place] | က | ဘယ်မှာလဲ။ | | |
| [place] | ká | bɛ.hma lɛ̀ | | |
| [place] | Mkr | *where* | | → *Where is [place]?* |
| – [cardinal point] | မှာ | | | |
| [cardinal point] | hma | | | |
| [cardinal point] | Mkr | | | → – *In the [cardinal point].* |
| ဘယ်လို | သွား | ရ | မလဲ။ | |
| bɛ.lo | θwà. | yá. | mə lɛ̀ | |
| *how* | *go* | *have to* | Mkr | → *How should (I) go?* |
| – [vehicle] | နဲ့ | သွား။ | | |
| [vehicle] | nɛ́ | θwà | | |
| [vehicle] | *with* | *go* | | → – *Go by [means of transport].* |

| | | |
|---|---|---|
| ဦးပိန်တံတား | ʔù.pei$^{n}$ də.dà | *U Pein bridge* |
| စစ်ကိုင်း | zə.gài$^{n}$ | *Sagaing* |
| မန္တလေးတောင် | mà$^{n}$.də.lè tau$^{n}$ | *Mandalay hill* |
| ဈေးချို | zè.ɟo | *Zegyo market* |
| နေပြည်တော် | ne.pyi.dɔ | *Nepyidaw* |
| တောင်ကြီး | tau$^{n}$.cì | *Taunggyi* |

## Exercise 5.8a **(audio online)**

### Geography quiz on Myanmar

Following the model given in the box below, locate the states given in the list with a correct cardinal point in relation to Myanmar.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| [မွန် | ပြည်နယ်] | က | ဘယ်မှာလဲ။ | | | | |
| [mu$^{n}$ | pyi.nɛ]. | ká | bɛ.hma lɛ̀ | | | | |
| [*Mon* | *State*] | Mkr | *where* | | | | |
| → *Where (is) [Mon State]?* | | | | | | | |
| – မြန်မာ | | နိုင်ငံ | ရဲ့ | တောင် | ပိုင်း | မှာ။ | |
| myə.ma | | nai$^{n}$.ŋa$^{n}$ | yɛ́ | tau$^{n}$. | pàì$^{n}$. | hma | |
| . . . *Myanmar* | | *country* | Mkr | *south* | *part* | Mkr | |
| → *In the south of Myanmar.* | | | | | | | |

| | | | | | |
|---|---|---|---|---|---|
| ပြည်နယ် | pyi.nɛ | state | ကရင် | kə.yi$^{n}$ | Karen |
| ကချင် | kə.c$^{h}$i$^{n}$ | Kachin | ရခိုင် | yə.k$^{h}$ai$^{n}$ | Rakhaing |
| ချင်း | c$^{h}$i$^{n}$ | Chin | ကယား | kə.yà | Kayah |
| ရှမ်း | ʃà$^{n}$ | Shan | | | |

## Exercise 5.8b **(audio online)**

### Geography quiz on Myanmar's neighbouring countries

Following the model given in the box below, locate the neighbouring countries of Myanmar given in the list with a correct cardinal point in relation to Myanmar.

**Note:**
When /pài$^{n}$/ is used with cardinal points to talk about places in *Myanmar*, it refers to the (*eastern*, *western*, etc.) *part of the country*, whereas /p$^{h}$ɛ?/ is used with neighbouring countries to say *to the east*, *west of*, etc.

| | | | | | |
|---|---|---|---|---|---|
| [တရုတ် | နိုင်ငံ] | က | ဘယ်မှာလဲ။ | | |
| [tə.you? | nai$^{n}$.ŋa$^{n}$]. | ká | bɛ.hma lɛ̀ | | |
| [*China* | *country*] | Mkr | *where* | | |
| → *Where (is) [China]?* | | | | | |
| – မြန်မာ | နိုင်ငံ | ရဲ့ | မြောက်ဘက် | | မှာ။ |
| myə.ma | nai$^{n}$.ŋa$^{n}$ | yé | myau?.p$^{h}$ɛ?. | | hma |
| . . . *Myanmar* | *country* | Mkr | *north* | *side* | Mkr |
| → *To the north of Myanmar.* | | | | | |

| | | |
|---|---|---|
| နိုင်ငံ | nai$^{n}$.ŋa$^{n}$ | country[2] |
| လာအို | là.?ò | Laos |
| ဘင်္ဂလားဒေ့ရှ် | bi$^{n}$.gə.là.dɛ?(ʃ) | Bangladesh |
| ယိုးဒယား | yò.də.yà | Thailand |
| အိန္ဒိယ | ?ei$^{n}$.dí.yá | India |

[2] The Burmese tend to experience the outside world through the medium of English, so it is common to hear more or less Burmanized pronunciations of the English names for neighbouring countries, too.

## Exercise 5.8c **(audio online)**

### Geography quiz on other countries

With the help of a map or your knowledge of geography, how would you situate the following places in relation to each other in each pair?

- England and France
- Canada and America
- Japan and China
- Norway and Sweden
- Indonesia and Australia

# Language point

### Getting familiar with the writing system **(CD1; 65)**

■ Four nasal vowels: –ၣ –မ်/–န်/–ံ ိမ်/ိန် ီင်

Like basic vowels, each nasal vowel has three tones, represented by three different symbols (see Unit 1).

■ Nasal vowels: Group 1

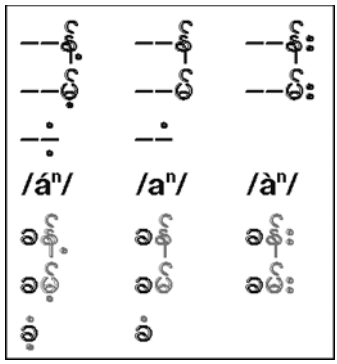
| --ၣ့ | --ၣ် | --ၣး |
|---|---|---|
| /ĩⁿ/ | /ĩⁿ/ | /ĩⁿ/ |
| ကၣ့ | ကၣ် | ကၣး |

Listen to the CD and read along with the words below.

| | | |
|---|---|---|
| ပၣ့– | ဝၣ်– | ငြၣး– |
| *to lift* | *to enter* | *to deny* |
| ကျၣ့– | နၣ်– | မြၣး |
| *to practise* | *to drive away* | *horse* |

■ Nasal vowels: Group 2

Among the nasal vowels, those that are spelled with [--န်], [--မ်] and [–ံ] represent exactly the same pronunciation, but different meanings. For example ပျံ–/pyaⁿ/ means *to fly* but ပြန်–/pyaⁿ/ means *(to do something) back*; လန်း–/làⁿ/ means *to be fresh* but လမ်း/làⁿ/ means *street.* Please note that [–ံ] does not occur in certain combinations.

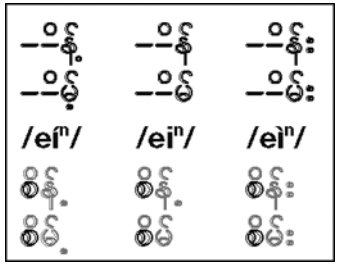



Listen to the CD and read along with the words below.

| | | |
|---|---|---|
| ခံ့– | ဆန် | လမ်း |
| *dignified* | *uncooked rice* | *street* |
| လှန့်– | ပျံ– | နှမ်း |
| *to scare away* | *to fly* | *sesame* |

**Note:**
The letter [ဝ], as it already represents the sound /w/, cannot be combined with the ligature [––ွ] as that also represents /-w/, and [ဝ + ––နှ်/––မ်/––့] is pronounced as /wun/ like the vowel presented in Group 8, although it does not use the same vowel signs.

## ■ Nasal vowels: Group 3




Listen to the CD and read along with the words below.

| | | |
|---|---|---|
| လိမ့်– | အိမ် | ထိန်း– |
| *to roll away* | *house* | *to look after* |
| နှိမ့်– | မှိန်– | ချိန်း– |
| *to lower* | *fade(d), dim* | *to make an appointment* |

## ■ Nasal vowels: Group 4

| ◌ိုင့် | ◌ိုင် | ◌ိုင်း |
|---|---|---|
| /aíⁿ/ | /aiⁿ/ | /aìⁿ/ |
| တိုင့် | တိုင် | တိုင်း |

Listen to the CD and read along with the words below.

| | | |
|---|---|---|
| ပိုင့် | ထိုင်– | ဝိုင်း– |
| *pint* | *to sit down* | *be round* |
| ချိုင့်– | ပြိုင်– | လှိုင်း |
| *be dented* | *to compete* | *wave* |

## Exercise 5.9 **(CD1; 66)**

Now try to read the following words and check your reading with the CD or read along as you listen to the CD.

| | | | |
|---|---|---|---|
| ရခိုင် | *Rakhaing (Arakanese)* | ရှမ်း | *Shan* |
| ကရင် | *Karen* | မြန်မာ | *Myanmar* |
| ချင်း | *Chin* | ပြင်သစ် | *French* |
| ကချင် | *Kachin* | ဂျာမန် | *German* |
| နိုင်ငံ | *country* | အင်ဒိုနီးရှား | *Indonesia* |
| အိမ်သာ | *toilet* | ဆိုင်ရှင် | *shop owner* |
| စားသောက်ဆိုင် | *restaurant* | ရုပ်ရှင် | *cinema* |
| အခန်း | *room* | ထမင်း | *cooked rice* |
| လမ်းမ | *main road* | ဟင်း | *curry* |

| | |
|---|---|
| ဝင်လာပါ။ | *Please come in.* |
| မြန်မြန်လာပါ။ | *Please come quickly.* |
| ရှင်းပြပါ။ | *Please explain (it).* |
| ဒီမှာထိုင်ပါ။ | *Sit here, please.* |
| မှန်သလား။ | *(Is that) right? (Is that) correct?* |
| ချမ်းသလား။ | *(Are you) cold? (Is she) chilly?* |
| ပင်ပန်းသလား။ | *Are you tired?* |

# Unit 6

## အစားအသောက်အကြောင်း ပြောတဲ့အခါ

## ʔə.sà.ə.θaʊʔ.ə.caʊ̀ⁿ pyɔ̀.dɛ́.ə.kʰa

Talking about food and drinks

### In this unit, you will learn:

- to talk about typical Burmese food items and flavours
- to offer food and drinks to friends and to react in a Burmese way
- to order food and drinks
- to make negative imperatives
- enumerating and the use of classifiers
- to ask questions with *how much?*, *how many?*
- three nasal vowel signs: ◌ာ်ံ ◌ိုင်/◌ုန်/◌ီ ◌ိုန်/◌ုမ်/◌ီ

This unit is aimed at exposing you to some Burmese socio-cultural practices of daily life related to food and drinks. We have chosen to provide a rather large variety of food items that we believe will be useful for you as you try to communicate with Burmese people. Take your time in learning them and you will be pleased to find yourself familiar with them while you are dealing with daily life in Myanmar. If you find it overwhelming, however, you can focus on the activities in the sentence constructions and the basic vocabulary first, and then come back to learn the new vocabulary at your leisure.

## Dialogue 1

**(CD1; 67)**

You stop by your Burmese friend's place early one afternoon. Naturally your friend offers you something to drink . . .

A: Burmese friend B: Foreign visitor

က။ လာပါ။ ထိုင်ပါ။ စားပြီးပြီလား။
ခ။ ဟုတ်ကဲ့။ အခုပဲ နေ့လည်စာ စားခဲ့တယ်။
က။ ဒါဆို တစ်ခုခု သောက်ပါဦး။
ခ။ နေပါစေ။
က။ ဩော်၊ လက်ဖက်ရည် တခွက်တော့ သောက်ပါဦး။
ခ။ ဟာဗျာ၊ အားနာစရာကြီး။

A: la.pa // tʰai$^{n}$.pa // sà.pì.pi là
B: hou?.kɛ́ // ?ə.kʰú.pʰɛ̀ né.lɛ.sa sà.kʰɛ́.tɛ
A: da.sʰo tə.kʰú.gú θau?.pa.òu$^{n}$
B: ne.pa.ze
A: ʔɔ // lə.pʰɛ?.ye lè tə.kʰwɛ?.tó θau?.pa.òu$^{n}$
B: ha.bya // ?à.na.sə.ya.cì

A: *Come in. Have a seat. Have you eaten?*
B: *Yes. (I) just had lunch.*
A: *In that case, have something to drink.*
B: *Please don't bother.*
A: *Oh, have at least a cup of tea.*
B: *Goodness! I don't mean to trouble you.*

## Vocabulary

| | | |
|---|---|---|
| [V] ပြီးပြီ | [V] pì.pi | *finished + [V]; have + [V]-ed/-en.* This expression is also used as a contextual greeting; see Preliminary unit |
| [. . .] လား | [. . .] là | Mkr for *yes/no* question |
| အခုပဲ | ?ə.gú.pʰɛ̀ | *just now* |
| နေ့လည်စာ | né.lɛ.sa | *lunch* |
| [V] ခဲ့– | [V] + kʰɛ́ | *do something somewhere else in time or space. In this context, "I had lunch" (at home, before I came here).* |
| တစ်ခုခု | tə.kʰú.gú | *something (non-specified)* |
| လက်ဖက်ရည် | lə.pʰɛ?.ye | *tea* |
| –ခွက် | kʰwɛ? | classifier for liquid in cups, glasses |

| | | |
|---|---|---|
| [N] တော့ | [N] tɔ́ | Mkr puts emphasis on contrast, equivalent to *as for* (*i.e. if you have already eaten, as for a drink, please accept*) |
| သောက်– | θau? | *to drink* |
| [V] ပါဦး | [V] pa.òu$^{n}$ | inviting imperative, urging softly in invitations (and requests) |
| ဟာ | ha | exclamative, disapproving (gently) what has just been stated. An English equivalent might be an exclamation like *Oh!*, *goodness!*, *my!* |
| အားနာစရာကြီး | ʔà.na.sə̀.ya.cì | *Oh, I feel as if I were imposing.* An expression used to reject by politeness, when one is offered something. |

**Note:**
It is generally considered polite to first refuse when one is offered something.

## Exercise 6.1 **(CD1; 68)**

Do a role-play here, imitating Dialogue 1 (prompts are given in English for your convenience), and using vocabulary provided below for different drinks.

A: ask if B has eaten
B: respond *Yes, I have just eaten lunch*
A: offer something to drink
B: refuse by politeness
A: insist and offer something specific, using one of the items given in the list below
B: end the dialogue with the expression *ha//ʔà.na.sə̀.ya.cì*, using an appropriate appellative ending /bya/ for a male speaker or /ʃi$^{n}$/ for a female speaker.

| | | |
|---|---|---|
| ကော်ဖီ | kɔ.p$^{h}$i | *coffee* |
| လိမ်မော်ရည် | lei$^{n}$.mɔ.ye | *orange juice* |
| ဖျော်ရည် | p$^{h}$yɔ.ye | *juice (fresh or made of syrup), soft drink* |
| ကြံရည် | ca$^{n}$.ye | *sugar cane juice* |

**Note:**
There is no clear distinction between *juice* and *soft drink* in Burmese. Nowadays people often say *fresh juice* as well, with a Burmanized pronunciation.

# Dialogue 2

**(CD1; 69)**

A daughter who just got back from work asks her mother about lunch . . .

A: Daughter B: Mother

က။ မေမေ ဒီနေ့ **ထမင်းဘာနဲ့စားလဲ**။

ခ။ ငါးဟင်းရယ်၊ ရှောက်သီးသုပ်ရယ်၊ ကြာဇံဟင်းချိုရယ်၊ ပြီးတော့ ငါးပိထောင်းနဲ့တို့စရာရယ်။

က။ **စားလို့ကောင်းလား**။

ခ။ **ကောင်းပါတယ်။ ဒါပေမယ့်** ရှောက်သီးသုပ်က နည်းနည်းစပ်တယ်။ ပြီးတော့ အငံနည်းနည်းပေါ့တယ်။

က။ ငါးဟင်းကရော။

ခ။ ငါးဟင်းကတော့ အတော်ပါပဲ။ ဒါပေမယ့်ကြာဇံဟင်းချိုက အရသာ သိပ်မရှိဘူး။

က။ ဪ၊ ဟုတ်လား။ မနက်ဖန်မှ သမီး ကောင်းကောင်းချက်ကျွေးမယ်။ ဟုတ်ပြီလား။

A: me.me di.né **tʰə.mìⁿ ba.né sà lɛ̀**

B: ŋà.hìⁿ.yɛ ʃau?.θì.θou?.yɛ ca.zaⁿ hìⁿ.ɟo.yɛ // pì.dɔ́ ŋə.pí.dàuⁿ né tó.sə.ya.yɛ

A: **sà.ló kàuⁿ là**

B: **kàuⁿ.pa.tɛ // da.be.mé** ʃau?.θì.θou?.ká nɛ̀.nɛ̀ sa?.tɛ // pì.dɔ́ ʔə.ŋaⁿ nɛ̀.nɛ̀ pɔ́.tɛ

A: ŋà.hìⁿ.ká.yɔ̀

B: ŋà.hìⁿ.ká.tó ʔə.tɔ.pa.pʰɛ̀ // da.be.mɛ ca.zaⁿ hìⁿ.ɟo.ká ʔə.yá.ða θei? mə.ʃí.pʰù

A: ʔɔ hou?.là // mə.nɛ?.pʰaⁿ.hmá θə.mì kàuⁿ.gàuⁿ cʰɛ?.cwè.mɛ // hou?.pi là

A: *Mum, what did you have for lunch today?*

B: *Fish curry, kaffir lime salad, vermicelli soup, and fish paste with fresh vegetables.*

A: *Was it good?*

B: *It was fine. But the kaffir lime salad was a bit spicy. And not salty enough.*

A: *What about the fish curry?*

B: *As for fish curry, (it) was just right. But the vermicelli soup was rather tasteless.*

A: *I see. (So) tomorrow, I'll cook something good for you. OK?*

## Vocabulary

| | | |
|---|---|---|
| ထမင်း | tʰə.mì$^{n}$ | *cooked rice* |
| [. . .] ဟင်း | [. . .] hì$^{n}$ | *[. . .] curry* |
| [. . .] နဲ့ | [. . .] nɛ́ | *with [. . .]* |
| ဘာနဲ့စားလဲ | ba.nɛ́ sà lɛ̀ | *What did you eat it with?* |
| [. . .] ရယ် [. . .] ရယ် . . . | [. . .] yɛ [. . .] yɛ | Mkr to list several items |
| ငါး | ŋà | *fish* |
| [. . .] သုပ် | [. . .] θou? | *[. . .] salad* |
| ရှောက်သီး | ʃau?.θi | *(kaffir) lime (a member of the citrus family, larger than lemons or limes, with a bumpy appearance. Its flesh is used in salads, and sometimes the leaves of the plant.)* |
| ကြာဇံ | ca.za$^{n}$ | *type of thin clear noodle made with rice flour, often called "vermicelli" in Burmese English.* |
| ဟင်းချို | hì$^{n}$.ʤo | *soup* |
| ငါးပိ | ŋə.pí | *fish or shrimp paste* |
| ငါးပိထောင်း | ŋə.pí.dàu$^{n}$ | *. . . baked and pounded with dried shrimp and spices, and sometimes other ingredients* |
| တို့စရာ | tó.sə.ya | *fresh or parboiled vegetables to dip fish-paste condiment* |
| ပြီးတော့ | pì.tɔ́ | a connector usually used after a verb phrase (as opposed to /nɛ́/ attached to NP), equivalent to *and* |
| စားလို့+ကောင်း– | sà.ló+kàu$^{n}$- | *good + eating:* meaning *to enjoy (the meal)* |
| စပ်– | sa?- | *spicy hot* |
| ငံ– | ŋa$^{n}$- | *salty* |
| ပေါ့– | pɔ́- | *light* |
| အငံ+ပေါ့– | ʔə.ŋa$^{n}$+pɔ- | *light on saltiness, i.e. not salty enough* |

| | | |
|---|---|---|
| အတော်ပါပဲ | ʔə.tɔ.pa.pʰɛ̀ | *just right* |
| အရသာ | ʔə.yá.ða | *taste* |
| အရသာ+ရှိ | ʔə.yá.ða+ʃí | *tasty* |
| မနက်ဖန်မှ | mə.nɛʔ.pʰaⁿ.hma | lit. "*only tomorrow*", meaning "too late for today (if the food was not great), so (I)'ll make it up tomorrow" |
| သမီး | θə.mi | lit. *daughter*, used here as the pronoun *I* |
| ကောင်းကောင်း | kàuⁿ.gàuⁿ | *well* |
| ချက်– | cʰɛʔ- | *to cook* |
| ကျွေး– | cwè- | *to feed* |

## Exercise 6.2 **(CD1; 70)**

Now do a short exchange asking "What did you have with (your rice)?", literally, "What did you eat (it) with?" following the pattern given in the box below and each time using two or three items from the list below. If you are studying this course on your own, you can practise by alternating between being the person asking the questions and the one answering. If you're studying with a partner, each of you can take a role and then switch.

| | | | | | |
|---|---|---|---|---|---|
| က။ | ဘာ | နဲ့ | စား | (သ)လဲ။ | |
| | **ba** | **nɛ́** | **sà** | **(θə) lɛ̀** | |
| | *what* | *with* | *eat* | Mkr | → *What did you eat with?* |
| ခ။ | [. . .] | ရယ် | [. . .] | ရယ် . . . | |
| | **[. . .]** | **yɛ** | **[. . .]** | **yɛ . . .** | |
| | [. . .] | Mkr | [. . .] | Mkr . . . | → *(With) [. . .], [. . .], . . .* |
| က။ | စား | လို့ | ကောင်း | (သ)လား။ | |
| | **sà** | **ló** | **kàuⁿ** | **(θə) là** | |
| | *eat* | Mkr | *good* | Mkr | → *Was it good?* |
| ခ။ | ကောင်း | ပါ | တယ်။ | ဒါပေမယ့် [. . .] | |
| | **kàuⁿ** | **pa** | **tɛ** | **da.be.mé [. . .]** | → *It was, but . . .* |
| | *good* | Mkr | Mkr | *But [. . .]* | [describe the taste] |

# Language point

## Food items

### ■ Most common types of dishes

| | | | | | |
|---|---|---|---|---|---|
| [. . .]ဟင်း | [. . .]hì$^{n}$ | *curry* | [. . .]ကြော် | [. . .]cɔ | *(stir) fried [. . .]* |
| [. . .]ဟင်းချို | [. . .]hì$^{n}$.ǰo | *soup* | [. . .]သုပ် | [. . .]θou? | [. . .] *salad* |

### ■ Commonly used dishes

| | | |
|---|---|---|
| ကြက်သားဟင်း | cɛ?.θà.hì$^{n}$ | *chicken curry* |
| ဝက်သားဟင်း | wɛ?.θà.hì$^{n}$ | *pork curry* |
| အမဲသားဟင်း | ?ə.mɛ̀.θà.hì$^{n}$ | *beef curry* |
| ပုဇွန်ဟင်း | bə.zu$^{n}$.hì$^{n}$ | *shrimp or prawn curry* |
| သီးစုံဟင်း | θì.zou$^{n}$.hì$^{n}$ | *vegetable curry* |
| ချဉ်ရည် | c$^{h}$i$^{n}$.ye | *sour soup* |
| ပဲသီးကြော် | pɛ̀.θì.cɔ | *fried (string)bean* |
| ချဉ်ပေါင်ကြော် | ci$^{n}$.bau$^{n}$.cɔ | *fried roselle leaves (or hibiscus leaf, also called 'gongura' in the subcontinent)* |
| ပဲပင်ပေါက်ကြော် | pɛ̀.bi$^{n}$.bau?.cɔ | *stir fried bean sprouts* |
| မြင်းခွာရွက်သုတ် | myì$^{n}$.k$^{h}$wa.ywɛ?.θou? | *pennywort salad* |
| ငါးဖယ်သုတ် | ŋə.p$^{h}$ɛ.θou? | *fish cake salad* |
| ငါးသလောက်ပေါင်း | ŋə.θə.lau?.pàu$^{n}$ | *steamed hilsa fish curry* |
| ပဲဟင်းချို | pɛ̀ hì$^{n}$.ǰo | *lentil soup* |
| ချဉ်ပေါင်ဟင်းချို | ci$^{n}$.bau$^{n}$ hì$^{n}$.ǰo | *roselle leaf soup* |
| ငါးပိရည် | ŋə.pí.ye | *cooked fish paste condiment* |

### ■ Tastes and flavours

| | | | | | |
|---|---|---|---|---|---|
| စပ်– | sa?- | *spicy* | ချို– | c$^{h}$o- | *sweet, not spicy* |
| ငံ– | ŋa$^{n}$- | *salty* | ခါး– | k$^{h}$à- | *bitter* |
| ချဉ်– | c$^{h}$i$^{n}$- | *sour* | | | |

| | | |
|---|---|---|
| နည်းနည်း | nɛ̀.nɛ̀ | *a little* (when one says /ńɛ.ńɛ/ + [taste] in such contexts, it practically means *it's too [taste]*) |
| အ[*taste*]ပေါ့– | ?ə.[*taste*]+pɔ́ | *light on [taste],* meaning *not enough* [taste] |

# Dialogue 3

**(CD1; 71)**

You are with a Burmese friend at a restaurant for a Burmese breakfast. Your friend will take care of ordering and paying of course.

---

A: Waiter B: Burmese person C: Foreign visitor

က။ ဘာမှာမလဲ ခင်ဗျာ။
ခ။ **မုန့်ဟင်းခါး ၃ပွဲ** နဲ့ **လက်ဖက်ရည် ၃ခွက်**။
က။ ဘာအကြော် ယူမလဲ။
ခ။ **ဘူးသီးကြော်နဲ့ ၁ပွဲ။ ပဲကြော်နဲ့ ၂ပွဲ**။ ပြီးတော့ လက်ဖက်ရည်က ချိုပေါ့နော်။ သကြား မထည့်ဘူးနော်။
က။ ဟုတ်ကဲ့၊ ကောင်းပါပြီ။ မုန့်ဟင်းခါး ဘူးသီးကြော်နဲ့ **၁ပွဲ၊** ပဲကြော်နဲ့ **၂ပွဲ**။ ပြီးတော့ လက်ဖက်ရည် ချိုပေါ့ **၃ခွက်**။

*Ready to leave . . .*

ခ။ သားရေ။ ပိုက်ဆံ ရှင်းမယ်။ **ဘယ်လောက် ကျလဲ**။
ဂ။ ကျနော် ရှင်းမယ်လေ။
ခ။ ဟာ၊ မဟုတ်တာ။ **မရှင်းပါနဲ့**။
က။ မုန့်ဟင်းခါး ၃ပွဲက ၃၀၀၀။ လက်ဖက်ရည်က **တခွက် ၄၀၀**။ ၃ခွက်ဆိုတော့ ၁၂၀၀။ ဒီတော့ **အားလုံးပေါင်း ၄ ၂၀၀**။
ခ။ အေး အေး။ ရော့ ဒီမှာ ပိုက်ဆံ။ အကြွေအမှန်းတော့ဘူးနော်။
က။ ဟုတ်။ ကျေးဇူးပါခင်ဗျာ။

A: ba hma.mə.lɛ̀ kʰə.mya
B: **móuⁿ.hìⁿ.gà θòuⁿ.pwɛ̀ né lə.pʰɛʔ.ye θòuⁿ.kʰwɛʔ**
A: ba ʔə.cɔ yu.mə lɛ̀
B: **bù.θì.cɔ né tə.pwɛ̀ // pɛ̀.ɟɔ né hnə.pwɛ̀** // pì.tó lə.pʰɛʔ.ye.ká cʰo.pó nɔ // ðə.ɟà mə.tʰé.pʰù.nɔ
A: houʔ.kɛ́ // kàuⁿ.pa.pi // móuⁿ.hìⁿ.gà bù.θì.ɟɔ né tə.pwɛ̀ // pɛ̀.cɔ né hnə.pwɛ̀ // pì.dɔ́ lə.pʰɛʔ.ye cʰo.pó θòuⁿ.kʰwɛʔ

B: θà.ye // paiʔ.sʰaⁿ ʃiⁿ.mɛ // bɛ.lauʔ cá lɛ̀
C: cə.nɔ ʃiⁿ.mɛ le
B: ha mə.houʔ.ta // **mə.ʃiⁿ.pa.né**
A: móuⁿ.hìⁿ.gà θòuⁿ.pwɛ̀.ká θòuⁿ.tʰauⁿ // lə.pʰɛʔ.ye.ká tə.kʰwɛʔ lè.ya // θòuⁿ.kʰwɛʔ sʰo.tó tʰáuⁿ.hnə.ya // di.tó ʔà.lòuⁿ.pàuⁿ lè.tʰáuⁿ.hnə.ya
B: ʔè ʔè // yó di.hma paiʔ.sʰaⁿ // ʔə.cwe mə.àⁿ.tó.pʰù.nɔ
A: houʔ // cè.zù.pa kʰə.mya

A: *May I take your order?*
B: *Three orders of* monhinga *and three cups of tea.*
A: *What kind of fritter do you want it with?*
B: *One with gourd fritters, two with bean fritters. For the tea, light on sweetness, OK? No sugar, OK?*
A: *Yes, allright.* Monhinga, *one with gourd fritters, two with bean fritters. And three cups of tea, light on sweetness.*

B: *Hey, son! We want to pay. How much did it cost?*
C: *Let me take care of the bill.*
B: *That's out of the question. (No), don't pay.*
A: *Three bowls of* monhinga *is 3,000. Tea is 400 a cup. Since it's three cups, (it's) 1,200. So altogether 4,200.*
B: *All right. Here's the money. Keep the change.*
A: *Okay, thanks.*

## Vocabulary

| | | |
|---|---|---|
| မှာ– | hma- | *to order* |
| မုန့်ဟင်းခါး | móu$^{n}$.hì$^{n}$.gà | *rice noodle in fish soup* (a typical breakfast dish) |
| –ပွဲ | –pwɛ̀ | classifier for an order of food |
| အကြော် | ʔə.cɔ | *accompanying fritters for* /móu$^{n}$.hì$^{n}$.gà/, made of vegetables or beans fried in a batter made of rice or bean flour |
| ဘူးသီးကြော် | bù.θì.cɔ | *bottle gourd fritter* |
| ပဲကြော် | pɛ́.cɔ | *bean fritter* |
| ချိုပေါ့ | c$^{h}$o.pɔ́ | *light on sweetness* |
| သကြား | ðə.ɟà | *sugar* |
| ထည့်– | t$^{h}$ɛ́- | *to put in* |
| သားရေ | θà.ye | *son*, here a way to call a young male waiter (waiters in teashops are often boys or young men) |
| ပိုက်ဆံ ရှင်းမယ် | pai?.s$^{h}$a$^{n}$ ʃi$^{n}$.mɛ | *(we) will pay the bill (we'd like to pay the bill)* |

| | | |
|---|---|---|
| ကျ– | cá | *to cost* |
| [. . .] လေ | [. . .] le | DM: suggests that this is what we both knew as if by a prior arrangement, equivalent of *you know* |
| [. . .] ဆိုတော့ | [. . .] $s^{h}$o.dɔ́ | *since (this is stated, said as) [. . .]* |
| အားလုံးပေါင်း | ʔà.lòu$^{n}$.<u>pàu$^{n}$</u> | *in total* |
| အကြွေ | ʔə.cwe | *change* |
| အကြွေ+အမ်း– | ʔə.cwe+à$^{n}$- | *return the change* |
| မ . . . တော့ဘူး | mə . . . <u>tɔ̀.p$^{h}$ù</u> | *not . . . any more* |

## Exercise 6.3 **(audio online)**

## Making negative imperatives

Following the sentence construction given in the box below, tell your partner "Don't . . . !", using the expressions provided.

**Note:**
As always, the part of the verb expression that is to go in the base construction in the place of [verb] is indicated by a preceding [+].

| | | | | |
|---|---|---|---|---|
| | မ | [verb] | နဲ့။ | |
| | mə | [verb]. | né | → *Don't [verb]!* |
| (ပိုက်ဆံ) | မ | ရှင်း | နဲ့။ | |
| pai?.s$^{h}$a$^{n}$ | mə | ʃi$^{n}$. | né | → *Don't pay the bill!* |

| | | |
|---|---|---|
| ဆား+ထည့်– | s$^{h}$à+t$^{h}$é- | *to put salt (in something)* |
| ငရုပ်သီး+ထည့်– | ŋə.you?.θì+t$^{h}$é- | *to put chilli (in something)* |
| နို့+ထည့်– | nó+t$^{h}$é- | *to put milk (in something)* |
| ပိုက်ဆံ+ပေး– | pai?.s$^{h}$a$^{n}$+pè- | *to give money* |
| ဒီမှာ+ထိုင်– | di.hma+t$^{h}$ai$^{n}$- | *to sit here* |
| အဲဒီမှာ+ဝယ်– | ʔɛ̀.di.hma+wɛ- | *to buy there* |
| ဒီနားမှာ+စား– | di.nà.hma+sà- | *to eat around here* |
| [place] ကို+သွား– | [place] <u>ko</u>+θwà- | *to go to [place]* |
| [person] ကို+ပြော– | [person] <u>ko</u>+pyɔ̀- | *to tell [person]* |
| [person] ကို+မေး– | [person] <u>ko</u>+mè- | *to ask [person]* |

# Language point

## Asking questions involving numbers in the answer

## Exercise 6.4 (CD1; 72)

We have learnt to ask questions with **/bɛ.lau? lè/**, an equivalent of "how much?", "how many?", in asking for phone numbers, prices and age (see Units 1 and 2). First, using the model given in the box, ask for the numbers of the items in the list provided.

| | | |
|---|---|---|
| [. . .] | ဘယ်လောက်လဲ။ | |
| [. . .] | bɛ.lau? lè | → *What's the number of . . . ?* |
| [ဖုန်း နံပါတ်] | ဘယ်လောက်လဲ။ | |
| [p$^{h}$òu$^{n}$ na$^{n}$.ba?] | bɛ.lau? lè | |
| *[phone number]* | Question | → *What's (the) phone number?* |

| | | | | | |
|---|---|---|---|---|---|
| အိမ် | ʔei$^{n}$ | *house* | တိုကင် | to.ki$^{n}$ | *token* |
| ဆိုင် | s$^{h}$ai$^{n}$ | *shop* | ပတ်စပို့ | paʔ.sə.pó | *passport* |
| အခန်း | ʔə.k$^{h}$à$^{n}$ | *room* | ဘတ်စကား | baʔ.sə.kà | *bus* |
| လမ်း | là$^{n}$ | *road, street* | ဘောက်ချာ | bauʔ.c$^{h}$a | *receipt* |

### ■ *How much . . . ?* talking about money

Verbs can be inserted in the interrogative phrase **/bɛ.lau? lè/.** For example, to ask "How much does it cost?" "How much do I owe you?", etc. (see Dialogue 2), the verb /cá/ *to cost* is used, as shown in the box below.

| | | | |
|---|---|---|---|
| ဘယ်လောက် | [*verb*] | (သ)လဲ။ | |
| bɛ.lɔʔ | [verb] | (θə) lè | |
| *how much* | *[verb]* | Mkr | → *How much (do/did you) [verb]?* |
| ဘယ်လောက် | [ကျ] | (သ)လဲ။ | |
| bɛ.lɔʔ | [cá] | (θə) lè | |
| *how much* | *[cost]* | Mkr | → *How much (does this) [cost]?* |

## Exercise 6.5 (CD1; 73)

Other verbs that are commonly used in talking about money are given below. Formulate questions using them, and you can try giving answers with various amounts of money, as shown in the box below. (Remember that with the round numbers, the classifier *Kyat* is omitted or goes before the round number.)

| | | | | | |
|---|---|---|---|---|---|
| ယူ– | yu- | *to take* | တောင်း– | tàu$^{n}$- | *to ask for* |
| ပေး– | pè- | *to give* | ထုတ်ခဲ့– | t$^{h}$ou?.k$^{h}$é- | *have withdrawn* |

| | | |
|---|---|---|
| bɛ.lɔ? [tàu$^{n}$] (θə).lɛ̀ | → | *How much (did they) ask for?* |
| – hnə.t$^{h}$áu$^{n}$.kò.ya | → | *2,900* |

## ■ *How many . . . ?* Use of classifiers

As a general rule, when a specific quantity of items is stated, it is followed by a classifier (CL), and no plural marker is necessary, as shown in the example below. Here is the rule for round numbers: the classifier precedes the number representing the quantity, and many (but not all) monosyllabic classifiers[1] are often used with a prefix အ pronounced as /ʔə/.

| | | | |
|---|---|---|---|
| လူ | ၄ | **ယောက်** | |
| lu | lè | yauʔ | |
| *person* | *4* | CL | → *4 persons* |
| လူ | **အယောက်** ၄၀ | | |
| lu | ʔə.yauʔ | lè.s$^{h}$e | |
| *person* | CL | *40* | → *40 persons* |

A slightly different construction is used to ask *How many . . . ?,* for which it is essential to know the classifiers, which are organized by category, depending on the nature or shape of the item in question. In this section we will focus on a few commonly used classifiers only.

## Exercise 6.6a **(audio online)**

Try saying the following items with the classifiers given in [. . .]. Remember the rule for round numbers, and numbers **/tiʔ/**, **/hniʔ/** and **/k$^{h}$u$^{n}$.niʔ/** are pronounced with a schwa **/ə/** before the classifier.

| | | |
|---|---|---|
| လူ x ၄၅[ယောက်] | lu x lè.s$^{h}$é.ŋà [yauʔ] | *45 persons* |
| ခွေး x ၆[ကောင်] | k$^{h}$wè x c$^{h}$auʔ [kau$^{n}$] | *6 dogs* |
| ပန်းသီး x ၁၂[လုံး] | pà$^{n}$.θì x s$^{h}$é.hniʔ [lòu$^{n}$] | *12 apples* |
| ဘီစကွတ် x ၁၀[ခု] | bi.sə.kuʔ x s$^{h}$ɛ [k$^{h}$ú] | *10 biscuits (cookies)* |
| လက်မှတ် x ၄[စောင်] | lɛʔ.hmaʔ x lè [sau$^{n}$] | *4 tickets* |

[1] According to our observations, classifiers involving consonant clusters (with ligatures) such as ပွဲ /pwè/ *number of orders*, ကျပ် /caʔ/ *Kyat* (Burmese currency) do not take the prefix /ə/.

| | | |
|---|---|---|
| ကား x ၂၀[စီး] | kà x hnə.s$^{h}$ɛ [sì] | *20 cars* |
| ပစ္စည်း x ၉[ခု] | pyi?.sì x kò.[k$^{h}$ú] | *9 belongings* |
| စားပွဲ x ၇[လုံး] | zə.bwɛ̀ x k$^{h}$u$^{n}$.ni? [lòu$^{n}$] | *7 tables* |
| ဟန်းဖုန်း x ၃၀၀[လုံး] | hà$^{n}$ p$^{h}$òu$^{n}$ x θòu$^{n}$.ya [lòu$^{n}$] | *300 cell phones* |
| စာ x ၈ [စောင်] | sa x ʃi? [sau$^{n}$] | *8 letters* |

## Exercise 6.6b

Now based on the exercise you have just done in 6.6a, make some deductions and match the appropriate classifier with each item given in the list below.

| **For** | | **Classifier** |
|---|---|---|
| 1. person | _____ | a. k$^{h}$ú |
| 2. fruit and furniture | _____ | b. kau$^{n}$ |
| 3. animal | _____ | c. yau? |
| 4. vehicle | _____ | d. sau$^{n}$ |
| 5. ticket, letter | _____ | e. sì |
| 6. piece, generic | _____ | f. lòu$^{n}$ |

## Exercise 6.7 **(audio online)**

Following the model given in the box, make a short exchange using the vocabulary provided along with the classifiers.

| | | | | |
|---|---|---|---|---|
| ဘယ်နှစ် | classifier | [verb] | (သ)လဲ။ | |
| bɛ.hnə | classifier | [verb] | (θə).lɛ̀ | → *How many (do you) [verb]?* |

**Verb**

| | | |
|---|---|---|
| မှာ– | hma- | *to order* |
| လာ– | la- | *to come* |
| ရှိ– | ʃí- | *to have, there is* |
| နေ– | ne- | *to be, stay* |
| တည်း– | tɛ̀- | *to stay (temporarily)* |

**Classifier**

| | | | | | |
|---|---|---|---|---|---|
| ပွဲ | pwɛ̀ | *order, helping* | ခု | k$^{h}$ú | *piece* |
| ခွက် | k$^{h}$wɛ? | *glass* | ယောက် | yau? | *person* |
| လုံး | lòu$^{n}$ | *bottle* | ရက် | yɛ? | *day* |
| ပုလင်း | pə.lì$^{n}$ | *bottle* | | | |

## Exercise 6.8

What questions would you ask using the construction "How many . . . ?" to get the following answers?

| | | |
|---|---|---|
| ၆ ယောက် ရှိပါတယ်။ | cauʔyauʔ ʃí.pa.tɛ̰ | *(I) have 6 (children).* |
| ၅ ခု စားတယ်။ | ŋà.kʰú sà.tɛ̰ | *(I) ate 5 (pieces).* |
| ၉ ရက် တည်းမယ်။ | kò yɛʔ tɛ̀.mɛ | *(I)'ll stay 9 days.* |
| ၂ ပွဲပေးပါ။ | hnə pwɛ̀ pè.pa | *Please give me 2 (orders).* |
| ၈ လုံး ပေးမယ်။ | ʃiʔ lòuⁿ pè.mɛ | *(I)'ll give (you) 8 (of a fruit).* |
| ၁၂၅ ကျပ်ရှိတယ်။ | tə.yá.hnə.sʰɛ́.ŋà caʔ ʃí.tɛ̰ | *(I) have 125 kyats.* |

# Language point

## Getting familiar with the writing system (CD1; 74)

### ■ Three nasal vowels: ေ–ာင် ◌ၤန်/◌ၤမ်/◌ၤံ ◌ဝန်/◌ဝမ်/◌ဝံ

Like basic vowels, each nasal vowel has three tones, represented by three different symbols (see Unit 1).

### ■ Nasal vowels: Group 5

| ေ–ာ်င့် | ေ–ာင် | ေ–ာင်း |
|---|---|---|
| /áuⁿ/ | /auⁿ/ | /àuⁿ/ |
| ေတာင့် | ေတာင် | ေတာင်း |

**Note:**
Three letters (ခ /kʰá/) (ဒ /dá/) and (ပ /pá/) use the variant shape [–ါ] instead of [–ာ] so as not to be confused with other letters (ဆ /sʰá/) (အ /á/) and (ဟ /há/) respectively.

Listen to the CD and read along with the words below.

| | | |
|---|---|---|
| စောင့်– | တောင် | ပေါင်း– |
| *to wait* | *mountain* | *to add* |
| ကြောင့် | ရှောင်– | ပြောင်း– |
| *because of* | *to avoid* | *to change* |

## ■ Nasal vowels: Group 6

Words that are spelled with [–◌္◌်], [–◌္◌ံ] and [–◌့◌ံ] represent exactly the same pronunciation, but different meanings.

| | | |
|---|---|---|
| –◌္◌်◌့ | –◌္◌် | –◌္◌်◌း |
| –◌္◌ံ◌့ | –◌္◌ံ | –◌္◌ံ◌း |
| –◌့◌် | –◌့◌် | –◌့◌်◌း |
| /óuⁿ/ | /ouⁿ/ | /òuⁿ/ |
| မုန့် | မုန် | မုန်း |
| ခုံ့ | ခုံ | ခုံး |
| ပုံ့ | ပုံ | ပုံး |

Listen to the CD and read along with the words below.

| | | |
|---|---|---|
| မုန့်<br>*snack* | ယုံ–<br>*to believe* | ရုံး<br>*office* |
| ချုံ့–<br>*to shrink (something)* | ကြုံ–<br>*to happen by chance* | နှုန်း<br>*rate* |

## ■ Nasal vowels: Group 7

| | | |
|---|---|---|
| –◌ွ◌္◌်◌့ | –◌ွ◌္◌် | –◌ွ◌္◌်◌း |
| –◌ွ◌္◌ံ◌့ | –◌ွ◌္◌ံ | –◌ွ◌္◌ံ◌း |
| –◌ွ◌့◌် | –◌ွ◌့◌် | |
| /úⁿ/ | /uⁿ/ | /ùⁿ/ |
| ပွန့် | ပွန် | ပွန်း |
| ခွံ့ | ခွံ | ခွံး |
| ခွံ့ | ခွံ | |

**Note:**
The letter [ဝ], as it already represents the sound /w/, cannot be combined with the ligature [–◌ွ] as that also represents /-w/, and [ဝ + –◌္◌်/–◌္◌ံ/–◌့◌ံ] is pronounced as /wuⁿ/.

Listen to the CD and read along with the words below.

| | | |
|---|---|---|
| စွန့်– | ရွံ– | ကွမ်း |
| *to abandon* | *be disgusted* | *betel nut* |
| ရွှံ့ | ကျွန် | ဆွမ်း |
| *mud* | *slave* | *meal for monks* |
| ဝံ့– | ဝန်ကြီး | ဝမ်းသာ– |
| *to dare* | *minister* | *be glad* |

## Exercise 6.9 **(CD1; 75)**

Now try to read the following words and check your reading with the CD or read along as you listen to the CD.

| | |
|---|---|
| တယ်လီဖုန်း | *telephone* |
| ဘုန်းကြီး | *monk* |
| အုန်းသီး | *coconut* |
| ကွမ်းသီး | *betel nut* |
| မွန်လူမျိုး | *Mon* (ethnic group in Myanmar) |
| ကျောင်း | *school* |
| စောင်း | *Burmese harp* |
| ဆုံးမ– | *to discipline* |
| ဆွမ်းကြွေး– | *offer a meal to monks* |
| ရွံသလား။ | *Are you disgusted?* |
| ကောင်းသလား။ | *(Is it) good?* |
| မိုးအုံ့သလား။ | *(Is it) cloudy?* |
| နှင်းကျသလား။ | *(Did it) snow?* |
| ဈေးမရောင်းနဲ့။ | *Don't sell.* |
| ပိုက်ဆံ မတောင်းနဲ့။ | *Don't ask for money.* |
| အချိန် မဖြုန်းနဲ့။ | *Don't waste (your) time.* |
| မစောင့်နဲ့။ | *Don't wait.* |

# Review 2

## ပြန်လှန်လေ့ကျင့်ခြင်း ၂

## pya$^{n}$.hla$^{n}$ lé.cí$^{n}$.ɟì$^{n}$ hni?

*After working on the last four units (3–6), test yourself to see whether you can do the following in Burmese now.*

- You can talk about weather conditions in the present, past or future.
- You want to introduce two people. What do you say?
- You've just been introduced to someone. How do you respond to your new acquaintance?
- You want to describe your family tree, listing all members in relation to you, up to your grandparents.
- You see unknown faces in a newspaper or journal and you are curious about their identity. What questions can you ask regarding:
  - identity (that is, who they are)
  - age
  - occupation
  - nationality
  - place of origin?
- You get lost in the street, and need help to find your destination. What questions can you ask?
- You want to know the following. What questions do you ask?
  - street number
  - phone number.
- You have just arrived in Myanmar, and there are quite a few things you want to do right away. How would you express your wishes?
- You also want to check if your companion wants to do certain things, so that you can organize the days to come. What questions would you ask him/her?

- As you are in a new place, there are many things you don't know how to do. How would you seek advice using the construction *How shall I, could I . . . ?*
- As everything is new to you, you often need to check certain rules. What questions would you ask using the construction *Shall I . . . ?*
- You have to locate places (towns, countries). How would you do that, using cardinal points?
- As you stop by at a Burmese friend's place, you are offered something to eat and drink. How would you react appropriately in Burmese?
- You are at a restaurant. What would you say to order food and drinks? Then how would you settle the bill?
- You are at a restaurant with some friends, and you have ordered various dishes to share. As you start eating, some dishes taste fine but others need improvement. How would you describe how different dishes taste?
- Your friend is going shopping and offers to pick up a few items for you, since you don't have time to go to the market. Prepare a short shopping list.
- You want to know the cost of something. What questions do you ask?

By now, you should also be able to

- pick up any written text in Burmese and read it out loud, even if you don't know the meaning
- name and recognize common dishes in Burmese cuisine.

## Review of sentence constructions: Preliminary Unit - Unit 6

You have learnt how the following constructions function in Burmese:

- Asking questions for confirmation involving NP, and answering positively or negatively (see Preliminary unit).
  - da [NP] là → hou?.ké// da [NP] pa **or** da [NP] mə.hou?. (pa).p$^{h}$ù

- Asking questions to identify items and answering (see Unit 1).
  - da ba . . . lɛ̀ → da . . . pa
  - da ba [NP] lɛ̀ → da [(X) NP] pa
- Asking for the meaning of words and expressions, and answering (see Unit 2).
  - [. . .] $s^{h}$o.da ba lɛ̀ → [. . .] so.da [. . .] pa
  - [. . .] $s^{h}$o.da [. . .] là → hou?.tɛ **or** mə.hou?.$p^{h}$ù
- Asking questions involving *how much?*, numbers and quantities with the following construction to ask for house/phone numbers or prices (see Unit 1, Unit 2).
  - bɛ lau? lɛ̀
  - (?ə.θɛ?) bɛ lau? ʃí.pi lɛ̀ → [*age*] (hni?) ʃí.pi (see Unit 4)
  - Bɛ lau? cá.θə lɛ̀ → [price] (see Unit 6)
- Asking questions involving *how many?* and answering, using various classifiers (see Unit 6).
  - be.hnə.[CL] . . . [VP] (θə) lɛ̀
- Making simple imperative statements (see Unit 1).
  - [verb] pa
- Making simple negative imperative statements (see Unit 6).
  - Mə[verb] (pa) né
- Asking *yes/no* questions with verbs in the non-future (something that usually happens or has happened) (see Unit 2).
  - [VP] (θə) là → [VP] tɛ
- . . . and in the future (something that has not yet happened or been realized) (see Unit 2).
  - [VP] (mə) là → [VP] mɛ
- Making affirmative statements with verbs in the non-future (see Unit 2).
  - [VP] (θə) là → [VP] tɛ

- . . . and in the future (see Unit 2).
  - [VP] (mə) là → [VP] mɛ
- Using stative verbs (where adjectives are often used in English) (see Unit 3).
- Making simple negative statements (see Unit 3).
- Asking questions involving *what?* and answering (see Unit 4).
  - ba [VP] (θə) lɛ̀ → [. . . VP] tɛ
  - ba [VP] mə lɛ̀ → [. . . VP] mɛ (see Unit 6)
  - ba.né [VP] (θə).lɛ̀ → [NP] né [VP] tɛ (see Ch 6)
- Asking questions with *where?* and answering (see Unit 2, Unit 3, Unit 4).
  - bɛ hma lɛ̀ → [place] hma
- Asking questions with *who?* and answering (see Unit 4).
  - bɛ.ðu lɛ̀ → [person] pa
  - → [person] yé [person] (with possessives)
- Asking questions with *from where?* and answering (see Unit 4).
  - bɛ.gá la.(θə).lɛ̀ → [place] ká la.tɛ
- Asking questions, answering with *want to . . .* (see Unit 5).
  - [VP] $c^{h}i^{n}$.(θə) là → [VP] $c^{h}i^{n}$.tɛ **or** mə [VP] $c^{h}i^{n}.p^{h}u$
- Asking questions involving *shall* [VP] . . . (see Unit 5).
  - [VP] yá.mə là
  - bɛ.lo [VP] yá.mə lɛ̀

# Unit 7

## ကြိုက်တာ မကြိုက်တာနဲ့ ဆန္ဒတွေအကြောင်း ပြောတဲ့အခါ

## cai?.ta mə.cai?.ta né sʰaⁿ.dá.dwe.ə.caùⁿ pyɔ̀.dɛ́.ə.kʰa

Talking about likes and dislikes, wishes and desires

### In this unit, you will learn:

- to talk about what you like, and like to do
- to express what you want, want to do
- to express absolute negatives with *nothing*, *no one*, etc.
- expressions of frequency and seasons: *mostly*, *usually*, *sometimes*
- colour terms
- three different pronunciations with: **–ည်** → **း** /**–** / **–ယ်**

## Dialogue 1

**(CD2; 1)**

You are with a Burmese friend, discussing how each of you spends his/her free time . . .

---

A: Foreign visitor  B: Burmese friend

က။ အားလပ်ချိန်မှာ ဘာလုပ်(သ)လဲ။
ခ။ ကျမက **စာဖတ်တာ ဝါသနာပါတယ်**။
က။ ဘာစာအုပ်တွေ ဖတ်လဲ။ ဘယ်စာရေးဆရာတွေ ကြိုက်လဲ။
ခ။ စာအုပ်မျိုးစုံ ဖတ်ပါတယ်။ စာရေးဆရာလည်း အားလုံးကြိုက်ပါတယ်။
က။ ကောင်းတာပေါ့။ ကျနော်ကတော့ **အားကစားလုပ်တာ ဝါသနာပါတယ်**။

ခ။ ဟုတ်လား။ ဘာအားကစားတွေ လုပ်(သ)လဲ။
က။ များသောအားဖြင့် ဘောလုံးကစားတယ်။ တခါတလေ ကြက်တောင်လည်း ရိုက်တယ်။ တစ်ခါတလေတော့ ဖြိုင်ပွဲတွေ တီဗွီမှာ ကြည့်တယ်။

A: ʔà.laʔ.cʰeiⁿ.hma ba louʔ.(θə) lɛ̀
B: cə.má.ká sa pʰaʔ.ta **wa.ðə.na pa.tɛ**
A: ba sa.ouʔ.twe pʰaʔ lɛ̀ // bɛ sa.yè.sʰə.ya.twe caiʔ lɛ̀
B: sa.ouʔ myò.zouⁿ pʰaʔ.pa.tɛ // sa.yè.sʰə.ya lɛ̀ ʔà.lòuⁿ caiʔ.pa.tɛ
A: kàuⁿ.ta.pó // cə.nɔ.ká.tó **ʔà.gə.zà louʔ.ta wa.ðə.na pa.tɛ**
B: houʔ.là // ba ʔà.gə.zà.twe louʔ.(θə) lɛ
A: myà.ðɔ̀.ʔà.pʰyíⁿ bɔ.lòuⁿ gə.zà.tɛ // tə.kʰa.tə.le cɛʔ.tauⁿ.lɛ̀ yaiʔ.tɛ // tə.kʰa.tə.le.tó pyaiⁿ.pwɛ̀.twe ti.bi.hma cí.tɛ

A: *What do you do during (your) free time?*
B: *I like reading.*
A: *What books do (you) read? Which authors do (you) like?*
B: *I read all sorts of books. I like all authors too.*
A: *That's great. I like sports.*
B: *Is that so? What sports do you do?*
A: *Usually I play football. Sometimes, I also play badminton. But sometimes, I watch matches on TV.*

---

## Vocabulary

| | | |
|---|---|---|
| အားလပ်ချိန် | ʔà.laʔ.cʰeiⁿ | *free time* |
| လုပ်– | louʔ- | *to do* |
| (စာ)ဖတ်– | sa pʰaʔ- | *to read* |
| ဝါသနာ+ပါ | wa.ðə.na pa- | lit. *have an interest*, here equivalent of *like + [V]-ing* |
| စာအုပ် | sa.ouʔ | *book* |
| [NP] တွေ | [NP] twe | Mkr for plural |
| စာရေးဆရာ | sa.yè.sʰə.ya | *writer* |
| ကြိုက်– | caiʔ- | *to like* |
| မျိုးစုံ | myò.zouⁿ | *all kinds* |
| [. . .] လည်း | [. . .] lɛ̀ | *also* |
| အားလုံး | ʔà.lòuⁿ | *all* |
| အားကစား | ʔà.gə.zà | *sport* |

| | | |
|---|---|---|
| [V] တာ+ကြိုက်– | [V] ta cai? | *like + [V]-ing* |
| များသောအားဖြင့် | mya.ðɔ̀.ʔà.pʰyíⁿ | *mostly, usually* |
| ဘောလုံး | bɔ.lòuⁿ | *football, soccer* |
| ကစား– | gə.zà- | *to play (sport, game)* |
| တခါတလေ | tə.kʰa.tə.le | *sometimes* |
| ကြက်တောင်+ရိုက်– | cɛʔ.tauⁿ+yaiʔ- | *play + badminton* |
| ပြိုင်ပွဲ | pyaiⁿ.pwɛ̀ | *competition*; here *match* or *game* |
| တီဗွီမှာ | ti.bi.hma | *on TV* |
| ကြည့်– | cí- | *watch* |

## Exercise 7.1a **(CD2; 2)**

Following the model of a short exchange given in the box below, practise saying what you like doing, using the expressions provided.

| | | | | | |
|---|---|---|---|---|---|
| ဘာ | ဝါသနာ | ပါ | (သ)လဲ။ | | |
| ba | wa.ðə.na | pa. | (θə) lɛ̀ | | → *What (do you)* |
| *what* | *interest* | *have* | Mkr | | *like doing?* |
| – [verb] | တာ | ဝါသနာ | ပါ | တယ်။ | |
| [verb]. | ta | wa.ðə.na | pa. | tɛ | |
| [verb] | Mkr | *interest* | *have* | Mkr | → *(I) like [V]-ing.* |

| | | |
|---|---|---|
| ထမင်းဟင်းချက်– | tʰə.mìⁿ hìⁿ cʰɛʔ- | *to cook* |

(Other possible variants for the same expression: ချက်တာပြုတ်တာ / အချက်အပြုတ် /cʰɛʔ.ta.pyouʔ.ta / ʔə.cʰɛʔ.ə.pyouʔ/)

| | | |
|---|---|---|
| ရုပ်ရှင်+ကြည့်– | youʔ.ʃiⁿ+cí- | *to watch a film* |
| လမ်း+လျှောက်– | làⁿ+ʃauʔ- | *to take a walk* |
| ပန်းပင်+စိုက်– | pàⁿ.biⁿ+saiʔ- | *to do gardening* |
| တီဗွီဂိမ်း+ကစား– | ti.bi.gèiⁿ+gə.zà- | *to play video games* |
| သီချင်းနား+ထောင်– | θə.cʰɪ̀ⁿ nà+tʰauⁿ- | *to listen to music*[1] |
| ခရီး+သွား– | kʰə.yì+θwà- | *to travel* |
| စာ+ရေး– | sa+yè- | *to write* |

[1] Actually /θə.cʰɪ̀ⁿ/ means *song* (and တီးလုံး /tì.lòuⁿ/ more precisely *instrumental*), but this is the word commonly used to talk about *music* in general, as in *I like music*, *What music do you like?* The word for *music* is ဂီတ /gi.tá/ and is used in other contexts such as ဂီတလောက /gi.tá lɔ̀.ká/ *music world*, ဂီတ ပညာ /gi.tá pyiⁿ.ɲa/ *the art of music*, etc.

## Exercise 7.1b

An alternative model is given below to talk about what you like doing. Practise using this construction with the same list of verbal expressions in Exercise 7.1a.

| V တာ | ကြိုက်– | |
|---|---|---|
| [V]ta | cai?- | → *to like [V]-ing* |

## Exercise 7.2 **(audio online)**

Following the model given below, talk about what you don't like doing, using the same list of verbal expressions in Exercise 7.1a.

| [V] | တာ | ဝါသနာ | မ | ပါ | ဘူး။ | |
|---|---|---|---|---|---|---|
| [verb].ta | | wa.ðə.na | mə | pa. | pʰù | → *(I) don't like [V]-ing* |

| [V] | တာ | မ | ကြိုက် | ဘူး။ | |
|---|---|---|---|---|---|
| [verb].ta | | mə | cai?. | pʰù | → *(I) don't like [V]-ing* |

# Language point

## Colour terms **(CD2; 3)**

Colour terms are often expressed with the suffix ရောင် /yauⁿ/ *colour.* In describing the colour of items, the colour term is typically preceded by the item as in:

ဘောင်းဘီအဖြူ(ရောင်) bàuⁿ.bi ʔə.pʰyu.(yauⁿ)
*trousers + white → white trousers*

**Note:**
As you know, colour terms are often culturally specific; the most basic ones are given below. As usual, we encourage you to observe and learn more about colours as you interact with the Burmese communities.

| | | | | | |
|---|---|---|---|---|---|
| အမဲ/အနက် | ʔə.mɛ̀/ʔə.nɛʔ | *black* | အဝါ | ʔə.wa | *yellow* |
| အဖြူ | ʔə.pʰyu | *white* | လိမ္မော် | leiⁿ.mɔ | *orange* |
| အပြာ | ʔə.pya | *blue* | ခရမ်း | kʰə.yàⁿ | *purple* |
| အစိမ်း | ʔə.sèiⁿ | *green* | မီးခိုး | mì.gò | *grey* |
| အညို | ʔə.ɲo | *brown* | ပန်းရောင် | pàⁿ.yauⁿ | *pink* |

For most colours a distinction is also made between the following:

| | | | |
|---|---|---|---|
| [colour]+ရင့် /yí$^{n}$/ *dark [colour]* | vs. | [colour]+နု /nú/ *light [colour]* |
| အပြာရင့် /ʔə.pya.yí$^{n}$/ *dark blue* | | အပြာနု /ʔə.pya.nú/ *light blue* |

## Exercise 7.3

Following the model given in the box, practise a short exchange with the colours in the list above.

| | | | | |
|---|---|---|---|---|
| ဘာ | အရောင် | ကြိုက် | (သ)လဲ။ | |
| ba | ʔə.yau$^{n}$ | cai?. | (θə) lɛ̀ | |
| *What* | *colour* | *like* | Mkr | → *What colour (do you) like?* |
| – [colour] | ရောင် | ကြိုက် | တယ်။ | |
| [colour] | yau$^{n}$ | cai?. | tɛ | |
| [colour] | colour | *like* | Mkr | → *(I) like [colour].* |

## Exercise 7.4 **(audio online)**

Give an appropriate colour term for the fruits (words ending with သီး /θì/) and flowers (words ending with ပန်း /pà$^{n}$/) given below.

| | | |
|---|---|---|
| ငှက်ပျောသီး | ŋə.pyɔ̀.θì | *banana* |
| လိမ်မော်သီး | lei$^{n}$.mɔ.θì | *orange* |
| ပန်းသီး | pà$^{n}$.θì | *apple* |
| သပျစ်သီး | ðə.byi?.θì | *grape* |
| စပျစ်သီး | zə.byi?.θì | *grape* |
| ပိန်းနဲသီး | pèi$^{n}$.nɛ̀.θì | *jackfruit* |
| သရက်သီး | θə.yɛ?.θì | *mango* |
| နှင်းဆီပန်း | hnì.zi.pà$^{n}$ | *rose* |
| စံပယ်ပန်း | zə.bɛ.pà$^{n}$ | *jasmine* |
| သစ်ခွပန်း | θi?.k$^{h}$wá.pà$^{n}$ | *orchid* |
| ပိတောက်ပန်း | bə.dau?.pà$^{n}$ | *badauk or "gum-kino" tree*, pterocarpus macrocarpus |

## Dialogue 2

**(CD2; 4)**

A husband (a government employee) and a wife (a school teacher) are trying to plan their summer holidays . . .

---

A: Husband B: Wife (May Thi)

**Note:**

The wife uses her name May Thi /me.θi/ as a personal pronoun *I*, when she talks to her husband, as it is a common practice.

က။ ဒီနွေရာသီကျောင်းပိတ်ရက်မှာ **ဘာလုပ်ချင်သလဲ**။
ခ။ မေသီကတော့ **အနားယူချင်တယ်**။ ကလေးတွေကတော့ **ခရီးသွားချင်တယ်**။
က။ **ဘယ်ကို သွားချင်ကြသလဲ**။
ခ။ သမီးက ကျိုက်ထီးရိုးကို ဘုရားဖူး**သွားချင်တယ်**။ သားကတော့ ပင်လယ်ကမ်းခြေကို **အပန်းဖြေ ခရီးထွက်ချင်တယ်**။
က။ ဒီလိုဆို ကြည့်သေးတာပေါ့လေ။ အချိန်ရှိပါသေးတယ်။

A: di nwe.ya.ði càuⁿ pei?.yɛ?.hma **ba lou?.cʰiⁿ.θə lɛ̀**
B: *me.θi*.ká.tó **?ə.nà yu.cʰiⁿ.tɛ** // kʰə.lè.twe.ká.tó kʰə.yì θwà.cʰiⁿ.tɛ
A: **bɛ.ko θwà.cʰiⁿ.cá.θə lɛ̀**
B: θə.mì.ká cai?.tʰì.yò.ko pʰə.yà.pʰù θwà.cʰiⁿ.tɛ // θà.ká.tó piⁿ.lɛ kàⁿ.ɟe.ko **?ə.pàⁿ.bye kʰə.yì tʰwɛ?.cʰiⁿ.tɛ**
A: di.lo.sʰo cí.θè.ta.pɔ́.le // ?ə.cʰeiⁿ ʃí.pa.θè.tɛ

A: *What do you want to do for the "summer" (hot season) holidays?*
B: *I'd like to rest. The children want to go on a trip.*
A: *Where do they want to go to?*
B: *The girl*[2] *wants to go to visit Kyaik Htiyo pagoda. The boy*[2] *wants to go to a seaside beach to relax.*
A: *Well then, let's wait (to make a decision). (We) still have time.*

---

[2] The words used literally mean *daughter* and *son* respectively. Given that it's the parents talking about their children, the equivalent given is more appropriate in the context.

## Vocabulary

| | | |
|---|---|---|
| နွေရာသီ | nwe.ya.ði | *hot season, "summer" in Burmese English* |
| ကျောင်းပိတ်ရက် | càuⁿ pei?.yɛ? | *school holiday* |
| [VP] ချင်– | [VP] cʰḭⁿ- | *want to [VP]* |
| အနားယူ– | ?ə.nà+yu- | *to take a rest* |
| ကလေး | kʰə.lè | *children* |
| ခရီး+သွား–/ထွက်– | kʰə.yì+θwà-/tʰwɛ?- | *to travel* |
| ဘယ်ကို | bɛ.ko | *where to?* |
| ကျိုက်ထီးရိုး | cai?.tʰḭ.yò | *Golden Rock pagoda in Mon State* |
| ဘုရားဖူး+သွား– | pʰə.yà.pʰù+θwà | *go on a pilgrimage* |
| ပင်လယ်ကမ်းခြေ | piⁿ.lɛ kàⁿ.ʤe | *seaside beach* |
| အပန်းဖြေ+VP- | ?ə.pàⁿ.bye+VP- | *to do something to relax* |
| ကြည့်သေးတာပေါ့ | cí.θè.ta.pɔ́.le | *(We)'ll wait and see.* |
| အချိန် | ?ə.cʰeiⁿ | *time* |
| [VP] သေး– | [VP] θè | *still [VP]* |

# Language point

## Seasons and holidays in Myanmar (CD2; 5)

In Myanmar there are about three seasons:

| | | |
|---|---|---|
| နွေရာသီ | nwe.ya.ði | *hot season, "summer"* (approximately February–May) |
| မိုးရာသီ | mò.ya.ði | *rainy season* (approximately June–September) |
| ဆောင်းရာသီ | sʰàuⁿ.ya.ði | *cold season, "winter"* (approximately October–January) |

To say "*in [season]*", the marker for time expressions မှာ /hma/ is suffixed to the term, as follows [season] မှာ. For example, *in the summer* is expressed as နွေရာသီ မှာ /nwe.ya.ði hma/ or just နွေမှာ /nwe hma/. As for the period of (i.e. *during*) *the rainy season* and *cold season*, the terms မိုးတွင်း /mò.twìn/ and ဆောင်းတွင်း /sʰàun.twìn/ are also used respectively, but note that there is *no* equivalent နွေတွင်း /nwe.twìn/.

In Burmese, "holiday" and "vacation" are mainly expressed using two different terms. The concept of "holiday" is typically associated with two specific contexts: *days schools are closed* ကျောင်းပိတ်ရက် /càuⁿ pei?.yɛ?/ and *days offices are closed* ရုံးပိတ်ရက် /yòuⁿ pei?.yɛ?/, mostly for government employees who depend on government holidays. There is no such thing as summer holidays for most working adults; vacation time is arranged according to mutual agreement between employers and employees, and the loan word *holiday* (with a Burmanized pronunciation) is also used.

| | | |
|---|---|---|
| ကျောင်းပိတ်ရက်/<br>ကျောင်းအားရက် | càuⁿ pei?.yɛ?<br>càuⁿ ?à.yɛ? | *days when schools are closed, not in session* |
| ရုံးပိတ်ရက်/<br>ရုံးအားရက် | yòuⁿ pei?.yɛ?<br>yòuⁿ ?à.yɛ? | *days when offices are closed, holiday* |
| အလုပ်ပိတ်ရက်/<br>အလုပ်အားရက် | ʔə.louʔ pei?.yɛ?<br>ʔə.louʔ ʔà.yɛ? | *days when work is closed, holiday* |
| သင်္ကြန်ကျောင်းပိတ်ရက်/ | ðə.ɟaⁿ càuⁿ pei?.yɛ? | *holiday for Burmese new year (mid April)* |
| သင်္ကြန်ရုံးပိတ်ရက် | ðə.ɟaⁿ yòuⁿ pei?.yɛ? | *same as above (for workers)* |

## Exercise 7.5 **(audio online)**

Following the model given in the box below, practise asking (each other, if you have a partner) what one wants to do during the holiday with the vocabulary provided below.

| | | | | | | |
|---|---|---|---|---|---|---|
| ဒီ | [holiday] | မှာ | ဘာ | လုပ် | ချင် | သလဲ။ | → *What do (you) want to do this [holiday]?* |
| di | [holiday]. | hma | ba | louʔ. | cʰiⁿ. | θə lɛ̀ | |
| *this* | *[holiday]* | Mkr | *what* | *do* | *want to* | Mkr | |
| – | [verb] | ချင် | တယ်။ | | | | |
| | [verb] | cʰiⁿ. | tɛ | | | | |
| | [verb] | *want to* | Mkr | | | | → *(I) want to [verb]* |

| | | |
|---|---|---|
| ရုပ်ရှင် သွား+ကြည့်– | you?.ʃiⁿ θwà+cí- | *to go and watch a film* |
| ပွဲ သွား+ကြည့်– | pwɛ̀ θwà+cí- | *to go and watch a performance* |
| တင်းနစ် ကစား– | tiⁿ.ni?+gə.zà- | *to play tennis* |

| | | |
|---|---|---|
| မြစ်ထဲမှာ ရေ+ကူး– | myi?.tʰɛ̀.hma ye+kù- | *to swim in the river* |
| သူငယ်ချင်းတွေနဲ့ တွေ့– | θə.ŋɛ.ɟìⁿ.twe né+twé- | *to meet with friends* |
| ဘုရား တက်– | pʰə.yà+tɛ? - | *to go to the pagoda* |

## Exercise 7.6 **(audio online)**

Now practise saying what you don't want to do using the construction given in the box below. Say one or two things you don't want to do for each season.

**Note:** For expressions with more than one syllable, only the last syllable of the verb goes into the negative construction (indicated with a preceding +).

| | | | | | |
|---|---|---|---|---|---|
| [season] | မှာ | မ | [verb] | ချင် | ဘူး။ |
| [season] | hma | mə | [verb]. | cʰiⁿ. | pʰù |
| [season] | Mkr | Mkr | [verb] | *want to* | Mkr |

→ *(I) don't want to [verb] in the [season].*

| | | | | | | |
|---|---|---|---|---|---|---|
| [ဆောင်းတွင်း] | မှာ | ရေ | မ | ကူး | ချင် | ဘူး။ |
| [sʰàun.twìn]. | hma | ye | mə | [kù]. | cʰiⁿ. | pʰù |

→ *(I) don't want to swim during the cold season.*

# Language point

## Open questions with *want to . . .*

The construction shown in the box below is used for open questions (those starting with question words ဘာ /ba/, ဘယ် /bɛ/, etc. like *wh*-question words in English) to express desire using the verb phrase *want to [verb]*.

| | | | | |
|---|---|---|---|---|
| ဘာ/ဘယ် | . . . | [verb] | ချင် | (သ)လဲ။ |
| ba/bɛ | . . . | [verb]. | cʰiⁿ. | (θə) lɛ̀ |
| Q word | . . . | [verb] | *want to* | Mkr |

e.g.

| | | | | |
|---|---|---|---|---|
| ဘာ | [စား] | ချင် | (သ)လဲ။ | |
| ba | [sà]. | cʰiⁿ | (θə) lɛ̀ | |
| *what* | [*eat*] | *want to* | Mkr | → *What do (you) want to eat?* |
| ဘယ်မှာ | [စား] | ချင် | (သ)လဲ။ | |
| bɛ.hma | [sà]. | cʰiⁿ. | (θə) lɛ̀ | |
| *where* | [*eat*] | *want to* | Mkr | → *Where do (you) want to eat?* |

## Exercise 7.7 **(audio online)**

Imagine that you are a travel agent, and ask for the necessary information from your clients in order to help them make their travel plans, using the expressions given below. If you have a partner, do a role play with your partner, who will give you their answers.

| | | |
|---|---|---|
| ဘယ်ဟိုတယ်မှာ တည်း– | bɛ ho.tɛ.hma tɛ̀- | *at which hotel – stay* |
| ဘယ်နေ့ ထွက်– | bɛ né tʰɛʔ- | *which day – leave* |
| ဘယ်နေ့ ပြန်– | bɛ né pyaⁿ- | *which day – return* |
| ဘယ်အချိန် ထွက်– | bɛ ʔə.cʰeiⁿ tʰwɛʔ- | *what time – leave* |
| ဘယ်အချိန် ရောက်– | bɛ ʔə.ceiⁿ yauʔ- | *what time – arrive* |
| ဘာနဲ့ သွား– | ba né θwà- | *with what – go* (means of transportation) |
| ဘယ်လေယာဉ် စီး– | bɛ le.yiⁿ sì- | *which plane (airline) – ride (take)* |
| ဘယ်ရထား စီး– | bɛ yə.tʰà sì- | *which train – ride (take)* |
| ဘယ်ကား စီး– | bɛ kà sì- | *which (bus) car – ride (take)* |
| ဘာကားမျိုး ငှား– | ba kà myò hŋà- | *what type of car – hire (rent)* |

Some time expressions that might be useful in giving your answers are provided below. **(audio online)**

| | | |
|---|---|---|
| မနက် | mə.nɛʔ | *morning* |
| နေ့လည် | né.lɛ | *afternoon* |
| ညနေ | ɲá.ne | *evening* |
| ည | ɲá | *night* |
| [ဖြ]ရက်နေ့ | [cʰauʔ]yɛʔ.né | *[6]th (day)* |
| [မေ]လ | [me] lá | *[May] month* |

**Note:**

Burmese people tend to use the term *evening*, referring to 4–5 p.m., which roughly corresponds to the time people get off work. Otherwise it seems unclear at what time exactly *evening* begins in Myanmar.

# Dialogue 3

## Mother and daughter talking **(CD2; 6)**

A mother wants to give her daughter a gift for her birthday,[3] so they have the following dialogue.

A: Mother B: Daughter

က။ သမီးမွေးနေ့အတွက် **ဘာလိုချင်သလဲ**။
ခ။ ဘာမှ **မလိုချင်ပါဘူး** မေမေ။
က။ ဘယ်ဟုတ်မလဲ။ မေမေ လုံချည်အသစ် တစ်ထည်ဝယ်ပေးမယ်။ **ဘာအရောင်လိုချင်လဲ**။
ခ။ ဒီလိုဆိုရင်လည်း ပန်းရောင် ဒါမှမဟုတ် ခရမ်းရောင်ဆိုရင် ရပါတယ်။
က။ ကောင်းသားပဲ။ ပန်းရောင်က သမီးနဲ့လိုက်တယ်။ မနက်ဖန် မေမေ ဈေးမှာသွားဝယ်လိုက်မယ်။
ခ။ ကျေးဇူးပါမေမေ။

A: θə.mì mwè.né.ʔətwɛʔ **ba lo.cʰiⁿ.(θə) lɛ̀**
B: ba.hma **mə.lo.cʰiⁿ.pa.pʰù** me.me
A: bɛ.houʔ.mə lɛ̀ // me.me louⁿ.ji ʔə.θiʔ tə.tʰɛ wɛ.pè.mɛ // **ba ʔə.yauⁿ lo.cʰiⁿ lɛ̀**
B: di.lo.sʰo.yiⁿ.lɛ̀ pàⁿ.yauⁿ da.hma.mə.houʔ kʰə.yàⁿ.yauⁿ sʰo.yiⁿ yá.pa.tɛ
A: kàuⁿ.ðà.pʰɛ̀ // pàⁿ.yauⁿ.ká θə.mì.né laiʔ.tɛ // mə.nɛʔ.pʰaⁿ me.me zè.hma θwà.wɛ.laiʔ.mɛ
B: cè.zù.pa me.me

A: *What do you want for your birthday, (my) dear?*
B: *I don't want anything, Mum.*
A: *Don't be silly! I'll buy you a longyi. What colour do you want?*
B: *Well, in that case, pink or purple would be fine.*
A: *(That's) good. You look good in pink. I'll go buy it at the market tomorrow.*
B: *Thanks, mum.*

[3] Offering birthday gifts is done among family members and close friends. However, unlike western cultures, when it is one's birthday, one is supposed to treat friends and family to a meal or snacks.

## Vocabulary

| | | |
|---|---|---|
| မွေးနေ့ | mwè.né | *birthday* |
| [–––]အတွက် | [. . .] ʔə.twɛʔ | *for [. . .]* |
| [NP] လိုချင်– | [NP] lo.cʰiⁿ- | *want [NP]* |
| ဘာမှ . . . မ[VP] ဘူး | ba.hma mə [VP] pʰù | *(I) don't [VP] anything* |
| လုံချည် | louⁿ.ʒi | *longyi* (an article of Burmese clothing) |
| [NP] အသစ် | [NP] ʔə.θiʔ | *new [NP]* |
| –ထည် | tʰɛ | CL for clothing |
| အရောင် | ʔə.yauⁿ | *colour* |
| ဒါမှမဟုတ် | da.hmá.mə.houʔ | *or* (used mostly with nouns or choices, and not with verbs) |
| [. . .] ဆိုရင် | [. . .] sʰo.yiⁿ | *if (it is) [. . .]* |
| [NP] နဲ့ လိုက်– | [NP] nɛ́ laiʔ- | *(It) matches/suits you* |
| [VP] လိုက်– | [VP] laiʔ | DM minimizing the effort made in doing the action, equivalent of *just V* |

**Note:**
In this dialogue the terms မေမေ /me.me/ *mother* and သမီး /θə.mì/ *daughter* are used as pronouns *you* or *I*, depending on the context, as is customarily done in Burmese societies. For example, when the daughter is speaking, the term မေမေ /me.me/ represents *you* whereas when it is used by the mother, it represents *I*.

## Language point

### Sentence construction: *want to* + (*noun*)

To express *want to* + [*noun*], a slightly different verb expression is used instead of the one used for *want to* + [*verb*], as shown in the box below.

| | | | | | |
|---|---|---|---|---|---|
| [NP] | လိုချင်– | | | | |
| [NP] | lo.c$^{h}$i$^{n}$ | | | | → *want [NP]* |
| e.g. | | | | | |
| မွေးနေ့ | အတွက် | ဘာ | လိုချင် | (သ)လဲ။ | |
| mwè.né | ʔə.twɛʔ | ba | lo.c$^{h}$i$^{n}$ | (θə).lɛ̀ | → *What do (you) want for (your) birthday?* |
| *birthday* | *for* | *what* | *want* | Mkr | |
| – [item] | လောက် | လိုချင် | တယ်။ | | |
| [item] | lauʔ | lo.c$^{h}$i$^{n}$ | tɛ | | |
| *[item]* | DM | *want* | Mkr | | → *(I) want [item].* |

**Note:** /lauʔ/ literally means *approximately*, but as a DM, it is used in making requests, allowing the speaker to remain humble by reducing the importance of what is being asked for.

## Exercise 7.8 **(CD2; 7)**

Following the model given in the box above, practise role playing a short exchange asking what your partner wants for (his/her) birthday with the vocabulary provided for the answer. If you are studying this course on your own, you can practise by alternating between being the person asking the questions and the one answering. If you're studying with a partner, each of you can take a role and then switch. Associated classifiers are provided in parentheses (. . .).

| | | |
|---|---|---|
| အင်္ကျီ (ထည်) | ʔi$^{n}$.ɟi (t$^{h}$ɛ) | *top (clothing)* |
| ဆွယ်တာအင်္ကျီ (ထည်) | s$^{h}$wɛ.ta ʔi$^{n}$.ɟi (t$^{h}$ɛ) | *sweater* |
| တီရှပ် (ထည်) | ti.ʃaʔ (t$^{h}$ɛ) | *T-shirt* |
| ဘောင်းဘီ (ထည်) | bàu$^{n}$.bi (t$^{h}$ɛ) | *trousers* |
| ထီး (လက်) | t$^{h}$i (lɛʔ) | *umbrella* |
| ဖိနပ် (ရံ) | p$^{h}$ə.naʔ (ya$^{n}$) | *footwear (pair)* |
| လွယ်အိတ် (လုံး) | lwɛ.ʔeiʔ (lòu$^{n}$) | *Burmese cloth bag* |
| ကျောပိုးအိတ် (လုံး) | cɔ̀.bòeiʔ (lòu$^{n}$) | *backpack* |

## Exercise 7.9 **(audio online)**

Now state five things that you don't want using the model given in the box below.

| | | | | |
|---|---|---|---|---|
| [item] | မ | လိုချင် | ဘူး။ | |
| [item] | mə | lo.c$^{h}$i$^{n}$. | bù] | |
| [item] | Mkr | *want* | Mkr | → *(I) don't want [item].* |

# Language point

## Absolute negatives *nothing*, *no one*, etc.

Absolute negatives such as *nothing* or *not anything*, *no one* or *not any one, nowhere* or *not anywhere*, etc. are formed by suffixing the marker /hmá/ to the question words that you have seen earlier such as /ba/ *what*, /bɛ.ðu/ *who*, /bɛ.hma/ *where*, etc., as shown in the box below.

| | | | | | |
|---|---|---|---|---|---|
| ဘာ | မှ | မ | လိုချင် | ဘူး။ | |
| ba. | hmá | mə | lo.cʰiⁿ. | pʰù | → *(I) don't want anything/* |
| *what* | Mkr | Mkr | *want* | Mkr | *I want nothing.* |
| ဘယ်သူ | မှ | မ | လာ | ဘူး။ | |
| bɛ.ðu. | hmá | mə | la. | pʰù | |
| *who* | Mkr | Mkr | *come* | Mkr | → *No one comes.* |
| ဘယ်မှာ | မှ | မ | ရောင်း | ဘူး။ | |
| bɛ.hma. | hmá | mə | yàuⁿ. | pʰù | |
| *where* | Mkr | Mkr | *sell* | Mkr | → *(It) is not sold anywhere.* |

## Exercise 7.10a **(audio online)**

Following the models given in the box above, find the English equivalents of the following Burmese statements.

| | |
|---|---|
| ဒီမှာ ဘယ်သူမှ မနေဘူး။ | di.hma bɛ.ðu.hmá mə.ne.pʰù |
| ဘယ်(ကို)မှ မသွားဘူး။ | bɛ.(ko).hmá mə.θwà.pʰù |
| ဘာမှ မစားချင်ဘူး။ | ba.hmá mə.sà.ɟiⁿ.pʰù |
| ဘယ်သူ့ကိုမှ မမေးဘူး။ | bɛ.ðú.go.hmá mə.mè.pʰù |
| ဘာမှ မပြောနဲ့။ | ba.hmá mə.pyɔ́.nɛ́ |
| ဘယ်သူမှ မသွားနဲ့။ | bɛ.ðu.hmá mə.θwà.nɛ́ |

## Exercise 7.10b **(audio online)**

Now try saying the following in Burmese. (Verbs are given in phonetics for your convenience.)

*I don't want to buy anything.* /wɛ-/
*I didn't see anyone.* /twé-/
*No-one understands.* /nà.+lɛ-/
*I didn't find (it) anywhere.* /twé-/
*Nothing is good here.* /kàuⁿ/
*I don't like anything.* /cai?/
*Don't buy anything in Yangon!* /wɛ-/
*Don't go anywhere!* /θwà-/

# Language point

## Making questions with *want to* . . .

## Exercise 7.11 (audio online)

How would you ask the following questions in Burmese? Useful expressions are provided below.

- What do you want to eat for breakfast?
- Do you want a (tourist) guide?
- What do you want to order for dinner?
- Where do you want to eat lunch?
- Do you want a Burmese tutor?
- Do you want a taxi?

| | | |
|---|---|---|
| မနက်စာ | mə.nɛʔ.sa | *breakfast* |
| နေ့လည်စာ | né.lɛ.sa | *lunch* |
| ညစာ | ɲá.sa | *dinner* |

**Note:**
Nowadays in Myanmar, especially in big cities, the English terms *breakfast*, *lunch*, *dinner* (with a Burmanized pronunciation) are very commonly used. Please note also that sometimes /mə.nɛʔ.sa/ is used to refer to *lunch*, which many people eat around 10 a.m.

# Language point

## Getting familiar with the writing system (CD2; 8)

### ■ Vowel sign: –ည် and –ဉ်

The first symbol represents three different pronunciations, and there is no clear (phonetic or grammar) rule to predict the pronunciation. Moreover, certain words have more than one acceptable pronunciation. We suggest, therefore, that you learn words along with their pronunciation and the meaning.

## ■ Variant 1: –ည်

–ည် = –ိ

Listen to the CD and read along with the words below.

| | | |
|---|---|---|
| လုံချည် | ကြည့်– | ပြည်နယ် |
| *longyi* | *to look* | *state* |
| နေပြည်တော် | အစည်းအဝေး | သည်းခံပါ။ |
| *Nay Pyi Daw* | *meeting* | *please tolerate* |

## ■ Variant 2: –ည်

–ည် = –ယ်

Listen to the CD and read along with the words below.

| | | |
|---|---|---|
| ဖြည်းဖြည်း | လပြည့်နေ့ | လက်ဖက်ရည် |
| *slowly* | *full moon day* | *tea* |
| လိမ်မော်ရည် | ရှည်– | ဘောင်းဘီရှည် |
| *orange juice* | *be long* | *trousers* |

## ■ Variant 3: –ည်

–ည် = –ဲ

| | | |
|---|---|---|
| နားလည် | မြင်းလှည်း | (၃)ထည် |
| *understand* | *horse carriage* | *3 clothing items* |
| ရောင်းသည် | နာမည် | တယောက်တည်း |
| *vendor* | *name* | *alone* |

## ■ Vowel sign: –ဉ်

There are a limited number of words that are spelled with this sign and pronounced /in/, as shown below.

| –ဉ် = –င် | | |
|---|---|---|
| စဉ့်အိုး | ခရမ်းချဉ်သီး | စဉ်းစား– |
| *glazed earthen jar* | *tomato* | *think* |
| ယဉ်ကျေး– | ယဉ်ကျေးမှု | ချဉ်ပေါင်ရွက် |
| *be polite* | *culture* | *roselle leaf* |

## Exercise 7.12 **(CD2; 9)**

Now try to read the following words and check your reading with the CD or read along as you listen to the CD.

| | |
|---|---|
| ဖြည်းဖြည်းပြောပါ။ | *Please speak slowly.* |
| စည်းကမ်းရိုသေပါ။ | *Please respect the rules.* |
| နားလည်သလား။ | *Do (you) understand?* |
| စာကြည့်တိုက်မှာ အလုပ်လုပ်သလား။ | *Do (you) work at the library?* |
| တယောက်တည်း နေသလား။ | *Do (you) live alone?* |
| ခရမ်းချဉ်သီး ကြိုက်သလား။ | *Do (you) like tomatoes?* |
| လက်ဖက်ရည်ကြိုက်သလား။ | *Do (you) like tea?* |
| ကချင်ပြည်နယ်က ဘယ်မှာလဲ။ | *Where (is)* Kachin *State?* |
| ယဉ်ကျေးမှုပြတိုက်က ဘယ်မှာလဲ။ | *Where (is the) Cultural Museum?* |
| ဘယ်ဟိုတယ်မှာ တည်းချင်သလဲ။ | *At which hotel do (you) want to stay?* |
| နာမည် ဘယ်လိုခေါ်သလဲ။ | *What is your name?* |

# Unit 8

## လုပ်နိုင်တာ လုပ်တတ်တာ ဖြစ်နိုင်တာတွေအကြောင်း ပြောတဲ့အခါ

## lou?.nai$^{n}$.da lou?.ta?.ta p$^{h}$yi?.nai$^{n}$.da.dwe.ə.caù$^{n}$ pyɔ̀.dɛ́.ə.k$^{h}$a

Talking about abilities and talents

### In this unit, you will learn:

- to talk about what you know, *know how to [verb]*
- to talk about abilities and possibilities in general and in the future
- to ask for permission
- to talk about not being able to do something
- to give compliments and react to compliments
- the less common character ဧ

## Dialogue 1

**(CD2; 10)**

Upon meeting a young foreign visitor in Myanmar, a Burmese student is curious to find out about the visitor's language skills in Burmese.

---

A: Burmese student B: Foreign visitor

က။ မြန်မာပြည်ရောက်တာ ကြာပြီလား။

ခ။ နည်းနည်းကြာပြီ။ ၁နှစ်လောက် ရှိပြီ။

က။ ဒီလိုဆို ဗမာလိုကောင်းကောင်း**ပြောတတ်လား**။

ခ။ **နည်းနည်း ပြောတတ်ပါတယ်**။ ဒါပေမယ့် သိပ်ကောင်းကောင်း **မဖတ်တတ်သေးဘူး**။

က။ ဩြော်၊ ဗမာလို ဘယ်မှာ သင်လဲ။
ခ။ နိုင်ငံခြား တက္ကသိုလ်တစ်ခုမှာ သင်ခဲ့ပါတယ်။ အခုလည်း ဆက်သင်နေပါတယ်။
က။ ဩြော်၊ ဟုတ်လား။ ကောင်းတာပေါ့။

A: myə.ma.pyi yau?.ta ca.pi là
B: nè.nè ca.pi // tə.hni?.lau? ʃí.pi
A: di.lo.sʰo bə.ma.lo kàuⁿ.gàuⁿ **pyɔ̀.ta?.là**
B: **nè.nè pyɔ̀.ta?.pa.tɛ** // da.be.mé θei? kàuⁿ.gàuⁿ **mə pʰa?.ta?.θè.pʰù**
A: ʔɔ // bə.ma.lo bɛ.hma θiⁿ.lè
B: naiⁿ.ŋaⁿ.ɟà tɛk.kə.θo tə.kʰú.hma θiⁿ.kʰɛ́.pa.tɛ // ʔə.gú lè sʰɛʔ θiⁿ.ne.pa.tɛ
A: ʔɔ hou?.là // kàuⁿ.ta.pɔ́

A: *Have you been in Myanmar for a long time?*
B: *(It's been) a while. (It's been) almost a year.*
A: *So do you know how to speak Burmese?*
B: *(I) can speak a little. But I don't know how to read very well.*
A: *(I) see. Where did (you) learn Burmese?*
B: *(I) learnt (it) at a foreign university. (I)'m still learning (it).*
A: *(I) see, is that so? That's great.*

## Vocabulary

| | | |
|---|---|---|
| မြန်မာပြည် | myə.ma pyi | *Myanmar* |
| ရောက်– | yau?- | *to arrive* |
| [v] တာ+ကြာပြီ | [v] ta ca.pi | *It has been a long time since [v]* |
| [number] နှစ် | [number] hni? | [number] *year* |
| [. . .] လောက် | [. . .] lau? | *approximately [. . .]* |
| [. . .] ရှိပြီ | [. . .] ʃí.pi | (it) *has been [. . .]* |
| [VP] တတ်– | [VP] ta?- | *know how to [VP]* |
| ကောင်းကောင်း[VP] | kàuⁿ.gàuⁿ [VP] | *[VP] well* |
| ဗမာလို | bə.ma.lo | *in Burmese* |
| သင်– | θiⁿ- | *to learn* |
| တက္ကသိုလ် | tɛʔ.kə.θo | *university* |
| အခု | ʔə.gú | *now* |
| ဆက်+[V]– | sʰɛʔ+[V]- | *continue [V]-ing* |

# Language point

## Sentence construction: *know how to (verb)*

The following construction is used to express the idea *know how to [verb].* This would also be the structure to use when you say in English *Do you/Can you speak Burmese?*

[verb] တတ်– [verb] ta?
→ *know how to [verb]*

e.g.
[verb] တတ် သလား။
[verb] ta?. (θə) là
→ *Do (you) know how to [verb]?*

| | | | | |
|---|---|---|---|---|
| –နည်းနည်း | [verb] | တတ် | ပါ | တယ်။ |
| nɛ̀.nɛ̀ | [verb] | ta?. | pa. | tɛ |
| *a little* | [verb] | *know how to* | Mkr | Mkr |

→ *(I) know a little how to [verb].*

| | | | | |
|---|---|---|---|---|
| –ကောင်းကောင်း | [verb] | တတ် | ပါ | တယ်။ |
| kàu$^{n}$.gàu$^{n}$ | [verb] | ta?. | pa. | tɛ |
| *well* | [verb] | *know how to* | Mkr | Mkr |

→ *(I) know very well how to [verb].*

## Exercise 8.1 **(audio online)**

Following the model given above, practise a short exchange with the expressions provided. If you are studying this course on your own, you can practise by alternating between being the person asking the questions and the one answering. If you're studying with a partner, each of you can take a role and then switch.

| | | |
|---|---|---|
| ဂျပန်လို+ပြော– | ɟə.pa$^{n}$ lo+pyɔ̀- | *to speak in Japanese* |
| အင်္ဂလိပ်လို+ဖတ်– | ʔì$^{n}$.gə.lei? lo+p$^{h}$a?- | *to read in English* |
| တရုတ်လို+ရေး– | tə.you? lo+yè- | *to write in Chinese* |

| | | |
|---|---|---|
| ပြင်သစ်မုန့်+လုပ်– | pyiⁿ.θi? móuⁿ+lou?- | *to make French pastries* |
| မြန်မာအက+က– | myə.ma ʔə.ká+ká- | *to do a Burmese dance* |
| ဂီတာ+တီး– | gita+tì- | *to play guitar* |
| တင်းနစ်+ကစား– | tìⁿ.ni?+gə.zà- | *to play tennis* |
| ကား+မောင်း– | kà+màuⁿ- | *to drive a car* |

## Exercise 8.2 **(CD2; 11)**

Now practise using the same structures but with negative answers, as demonstrated in the box below. You can use the list of vocabulary from Exercise 8.1 and as usual, the main verbs to be negated are indicated with a preceding [+].

| | | | | | | |
|---|---|---|---|---|---|---|
| သိပ် | မ | [VP] | တတ် | သေး | ပါ | ဘူး။ |
| θei? | mə | [VP] | ta?. | θè. | pa. | pʰù |
| *very* | Mkr | [VP] | *know how to* | *yet* | Mkr | Mkr |
| ကောင်းကောင်း | မ | [VP] | တတ် | သေး | ပါ | ဘူး။ |
| kàuⁿ.gàuⁿ | mə | [VP] | ta?. | θè. | pa. | pʰù |
| *very* | Mkr | [VP] | *know how to* | *yet* | Mkr | Mkr |

→ *I don't know (very) well yet.*

**Note:**
Literally, the first one is *(I) don't know much how to . . .* and the second one *I don't know well how to*. Pragmatically however, both constructions are often used interchangeably in the same context.

## Exercise 8.3 **(CD2; 12)**

Now try to give real answers to the questions on the CD.

- ကား မောင်းတတ်(သ)လား။ kà màuⁿ.ta?.(θə) là
- ဂီတာ တီးတတ်(သ)လား။ gi.ta tì. ta?.(θə) là
- တင်းနစ် ကစားတတ်(သ)လား။ tìⁿ.ni? gə.zà.ta?.(θə) là
- ကရာတေး ကစားတတ်(သ)လား။ kə.ra.tè gə.zà.ta?.(θə) là
- အီတာလီစာ ချက်တတ်(သ)လား။ ʔi.ta.li za cʰɛ?.ta?.(θə) là
- အင်္ဂလိပ်လို ပြောတတ်(သ)လား။ ʔiⁿ.gə.lei? lo pyɔ̀.ta?.θə là

## Dialogue 2

**(CD2; 13)**

The Burmese student is quite impressed to hear the foreign visitor say a few things in Burmese, and it calls for some compliments. See how the foreigner responds appropriately to the compliments.

---

A: Burmese student B: Foreign visitor

က။ ဗမာလိုပြောတာ **အရမ်းကောင်းတာပဲ**။
ခ။ အော်၊ တကယ်ပဲလား။ **သိပ်မဟုတ်သေးပါဘူး**။
က။ တကယ်ပါ။ အသံထွက်လည်း **အရမ်းပီတာပဲ**။
ခ။ မြောက်နေပြန်ပြီ။ ဒီလောက်လည်း မဟုတ်သေးပါဘူးနော်။
က။ တကယ်ပြောတာပါ။ ဗမာသီချင်းရော ဆိုတတ်သလား။
ခ။ ဟင့်အင်း၊ သီချင်းမဆိုတတ်ဘူး။

A: bə.ma.lo pyɔ̀.ta **ʔə.yàⁿ kàuⁿ.ta.pʰɛ̀**
B: ʔɔ də.gɛ.pɛ̀ là // **θeiʔ mə houʔ.θè.pa.pʰù**
A: də.gɛ.pa // ʔə.θaⁿ.dwɛʔ.lɛ̀ **ʔə.yàⁿ pi.ta.pɛ̀**
B: hmyauʔ.ne.byaⁿ.pi // di.lauʔ.lɛ̀ mə.houʔ.θè.pa.pʰù nɔ
A: də.gɛ pyɔ̀.ta.pa // bə.ma θə.cìⁿ.yɔ̀ sʰo.taʔ.θə.là
B: hĩⁿ.ʔìⁿ // θə.cʰìⁿ mə sʰo.taʔ.pʰù

A: *Wow, you speak Burmese really well!*
B: *Really? Not that well.*
A: *No, really! Your pronunciation is very good too!*
B: *(You) are flattering me now. (It's) not that good!*
A: *I mean it. Do (you) also know how to sing in Burmese?*
B: *No, I don't.*

---

## Vocabulary

| | | |
|---|---|---|
| ပြော– | pyɔ̀- | *to speak* |
| [VP] တာ+ကောင်း– | [VP] ta + kàuⁿ- | *good at [V]-ing* |
| [VP] တာပဲ | [VP] ta.pʰɛ̀ | expression rendering the sentence as an exclamation rather than a neutral statement |

| | | |
|---|---|---|
| အရမ်း | ʔə.yàⁿ | *very* |
| တကယ်ပဲလား | də.gɛ.pʰɛ́ là | *Really, is that so?* |
| သိပ် | θeiʔ | *very* |
| သိပ်မဟုတ်သေးပါဘူး | θeiʔ mə.houʔ.θè.pa.pʰù | *It is not quite so yet.* |
| အသံထွက် | ʔə.θaⁿ.dwɛʔ | *pronunciation* |
| အသံထွက်+ပီ– | ʔə.θaⁿ.dwɛʔ+pi- | *to have good pronunciation* |
| မြှောက်– | hmyauʔ- | *to flatter* |
| [VP] နေပြန်ပြီ | [VP] ne.byaⁿ.pi | *You are V-ing again.* |
| ဒီလောက် | di.lauʔ | *this much* |
| သီချင်း+ဆို– | θə.cʰìⁿ+sʰo- | *to sing* |
| [. . .] ရော | [. . .] yɔ̀ | *And what about [. . .]?* |

## Exercise 8.4 **(CD2; 14)**

Using the model given in the box below, practise giving compliments with the expressions provided.

| | | | | |
|---|---|---|---|---|
| [action verb] | တာ | သိပ်/အရမ်း | [stative verb] | တာပဲ။ |
| [action verb] | ta | θeiʔ/ʔə.yàⁿ | [stative verb] | ta.pɛ́ |
| [action verb] | Mkr | *very* | [stative verb] | Mkr |
| → *You are very (adjective) at [V]-ing.* | | | | |

| **Verb expressions for actions** | | | **Stative verbs** | |
|---|---|---|---|---|
| ဗမာလို+ဖတ်– | bə.ma lo+pʰaʔ- | → | ကောင်း– | kàuⁿ- |
| ဗမာလို+ရေး– | bə.ma lo+yè- | → | ကောင်း– | kàuⁿ- |
| ဗမာလို+ဖတ်– | bə.ma lo+pʰaʔ- | → | မှန်– | hmaⁿ- |
| ဗမာလို+ရေး– | bə.ma lo+yè- | → | မှန်– | hmaⁿ- |
| ဗမာလို+ပြော– | bə.ma lo+pyɔ̀- | → | ပီ– | pi- |
| ပီယာနို+တီး– | pi.ya.no+tì- | → | တော်– | tɔ- |
| ဗမာလို+က– | bə.ma.lo+ká- | → | တော်– | tɔ- |
| သီချင်း+ဆို– | θə.cʰìⁿ+sʰo- | → | ကောင်း– | kàuⁿ- |

## Exercise 8.5a **(audio online)**

In this exercise, you give a compliment with a slightly different structure, i.e. without the [action verb]+တာ /ta/, as shown in the box below where the compliment is on a noun phrase rather than the action "good at [V]-ing".

| | | | |
|---|---|---|---|
| [NP]က | အရမ်း/သိပ် | [stative verb] | တာပဲ။ |
| [NP]ká | ʔə.yàⁿ/θeiʔ | [stative verb] | ta.pɛ̀ |

e.g.

| | | | | |
|---|---|---|---|---|
| [ဒီပန်းချီကား] | က | အရမ်း | [လှ] | တာပဲ။ |
| [di bə.ɟi.kà]. | ká | ʔə.yàⁿ | [hlá]. | ta.pɛ̀ |
| [this *painting*] | Mkr | *very* | [*hlá*] | Mkr |

→ *What a pretty painting!*

| | | | |
|---|---|---|---|
| လက်ရေး | → လှ– | lɛʔ.yè | → hlá- |
| | | *handwriting* | → *pretty* |
| အသံ | → ပီ– | ʔə.θaⁿ | → pi- |
| | | *pronunciation* | → *good* |
| အချက်အပြုတ် | → ကောင်း– | ʔə.cʰɛʔ.ə.pyouʔ | → kàuⁿ- |
| | | *cooking (skills)* | → *good* |
| အက | → တော်– | ʔə.ká | → tɔ- |
| | | *dancing (skills)* | → *good* |
| အသံ | → ကောင်း– | ʔə.θaⁿ | → kàuⁿ- |
| | | *voice (at singing)* | → *good* |
| အပြော | → ကောင်း | ʔə.pyɔ̀ | → kàuⁿ- |
| | | *speaking* | → *good (eloquent)* |

## Exercise 8.5b **(audio online)**

In Burmese culture, which tends to value modesty and humility more than self-confidence, it is customary to "reject" compliments, at least at the beginning. Imagining a partner, practise giving compliments and react appropriately to them (see Dialogue 2). Some useful expressions are listed below for your convenience.

As usual, if you are studying this course on your own, you can practise by alternating between being the person giving the compliment and the one reacting. If you're studying with a partner, each of you can take a role and then switch.

| | |
|---|---|
| တကယ်ပဲလား | də.gɛ.pʰɛ̀ là |
| | *Really?* |
| သိပ်မဟုတ်သေးပါဘူး | θeiʔ mə houʔ.θè.pa.pʰù |
| | *It's not quite there yet (*lit. *more like, "it's not quite correct yet").* |

| | |
|---|---|
| သိပ် မကောင်းသေးပါဘူး | θei? mə.kàuⁿ.θè.pa.pʰù |
| | *It's not very good yet.* |
| ဒီလောက် မဟုတ်သေးပါဘူး | di.lau? mə.hou?.θè.pa.pʰù |
| | *It is not that (good) yet.* |

# Language point

## *May I (verb)? Do you mind if I . . . (verb)?*

The construction in the box below is used to ask for permission, an equivalent of *May I?, Do you mind if I . . . [V]?*

| | | |
|---|---|---|
| [VP] လို့ ရမလား။ | | |
| [VP] ló yá.mə là | | → *May I [VP]?* |
| e.g. | | |
| ခဏ | [ကြည့်]လို့ရမလား။ | → *May I [look at] (it) for* |
| kʰə.ná | [cí] ló yá.mə là | *a second? (May I have* |
| *short while* | *look* Mkr *okay?* | *a quick look?)* |
| –ရပါတယ်။ | [ကြည့်] ပါ။ | |
| yá.pa.tɛ | [cí] pa | |
| *okay* | *look* Mkr | → *No problem. Please (do) look.* |

**Note:**
In asking for permission, an expression such as ခဏ /kʰə.ná/ (*lit. a short while*) is used as a DM that typically accompanies the message. In this particular context, ခဏ /kʰə.ná/ has a role in softening the request.

## Exercise 8.6 **(CD2; 15)**

Following the structure in the box above, practise a short exchange asking for consent/permission using the expressions provided.

| | | |
|---|---|---|
| ဒီမှာ ခဏ+ထိုင်– | di.hma kʰə.ná+tʰaiⁿ- | *to sit here* |
| အပြင် ခဏ+သွား– | ?eiⁿ.ða kʰə.ná+θwà- | *to go out* |
| တယ်လီဖုန်း ခဏ+သုံး– | tɛ.li.pʰòuⁿ kʰə.ná+θòuⁿ- | *to use the phone* |
| မီး ခဏ+ဖွင့်– | mì kʰə.ná+pʰwíⁿ- | *to turn on the light* |
| ပြတင်းပေါက် ခဏ+ဖွင့်– | bə.dìⁿ.bau? kʰə.ná+pʰwíⁿ- | *to open the window* |
| အိမ်သာ ခဏ+သုံး– | ?eiⁿ.ða kʰə.ná+θòuⁿ- | *to use the toilet* |

# Language point

## Talking about impossibility: *I can't . . .*

The structure in the box below is used when you want to express *it is impossible to do something* (because of the circumstances, for example) in a specific situation.

**Note:**
This structure uses the auxiliary ရ /yá/ *get, have to*. In other contexts, when it is attached to active verbs such as *to look*, *to listen*, *to talk* . . . , etc. (compared with *to see*, *to hear* which are "passive" verbs that we are practising here), this same structure is used to express *(You) must not [V].*

| | | |
|---|---|---|
| မ[verb] ရဘူး။ | mə [verb] yá.pʰù | → *(It is) impossible to [verb]* |

## Exercise 8.7 (audio online)

Following the model in the box above, practise saying "I can't see", "I can't hear", using the verbs provided. Please note also the use of နည်းနည်း /nɛ̀.nɛ̀/ *a little* as a DM in the requests that follow.

မြင်– myiⁿ _____ နည်းနည်း ရွှေ့ပေးပါ။
*Please move over a little.*

ကြား– cà _____ နည်းနည်းကျယ်ကျယ်ပြောပါ။
*Please speak a little louder.*

တွေ့– twé _____ နည်းနည်း ဖယ်ပေးပါ။
*Please move away a little.*

### ■ *Can't manage to (verb)*

The following structure is used to express *what one cannot manage to do* (because of problems or some difficulties).

| | | |
|---|---|---|
| [verb] လို့ မရဘူး။ | [verb] ló mə.yá.pʰù | → *(I) can't [verb]* |

## Exercise 8.8 (audio online)

Now practise saying what you can't manage to do, using the structure in the box above and the expressions provided below.

| | |
|---|---|
| ကွန်ပျူတာ+ဖွင့်– | ku$^{n}$.pyu.ta+p$^{h}$wi$^{n}$-<br>*to turn on the computer* |
| ပြတင်းပေါက်+ဖွင့်–/ပိတ်– | bə.di$^{n}$.bau?+p$^{h}$wi$^{n}$/pei?-<br>*to open/close the window* |
| ပုလင်း+ဖွင့်–/ပိတ်– | pə.lì$^{n}$+p$^{h}$wi$^{n}$/pei?-<br>*to open/close the jar/bottle* |
| ကား စက်+နှိုး– | kà sɛ?+hnò-<br>*to start the car* |
| ဖုန်း+ဆက်– | p$^{h}$òu$^{n}$+s$^{h}$ɛ?-<br>*to make a phone call* |
| ခေါ်– | k$^{h}$ɔ-<br>*to call* |
| print ထုတ်– | p$^{h}$(ə)rí$^{n}$ t$^{h}$ou?-<br>*to print* |
| e-mail +ပို့– | ʔì.mè+pó-<br>*to send an e-mail* |

# Language point

## Talking about abilities and possibilities in general and in the future

The following interrogative structure can be used to enquire about general possibilities.

| [verb] လို့ ရ(သ)လား။ | [verb] ló yá. (θə).là | → *(Is it) possible to [verb]?* |
|---|---|---|

## Exercise 8.9 **(audio online)**

Following the model given in the box above, practise making enquiries about general possibilities in various contexts, using the vocabulary provided.

**Note:**

At this point, you have been exposed to most of the letters and symbols in the Burmese writing system (except for a few uncommon characters and spellings that are usually of foreign origin). If you have been working on the writing system in the previous units, from now on you should be able to read the phrases provided for the exercises in Burmese.

– ရန်ကုန်က နေပြည်တော်ကို ကားနဲ့+သွား–
ya$^{n}$.gou$^{n}$.ká ne.pyi.dɔ.ko kà.nɛ́+θwà-
*to go from Yangon to Nepyidaw by car*

– ဒီကားမှာ လူ၁၀ယောက် တင်–
di.kà.hma lu s$^{h}$ɛ.yau?+ti$^{n}$-
*to carry 10 people in this car*

– လေဆိပ်မှာ ဆိုက်ရောက်ဗီဇာ+လျှောက်–
le.zei?.hma s$^{h}$ai?.yau? bi.za+ʃau?-
*to apply for arrival on visa at the airport*

– ဟိုတယ်မှာ ပိုက်ဆံ+လဲ–
ho.tɛ.hma pai?.s$^{h}$a$^{n}$+lɛ̀-
*to change money at the hotel*

– ဒီမှာ နိုင်ငံခြားသား+တည်း–
di.hma nai$^{n}$.ŋa$^{n}$.ʤà.ðà+tɛ̀-
*for foreigners to stay here*

The sentence construction with [VP] နိုင်– [VP] /nai$^{n}$/ is used to talk about **capacities and possibilities of individuals** (compared with the previous construction, used to talk about situations), **abilities** (innate or developed over time) **that one has** such as *making a decision, eating spicy food*, or **possibilities in the future** such as *coming on a specific day.*

| | |
|---|---|
| [verb] နိုင်– [verb] nai$^{n}$ | → *can [verb]* |
| **For general abilities, possibilities** | |
| [verb] နိုင် **(သ)လား**။ | |
| [verb] nai$^{n}$ **(θə) là** | → *Is it possible to [verb]?* |
| [verb] *can* Mkr (non-future) | *Is it possible that . . .?* |
| **For future possibility** | |
| [verb] နိုင် **မလား**။ | |
| [verb] nai$^{n}$ **mə là** | → *Can (you) [verb] (in future)?* |
| [verb] *can* Mkr (future) | |

**To answer:**

– [verb] နိုင် တယ်။
[verb] nai$^{n}$ tɛ
[verb] *can* Mkr (non-future) → *Yes, it is possible.*

– မ [verb] နိုင် ဘူး။
mə [verb] nai$^{n}$ p$^{h}$ù
Mkr [verb] *can* Mkr (non-future) → *No, it isn't possible.*

**Note:** It is not really necessary to answer with a sentence final particle */mɛ/* for future possibilities.

## Exercise 8.10 **(CD2; 16)**

Following the model given in the box above, practise talking about abilities of individuals and possibilities for the future, using the vocabulary provided. Be sure to use the appropriate ending /θə là/ for abilities in general and /mə.là/ for future. Note that certain expressions can be used for both, and are marked with a [#].

– ဒီဆရာဝန်က ကင်ဆာ+ကု– *this doctor, to cure cancer*
di s$^{h}$ə.ya.wu$^{n}$.ká ki$^{n}$.s$^{h}$a+kú-
– အစပ်+စား– *to eat spicy food*
ʔə.saʔ+sà-
– ဟိုဖက်ကမ်းအထိ ရေ+ကူး–[1]# *to swim to the other side of the (river) bank*
ho.bɛʔ.kà$^{n}$ ʔə.t$^{h}$í ye+kù-
– မနက်ဖန် စောစော+လာ– *to come early tomorrow*
mə.nɛʔ.p$^{h}$a$^{n}$ sɔ́.zɔ̀+la-
– ဗမာလို+ရှင်းပြ–# *to explain in Burmese*
bə.ma.lo ʃi$^{n}$.pyá-
– ချက်ချင်း+ဆုံးဖြတ်–# *to decide immediately*
c$^{h}$ɛʔ.c$^{h}$ɪ̀$^{n}$+s$^{h}$òu$^{n}$.p$^{h}$yaʔ-
– ဒီညနေအထိ+စောင့်– *to wait until this evening*
di ɲá.ne.ʔə.t$^{h}$í+sáu$^{n}$-

[1] Compare this to ရေကူး**တတ်**သလား/ye.kù taʔ.θə là/, which is concerned with "the acquired knowledge" (to swim).

## Exercise 8.11 **(CD2; 17)**

How would you say the following in Burmese?

- *Can you wait 5 minutes?*
- *French people cannot eat spicy food.*
- *I can't explain now.*
- *Can the child sit?*
- *The guide can't decide.*
- *The driver can't come tomorrow.*
- *I can't pay right now.*
- *Dad can't go to work.*

# Language point

## Getting familiar with the writing system

### ■ Unusual character: ်

The symbol called ကင်းစီး /kì$^{n}$.zì/ produces the same pronunciation as the vowel symbol [–ိင်] that represents /-i$^{n}$/, as shown in the box below. There are only a limited number of words with this spelling, mostly borrowed from foreign languages such as Pali and English, and we will introduce a few commonly used words here.

| | | |
|---|---|---|
| မင်္ဂလာ | → မင်+ဂလာ | *auspicious thing* |

Listen to the CD and read along with the words below. **(CD2; 18)**

| | | |
|---|---|---|
| သင်္ဘော် | → သင်ဘော | *ship, steamer* |
| အင်္ကျီ | → အင်ကျီ | *shirt, clothing for the top* |
| သင်္ကေတ | → သင်ကေတ | *symbol* |
| အင်္ဂလန် | → အင်ဂလန် | *England* |
| အင်္ဂလိပ် | → အင်ဂလိပ် | *English* |
| စင်္ကာပူ | → စင်ကာပူ | *Singapore* |

## Exercise 8.12 **(CD2; 18)**

Now try to read the following words and check your reading with the CD or read along as you listen to the CD.

မင်္ဂလာပါ။ အင်္ဂလိပ်လို ပြောတတ်သလား။
အင်္ကျီ ဘာအရောင်လဲ။ စင်္ကာပူကို သွားချင်သလား။
ဒီသင်္ကေတကို နားမလည်ဘူး။

# Unit 9

## ရေငတ်တာနဲ့ တခြားလိုအပ်ချက်တွေ

# ye.ŋaʔ.ta.né tə.cʰà lo.aʔ.cʰɛʔ.twe

## Getting thirsty and other needs

### In this unit, you will learn:

- to express your needs with *something to + [verb]*
- to use the expressions *something*, *someone*, *somewhere . . .*
- to make negative imperatives with *then*, *after all*
- to make suggestions with *Let's . . .*
- to ask and answer questions with *Why . . . ?*
- stacked consonants: တက္ကသိုလ် တက္ကစီ ဆန္ဒပြ– . . .

## Dialogue 1

**(CD2; 19)**

This dialogue takes place between two sisters: the elder one, as she does not work, is in charge of household chores, and the younger one is a high school student. As is typical for many Burmese families, the grandparents live with one of their children's family, where everybody takes special care of the elders. Here, as the elder sister cannot be home at tea time, she asks her younger sister to take care of the grandfather who lives with them.

**Note:**

The elder sister refers to herself as *má.má* (*lit. older sister*), and uses the term as a first person pronoun.

A: Elder sister B: Younger sister

က။ အိမ်မှာ **စားစရာမရှိတော့ဘူး**။ မမ ဈေးသွားလိုက်ဦးမယ်။ လိုက်မလား။
ခ။ မလိုက်တော့ဘူး။ **အိမ်စာ လုပ်စရာအများကြီးရှိနေလို့**။
က။ အင်း၊ ကောင်းပြီလေ။ ဒါဆို နေ့လည် ဖိုးဖိုးအတွက် **သောက်စရာတစ်ခုခု လုပ်ပေးလိုက်**နော်။
ခ။ ဟုတ်ကဲ့။ **ဘာသောက်စရာရှိလဲ**။
က။ ကြောင်အိမ်ထဲမှာ ကော်ဖီမစ်နဲ့ တီးမစ်ရှိတယ်။
ခ။ ဟုတ်။

A: ʔei$^{n}$.hma **sà.sə.ya mə ʃí.tɔ́.p$^{h}$ù** // má.má zè θwà.laiʔ.òu$^{n}$.mɛ // laiʔ.mə.là
B: mə laiʔ.tɔ́.p$^{h}$ù // **ʔei$^{n}$.za louʔ.sə.ya ʔə.myà.cì ʃí.ne.ló**
A: ʔì$^{n}$ // kàu$^{n}$.pi le // da.s$^{h}$o né.lɛ p$^{h}$ò.p$^{h}$ò ʔə.twɛʔ **θauʔ.sə.ya tə.k$^{h}$ú.gú louʔ.pè.laiʔ** nɔ
B: houʔ.kɛ́ // **ba θauʔ.sə.ya ʃí.lɛ̀**
A: cau$^{n}$.ei$^{n}$.t$^{h}$è.hma kɔ.p$^{h}$i.miʔ né tì.miʔ ʃí.tɛ
B: houʔ

A: *There's nothing left to eat. I'll go to the market. Do (you) want to come along?*
B: *No thanks. (I) have some homework to do.*
A: *Oh, okay. Then please make something to drink for Gramp, will you?*
B: *Allright. What is there to drink?*
A: *In the cupboard, there is some coffee mix and tea mix.*
B: *Okay*.

## Vocabulary

| | | |
|---|---|---|
| စားစရာ | sà.sə.ya | *something to eat* (something cooked or processed in some way ready to eat; not used for groceries or uncooked items) |
| ရှိ– | ʃí- | to *have, there is* |
| မ . . . တော့ဘူး | mə . . . tɔ́.p$^{h}$ù | *not . . . any more* |
| [V] လိုက်ဦးမယ် | [V] laiʔòu$^{n}$.mɛ | *(I)'ll just [V]* |

| | | |
|---|---|---|
| လိုက်– | lai?- | *to follow, to come along* |
| အိမ်စာ | ?ei$^{n}$.za | *homework* |
| လုပ်စရာ | lou?.sə.ya | *(something) to do* |
| အများကြီး | ?ə.mya̰.cì | *a lot* |
| [V] လို့ | [V] ló | *because [. . . V]* |
| နေ့လည် | né.lɛ | *(in the) afternoon* |
| ဖိုးဖိုး | p$^{h}$ò. p$^{h}$ò | *grandpa* |
| [. . .] အတွက် | [. . .] ?ə.twɛ? | *for [. . .]* |
| သောက်စရာ | θau?.sə.ya | *something to drink* |
| [NP] တစ်ခုခု | tə.k$^{h}$ú.k$^{h}$ú | *something, any one thing* (non-specified, there are a number of possibilities for the preceding NP) |
| [V] ပေး– | [V] pè- | *[V] for someone else* (structure common in soft imperatives with /lai?/ that works as a DM, minimizing the effort involved) |
| ကြောင်အိမ် | cau$^{n}$.?ei$^{n}$ | "catbox" (*storage cupboard for food, usually ventilated with netting*) |
| [NP] ထဲမှာ | [NP] t$^{h}$ɛ̀.hma | *in [NP]* |
| ကော်ဖီမစ် | kɔ.p$^{h}$i.mi? | *coffee mix, of coffee powder, sugar and artificial 'creamer'* |
| တီးမစ် | tì.mi? | *tea mix* (see above) |
| ဟုတ် | hou? | shortened form of /hou?.kɛ́/ *yes*, commonly used in spoken Burmese |

# Language point

## Syntactic structure: *something to + (verb)*

The structure given in the box below is used to express *(thing) to [verb]*, *(thing) which can be [V]-ed/en*, as in *something to eat*, *to drink*, *to do,* etc. A number of verb expressions used with this structure are given below.

| | | | | |
|---|---|---|---|---|
| [verb] | စရာ | [verb]. | sə.ya | → *(something) to [verb]* |
| [စား] | စရာ | [sà]. | sə.ya | → *something to [eat]* |

**Note:**
Certain English equivalents are expressed differently from the formula given in the box. For example, သွား– /θwà/ means *to go*, and သွားစရာ /θwà.sə.ya/ is to be understood as *somewhere to go.*

## Exercise 9.1 **(CD2; 20)**

Following the construction given in the box below, practise a short exchange about "something to [verb]", using the verbal expressions provided. You can also improvise appropriate answers to the last question. If you are studying this course on your own, you can practise by alternating between being the person asking the questions and the one answering.

| | | | | | |
|---|---|---|---|---|---|
| [verb] | စရာ | ရှိ | လား။ | | |
| [verb] | sə.ya | ʃí | là | | → *Do (you) have something/* |
| [verb] | Mkr | *have* | Mkr | | *somewhere to [verb]?* |
| – ရှိတယ်။ | | | | | |
| ʃí.tɛ | | | | | → *(I) do.* |
| ဘာ | [verb] | စရာ | ရှိ | လဲ။ | |
| Ba | [verb] | sə.ya | ʃí | lɛ̀ | |
| *What* | [verb] | Mkr | *have* | Mkr | → *What do (you) have to [verb]?* |

| | | | | | |
|---|---|---|---|---|---|
| သောက်– | θau?- | *to drink* | လုပ်– | lou?- | *to do* |
| ချက်– | cʰɛ?- | *to cook* | ပြော– | pyɔ̀- | *to say, to tell* |
| ဝယ်– | wɛ- | *to buy* | မေး– | mè- | *to ask* |
| သွား– | θwà- | *to go* | | | |

**Note:**
Use ဘယ် /bɛ/ instead of ဘာ /ba/ for the open question: ဘယ် [verb] စရာ for θwà *to go*.

# Dialogue 2

**(CD2; 21)**

Two friends are walking around at a bookfair and as they get thirsty, they stop at a cold drink shop nearby.

A: Su Su B: Aye Aye

က။ ရေငတ်တယ်။ **တစ်ခုခု သောက်ရအောင်**။
ခ။ ကောင်းသားပဲ။ ဟော ဟိုမှာ အအေးဆိုင်တစ်ဆိုင်။ အဲဒီဆိုင် ဝင်မလား။
က။ ဆိုင်က သိပ်မသန့်ဘူးထင်တယ်။
ခ။ ဒီလိုဆို ရေသန့်ဗူး ဝယ်မလား။ ဘယ်မှာ ဝယ်လို့ရမလဲသိလား။
က။ မသိဘူး။ **တစ်ယောက်ယောက်ကို မေးကြည့်ရအောင်**။

A: ye ŋa?.tɛ // **tə.kʰú.gú θau?.yá.?auⁿ**
B: kàuⁿ.ðà.pʰɛ̀ // hɔ̀ ho.hma ʔə.è.sʰaiⁿ tə.sʰaiⁿ // ʔɛ̀.di.sʰaiⁿ wiⁿ.mə là
A: sʰaiⁿ.ká θei? mə.θáⁿ.bù tʰiⁿ.tɛ
B: di.lo.sʰo ye.θáⁿ.bù wɛ.mə là // bɛ.hma wɛ.ló.yá.mə.lɛ̀ θí là
A: mə.θí.pʰù // **tə.yau?.yau?.ko mè.cí.yá.auⁿ**

A: *(I'm) thirsty. Let's drink something.*
B: *Good idea. There's a cold drink shop. Shall (we) go in there?*
A: *(It) doesn't seem very clean.*
B: *In that case, do you want to buy bottled water? Do you know where we can buy (it)?*
A: *(No) I don't. Let's ask someone.*

# Vocabulary

| | | |
|---|---|---|
| ရေငတ်– | ye ŋa? | *be thirsty* |
| [V] ရအောင် | [V] yá.auⁿ | *let's [V]* |
| အအေးဆိုင် | ʔə.èi.sʰaiⁿ | *cold drink shop* |
| သန့်(ရှင်း)– | θáⁿ.(ʃìⁿ)- | *be clean* |
| ရေသန့်ဗူး | ye.θáⁿ.bù | *bottled drinking water* |
| ထင်– | tʰiⁿ- | *to think* |
| တစ်ယောက်ယောက် | tə.yau?.yau? | *someone* |
| [V] ကြည့်– | [V] cí- | *to try to [V]* |

# Language point

## *Something, someone, somewhere, some day*

The construction တစ် *one*, pronounced with a reduced vowel in schwa /tə/. CL CL, expresses the idea of *something*, *someone*, etc. That is, it can be *any person*, *any thing*, etc. We will learn the following four expressions in this unit.

| | | |
|---|---|---|
| တစ်ခုခု | tə.kʰú.kʰú | *something* |
| တစ်ယောက်ယောက် | tə.yau?.yau? | *someone* |
| တစ်နေရာရာ | tə.ne.ya.ya | *somewhere* |
| တစ်နေ့နေ့ | tə.né.né | *some day* |

## Exercise 9.2 **(audio online)**

Using the expressions given in the list above, how would you say the following?

- *I want to buy some (kind of) souvenir (it does not matter what, any souvenir).*
- *Ask someone.*
- *I want to go somewhere.*
- *Some day, I will come (back).*

### ■ *Something*: (V) စရာ vs. တစ်ခုခု

It may seem confusing since both constructions are translated as *something* . . . . However, if you think about the context as well as the structure, it is easier to see their difference in usage:

| | | |
|---|---|---|
| [V] စရာ | [V] sə.ya | *something to [V]* (likely to occur with equivalent of constructions *(I) have/don't have something to [V] (don't have anything to, Do you have something to [V]?*) |
| တစ်ခုခု | tə. kʰú.kʰú | *something* (likely to occur with equivalent of constructions *[V] (me) something, Let's [V] something, (I) want to [V] something*, etc.) |

## Exercise 9.3 **(audio online)**

Based on the observation above, how would you express the following in Burmese?

- *I want to eat something.*
- *I don't have something/anything to drink.*
- *Do you have something to ask?*
- *Let's eat something.*
- *I have something to do now.*
- *Buy something at this shop.*

# Language point

### *Let's (verb)*

The following construction is used for making suggestions which include yourself (the speaker) in the intended action.

| [verb] | ရအောင် | [verb] yá.au$^{n}$ | → *Let's [verb]* |
|---|---|---|---|

## Exercise 9.4 **(CD2; 22)**

Using the model given in the box above, what suggestions would you make in the following situations? Do not hesitate to make more than one suggestion for each situation, and re-use the vocabulary and expressions already learnt whenever it is possible, in particular the list of expressions given for Exercise 9.2, and useful items in the vocabulary for Dialogue 1. Two verbs that may be useful are added below.

| | | | |
|---|---|---|---|
| ခေါ်– | /k$^{h}$ɔ/- | *to call* | |
| ဖုန်း+ဆက်– | /p$^{h}$òu$^{n}$+s$^{h}$ɛʔ/- | *to telephone* | |
| ဗိုက်ဆာလိုက်တာ။ | baiʔ s$^{h}$a.laiʔ.ta | *I'm so hungry!* | → |
| ရေငတ်လိုက်တာ။ | ye ŋaʔ.laiʔ.ta | *I'm so thirsty!* | → |
| အိပ်ငိုက်လိုက်တာ။ | ʔeiʔ.ŋaiʔ.laiʔ.ta | *I'm so sleepy!* | → |
| ပျင်းလိုက်တာ။ | pyì$^{n}$.laiʔ.ta | *I'm so bored!* | → |

# Dialogue 3

**(CD2; 23)**

This dialogue takes place between an employee and his superior. The employee has a doctor's appointment tomorrow, but there is also a meeting at the office, so he needs to talk to his superior, who kindly suggests that he can be excused from the meeting.

---

A: Employee B: Superior

က။ ဆရာ။ ကျနော် **မေးစရာ**တစ်ခု ရှိပါတယ်။ မေးလို့ရမလား။
ခ။ ဆို။ **ဘာမေးစရာ ရှိလဲ**။
က။ မနက်ဖန် အစည်းအဝေးက ဘယ်အချိန်ပြီးမလဲ မသိဘူး ဆရာ။
ခ။ **ဘာဖြစ်လို့လဲ**။
က။ **ဘာဖြစ်လို့လဲဆိုတော့** မနက်ဖန်နေ့လည် ကျနော် **ဆေးခန်းသွားစရာ ရှိလို့ပါ**။
ခ။ ဪ၊ ဒီလိုဆို အစည်းအဝေး မတက်နဲ့တော့။ အရေးမကြီးပါဘူး။ ဒါနဲ့ ဆေးခန်းကို . . . **ဘာဖြစ်လို့လဲ**။
က။ ကျနော့်ကလေးအတွက်ပါ။ စိတ်ပူစရာ မရှိပါဘူး။ ကျေးဇူးတင်ပါတယ်ဆရာ။

A: sʰə.ya // cə.nɔ **mè.sə̲.ya tə.kʰú ʃí.pa.tɛ̰** // mé.ló yá.mə là
B: sʰo // **ba mè.sə̲.ya ʃí lɛ̀**
A: mə.nɛʔ.pʰaⁿ ʔə.sì.ə.wè.ká bɛ.ʔə.cʰeiⁿ pì.mə lɛ̀ mə θí.pʰù sʰə.ya
B: **ba pʰyiʔ.ló lɛ̀**
A: **ba pʰyiʔ.ló lɛ̀ sʰo.dɔ́** mə.nɛʔ.pʰaⁿ né.lɛ cə.nɔ **sʰè.kʰàⁿ θwà. sə̲.ya ʃí.ló.pa**
B: ʔɔ di.lo.sʰo ʔə.sì.ə.wè mə tɛʔ.né.tɔ́ // ʔə.yè mə cì.pa.pʰù // da.né sʰè.kʰàⁿ.ko . . . **ba pʰyiʔ.ló lɛ̀**
A: cə.nɔ́ kʰə.lè.ə.twɛʔ.pa // sei?.pu.sə̲.ya mə.ʃí.pa.pʰù // cè.zù.tiⁿ. pa.tɛ̰ sʰə.ya

A: *Sir, I have something to ask (you). May I (ask)?*
B: *Tell (me). What do you have to ask?*
A: *What time will the meeting be over tomorrow?*
B: *Why?*
A: *Because tomorrow afternoon I have to go to the clinic.*
B: *I see. In that case, don't attend the meeting then. (It's) not important. But the clinic . . . why?*
A: *(It's) for my child. Nothing to worry about. Thank you, Sir.*

**Note:**
The employee addresses his (male) superior as /s$^{h}$ə.ya/, a term that reflects respect. While it is a common practice in Burmese contexts, its equivalent given here as *Sir* in Anglophone contexts may sound too formal, as it is usually dropped entirely or replaced by a personal name (probably the first name in American contexts). The equivalent for women is ဆရာမ /s$^{h}$ə.ya.má/, similar to *ma'am.*

## Vocabulary

| | | |
|---|---|---|
| မေးစရာ | mè.sə̰.ya | *something to ask: question* |
| ဆို– | s$^{h}$o- | *Tell (me), literally more like "(Go ahead), say (it)!"* |
| အစည်းအဝေး | ʔə.sì.ə.wè | *(formal) meeting* |
| အချိန် | ʔə.c$^{h}$ei$^{n}$ | *time* |
| ဘယ်အချိန် | bɛ ʔə.c$^{h}$ei$^{n}$ | *what time?* |
| ပြီး– | pì- | *to finish* |
| ဆရာ | s$^{h}$ə.ya | *term for addressing* one's male superior |
| ဘာဖြစ်လို့လဲ | ba p$^{h}$yiʔ.ló lɛ̀ | *Why?* |
| ဘာဖြစ်လို့လဲဆိုတော့ | ba p$^{h}$yiʔ.ló lɛ̀ s$^{h}$o.dɔ́ | *because* |
| ဆေးခန်း | s$^{h}$è.k$^{h}$á$^{n}$ | *clinic* |
| [V] လို့ | [V] ló | *because . . . [V]* |
| တက်– | tɛʔ- | *to attend* |
| အရေး+ကြီး– | ʔə.yè + cì- | *be important* |

# Language point

## *Why?* and *because . . .*

As can be seen in the box below, there are different ways to answer the question *Why*?

1. You can take the whole chunk /ba p$^{h}$yiʔ.ló lɛ̀ s$^{h}$o.dɔ́/ as *because* followed by the reason given as a subordinate clause (Option 1);
2. the subordinate with *because* is constructed with a verb phrase ending with လို့ /ló/ (Option 2). Actually, it is also very common that the two constructions are used together. Both expressions may also be used in the same sentence, as shown in Option 3.

This may be a little counterintuitive for speakers of western languages such as English (or French), where the word order works in an opposite direction from the Burmese word order, where the verb phrase always takes the sentence final position. The only way to overcome this is to practise to get used to it, which is what we are going to do now. The exercises will be done in steps.

| | |
|---|---|
| ဘာဖြစ်လို့လဲ။ ba pʰyi?.ló lɛ̀ | → *Why?* |
| **Option 1** | |
| –ဘာဖြစ်လို့လဲဆိုတော့ [subordinate clause]<br>ba pʰyi?.ló lɛ̀ sʰo.dɔ́ + [subordinate clause] | → *Because + [subordinate clause]* |
| e.g. | |
| –ဘာဖြစ်လို့လဲဆိုတော့ [ပိုက်ဆံမရှိဘူး]။<br>ba pʰyi?.ló lɛ̀ sʰo.dɔ́ [pai?.sʰaⁿ mə ʃí.pʰù] | → *Because + [(I) don't have money].* |
| **Option 2** | |
| – . . . (မ) [verb] လို့<br>. . . (mə) [verb] ló | → *Because (I) (don't) . . . [verb]* |
| e.g. | |
| – . . . [ရေငတ်] လို့<br>. . . [ye.ŋa?] ló | → *Because [(I) am thirsty].* |
| – ပိုက်ဆံ မ[ရှိ]လို့။<br>pai?.sʰaⁿ mə [ʃí]ló | → *Because (I) don't [have] money.* |
| **Option 3** | |
| –ဘာဖြစ်လို့လဲဆိုတော့ . . . (မ) [verb] လို့။<br>ba pʰyi?.ló lɛ̀ sʰo.dɔ́ . . . (mə) [verb] ló | → *Because + (I) (don't) [verb]* |

## Exercise 9.5 **(CD2; 24)**

Following Option 1 in the box above, practise asking questions with *why?* and answering them, using the vocabulary provided below. Main verbs that go in the negative construction are indicated with a preceding [+].

| | | |
|---|---|---|
| ဗိုက်+ဆာ– | bai? + sʰa- | *be hungry* |
| ရေ+ငတ်– | ye + ŋa?- | *be thirsty* |
| ပြောစရာ+ရှိ– | pyɔ́.sə̀.ya+ʃí- | *to have something to say* |
| သွားစရာ+ရှိ– | pyɔ́.sə̀.ya+ʃí- | *to have somewhere to go* |
| သိချင်– | θí.cʰiⁿ- | *to want to know* |

| | | |
|---|---|---|
| စိတ်+ပူ– | sei?+pu- | *be worried* |
| အလုပ်+များနေ– | ʔə.lou?+mya̰.ne- | *be busy* |
| ကား+ပျက်နေ– | kà+pyɛ?.ne- | *car to be broken* |
| မီး+ပျက်နေ– | mì+pyɛ?.ne- | *electricity to be (cut) off* |

## Exercise 9.6 **(CD2; 25)**

Following Option 2 in the box above, now practise asking questions with *why?* and answering them, using the vocabulary provided in Exercise 9.5. The first one is done for you below.

Q: ဘာဖြစ်လို့လဲ။
ba pʰyiʔ.ló lɛ̀ → *Why?*

A: –ဗိုက်ဆာ+လို့။
baiʔ sʰa+ló → *Because (I'm) hungry.*

## Exercise 9.7 **(audio online)**

Once again following Option 2, now practise asking questions with *why?* and answering them in the negative, using the vocabulary provided below.

**Note:**
The verb to go into the [verb] slot in the sentence construction is indicated with a preceding [+].

| | | |
|---|---|---|
| ဒီနေ့+အား– | di.né+ʔà- | *today – be free* |
| နာမည်+သိ– | naⁿ.mɛ+θí- | *name – to know* |
| နံပါတ်+မှတ်မိ– | naⁿ.baʔ+hmaʔ.mí- | *number – to remember* |
| အရသာ+ကြိုက်– | ʔə.yá.ða+caiʔ- | *taste – to like* |
| အချိန်+ရှိ– | ʔə.cʰeiⁿ+ʃí- | *time – to have* |
| မေးခွန်း နား+လည်– | mè.gùⁿ nà+lɛ- | *question – understand* |
| ဗမာလို+ပြောတတ်– | bə.ma.lo+pyɔ̀.ta?- | *in Burmese – to know how to speak* |
| လျှောက်လွှာ လက်+ခံ– | ʃauʔ.hlwa lɛʔ+kʰaⁿ- | *application – to accept* |

# Language point

## More negative imperatives with /tó/

We have already seen negative imperatives in Unit 6.

## Exercise 9.8 **(audio online)**

First, to refresh your memory, practise simple negative imperatives (with a DM /nɔ/ that softens the commands), role playing a short exchange using the verb expressions provided in the list below. If you are studying this course on your own, you can practise by alternating between being the person asking the questions and the one answering. The [+] sign indicates the main verb and the position where the negative can be placed. The first one is done for you as a model.

| | | |
|---|---|---|
| မမေ့နဲ့နော်။ | mə [mé] né.nɔ | *Don't forget, OK?* |
| –ဟုတ်ကဲ့။ ကောင်းပါပြီ။ | – hou?.ké // kàu$^{n}$.pa.bi | – *OK* |

| | | |
|---|---|---|
| မေ့– | mé- | *to forget* |
| ဆူညံ– | s$^{h}$u.ɲa$^{n}$- | *to make noise* |
| ကြောက်– | cau?- | *to be afraid* |
| မီး+ပိတ်– | mì+pei?- | *to turn off the light* |
| စိတ်+ပူ– | sei?+pu- | *to be worried* |
| ဆား+ထည့်– | s$^{h}$à+t$^{h}$é- | *to put in salt* |
| အင်္ဂလိပ်လို+ပြော– | ʔi$^{n}$.gə.lei? lo+pyɔ̀- | *to speak in English* |
| ပြတင်းပေါက်+ဖွင့်– | bə.dì$^{n}$.bau?+p$^{h}$wí$^{n}$- | *to open the window* |
| အပြင်+ထွက်– | ʔə.pyi$^{n}$+t$^{h}$wɛ?- | *to go out* |
| စားစရာ+ယူလာ– | sà.sə.ya+yu.la- | *to bring (prepared) food* |

In Dialogue 3, we saw a similar structure, with an additional particle /tɔ́/ attached to it postpositionally. In fact /tɔ́/ indicates a change *starting from this moment on.* In negative statements, this marker functions as *not . . . any more*, but in other contexts its English equivalents are more like *after all*, *then*. In the imperative statement from Dialogue 3, for example, the employee is supposed to attend the meeting, but the situation changes from the moment the superior pronounces the statement that he no longer needs to attend the meeting.

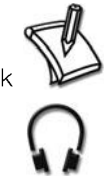
| | | |
|---|---|---|
| မ [verb] နဲ့တော့။ | mə [verb] né **tɔ́** | → *Don't [verb] then/after all!* |
| အစည်းအဝေး | မ[တက်]နဲ့တော့။ | → *Don't attend the meeting then! (Implying, "you don't have to attend the meeting any more".)* |
| ʔə.si.ʔə.wè | mə.[tɛʔ].né.**tɔ́** | |
| *meeting* | Mkr [*attend*] Mkr | |

## Exercise 9.9 **(audio online)**

Now make negative imperatives with /tó/, as shown in the box above, using the vocabulary provided below.

| | | |
|---|---|---|
| ညစာ+ချက်– | ɲá.sa+cʰɛʔ- | *to cook + dinner* |
| အကြွေ+အမ်း– | ʔə.kywe+ʔàⁿ- | *to return + the change* |
| ဈေး+သွား– | zè+θwà- | *to go + shopping* |
| လက်မှတ်+ဝယ်– | lɛʔ.hmaʔ+wɛ- | *to buy (+ a ticket)* |
| အိမ်+ပြန်– | ʔeiⁿ+pyaⁿ- | *to return + home* |
| ပိုက်ဆံ+လဲ– | paiʔ.sʰaⁿ+lɛ̀- | *to change money (from a foreign currency)* |

## Exercise 9.10 **(CD2; 26)**



Now repeat the same exercise, but as a short exchange, asking back *why?*, as shown below. The first one is done for you as a model.

| | |
|---|---|
| ညစာ မ[ချက်]နဲ့**တော့**။ | ɲá.sa mə.[cʰɛʔ].né.**tó** |
| | *Don't cook dinner any more!* |
| –ဘာဖြစ်လို့လဲ။ | ba pʰyiʔ.ló lɛ̀ |
| | *Why?* |
| –ဒီညအပြင်မှာ စားမယ်လေ။ | di.ɲá ʔə.pyiⁿ.hma sà.mɛ le |
| | *(We)'re eating out, you know?* |

# Language point

## Getting familiar with the writing system

### ■ Stacked consonants

Certain words are spelt with two letters stacked one over the other. The mechanism of such words is as follows and is illustrated in the box below. The symbol [–◌̱] is applied to the top letter of the stacked pair, and takes the vowel value it represents. The rest of the letters and symbols undergo the same rules that you have learnt in Units 1–7.

In the example for *company*, the top letter in the stack is [ဓ], which in combination with [–◌̱] becomes [––မ်], which in combination with the preceding [ကု] becomes [ကုမ်]: i.e. [က + ––မ်], representing /k/ + the vowel /ʔouⁿ/.

There is only a limited number of words with this kind of spelling, mostly borrowed from foreign languages such as Pali or English. We will introduce a few commonly used words here.

| | |
|---|---|
| ကုမ္ပဏီ → ကုမ် + ပ + ဏီ | *company* |

Listen to the CD and read along with the words below **(CD2; 27)**:

**Note:**

The ending [–လ်] does not affect the pronunciation in any way. For example: [သို] and [သိုလ်] are both pronounced as /ðo/; [ဗို] and [ဗိုလ်] are both pronounced as /bo/, etc.

| | | |
|---|---|---|
| တက္ကသိုလ် | → တက် + က + သိုလ် | *university* |
| တက္ကစီ | → တက် + က + စီ | *taxi* |
| သမ္မတ | → သမ် + မ + တ | *president* |
| ဆန္ဒပြ– | → ဆန် + ဒ + ပြ | *to demonstrate, protest* |
| အတ္ထုပ္ပတ္တိ | → အတ် + ထုပ် + ပတ် + တိ | *biography* |
| ဝတ္တရား | → ဝတ် + တ + ရား | *responsibility* |
| ကုလသမဂ္ဂ | → ကု + လ သ + မဂ် + ဂ | *United Nations* |
| မဂ္ဂဇင်း | → မဂ် + ဂ + ဇင် း | *magazine* |

**Note:**

The [–ဂ်] represents the same pronunciation as the words that are spelled with [–က်], representing the glottal stop /ʔɛʔ/.

## Exercise 9.11 **(CD2; 27)**

Now try to read the following words and check your reading with the CD or read along as you listen to the CD.

| | |
|---|---|
| တက္ကသိုလ်ကို တက္ကစီနဲ့ မသွားနဲ့။ | *Don't go to the university by taxi.* |
| ဘာဖြစ်လို့လဲဆိုတော့ သိပ်ဈေးကြီးတယ်။ | *(The reason is) because it's very expensive.* |
| သမ္မတက ကုလသမဂ္ဂကို ပြောစရာရှိတယ်။ | *The president has something to tell the UN.* |
| ဒီကုမ္ပဏီမှာ ဆန္ဒပြနေတယ်။ | *(People) are demonstrating at this company.* |

# Review 3

## ပြန်လှန်လေ့ကျင့်ခြင်း ၃

## pya$^{n}$.hla$^{n}$ lé.cí$^{n}$.ɟì$^{n}$ θoù$^{n}$

*After working on the last three units (7–9), test yourself to see whether you can do the following in Burmese now.*

You can talk about:

- likes and dislikes: what you like doing such as *reading*, *cooking*, etc.
  - you can specify frequency using expressions like *mostly*, *usually*, *sometimes.*
- objects/items you want or do not want; you can also add information on specific colours of the items in question.
- what you want to do or do not want to do:
  - you can specify by season, such as what you want to do in the hot, rainy or cold season.
- what you know how to do, such as *swimming, driving, speaking foreign languages,* etc.
- general possibilities such as *specific means of transportation from place X to Y; staying at a certain hotel*.
- general abilities such as *eating spicy food, making an immediate decision*.
- the impossibility of doing certain things such as *seeing (because it's hidden, too far . . .), hearing.*
- things you cannot manage to do such as *making a phone call, printing, opening the bottle,* etc. in specific circumstances.
- unspecified things, such as *any one thing, any one person.*

You can also:

- give simple compliments and react to them in a Burmese way.
- ask for permission if you want to, for example, *have a look at something, use a telephone,* or *open the window*.
- express your needs with *something to do/buy*, *somewhere to go*, etc.

- make suggestions with *Let's [VP]!*
- tell someone not to do something; also with an added *then*, *after all.*
- ask and answer questions with *why?*

Furthermore, you now have a greater knowledge of the Burmese writing system. For example you know:

- different pronunciations when a word is spelled with ◌ည်
- special characters such as ◌ဲ and stacked consonants.

## Review of sentence constructions: Units 7–9

You have learnt how the following constructions function in Burmese:

- Asking questions and answering about what one likes to do (see Unit 7).

  ba wa.ðə.na pa (θə) lɛ̀ → [VP] ta wa.ðə.na pa.tɛ **or** [VP] ta cai?.tɛ

- Talking about what one does not like doing (see Unit 7).

  [VP] ta wa.ðə.na mə pa.pʰù

- Asking and answering questions about what one wants to do (see Unit 7).

  [VP] cʰiⁿ.(θə) là → [verb] cʰiⁿ.tɛ **or** mə [verb].cʰiⁿ.pʰù
  . . . ba lou?. cʰiⁿ.(θə) lɛ̀ → [verb] cʰiⁿ. tɛ

- Asking and answering questions about items that one wants (see Unit 7).

  [NP] lo.ɟiⁿ (θə) là → lo.ɟiⁿ.tɛ **or** mə lo.ɟiⁿ.pʰù
  ba lo.ɟiⁿ (θə) lɛ̀ → [NP] lo.ɟiⁿ.tɛ **or** mə lo.ɟiⁿ.pʰù

- Asking and answering questions about what one knows how to do (see Unit 8).

  [VP] ta?.(θə) là → [verb] ta?.tɛ **or** mə [verb] ta?.(θè).pʰù

- Asking and answering questions with the equivalent of *May I? Do you mind if . . . ?* (see Unit 8).

  [VP] ló yá.mə là → yá.pa.tɛ [VP] pa

- Using an equivalent of *can't manage to . . .* (see Unit 8).

  [VP] ló mə yá.pʰù

- Talking about general possibilities. (see Unit 8).

  [VP] ló yá.(θə.)là

- Talking about the general abilities of individuals. (see Unit 8).

  [verb] naiⁿ.**(θə.)là**

- Talking about future possibilities. (see Unit 8).

  [verb] naiⁿ **mə là**

- Talking about *something to [VP]* . . . (see Unit 9).

  [verb] sə.ya . . .
  Ba [verb] sə.ya ʃí lɛ̀

- Making suggestions with the equivalent of *Let's [VP]!* (see Unit 9).

  [verb] yá.auⁿ

- Asking and answering questions with *Why?* (see Unit 9).

  ba pʰyi?.ló lɛ̀ → ba pʰyi?.ló lɛ̀ sʰo.dɔ́ [subordinate clause] **or**
  → . . . (mə) [verb]ló

- Making negative imperatives with an added *then, after all* (see Unit 9).

  mə [verb] né **tɔ́**

# Unit 10

## အိမ်ပြင်ပမှာ အလိုက်သိ ထောက်ထားညှာတာမှု

# ʔei$^{n}$.pyi$^{n}$.pá.hma ʔə.lai?.θí th̥au?.t$^{h}$a$^{3}$.hɲa.ta.hmú

## Being considerate in public spaces

### In this unit, you will learn:

- different ways to ask for consent and responding with *May I . . . ?*
- to form plural nouns
- time expressions with *before*
- to offer help
- to make suggestions
- unusual spelling: **ဓါတ်ပုံ နံပါတ် ပြဿနာ ပစ္စည်း** . . .

## Dialogue 1

**(CD2; 28)**

As a young woman gets on a crowded bus with heavy baskets, she tries to find a way to take a break from carrying them, and an old passenger tries to be considerate by offering her a place to sit . . .

---

A: Young woman B: Passenger 1 C: Passenger 2

က။ ကျမခြင်းတောင်းတွေ ဒီမှာခဏ **တင်ထားပါရစေနော်**။ အရမ်းလေးလို့ပါ။
ခ။ ရပါတယ်။ ထားပါ။ ဒီမှာ နေရာရှိပါတယ်။
က။ ကျေးဇူးအများကြီးတင်ပါတယ်ရှင်။
ဂ။ လာ၊ လာ။ ဒီမှာ ထိုင်ပါလား။
က။ နေပါစေ။ ဦးလေးပဲ ထိုင်ပါ။ ကျမ ဒီမှာ ရပ်နေလို့ရပါတယ်။

A: cə.má **c$^{h}$ì$^{n}$.dàu$^{n}$.twe** di.hma k$^{h}$ə.ná **ti$^{n}$.t$^{h}$à.pə.yá.ze nɔ** //
ʔə.yà$^{n}$ lè.ló pa

B: yá.pa.tɛ // t$^{h}$à.pa // di.hma ne.ya ʃí.pa.tɛ

A: cè.zù ʔə.myà.ɟì ti$^{n}$.pa.tɛ.ʃi$^{n}$
C: la la // di.hma t$^{h}$ai$^{n}$.pa là
A: ne.pa.ze // ʔù.lè.p$^{h}$ɛ̀ t$^{h}$ai$^{n}$.pa // cə.má di.hma yaʔ.ne.ló yá.pa.tɛ

A: *May I put my baskets here? (They're) quite heavy.*
B: *Sure. Put (them here). There's room here.*
A: *Thanks very much.*
C: *Come. Why don't you sit here?*
A: *Oh, please don't bother. You sit, Uncle. I can stand here, it's okay.*

## Vocabulary

| | | |
|---|---|---|
| ခြင်းတောင်း | c$^{hŋ}$.dàu$^{n}$ | *basket* |
| တင်ထား– | ti$^{n}$.t$^{h}$à- | *to place (on something)* |
| [V] ပါရစေ | [V] pə.yá.ze | *may I, please allow me to [V]* |
| အရမ်း | ʔə.yà$^{n}$ | *very* |
| လေး– | lè- | *be heavy* |
| ထား– | t$^{h}$à | *to place, to keep* |
| နေရာ | ne.ya | *space, place* |
| ထိုင်– | t$^{h}$ai$^{n}$- | *to sit* |
| [V] ပါလား | [V] pa là | making a suggestion: *why don't you [V]* |
| [. . .] ပဲ | [. . .] pɛ̀ | *only [. . .]* (insisting with stress on *you*, in this context) |

# Language point

## Making requests with a more formal *May I (verb) . . . ? Please allow me to (verb)*

| | | | |
|---|---|---|---|
| [verb] ပါရစေ။ | | [verb] pə.yá.ze | → *May I [verb]?* |
| e.g. | | | |
| ဒီမှာ | [တင်ထား] | ပါရစေ။ | |
| di.hma | [ti$^{n}$.t$^{h}$à] | pə.yá.ze | → *May I put (it) on here?* |
| *Here* | *place* | Mkr | *(Please allow me to . . .)* |
| – ရပါတယ်။ | [ထား] | ပါ။ | |
| yá.pa.tɛ | [t$^{h}$à]. | pa | |
| *OK* | *[place]* | Mkr | → *Sure, place (it).* |

This construction of making requests, a little more formal than the one you learnt in Unit 8, is appropriate for making requests to strangers, and people you meet in public spaces, although it is acceptable to use the other construction as well.

**Note:**
Remember the use of DM ခဏ /kʰə.ná/ *a short while (a minute)* in softening the request.

## Exercise 10.1 **(CD2; 29)**

Following the model given in the box above, practise making requests and asking for permission, using the vocabulary provided below.

| | |
|---|---|
| ဝင်ခဲ့– | wiⁿ.kʰɛ́- |
| | *to come in* |
| တစ်ခုလောက်+မေး– | tə.kʰú.lau?+mè- |
| | *to ask one thing* (Note the use of /lau?/ *approximately* as a DM.) |
| တစ်ခုလောက်+ပြော– | tə.kʰú.lau?+pyɔ̀- |
| | *to say one thing* (Note /lau?/ as DM.) |
| အိတ်(ခဏ)+အပ်ခဲ့– | ?ei? (kʰə.ná)+?a?.kʰɛ́- |
| | *to "entrust" the bag (to be watched)* (Note /kʰə.ná/ as DM.) |
| ဖိနပ်(ခဏ)+ထားခဲ့– | pʰə.na? (kʰə.ná)+tʰà.kʰɛ́- |
| | *to leave behind footwear (to be watched)* |
| သေတ္တာ(ခဏ)+အပ်ခဲ့– | θi?.ta (kʰə.ná)+?a?.kʰɛ́- |
| | *to leave behind the luggage* |
| ဒီနားမှာ(ခဏ)+ထိုင်– | di.nà.hma (kʰə.ná)+tʰaiⁿ- |
| | *to sit here* (Note use of /nà/ *near* as a DM.) |
| ဒါလေး(ခဏ)+ကြည့်– | da.lè (kʰə.ná)+cí- |
| | *to look (after) this* (Note use of /lè/ *little* as a DM.) |

# Language point

## Forming plural nouns

We have already seen and used plural nouns in previous units, but here is the formal explanation: the marker တွေ /twe/ is suffixed to the noun, as shown in the box below. Please note that when the quantity is specified with numbers, however, appropriate classifiers are attached to the number and no plural marker is necessary (see Unit 6). This exercise can serve as a review for some vocabulary with nouns.

Please note that with pronouns and proper nouns, a different plural marker, တို့ /tó/, is suffixed to the pronoun or proper noun. When attached to a proper noun, it means [person] and group, others associated with [person].

**Note:**
In spontaneous speech, the pronunciation is often reduced to */te/* or */de/*, but we will practise here with the "standard" pronunciation.

| [NP] တွေ | [NP] twe | [NP]s |
|---|---|---|
| [ခြင်းတောင်း] တွေ | [cʰɪ̀ⁿ.dàuⁿ] twe | *[basket]s* |

## Exercise 10.2 **(CD2; 30)**

Following the model given in the box above, practise forming plural nouns, using the vocabulary provided below. Then try to make complete sentences using the plural nouns you have just formed.

| | | |
|---|---|---|
| ဘုရား | pʰə.yà | *pagoda* |
| စာအုပ် | sa.ou? | *book* |
| ဈေးသည် | zè.ðɛ | *vendor* |
| ကျောင်းသူကျောင်းသား | càuⁿ.ðu càuⁿ.ðà | *student (female, male)* |
| ရေသန့်ဗူး | ye.θáⁿ.bù | *bottled drinking water* |
| အိမ်သာ | ʔeiⁿ.ða | *toilet, restroom* |
| လက်မှတ် | lɛʔ.hmaʔ | *ticket* |
| စာကြည့်တိုက် | sa.cí.daiʔ | *library* |
| အလုပ်သမား | ʔə.louʔ.θə.mà | *worker* |

## Dialogue 2

**(CD2; 31)**

A female traveller at a train station, while waiting for the departure time, wants to go to buy some drinking water, but does not feel like carrying around her heavy luggage. So she asks a man sitting nearby in the waiting room if he would mind watching her belongings while she goes to get some water.

---

A: Female traveller B: Man in the waiting room

က။ ဒီမှာ(ရှင်)။ ဒီနားမှာ ရေသန့်ဗူး **ဘယ်မှာ ဝယ်လို့ရမလဲ** မသိဘူး။

ခ။ ဟိုနားက စတိုးဆိုင်မှာ ရေသန့်ဗူးတွေ ရောင်းတယ် ထင်တယ်။

က။ ကျေးဇူးပါ(ရှင်)။ (ကျမ) ပစ္စည်းတွေ ဒီမှာခဏ **ထားခဲ့လို့ရမလား** မသိဘူး။ ရထားမထွက်ခင် ရေသန့်ဗူးလေး သွားဝယ်ချင်လို့။ သိပ်မကြာပါဘူး။

ခ။ စိတ်မရှိပါနဲ့ခင်ဗျာ။ ကျနော်လည်း အခုပဲသွားတော့မလို့။ ဟိုလက်မှတ်ကောင်တာမှာ **ထားခဲ့ပါလား**။

က။ ဩော်။ ဒီလိုဆို နေပါစေတော့။ ကိစ္စမရှိပါဘူး။

A: di.hma (ʃiⁿ) // di.nà.hma ya.θáⁿ.bù **bɛ.hma wɛ.ló.yá.mə.lɛ̀** mə.θí.bù

B: ho.nà.ká sə.tò.sʰaiⁿ.hma ye.θáⁿ.bù.twe yàuⁿ.tɛ tʰiⁿ.tɛ

A: cè.zù.pa (ʃiⁿ) // (cə.má) pyi?.sì.twe di.hma kʰə.ná **tʰà.kʰé.ló.yá.mə là** mə.θí.pʰù // yə.tʰà mə.tʰwɛ?.kʰiⁿ ye.θáⁿ.bù.lè θwà.wɛ.cʰiⁿ.ló // θei? mə.ca.pa.pʰù

B: sei? mə.ʃí.pa.né kʰə.mya // cə.nɔ.lɛ̀ ʔə.gú.pɛ̀ θwà.tɔ́.mə.ló // ho lɛ?.hma? kauⁿ.ta.hma **tʰà.kʰé.pa là**

A: ʔɔ // di.lo.sʰo ne.pa.ze.tó // kei?.sá mə.ʃí.pa.pʰù

A: *Excuse me. I'm wondering where I could buy some bottled drinking water around here?*

B: *I think they sell bottled drinking water in the store over there.*

A: *Thanks. I'm wondering if I may leave my belongings here for a while? I just wanted to go to buy some bottled drinking water before the train leaves. I won't take long.*

B: *I'm sorry. I was just about to leave. Why don't you leave them at the ticket counter there?*

A: *Ah, never mind in that case. No problem.*

---

## Vocabulary

| | | |
|---|---|---|
| ဝယ်– | wɛ- | *to buy* |
| ဟိုနား | ho.nà | *over there* |
| စတိုးဆိုင် | sə.tò.sʰaiⁿ | *shop, store* |
| ပစ္စည်း | pyi?.sì | *belonging* |
| ရောင်း– | yàuⁿ- | *to sell* |
| ထားခဲ့– | tʰà.kʰɛ́- | *to leave behind* |
| [VP] လို့ရမလား | [VP] ló yá.mə là | *Would it be OK to . . . [VP]?* |
| မ [VP] ခင် | mə [VP] kʰiⁿ | *before [VP]* |
| [NP] လေး | [NP] lè | lit. *small, little*. Here used as DM, minimizing the burden. |
| ကြာ– | ca- | *to last a certain length of time* |
| သွား– | θwà- | *to go, to leave* |
| အခုပဲ | ʔə.gú.pʰɛ́ | *just now* |
| [VP] တော့မလို့ | [VP] tɔ́.mə.ló | *(I) was about to [VP]* |
| လက်မှတ်ကောင်တာ | lɛʔ.hmaʔ kauⁿ.ta | *ticket counter* |
| [sentence] တော့ | [sentene] tɔ́ | *[sentence] then* (Indicates finality, equivalent of *then, after all*.) |
| နေပါစေတော့ | ne.pa.ze.tɔ́ | *Never mind then.* |

# Language point

## Asking permission with *Would it be OK if I . . . ?*

As we have seen in Unit 2, adding မသိဘူး /mə.θí.pʰù/ (*lit. I don't know*) at the end of a statement serves to soften requests, and works as an equivalent of *Would you mind if . . .* , *I'm wondering if . . .* , etc. In this unit we will practise making requests with the construction given in the box below, a style that is appropriate when you address a stranger and when you want to be polite.

| | |
|---|---|
| [VP] လို့ရမလား။<br>[VP] ló yá.mə là | → *May I . . . / Could I . . . /*<br>*Would you mind if I . . . [verb]?* |
| [VP] လို့ရမလား မသိဘူး။<br>[VP] ló yá.mə là mə θí.pʰù | → *(I'm) wondering if you'd mind*<br>*if (I) . . . [verb]?* |

## Exercise 10.3 **(audio online)**

Following the model given in the box above, practise a short exchange asking for permission in various situations with the expressions provided below. You can choose to respond positively or negatively: you now know how to do it either way. The first one is done for you as a model.

| | |
|---|---|
| ဒီမှာ ကား[ရပ်] လို့ရမလား မသိဘူး။ | di.hma kà.[ya?] ló yá.mə là mə θí.pʰù |
| – ရပါတယ်။ **or** | – yá.pa.tɛ̀ **or** |
| – မရဘူး။ | – mə.yá.pʰù |

| | | |
|---|---|---|
| ဒီမှာ ကား+ရပ်– | di.hma kà+ya?- | *to park (one's) car here* |
| ဒါ ကိုင်ကြည့်– | da kaiⁿ.cí- | *to hold/feel something* |
| ဝင်ကြည့်– | wiⁿ.cí- | *to come in and look* |
| ဓါတ်ပုံ+ရိုက်– | da?.pouⁿ+yai?- | *to take a photograph* |
| ဒေါ်လာနဲ့+ပေး– | dɔ.la nɛ́+pè- | *to pay in dollars* |
| ဒီမှာ ဖိနပ်+စီး– | di.hma pʰə.na?+sì- | *to keep (one's) shoes on here* |

# Language point

### Another way to make a request and rejecting politely

Here is another construction to make requests, illustrated in the box below, followed by an expression for rejecting politely, to which you can add a reason for the refusal.

| | | |
|---|---|---|
| [VP] | မယ်။ ရမလား။ | |
| [VP] | mɛ yá.mə là | → *(I)'ll [verb]. Would* |
| [VP] | Mkr *okay?* | *that be OK?* |
| – စိတ်မရှိပါနဲ့နော်။ | | → *(I)'m sorry. Please excuse* |
| sei? mə ʃí.pa.né nɔ [add reason . . .] | | *me. + [reason . . .]* |

## Exercise 10.4 **(audio online)**

You are at an airport waiting for your flight. Following the model in the box given above, practise a short exchange making a request and rejecting politely. Remember also to use the DM ခဏ /kʰə.ná/ *short while* in your requests.

| | |
|---|---|
| ပစ္စည်း ဒီနားမှာ ထားခဲ့– | pyi?.sì di.nà.hma tʰà.kʰɛ- |
| | *to leave (one's) belongings here* |
| သတင်းစာ ယူကြည့်– | ðə.dìⁿ.za yu.cí- |
| | *to take a look at the newspaper* |
| ဒီကုလားထိုင် ယူ– | di kə.lə.tʰaiⁿ yu- |
| | *to take this chair* |
| တယ်လီဖုန်း ဆက်– | tɛ.li.pʰòuⁿ sʰɛ?– |
| | *to make a phone call, to call* |

Possible reasons for rejecting are provided below, but do feel free to try out your own reasons with the structure and vocabulary that you have already learnt.

| | |
|---|---|
| အခုပဲသွားတော့မလို့။ | ?ə.kʰú.pʰɛ̀ θwà.tó.mə.ló |
| | *(I) was just about to go.* |
| (ကျမ)သတင်းစာ မဟုတ်ဘူး။ | (cə.má)ðə.dìⁿ.za mə.hou?.pʰù. |
| | *It's not my newspaper.* |
| လူရှိတယ်။ | lu ʃí.tɛ |
| | *There is someone (there already).* |
| ဖုန်းပျက်နေတယ်။ | pʰòuⁿ pyɛ?.ne.tɛ |
| | *The phone is out of order.* |

# Language point

## Making suggestions

The following interrogative construction is used for making suggestions, expressing an equivalent of something like *Why don't you . . . ?*

| | | | | |
|---|---|---|---|---|
| [VP] ပါလား။ | | [verb]. pa là | | → *Why don't you [VP]?* |
| e.g. | | | | |
| ကောင်တာ | မှာ | [ထားခဲ့] | ပါလား။ | |
| kauⁿ.ta. | hma | [tʰà.kʰɛ́]. | pa là | → *Why don't (you) leave* |
| *counter* | Mkr | *[leave behind]* | Mkr | *it at the counter?* |

## Exercise 10.5 **(CD2; 32)**

Following the model given in the box above, practise making suggestions using the vocabulary provided in the list below.

| | | |
|---|---|---|
| တက္ကစီနဲ့ သွား– | tɛʔ.kə.si né θwà- | *to go by taxi* |
| တယ်လီဖုန်း ဆက်လိုက်– | tɛ.li.pʰòuⁿ sʰɛʔ.laiʔ- | *to give a call* |
| မေးကြည့်– | mè.cí- | *to try to ask* |
| တောင်းကြည့်– | tàuⁿ.cí- | *to try asking for* |
| စားကြည့်– | sà.cí- | *to try eating* |
| မြည်းကြည့်– | myì.cí- | *to try tasting* |

# Language point

## Expressing *before . . .*

The construction given in the box below is used to express *before* with a [VP]. Note that where you say in English *before dinner, before class*, etc., it is often[1] expressed with the same construction – you need a verb. For example, to say *before dinner*, you must say *before eating dinner* or *before cooking dinner*. The same goes for *departure*, illustrated in the box.

| | | | | |
|---|---|---|---|---|
| မ [verb] ခင် | | mə [verb]. kʰiⁿ | | → *before [verb]* |
| e.g. | | | | |
| ရထား | မ | [ထွက်] | ခင် | |
| yə.tʰà | mə | [tʰwɛʔ]. | kʰiⁿ | |
| *train* | Mkr | *[leave]* | Mkr | → *before (the) train [leaves]* |

## Exercise 10.6 **(audio online)**

Following the model in the box above, first make phrases *before [verb]* with the verbal expressions provided in the list below. Then use your imagination and your knowledge of sentence constructions and vocabulary already learnt to complete the sentences.

| | | |
|---|---|---|
| အိပ်– | ʔeiʔ- | *to sleep* |
| ရောက်– | yauʔ- | *to arrive* |
| အိမ်+ပြန်– | ʔeiⁿ+pyaⁿ- | *to go home* |
| လေယာဉ်+ထွက်– | le.yiⁿ+tʰwɛʔ- | *(of a plane), to leave* |

[1] It can also be expressed as *before dinner time*, in which case a different structure is used (see Ex. 10.7).

| | | |
|---|---|---|
| ရုပ်ရှင်+စ– | you?.ʃiⁿ+sá- | *(of a movie), to begin* |
| ပွဲ+ပြီး– | pwɛ̀+pì- | *(of a show), to finish* |
| လူကြီးတွေ+လာ– | lu.cì.twe+la- | *(of important people),*[2] *to come* |
| ခရီး+သွား– | kʰə.yì+θwà- | *to travel* |

With time expressions such as specific months, seasons, times or events (e.g. a festival, ceremony), a fixed expression မတိုင်ခင် /mə.taiⁿ.kʰiⁿ/ is used preceding the time expression, as illustrated in the box below.

| | | |
|---|---|---|
| [specific time, event] | မတိုင်ခင် | → *before* + [specific |
| [specific time, event] | mə taiⁿ.kʰiⁿ | time, event] |
| [မိုးရာသီ] | မတိုင်ခင် | |
| [mò ya.ði] | mə taiⁿ.kʰiⁿ | → *before* + [*rainy season*] |

## Exercise 10.7 **(audio online)**

Following the model in the box above, and using the time expressions provided below, form phrases expressing *before [specific time expression]*. Then make complete sentences using those phrases.

| | | |
|---|---|---|
| သင်္ကြန် | ðə.ʄaⁿ | *Thagyan (Burmese New Year)* |
| ခရစ်စမတ် | kʰə.ri?.sə.ma? | *Christmas* |
| ၁၁ နာရီ | sʰɛ́.tə na.yi | *11 o'clock* |
| ဘုရားပွဲ | pʰə.yà.pwɛ̀ | *pagoda festival* |
| သြဂုတ်လ | ?ɔ̀.gou? lá | *August (month)*[3] |
| ထမင်းစားချိန် | tʰə.mìⁿ.sà.cʰeiⁿ | *meal (time)*[4] |
| မင်္ဂလာဆောင် | miⁿ.gə.la.zauⁿ | *wedding* |
| စာမေးပွဲ | sa.mè.pwɛ̀ | *examination* |

## Dialogue 3

**(CD2; 33)**

Seeing a woman vendor carrying heavy baskets, a young man offers to help. The woman refuses first (out of courtesy), but ends up

[2] Lit. *adults*.

[3] Burmese tends to add /lá/ *month* to the name of the months, which are all borrowed from English and may have more-or-less Burmanized pronunciations.

[4] *Time*, expressed by /(ʔə)cʰeiⁿ/, the second syllable /cʰeiⁿ/ is not often used in similar contexts in English, but it is necessary to express *before [something]* with the structure in question.

accepting the offer. As they walk through a narrow street where children are playing, the young man asks them to clear the path for them.

A: Young man B: Woman vendor C: Child in the street

က။ အမ။ ပစ္စည်းတွေ အများကြီးပဲ။ ကျနော် **ဝိုင်းသယ်ပေးမယ်**။
ခ။ နေပါစေ။ ကျမသယ်နိုင်ပါတယ်။ သိပ်မလေးပါဘူး။
က။ ပေးပါအမရဲ့။ ကျနော့်ကို ဒီအထုပ်ပေး။
ခ။ ကျေးဇူးပါပဲကွယ်။
က။ (*talking to kids playing in the street and blocking the way*)
ဟေ့ ကလေးတွေ နည်းနည်း လမ်းဖယ်ပေးကြပါဦး။ ဒီမှာ ပစ္စည်းတွေနဲ့။
ဂ။ ဟေ့ကောင်တွေ။ ဘေးဖယ်ကြ။ ဘေးဖယ်ပေးလိုက်လေ။

A: ʔə.má // pyiʔ.sì.twe ʔə.myà.cì.pʰɛ̀ // cə.nɔ **wàiⁿ.θɛ.pè.mɛ**
B: ne.pa.ze // cə.má θɛ.naiⁿ.pa.tɛ // θeiʔ mə lè.pa.pʰù
A: pè.pa ʔə.má.yɛ́ // cə.nɔ́.ko di ʔə.tʰouʔ pè
B: cè.zù.pa.pɛ̀ kwɛ
A: [. . .] hé // kə.lè.twe // nɛ̀.nɛ̀ làⁿ.pʰɛ.pè.cá.pa.òuⁿ // di.hma pyiʔ.sì.twe.né
C: hé.kauⁿ.twe // bè.pʰɛ.cá // bè.pʰɛ.pè.laiʔ le

A: *Sister (you're carrying) so many things! I'll help you carry (them).*
B: *Don't bother. I can manage (to carry them). (They're) not very heavy.*
A: *Come on, give them to me, sister. (Just) give me this one package.*
B: *Well, thanks.*
A: *[. . .] Hey, kids! Clear the way for us, will you? (Can't you see) We have packages.*
C: *Hey guys! Move aside! Clear the way for them, don't you hear?*

## Vocabulary

| | | |
|---|---|---|
| အမ | ʔə.má | term used in addressing someone who could be one's *elder sister* |
| ပစ္စည်း | pyiʔ.sì | *thing, belonging* |
| အများကြီးပဲ | ʔə.myà.cì.pʰɛ̀ | *(there are) a lot* |
| ဝိုင်း[VP]– | wàiⁿ [VP] | *help [VP]* |

| | | |
|---|---|---|
| သယ်– | θɛ- | *to carry*[5] |
| [VP] ပေး– | [VP] pè- | *to [VP] for someone else* (Here, *(I)'ll help carry*) |
| ပေး– | pè- | *give* (as a main verb) |
| [VP] နိုင်– | [VP] nai$^{n}$ | *can [VP]* |
| လေး– | lè- | *be heavy* |
| [appellative] ရဲ့ | [appellative] yé | DM, *urging the interlocutor in imperatives* |
| [NP] ကို | [NP] ko | Mkr indicates NP as the destination, object of action verb |
| အထုပ် | ʔə.t$^{h}$ou? | *package* |
| ဟေ့ | hé | *hey* (to get someone's attention, as in English, not very polite) |
| ကလေးတွေ | k$^{h}$ə.lè.twe | *children* |
| လမ်း+ဖယ်– | là$^{n}$+p$^{h}$ɛ | *to clear the path* |
| [. . .] နဲ့– | [. . .] né | *with* (Here, *we're with too many things to carry*) |
| ဟေ့ကောင် | hé kau$^{n}$ | term used to address someone's equal or inferior, more typical among male speakers, equivalent of *Hey you!* (it seems to sound less rude in Burmese!) |
| ဘေးဖယ်– | bè p$^{h}$ɛ- | *to move aside, to clear the way* |
| [VP] ကြ | [VP] cá | Mkr *attached to VP of plural subject* (Not always obligatory in syntax.) |

# Language point

## Offering help with (verb) . . . /pè/

The verb ပေး– /pè/ means *to give* when it is used as a main verb. When it is attached to another verb, as illustrated in the box below, however, it works as an auxiliary verb to express *doing something for someone else.*

[5] Burmese has several words for "carry" depending on how the task is done, for example, for when something is carried on a pole hung from the shoulders, carrying a person in the arms close to the body, or here, which implies carrying something with the hands. It's enough for now to just be aware that there are different expressions.

| | | | | |
|---|---|---|---|---|
| [VP] ပေး– | | [VP] pè | | → *[VP] for someone else* |
| e.g. | | | | |
| သယ် | ပေး | မယ်။ | | |
| θɛ. | pè. | mɛ | | |
| *carry* | *give* | Mkr | | → *(I)'ll carry it for you.* |
| **ဝိုင်း** | သယ် | ပေး | မယ်။ | |
| wài$^{n}$. | θɛ. | pè. | mɛ | |
| *help* | *carry* | *give* | Mkr | → *(I)'ll help carry it for you.* |

**Note:**
The two statements illustrated are interchangeable.

## Exercise 10.8 **(audio online)**

Following the model given in the box above, try offering help using the vocabulary provided below. Try to be spontaneous in responding – accept or reject help politely.

| | | |
|---|---|---|
| ဝိုင်း+သယ်– | wài$^{n}$+θɛ.pè- | *to help carry* |
| ကြည့်+ထား– | cí+t$^{h}$à- | *to watch (guard) someone's belongings* |
| ကိုင်+ထား– | kai$^{n}$+t$^{h}$à- | *to hold* |
| ဝိုင်း+ကူ– | wài$^{n}$+ku- | *to help* (Note that its English translation sounds redundant if we translate each part literally) |
| မှာ+ထား– | hma+t$^{h}$à- | *to order (something while you're gone)* |
| တိုကင် ယူ+ထား– | to.ki$^{n}$ yu+t$^{h}$à | *to take a number or a slip of paper for a queue (while you're gone) (e.g. at a clinic)* |

## Exercise 10.9 **(CD2; 34)**

At this point, you already know how to make other types of sentences. Using the same sentence construction and the vocabulary for Exercise 10.8, try to say the following in Burmese. The first one is done for you as a model.

**Note:**
*You can also add a DM such as* နော် /nɔ/ to the imperative statement to soften the requests.

| | |
|---|---|
| ဝိုင်းသယ်ပေး**ပါ** (နော်)။ | wàiⁿ.θɛ.pè.**pa** (nɔ) |
| | *Please help me carry.* |
| ဝိုင်းသယ်ပေး**လို့ရမလား**။ | wàiⁿ.θɛ.pè.**ló.yá.mə là** |
| | *Could you help me carry?* |

- *Please watch my belongings. Could you watch my belongings please?*
- *Please hold (it) for me. Could you hold (it) for me please?*
- *Please take a token for me. Could you take a token for me please?*
- *Please order curry for me. Could you order curry for me please?*

# Language point

## Getting familiar with the writing system

### ■ More unusual spelling and pronunciation **(CD2; 35)**

You will find below a number of frequently used words with unusual spellings due to their origin in Pali. The aim here is to get you exposed to them.

Listen to the CD and read along with the words below.

| | |
|---|---|
| ဒုက္ခ | *suffering* (often used in exclamation when one encounters a problem) |
| ပစ္စည်း | *(a) belonging* |
| ဓါတ်ပုံ | *photograph* |
| နံပါတ် | *number* |
| ပြဿနာ | *problem* |
| သေတ္တာ | *baggage* |

## Exercise 10.10 **(CD2; 35)**

Now try to read the following words and check your reading with the CD or read along as you listen to the CD.

- နာဂစ် ဒုက္ခသည်စခန်းမှာ ဘာပြဿနာရှိလဲ။
  *What problems are there at the Nargis resettlement camp?*
- ပစ္စည်းတွေ ပြန်မတွေ့ဘူး။ ဒုက္ခပဲ။
  *I haven't found my belongings. What a pain!*
- ဓါတ်ပုံဆိုင်ပိတ်ထားတယ်။ တယ်လီဖုန်းနံပါတ်သိလား။
  *The photo shop is closed. Do (you) know (their) phone number?*

# Unit 11

## စနေတနင်္ဂနွေနဲ့ ခရီးသွားအစီအစဉ်

# sə.ne tə.nì.gə.nwe né kʰə.yì.θwà.ə.si.ə.zi$^{n}$

## Plans for the weekend and travel plans

### In this unit, you will learn:

- to make statements using *plan to + VP*; *have planned to + VP*
- to make statements using *thinking of [verb]-ing*
- to ask and answer questions with *when* for the future
- time expressions for the future and days of the week
- different pronunciations with: လျ လ္ယ

## Dialogue 1

**(CD2; 36)**

Two friends (both female college students) are planning their weekend, and they come up with the idea of going to Bago for a picnic. Like many young people, they don't own a car and will need to hire one . . .

---

A: Yu Yu B: Nwe Nwe

က။ ဒီစနေတနင်္ဂနွေမှာ **ဘာလုပ်ဖို့ အစီအစဉ် ရှိလဲ**။
ခ။ **ပျော်ပွဲစားထွက်ဖို့ စဉ်းစားနေတယ်**။
က။ ကောင်းတာပေါ့။ ဘယ်(ကို) သွားမလဲ။ တို့လည်း လိုက်ချင်တယ်။ ရမလားဟင်။
ခ။ ရတာပေါ့။ ပဲခူးကို သွားမလားလို့ . . . ။
က။ ကောင်းတယ်။ ကောင်းတယ်။ ဒီလိုဆို **ကားငှားဖို့ တို့စီစဉ်ပေးမယ်လေ**။ တို့အကိုအသိတွေ ရှိတယ်။
ခ။ ကျေးဇူးပါပဲဟယ်။

A: di sə.ne tə.nìⁿ.gə.nwe.hma **ba.lou?.pʰó ʔə.si.ə.siⁿ ʃí lɛ̀**
B: **pyɔ.pwɛ̀.zà twɛʔ.pʰó sìⁿ.zà.ne.tɛ**
A: kàuⁿ.ta.pó // bɛ.(ko) θwà.mə lɛ̀ // dó.lɛ̀ laiʔ.cʰiⁿ.tɛ // yá.mə là hiⁿ
B: yá.ta pó // bə.gò.ko θwà.mə là ló . . .
A: kàuⁿ.tɛ // kàuⁿ.tɛ // di.lo.sʰo **kà.hŋà.pʰó dó si.ziⁿ.pè.mɛ le** // dó.ʔə.ko ʔə.θí.twe ʃí.tɛ
B: cè.zù.pa.pʰɛ̀ hɛ

A: *What are you planning to do this weekend?*
B: *(I)'m thinking of going on a picnic.*
A: *Sounds good. Where are you going? I'd like to come also, can I?*
B: *Of course. (I'm thinking) of going to Bago.*
A: *Good idea. I'll arrange to rent a car then. My brother knows some people.*
B: *Thanks (my dear).*[1]

## Vocabulary

| | | |
|---|---|---|
| စနေ(နေ့) | sə.ne.(né) | *Saturday (day)* |
| တနင်္ဂနွေ(နေ့) | tə.nìⁿ.gə.nwe.(né) | *Sunday (day)* (*weekend* is expressed in Burmese as *Saturday Sunday* /sə.ne tə.nìⁿ.gə.nwe/) |
| အစီအစဉ် | ʔə.si.ə.siⁿ | *plan* |
| ပျော်ပွဲစား+ထွက်– | pyɔ.pwɛ̀.sà+tʰwɛʔ- | *to go on a picnic* |
| [VP] ဖို့ | [VP] pʰó | *for, in order to [VP]* |
| စဉ်းစား– | sìⁿ.zà- | *to think* |
| တို့ | dó | used as pronoun *I* in this context (otherwise, plural marker for pronouns and proper names) |
| လိုက်– | laiʔ | *to follow; to come along* |
| ပဲခူး | bə.gò | Bago *(city about 50 miles away from* Yangon*)* |

[1] This is an approximate equivalent that represents */hɛ/* that works as a DM in Burmese.

| | | |
|---|---|---|
| ငှား– | hŋà- | *to rent, hire* (in other contexts: *to borrow, to lend*) |
| [. . .] ဟယ် | [. . .] hɛ | DM which makes the sentence more emotive, used among equals or those inferior in social rank, more typical of female speakers |

# Language points

## Sentence construction: *plan to + VP*

| | | | | |
|---|---|---|---|---|
| [VP] ဖို့ အစီအစဉ်+ရှိ– | [VP] pʰó | ʔə.si.ə.sin | +ʃí- | → *plan to [VP]* |
| | [VP] Mkr *plan* | | *+have* | |

The structure given in the box above is the key structure used to talk about *what one plans to do.* We will practise the construction with different types of sentence, and will start with interrogatives.

## Open questions with *plan to + VP*

| | | | | |
|---|---|---|---|---|
| [question word] + [VP] ဖို့ | | အစီအစဉ် | ရှိ (သ)လဲ။ | |
| [question word] + [VP] pʰó | | ʔə.si.ə.sin | ʃí (θə) lɛ̀ | |
| e.g. | | | | |
| [ဘာ] + [VP] ဖို့ | | အစီအစဉ် | ရှိ (သ)လဲ။ | → *What do you plan to [VP]?* |
| [ba] + [VP] pʰó | | ʔə.si.ə.sin | ʃí (θə) lɛ̀ | |

## Question words that you have already learnt that can be used in the construction

| | | |
|---|---|---|
| ဘာ– | ba | *what* |
| ဘယ် [NP]- | bɛ | *which* [NP] |
| ဘယ်မှာ– | bɛ.hma | *where (at)* |
| ဘယ်(ကို)– | bɛ.(ko) | *where (to)* |
| ဘယ်လို– | bɛ.lo | *how* |
| ဘယ်လောက်– | bɛ.lau? | *how much* |

**Notes:**

1. To say *which [NP]?*, you can use either ဘာ **/ba/** + [NP] or ဘယ် **/bɛ/** + [NP].
2. In expressing *where to*, **/bɛ/** + **/ko/**, the marker /ko/ is optional in colloquial Burmese. However, to say *where at*, it is more often expressed with ဘယ်မှာ/bɛ.hma/ with the marker /hma/ for location without movement that goes with verbs such as *to stay*, *to live*, as opposed to *to go*.

## Exercise 11.1 **(CD2; 37)**

Following the model given in the box above, how would you ask the following questions?

- *What do (you) plan to cook?*
- *Which book do (you) plan to read?*
- *Where do (you) plan to live?*
- *Where do (you) plan to go (to)?*
- *How do (you) plan to come?*
- *How much do (you) plan to buy?*

## Exercise 11.2 **(audio online)**

Still following the model given in the box for Exercise 11.1, now practise asking questions about your (imagined) partner's plans, using the vocabulary provided. We will first start with simple verbs, then move on to verb phrases. You will need to choose an appropriate question word from the list provided above, and there can be more than one possibility for certain verbs. For example, with "to buy" you can ask *What, Where, How much do you plan to buy?*

| | | | | | |
|---|---|---|---|---|---|
| လုပ်– | lou?- | *to do* | ချက်– | cʰɛ?- | *to cook* |
| ဝယ်– | wɛ- | *to buy* | နေ– | ne- | *to live* |
| သွား– | θwà- | *to go* | ကစား– | gə.zà- | *to play* |

| | | |
|---|---|---|
| . . . ရုပ်ရှင်+ကြည့်– | . . . you?.ʃiⁿ+cí- | *. . . film + to watch* |
| . . . ဟင်း+ချက်– | . . . hìⁿ+cʰɛ?- | *. . . curry, dish + to cook* |
| . . . ဟိုတယ်မှာ+တည်း– | . . . ho.tɛ.hma+tɛ̀- | *. . . hotel + to stay at* |
| . . . နေ့+ပြန်– | . . . né+pyaⁿ- | *. . . day + to return* |
| . . . အိမ်+ငှား– | . . . ʔeiⁿ+hŋà- | *. . . house + to rent* |
| . . . သင်တန်း+တက်– | . . . θiⁿ.dàⁿ+tɛʔ- | *. . . training course + to attend* |

# Language point

## Affirmative statements with *plan to* + *VP*

| | | | | |
|---|---|---|---|---|
| [VP] ဖို့ | အစီအစဉ် | ရှိ | တယ်။ | |
| [VP] pʰó | ʔə.si.ə.sin | ʃí | tɛ | → *(I) plan to [VP]* |

e.g.

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| ဒီ | စနေ | တနင်္ဂနွေ | မှာ | ပျော်ပွဲစား | သွား | ဖို့ | အစီအစဉ် | ရှိ | တယ်။ |
| di | sə.ne | tə.niⁿ.gə.nwe | hma | pyɔ.pwɛ̀.zà | θwà. | pʰó | ʔə.si.ə.sin | ʃí. | tɛ |
| *this Saturday Sunday* | | | Mkr | *picnic* | *go* | *to* | *plan* | *have* | Mkr |

→ *(I) have a plan to go on a picnic this weekend.*

# Exercise 11.3 (CD2; 38)

Following the model given in the box above, say what you plan to do this weekend, using the verb expressions provided below.

| | |
|---|---|
| ဘောလုံးပွဲ+သွား– | bɔ.lòuⁿ.pwɛ̀+θwà- |
| | *to go to a football match* |
| ဈေးဝယ်+ထွက်– | zè.wɛ+twɛʔ- |
| | *to go shopping* |
| လျှောက်+လည်– | ʃauʔ+lɛ- |
| | *to go visiting various places* |
| ဘုရား+တက်– | pʰə.yà+tɛʔ- |
| | *to visit a pagoda*[2] |
| သူငယ်ချင်းတွေနဲ့+ဆုံ– | θə.ŋɛ.ɟiⁿ.twe nɛ́+sʰouⁿ- |
| | *to meet up with friends* |
| လက်ဖက်ရည်ဆိုင်+ထိုင်– | lə.pʰɛʔ.ye.sʰaiⁿ+tʰaiⁿ- |
| | *to sit (spend time) at a tea shop* |

# Language point

## What *one has planned to* or *is planning to* + *VP*

The verb စဉ်းစား– /sìn.zà-/ is used with two different auxiliary verbs,[3] namely /tʰà/ and /ne/, to express what one *has (already) planned to do* and *is planning to do* respectively, as illustrated in the box below.

[2] One can also say ဘုရား+သွား– /pʰə.yà + θwà-/, but the other term is more commonly used in Myanmar for visiting pagodas.

[3] "Auxiliary verb" is to be understood here as "as opposed to main verb (which has its own meaning)".

[VP] ဖို့ စဉ်းစား– [VP] pʰó sìn.zà- → *plan to [VP] . . .*

| | | | |
|---|---|---|---|
| [VP] ဖို့ | စဉ်းစား | **ထား–** | → something one has already |
| [VP] pʰó | sìn.zà | **tʰà** | thought of, decided |
| [VP] ဖို့ | စဉ်းစား | **နေ–** | → one is still in the process of |
| [VP] pʰó | sìn.zà | **ne** | thinking (i.e. not yet decided) |

e.g.

| | | | | | | |
|---|---|---|---|---|---|---|
| စနေနေ့မှာ | [ပျော်ပွဲစား | ထွက်] | ဖို့ | စဉ်းစား | **ထား** | တယ်။ |
| sə.ne.né.hma | [pyɔ.pwɛ̀.zà | tʰwɛʔ]. | pʰó | sìn.zà. | **tʰà.** | tɛ |
| *Saturday* Mkr | *picnic* | *go out* | *to* | *think* | Aux | Mkr |

*(I)'ve planned to go on a picnic on Saturday.*

| | | | | | | |
|---|---|---|---|---|---|---|
| စနေနေ့မှာ | [ပျော်ပွဲစား | ထွက်] | ဖို့ | စဉ်းစား | **နေ** | တယ်။ |
| sə.ne.né.hma | [pyɔ.pwɛ̀.zà | tʰwɛʔ]. | pʰó | sìn.zà | **ne.** | tɛ |
| *Saturday* Mkr | *picnic* | *go out* | *to* | *think* | Aux | Mkr |

*(I)'m thinking of going on a picnic on Saturday.*

## Exercise 11.4 **(audio online)**

Using the model in the box above, and following the examples, say what you 1) have planned and 2) are thinking of doing for the following days of the week. You can recycle various verb expressions that you have already learnt.

**Note:**
The English words are also commonly used, especially in cosmopolitan areas such as *Yangon*.

| | | |
|---|---|---|
| တနင်္လာနေ့ | tə.nìⁿ.la.né | *Monday* |
| အင်္ဂါနေ့ | ʔiⁿ.ga.né | *Tuesday* |
| ဗုဒ္ဓဟူးနေ့ | bouʔ.də.hù.né | *Wednesday* |
| ကြာသပတေးနေ့ | ca.ðə.bə.dè.né | *Thursday* |
| သောကြာနေ့ | θauʔ.ca.né | *Friday* |
| စနေနေ့ | sə.ne.né | *Saturday* |
| တနင်္ဂနွေနေ့ | tə.nìⁿ.gə.nwe.né | *Sunday* |

# Language point

## Sentence construction with VP /tʰà/

This structure indicates that the action was done in the past (non-specified time), but the result still remains at the moment of speaking.

It simply conveys the meaning that *the action expressed by the VP has been completed.* In the examples, the VP in the first sentence is /siⁿ.zà-/ *to plan*, and as a result, it expresses the idea that the action of *planning* has been completed. In the second example however, the VP is /cʰɛʔ-/, and as a result, it's the action of *cooking* that has been completed.

| [verb] ထား– | | | [verb] tʰà | | |
|---|---|---|---|---|---|
| e.g. | | | | | |
| မုန့်ဟင်းခါး | ချက် | ဖို့ | **စီစဉ်** | **ထား** | တယ်။ |
| móuⁿ.hìⁿ.gà | cʰɛʔ. | pʰó | **si.ziⁿ.** | **tʰà.** | tɛ |
| *mohinga* | *cook* | *to* | *plan* | Aux | Mkr |
| → *(I)'ve made a plan to cook* mohinga. | | | | | |
| မုန့်ဟင်းခါး | **ချက်** | **ထား** | တယ်။ | | |
| móuⁿ.hìⁿ.gà | **cʰɛʔ.** | **tʰà.** | tɛ | | |
| *mohinga* | *cook* | Aux | Mkr | | |
| → *(I)'ve cooked* mohinga. | | | | | |

## Exercise 11.5

Using the model given in the box above, say what you have done, using the verb expressions provided below.

| | | |
|---|---|---|
| ဆရာဝန်+ခေါ်– | sʰə.ya.wuⁿ+kʰɔ- | *doctor + to call* |
| တက္ကစီ+ခေါ်– | tɛʔ.kə.si+kʰɔ- | *taxi + to call* |
| ကား+ငှား– | kà+hŋà- | *car + to hire* |
| စားစရာ+ဝယ်– | sà.sə.ya+wɛ- | *food + to buy* |
| သောက်စရာတွေ+ဝယ်– | θauʔ.sə.ya.twe+wɛ- | *drinks + to buy* |
| သူငယ်ချင်းတွေ+ခေါ်– | θə.ŋɛ.jìⁿ.twe+kʰɔ- | *friends + to invite (to come)* |
| မုန့်+လုပ်– | móuⁿ+louʔ- | *snacks + to make* |
| လက်မှတ် booking+လုပ်– | lɛ.hmaʔ buʔ.kiⁿ+louʔ- | *ticket + to book* |
| သေတ္တာ အဆင်သင့်+လုပ်– | θiʔ.ta ʔə.sʰiⁿ.ðíⁿ+louʔ- | *suitcase + to make ready* |

# Language point

## Doing something for someone else

The following structure with the auxiliary verb /pè/ (*lit. to give*) indicates that the action expressed by the verb is done for someone other than the "subject" associated with the verb (explicitly stated or unstated) in the sentence (see also Unit 10, where this structure was introduced).

In the first example in the box below, one can assume that the speaker (unstated subject) is the person who is going to do the action "*buying*" for the interlocutor.

In the second example, with the subject "*He*" explicitly stated, it's "he" who does the action of "*buying*".

| | |
|---|---|
| [verb] ပေး– [verb] pè | → *[verb] for someone else* |
| e.g. | |
| **ဝယ် ပေး မယ်။** | |
| **wɛ pè** mɛ | |
| *buy* Aux Mkr | → *(I)'ll buy (it for you).* |
| သူ က (ကျွန် ကို) **ဝယ် ပေး** တယ်။ | |
| θu. ká (cə.má. ko) **wɛ. pè.** tɛ | |
| *he* Mkr *me* Mkr *buy* Aux Mkr | → *He bought it (for me).* |

## Exercise 11.6 **(audio online)**

Following the model given in the box above, practise making similar statements, with the vocabulary provided below. Please vary sentence endings between မယ် /mɛ/ and တယ် /tɛ/ to indicate future and past actions respectively.

| | | |
|---|---|---|
| ဆရာ့ကို+မေး– | sʰə.yá.ko+mè- | *the teacher + to ask* |
| အိမ်+ရှာ– | ʔeiⁿ+ʃa- | *house + to find* |
| တက္ကစီ+ခေါ်– | tɛʔ.kə.si+kʰɔ- | *taxi + to call* |
| လက်မှတ်+ဝယ်– | lɛʔ.hmaʔ+wɛ- | *ticket + to buy* |
| ပစ္စည်း+ကြည့်ထား– | pyiʔ.sì+cí.tʰà- | *belongings + to watch (guard)* |
| နေရာ+ဦးထား– | ne.ya+ʔù.tʰà- | *place + to hold (before you come)* |

# Language point

## Expressing *what one is planning to do (mentally)*

A sentence using the construction ending with လို့ /ló/, as shown in the box below, is actually an "incomplete" sentence according to grammatical rules. Nonetheless, it conveys a complete message on its own. As a subordinate clause (in the sentence), one must understand that it is followed by an unstated phrase such as *I'm wondering*, *I'm thinking*, or the like that can be expressed with . . . စဉ်းစားနေတယ် /sìn.zà. ne.tɛ/.

| | |
|---|---|
| [verb] မလားလို့<br>[VP] mə.là.ló | → *I'm wondering if I should [VP], thinking of [V-ing]* |
| e.g.<br>[ခရီး ထွက်] မလားလို့<br>[kʰə.yì twɛʔ] mə.là.ló<br>[to travel] Mkr | → *I'm wondering if I should go on a trip, I'm thinking of going on a trip.* |

# Exercise 11.7 **(audio online)**

Following the model given in the box above, say *what you are thinking of doing*, using the vocabulary provided.

| | | |
|---|---|---|
| မြန်မာပြည်+သွား– | myə.ma pyi+θwà- | *Myanmar + to go* |
| ဘုရား+တက်– | pʰə.yà+tɛʔ- | *pagoda + to visit* |
| ရုပ်ရှင်+သွား– | youʔ.ʃiⁿ+θwà- | *cinema + to go* |
| လျှောက်+လည်– | ʃauʔ+lɛ- | *to go visiting several places* |
| ကွန်ပျူတာ+သင်– | kuⁿ.pyu.ta+θiⁿ- | *computer (skills) + to learn* |
| ဂျပန်စာ+သင်– | ɟə.paⁿ.za+θiⁿ- | *Japanese language + to learn* |

# Dialogue 2

**(CD2; 39)**

Moe Moe found out that Zaw Zaw is going to Singapore, so asks him about it. Zaw Zaw explains the visa situation.

A: Moe Moe B: Zaw Zaw

က။ စင်ကာပူသွားမလို့ဆို။ ဘယ်တော့ သွားမလဲ။
ခ။ **နောက်လမှာ** သွားဖို့ စီစဉ်ထားတယ်။ ဒါပေမယ့် ဗီဇာ မရသေးဘူး။
က။ ဩော်၊ ဘယ်တော့ ရမလဲ။
ခ။ **နောက်အပတ်လောက် ရမယ် ထင်တယ်**။ မနက်ဖန် သံရုံးကို တယ်လီဖုန်းဆက်ဖို့ စိတ်ကူးထားတယ်။
က။ ဩော်။ မသွားခင် ပြောဦးနော်။
ခ။ အင်းပါ။ စိတ်ချ။

A: si$^{n}$.gə.pu θwà.mə.ló s$^{h}$o // bɛ.dɔ́ θwà.mə lɛ̀
B: **nau?.lá.hma** θwà.p$^{h}$ó si.zi$^{n}$.t$^{h}$à.tɛ // da.be.mé bi.za mə yá.θè.p$^{h}$ù
A: ʔɔ // bɛ.dɔ́ yá.mə lɛ̀
B: **nau?.ʔə.paʔ lauʔ yá.mɛ t$^{hi}$i$^{n}$.tɛ** // mə.nɛʔ.p$^{h}$a$^{n}$ θa$^{n}$.yòu$^{n}$.ko tɛ.li. p$^{h}$òu$^{n}$ s$^{h}$ɛʔ.p$^{h}$ó seiʔ.kù.t$^{h}$à.tɛ
A: ʔɔ // mə.θwà.k$^{hi}$i$^{n}$ pyɔ̀.òu$^{n}$ nɔ
B: ʔì$^{n}$ pa // seiʔ.c$^{h}$á.

A: *(I've heard that) you are going to Singapore? When are you going?*
B: *(I)'ve planned to go next month. But (I) haven't got a visa yet.*
A: *I see. When will you get (it)?*
B: *(I) think probably next week. (I)'ve planned to call the embassy tomorrow.*
A: *Uh huh. Do tell me before you leave, okay?*
B: *Okay, I will be sure to.*

## Vocabulary

| | | |
|---|---|---|
| [VP] မလို့ | [VP] mə.ló | Mkr, expressing near future *(…going to [V], was about to [V])* |
| […] ဆို | […] s$^{h}$o | *I heard that […], is that true?* |
| ဘယ်တော့ | bɛ.dɔ́ | *when* (for future) |
| နောက်+[time expression] | nauʔ.[time…] | *next, upcoming (time expression)* |
| လ | lá | *month* |
| ဗီဇာ | bi.za | *visa* |
| ရ– | yá- | *to get, obtain, receive* |

| | | |
|---|---|---|
| အပတ် | ʔə.paʔ | *week* |
| [NP] လောက် | [NP] lauʔ | *approximately [NP]* |
| ထင်– | $t^{h}i^{n}$- | *to think (have an opinion)* |
| မနက်ဖန် | mə.nɛʔ.$p^{h}a^{n}$ | *tomorrow* |
| သံရုံး | $θa^{n}$.yòu$^{n}$ | *embassy* |
| စိတ်+ကူး– | seiʔ+kù- | *to plan, intend* |
| စိတ်+ချ– | seiʔ+$c^{h}$á- | *to rest assured* |

# Language point

## Time expressions for the future

The following construction is used for time expressions in the future, equivalent to *next*, *upcoming . . .*

| | |
|---|---|
| နောက်+[time expression] | nauʔ+[time expression]<br>→ *next N, (up)coming N* |

## Exercise 11.8 (CD2; 40)

Here are some time expressions that can be used with the construction given in the box.

| | | | | | |
|---|---|---|---|---|---|
| . . . နေ့ | né | *day* | . . . နှစ် | hniʔ | *year* |
| . . . အပတ် | ʔə.paʔ | *week* | . . . (တစ်)ခါ | (tə).$k^{h}$a | *(one) time* |

You can also use the construction with the days of the week as shown in the example below. Now practise using the construction with all seven days of the week (see Unit 10 for vocabulary).

| | | |
|---|---|---|
| နောက်စနေနေ့ | nauʔ sə.ne.né | *next/coming Saturday* |

**Note:**

The word နောက် /nɔʔ/ in other contexts also means *back*. Its "opposite" ရှေ့ /ʃé/ *front* can also be used in the same construction to express the same meaning for future time, i.e. *upcoming*, as shown in the examples below. This may sound confusing, but it is simpler than one might think if we reason as follows. In time expressions for the future, we can use either နောက် /nɔʔ/, that means *future*, *upcoming*, or

ရှေ့ /ʃé/, that is *coming ahead in front of us*. However, ရှေ့ /ʃé/ is not commonly used with the days of the week.

| ရှေ့+[time expression] | ʃé+[time expression] | → | *next [time expression]* |
|---|---|---|---|
| ရှေ့အပတ် | ʃé.ə.pa? | | *next week* |
| ရှေ့လ | ʃé.lá | | *next month* |
| ရှေ့နှစ် | ʃé.hni? | | *next year* |

## Exercise 11.9 **(audio online)**

Using the various constructions you have now learnt, say what you have planned to do or are thinking of doing for the following days:

- နောက်အပတ် nau?.ə.pa? *next week*
- ရှေ့လ ʃé.lá *next month*
- နောက်နှစ် nau?.hni? *next year*
- နောက်တနလ်ာနေ့ nau? tə.nìⁿ.la.né *next Monday*

Ask the following questions of your partner, if you have one. If you are studying this course on your own, you can practise by alternating between being the person asking the questions and the one answering.

- Where will you stay next time?
- What have you planned to do next month?
- Where are you thinking of going next Friday?
- Will you come back next year?
- Do you have a plan to come back next year?

# Language point

## Saying *I think . . .*

The construction given in the box below can be used to express *I think (that) . . .* You will notice once again in this construction that the word order is opposite from that used in English: it is the core statement (the main message) that is followed by the phrase /tʰin.tɛ̰/ *(I) think.* When the subject is not explicitly stated, the subject that goes with the action of *thinking* is to be assumed as *I*. It is important to note that in this construction the statement about what one thinks is not about what the speaker himself/herself *does (expressed with*

*an action verb*). For example, this construction is never used to express *I think [I will come tomorrow]*, but expresses *I think [someone else will come*, but *I will receive news]*, *[it will rain]*, *[it is important]*, etc. Similarly, while the unstated subject of the subordinate clause [statement], stated or unstated, is never *I*, it is *I* who is the subject of the verb ထင်တယ် /tʰiⁿ.tɛ/ unless otherwise specified.

[statement] **ထင်တယ်**။ [statement] **tʰiⁿ.tɛ** → ***(I) think*** *[statement]*

e.g.

| [နောက် | လ | လောက် | ရ | မယ်] | **ထင်** | **တယ်**။ |
|---|---|---|---|---|---|---|
| [nauʔ | lá | lauʔ | yá. | mɛ] | **tʰiⁿ.** | **tɛ** |
| *next* | *month* | *approx.* | *get* | Mkr | *think* | Mkr |

→ ***(I) think*** *[(I) will get (it) around next week].*

## Exercise 11.10 **(audio online)**

Now do this exercise in two steps. First say what you think is going to happen, following the construction in the box above and the expressions provided below. Then repeat the same exercise, but this time adding time expressions for the future that you have just learnt.

| | | |
|---|---|---|
| နေ+သာ– | ne+θa- | *be sunny* |
| မိုး+ရွာ– | mò+ywa- | *to rain* |
| ဆိုင် ပိတ်– | sʰaiⁿ peiʔ- | *shop – be closed* |
| လမ်း ပိတ်– | làⁿ peiʔ- | *road – be closed* |
| ရေဒီယိုမှာ ကြေငြာ– | re.di.yo.hma ce.ɲa- | *to announce on the radio* |
| သတင်းစာမှာ ပါ– | ðə.dìⁿ.za.hma pa- | *to be in the newspaper* |
| မနက်ဖန် ရောက်– | mə.nɛʔ.pʰaⁿ yauʔ- | *to arrive tomorrow* |
| ဈေး တက်– | zè tɛʔ- | *price to go up* |

# Language point

## Getting familiar with the writing system **(CD2; 41)**

### ■ More unusual signs: လျ လ္ယ

These two items have varying pronunciations, as shown in the boxes below. As usual, here we will learn some words spelled with them, in association with their meanings.

■ လျ and its variants

| | | |
|---|---|---|
| လျ | → | /ly/ |
| လျ | → | /y/ |

■ လ္ဟ and its variants

| | | |
|---|---|---|
| လ္ဟ | → | /hly/ |
| လ္ဟ | → | /ʃ/ |

Listen to the CD and read along with the words below:

| | |
|---|---|
| လေးစားလျက် | *respectfully* |
| ခင်မင်လျက် | *fondly* |
| သတိရလျက် | *missing (you)* |

**Note:**
The three phrases above are commonly used at the end of letters.

| | |
|---|---|
| လျက်ဆား | *indigenous medicine (powder form to be licked)* |
| လျှောက်– | *to apply* |
| လျှောက်လွှာ | *application* |
| လျှပ်စစ် | *electricity* |
| လမ်းလျှောက်– | *to walk* |
| လျှောက်လည်– | *go about without a specific purpose* |

## Exercise 11.11 **(CD2; 41)**

Now try to read the following words and check your reading with the CD or read along as you listen to the CD.

| | |
|---|---|
| လျှောက်လွှာတင်ပြီးပြီ။ | *(I)'ve submitted the application.* |
| ဗီဇာလျှောက်ဖို့အစီအစဉ်ရှိတယ်။ | *(I) plan to apply for a visa.* |
| လျှပ်စစ်မီးဖို ရှာနေတယ်။ | *(I)'m looking for an electric stove.* |
| လမ်းလျှောက်သွားမယ်။ | *(I)'ll go on foot.* |
| လမ်းလျှောက်ထွက်မလားလို့။ | *(I)'m just thinking of going for a walk.* |

# Unit 12

## အချိန်အကြောင်း ပြောတဲ့အခါ

# ʔə.cʰeiⁿ.ə.caùⁿ pyɔ̀.dɛ́.ə.kʰa

## Talking about time

### In this unit, you will learn:

- to tell and ask for the time
- to enquire about opening/closing times
- to make invitations and appointments
- to make and answer phone calls
- common written signs at public places:
  **မ . . . ရ → မဝင်ရ ခါတ်ပုံမရိုက်ရ**

## Dialogue 1

**(CD2; 42)**

A group of friends are enjoying a discussion over breakfast at a teashop. Nobody notices that time has passed by. Zaw Zaw, who works at a local NGO office, has an appointment downtown, but suddenly realizes that his watch has stopped working . . .

---

A: Zaw Zaw  B: A friend

က။ အခု **ဘယ်အချိန် ရှိပြီလဲ**။

ခ။ **(၁၀)နာရီ ထိုးပြီ**။ ဘာဖြစ်လို့လဲ။

က။ သြော်၊ ကျနော့်နာရီ ပျက်နေလို့။ **(၁၀)နာရီခွဲ**မှာ ချိန်းထားတာတစ်ခု ရှိတယ်လေ။

ခ။ ဘယ်မှာလဲ။

က။ မြို့ထဲမှာ။ (၃၈)လမ်းမှာ။

ခ။ ဟာ၊ ဒီလိုဆို သွား၊ သွား၊ မြန်မြန်သွား။ နောက်ကျနေဦးမယ်။

A: ʔə.gú **bɛ ʔə.cʰeiⁿ ʃí.pi lɛ̀**
B: **sʰɛ na.yi tʰò.pi** // ba pʰyiʔ.ló lɛ̀
A: ʔɔ // cə.nó na.yi pyɛʔ.ne.ló // **sʰɛ na.yi.kʰwɛ̀.hma** cʰèiⁿ.tʰà.ta tə.kʰú ʃí.tɛ lɛ
B: bɛ.hma lɛ̀
A: myó.tʰɛ̀.hma // θòuⁿ.sʰé.ʃiʔ.làⁿ.hma
B: ha // di.lo.sʰo θwà θwà myaⁿ.myaⁿ θwà // nauʔ.cá.ne.òuⁿ.mɛ

A: *What time is it now?*
B: *It's 10 now. Why?*
A: *Because my watch isn't working. I have an appointment at 10:30 (you know).*
B: *Where?*
A: *Downtown, in 38th Street.*
B: *Oh! Go, go. Quickly. (Otherwise) you're going to be late.*

## Vocabulary

| | | |
|---|---|---|
| အချိန် | ʔə.cʰeiⁿ | *time* |
| နာရီ | na.yi | *watch, clock; o'clock, hour* |
| ပျက်– | pyɛʔ- | *be out of order* |
| [. . .] နာရီခွဲ | [. . .] na.yi.kʰwɛ̀ | *half past [. . .]* |
| ချိန်းထားတာ | cʰèiⁿ.tʰà.ta | *appointment* |
| မြို့ထဲ | myó.tʰɛ̀ | *downtown (in town)* |
| မြန်မြန်+[VP] | myaⁿ.myaⁿ [VP] | *[VP] + quickly* |
| နောက်ကျ– | nauʔ.cá- | *to be late* |
| [VP] ဦးမယ် | [VP] ʔòuⁿ.mɛ | Mkr commonly used in supposition |

# Language point

## Telling the time

We can ask the time and give answers using the constructions given in the box below. First learn three key words for talking about time, given below.

- အချိန် ʔə.cʰeiⁿ *time*
- [number] နာရီ [number] na.yi *[number] o'clock, hour*
- [number] မိနစ် [number] mə.niʔ *[number] minute*

| | | | | | |
|---|---|---|---|---|---|
| ဘယ် | အချိန် | ရှိ | ပြီ | လဲ။ | |
| Bɛ | ʔə.cʰeiⁿ | ʃí. | pi | lɛ̀ | |
| *Which* | *time* | *have* | Mkr[1] | Mkr | → *What time is it now?* |
| – [time in hour] | | ထိုး | ပြီ။ | | |
| [time in hour] | | tʰò. | pi | | |
| [time in hour] | | *strike* | Mkr | | → *(It) is [time in hour] o'clock.* |
| – [time : hour (+ minute)] | | | ရှိ | ပြီ။ | |
| [time : hour (+ minute)] | | | ʃí. | pi | |
| [time : hour (+ minute)] | | | *have* | Mkr | → *(It) is [time: hour (+ minute)]* |

**Notes:**

1. The verb phrase ထိုးပြီ /tʰò.bi/ is used only with hours on the dot (/tʰò/ *to strike*), and ရှိပြီ /ʃí.bi./ is used for any time expression, including hours and minutes.
2. There are also other expressions to ask for the time, as shown below, that use ဘယ်နှစ်နာရီ /bɛ.hnə.na.yi/, which literally means *how many hours?*, instead of /bɛ.ʔə.cʰein/, which is literally *what time?*. We will first practise with the construction in the box above, but you are welcome (and encouraged) to learn at your convenience the other variants given below.

| | | | | | |
|---|---|---|---|---|---|
| • ဘယ်နှစ် | နာရီ | ရှိ | ပြီ | လဲ။ | |
| bɛ.hnə | na.yi | ʃí. | pi | lɛ̀ | |
| *how many* | *hour* | *have* | Mkr | Mkr | |
| • ဘယ်နှစ် | နာရီ | ထိုး | ပြီ | လဲ။ | |
| bɛ.hnə. | na.yi | tʰò. | pi | lɛ̀ | |
| *how many* | *hour* | *have* | Mkr | Mkr | |

3. Despite the presence of /tʰò/ *to strike*, the second variant can be used as a general question. We can see a simple logic here: if you ask the time, it means you don't know whether it is time on the dot or past by some minutes.

[1] Sentence final marker that indicates a change of state, which is different from /dɛ/ and /mɛ/ for *non-future* and *future* respectively.

4. The system of "military hour" or a 24-hour clock, commonly used in Europe, is not used in Burmese.
5. There is no exact equivalent of *a.m.* or *p.m.* in Burmese. The time is to be specified as *in the morning*, *afternoon*, *evening* or *at night.*

## Exercise 12.1 **(CD2; 43)**

Following the construction given in the box, first practise asking and telling the time with hours on the dot from 1 to 12 o'clock. The first one is done for you.

| | |
|---|---|
| အခု ဘယ်အချိန် ရှိပြီလဲ။ | ʔə.gú bɛ ʔə.cʰeiⁿ ʃí.pi lɛ̀ |
| | → *What time is it now?*[2] |
| – [၁] နာရီ ထိုးပြီ။ | [tə] na.yi tʰò.pi |
| | → *It's [1] o'clock.* |

## Exercise 12.2 **(CD2; 44)**

As it is not very common to answer with a complete sentence in telling the time, here we are going to practise just giving minimal information.

| | | |
|---|---|---|
| အခု ဘယ်အချိန် ရှိပြီလဲ။ | ʔə.gú bɛ ʔə.cʰeiⁿ ʃí.pi.lɛ̀ | → *What time is it now?* |
| – [၂]နာရီ [၁၀]မိနစ် | [hnə].na.yi [sʰɛ] mə.ni? | → *– 2:10* |
| – [၂]နာရီ (မိနစ်) [၄၀] | [hnə].na.yi (mə.ni?) [lé.sʰɛ] | → *– 2:40* |

**Note:**
As usual with round numbers (except for 10), the count noun *minute* in this context is either dropped or placed before the number, as shown in the example of 2:40. As a general rule, the word /mə.ni?/ *minute* is not obligatory, except with *10 minutes*.

Now following the model given in the box above, practise asking and telling the time, using the following times. Remember also that the last syllable of the numbers 1 /ti?/, 2 /hni?/ and 7 /kʰuⁿ.ni?/ is reduced to a schwa /ə/ when they are followed by another word.

[2] Note that whereas in English, "now" is often not said, it is usual to say "now" in Burmese.

- 3:15
- 5:20
- 8:10
- 1:55
- 7:50
- 10:45
- 11:25
- 12:40

## ■ Telling the time: half hour

The expression used for *half hour* is ခွဲ /kʰwɛ̀/, which also functions as a verb, as shown by the construction in the box below. Generally speaking, we can say that the second pronunciation shown is applied when the expression is used as a noun phrase (i.e. without any VP), and the first pronunciation shown when it is used as a verb.[3] You will notice also that a different verb expression is used in talking about *half hours*, but it can also be expressed with ရှိပြီ /ʃí.pi/.

| | | |
|---|---|---|
| ဘယ်အချိန် ရှိပြီလဲ။ | bɛ ʔə.cʰei$^{n}$ ʃí.pi lɛ̀ | → *What time is it (now)?* |
| – [number] နာရီ ခွဲပြီ။ | [number] na.yi kʰwɛ̀.pi | → – *It's half past [number].* |
| – [number] နာရီ ခွဲ။ | [number] na.yi.kʰwɛ̀ | → – *Half past [number].* |

**Note:**
It is also possible to say [number] နာရီ ခွဲရှိပြီ။ [number] /na.yi.kʰwɛ̀ ʃí.pi/.

## Exercise 12.3 **(CD2; 45)**

Now practise with numbers 1–12, following the model in the box above. You may alternate between the two variants, or practise all 12 numbers once with each variant.

## ■ Telling the time: two new constructions

We will also learn two frequently used constructions in telling the time, namely *[number of] minutes to the hour* and *to the half hour*, as illustrated in the box below. Please note that with this construction, the word /mə.ni?/ is obligatory, even for the round numbers.

[3] This is not an absolute rule, as we have noticed variations in pronunciation and opinions among different groups. Generally speaking, the voicing rule is applied when it is a noun in close juncture.

[number] နာရီ ထိုးဖို့ [number] မိနစ်
[number] na.yi tʰò.pʰó [number] mə.niʔ → *[. . .] minutes to the hour*

e.g.
[၄] နာရီ ထိုးဖို့ [၁၀] မိနစ် → ၃း၅၀
[lè] na.yi tʰò.pʰó [sʰɛ] mə.niʔ → *[10] minutes to [4 o'clock]*

[number] နာရီ ခွဲဖို့ [number] မိနစ်
[number] na.yi kʰwɛ̀.pʰó [number] mə.niʔ → *[. . .] minutes to the half hour*

e.g.
[၉] နာရီ ခွဲဖို့ [၅] မိနစ် → ၉း၂၅
[kò] na.yi kʰwɛ̀. pʰó [ŋà] mə.niʔ → *[5] minutes to [9:30]*

**Note:**
Remember the rule of count nouns (*minute*): here it cannot be dropped but is to be placed before the number.

## Exercise 12.4 **(audio online)**

Following the model given in the box above, practise telling the time for the following list.

- 4:20
- 10:55
- 8:25
- 7:20
- 12:40
- 9:50
- 5:20
- 1:40
- 11:20
- 2:55

## Dialogue 2

**(CD2; 46)**

Zaw Zaw is trying to help his tourist friends make plans to visit the city. One of the places they plan to visit is the museum, so he makes a call there to enquire about opening and closing times.

A: Museum information desk B: Zaw Zaw

က။ ဟဲလို၊ အမိန့်ရှိပါ။
ခ။ ပြတိုက်က **ဘယ်အချိန်ဖွင့်လဲ** မသိဘူး။
က။ **၁၀နာရီ ဖွင့်ပါတယ်**ရှင်။
ခ။ သြော်၊ ဟုတ်ကဲ့။ ပြီးတော့ **ဘယ်အချိန်အထိ ဖွင့်လဲ**။

က။ ကျမတို့ **ညနေ၅နာရီ ပိတ်ပါတယ်**ရှင်။
ခ။ ဟုတ်ကဲ့။ ကျေးဇူးတင်ပါတယ်ခင်ဗျာ။

A: hɛ̀.lo // ʔə.méiⁿ ʃí.pa
B: pyá.daiʔ.ká **bɛ ʔə.cʰeiⁿ pʰwíⁿ lɛ̀** mə.θí.pʰù
A: **sʰɛ na.yi pʰwíⁿ.pa.tɛ** ʃiⁿ
B: ʔɔ // houʔ.ké // pì.dɔ́ **bɛ ʔə.cʰeiⁿ.ə.tʰí pʰwíⁿ lɛ̀**
A: cə.má.dó **ɲá.ne ŋà na.yi peiʔ.pa.tɛ** ʃiⁿ
B: houʔ.ké // cè.zù tiⁿ.pa.tɛ kʰə.mya

A: *Hello.*
B: *I'm wondering what time the museum opens.*
A: *(It) opens at 10 o'clock.*
B: *I see. And until what time is (it) open?*
A: *We close at 5 p.m.*
B: *I see, thank you.*

## Vocabulary

| | | |
|---|---|---|
| ဟဲလို | hɛ̀.lo | *hello* |
| အမိန့်ရှိပါ | ʔə.méiⁿ ʃí.pa | a typical expression in a rather formal style when one answers the phone |
| ပြတိုက် | pyá.daiʔ | *museum* |
| ဖွင့်– | pʰwíⁿ- | *to open* |
| [NP] အထိ | [NP] ʔə.tʰí | *until [NP]* |
| ညနေ | ɲá.ne | *evening* |
| ပိတ်– | peiʔ- | *to close* |

## Language point

### Making enquiries for time of opening/closing; starting/ending

The construction given in the box below can be used to enquire about *at what time something happens,* or *someone does something*. Here

we are going to practise using the construction to enquire about the time of opening/closing and starting/finishing, using the four verbs given below.

| | | | | | |
|---|---|---|---|---|---|
| ဖွင့်– | pʰwíⁿ- | *to open* | စ– | sá- | *to begin, start* |
| ပိတ်– | pei?- | *to close* | ပြီး– | pì- | *to finish, end* |

| | | | | |
|---|---|---|---|---|
| ဘယ် | အချိန် | [verb] | (သ)လဲ။ | |
| bɛ | ʔə.cʰeiⁿ | [verb] | (θə).lɛ̀ | → *What time (does it) [verb]?* |

## Exercise 12.5 **(audio online)**

Following the construction given in the box above, try making enquiries regarding the time of opening, closing, starting or ending as appropriate, using the vocabulary provided below.

| | | |
|---|---|---|
| စားသောက်ဆိုင် | sà.θauʔ.sʰaiⁿ | *restaurant* |
| ရုပ်ရှင် | youʔ.ʃiⁿ | *movie* |
| ဇာတ်ပွဲ | zaʔ.pwɛ | *a (theatre) play* |
| ဘောလုံးပွဲ | bɔ.lòuⁿ.pwɛ̀ | *football match (soccer game)* |
| စတိတ်ရှိုး | sə.teiʔ.ʃò | *stage show, concert* |
| ဆေးခန်း | sʰè.kʰà | *clinic* |
| အစည်းအဝေး | ʔə.sì.ə.wè | *meeting (formal)* |
| ဟောပြောပွဲ | hɔ̀.pyɔ̀.pwɛ̀ | *a talk, lecture* |

## Exercise 12.6 **(CD2; 47)**

For situations where you seek information such as time of arrival and departure, the same syntax is used, but questions are often asked with a future ending, as shown in the box below.

| | | | | |
|---|---|---|---|---|
| ဘယ် | အချိန် | [verb] | မလဲ။ | |
| bɛ | ʔə.cʰeiⁿ | [verb] | mə.lɛ | → *What time will (it) [verb]?* |

| | | |
|---|---|---|
| ထွက်– | tʰwɛʔ- | *to leave* |
| ဆိုက်– | sʰaiʔ- | *to arrive (of planes, ships, trains, etc.)* |

Following the construction given in the box above and the verbs provided, now practise enquiring about the arrival or departure time of the following:

| | | | | | |
|---|---|---|---|---|---|
| ရထား | yə.tʰà | *train* | သင်္ဘော | θiⁿ.bɔ̀ | *ship* |
| လေယာဉ် | le.yiⁿ | *aeroplane* | ဖယ်ရီ | pʰɛ.yi | *ferry*[4] |
| ဘတ်စကား | ba?.sə.kà | *bus* | | | |

## Exercise 12.7 **(audio online)**

In enquiring about closing times, one often also asks *until what time . . .* , which can be expressed with the construction given in the box.

| | | | | |
|---|---|---|---|---|
| ဘယ် | အချိန် | အထိ | [verb] (သ)လဲ။ | → *Until what time (is it)* |
| bɛ | ?ə.cʰeiⁿə.tʰí | | [verb] (θə).lɛ | *. . . [verb]?* |

Following the construction given in the box above, now practise making enquiries about the following places.

| | | |
|---|---|---|
| စားသောက်ဆိုင် | sà.θau?.sʰaiⁿ | *restaurant* |
| ဆေးခန်း | sʰè.kʰà̰ⁿ | *clinic* |
| လက်မှတ်ကောင်တာ | lɛ?.hma? kauⁿ.ta | *ticket counter* |
| ပြတိုက် | pyá.dai? | *museum* |
| ကုန်စည်ပြပွဲ | kouⁿ.zi pyá.pwɛ̀ | *trade fair, exposition* |
| ပန်းချီပြပွဲ | bə.ɟi pyá.pwɛ | *art exhibition* |

## Dialogue 3

**(CD2; 48)**

Ne Lin calls Daw Saw Nu to get together. When the phone rings, her son answers the phone, and goes to get his mother. When Daw Saw Nu comes to the phone, they work out the best time to meet and agree on a place.

A: Son B: Ne Lin C: Daw Saw Nu

က။ ဟဲလို၊ အမိန့်ရှိပါ။
ခ။ ဒေါ်စောနုနဲ့ စကားပြောချင်ပါတယ်။
က။ ဟုတ်ကဲ့၊ ခဏကိုင်ထားပါ။ သွားခေါ်ပေးမယ်။
ခ။ ကောင်းပါပြီခင်ဗျာ။

[4] In Yangon, this term is more commonly used for a car that transports workers to and from the office.

ဂ။ ဟဲလို
ခ။ မမစောနုလား။ ကျနော် နေလင်းပါ။
ဂ။ သြော်၊ ကိုနေလင်း။ ပြော၊ **ဘာကိစ္စရှိလို့လဲ**။
ခ။ ဟုတ်ကဲ့၊ **နောက်အပတ်ဆုံဖို့ ချိန်းချင်လို့ပါ**။ သောကြာနေ့ အားမလားမသိဘူး။
ဂ။ သောကြာနေ့၊ (၄)ရက်နေ့နော်။ ဟုတ်ကဲ့၊ အားပါတယ်။ ဘယ်အချိန်တွေ့ကြမလဲ။
ခ။ (၄)နာရီလောက်ဆိုရင် ရမလား။
ဂ။ အင်း၊ (၄)နာရီ။ ရပါတယ်။
ခ။ ဒီလိုဆို (၄)နာရီလောက် ရွှေရည်လက်ဖက်ရည်ဆိုင်မှာ စောင့်နေမယ်။
ဂ။ ကောင်းပြီ ကိုနေလင်းရေ။
ခ။ ကျေးဇူးပဲ မမ။ ဒါပဲနော်။
ဂ။ အေး၊ အေး။ ကောင်းပါပြီ။

A: hɛ̀.lo // ʔə.méi$^{n}$.ʃí.ba
B: dɔ sɔ̀.nú né zə.gà pyɔ̀.c$^{h}$i$^{n}$.pa.tɛ
A: hou?.kɛ́ // k$^{h}$ə.ná kai$^{n}$.t$^{h}$à.pa // θwà.k$^{h}$ɔ.pè.mɛ
B: kàu$^{n}$.pa.pi k$^{h}$ə.mya

C: hɛ̀.lo
B: má.má sɔ̀.nú là // cə.nɔ ne.lì$^{n}$ pa
C: ʔɔ // ko ne.lì$^{n}$ // pyɔ̀ // **ba kei?.sá ʃí.ló lɛ̀**
B: hou?.kɛ́ // nau?.ə.pa? **s$^{h}$ou$^{n}$.p$^{h}$ó c$^{h}$èi$^{n}$.c$^{h}$i$^{n}$.ló.pa** // θau?.ca.né ʔà.mə.là mə.θí.p$^{h}$ù
C: θau?.ca.né // lè.yɛ?.né.nɔ // hou?.kɛ́ // ʔà.pa.tɛ // bɛ.ə.cei$^{n}$ twé.cá.mə.lɛ̀
B: lè na.yi.lau? s$^{h}$o.yi$^{n}$ yá.mə.là
C: ʔì$^{n}$ // lè na.yi // yá.pa.tɛ
B: di.lo.s$^{h}$o lè na.yi.lau? ʃwe.yi lə.p$^{h}$ɛ?.ye.s$^{h}$ai$^{n}$.hma sáu$^{n}$.ne.mɛ
C: kàu$^{n}$.pi.le ko ne.lì$^{n}$.ye
B: cè.zù.pɛ̀ má.má // da.bɛ̀.nɔ
C: ʔè ʔè kàu$^{n}$.pa.pi

A: *Hello?*
B: *(I)'d like to speak with Daw Saw Nu please.*
A: *Okay, please hold on. (I)'ll go get (her).*
B: *All right.*

C: *Hello?*
B: *Is that Ma Ma Saw Nu? This is Ne Lin here.*

C: *Oh, Ne Lin! What's new?*
B: *I just wanted to meet you next week. (I)'m wondering if (you)'d be free on Friday.*
C: *Friday? (That's) the 4th, right? Yes, (I)'m free. What time shall we meet?*
B: *Would 4 o'clock be good?*
C: *Yeah, 4 o'clock. (yes) (that's) fine.*
B: *So, at 4 o'clock, (I)'ll wait (for you) at Shwe Yi teashop.*
C: *That's fine, Ne Lin.*
B: *Thanks, sister. Bye.*
C: *Right, fine.*

## Vocabulary

| | | |
|---|---|---|
| စကားပြော– | zə.gà+pyɔ̀- | *to speak* |
| ကိုင်ထားပါ | kaiⁿ.tʰà.pa | *please hold on.* |
| သွားခေါ်ပေးမယ် | θwà.kʰɔ.pè.mɛ | *I will go and fetch [the person].* |
| ကိစ္စ | kei?.sá | *matter* |
| ဆုံ– | sʰouⁿ- | *to meet, to get together* |
| ချိန်း– | cʰèiⁿ- | *to make an appointment* |
| အား– | ʔà- | *to be free* |
| [. . .] ရက်နေ့ | [. . .] yɛʔ.né | structure used in stating dates, equivalent of (*first, third, fifth*, etc.) |
| [. . .] ဆိုရင် | [. . .] sʰo.yiⁿ | *if (it is) (statement, subordinate clause)* |
| ရမလား | yá.mə là | *would that be okay, would that be possible?* |
| စောင့်– | sáuⁿ- | *to wait* |
| ဒါပဲနော် | da.pʰɛ̀ nɔ | *typical expression used before hanging up the phone* (lit. *that's all*) |

## Exercise 12.8 **(audio online)**

Following the model given in the box below, now practise a short exchange on the phone: A wants to know the reason B is calling, and B gives an explanation. If you are studying on your own, you can practise

by alternating between being the person asking the questions and the one answering. If you're studying with a partner, each of you can take a role and then switch.

| ပြော | ဘာ | ကိစ္စ | ရှိ | လို့ | လဲ။ |
|---|---|---|---|---|---|
| pyɔ̀. | ba | kei?.sá | ʃí. | ló | lɛ̀ |
| *say* | *what* | *matter* | *have* | *because* | Mkr |

*Hey, what's new?*

| – [verb] | ဖို့ | ချိန်း | ချင် | လို့ | ပါ။ |
|---|---|---|---|---|---|
| [verb] | pʰó | cʰèiⁿ. | cʰiⁿ. | ló | pa |
| [verb] | *to* | *make appt* | *want* | *because* | Mkr |

*(I) wanted to make an appointment for V-ing, to V*

| – [နောက် အပတ်] | ဆုံ | ဖို့ | ချိန်း | ချင် | လို့ | ပါ။ |
|---|---|---|---|---|---|---|
| nauʔ ʔə.paʔ | sʰouⁿ. | pʰó | cʰèiⁿ. | cʰiⁿ. | ló. | pa |
| *next week* | *meet* | *to* | *make appt* | *want* | *because* | Mkr |

*(I) wanted to make an appointment to meet up [next week].*

Here are a few expressions stating possible reasons B can provide as an explanation for the call. You can also vary the time, substituting next week with any other time expression that you have learnt.

| | |
|---|---|
| အစည်းအဝေး+လုပ်– | ʔə.sì.ə.wè+louʔ- |
| | *to hold a meeting* |
| အလုပ်အကြောင်း+တိုင်ပင်– | ʔə.louʔ.ə.càuⁿ+taiⁿ.biⁿ- |
| | *to consult about work* |
| ပွဲအတွက်+ဆွေးနွေး– | pwɛ̀.ə.twɛʔ+sʰwè.nwè- |
| | *to discuss (for)*[5] *the ceremony* |
| ဟိုကိစ္စ+ဆွေးနွေး– | ho kei?.sá+sʰwè.nwè- |
| | *to discuss that matter* |
| သုတေသနအကြောင်း+ပြော– | θú.te.θə.ná.ə.càuⁿ+pyɔ̀- |
| | *to discuss (about) research* |
| စာတမ်းအကြောင်း+ဆွေးနွေး– | sa.dàⁿ.ə.càuⁿ+sʰwè.nwè- |
| | *to discuss (about) (the) paper* |

[5] In the translations here, we have left in prepositions that more directly reflect the natural way to say these expressions in Burmese.

# Language point

## Communicating on the phone

When the phone rings, you can use the following as your answer:

| | | |
|---|---|---|
| ဟဲလို | hɛ̀.lo | → *Hello* |
| ဟဲလို၊ အမိန့်ရှိပါ။ | hɛ̀.lo ʔə.méiⁿ ʃí.pa | → *Hello* (more formal) |

You want to speak to X:

| | | |
|---|---|---|
| [X] ရှိလား။ | [X] ʃí là | → *Is [X] there?* |
| [X] နဲ့ ပြောချင်ပါတယ်။ | [X] nɛ́ pyɔ̀.cʰiⁿ.pa.tɛ | → *(I)'d like to speak to [X].* |
| [X] နဲ့ ပြောပါရစေ။ | [X] nɛ́ pyɔ.pə.yá.ze | → *May (I) speak to [X]?* |

You are the person the caller wants to speak to:

| | |
|---|---|
| ကျနော်/ကျမ [X]ပါ။ ပြောနေပါတယ်။ | |
| cə.nɔ/cə.má [X] pa // pyɔ̀.ne.pa.tɛ | → *I am [X]. Speaking.* |
| ဟုတ်ကဲ့။ ပြောနေပါတယ်။ | |
| hou?.kɛ́ // pyɔ̀.ne.pa.tɛ | → *(Yes.) Speaking.* |

The caller wants to speak to a third person who is around somewhere:

| | | | | | | |
|---|---|---|---|---|---|---|
| ခဏ | ကိုင်ထား | ပါ။ | သွား | ခေါ် | ပေး | မယ်။ |
| kʰə.ná | kaiⁿ.tʰà. | pa | θwà | kʰɔ. | pè. | mɛ |
| *short while* | *hold on* | Mkr | *go* | *call* | Aux | Mkr |
| *Please hold on. (I)'ll go get (him/her).* | | | | | | |

| | | | | | | |
|---|---|---|---|---|---|---|
| ခဏ | လေး | နော်။ | သွား | ခေါ် | ပေး | မယ်။ |
| kʰə.ná | lè | nɔ | θwà | kʰɔ. | pè. | mɛ |
| *short while* | DM | DM | *go* | *call* | Aux | Mkr |
| *Just a minute. (I)'ll go get (him/her).* | | | | | | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ဟုတ်ကဲ့၊ | ရှိ | ပါ | တယ်။ | ခဏ | ကိုင်ထား | ပါ။ | |
| houʔ.kɛ́ | ʃí. | pa. | tɛ | kʰə.ná | kaiⁿ.tʰà | pa | |
| *yes* | *be there* | DM | Mkr | *short while* | *hold on* | DM | |
| *Yes, (he/she) is here. Please hold on.* | | | | | | | |

# Exercise 12.9

Now role play a telephone call with an (imaginary) partner for the following situations:

- You answer the phone, the caller wants to talk to you.
- You want to talk to Ko Myo, who answers.
- You want to talk to Ko Myo, but someone else answers.
- You answer the phone and someone wants to talk to your boss.

## Exercise 12.10

Now imagine calling your friend to make an appointment for the following:

- To talk about a meeting: next month, Saturday, 6:00 p.m.
- To discuss that matter: tomorrow, 11:00 a.m.
- To meet: next week, Wednesday, 2:00 p.m.
- To discuss research: Friday after 5:00 p.m.
- To discuss a paper: Sunday 10:00 a.m.

**Note:**

after [time] → [time ] နောက်ပိုင်း /nauʔ.pàiⁿ/
*after 4:00* → [lè na.yi] nauʔ.pàiⁿ

This structure does not work for saying, for example, *after dinner*, as its equivalent is usually formed with a verb expression (*when I've finished eating*) (see also Unit 10 for *before time expressions*).

# Language point

## Common written signs in public spaces: (မ verb ရ) (CD2; 50)

Here we will read a few common written signs that you are likely to find in public spaces. This negative imperative construction [မ verb ရ] */mə/ verb /yá/* is expressed with [မ verb နဲ့] */mə/ verb /nɛ̀/* in colloquial Burmese (see Unit 6).

Listen to the CD and read along with the words below.

| | | | |
|---|---|---|---|
| မဝင်ရ။ | *No entry!* | ဟွန်းမတီးရ။ | *No horn, no honking!* |
| မြက်ခင်းပေါ် မနင်းရ။ | *No walking on the grass!* | မဆူညံရ။ | *No noise!* |
| ဖိနပ်မစီးရ။ | *Footwear not allowed!* | ဓါတ်ပုံ မရိုက်ရ။ | *No photos!* |
| တံတွေးမထွေးရ။ | *No spitting allowed!* | ဂငယ်ကွေ့ မကွေ့ရ။ | *No U-turn!* |

# Review 4

## ပြန်လှန်လေ့ကျင့်ခြင်း ၄

## pyaⁿ.hlaⁿ lé.cíⁿ.ɟìⁿ lè

*After working on the last three units (10–12), test yourself to see whether you can do the following in Burmese now.*

- You are in the following situations, in which you need to "bother" someone: you need to ask by courtesy, someone's agreement or consent before you do something. How would you do that in Burmese?
  - You are carrying something heavy, you want to put down your belongings and ask someone to watch them.
  - You are in a public place and you want to use an empty chair from another table that is occupied.
  - You have a question for your professor.
  - As you enter a shop, you are interested in a particular object that is in a locked showcase.
  - You have been looking for a place to park and found an empty spot, but you are not sure whether parking is allowed.
  - As you enter a place that you are not familiar with, you don't know whether to keep your shoes on.
  - As you enter a restaurant or shop, you want to know the possible modes of payment (by credit card, in dollars, etc.).
- You can reject someone's request by apologizing and providing a reason.
- You can make indirect suggestions with an equivalent of *Why don't you . . . ?*
- You can offer to do something for someone.
- You can talk about (ask questions, answer them, or present with affirmative or negative statements) what one has planned to do and is planning to do.
- You can talk about what you think.

- You can tell time and use time expressions to:
  - talk about closing/opening times; starting and ending times
  - make appointments, etc.
- You can make and answer phone calls.
- You have the vocabulary to talk about:
  - time expressions with *before*
  - days of the week
  - time expressions with *after*.

Furthermore, you now have a greater knowledge of the Burmese writing system, including the following:

- stacked words, mostly loan words from English and Pali
- unusual spellings such as ဣ္ဍ ဣ္ဘ.

## Review of sentence constructions: Units 10–12

You have learnt the following constructions and their function in Burmese:

- *May I...? Could I...?* to ask for permission, consent, etc. (see Unit 10).

| | |
|---|---|
| [verb] pə.yá.ze | → *May I [verb]?* |
| [VP] ló yá.mə là | → *May I . . . / Could I . . . / Would you mind if I . . . [verb]?* |
| [VP] mɛ yá.mə là | → *(I)'ll [verb]. Would that be OK?* |

- Plural common nouns (see Unit 10).

| | |
|---|---|
| [NP] twe | → [NP]s |

- Statements with the equivalent of *Why don't you . . .* ? to make suggestions (see Unit 10).

| | |
|---|---|
| [verb] pa là | → *Why don't you [VP]?* |

- *Before . . .* (see Unit 10).

| | |
|---|---|
| mə [VP] $k^{hi^n}$ | → *before [VP]* |
| [NP specific time, event] mə.$tai^n$.$k^{hi^n}$ | → *before* [specific time, event] |

- *Do something for someone else . . .* (see Unit 10).

| | |
|---|---|
| [VP] pè | → *[VP] for someone else* |

- *Plan to* [VP] (see Unit 11).

| | | |
|---|---|---|
| [VP] pʰó | ʔə.si.ə.siⁿ+ʃí | → *plan to [VP]* |
| [VP] pʰó | sìn.zà | → *plan to [VP] . . .* |
| [VP] mə.là.ló | | → *(I) was thinking . . .* |

- *Be thinking of [V]-ing* vs. *have thought about [V]-ing . . .* (see Unit 11).

| | | |
|---|---|---|
| [VP] pʰó | sìn.zà **tʰà** | → *to have planned to [VP]* |
| [VP] pʰó | sìn.zà **ne** | → *(be) thinking of [VP]* |

- Time expressions preceding *upcoming, next* (see Unit 11).

| | |
|---|---|
| ʃé+[time expression] | → *next [time expression]* |
| nau?+[time expression] | → *next [time expression], (up)coming [time expression]* |

- *To think* + [statement] (see Unit 11).

| | |
|---|---|
| [statement] **tʰiⁿ.tɛ** | → ***(I) think** [statement]* |

- Telling time (see Unit 12).

| | |
|---|---|
| bɛ ʔə.cʰeiⁿ ʃí.pi lɛ̀ | → *What time is it (now)?* |
| bɛ hnə.na.yi ʃí.pi lɛ̀ | |
| bɛ hnə.na.yi tʰò.pi lɛ̀ | |
| – [time in hour] tʰò.pi | → *It's [. . .] o'clock* |
| – [time] ʃí.pi | → *It's [time]* |
| – [time] na.yi kʰwɛ̀.pi | → *It's half past [. . .]* |
| – [. . .] na.yi tʰò pʰó [. . .] mə.ni? | → *It's [. . .] minutes to [. . .] o'clock* |
| – [. . .] na.yi kʰwɛ̀ pʰó [. . .] mə.ni? | → *It's [. . .] minutes to half past [. . .] o'clock* |

- *What time does/will . . . [VP]?* (see Unit 12).

| | |
|---|---|
| bɛ.ʔə.cʰeiⁿ [verb] (θə) lɛ̀ | → *What time (does it) [verb]?* |
| bɛ.ʔə.cʰeiⁿ [verb] mə lɛ̀ | → *What time will (it) [verb]?* |
| bɛ.ʔə.cʰeiⁿ ʔə.tʰí [verb] (θə) lɛ | → *Until what time (is it) . . . [verb]?* |

# Unit 13

## အတိတ်အတွေ့အကြုံအကြောင်း ပြောတဲ့အခါ

# ʔə.teiʔ.ə.twé.ə.cou$^{n}$.ə.caù$^{n}$ pyɔ̀.dɛ́.ə.k$^{h}$a

## Talking about past experiences

### In this unit, you will learn:

- to ask and answer questions about past experience with [verb] ဖူး
- to ask and answer questions with *when* (for the past)
- different time expressions for the past
- to ask and answer questions regarding completed actions
- the less commonly used characters ဥ ဦး ဩ သ္သ

## Dialogue 1

**(CD2; 51)**

During a casual conversation, a European student is asking his/her Burmese friend who s/he has recently met, if s/he has been abroad. It turns out that the Burmese friend is quite a world traveller . . .

---

A: European student B: Burmese friend

က။ နိုင်ငံခြား**ရောက်ဖူးလား**။

ခ။ အင်း၊ **ရောက်ဖူးတယ်**။

က။ ဟုတ်လား။ **ဘယ်နိုင်ငံတွေ ရောက်ဖူး(သ)လဲ**။

ခ။ ဥရောပမှာတော့ ပြင်သစ်၊ ဂျာမနီ၊ ဟော်လန်၊ အင်္ဂလန်၊ အီတလီ၊ စပိန်စတဲ့ **နိုင်ငံတော်တော်များများရောက်ဖူးပါတယ်**။

က။ အာရှမှာရော။

ခ။ အာရှမှာလည်း ဂျပန်၊ ကိုရီးယား၊ တရုတ်၊ ယိုးဒယား စတဲ့ **နိုင်ငံတော်တော်များများ ရောက်ဖူးပါတယ်**။ ဒါပေမယ့် အာဖရိကတော့ **မရောက်ဖူးသေးဘူး**။

က။ သြော်၊ နောက်တော့ သွားလည်ပေါ့။ **ခရီး တော်တော် သွားဖူးတယ်နော်**။

A: **nai$^{n}$.ŋa$^{n}$.ɟà yau?.p$^{h}$ù.là**
B: ʔì$^{n}$ // **yau?.p$^{h}$ù.tɛ̰**
A: hou?.là // **bɛ.nai$^{n}$.ŋa$^{n}$.twe yau?.p$^{h}$ù.(θə) lɛ̀**
B: ʔú.rɔ̀.pá.hma.tó pyi$^{n}$.θi? ɟa.mə.ni hɔ.la$^{n}$ ʔi$^{n}$.gə.la$^{n}$ ʔi.tə.li sə.pei$^{n}$ sá.tɛ́ nai$^{n}$.ŋa$^{n}$ tɔ.dɔ mya̰.mya̰ yau?.p$^{h}$ù.pa.tɛ
A: ʔa.ʃá hma yɔ̀
B: ʔa.ʃá.hma.lɛ̀ ɟə.pa$^{n}$ ko.rì.yà tə.you? yò.də.yà sá.tɛ̀ **nai$^{n}$.ŋa$^{n}$ tɔ.dɔ mya̰.mya̰ yau?.p$^{h}$ù.pa.tɛ** // da.be.mɛ **ʔa.p$^{h}$ə.rí.ká.tó mə.yau?.p$^{h}$ù.θè.p$^{h}$ù**.
B: ʔɔ // nau?.tó θwà.lɛ pó // **k$^{h}$ə.yì tɔ.dɔ θwà.p$^{h}$ù.tɛ** nɔ

A: *Have you been abroad?*
B: *Yes, (I) have (indeed).*
A: *Is that so? Which countries (have you been to)?*
B: *In Europe: France, Germany, Holland, England, Italy, Spain and others.*
A: *What about Asia?*
B: *In Asia also, (I)'ve been to quite a few countries: Japan, Korea, China, Thailand, and others. But (I) haven't been to Africa.*
A: *I see. You can visit (them) later. (You)'ve travelled quite a lot.*

## Vocabulary

| | | |
|---|---|---|
| နိုင်ငံခြား | nai$^{n}$.ŋa$^{n}$.ɟà | *abroad (other countries)* |
| နိုင်ငံ | nai$^{n}$.ŋa$^{n}$ | *country* |
| [V] ဖူး– | [V] p$^{h}$ù- | Aux. *have already had an experience of [V]-ing* |
| ဥရောပ | ʔú.rɔ̀.pá | *Europe* |
| ပြင်သစ် | pyi$^{n}$.θi? | *France* |
| ဂျာမနီ | ɟa.mə.ni | *Germany* |
| ဟော်လန် | hɔ.la$^{n}$ | *Holland* |
| အင်္ဂလန် | ʔi$^{n}$.gə.la$^{n}$ | *England* |
| အီတလီ | ʔi.tə.li | *Italy* |
| စပိန် | sə.pei$^{n}$ | *Spain* |
| . . . စတဲ့ [NP] | . . . sá.tɛ́ [NP] | *. . . and others, and the like, X like that,* or *"etc".* |

| | | |
|---|---|---|
| တော်တော်များများ | tɔ.dɔ mya̰.mya̰ | *quite a few* |
| အာရှ | ʔa.ʃá | *Asia* |
| [. . .] ရော | [. . .] yɔ̀ | *and what about [. . .]* |
| ဂျပန် | ɟə.pa$^{n}$ | *Japan* |
| ကိုရီးယား | ko.rḭ.yà | *Korea* |
| တရုတ် | tə.you̯ʔ | *Chinese* |
| ယိုးဒယား | yò.də.yà | *Thai* |
| အာဖရိက | ʔa.p$^{h}$ə.rí.ká | *Africa* |
| နောက်တော့ | nau̯ʔ.tɔ́ | *later (as opposed to "now")* |
| သွားလည်– | θwà.lɛ- | *go (and) visit* |

**Note:**
In talking about foreign countries, original English names are often used for most of the countries (e.g. England, Spain, Japan, etc.). For certain countries, however, the word နိုင်ငံ /nai$^{n}$.ŋa$^{n}$/ or ပြည် /pyi/, both interchangeably used for *country*, is typically attached to the name (e.g. China, Myanmar, etc.). For others, the word *country* is not obligatory. There seems to be no clear logic for which situation the word *country* is necessary: for instance, whereas it is necessary for *China*, for which there is a Burmese word, it is not the case for another word such as *France*, which also has a Burmese equivalent. In the glossary, country names that require the word *country* are given as an adjective (e.g. *Chinese*).

# Language point

## Talking about an experience in the past

The construction given in the box below is used to express the idea of "what you have experienced doing in the past". This idea in the same context is expressed in English by *Have you ever [V]-ed/en?* However, the information asked for with this question is different from that requested by *Have you [V]-ed/en?*, as in *Have you watered the plants?* In this case, the information you are seeking is whether or not the task has been accomplished. Burmese makes a distinction between these two types of information sought and consequently has two different constructions.

| | | |
|---|---|---|
| [verb]. ဖူး– | [verb]. pʰù- | → *to have had an experience of [V]-ing in the past* |
| [verb]. ဖူး(သ)လား။ | [verb]. pʰù (θə) là | → *Have (you) ever [V]-ed/en?* |
| [verb]. ဖူး(ပါ)တယ်။ | [verb]. pʰù (pa).tɛ | → *Yes, I have [V]-ed/en.* |
| မ[verb]. ဖူးသေးဘူး။ | mə [verb]. pʰù θè.pʰù | → *No, I haven't yet [V]-ed/en.* |

e.g.

| | |
|---|---|
| နိုင်ငံခြား [ရောက်] ဖူး (သ)လား။ | → *Have you ever (been) abroad?* |
| naiⁿ.ŋaⁿ.ɟà [yauʔ]. pʰù. (θə).là | |
| – [ရောက်] ဖူး (ပါ) တယ်။ | |
| [yauʔ]. pʰù. (pa). tɛ | → *Yes, I have.* |
| – မ [ရောက်] ဖူး သေး ဘူး။ | |
| mə [yauʔ]. pʰù. θè. pʰù | → *No, I haven't.* |

## Exercise 13.1 **(audio online)**

Following the model given in the box above, practise doing a short exchange asking questions to find out if someone has had an experience of doing something in the past, using the verb expressions provided in the list below. You can alternate between positive and negative answers.

| | |
|---|---|
| ကျား+မြင်– | cà+myiⁿ- |
| | *to see (a) tiger* |
| မြန်မာသမ္မတ(ကို)+တွေ့– | myə.ma θə.mə.dá(ko)+twé- |
| | *to meet the Burmese president* |
| ဒီသီချင်း+ကြား– | di θə.cʰìⁿ+cà- |
| | *to hear this music* |
| မြန်မာပြည်+ရောက်– | myə.ma.pyi+yauʔ- |
| | *to be in Myanmar* |
| ရွှေတိုက်ဘုရား+သွား– | ʃwe.də.gouⁿ pʰə.yà+θwà- |
| | *to visit* Shwedagon *pagoda* |
| လေယာဉ်ပျံ+စီး– | le.yiⁿ.byaⁿ+sì- |
| | *to take (an) aeroplane* |
| မြင်းလှည်း+စီး– | myìⁿ.hlɛ́+sì- |
| | *to ride on (a) horse carriage* |
| မြန်မာအစားအစာ+စား– | myə.ma ʔə.sà.ə.sa+sà- |
| | *to eat Burmese food* |
| မြန်မာရုပ်ရှင်+ကြည့်– | myə.ma youʔ.ʃiⁿ+cí- |
| | *to watch (a) Burmese movie* |
| လုံချည်+ဝတ်– | louⁿ.ɟi+wuʔ- |
| | *to wear (a) longyi* |

# Language point

## Open questions about one's experience in the past (CD2; 52)

Here we are going to practise asking information questions with the structure [verb] ဖူး– *[verb] /p$^{h}$ù/*, talking about past experiences, such as *Which countries have you ever visited? Which celebrity have you ever seen in your life?*, etc. The construction to be used is presented in the box below.

| [question word] VP ဖူး(သ)လဲ။ | | | [question word] p$^{h}$ù (θə) lɛ̀ |
|---|---|---|---|
| Question words: | | | |
| ဘာ | **ba** | *what* | → ***What** have you ever [V]-ed/en?* |
| ဘယ်[NP] | **bɛ [NP]** | *which [NP]* | → ***Which [NP]** have you ever [V]-ed/en?* |
| ဘယ်မှာ | **bɛ.hma** | *where* | → ***Where** have you ever [V]-ed/en?* |
| ဘယ်သူ | **bɛ.ðu** | *who* | → ***Who** has ever [V]-ed/en?* |

## Exercise 13.2 (CD2; 52)

Following the model given in the box above, practise asking some information questions about someone's experience of doing something in the past, using the expressions provided in the list below. The first one is done for you as an example.

ဘာအစားအစာ+စား– → **ဘာ**အစားအစာ စား**ဖူးသလဲ**။
Ba ʔə.sà.ə.sa+sà- → **ba** ʔə.sà.ə.sa+sà.**p$^{h}$ù.(θə) lɛ̀**

ဘာအစားအစာ+စား–
ba ʔə.sà.ə.sa+sà-
*what (kind of) food + to eat*

ဘာမုန့်+စား–
ba móu$^{n}$+sà-
*which "snack" + to eat*

ဘယ်နိုင်ငံ+သွားလည်–
bɛ nai$^{n}$.ŋa$^{n}$+θwà.lɛ-
*which country + to go visit*

ဘယ်မှာ+နေ–
bɛ.hma+ne-
*where + to live*

ဘယ်ဟိုတယ်မှာ+တည်း–
bɛ ho.tɛ.hma+tɛ̀-
*at which hotel + to stay*

သမ္မတကို ဘယ်သူ+တွေ့
θə.mə.dá.ko bɛ.ðu+twé-
*who + to meet the president*

| | |
|---|---|
| ဘယ်မင်းသား/သမီး(ကို)+တွေ့– | bɛ mi$^{n}$.ða̰/ðə.mì(ko)+twé- |
| | *which actors/actresses + to meet* |
| ဘယ်သီချင်း+ကြား– | bɛ θə.c$^{hj}$ì$^{n}$+cà- |
| | *which song + to hear* |
| ဘယ်အဆိုတော်(ကို)+နားထောင်– | bɛ ʔə.s$^{h}$o.dɔ(ko)+nà.t$^{h}$au$^{n}$- |
| | *which singer + to listen* |
| ဘာစာအုပ်+ဖတ်– | ba sa.ou?+p$^{h}$a?- |
| | *which (kind of) book + to read* |
| ဘယ်ဆိုင်မှာ+စား– | bɛ s$^{h}$ai$^{n}$.hma+sà- |
| | *at which restaurant + to eat* |

## Exercise 13.3

Still following the model given in the box for Exercise 13.1, make statements about your real experiences, or experiences of real people (or lack thereof), using the vocabulary given below.

| | |
|---|---|
| မြန်မာအစားအစာ+စား– | myə.ma ʔə.sà.ə.sa+sà- |
| | *Burmese food + to eat* |
| နော်ဝေးနိုင်ငံ+ရောက်– | nɔ.wè nai$^{n}$.ŋa$^{n}$+yauʔ- |
| | *Norway + to go* |
| သရဲ+မြင်– | θə.yɛ̀+myi$^{n}$- |
| | *ghost + to see* |
| အင်းလေးကန်မှာ လှေ+စီး– | ʔì$^{n}$.lè.ka$^{n}$.hma hle+sì- |
| | *in Inle Lake + to take (a) boat* |
| ဗမာသီချင်း+နားထောင်– | bə.ma θə.c$^{hj}$ì$^{n}$+nà.t$^{h}$au$^{n}$- |
| | *Burmese music + to listen* |
| [person] နဲ့+တွေ့– | [person] nɛ́+twé- |
| | *with [person] + to meet* |
| ဧဝရက်တောင်+တက်– | ʔe.wə.rɛʔ.tau$^{n}$+tɛʔ- |
| | Mt Everest + *to climb* |
| ရဟတ်ယာဉ်+စီး– | yə.haʔ.yi$^{n}$+sì- |
| | *helicopter + to ride* |

## Dialogue 2

**(CD2; 53)**

A Norwegian visitor to Myanmar (living in Singapore) who has travelled a lot in Asia and a Thai student who speaks Burmese

meet at a reception. They make small talk, starting with their past travel experiences.

---

A: Thai student B: Norwegian visitor

က။ ထိုင်းနိုင်ငံ **ရောက်ဖူးတယ်**ဆို။
ခ။ ဟုတ်တယ်၊ **ရောက်ဖူးတယ်**။
က။ ဟုတ်လား။ ဘယ်တုန်းကလဲ။
ခ။ (၂၀၀၃) ခုနှစ်တုန်းက တစ်ခေါက်၊ ပြီးတော့ (၂၀၀၈)ခုနှစ်တုန်းက တစ်ခေါက်၊ နှစ်ခေါက်ပေါ့။ ခင်ဗျားရော၊ **စင်ကာပူ ရောက်ဖူးတယ်** မဟုတ်လား။ **ဘယ်နှစ်ခေါက် ရောက်ဖူးလဲ**။
က။ အော်၊ (၂၀၀၉)ခုနှစ်တုန်းက **ဘခေါက်ပဲ ရောက်ဖူးပါတယ်**။

A: **tʰàiⁿ naiⁿ.ŋaⁿ yauʔ.pʰù.tɛ̰** sʰo
B: houʔ.tɛ // **yauʔ.pʰù.tɛ̰**
A: houʔ.là // bɛ.tòuⁿ.ká lɛ̀
B: hnə.tʰáuⁿ.θòuⁿ.kʰú.hniʔ tòuⁿ.ká tə.kʰauʔ // pì.dɔ́ hnə.tʰáuⁿ.ʃiʔ. kʰú.hniʔ tòuⁿ.ká tə.kʰauʔ // hnə.kʰauʔ pɔ́ // kʰə.myà.yɔ̀ siⁿ. gə.pu yauʔ.pʰù.tɛ̰ mə.houʔ.là // **bɛ.hnə.kʰauʔ yauʔ.pʰù.lɛ̀**
A: ʔɔ // hnə.tʰáuⁿ.kò.kʰú.hniʔ tòuⁿ.ká tə.kʰauʔ.pɛ̀ yauʔ.pʰù.pa.tɛ̰

A: *(I've) heard that you've been to Thailand?*
B: *(That)'s right. I have.*
A: *I see. When?*
B: *Once in 2003, then once in 2008, (so that's) two times. And (what about) you? (You)'ve been to Singapore, right? How many times have you been (there)?*
A: *Oh, just once in 2009.*

---

## Vocabulary

| | | |
|---|---|---|
| ထိုင်းနိုင်ငံ | tʰàiⁿ naiⁿ.ŋaⁿ | *Thailand* |
| [. . .] ဆို | [. . .] sʰo | *I heard that [. . .], is that so?* |
| ဘယ်တုန်းက | bɛ.tòuⁿ.ká | *when* (in the past) |
| ခုနှစ် | kʰú.hniʔ | *year* (in dates vs. number of years) |

| | | |
|---|---|---|
| [time expression] တုန်းက | [. . .] tòuⁿ.ká | Mkr time expression for the past, about something that already happened |
| [. . .] မဟုတ်လား | [. . .] mə hou? là | tag question such as *isn't it? Does it?*, etc. more like French *n'est-ce pas?* that does not depend on the verb in the preceding clause |
| [number] ခေါက် | [number] kʰau? | CL: a number of time |
| ဘယ်နှစ်ခေါက် | bɛ.hnə.kʰau? | *How many times?* |
| [. . .] ပဲ | [. . .] pʰɛ̀ | *only [. . .]* |

# Language point

## *How many times have you (verb)-ed/en?*

The following construction is used to ask questions with *How many times?*

**Note:**
Remember two different question words: ဘယ်နှစ် [classifier] /bɛ.nʰə/ [Cl] for *How many . . . ?* vs. ဘယ်လောက် /bɛ.lau?/ *How much . . . ?*

ဘယ်နှစ်ခေါက် . . . [verb] ဖူး– . . . ?
bɛ.hnə.kʰau? . . . [verb]. pʰù
→ *How many times . . . have you [V]-ed/en?*

e.g.
ဘယ်နှစ်ခေါက် [ရောက်] ဖူး (သ)လဲ။
bɛ.hnə.kʰau? . . . [yau?]. pʰù. (θə) lɛ̀
→ *How many times have (you) been (there)?*

– [number] ခေါက် [ရောက်] ဖူး ပါ တယ်။
[number] kʰau? [yau?]. pʰù. pa. tɛ
→ *(I)'ve been (there) [number] times.*

Here are other useful expressions to talk about frequency:

| | | |
|---|---|---|
| [number of times] ပဲ | [number of times] pʰɛ̀ | *only [number of times]* |
| ခဏခဏ | kʰə.ná kʰə.ná à → | *often (many times)* |

**Note:**
In Burmese there is no direct equivalent of *a few times.* Instead, people use *once or twice* or other low numbers. Please note, though, that for 3–4 and 4–5, the pairs of numbers are followed by a classifier, whereas for other numbers, the classifier */kʰau?/* is used after each number, as illustrated below.

| | | |
|---|---|---|
| ၃–၄/၄–၅ခေါက် | θòuⁿ.lè.kʰau? / lè.ŋà.kʰau? | *3–4/4–5 times* |
| ၁ခေါက် ၂ခေါက် | tə.kʰau? hnə.kʰau? | *once or twice* |
| ၅ခေါက် ၆ခေါက် | ŋà.kʰau? cʰau.kʰau? | *5–6 times* |

## Exercise 13.4 **(audio online)**

Following the model given in the box above, practise a short exchange with the vocabulary provided below:

| **Place** | **Times** | **Place** | **Times** | **Place** | **Times** |
|---|---|---|---|---|---|
| မြန်မာပြည် | ၂ခေါက် | myə.ma.pyi | hnə.kʰau? | *Myanmar* | *2 times* |
| ယိုးဒယား | ခဏခဏ | yò.də.yà[1] | kʰə.ná.kʰə.ná | *Thailand* | *often* |
| အင်္ဂလန် | ၃–၄ခေါက် | ʔiⁿ.gə.laⁿ | θòuⁿ.lè.kʰau? | *England* | *3–4 times* |
| စင်ကာပူ | ၄–၅ခေါက် | siⁿ.gə.pu | lè.ŋà.kʰau? | *Singapore* | *4–5 times* |
| နီပေါ | ၁ခေါက် | ni.pɔ̀ | tə.kʰau? | *Nepal* | *once* |
| ပြင်သစ် | ခဏခဏ | pyiⁿ.θi? | kʰə.ná.kʰə.ná | *France* | *often* |

## Exercise 13.5

If you have a partner, try telling each other about your real experiences: places you have been to, interesting dishes you have tried, famous people you have met, etc. If not, you can do the exercise with an imaginary partner.

# Language point

### *When* in the past

Burmese uses two different constructions to express *when* in questions: one for the *past* and one for the *future*. *When* for the past is expressed with the construction illustrated in the box below.

[1] A variant is /tʰaiⁿnaiⁿ.ŋaⁿ/.

| | |
|---|---|
| **ဘယ်တုန်းက** [VP] (သ)လဲ။ | bɛ.tòu$^{n}$.ká [VP]. (θə) lɛ̀<br>→ *When did (you) . . . [VP]?* |
| – [time expression] **တုန်းက**။ | [time expression] tòu$^{n}$.ká<br>→ *(In) [time expression]* |
| e.g. | |
| **ဘယ်တုန်းက** [သွား]သလဲ။ | bɛ.tòu$^{n}$.ká [θwà] (θə) lɛ̀<br>→ *When did (you) [go]?* |
| – [၂၀၀၃ခုနှစ်] **တုန်းက**။ | [hnə.t$^{h}$áu$^{n}$.θòu$^{n}$.k$^{h}$ú.hni?] tòu$^{n}$.ká<br>→ *In [2003].* |

## Exercise 13.6 **(CD2; 54)**

Following the model given in the box above, ask and answer questions with "when in the past" using the vocabulary provided below. Choose different (real) persons to talk about, such as your parents, your little sister, the British prime minister, etc.

| | | |
|---|---|---|
| ဘွဲ့ရ– | bwé + yá- | *to graduate, to get a degree* |
| အိမ်ထောင်ကျ– | ?ei$^{n}$.dau$^{n}$ + cá- | *to get married* |
| ဗီဇာကျ– | bi.za + cá- | *to get a visa approved* |
| ကျောင်းပြီး– | càu$^{n}$ + pì- | *to finish university* |
| အလုပ်ရ– | ?ə.lou? + yá- | *to get a job* |
| ဆုံးသွား– | s$^{h}$òu$^{n}$.θwà- | *to pass away (euphemism for "die")* |
| ပြန်တွေ့– | pya$^{n}$ + twé- | *to have found something that was lost* |
| စဖြစ်– | sá p$^{h}$yi?- | *to start happening* |

## Other useful time expressions for the past **(CD2; 55)**

| | | |
|---|---|---|
| မနှစ်(တုန်း)က | mə.hni?.(tòu$^{n}$).ká | *last year* |
| မနေ့က | mə.né.ká | *yesterday* |
| [year] ခုနှစ်တုန်းက | [year] k$^{h}$ú.hni?.tòu$^{n}$.ká | *in [year]* |
| ပြီးခဲ့တဲ့/လွန်ခဲ့တဲ့ [ ]က | pì.k$^{h}$é.té/lu$^{n}$.k$^{h}$é.té [. . .].ká | *last [. . .]* |
| [အပတ်] | [?ə.pa?] | *[week]* |
| [လ] | [lá] | *[month]* |
| [နှစ်] | [hni?] | *[year]* |

# Language point

## Talking about actions accomplished

To express an action that is accomplished, achieved, terminated (vs. *to have an experience in the past*), the following construction is used:

| | | |
|---|---|---|
| [verb] ပြီးပြီလား။ | [verb] pì.pi là | → *Have (you) [V]-ed/en?* *(Have you finished [V]-ing?)* |
| – ဟုတ်ကဲ့၊ [verb] ပြီးပြီ။ | hou?.ké [verb] pì.pi | → *Yes, (I) have [V]-ed/en.* |
| – မ[verb] ရသေးဘူး။ | mə [verb].yá.θè.pʰù | → *Not yet. (I haven't [V]-ed/en.)* |
| e.g. | | |
| စားပြီးပြီလား။ | [sà].pì.pi là | → *Have (you) eaten?* |
| – ဟုတ်ကဲ့၊ စားပြီးပြီ။ | – hou?.ké [sà] pì.pi | → *– Yes, I have [eaten].* |
| – ဟင့်အင်း၊ မစားရသေးဘူး။ | – mə [sà]. yá.θè.pʰù | → *– No, I haven't [eaten].* |

**Notes:**

1. It is not always necessary to repeat the verb in affirmative answers. However, the verb is obligatory in negative answers, like all negative statements that require a VP in the sentence construction.
2. A different construction: [verb] မပြီးသေးဘူး။ [verb]/mə.pì.θè.pʰù/ is used in a negative response when you want to specify that the action you are doing has been started but not yet completed (as opposed to *I haven't [V]-ed/en*).

## Exercise 13.7 (audio online)

Following the model in the box above, practise a short exchange with the verb expressions provided below. You may alternate between affirmative and negative answers, or try answering all positively first and then all in the negative, or vice versa.

**Note:**

Verbs that are to be negated in the construction are indicated with a preceding [+].

| | | |
|---|---|---|
| ရေ+ချိုး– | ye+cʰò- | *to take a shower* |
| ဈေး+ဝယ်– | zè+wɛ- | *to do shopping* |
| အိမ်စာ+လုပ်– | ʔeiⁿ.za+lou?- | *to do homework* |
| အဝတ်+လျှော်– | ʔə.wu?+ʃɔ- | *to wash clothes* |
| အခန်း+ရှင်း– | ʔə.kʰaⁿ+ʃiⁿ- | *to clean the room* |

| | | |
|---|---|---|
| ထမင်းအိုး+တည်– | tʰə.mìⁿ.ʔò+tɛ- | *to put the rice pot on the stove (to start cooking)* |
| ဘွတ်ကင်+လုပ်– | buʔ.kiⁿ+louʔ- | *to make a booking* |
| ဟင်း+မှာ– | hìⁿ+hma- | *to order curry* |
| ပစ္စည်း+သိမ်း– | pyiʔ.sì+θèiⁿ- | *to put away belongings, pack a baggage* |
| ပစ္စည်း+ရွေး– | pyiʔ.sì+ywè- | *to collect, pick up belongings that have been left somewhere (at a photocopy shop, at a tailor's shop, etc.)* |
| တယ်လီဖုန်း+ဆက်– | tɛ.li.pʰòuⁿ+sʰɛʔ- | *to make a phone call* |

## Exercise 13.8

Now try to say three to five things you have done and not done today or this week.

# Language point

## Getting familiar with the writing system (CD2; 56)

■ Five unusual signs: ဥ ဦး ဿ ဩ သျ

The following five letters and symbols are used infrequently. Among them, the first three are used independently – they are not combined with other vowel signs. They are pronounced the same way as their equivalent with a normal vowel sign given in the box.

| | | | |
|---|---|---|---|
| ဥ | = | အု | /ú/ |
| ဦး | = | အူး | /ù/ |
| ဿ | = | အေ / အေး | /e/ or /è/ |

Listen to the CD and read along with the words below.

| | | | |
|---|---|---|---|
| ကြက်ဥ | *chicken egg* | ဧပြီ | *April* |
| ဘဲဥ | *duck egg* | ဦးသိန်းစိန် | *U Thein Sein* |
| ငုံးဥ | *quail egg* | သားဦး | *eldest son* |
| လိပ်ဥ | *turtle egg* | သမီးဦး | *eldest daughter* |
| ဧရာဝတီ | *Irrawaddy, "Ayeyarwady"* | နေရာဦး– | *to hold a place* |

These two items can be combined with other vowel signs, although not every combination is possible.

| | | | |
|---|---|---|---|
| ◌ၥ | = | ◌ၜ | /ɔ/ |
| ◌ၧ | = | ◌ရ | /ʃ/ |

Listen to the CD and read along with the words below.

| | |
|---|---|
| အံ့ၥ– | *to be surprised* |
| ၥစတြေးလျ | *Australia* |
| ၥၜသီး | *custard apple* |
| ဗြိတိသျှ | *British* |
| သျှောင် | *topknot (of hair)* |

## Exercise 13.9 **(CD2; 57)**

Now try to read the following sentences and check your reading with the CD or read along as you listen to the CD.

| | |
|---|---|
| ကြက်ဥဝယ်ပြီးပြီလား။ | *Have (you) bought the eggs?* |
| နေရာဦးပြီးပြီလား။ | *Have you reserved a place?* |
| လိပ်ဥစားဖူးသလား။ | *Have you ever eaten turtle eggs?* |
| ၥၜသီး မစားဖူးသေးဘူး။ | *(I)'ve not yet eaten custard apple.* |
| မအံ့ၥပါဘူး။ | *(I)'m not surprised.* |

# Unit 14

## နေမကောင်းဖြစ်တဲ့အခါ

# ne.mə.kaù$^{n}$ p$^{h}$yi?.té.ə.k$^{h}$a

## Getting sick

### In this unit, you will learn:

- to talk about common temporary illness and long-term diseases
- expressions with body parts
- to ask and answer questions with duration of time
- to talk about things you do with a specific frequency
- minimal pairs: regular pairs and transitive–intransitive verbal pairs

## Dialogue 1

**(CD2; 58)**

Moe Moe and Ohnma are sisters. When Moe Moe comes home, she is informed by a maid that Ohnma came home early because she was not feeling well, so Moe Moe, being an elder sister, tries to take care of her.

---

A: Moe Moe B: Ohnma

က။ နေမကောင်းဘူးဆို။

ခ။ ဟုတ်တယ်။ **အဖျားနည်းနည်း ရှိတယ်**။ ပြီးတော့ **လည်ချောင်း နာနေတယ်**။ **ချောင်းလည်းဆိုးတယ်**။

က။ **ကိုယ်တွေ့ လက်တွေ့ရော ကိုက်လား**။

ခ။ ဟင့်အင်း။

က။ ဒီလိုဆို တုပ်ကွေးတော့ မဟုတ်ပါဘူး။ **အအေးမိတယ်**ထင်တယ်။ ပါရာစီတမောနဲ့ ချောင်းဆိုးပျောက်ဆေး သွားယူပေးမယ်။

ခ။ ဟုတ်။

A: ne mə.kàu$^{n}$.p$^{h}$ù s$^{h}$o
B: hou?.tɛ // **?ə.p$^{h}$yà nɛ̀.nɛ̀ ʃí.tɛ** // pì.dɔ́ **lɛ.ɹàu$^{n}$ na.ne.tɛ** // **c$^{h}$àu$^{n}$.lɛ̀ s$^{h}$ò.tɛ**
A: **ko.twe lɛ?.twe yɔ̀ kai? là**
B: hí$^{n}$.?ì$^{n}$
A: di.lo.s$^{h}$o.yi$^{n}$ tou?.kwè.tɔ̀ mə.hou?.pa.p$^{h}$ù // **?ə.è.mí.tɛ** t$^{h}$i$^{n}$.tɛ // pa.ra.si.tə.mɔ̀ né càu$^{n}$.s$^{h}$ò pyau?.s$^{h}$è θwà.yu.pè.mɛ
B: hou?

A: *(I) heard you aren't feeling well?*
B: *Yes, I have a little fever. And a sore throat. (I)'m also coughing.*
A: *Do (you) ache all over, too?*
B: *No.*
A: *In that case, it's not flu. (I) think (you) caught a cold. I'll go and fetch (some) paracetamol and cough syrup.*
B: *Okay.*

## Vocabulary

| | | |
|---|---|---|
| နေကောင်း– | ne+kàu$^{n}$- | *to feel well* |
| နေမကောင်းဘူး | ne mə kàu$^{n}$.p$^{h}$ù | *(I'm) not feeling well.* |
| အဖျား+ရှိ– | ?ə.p$^{h}$yà+ʃí- | *to have a fever* |
| လည်ချောင်း+နာ– | lɛ.ɹàu$^{n}$+na- | *to have a sore throat* |
| ချောင်းဆိုး– | c$^{h}$àu$^{n}$+s$^{h}$ò- | *to cough* |
| ကိုယ် | ko | *body*[1] |
| လက် | lɛ? | *hand, arm* |
| ကိုက်– | kai?- | *to ache* |
| တုပ်ကွေး | tou?.kwè | *flu* |
| အအေး+မိ– | ?ə.è+mí- | *to catch a cold* |
| ပျောက်– | pyau?- | *to disappear* |
| ဆေး | s$^{h}$è | *medicine* |
| ချောင်းဆိုးပျောက်ဆေး | c$^{h}$àu$^{n}$.s$^{h}$ò.pyau?.s$^{h}$è | *cough medicine* |
| သွားယူ– | θwà.yu- | *to go and fetch* |

[1] It is common in Burmese to use the plural form of *body* and *hand*, *arm*, probably to suggest *aching all over.*

## Minor health problems: common sickness phrases (CD2; 59)

| | | |
|---|---|---|
| ဗိုက်+နာ– | bai?+na- | *(of the stomach) to hurt, to have an upset stomach* |
| ဗိုက်+အောင့်– | bai?+áu$^{n}$- | *to have stomach cramps* |
| ခေါင်း+ကိုက်– | gàu$^{n}$+kai?- | *to have a headache* |
| ခေါင်း+မူး– | gàu$^{n}$+mù- | *to be dizzy* |
| နှာ+စေး– | hna+sì- | *to have a runny nose* |
| နှာခေါင်း+ပိတ်– | hnə.k$^{h}$àu$^{n}$+pei?- | *to have a blocked nose* |
| သွား+ကိုက်–/နာ– | θwà+kai?-/na- | *to have toothache* |
| ဝမ်း+လျှော– | wù$^{n}$+ʃɔ̀- | *to have diarrhoea* |
| အန်– | ʔa$^{n}$- | *to vomit* |
| အန်ချင်– | ʔa$^{n}$.c$^{h}$ɪ̀$^{n}$- | *to be nauseous (want to vomit)* |

**Note:**

In expressing symptoms of (temporary) sickness, the construction given in the box below is used, with the structure [verb] နေ– [verb]/ne/ (generally considered as an equivalent of *[V]-ing*), as it usually talks about a condition that is still going on.

| | | |
|---|---|---|
| [verb] | နေတယ် | → [verb]+ne.tɛ |
| e.g. | | |
| [ခေါင်းကိုက်] | နေတယ်။ | |
| gàu$^{n}$+kai? | ne.tɛ | → *(I) have a headache.* |

## Exercise 14.1

Imagine that you have the health problems listed below. Describe possible symptoms for each sickness, using the sentence construction and vocabulary provided above.

- *flu*
- *a cold*
- *a hangover*
- *indigestion*

# Language point

## Body parts (CD2; 60)

Before learning expressions for other health problems, it will be useful to first learn the vocabulary for body parts, which is given below. Needless to say, this vocabulary list could be useful in other contexts as well.

| | | | | | |
|---|---|---|---|---|---|
| လက် | lɛʔ | *hand (fingers to elbow)* | ခေါင်း | gàuⁿ | *head* |
| လက်မောင်း | lɛʔ.màuⁿ | *arm (upper arm, biceps)* | မျက်စေ့ | myɛʔ.sí | *eye* |
| | | | ပါး | pà | *cheek* |
| ပုခုံး | pə.kʰòuⁿ | *shoulder* | နှာခေါင်း | hnə.kʰàuⁿ | *nose* |
| ရင်ဘတ် | yiⁿ.baʔ | *chest* | နှုတ်ခမ်း | hnə.kʰàⁿ | *lips* |
| ခါး | kʰà | *waist*[2] | ပါးစပ် | bə.zaʔ | *mouth* |
| ဗိုက် | baiʔ | *stomach* | သွား | θwà | *teeth* |
| ပေါင် | pauⁿ | *thigh* | လည်ပင်း | lɛ.bìⁿ | *neck* |
| ဒူး | dù | *knee* | | | |
| ခြေထောက် | cʰe.dauʔ | *feet, legs* | | | |

## Exercise 14.2 (audio online)

We will practise using certain body parts in a short exchange, as shown in the model in the box below:

| | | | | |
|---|---|---|---|---|
| ဘယ်နား | မှာ | နာ | (သ)လဲ။ | |
| bɛ.nà. | hma | na | (θə) lɛ̀ | |
| *where* | Mkr | *hurt* | Mkr | → *Where does (it) hurt?* |
| – [right/left] | [body part] | | မှာ။ | |
| [right/left] | [body part]. | | hma | → *In [right/left] [body part]* |
| e.g. | | | | |
| – [ညာ ဘက်] | [လက်မောင်း] | | မှာ။ | |
| [ɲa bɛʔ] | [lɛʔ.màuⁿ] | | hma. | |
| *right side* | *arm* | | Mkr | → *In the [right] [arm.]* |

| | | |
|---|---|---|
| ညာဘက် | ɲa.pʰɛʔ | *right side* |
| ဘယ်ဘက် | bɛ.pʰɛʔ | *left side* |

[2] One often talks about "(lower) back pain" using this term, as in ခါးနာတယ် /kʰà na.tɛ/.

Following the model given in the box above, ask and answer questions to locate pains in different body parts, using the prompts provided:

- in the left shoulder
- in the chest on the right
- in the right hand
- in the left eye
- in the left knee
- in the right foot

## Dialogue 2

### At the doctor's **(CD2; 61)**

An elderly woman is not feeling well, so she goes to see a doctor, who asks her a few questions before examining her to make a diagnosis.

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A: Doctor B: Patient

က။ ကဲ၊ ပြော။ ဘာဖြစ်လာသလဲ။
ခ။ ဗိုက်နာတယ် ဆရာ။ ပြီးတော့ အန်ချင်နေတယ်။
က။ ဗိုက်နာတာ **ဘယ်လောက်ကြာပြီလဲ**။
ခ။ **(၃–၄)ရက်လောက် ရှိပြီ**။
က။ အခု ဘာဆေး စားနေလဲ။
ခ။ အစာကြေဆေးတစ်မျိုး စားနေပါတယ်။
က။ ဒီဆေးစားနေတာ **ဘယ်လောက်ကြာပြီလဲ**။
ခ။ **၂ရက်ပဲ ရှိပါသေးတယ်**ဆရာ။
က။ ကဲ၊ ကျနော်စမ်းသပ်ကြည့်မယ်။ ဒီမှာ ခဏလဲနော်။

A: kɛ̀ // pyɔ̀ // ba.pʰyi?.la.θə.lɛ̀
B: bai?.na.tɛ sʰə.ya // pì.dɔ́ ʔaⁿ.cʰjⁿ.ne.tɛ
A: bai?.na.ta **bɛ.lau? ca.pi.lɛ̀**
B: **θòuⁿ.lè.yɛ? lau? ʃí.pi**
A: ʔə.gú ba sʰè sà.ne.lɛ̀
B: ʔə.sa.ce.sʰè tə.myò sà.ne.pa.tɛ
A: di.sʰè sà.ne.ta **bɛ.lau? ca.pi lɛ̀**
B: **hnə.yɛ?.pɛ̀ ʃí.pa.θè.tɛ** sʰə.ya
A: kɛ̀ // cə.nɔ sàⁿ.θaʔ.cí.mɛ // di.hma kʰə.ná hlɛ̀.nɔ

A: *So, tell (me). What's the matter? (What brings you here?)*
B: *(I) have a stomach pain, Doctor. And (I) have been nauseous.*
A: *How long have (you) been having a stomach pain?*
B: *About 3–4 days.*
A: *What medicines are (you) taking now?*
B: *(I)'ve been taking some medicine for indigestion.*
A: *How long have (you) been taking it?*
B: *Just a few days, Doctor.*
A: *Okay, I'll examine (you now). Lie down here (for me), will you?*

## Vocabulary

| | | |
|---|---|---|
| ကဲ | kɛ̀ | exclamative: *well* |
| ဘာဖြစ်လာသလဲ | ba pʰyi?.la.θə lɛ̀ | *what happened (that brought you to) come here?* |
| ဆရာ | sʰə.ya | term of respect for a male *doctor* sʰə.ya.má *for a female doctor* |
| အစာကြေ– | ʔə.sa.ce- | *(of food) to be digested* |
| အစာကြေဆေး | ʔə.sa.ce.sʰè | *medicine for indigestion* |
| (တစ်)မျိုး | (tə).myò | *(one) kind* |
| ကြာ– | ca- | *time lasted* |
| စမ်းသပ်– | sàⁿ.θaʔ- | *to examine* |
| [V] ကြည့်– | [V] cí- | *try to [V]* |
| လှဲ– | hlɛ̀- | *to lie down* |
| [V] နော် | [V] nɔ | DM: soft command: *[V, okay?]* |

# Language point

## Expressing duration of time

The following construction is used in expressing duration of time. Please note the sentence ending ပြီ /pi/, indicating the change of status (i.e. from the moment it started until now).

| | | | | | | |
|---|---|---|---|---|---|---|
| [VP] | တာ | ဘယ်လောက် | ကြာ | | ပြီ | လဲ။ |
| [VP] | ta | bɛ.lau? | ca | | pi | lɛ̀ |
| [VP] | Mkr[3] | *how much* | *time lasted* | | Mkr | Mkr |

*How long have (you) been V-ing?*

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| – [duration] | ကြာ | ပြီ။ | / | [duration] | ရှိ | | ပြီ။ |
| [duration] | ca | pi | / | [duration] | ʃí | | pi |
| [duration] | *last* | Mkr | / | [duration] | *have* | | Mkr |

*It has been [duration]*

| | | | | | |
|---|---|---|---|---|---|
| – [duration] | ပဲ | ရှိ | သေး | တယ်။ | |
| [duration] | pʰɛ̀ | ʃí | θè | tɛ | |
| [duration] | *only* | *have* | *still* | Mkr | |

*It has been only [duration].*

Now study the example below (taken from Dialogue 2) that illustrates the construction presented above.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| [ဗိုက် | နာ] | နေ | တာ | ဘယ်လောက် | ကြာ | ပြီ | လဲ။ |
| [bai? | na]. | ne. | ta | bɛ.lau? | ca. | pi | lɛ |
| *[stomach* | *pain]* | *-ing* | Mkr | *how much* | *last* | Mkr | Mkr |

*How long have (you) been having a stomach pain?*

| | | | |
|---|---|---|---|
| – [၂ | ပတ်] | ရှိ | ပြီ။ |
| [hnə | pa?]. | ʃí. | pi |
| *[two* | *week]* | *have* | Mkr |

→ *It has been [two weeks]*

| | | | | | | |
|---|---|---|---|---|---|---|
| – [၂ | ရက်] | ပဲ | ရှိ | သေး | တယ်။ | |
| [hnə | yɛ?] | pʰɛ̀ | ʃí. | θè. | tɛ | |
| [*two* | *day*] | *only* | *have* | *still* | Mkr | |

→ *It has been [two days] only.*

**Note:**

It is common to express symptoms that are still going on with [VP] နေ– [VP /ne/] *[V]-ing*.

[3] Known as a "nominalizer", that is, when suffixed to a VP, it changes the VP into an NP. This step is necessary in certain sentence structures that are constructed with an NP.

## Exercise 14.3 **(audio online)**

Following the model given in the box above, ask and answer questions using the expressions provided below.

| Problem | Duration | Problem | Duration | Problem | Duration |
|---|---|---|---|---|---|
| သွားကိုက်– | ၁ပတ် | θwà.kai?- | tə.pa? | *toothache* | *1 week* |
| ခေါင်းကိုက်– | ၄–၅ရက် | gàuⁿ.kai?- | lè. ŋà.yɛ? | *headache* | *4–5 days* |
| အဖျားရှိ– | ၂ရက် | ?ə.pʰyà.ʃí- | hnə.yɛ? | *fever* | *2 days* |
| မျက်စေ့နာ– | ၁ရက်ပဲ | myɛ?.sí.na- | tə.yɛ?.pʰɛ̀ | *sore eye* | *1 day only* |
| လည်ချောင်းနာ– | ၂ပတ် | lɛ.ɟàuⁿ.na- | hnə.pa? | *sore throat* | *2 weeks* |
| ဝမ်းလျှော– | ၁–၂ရက် | wùⁿ.ʃɔ́- | tə.yɛ? hnə.yɛ? | *diarrhoea* | *1–2 days* |

## Exercise 14.4 **(audio online)**

We can use the same construction in other contexts as well. Now practise asking and answering, "How long has it been . . . [VP]?", using the prompts provided below.

| | | |
|---|---|---|
| မြန်မာပြည်+ရောက်– | myə.ma.pyi+yau?- | *to be in Myanmar* |
| မြန်မာစာ+သင်– | myə.ma.za+θiⁿ- | *to learn Burmese* |
| ဒီမှာ+နေ– | di.hma+ne- | *to stay here* |
| ဒီဟိုတယ်မှာ+တည်း– | di ho.tɛ.hma+tɛ́- | *to stay at this hotel* |
| [person] ကို+သိ– | [person].ko+θí- | *to know the [person]* |
| ရုပ်ရှင်+စ– | you?.ʃiⁿ+sá- | *the movie to start* |

# Dialogue 3

## At the doctor's **(CD2; 62)**

A middle-aged man is at the doctor's for a regular medical check-up, and finds out that he has some health concerns. The doctor prescribes a treatment.

---

A: Doctor B: Patient

က။ ကဲ၊ စမ်းသပ်ပြီးပြီ။ သွေးနည်းနည်းတိုးနေတယ်။ အရင်က သွေးတိုးရှိ(သ)လား။

ခ။ အရင်က မရှိဖူးပါဘူး။

က။ မိဘတွေမှာ နှလုံးရောဂါရှိလား။

ခ။ ဟုတ်ကဲ့၊ အဖေက နှလုံးရောဂါနဲ့ ဆုံးသွားပါတယ်ဆရာ။

က။ အော်၊ စိတ်မပူပါနဲ့။ ကျနော် ဆေးပေးလိုက်မယ်။
ခ။ ကျေးဇူးတင်ပါတယ် ဆရာ။ ဒီဆေးကို **ဘယ်လောက်ကြာကြာ သောက်ရမလဲ။**
က။ **တစ်နေ့ (၂)ကြိမ် (၃)လလောက် သောက်ပါ။** (၃)လကြာရင် ပြန်လာခဲ့။ ဟုတ်ပြီလား။
ခ။ ကောင်းပါပြီ။ ကျေးဇူးပါပဲဆရာ။

A: kɛ̀ // sàⁿ.θaʔ pì.pi // θwè nɛ̀.nɛ̀ tò.ne.tɛ // ʔə.yiⁿ.ká θwè.dò ʃí.(θə) là
B: ʔə.yiⁿ.ká mə.ʃí.pʰù.pa.pʰù
A: mí.bá.twe.hma hnə.lòuⁿ yɔ̀.ga ʃí.là
B: houʔ.kɛ́ // ʔə.pʰe.ká hnə.lòuⁿ yɔ̀.ga né sʰòuⁿ.θwà.pa.tɛ sʰə.ya
A: ʔɔ // seiʔ.mə.pu.pa.né // cə.nɔ sʰè pè.laiʔ.mɛ
B: cè.zù tiⁿ.pa.tɛ sʰə.ya // di.sʰè.ko **bɛ.lauʔ ca.ja θauʔ.yá.mə lɛ̀**
A: **tə.né hnə.ceiⁿ θòuⁿ.lá lauʔ θauʔ.pa** // θòuⁿ.lá ca.yiⁿ pyaⁿ.la.kʰɛ́ // houʔ.pi.là
B: kàuⁿ.pa.pi // cè.zù.pa.pʰɛ̀ sʰə.ya

A: *Well. (I)'ve examined you. (Your) blood pressure is a bit high. Have (you) had hypertension before?*
B: *(I)'ve never had (it) before.*
A: *Do (your) parents have heart disease?*
B: *Yes. (My) father died of heart disease, Doctor.*
A: *I see. But don't worry. I'll give you some medicine.*
B: *Thank you, Doctor. How long shall I take the medicine?*
A: *Two times a day, take it for about three months. Come back in three months, allright?*
B: *Okay. Thanks Doctor.*

---

## Vocabulary

| | | |
|---|---|---|
| သွေးတိုး– | θwè+tò- | (of blood pressure) *to rise* |
| သွေးတိုး+ရှိ– | θwè.dò+ʃí- | *to have (chronic) hypertension* |
| အရင်က | ʔə.yiⁿ.ká | *in the past* |
| မိဘ(တွေ) | mí.bá.(twe) | *parents* |
| နှလုံး | hnə.lòuⁿ | *heart* |

| | | |
|---|---|---|
| ရောဂါ | yɔ̀.ga | *disease* |
| ဆုံးသွား– | sʰòuⁿ.θwà- | *passed away* |
| စိတ်+ပူ– | sei?+pu- | *to be worried* |
| [VP] ရ– | [VP] yá- | *have to [VP]* |
| [number] ကြိမ် | [number] ceiⁿ | CL *(number of) times* |
| တစ် [နေ့] [၃]ခါ | tə.[né] [θòuⁿ]kʰa | *[3] times per [day]* |
| [duration] ကာရင် | [duration] ca.yiⁿ | *(in) [duration]* |
| ပြန်လာခဲ့– | pyaⁿ.la.kʰɛ́- | *to come back* |

# Language point

## Expressing *For how long . . . ?*

The structure to be used to express *For how long?* is **/bɛ.lau? ca.ca/**. The construction given in the box below is used to talk about duration of time for the future.

**Note:**
This construction can also be used for past events but needs a different ending.

| | | | | |
|---|---|---|---|---|
| ဘယ်လောက် | ကြာကြာ | [VP] | ရ | မလဲ။ |
| bɛ.lau? | ca.ja | [VP] | yá | mə lɛ̀ |
| *how much* | *long* | *[VP]* | *must* | Mkr |
| → *How long shall (I) . . . V?* | | | | |
| ဘယ်လောက် | ကြာကြာ | [VP] | ဦး | မလဲ။ |
| bɛ.lau? | ca.ja | [VP] | ?òuⁿ | mə lɛ̀ |
| *how much* | *long* | *[VP]* | *more* | Mkr |
| → *How much more (time) will (you) [VP]?* | | | | |
| e.g. | | | | |
| ဘယ်လောက် | ကြာကြာ | [သောက်] | ရ | မလဲ။ |
| bɛ.lau? | ca.ja | [θau?] | yá | mə lɛ̀ |
| *how much* | *long* | *[drink]* | *must* | Mkr |
| → *How long shall (I) take this (medicine)?* | | | | |

## Exercise 14.5 **(audio online)**

Following the model given in the box above, practise asking "For how long, how much longer do (you) have to . . . ?" with the prompts provided below.

**Note:**
Word order is relatively flexible in Burmese, but it is more common that the question word comes closer to the verb.

| | | |
|---|---|---|
| အိပ်ရာမှာ+နေ– | ʔeiʔ.ya.hma+ne- | *to stay in bed* |
| အစပ်+ရှောင်– | ʔə.saʔ+ʃau$^{n}$- | *to avoid spicy food* |
| အချို+ရှောင်– | ʔə.c$^{h}$o+ʃau$^{n}$- | *to avoid sweet food* |
| ရန်ကုန်မှာ+နေ– | ya$^{n}$.gou$^{n}$.hma+ne- | *to stay in Yangon* |
| ဗမာစာ+ဆက်သင်– | bə.ma.za+s$^{h}$ɛʔ.θi$^{n}$- | *to continue learning Burmese* |
| ဒီကုမ္ပဏီမှာ+လုပ်– | di kou$^{n}$.pə.ni.hma+louʔ- | *to work in this company* |
| ဒီသင်တန်း+တက်– | di θi$^{n}$.dà$^{n}$+tɛʔ- | *to attend this training course* |

## Language point

### Expressing *in (duration) . . .*

To talk about a duration of time for the future, equivalent to *in [2 months]*, the following construction is used.

| | | | | | | |
|---|---|---|---|---|---|---|
| နောက် | [duration] | ကြာ | ရင် | | | |
| nauʔ | [duration] | ca. | yi$^{n}$ | | | |
| *next* | *[duration]* | *last* | *when* | | | |
| → *in [duration] in the future* | | | | | | |
| နောက် | [၃ လ] | ကြာ | ရင် | ပြန်လာ | မယ်။ | |
| nauʔ | [θòu$^{n}$lá] | ca. | yi$^{n}$ | pya$^{n}$.la. | mɛ | |
| *next* | *[3 month]* | *last* | *when* | *come back* | Mkr | |
| → *(I)'ll come back in [3 months].* | | | | | | |
| နောက် | [၃ လ] | ကြာ | ရင် | ပြန်လာ | ခဲ့ | နော်။ |
| nauʔ | [θòu$^{n}$lá] | ca | yi$^{n}$ | pya$^{n}$.la | k$^{h}$ɛ́ | nɔ |
| *next* | *[3 month]* | *last* | *when* | *come back* | Mkr | DM |
| → *Come back in [3 months], OK?* | | | | | | |

## Exercise 14.6 **(audio online)**

Following the model given in the box above, say what you (or someone else) plan to do in [specific length of time], using the prompts provided below.

| | | | | | | |
|---|---|---|---|---|---|---|
| ၂ပတ် | → | ကျောင်းပြန်ဖွင့်– | hnə.pa? | → | càu$^{n}$ pya$^{n}$.p$^{h}$wí$^{n}$- |
| | | | *2 weeks* | → | *school reopens* |
| ၄လ | → | အငြိမ်းစားယူ– | lè.lá | → | ʔə.ɲèi$^{n}$.zà yu- |
| | | | *4 months* | → | *retire* |
| ၃နှစ် | → | ဘွဲ့ရ– | θòu$^{n}$.hni? | → | bwɛ́ yá- |
| | | | *3 years* | → | *to graduate* |
| ၂နှစ် | → | အိမ်ထောင်ပြု– | hnə.hni? | → | ʔei$^{n}$.dau$^{n}$.pyú- |
| | | | *2 years* | → | *to get married* |
| ၅ရက် | → | သင်တန်းပြီး– | ŋà.yɛ? | → | θi$^{n}$.dà$^{n}$ pì- |
| | | | *5 days* | → | *training course over* |
| ၆ပတ် | → | အိမ်ပြန်– | c$^{h}$au?.pa? | → | ʔei$^{n}$.pya$^{n}$- |
| | | | *6 weeks* | → | *return home* |

# Language point

## Expressing frequency: *per day*, *per month*, *etc.*

The following construction is used to express frequency *per [specific duration]*.

| | | | | | |
|---|---|---|---|---|---|
| တစ် | [per time] | [number of times] | ခါ | → | [number of times] |
| tə[4] | [per time] | [number of times] | k$^{h}$a | | per [time] |
| e.g. | | | | | |
| ၁ | [နေ့] | [၃] | ခါ | | |
| tə | [né] | [θòu$^{n}$] | k$^{h}$a | | |
| *one* | *[day]* | *[three]* | *time* | → | *[3] times per [day]* |
| ၂ | [ပတ်] | [၁] | ခါ | | |
| hnə | [pa?] | [tə] | k$^{h}$a | → | *[one] time per* |
| *two* | *[week]* | *[one]* | *time* | | *two [weeks]* |

[4] /tə/ comes from /ti?/, *one*: so it means *per one day*, *one month*, *one year*, or *a day*, *month*, *year*, etc.

## Exercise 14.7 **(audio online)**

Following the model given in the box above, how would you say the following in Burmese?

- *once a week*
- *once a month*
- *3 times a month*
- *once every 3 months*
- *5 times a year*
- *2 times a week*
- *once every 3 weeks*
- *5–6 times a day*
- *3–4 times a month*

## Exercise 14.8 **(audio online)**

Now using the expressions of frequency you have just learnt, say how often you do the following activities:

| | | |
|---|---|---|
| ရေကူး– | ye kù- | *to swim* |
| ခရီးသွား– | kʰə.yì θwà- | *to go on a trip* |
| သန့်ရှင်းရေးလုပ်– | θáⁿ.ʃìⁿ.yè lou?- | *to do cleaning* |
| ဈေးဝယ်– | zè wɛ- | *to go to the market, usually for food items* |
| တယ်လီဖုန်းဆက်– | tɛ.li.pʰòuⁿ sʰɛ?- | *to make a phone call (to a person)* |
| အီးမေးလ်ကြည့်– | ʔì.mè cí- | *to check e-mail* |
| karaoke သွား– | ka.ya.o.ke θwà- | *to go to a karaoke club* |
| ဆံပင်ညှပ်– | zə.biⁿ hŋaʔ- | *to have a haircut* |

# Language point

## Minimal pairs 1: different meanings

In Burmese there is a set of consonant pairs, or "minimal pairs" – one with unaspirated and the other with aspirated initial consonant; or one with a voiced nasal and the other with a voiceless nasal – that convey two different meanings. Minimal pairs are naturally spelled differently and are presented here in two main groups. In group 1, the two words in the pair are semantically unrelated and may or may not belong to the same category (such as noun, verb, etc.), as can be seen in the examples given below.

Listen to the CD and read along with the words below. **(CD2; 63)**

| | | | |
|---|---|---|---|
| ကြက် | ချက်– | *chicken* | *to cook* |
| ကြံ့ | ခြံ | *sugar cane* | *garden* |
| ကိုး | ခိုး– | *nine* | *to steal* |
| စား– | ဆား | *to eat* | *salt* |
| စွမ်း– | ဆွမ်း | *to be able* | *meal for monks* |
| စိုက်– | ဆိုက်– | *to plant* | *to arrive* |
| တီး– | ထီး | *to hit, strike* | *umbrella* |
| တောင် | ထောင် | *mountain* | *prison* |
| တစ် | ထစ်– | *one* | *to stutter* |
| ပါး | ဖား | *cheek* | *frog* |
| ပြစ်– | ဖြစ်– | *wrong* | *to happen* |
| ပျံ– | ဖျံ | *to fly* | *otter* |
| ကြောက်– | ခြောက်– | *to be afraid* | *be dry* |

## Minimal pairs 2: verbal pairs: transitive–intransitive (CD2; 64)

In group 2 however, the two words in the minimal pair are related: the word with the aspirated consonant conveys a transitive verb and the unaspirated counterpart is used as an intransitive verb, as can be seen in the examples in the following list. Sometimes the connection between the English equivalent is clear, as in "to break something" in contrast to "(for something) to be broken". Other times, English uses two different words, as in "to be afraid, scared" in contrast to "to frighten (someone)".

Listen to the CD and read along with the words below.

| | | | |
|---|---|---|---|
| ကျိုး– | ချိုး– | *be broken* | *to break* (for sticks, dry things) |
| ကွဲ– | ခွဲ– | *be broken* | *to break* (for glass, ceramics and the like) |
| ပျက်– | ဖျက်– | *be destroyed* | *to destroy* |
| ပြဲ– | ဖြဲ– | *be torn* | *to tear* |
| နိုး– | နှိုး– | *be awake* | *to wake (someone)* |
| နစ်– | နှစ်– | *be drowned* | *to drown* |
| ကြောက်– | ခြောက်– | *be afraid* | *to frighten* |

**Note:**
This last pair appears in both groups but with different meanings.

## Exercise 14.9 **(CD2; 65)**

Now try to read the following words and check your reading with the CD or read along as you listen to the CD.

| | |
|---|---|
| စားပေးပါ။ | *Please eat some for me.* |
| ဆားပေးပါ။ | *Please give me some salt.* |
| ကြက်သား ချက်ပါ။ | *Please cook (some) chicken.* |
| ဒါပါးလား။ | *Is this (a) cheek?* |
| ဒါဖားလား။ | *Is this (a) frog?* |
| ဒါတောင်လား။ ထောင်လား။ | *Is this (a) mountain or (a) prison?* |
| မနိုးသေးဘူး။ | *(He) is not awake yet.* |
| (ဖ)နာရီမှာ မနှိုးပါနဲ့။ | *Please don't wake (me) up at 6 o'clock.* |

# Unit 15

## နေရာအကြောင်း ပြောတဲ့အခါ

# ne.ya.ə.caù$^{n}$ pyɔ̀.dɛ́.ə.k$^{h}$a

Talking about where you are

### In this unit, you will learn:

- vocabulary for the different parts of a house
- to use more specific location markers
- expressions for floors with ordinal numbers
- to talk about daily routines: vocabulary for different activities and connectors for sequencing
- how to read a paragraph

## Dialogue 1

**(CD2; 66)**

Early in the morning at a family home, a young son is looking for his mother, as gas (for cooking) has been delivered and must be paid for. In Burmese families, it is usually the mother who is in charge of household matters, particularly anything related to cooking, even if she herself only oversees it. As the mother is in the middle of her daily Buddhist rituals, the father intervenes . . .

**Note:**

It is now common in Myanmar, especially in middle-class urban families, to use gas to cook, which is usually delivered in tanks. The word "gas" with a Burmanized pronunciation is typically used in combination with အိုး /ʔò/ *pot*, *container*, to talk about gas tanks for cooking. Note also that the father uses the word /p$^{h}$e.p$^{h}$e/, *lit. father* as a pronoun for the first person.

A: Son B: Father

က။ မေမေ ဘယ်မှာလဲ ဖေဖေ။
ခ။ အပေါ်ထပ်မှာ။ **ဘုရားခန်းထဲမှာ** ဘုရား ရှိခိုးနေတယ် ထင်တယ်။
က။ ဟာ၊ ဒုက္ခပါပဲ။
ခ။ ဘာဖြစ်လို့လဲ။
က။ ဂတ်စ်အိုးဖိုးပေးဖို့ ပိုက်ဆံတောင်းမလို့။
ခ။ သြော်၊ ဖေဖေ ပေးမယ်။ **အိပ်ခန်းထဲမှာ** ဖေဖေ့ပိုက်ဆံအိတ် သွားယူခဲ့။
က။ ဟုတ်ကဲ့ ဖေဖေ။

A: me.me bɛ.hma.lɛ̀ pʰe.pʰe
B: ʔə.pɔ.tʰaʔ.hma // **pʰə.yà.kʰà$^{n}$.tʰɛ̀.hma** pʰə.yà ʃiʔ.kʰò.ne.tɛ tʰi$^{n}$.tɛ
A: ha // douʔ.kʰá.pa.pʰɛ̀
B: ba pʰyiʔ.ló lɛ̀
A: gɛʔ.ʔò.pʰò pè.pʰó paiʔ.sʰa$^{n}$ tàu$^{n}$.mə.ló
B: ʔɔ // pʰe.pʰe pè.mɛ // **ʔeiʔ.kʰà$^{n}$.tʰɛ̀.hma** pʰe.pʰé paiʔ.sʰa$^{n}$.eiʔ θwà.yu.kʰɛ́
A: hou?.kɛ́ pʰe.pʰe

A: *Where's Mum, Dad?*
B: *Upstairs. (I) think (she)'s praying in the altar room.*
A: *Oh, no!*
B: *Why? (What's the matter?)*
A: *(I) was going to ask for money to pay for the gas.*
B: *I see. I'll pay (for it). Go fetch my wallet.*
A: *OK, Dad.*

## Vocabulary

| | | |
|---|---|---|
| အပေါ်ထပ် | ʔə.pɔ.tʰaʔ | *upstairs* |
| ဘုရားခန်း | pʰə.yà.kʰà$^{n}$ | *"altar room"* (where Buddha statues are kept as a place to pray and meditate) |
| [NP] ထဲမှာ | [NP] tʰɛ̀.hma | *in(side) [NP]* |
| ဘုရား+ရှိခိုး– | pʰə.yà+ʃiʔ.kʰò- | *saying prayers, doing obeisance* |
| ဒုက္ခပါပဲ | douʔ.kʰá.pa.pʰɛ̀ | exclamative, equivalent of *Oh, no!* |
| ဂတ်စ်အိုး | gɛʔ(s).ò | *gas (in a tank), used for cooking* |
| [NP] ဖိုး | [NP] pʰò | *fees for [NP]* |
| [VP] ဖို့ | [VP] pʰó | *for, in order to [VP]* |
| တောင်း– | tàu$^{n}$- | *to ask for* |

| | | |
|---|---|---|
| [VP] မလို့ | [VP] mə.ló | *(I) was going to [VP]* |
| အိပ်ခန်း | ʔei?.kʰàⁿ | *bedroom* |
| ပိုက်ဆံအိတ် | pai?.sʰaⁿ.ei? | *wallet (money + bag)* |
| [VP] ခဲ့ | [VP] kʰɛ́ | Mkr indicates a displacement of time and space: V in one place before moving to another |

## Vocabulary for rooms in house and around **(audio online)**

Here we will learn the vocabulary most commonly used for different parts of a house and its surroundings.

| | | |
|---|---|---|
| ည့်ခန်း | ʔɛ́.kʰàⁿ | *living room (room for guests:* ည့်သည် /ʔɛ́.ðɛ/*)* |
| ထမင်းစားခန်း | tʰə.mìⁿ.sà.kʰàⁿ | *dining room* |
| မီးဖို(ချောင်) | mì.bo.(ɟauⁿ) | *kitchen* (mì.bo also means *stove*) |
| ရေချိုးခန်း | ye.cʰò.kʰàⁿ | *bathroom (where one takes a shower/bath)* |
| အိမ်သာ | ʔeiⁿ.ða | *toilet, restroom* |
| ဝရံတာ | wə.raⁿ.da | *veranda* |
| ဖိနပ်ချွတ် | pʰə.naʔ.cʰuʔ | *place where one takes off footwear at the entrance of the house; threshold* |
| အပေါ်ထပ် | ʔə.pɔ.tʰaʔ | *upstairs* |
| အောက်ထပ် | ʔauʔ.tʰaʔ | *downstairs* |
| ပန်းခြံ | pàⁿ.ɟaⁿ | *garden, park* |
| မြက်ခင်း | myɛʔ.kʰ̀ⁿ | *lawn* |
| (ကား)ဂိုဒေါင် | (kà).go.dauⁿ | *garage*[1] |
| (ကား)ရုံ | (kà).youⁿ | *garage, shed to keep a car* |

# Language point

## Postpositions to mark location **(audio online)**

To locate where things or people are situated, that is, without movement, the marker မှာ /hma/ is suffixed to the NP that refers to the place/ location, as shown in the box below (see also Unit 2).

[1] Not to be confused with the American English usage of a place where cars are repaired.

| [place] + မှာ | [place] + hma | → *in*, *on*, *at* + [place] |
|---|---|---|

This location marker မှာ /hma/ is often used even after postpositions that indicate locations (where various prepositions are used in English) such as ထဲ /t$^{h}$ɛ̀/; ပေါ် /pɔ̀/, which are equivalent to *in*, *on*, respectively (e.g. *in the room*, and *on the lawn*, as illustrated below).

- [အိမ်] ထဲမှာ [ʔeiⁿ] t$^{h}$ɛ̀.hma *in the [house]*
- [မြက်ခင်း] ပေါ်မှာ [myɛʔ.k$^{h}$ì$^{n}$] pɔ̀.hma *on the [lawn]*

The difference between /hma/ and /t$^{h}$ɛ̀.hma/ is illustrated further with the word *house* in the examples below.

- [အိမ်] မှာ [ʔeiⁿ] hma *at [home]*
- [အိမ်] ထဲမှာ [ʔeiⁿ] t$^{h}$ɛ̀.hma *inside the [house]*

Locating people or things in different rooms, or enclosed places such as a *garden*, is naturally expressed with the postposition that is equivalent to *inside*, as shown in the box below.

| [place] + ထဲမှာ | [place] + t$^{h}$ɛ̀.hma | → *in(side)* + [place] |
|---|---|---|

## Exercise 15.1 **(audio online)**

Following the construction given in the box above, say where the following people and animals are, using the prompts provided.

| **Person** | **Place** | **Person** | **Place** |
|---|---|---|---|
| ဖေဖေ | ဧည့်ခန်း | p$^{h}$e.p$^{h}$e | ʔɛ́.k$^{h}$à$^{n}$ |
| မေမေ | ဘုရားခန်း | me.me | p$^{h}$ə.yà.k$^{h}$à$^{n}$ |
| ဖိုးဖိုး | အိမ်သာ | p$^{h}$ò.p$^{h}$ò | ʔei$^{n}$.ða |
| ဖွားဖွား | ထမင်းစားခန်း | t$^{h}$ə.mì$^{n}$.sà.k$^{h}$à$^{n}$ | |
| ကိုကို | ကားဂိုဒေါင် | ko.ko | kà go.dau$^{n}$ |
| မမ | မီးဖိုချောင် | má.má | mì.bo.ʝau$^{n}$ |
| ညီလေး | ရေချိုးခန်း | ɲi.lè | ye.c$^{h}$ò.k$^{h}$à$^{n}$ |
| ညီမလေး | အိပ်ခန်း | ɲi.má.lè | ʔei?.k$^{h}$à$^{n}$ |

| | | | |
|---|---|---|---|
| ခွေးလေး | ပန်းခြံ | kʰwè.lè | pàⁿ.ɹaⁿ |
| ကြောင်လေး | ဖိနပ်ချွတ်[2] | cauⁿ.lè | pʰə.naʔ.cʰuʔ |

## Dialogue 2

**(CD2; 67)**

At a university, a young female student is looking for a Burmese class, which takes place in Room 613. She seeks directions from someone she sees in the hall.

---

A: Student looking for a Burmese class B: Person giving directions

က။ ဒီမှာရှင်၊ မြန်မာစာအတန်း (အခန်း နံပါတ် ၆၁၃)က ဘယ်မှာလဲမသိဘူး။

ခ။ တတိယထပ်မှာ။

က။ သြော်၊ ဟုတ်ကဲ့။ ဓါတ်လှေကား ရှိလားဟင်။

ခ။ မရှိဘူး။ လှေကားပဲ ရှိတယ်။ စာကြည့်တိုက် ဘေးမှာ။

က။ ကျေးဇူးအများကြီးတင်ပါတယ်ရှင်။

A: di.hma.ʃiⁿ // myə.ma.za ʔə.tàⁿ (ʔə.kʰàⁿ naⁿ.baʔ cʰauʔ.yá.sʰɛ́. θòuⁿ) ká bɛ.hma lè mə.θí.pʰù

B: tá.tí.yá tʰaʔ.hma

A: ʔɔ // houʔ.kɛ́ // daʔ.hle.gà ʃí.là hiⁿ

B: mə.ʃí.pʰù // hle.gà.pʰɛ̀ ʃí.tɛ // sa.cí.daiʔ bè.hma

A: cè.zù ʔə.myà.cì tiⁿ.pa.tɛ ʃiⁿ

A: *Excuse me. I'm wondering where Burmese classroom number 613 is.*

B: *On the third floor.*

A: *I see. Is there a lift?*

B: *No. There's only a staircase, next to the library.*

A: *Thanks very much.*

---

[2] For the last item /pʰə.naʔ.cʰuʔ/, the postposition *inside* is not necessary. This is probably because it was originally an open space where one takes off shoes and leaves them behind before entering the house. This should not be confused with a (*private*) *garden*, which is typically an enclosed space with a fence, for example, and consequently described with the postposition /tʰɛ̀/ for *inside*.

## Vocabulary for buildings

| | | |
|---|---|---|
| အတန်း | ʔə.tàⁿ | *classroom* |
| အခန်း | ʔə.kʰàⁿ | *room* |
| နံပါတ် | naⁿ.baʔ | *number* |
| [. . .]ထပ် | [. . .] tʰaʔ | [. . .]th *floor* |
| ဓါတ်လှေကား | daʔ.hle.gà | *lift, elevator* |
| လှေကား | hle.gà | *stairs* |
| စာကြည့်တိုက် | sa.cí.daiʔ | *library* |
| [NP] ဘေး | [NP] bè | *next to [NP]* |

## Language point

### Other basic postpositions as location markers (audio online)

| | | |
|---|---|---|
| အပေါ် | ʔə.pɔ | *on, above* |
| အောက် | ʔauʔ | *under, below* |
| အထဲ | ʔə.tʰɛ̀ | *in* |
| အပြင် | ʔə.pyiⁿ | *outside* |
| [NP1] နဲ့ [NP2] ကြား | [NP1] nɛ́ [NP2] ɟà | *between [. . .] and [. . .]* |

**Note:**
When there is a preceding NP indicating a place, it replaces အ /ʔə/ in the first four postpositions. For example: အထဲမှာ /ʔə.tʰɛ̀.hma/ *inside*, when used with *house* /ʔeiⁿ/ as a preceding NP, the NP /ʔeiⁿ/ replaces the /ʔə/, and the expression *in(side) the house* becomes အိမ်+ထဲမှာ /ʔein/ + /tʰɛ̀.hma/.

To talk about floors, it would be useful to learn first cardinal numbers at least up to 5th. After that, ordinal numbers are commonly used **(CD2; 68)**.

| | | |
|---|---|---|
| ပထမ | pə.tʰə.má | *first* |
| ဒုတိယ | dú.tí.yá | *second* |
| တတိယ | tá.tí.yá | *third* |
| စတုတ္ထ | zə.douʔ.tʰá | *fourth* |
| ပဉ္စမ | pyiⁿ.sə.má | *fifth* |

The word for *floor* is /ʔə.tʰaʔ/ and in talking about a specific floor, the number (of floor) is followed by /tʰaʔ/ only, as shown in the box below.

| [cardinal/ordinal number] + tʰaʔ | | → [. . .]th floor |
|---|---|---|
| e.g. | | |
| [ပထမ] + ထပ် | [pə.tʰə.má]+tʰaʔ | → *[first] floor* |
| [ဂု] + ထပ် | [kʰuⁿ.nə]+tʰaʔ | → *[7(th)] floor* |

Ground floor (first floor in American English) is expressed as follows:

မြေညီထပ် mye.ɲi.tʰaʔ → *ground floor*

**Note:**
When the Burmese use the English term, some follow the British system and others the American system. The Burmese word */mye.ɲi.tʰaʔ/* refers to the floor that is at the same level as the ground.

If there are only two floors, the following expressions are commonly used:

အပေါ်ထပ် ʔə.pɔ.tʰaʔ → *upstairs*
အောက်ထပ် ʔauʔ.tʰaʔ → *downstairs*

## Exercise 15.2 **(audio online)**

Using the construction and vocabulary that you have learnt in this unit to talk about different floors, say *where each of the following items* is. Don't forget a location marker **[place] မှာ [place] /hma/** at the end. When there is more than one piece of information (such as floor number and *next to*, *near*, etc.), /hma/ comes only once at the end of the phrase/ statement.

### Other useful vocabulary

| | | |
|---|---|---|
| အိမ်သာ | ʔeiⁿ.ða | *toilet* |
| ရုံးခန်း | yòuⁿ.kʰàⁿ | *office* |

The first one is done for you as a model:

| မြန်မာစာ | အတန်း | က | ပဉ္စမ | ထပ် | မှာ |
|---|---|---|---|---|---|
| myə.ma.za | ʔə.tàⁿ | ká | pyiⁿ.sə.má | tʰaʔ | hma |
| *Burmese* | *class* | Mkr | *fifth* | *floor* | Mkr |

→ *Burmese class is on the 5th floor.*

| | |
|---|---|
| *Burmese class* | *on the 5th floor* |
| *French class* | *on the 3rd floor, next to the cafeteria* |
| *Japanese class* | *on the 2nd floor, next to the elevator* |
| *Chinese class* | *between a Japanese class and the library* |
| *toilets* | *on the 1st floor* |
| *office of [. . .]* | *on the 2nd floor, next to offices of [. . .] and [. . .]* |

## Exercise 15.3

With your (imaginary) partner, practise asking each other where each item is located. As usual, if you are studying this course on your own, you can practise by alternating between being the person asking the questions and the one answering. If you're studying with a partner, each of you can take a role and then switch.

| *Item* | | *Where* | |
|---|---|---|---|
| ကာတွန်းစာအုပ် | ka.tùⁿ sa.ʔouʔ | စားပွဲအောက်မှာ | zə.bwɛ̀.auʔ.hma |
| စက်ဘီး | sɛʔ.bèiⁿ | အိမ်ပြင်မှာ | ʔeiⁿ.pyiⁿ.hma |
| တယ်လီဖုန်း | tɛ.li.pʰòuⁿ | စားပွဲပေါ်မှာ | zə.bwɛ̀.pɔ.hma |
| ဖိနပ် | pʰə.naʔ | ကုတင်အောက်မှာ | gə.diⁿ.auʔ.hma |
| ဆပ်ပြာ | sʰaʔ.pya | ရေချိုးခန်းထဲမှာ | ye.cʰò.kʰàⁿ.tʰɛ̀.hma |
| ဆရာ | sʰə.ya | အတန်းထဲမှာ | ʔə.tàⁿ.tʰɛ̀.hma |
| ပိုးဟပ် | pò.haʔ | ကျမဖိနပ်အောက်မှာ | cə.má pʰə.naʔ.auʔ.hma |
| သေ့ | θó | အင်္ကျီအိတ်ထဲမှာ | ʔìⁿ.ɟi.eiʔ.tʰɛ̀.hma |
| လေဆိပ် | le.zeiʔ | မြို့ပြင်မှာ | myó.pyiⁿ.hma |
| ပိုစတာ | po.sə.ta | နံရံပေါ်မှာ | nàⁿ.yaⁿ.pɔ.hma |
| မျက်မှန် | myɛʔ.mʰaⁿ | ကောင်တာပေါ်မှာ | kauⁿ.ta.pɔ.hma |
| ပိုက်ဆံ | paiʔ.sʰaⁿ | အံဆွဲထဲမှာ | ʔaⁿ.zwɛ̀.tʰɛ̀.hma |
| ဖတ်စာအုပ် | pʰaʔ sa.ouʔ | စင်ပေါ်မှာ | siⁿ.pɔ.hma |
| ဘူတာရုံ | bu.da.youⁿ | မြို့ထဲမှာ | myó.tʰɛ̀.hma |

If you need to see their meanings, the table below can be used as a reference. For the location (far right column) only the equivalents of the place names are given.

| *Item* | | *Where* | |
|---|---|---|---|
| comic book | ka.tù$^{n}$ sa.ou? | table | zə.bwɛ̀ . . . |
| bicycle | sɛ?.bèi$^{n}$ | house | ?ei$^{n}$ . . . |
| telephone | tɛ.li.p$^{h}$òu$^{n}$ | table | zə.bwɛ̀ . . . |
| shoe/footwear | p$^{h}$ə.na? | bed | gə.di$^{n}$ . . . |
| soap | s$^{h}$a?.pya | bathroom | ye.c$^{h}$ò.k$^{h}$à$^{n}$ . . . |
| teacher | s$^{h}$ə.ya | classroom | ?ə.tà$^{n}$ . . . |
| cockroach | pò.ha? | my shoe | cə.má p$^{h}$ə.na? . . . |
| key | θɔ́ | shirt pocket | ?ì$^{n}$.ɟi.ei? . . . |
| airport | le.zei? | city | myó . . . |
| poster | po.sə.ta | wall | nà$^{n}$.ya$^{n}$ . . . |
| eye glasses | myɛ?.m$^{h}$a$^{n}$ | counter | kau$^{n}$.ta . . . |
| money | pai?.s$^{h}$a$^{n}$ | drawer | ?a$^{n}$.zwɛ̀ . . . |
| textbook | p$^{h}$a?.sa.ou? | shelf | si$^{n}$ . . . |
| railway station | bu.da.you$^{n}$ | city | myó . . . |

# Dialogue 3

## Daily routines **(CD2; 69)**

This section is meant to expose you to speaking "in a paragraph", that is, introduce you to making a connected text, instead of isolated sentences, as we have done in previous units. Here a mother is asking her son, who has just moved to a different city, to tell her about his daily routines.

A: Mother B: Son

က။ နေ့တိုင်းဘာလုပ်သလဲ။ နည်းနည်း ပြောပြပါဦး။

ခ။ များသောအားဖြင့် မနက်တိုင်း (၆)နာရီလောက်နိုးတယ်။ အိပ်ရာထထချင်း ပထမ အားကစား လေ့ကျင့်ခန်းလုပ်တယ်။ ပြီးရင် ရေချိုးပြီးတော့ မနက်စာစားတယ်။ တခါတလေ အီးမေးလ် အရင်ကြည့်တယ်။ ပြီးတော့ (၈)နာရီခွဲလောက်မှာ အလုပ်သွားတယ်။ နေ့လည်စာကို အလုပ်မှာ (၁၂)နာရီလောက် စားတယ်။ ညနေမှာ (၅)နာရီလောက် အိမ်ပြန်တယ်။ ဒါပေမယ့် တခါတလေ အစည်းအဝေးရှိရင် အိမ်ပြန်နောက်ကျတယ်။ အိမ်ပြန်ရောက်တဲ့အခါ ခဏအနားယူပြီး ညစာချက်တယ်။ (၇)နာရီခွဲလောက်မှာ ညစာစားတယ်။ ညစာစားပြီးရင် တခါတလေ တီဗွီကြည့်တယ်။ တခါတလေတော့ သူငယ်ချင်းတွေနဲ့ ရုပ်ရှင်သွားတယ်။ များသောအားဖြင့် ည(၁၀)နာရီလောက်မှာ အိပ်ရာဝင်တယ်။

A: né.dàiⁿ ba lou?.θə.lɛ̀ // nɛ̀.nɛ̀ pyɔ̀.pyá.pa.òuⁿ

B: mya̰.ðɔ̀.à.pʰyíⁿ mə.nɛ?.tàiⁿ cʰau?.na.yi.lau? nɔ̀.tɛ // ʔei?.ya tʰá.tʰá.cʰ̃ⁱⁿ pə.tʰə.má ʔà.gə.zà lé.cíⁿ.gàⁿ lou?.tɛ // pì.yiⁿ ye.cʰɔ̀.pì.tó mə.nɛ?.sa sà.tɛ // tə.kʰa.tə.le ʔì.mé ʔə.yiⁿ cí.tɛ // pì.dɔ ʃi?.na.yi.kʰwɛ̀ lau?.hma ʔə.lou? θwà.tɛ // né.lɛ.sa.ko ʔə.lou?.hma sʰɛ́.hnə.na.yi.lau? sà.tɛ // ɲá.ne.hma ŋà.na.yi.lau? ʔeiⁿ.pyaⁿ.tɛ // da.be.mɛ́ tə.kʰa.tə.le ʔə.sì.ə.wè ʃí.yiⁿ ʔeiⁿ.pyaⁿ nau?.cá.tɛ // ʔeiⁿ pyaⁿ.yau?.tɛ́.ə.kʰa kʰə.ná ʔə.nà.yu.pì ɲá.sa cʰɛ?.tɛ // kʰuⁿ.nə.na.yi.kʰwɛ̀.lau?.hma ɲá.sa sà.tɛ // ɲá.sa sà.pì.yiⁿ tə.kʰa.tə.le ti.bi cí.tɛ // tə.kʰa.tə.le.tó θə.ŋɛ.ɟìⁿ.twe.nɛ́ you?.ʃiⁿ θwà.tɛ // mya̰.ðɔ̀.à.pʰyíⁿ ɲá sʰɛ.na.yi.lau?.hma ʔei?.ya.wiⁿ.tɛ

A: *What do you do every day? Tell me a little about (it).*

B: *Usually, (I) wake up around 6 every morning. As soon as (I) get up, first (I) do some exercises. Then (I) take a shower and have breakfast. Sometimes (I) look at e-mails first. Then (I) go to work around 8:30. I eat lunch around 12 at work. (I) go home around 5 in the afternoon.*[3] *But sometimes if there is a meeting, (I) get home late. When (I) get home, (I) take a short rest and then (I) cook dinner. (I) have dinner around 7:30. After dinner, sometimes (I) watch TV. Other times, (I) go to the cinema with friends. Usually (I) go to bed around 10.*

## Vocabulary

| | | |
|---|---|---|
| [NP] တိုင်း | [NP] tàiⁿ | *every [NP]* |
| ပြောပြ– | pyɔ̀.pyá- | *tell (us)* |
| များသောအားဖြင့် | mya̰.ðɔ̀.à.pʰyíⁿ | *usually* |
| နိုး– | nɔ̀- | *to wake up* |
| အိပ်ရာထ– | ʔei?.ya.tʰá- | *to get up* |
| မနက် | mə.nɛ? | *morning* |
| မနက်စာ | mə.nɛ?.sa | *breakfast* |
| အားကစား | ʔà.gə.zà | *sport* |
| လေ့ကျင့်ခန်း | lé.cíⁿ.gàⁿ | *exercise* |

[3] ("*evening*" in Burmese).

| | | |
|---|---|---|
| ပြီးရင် | pì.yiⁿ | here, same as: /pì.dɔ́/ |
| ရေချိုး– | ye.cʰò- | *to take a shower* |
| တခါတလေ | tə.kʰa.tə.le | *sometimes* |
| အရင် | ʔə.yiⁿ | *first (before something else)* |
| နေ့လည်စာ | né.lɛ.sa | *lunch* |
| ညနေ | ɲá.ne | *evening* |
| ညနေစာ | ɲá.ne.sa | *dinner* |
| အစည်းအဝေး | ʔə.sì.ʔə.wè | *meeting* |
| နောက်ကျ– | nauʔ.cá- | *to be late* |
| အနားယူ– | ʔə.nà.yu- | *to take a rest* |
| အိပ်ရာဝင်– | ʔeiʔ.ya.wiⁿ- | *to go to bed* |

# Language point

## Expressing *as soon as (VP) . . .*

The construction shown in the box below is used to express *as soon as [VP] . . .* When there is a VP, it is the main verb which is usually monosyllabic (indicated as usual with a preceding [+]) that is doubled in the space marked [. . .] in the construction presented.

[verb verb] ချင်း [verb verb] cìⁿ *as soon as [verb]*

e.g.

| | | | | | | |
|---|---|---|---|---|---|---|
| အိပ်ရာ | [ထ | ထ] | ချင်း | ကော်ဖီ | သောက် | တယ်။ |
| ʔeiʔ.ya | [tʰá | tʰá]. | cʰìⁿ | kɔ.pʰi | θauʔ. | tɛ |
| *bed* | *get up* | *get up* | Mkr | *coffee* | *drink* | Mkr |

*I drink coffee as soon as I get up (from bed).*

## Exercise 15.4 **(CD2; 70)**

Following the model given in the box above, make similar statements with the verb expressions provided below. You can do this in two steps: first make the phrase "as soon as [VP]" with a given verb expression, then use it to make a complete sentence, as shown in the example.

**Note:**
The parts of the verbs to be applied in the construction are indicated with a preceding [+].

| | | |
|---|---|---|
| အိမ်ပြန်+ရောက်– | ʔei$^{n}$ pya$^{n}$+yauʔ- | *to get back home* |
| အတန်း+ပြီး– | ʔə.tà$^{n}$+pì- | *to finish class* |
| ရုပ်ရှင်+စ– | youʔ.ʃi$^{n}$+sá- | *the film to start* |
| မီးပြန်+လာ– | mì pya$^{n}$+la- | *electricity to come back* |
| ရထား+ထွက်– | yə.t$^{h}$à+t$^{h}$wɛʔ- | *train to leave* |
| လေယာဉ်ပျံ+ဆိုက်– | le.yi$^{n}$.bya$^{n}$+s$^{h}$aiʔ- | *plane to arrive* |

# Language point

## Expressing *if* or *when* (uncertain future)

In Burmese the same marker /yi$^{n}$/ is used to express *if* and *when* (i.e. when the speaker is not certain about the future event s/he wants to talk about), as illustrated in the box below. In some cases, it is hard to say whether the construction is used with the sense of *if* or *when*, but that is only if we want to have an exact translation in English (or other western languages). The idea it expresses is that when this construction is used, the speaker indicates uncertainty about the action represented by the verb to which /yi$^{n}$/ is attached.

(mə) [verb] + ရင် [verb] + yi$^{n}$ → *when/if (not) [verb]*

e.g.

| | | | | | | |
|---|---|---|---|---|---|---|
| အစည်းအဝေး | [ရှိ] | ရင် | အိမ် | ပြန် | နောက်ကျ | တယ်။ |
| ʔə.siˋ.ʔə.wè | [ʃíˊ]. | yi$^{n}$ | ʔei$^{n}$ | pya$^{n}$ | nauʔ.cá. | tɛ |
| *meeting* | *there is* | *if/when* | *home* | *back* | *late* | Mkr |

*If/When there is a meeting, (I) get home late.*

| | | | | | | |
|---|---|---|---|---|---|---|
| အစည်းအဝေး | မ | ရှိ | ရင် | အိမ် | ပြန် | တယ်။ |
| ʔə.siˋ.ʔə.wè | mə | ʃíˊ. | yi$^{n}$ | ʔei$^{n}$ | pya$^{n}$ | tɛ |
| *meeting* | *not* | *there is* | *if/when* | *home* | *back* | Mkr |

*If/When there is no meeting, (I) go home.*

## Exercise 15.5 **(audio online)**

Following the model given in the box above, first try to formulate phrases saying *if/when* the following things happen or do not happen. Then use the phrases to make complete sentences. Main verbs to go in the negative construction are indicated as usual with a preceding [+].

| | | |
|---|---|---|
| မိုး+ရွာ– | mò+ywa- | *it rains* |
| အလုပ်+များ– | ʔə.louʔ+myà- | *to be busy* |
| ပျင်း– | pyìⁿ- | *to be bored* |
| ဘတ်စကား+ကြပ်– | baʔ.sə.kà+caʔ- | *the bus to be crowded* |
| မော– | mɔ̀- | *to be tired* |
| အိပ်ရေး+ဝ– | ʔeiʔ.yè+wá- | *to have sufficient sleep* |

# Language point

## *When*: at a specific moment

The following construction is used to express *when* . . . at a specific moment of time.

[verb] + တဲ့အခါ [verb] + tɛ́.ə.kʰa → *when [verb]*

e.g.

| အိမ် | ပြန် | ရောက် | တဲ့အခါ | ပထမ | အနား | ယူ | ပါ။ |
|---|---|---|---|---|---|---|---|
| ʔeiⁿ | pyaⁿ | yauʔ | tɛ́.ə.kʰa | pə.tʰə.má | ʔə.nà | yu. | pa |
| *home* | *back* | *arrive* | *when* | *first* | *rest* | *take* | DM |

*When you get home, first take a rest.*

| အိမ် | ပြန် | ရောက် | တဲ့အခါ | ခဏ | အနား | ယူ | တယ်။ |
|---|---|---|---|---|---|---|---|
| ʔeiⁿ | pyaⁿ | yauʔ | tɛ́.ə.kʰa | kʰə.ná | ʔə.nà | yu. | tɛ |
| *home* | *back* | *arrive* | *when* | *a while* | *rest* | *take* | Mkr |

*When I get home, I take a rest for a while.*

## Exercise 15.6 **(audio online)**

Following the model given in the box above, say what happens or will happen at the following moments. Do the exercise in two steps: first form the phrase "when . . . [VP]", then complete the sentence in a (reasonably) meaningful way.

| | | |
|---|---|---|
| ရထား+ဆိုက်– | yə.tʰà+sʰai?- | *train + to arrive* |
| တယ်လီဖုန်း+လာ– | tɛ.li.pʰòuⁿ+la- | *phone + to ring* |
| မီး+ပျက်– | mì+pyɛʔ- | *electricity + to go out* |
| ညစာ+စား+ပြီး– | ɲá.sa.sà+pì- | *dinner + to finish eating* |
| ခရီးက+ပြန်လာ– | kʰə.yì.ká.pyaⁿ+la- | *from (a) trip + to return* |
| ထမင်း+ကျက်– | tʰə.mìⁿ+cɛʔ- | *meal (rice) + to be cooked* |

# Language point

## Connecting two actions

The word ပြီး /pyì/ or /pì/ which literally means *to finish* is used as a connector between two verbs expressing two actions or incidents. In some contexts, this construction indicates that the second action or incident happens after the first, but in others the construction is used to indicate simply that there are two actions or incidents to talk about in the same sentence. In some cases, it is not straightforward to decide which meaning is intended, but again the problem occurs only in finding an exact translation into English or other European languages. When it is important to specify the chronology of the two actions or incidents, or emphasize that two actions or incidents take place simultaneously, different constructions are used.

. . . [verb$_1$] **ပြီး** . . .[verb$_2$] [verb$_1$] **pyì/pì** . . . [verb$_2$] → *and/after*

e.g.

| ခဏ | အနား | ယူ | ပြီး | ညစာ | ချက် | တယ်။ |
|---|---|---|---|---|---|---|
| k$^h$ə.ná | ʔə.nà | yu | pì | ɲá.sa | c$^h$ɛʔ. | tɛ |
| *a while* | *rest* | *take* | *after* | *dinner* | *cook* | Mkr |

*(I) take a rest for a while and then cook dinner.* [cooking after taking a rest]

| ရေဒီယို | နားထောင် | ပြီး | ညစာ | ချက် | တယ်။ |
|---|---|---|---|---|---|
| re.di.yo | nà.t$^h$au$^n$ | pì | ɲá.za | c$^h$ɛʔ. | tɛ |
| *radio* | *listen* | *and* | *dinner* | *cook* | Mkr |

*(I) cook dinner and listen to the radio.*

# Exercise 15.7 **(CD2; 71)**

Following the model given in the box above, make similar statements about two different actions/incidents with the vocabulary provided below.

| | |
|---|---|
| အိမ်မှာ+နေ– | သန့်ရှင်းရေး+လုပ်– |
| ʔei$^n$.hma+ne- | θá$^n$.ʃi$^n$.yè+louʔ- |
| *to stay at home* | *to do cleaning* |

| | |
|---|---|
| တီဗီ+ကြည့်– | ညစာ+စား– |
| ti.bi+cí- | ɲá.sa+sà- |
| *to watch TV* | *to eat dinner* |
| ကလေး+ထိန်း– | မီးပူ+တိုက်– |
| kʰə.lè+tʰèiⁿ- | mì.bu+tai?- |
| *to babysit* | *to iron* |
| သီချင်း+နားထောင်– | အိမ်စာ+လုပ်– |
| θə.cʰɪ̀ⁿ+nà.tʰauⁿ- | ?eiⁿ.za+lou?- |
| *to listen to music* | *to do homework* |
| အင်တာနက်ဆိုင်+သွား– | e-mail+ကြည့်– |
| ?iⁿ.ta.nɛ? sʰaiⁿ+θwà- | ?ì.mè+cí- |
| *to go to an Internet cafe* | *check e-mail* |
| ခွင့်+တောင်း– | အိမ်+ပြန်– |
| kʰwíⁿ+tàuⁿ- | ?eiⁿ+pyaⁿ- |
| *to ask for permission* | *to go home* |

## Reading

**(CD2; 72)**

In this unit, there are no new symbols to learn. Instead, now that you are familiar with pretty much the whole Burmese writing system, try to read a very short text entirely in Burmese.

Try to read the following words and check your reading with the CD or read along as you listen to the CD. Here you will recognize structures and vocabulary that you have learnt in the course.

ကျနော့်နာမည်က ကိုငယ် လို့ခေါ်ပါတယ်။ အမေရိကန်လူမျိုးပါ။ ဒါပေမယ့် အခု မြန်မာပြည်မှာ နေတယ်။ ရန်ကုန်တက္ကသိုလ်နားမှာ နေတယ်။ နေ့တိုင်း အလုပ်ကို လမ်းလျှောက်သွားတယ်။ တခါတလေ တက္ကစီနဲ့ သွားတယ်။ ကျနော်က မြန်မာလို ကောင်းကောင်းပြောတတ်တယ်။ ဒါပေမယ့် မြန်မာသူငယ်ချင်းတွေက အင်္ဂလိပ်လို ပြောချင်လို့ တခါတလေ အင်္ဂလိပ်လို ပြောတယ်။

# Review 5

## ပြန်လှန်လေ့ကျင့်ခြင်း ၅

## pya$^{n}$.hla$^{n}$ le.cí$^{n}$.ji$^{n}$ ŋa

*After working on the last three units (13–15), test yourself to see whether you can do the following in Burmese now.*

You can:

- Talk a bit about past experiences such as travel, tasting (exotic) food, living in specific places, or meeting specific people.
- Ask and answer questions with *when* in the past, such as when someone graduated, got married, obtained a job (visa, scholarship), or when they arrived.
- Ask and answer questions about actions, whether or not (yet) completed, or results, whether or not (yet) achieved.
- Talk about common temporary illnesses and long-term health problems.
- Talk about *for how long something (action or situation) has been going on*, in situations such as *living in a specific place, attending a university, working at a specific place,* or *knowing someone*.
- Talk about *for how long something (action or situation) should last*, such as taking medicines, waiting, or attending a training course.
- Talk about the frequency of doing things such as *[number of] times per [day/month/year]*.
- Talk about different parts of a house or a building, including floors, and locate things at specific places with appropriate markers.
- Talk about daily routines.

At this point, you can basically read (aloud) any text in Burmese with correct pronunciation. The next step will be to continue learning the language so that you can understand the meaning as well . . .

## Review of sentence constructions: Units 13–15

You have learnt the following constructions and their function in Burmese:

- Equivalent of *to have ever [V]-ed/en* in talking about one's past experiences (see Unit 13).

| | |
|---|---|
| [verb] pʰù- | → *to have had an experience [V]-ing in the past* |
| [question word] [VP]<br>pʰù (θə) lɛ̀ | → [question word] have (you) ever [VP]? |

- The question *when* for the past (see Unit 13).

| | |
|---|---|
| bɛ.tòuⁿ.ká [VP].(θə) lɛ̀ | → *When did (you) . . . [VP]?* |

- *How long something has been going on* (see Unit 14).

| | |
|---|---|
| [VP](ne).ta bɛ.lau? ca.pi lɛ̀ | → *How long have (you) . . . [V]-ed/en?*<br>→ *How long have (you) been . . . [V]-ing?* |

- *How long something must last* (see Unit 14).

| | |
|---|---|
| bɛ.lau? ca.ɟa [VP] yá.mə lɛ̀ | → *How long shall (I) . . . [V]?* |
| bɛ.lau? ca.ɟa [VP]?òuⁿ.mə lɛ | → *How much more (time) will (you) [VP]?* |

- *What will happen at a certain point in the future* (see Unit 14).

| | |
|---|---|
| nau? [duration] ca.yiⁿ | → *in [duration] in the future* |

- Expressing frequency *per day, month*, etc. (see Unit 14).

| | |
|---|---|
| tə [day/month . . .] [number of times] kʰau? | → [number of times] per [one day/month . . .] |

- Expressing *as soon as . . . VP* (see Unit 15).

| | |
|---|---|
| [verb verb] cʰɨⁿ | → *as soon as [verb]* |

- Expressing *if/when . . .* (see Unit 15).

| | |
|---|---|
| [verb]+yiⁿ | → *when/if (not) [verb]* |

- *When* at a specific moment (see Unit 15).

  [verb] + t̲é̲.ə.k$^{h}$a → *when [verb]*

- Connecting two actions (see Unit 15).

  [verb$_1$] pyì/pì . . . [verb$_2$] → *[verb$_1$] and [verb$_2$]* **or** *after [verb$_2$] [verb$_1$]*

## Summing up your achievement . . .

Now that you have completed the whole course, listed below is what you can do in general now in Burmese:

- Talk about yourself and other people, in terms of your identity (name, age, profession, address and phone numbers, abilities, etc.).
- Indicate and talk about objects, in singular or in plural, with a specific quantity or for an unspecified amount.
- Talk about the present, past and future.
- Make negative statements about what is not true, what one does not do and what one must not do.
- Ask and answer questions with *what*, *who*, *how*, *how much*, *when* (future and past) and *why.*
- Make requests, ask for favours, offer help and make enquiries to obtain information.
- Express desires, likes and dislikes, abilities and capacities.
- Express general possibilities and impossibilities.
- Use numbers up to 100,000, days of the week, cardinal points and seasons.
- Use time expressions in various contexts.
- Use expressions and constructions to talk about minor and common health problems.
- Refer to objects with basic colour terms.
- Talk about daily routines.

# Key to exercises

## Preliminary unit

Exercise 0.7

| | | | |
|---|---|---|---|
| 724002 | (၇၂၄၀၀၂) | 513173 | (၅၁၃၁၇၃) |
| 295494 | (၂၉၅၄၉၄) | 724458 | (၇၂၄၄၅၈) |
| 642122 | (၆၄၂၁၂၂) | 247718 | (၂၄၇၇၁၈) |

## Unit 1

Exercise 1.2

| | | | | | |
|---|---|---|---|---|---|
| 40 | ၄၀ | 780 | ၇၈၀ | 1,460 | ၁၄၆၀ |
| 70 | ၇၀ | 650 | ၆၅၀ | 15,000 | ၁၅၀၀၀ |
| 60 | ၆၀ | 8,600 | ၈၆၀၀ | 17,500 | ၁၇၅၀၀ |
| 20 | ၂၀ | 7,930 | ၇၉၃၀ | 12,340 | ၁၂၃၄၀ |

Exercise 1.8

| | |
|---|---|
| ပေးပါ။ | *Please give.* |
| ပြပါ။ | *Please show.* |
| ဝယ်ပါ။ | *Please buy.* |
| မေးပါ။ | *Please ask.* |
| ဒါဈေးပါ။ | *This is (a) market.* |
| ဒါရေပါ။ | *This is water.* |
| ဒါဖရဲသီးပါ။ | *This is (a) watermelon.* |
| ဒါမှ့်လား။ | *Is this (a) mole?* |
| ဒါခွေးလား။ | *Is this (a) dog?* |
| ဒါသမီးလား။ | *Is this (the) daughter?* |

## Unit 2

### Exercise 2.7

| | | |
|---|---|---|
| ၃၇ ၆၀၀ | ၈၂ ၈၀၀ | ၄၂ ၈၉၀ |
| ၂၂ ၅၀၀ | ၆၉ ၇၅၀ | ၁၅ ၄၃၀ |
| ၁၉ ၄၀၀ | ၉၅ ၁၆၀ | ၂၉ ၃၈၅ |
| ၇၄ ၄၃၂ | ၅၆ ၈၂၉ | ၁၂ ၄၉၆ |

| | | |
|---|---|---|
| ၃၅၀ ၀၀၀ | ၉၂၅ ၅၀၀ | ၇၃၄ ၂၉၀ |
| ၂၆၄ ၀၀၀ | ၈၁၀ ၉၀၀ | ၅၉၃ ၄၂၅ |
| ၇၃၂ ၀၀၀ | ၁၄၀ ၀၅၀ | ၈၂၄ ၉၇၅ |
| ၆၀၆ ၄၀၀ | ၄၇၅ ၆၃၀ | ၁၇၆ ၂၄၅ |

## Unit 6

### Exercise 6.6b

| | |
|---|---|
| 1. persons | c. yau? |
| 2. fruits and furniture | f. lòu$^{n}$ |
| 3. animal | b. kau$^{n}$ |
| 4. vehicle | e. sì |
| 5. ticket, letter | d. sau$^{n}$ |
| 6. piece, generic | a. k$^{h}$ú |

### Exercise 6.8

ကလေး ဘယ်နှစ်ယောက် ရှိလဲ။
k$^{h}$ə.lè bɛ.hnə.yau? ʃí.lɛ̀
*How many children do you have?*

ချောကလက် ဘယ်နှစ်ခု စားလဲ။
c$^{h}$ɔ̀.kə.lɛ? bɛ.hnə.k$^{h}$ú sà.lɛ̀
*How many chocolates did you eat?*

ဒီမှာ ဘယ်နှစ်ရက် တည်းမလဲ။
di.hma bɛ.hnə.yɛ? tɛ̀.mə.lɛ̀
*How many days will you stay here?*

ဟင်း ဘယ်နှစ်ပွဲ မှာမလဲ။
hì$^{n}$ bɛ.hnə.pwɛ̀ hma.mə.lɛ̀
*How many curry dishes will you order?*

ပန်းသီး ဘယ်နှစ်လုံး ပေးမလဲ။
pàⁿ.θì bɛ.hnə.lòuⁿ pè.mə.lɛ̀
*How many apples will you give?*

ပိုက်ဆံ ဘယ်နှစ်ကျပ် ရှိလဲ။
pai?.sʰaⁿ bɛ.hnə.ca? ʃí.lɛ̀
*How many kyats do (you) have?*

## Unit 7

### Exercise 7.10a

**Note:**
Possible subject pronouns are inserted in parentheses in the English equivalents.

- *No one lives here.*
- *(I) didn't go anywhere.*
- *(I) don't want to eat anything.*
- *(He) didn't ask any one.*
- *Don't say anything!*
- *No one leaves!*

### Exercise 7.10b

| | |
|---|---|
| ဘာမှ မဝယ်ချင်ဘူး။ | ba.hmá mə.wɛ.cʰĩⁿ.pʰù |
| ဘယ်သူ့(ကို)မှ မတွေ့ဘူး။ | bɛ.ðú.ko.hma mə.twé bù |
| ဘယ်သူမှ နားမလည်ဘူး။ | bɛ.ðu.hmá nà.mə.lɛ.pʰù |
| ဘယ်မှာမှ မတွေ့ဘူး။ | bɛ.hma.hmá mə.twé.pʰù |
| ဒီမှာ ဘာမှမကောင်းဘူး။ | di.hma ba.hmá mə.kàuⁿ.pʰù |
| ဘာ(ကို)မှ မကြိုက်ဘူး။ | ba.(ko).hmá mə.cai?.pʰu |
| ရန်ကုန်မှာ ဘာမှ မဝယ်နဲ့။ | yaⁿ.gouⁿ.hma ba.hmá mə.wɛ.nɛ́ |
| ဘယ်(ကို)မှ မသွားနဲ့။ | bɛ.(ko).hmá mə.θwà.nɛ́ |

### Exercise 7.11

| | |
|---|---|
| မနက်စာ ဘာစားချင်သလဲ။ | mə.nɛʔ.sa ba sà.cʰḭⁿ.θə.lɛ̀ |
| (တိုးရစ်)ဂိုဒ် လိုချင်သလား။ | (tò.yiʔ).gaiʔ lo.cʰḭⁿ (θə).là |
| ညစာ(အတွက်) ဘာမှာချင်သလဲ။ | ɲá.sa (ʔə.twɛʔ) ba hma.cʰḭⁿ θə.lɛ̀ |
| နေ့လည်စာ ဘယ်မှာ စားချင်သလဲ။ | né.lɛ.sa bɛ.hma sà cʰḭⁿ.θə.lɛ̀ |
| ဗမာစာဆရာ လိုချင်သလား။ | bə.ma.sa sʰə.ya lo.cʰḭⁿ.(θə).là |
| တက္ကစီ လိုချင်သလား။ | tɛʔ.kə.si lo.cʰḭⁿ (θə).là |

## Unit 8

### Exercise 8.11

၅မိနစ်လောက် စောင့်နိုင်မလား။
ŋà mi.niʔ lauʔ sáuⁿ.naiⁿ.mə.là

ပြင်သစ်တွေက အစပ်မစားနိုင်ဘူး။
pyiⁿ.θiʔ.twe.ká ʔə.saʔ mə.sà.naiⁿ.pʰù

အခု မရှင်းပြနိုင်ဘူး။
ʔə.gú mə.ʃiⁿ.pyá.naiⁿ.pʰù

ကလေးက ထိုင်နိုင်သလား။
kʰə.lè.ká tʰaiⁿ.naiⁿ.θə.là

ဂိုဒ်က မဆုံးဖြတ်နိုင်ဘူး။
gaiʔ.ká mə sʰòuⁿ.pʰyaʔ.naiⁿ.pʰù

ဒရိုင်ဘာ မနက်ဖန်မလာနိုင်ဘူး။
da.yaiʰ.ba mə.nɛʔ.pʰaⁿ mə.la.naiⁿ.pʰù

ပိုက်ဆံ ချက်ချင်းမပေးနိုင်ဘူး။
paiʔ.sʰaⁿ cʰɛʔ.cʰḭⁿ mə.pè.naiⁿ.pʰù

ဖေဖေ အလုပ်မသွားနိုင်ဘူး။
pʰe.pʰe ʔə.louʔ mə.θwà.naiⁿ.pʰù

## Unit 9

### Exercise 9.2

| | |
|---|---|
| အမှတ်တရလက်ဆောင်တစ်ခုခု ဝယ်ချင်တယ်။ | ʔə.hmaʔ.tə.yá lɛʔ.sʰauⁿ tə.kʰú.kʰú wɛ.cʰiⁿ.tɛ |
| တစ်ယောက်ယောက်ကို မေးပါ။ | tə.yauʔ.yauʔ.ko mè.pa |
| တစ်နေရာရာ သွားချင်တယ်။ | tə.ne.ya.ya θwà.cʰiⁿ.tɛ |
| တစ်နေ့နေ့မှာ (ပြန်)လာမယ်။ | tə.né.né.hma (pyaⁿ) la.mɛ |

### Exercise 9.3

| | |
|---|---|
| တစ်ခုခု စားချင်တယ်။ | tə.kʰú.kʰú sà.cʰiⁿ.tɛ |
| သောက်စရာ မရှိဘူး။ | θauʔ.sə.ya mə ʃí.pʰù |
| မေးစရာ ရှိလား။ | mè.sə.ya ʃí.là |
| တစ်ခုခု စားရအောင်။ | tə.kʰú.kʰú sà.yá.auⁿ |
| အခု လုပ်စရာ ရှိတယ်။ | ʔə.gú louʔ.sə.ya ʃí.tɛ |
| ဒီဆိုင်မှာ တစ်ခုခု ဝယ်ပါ။ | di.sʰaiⁿ.hma tə.kʰú.kʰú wɛ.pa |

## Unit 10

### Exercise 10.9

| | |
|---|---|
| ပစ္စည်း ခဏ [ကြည့်ထား]ပေးပါ။ | pyiʔ.sì kʰə.ná [cí.tʰà].pè.pa |
| [ကြည့်ထား]ပေးလို့ရမလား။ | . . . [cí.tʰà].pè.ló yá.mə.là |
| ခဏ [ကိုင်]ပေးပါ။ | kʰə.ná [kaiⁿ].pè.pa |
| [ကိုင်]ပေးလို့ရမလား။ | . . . [kaiⁿ] pè.ló yá.mə.là |
| တိုကင် ခဏ [ယူ]ထားပေးပါ။ | to.kiⁿ kʰə.ná [yu.tʰà].pè.pa |
| [ယူ]ထားပေးလို့ရမလား။ | . . . [yu.tʰà] pè.ló yá.mə.là |
| ဟင်း [မှာ]ပေးပါ။ | hìⁿ [hma].pè.pa |
| [မှာ]ပေးလို့ရမလား။ | . . . [hma] pè.ló yá.mə.là |

## Unit 11

### Exercise 11.1

- ဘာ[ချက်]ဖို့အစီအစဉ်ရှိလဲ။
  ba [cʰɛʔ].pʰó ʔə.si.ə.si$^{n}$ ʃí.lɛ̀
- ဘယ်စာအုပ်[ဖတ်]ဖို့ အစီအစဉ်ရှိလဲ။
  bɛ.sa.ouʔ [pʰaʔ].pʰó ʔə.si.ə.si$^{n}$ ʃí.lɛ̀
- ဘယ်မှာ[နေ]ဖို့ အစီအစဉ်ရှိလဲ။
  bɛ.hma [ne].pʰó ʔə.si.ə.si$^{n}$ ʃí.lɛ̀
- ဘယ်[သွား]ဖို့ အစီအစဉ်ရှိလဲ။
  bɛ. [θwà].pʰó ʔə.si.ə.si$^{n}$ ʃí.lɛ̀
- ဘယ်လို[လာ]ဖို့ အစီအစဉ်ရှိလဲ။
  bɛ.lo [la].pʰó ʔə.si.ə.si$^{n}$ ʃí.lɛ̀
- ဘယ်လောက်[ဝယ်]ဖို့ အစီအစဉ်ရှိလဲ။
  bɛ.lauʔ [wɛ].pʰó ʔə.si.ə.si$^{n}$ ʃí.lɛ̀

### Exercise 11.9, second part

- နောက်တခါ ဘယ်မှာ တည်း**မလဲ**။
  nauʔ tə.kʰa bɛ.hma tɛ̀.mə.lɛ̀
- နောက်လ ဘာလုပ်**ဖို့ စီစဉ်ထား(သ)လဲ**။
  nauʔ/ʃé.lá ba.louʔ.pʰó si.zi$^{n}$.tʰà.(θə).lɛ̀
- နောက်သောကြာနေ့ ဘယ်(ကို)သွား**ဖို့ စဉ်းစားနေ(သ)လဲ**။
  nauʔ θauʔ.ca.né bɛ.(ko) θwà.pʰó sì$^{n}$.zà.ne.(θə).lɛ̀
- နောက်နှစ် ပြန်လာမလား။
  nauʔ.hniʔ pya$^{n}$.la.mə.là
- နောက်နှစ် ပြန်လာဖို့ အစီအစဉ် ရှိ(သ)လား။
  nauʔ.hniʔ pya$^{n}$.la.pʰó ʔə.si.ə.si$^{n}$ ʃí.(θə).là

## Unit 12

### Exercise 12.2

- 3:15 θòuⁿ na.yi sʰé.ŋà (mə.niʔ)
- 5:20 ŋà na.yi (mə.niʔ) hnə.sʰɛ
- 8:10 ʃiʔ na.yi sʰɛ mə.niʔ
- 1:55 tə.na.yi ŋà.sʰé.ŋà (mə.niʔ)
- 7:50 kʰuⁿ.nə.na.yi (mə.niʔ) ŋà.sʰɛ
- 10:45 sʰɛ.na.yi lè.sʰé.ŋà (mə.niʔ)
- 11:25 sʰɛ.tə.na.yi hnə.sʰé.ŋà (mə.niʔ)
- 12:40 sʰɛ.hnə.na.yi (mə.niʔ) lè.sʰɛ

### Exercise 12.4

- 4:20 lè.na.yi kʰwè.pʰó sʰɛ mə.niʔ
- 10:55 sʰé.tə.na.yi tʰò.pʰó ŋà mə.niʔ
- 8:25 ʃiʔ.na.yi kʰwè.pʰó ŋà mə.niʔ
- 7:20 kʰuⁿ.nə.na.yi kʰwè.pʰó sʰɛ mə.niʔ
- 12:40 tə.na.yi tʰò.pʰó mə.niʔ hnə.sʰɛ
- 9:50 sʰɛ.na.yi tʰò.pʰó sʰɛ mə.niʔ
- 5:20 ŋà.na.yi kʰwè.pʰó sʰɛ mə.niʔ
- 1:40 hnə.na.yi tʰò.pʰó mə.niʔ hnə.sʰɛ
- 11:20 sʰé.hnə.na.yi kʰwè.pʰó sʰɛ mə.niʔ
- 2:55 θòuⁿ.na.yi tʰò.pʰó ŋà mə.niʔ

## Unit 14

### Exercise 14.2

- ဘယ်ဘက် ပုခုံးမှာ။ bɛ.pʰɛʔ pə.kʰòuⁿ.hma
- ညာဘက်ရင်ဘတ်မှာ။ ɲa.pʰɛʔ yiⁿ.baʔ.hma
- ညာဘက် လက်မှာ ɲa.pʰɛʔ lɛʔ.hma
- ဘယ်ဘက် မျက်စေ့မှာ။ bɛ.pʰɛʔ myɛʔ.sí.hma
- ဘယ်ဘက် ဒူးမှာ။ bɛ.pʰɛʔ dù.hma
- ညာဘက် ခြေထောက်မှာ။ ɲa.pʰɛʔ cʰe.dauʔ.hma

### Exercise 14.7

| | |
|---|---|
| တစ်ပတ်တစ်ခါ | tə.pa? tə.kʰa |
| တစ်လတစ်ခါ | tə.lá tə.kʰa |
| တစ်လသုံးခါ | tə.lá θòuⁿ.kʰa |
| သုံးလတစ်ခါ | θòuⁿ.lá tə.kʰa |
| တနှစ် ငါးခါ | tə.hni? ŋà.kʰa |
| တစ်ပတ် နှစ်ခါ | tə.pa? hnə.kʰa |
| သုံးပတ် တစ်ခါ | θòuⁿ.pa? tə.kʰa |
| တစ်နေ့ လေးငါးခါ | tə.né lè.ŋà.kʰa |
| တစ်လ သုံးလေးခါ | tə.lá θòuⁿ.lè.kʰa |

## Unit 15

### Exercise 15.2

- မြန်မာစာအတန်းက ပဉ္စမထပ်မှာ။
- ပြင်သစ်အတန်းက တတိယထပ်၊ ကော်ဖီဆိုင် ဘေးမှာ။
- ဂျပန်စာအတန်းက ဒုတိယထပ်၊ ခါတ်လှေကား ဘေးမှာ။
- တရုတ်စာအတန်းက ဂျပန်စာအတန်းနဲ့ စာကြည့်တိုက် ကြားမှာ
- အိမ်သာက ဒုတိယထပ်မှာ။
- [ကျောင်းအုပ်ကြီး] ရုံးခန်းက ဒုတိယထပ်၊ ဆရာများရုံးခန်းနဲ့ စာကြည့်တိုက် ဘေးမှာ။

- myə.ma.sa ?ə.tàⁿ.ká pyiⁿ.sə.má.tʰa?.hma
- pyiⁿ.θi? ?ə.tàⁿ.ká tá.tí.yá.tʰa? kɔ.pʰi.sʰaiⁿ bè.hma
- ɟə.paⁿ.sa ?ə.tàⁿ.ká dú.tí.yá.tʰa? da?.hle.gà bè.hma
- tə.you?.sa ?ə.tàⁿ.ká ɟə.paⁿ.sa ?ə.tàⁿ né sa.cí.dai? ɟà.hma
- ?eiⁿ.ða.ká dú.tí.yá.tʰa?.hma
- [càuⁿ.ou?.cì] youⁿ.kʰàn.ká dú.tí.yá.tʰa? sʰə.ya.myà youⁿ.kʰàⁿ né sa.cí.dai? bé.hma

# Burmese–English glossary[1]

## က

| | | |
|---|---|---|
| [NP] က | ká | subject/topic marker; indicates that's what you want to talk about. Its presence or absence does not affect the content meaning; *from* – |
| [place] က | <u>ká</u> | point of origin |
| ကချင် | kə.cʰiⁿ | *Kachin* |
| ကစား– | gə.zà- | *to play* |
| ကယား | kə.yà | *Kayah* |
| ကရင် | kə.yiⁿ | *Karen* |
| ကလေး | kʰə.lè | *child* |
| ကလေး+ထိန်း– | kʰə.lè+tʰèiⁿ- | *to babysit* |
| ကား | kà | *car (bus)* |
| (ကား)ဂိုဒေါင် | (kà).go.dauⁿ | *garage* |
| (ကား)ရုံ | (kà).youⁿ | *garage* |
| ကားသမား | kà.ðə.mà | *chauffeur* (the English *driver* is also very commonly used) |
| ကု– | kú- | *to cure, to treat* |
| ကုလားထိုင် | kə.lə.tʰaiⁿ | *chair* |
| ကူ(ညီ)– | ku.(ɲi)- | *to help* |
| [NP] ကို | [NP] <u>ko</u> | Mkr indicates NP as the destination, object of an action verb |
| ကဲ | kɛ̀ | Exclamative: *well!* |
| ကော်ဖီ | kɔ.pʰi | *coffee* |
| ကိုရီးယား | ko.rì.yà | *Korea* |

[1] Throughout the units, we have talked about voicing as it affects certain particles and markers. Voicing occurs in some other contexts, but beginning learners do not have to worry about them yet. In the glossary, there are cases where we have not used underlining. Just pay attention to the fact that sometimes words are not spelled exactly as you might expect them to be.

| | | |
|---|---|---|
| ကိုက်– | kai?- | *to ache* |
| ကိုင်– | kaiⁿ- | *to hold* |
| ကောင်တာ | kauⁿ.ta | *counter* |
| ကောင်း– | kàuⁿ- | *good* |
| ကောင်းကောင်း+[VP] | kàuⁿ.gàuⁿ [VP] | *[VP] well* |
| ကောင်းပါပြီ | kàuⁿ.pa.pi | *OK* (expressing agreement with the other's request, information, etc.) |
| ကောင်းသားပဲ | kàuⁿ.ðà.pʰɛ̀ | *Sounds good, why not?, that's a good idea* |
| ကိစ္စ | kei?.sá | *matter* |
| ကိစ္စမရှိပါဘူး | kei?.sá mə.ʃí.pa.pʰù | *no problem* |
| ကုန်စည်ပြပွဲ | kouⁿ.zi pyá.pwɛ | *trade exposition* |
| ကုမ္ပဏီ | kouⁿ.pə.ni | *company* |
| ကိုယ် | ko | *body* |
| ကျား | cà | *tiger* |
| ကျေးဇူးပါ | cè.zù.pa | *thanks* |
| ကျောပိုးအိတ် | cɔ̀.bò.ei? | *backpack* |
| ကျောင်း | càuⁿ | *school* |
| ကျောင်းပိတ်ရက် | càuⁿ.pei?.yɛ? | *school holiday* |
| ကျောင်းသား/သူ | càuⁿ.θà/θu | *student (m)/(f)* |
| (ကျောင်း)ဝတ်စုံ | (càuⁿ).wu?.souⁿ | *(school) uniform* |
| ကျပ် | ca? | *Kyat* (currency used in Myanmar) |
| [VP] ကြ | [VP] cá | Mkr *attached to VP of plural subject;* not always obligatory in syntax |
| ကြာ– | ca- | *to last a certain length of time* |
| ကြား– | cà- | *to hear* |
| ကြီး– | cì- | *be big* (when attached to nouns it is liable to voicing) |
| ကြေငြာ– | ce.ɲa- | *to announce* |
| [. . .] ကြော် | [. . .] cɔ | *(stir) fried [. . .]* |
| ကြက်တောင်(+ရိုက်)– | cɛ?.tauⁿ+yai? | *to play badminton* |
| ကြောက်– | cau?- | *be afraid* |
| ကြိုက်– | cai?- | *to like* |

| | | |
|---|---|---|
| ကြောင်အိမ် | cau$^{n}$.ʔei$^{n}$ | *"catbox" (storage cupboard for food, usually ventilated through screen with fine steel net)* |
| ကြည့်– | cí- | *to look, to watch* |
| ကြံရည် | ca$^{n}$.ye | *sugar cane juice* |
| [verb] ကြည့်– | [verb] cí- | *to try to [verb]* |
| [number] ကြိမ် | [number] cei$^{n}$ | CL. *times* |

## ခ

| | | |
|---|---|---|
| ခဏ | kʰə.ná | *moment, a short while* |
| ခဏခဏ | kʰə.ná.kʰə.ná | *often* |
| ခရီး+သွား–/ထွက်– | kʰə.yì+θwà-/tʰwɛʔ- | *to travel* |
| ခရစ်စမတ် | kʰə.yiʔ.sə.maʔ | *Christmas* |
| [number] ခါ/ခေါက် | [number] kʰà/kʰauʔ | *[number of] times* |
| ခါး– | kʰà | *(be) bitter, lower back, waist* |
| ခု | kʰú | CL. for piece |
| ခုနှစ် | kʰú.hniʔ | *year* |
| [VP] ခဲ့ | [VP] kʰɛ́ | Mkr indicates a displacement of time and space; V in one place before moving to another |
| ခေါ်– | kʰɔ- | *to call* |
| ခင်ဗျာ | kʰə.mya | sentence final politeness marker for male speakers |
| ခေါင်း | gàu$^{n}$ | *head* |
| ခေါင်းကိုက်– | gàu$^{n}$+kaiʔ- | *to have a headache* |
| ခေါင်း+မူး– | gàu$^{n}$+mù- | *be dizzy* |
| ချို– | cʰo- | *(be) sweet, not spicy* |
| ချိုး– | cʰò- | *turn (into the street)* |
| ချက်– | cʰɛʔ- | *to cook* |
| ချက်ချင်း | cʰɛʔ.cʰɪ̀$^{n}$ | *immediately* |
| [VP] ချင်– | [VP] cʰɪ̀$^{n}$ | *want to [VP]* |
| ချင်း | cʰɪ̀$^{n}$ | *Chin* |
| ချောင်း+ဆိုး– | cʰàu$^{n}$.sʰò- | *to cough* |
| ချောင်းဆိုးပျောက်ဆေး | càu$^{n}$.sʰò pyauʔ. sʰè | cough medicine |
| ချဉ်– | cʰɪ̀$^{n}$- | *(be) sour* |

| | | |
|---|---|---|
| ချိန်း– | cʰèiⁿ- | *to make an appointment* |
| ချိန်းထားတာ | cèʰiⁿ.tʰà.ta | *appointment* |
| ခြေထောက် | cʰe.dauʔ | *feet, leg* |
| ခြင်းတောင်း | cʰɪ̀ⁿ.dàuⁿ | *basket* |
| –ခွက် | [. . .] kʰwɛʔ | CL for liquid in cups, glasses |
| ခွင့်+တောင်း– | kʰwíⁿ+tàuⁿ - | *to ask for* |
| ချွတ်– | cʰuʔ- | *to take off (clothes, footwear)* |

## ဂ

| | | |
|---|---|---|
| ဂတ်စ်အိုး | gɛʔs.ò | *gas in a tank, used for cooking* |
| ဂိုဒ် | gaiʔ | *(tourist) guide* |
| ဂျပန် | ɟə.paⁿ | *Japan* |
| ဂျာမနီ | ɟa.mə.ni | *Germany* |

## င

| | | |
|---|---|---|
| ငရုပ်သီး | ŋə.youʔ.θi | *chilli pepper* |
| ငါး | ŋà | *fish* |
| ငါးပိ | ŋə.pí | *fish preserve, fish or shrimp paste* |
| ငံ– | ŋaⁿ- | *salty* |
| ငှား– | hŋà- | *to rent, hire, to borrow, to lend (something you return, not its replacement)* |
| ငှက်ပျောသီး | ŋə.pyɔ̀.θi | *banana* |

## စ

| | | |
|---|---|---|
| စ– | sá- | *to begin* |
| . . . စတဲ့ [NP] | . . . sá.tɛ́ [NP] | *. . . and others, and the like, X like that, or, etc.* |
| စတိတ်ရှိး | sə.teiʔ.ʃò | *concert (stage show)* |
| စပိန် | sə.peiⁿ | *Spain* |
| [verb] စရာ | [. . .] sə.ya | *something to [verb]* |
| [. . .] စာ | [. . .] sa | [. . .] *food* |
| စာကြည့်တိုက် | sa.cí.taiʔ | *library* |
| စာတိုက် | sa.taiʔ | *post office* |
| စာတမ်း | sa.dàⁿ | *(academic) paper* |

| | | |
|---|---|---|
| စာမေးပွဲ | sa.mè.pwɛ̀ | *examination* |
| စာရေး | sə.yè | *clerk* |
| စာရေးဆရာ | sa.yè.sʰə.ya | *writer* |
| စာရင်းကိုင် | sə.yɪ̀ⁿ.gaiⁿ | *accountant* |
| စာအုပ် | sa.ouʔ | *book* |
| စား– | sà- | *to eat* |
| စားပွဲ | zə.bwɛ̀ | *table* |
| စားပွဲထိုး | zə.bwɛ̀.dò | *waiter* (the English *waiter* is also widely used) |
| စီး– | sì- | *to ride (a vehicle); to put on footwear* |
| စောစော *[verb]* | sɔ̀.zɔ̀ [verb] | *early [verb]* |
| စံပယ်ပန်း | zə.bɛ.pàⁿ | *jasmine flower* |
| စက်ဘီး | sɛʔ.bèiⁿ | *bicycle* |
| စင် | siⁿ | *shelf* |
| စင်္ကာပူ | siⁿ.gə.pu | *Singapore* |
| စောင့်– | sáuⁿ- | *to wait* |
| စစ်သား | siʔ.θà | *soldier* |
| စဉ်းစား– | siⁿ.zà- | *to think, have an opinion* |
| စိတ်ကူး– | seiʔ+kù- | *to plan, intend* |
| စိတ်ချ– | seiʔ+cá- | *rest assured* |
| စိတ်ပူ– | seiʔ+pu- | *be worried* |
| စပ်– | saʔ- | *spicy hot* |
| စိပ်ပုတီး | seiʔ.pə.dì | *rosary, prayer beads* |
| စမ်းသပ်– | sàⁿ.θaʔ | *to examine* |

## ဆ

| | | |
|---|---|---|
| ဆရာ | sʰə.ya | *male teacher* |
| ဆရာမ | sʰə.ya.má | *female teacher* |
| ဆရာဝန် | sʰə.ya.wuⁿ | *doctor* |
| ဆား | sʰà | *salt* |
| ဆူညံ– | sʰu.ɲaⁿ | *be noisy, to make noise* |
| ဆေး | sʰè | *medicine* |
| ဆေးခန်း | sʰè.kʰàⁿ | *clinic* |

| | | |
|---|---|---|
| ဆေးဆိုင် | sʰè.sʰaiⁿ | *pharmacy* |
| ဆေးရုံ | sʰè.youⁿ | *hospital* |
| ဆံပင်(ညှပ်)– | zə.biⁿ.(hŋaʔ) | *to have a haircut* |
| [. . .] ဆို | [. . .] sʰo | *I heard that [. . .], is that so?* |
| [. . .] ဆိုတာ | [. . .] sʰo.ta | *the thing that is called [. . .]* |
| [. . .] ဆိုတော့ | [. . .] sʰo.tɔ́ | *since (this is stated, said as) [. . .]* |
| [. . .] ဆိုရင် | [. . .] sʰo.yiⁿ | *if (it is) [. . .]* |
| ဆက် [verb] | sʰɛʔ [verb] | *continue [to verb]* |
| ဆိုက်– | sʰaiʔ | *to arrive (vehicle)* |
| ဆိုက်ရောက်ဗီဇာ | sʰaiʔ.yauʔ bi.za | *visa on arrival* |
| ဆိုင် | sʰaiⁿ | *shop* |
| ဆိုင်ရှင် | sʰaiⁿ.ʃiⁿ | *shop keeper* |
| ဆိုင်း+ထိုး– | sʰàiⁿ+tʰò- | *to sign* |
| ဆောင်း(ရာသီ/တွင်း) | sʰàuⁿ(ya.θi/twiⁿ) | *cold season, "winter"* |
| ဆပ်ပြာ | sʰaʔ.pya | *soap* |
| ဆုံ– | sʰouⁿ | *to meet, to get together* |
| ဆုံး(သွား)– | sʰòuⁿ(θwà) | *to pass away* |
| ဆုံးဖြတ်– | sʰòuⁿ.pʰyaʔ- | *to decide* |
| ဆွေးနွေး– | sʰwè.nwè- | *to discuss* |

## ဇ

| | | |
|---|---|---|
| ဇာတ်ပွဲ | zaʔ.pwɛ | *a play (theatre)* |

## ဈ

| | | |
|---|---|---|
| ဈေး | zè | *market* |
| ဈေး+ကြီး– | zè+cì- | *be expensive* |
| ဈေး+တက်– | zè+tɛʔ | *price to go up* |
| ဈေးသည် | zè.ðɛ | *vendor* |

# ည

| | | |
|---|---|---|
| ည | ɲá | *night* |
| ညစာ | ɲá.sa | *dinner* |
| ညနေ | ɲá.ne | *evening* |
| ညာ(ဘက်) | ɲa.(pʰɛʔ) | *right (side)* |

| | | |
|---|---|---|
| ညီမလေး | ɲi.má.lè | *younger sister* |
| ညီလေး | ɲi.lè | *younger brother (for man)* |
| ညစ်ပတ်– | ɲi?.pa?- | *be dirty* |

## တ

| | | |
|---|---|---|
| တကယ်ပဲလား | də.gɛ.pʰɛ̰.là | *really, is that so?* |
| တခါတလေ | tə.kʰa.tə.le | *sometimes* |
| တရုတ် | tə.you? | *Chinese* |
| တီး– | tì- | *to play a musical instrument* |
| [. . .] တဲ့ | [. . .] tɛ́ | Mkr indicates that [. . .] is said by someone else |
| N တော့ | [N] tɔ́ | Mkr puts emphasis on contrast, equivalent of *as for* |
| [. . .] တော့ | [. . .] tɔ́ | *[. . .] then.* Indicates finality, equivalent of *then, after all* |
| [VP] တော့မလို့ | [VP] tɔ́.mə.ló | *(I) was about to [VP]* |
| တော်တော်များများ | tɔ.dɔ mya̰.mya̰ | *quite a few, quite a lot* |
| တို့ | tó | Mkr plural attached to pronouns and proper names; also used as first person pronoun *I* |
| တို့စရာ | tó.sə̰.ya | *fresh vegetables to dip in condiment made with fish paste* |
| တက်– | tɛ?- | *to attend, to go up* |
| တက္ကစီ | tɛ?.kə.si | *taxi* |
| တက္ကသိုလ် | tɛ?.gə.ðo | *university* |
| တိုက်ခန်း | tai?.kʰà$^{n}$ | *apartment, flat* |
| တင်ထား– | ti$^{n}$.tʰà | *to place (on something)* |
| တောင်း– | tàu$^{n}$ | *to ask for* |
| တိုင်ပင်– | tai$^{n}$.bi$^{n}$- | *to consult* |
| [NP] တိုင်း | [NP] tài$^{n}$ | *each [NP]* |
| တစ်ခုခု | tə.kʰú.gú | *something (non-specified)* |
| တစ်နေရာရာ | tə.ne.ya.ya | *somewhere* |
| တစ်နေ့နေ့ | tə.né.né | *some day* |
| [. . .] တစ်မျိုး | [. . .]tə.myò | *a kind (of . . .)* |
| တစ်ယောက်ယောက် | tə.yau?.yau? | *someone* |

| | | |
|---|---|---|
| [. . . အိုး]တည်– | [. . . ʔòʊ]tɛ- | *to put something on fire to start cooking* |
| တည့်တည့် | tɛ́.dɛ́ | *straight* |
| တည်း | tɛ̀- | *to stay temporarily during a trip* |
| [VP] တတ်– | [VP]taʔ- | *to know how to* |
| [time exp] တုန်းက | [. . .] tòuⁿ.ká | Mkr time expression for the past |
| တုပ်ကွေး | touʔ.kwè | *flu* |
| တယ်လီဖုန်း | tɛ.li.pʰòuⁿ | *telephone* |
| [NP] တွေ | [NP] twe | Mkr for plural [NP] |
| တွေ့– | twé- | *to meet, to see, to find* |

## ထ

| | | |
|---|---|---|
| ထမင်း | tʰə.mìⁿ | *cooked rice* |
| ထမင်းစားခန်း | tʰə.mìⁿ.sà.kʰàⁿ | *dining room* |
| ထား– | tʰà- | *to place, to keep* |
| ထီး | tʰì | *umbrella* |
| [NP] ထဲမှာ | [NP] tʰɛ̀.hma | *in [NP]* |
| ထင်– | tʰɪ̀ⁿ | *to think* |
| ထိုင်– | tʰaiⁿ- | *to sit down* |
| ထိုင်း | tʰàiⁿ | *Thai* |
| –ထည် | -tʰɛ | CL for clothing |
| ထည့်– | tʰɛ́- | *to put in* |
| ထုတ်– | tʰouʔ- | *to take out, withdraw (money)* |
| ထပ်+V– | tʰaʔ+V- | *to repeat (V-ing)* |
| ထွက်– | tʰwɛʔ- | *to go outside, to leave* |

## ဒ

| | | |
|---|---|---|
| ဒါ | da | *this is* |
| ဒါနဲ့ | da.nɛ́ | *by the way* |
| ဒါပေမယ့် | da.be.mɛ́ | *but* |
| ဒါပဲနော် | da.bɛ̀.nɔ | typical expression before hanging up on the phone (lit. *that's all, OK?*) |
| ဒါမှမဟုတ် | da.hmá.mə.houʔ | *or* (used mostly with nouns or choices, but not with verbs) |

| | | |
|---|---|---|
| ဒီ [. . .] | di [. . .] | *this [. . .]* |
| ဒီမှာ | di.hma | *here* |
| ဒီမှာရှင်/ခင်ဗျာ | di.hma.ʃiⁿ/kʰə.mya | expression to get someone's attention, equivalent of *Excuse me* |
| ဒီလိုဆို | di.lo.sʰo | *in that case* |
| ဒူး | dù | *knee* |
| ဒေါ်လာ | dɔ.la | *dollar* |
| ဒုက္ခပါပဲ | dou?.kʰá.pa.pʰɛ̀ | exclamative, when one is faced with an upsetting situation, something like *Oh no!* |

## ဓ

| | | |
|---|---|---|
| ဓါတ်ပုံ+ရိုက် | da?.pouⁿ+yai?- | *(to take) a photograph* |
| ဓါတ်လှေကား | da?.hle.gà | *lift, elevator* |

## န

| | | |
|---|---|---|
| နာမည် | naⁿ.mɛ | *name* |
| နာရီ | na.yi | *watch, clock; o'clock, hour* |
| [. . .] နာရီခွဲ | [. . .] na.yi.kʰwɛ̀ | *half past [. . .]* |
| နားထောင်– | nà+tʰauⁿ- | *to listen* |
| [. . .] နားမှာ | [. . .] nà.hma | *near [. . .]* |
| နားလည်– | nà+lɛ- | *to understand* |
| နီပေါ | ni.pɔ̀ | *Nepal* |
| နီး– | nì- | *be near* |
| နေ့ | né | *day* |
| [. . .] နေ | [. . .] ne- | Mkr indicates that the action is sill going on, state of effect |
| နေ | ne | *sun* |
| နေကောင်း– | ne+kàuⁿ | *to feel well, to be in good health* |
| နေမကောင်းဘူး | ne mə.kàuⁿ.pʰù | *not feel well, (I) don't feel well* |
| နေပါစေ | ne.pa.ze | *don't bother* |
| နေရာ | ne.ya | *space, place* |
| နေရာဦး– | ne.ya.+ʔù | *to reserve a space (unofficially, by placing one's personal belongings)* |

| | | |
|---|---|---|
| [VP] နေလိုက်– | [VP] ne.lai?- | *will just [VP]* |
| နေ+သာ– | ne +θa- | *be sunny* |
| နေ့ | né | *day* |
| နေ့လည် | né.lɛ | *afternoon* |
| နေ့လည်စာ | né.lɛ.sa | *lunch* |
| [. . .] နဲ့ | nɛ́ | *with [. . .]* |
| [NP] နဲ့ လိုက်– | [NP] nɛ́ lai?- | *(it) matches/suits (you)* |
| [. . .] နော် | [. . .] nɔ | DM, used at the end of sentence, to ask for confirmation of the information just stated, equivalent of a rising intonation in English |
| နော်ဝေး | nɔ.wè | *Norway* |
| နံပါတ် | na$^{n}$.ba? | *number* |
| နံရံ | na$^{n}$.ya$^{n}$ | *wall* |
| နို့ | nó | *milk* |
| နိုး– | nò- | *to wake up* |
| နောက် [NP] | nau?.[NP] | *next [NP]* |
| နောက်+ကျ– | nau?+cá- | *to be late* |
| နောက်တော့ | nau?.tɔ́ | *later (not now)* |
| [time] နောက်ပိုင်း | [time] /nau?.pàiⁿ/ | *after [time]* |
| [verb] နိုင်– | [verb] naiⁿ- | *can [verb]* |
| နိုင်ငံ | naiⁿ.ŋaⁿ | *country* |
| နိုင်ငံခြား | naiⁿ.ŋaⁿ.ʄà | *abroad (other countries)* |
| နည်းနည်း | nɛ̀.nɛ̀ | *a little* |
| နွေ(ရာသီ) | nwe(ya.θi) | *hot season, summer* |
| နှလုံး | hnə.lòuⁿ | *heart* |
| နှာခေါင်း | hnə.kʰàuⁿ | *nose* |
| နှာခေါင်း+ပိတ်– | hnə.kʰàuⁿ+pei?- | *to have a congested nose* |
| နှာ+စေး– | hna+sì- | *to have a runny nose* |
| နှင်း+ကျ– | hnìⁿ+cá- | *to snow* |
| နှင်းဆီပန်း | hnìⁿ.zi pàⁿ | *rose* |
| [. . .] နှစ် | hni? | *year* |
| နှုတ်ခမ်း | hnə.kʰàⁿ | *lips* |

## ပ

| | | |
|---|---|---|
| ပါ– | pa- | *to have something with oneself, be included* |
| [--] ပါ | pa | Mkr. politeness |
| [verb] ပါရစေ | [verb] pə.yá.ze | *may I, please allow me to [verb]* |
| [verb] ပါလား | [verb] pa.là | making a suggestion: *Why don't you [verb]* |
| ပါး | pà | *cheek* |
| ပါးစပ် | bə.zaʔ | *mouth* |
| ပိတောက်ပန်း | bə.dauʔ pàⁿ | *padauk flower* |
| ပုဆိုး | pə.sʰò | *Burmese clothing for men* |
| ပုဝါ | pə.wa | *scarf, stole* |
| ပူ– | pu- | *hot* |
| ပေး– | pè- | *to give* |
| [verb] ပေး– | [verb] pè- | *to [verb] for someone else* |
| [. . .] ပဲ | pʰɛ̀ | *just [. . .]*, expresses insistence |
| ပေါ့– | pɔ́- | *light* |
| [. . .] ပေါ့ | pɔ́ | DM, makes the statement sound more friendly, equivalent of *you know* |
| ပို့– | pó- | *to send* |
| ပိုးဟပ် | pò.haʔ | cockroach |
| ပိုက်ဆံ | paiʔ.sʰaⁿ | *money* |
| ပိုက်ဆံ+လဲ– | paiʔ.sʰaⁿ+lɛ̀- | *to change money* |
| ပိုက်ဆံအိတ် | paiʔ.sʰaⁿ.eiʔ | *wallet* |
| ပင်လယ်ကမ်းခြေ | piⁿ.lɛ kàⁿ.ʝe | *seaside beach* |
| ပေါင် | pauⁿ | *thigh* |
| ပစ္စည်း | pyiʔ.sì | *thing, belonging* |
| ပတ်စပို့ | paʔ.sə.pó | *passport* |
| ပိတ်– | peiʔ | *to close* |
| ပန်းချီကား | bə.ʝi.kà | *painting* |
| ပန်းခြံ | pàⁿ.jaⁿ | *garden, park* |
| ပန်းပုရုပ် | bə.bú.youʔ | *sculpture* |
| ပန်းပင်+စိုက်– | pàⁿ.biⁿ+saiʔ- | *to do gardening* |

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|---|---|---|
| ပိန်းနဲသီး | pèiⁿ.nɛ̀.θì | *jackfruit* |
| ပျော်ပွဲစား | pyɔ.bwɛ̀.zà | *picnic* |
| ပျက်– | pyɛʔ- | *be broken, be out of order* |
| ပျောက်– | pyauʔ- | *to disappear* |
| ပျင်း– | pyìⁿ- | *be bored; be lazy* |
| ပြတိုက် | pyá.tai̲ʔ | *museum* |
| ပြတင်းပေါက် | bə.dìⁿ.bauʔ | *window* |
| ပြပွဲ | pyá.pwɛ̲ | *exposition* |
| ပြီး– | pì- | *to finish* |
| ပြီးခဲ့တဲ့ [time] က | pi.kʰɛ́.tɛ [time] ká̲ | *last [time expression]* |
| ပြီးတော့ | pi.tɔ̲́ | connector, after a verb phrase (as opposed to /nɛ́/ attached to NP), equivalent of *and (then)* |
| ပြော– | pyɔ̀- | *to say, to speak* |
| ပြောပြ– | pyɔ̀.pyá- | *to tell* |
| ပြင်သစ် | pyiⁿ.θiʔ | *French* |
| ပြိုင်ပွဲ | pyaiⁿ.pwɛ̲̀ | *competition, match* or *game* |
| [. . .] ပြည် | [. . .] pye/pyi | *[. . .] country* |
| ပြည်နယ် | pyi.nɛ | *state* |
| ပြန် [verb]- | pyaⁿ [verb]- | *[verb] back* |
| –ပွဲ | pwɛ̲̀ | CL *for an order of food* |
| [NP] ပွဲ | [NP] pwɛ̲̀ | [NP] *festival, ceremony* |

## ဖ

| | | |
|---|---|---|
| ဖိနပ် | pʰə.naʔ | *open-toed typical Burmese footwear* |
| ဖိနပ်ချွတ် | pʰə.naʔ.cʰuʔ | *place where one takes off footwear and leaves it behind, threshold* |
| [verb] ဖူး– | [verb] pʰù- | Aux. indicates has/have already had an experience of V-ing |
| [VP] ဖို့ | [VP] pʰó̲ | *for, in order to [VP]* |
| [NP] ဖိုး | [NP] pʰò̲ | *fees for [NP]* |
| (စာ)ဖတ်– | (sa)pʰaʔ- | *to read* |
| ဖုန်း+ဆက်– | pʰòuⁿ+sʰɛʔ- | *to make a phone call* |
| ဖယ်– | pʰɛ- | *to put aside, to move aside* |

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|---|---|---|
| ပဲ | pʰɛ̀ | *only, just* |
| ဖျော်ရည် | pʰyɔ.ye | *soft drink, juice* |
| ဖြေ– | pʰye- | *to answer* |
| ဖြစ်– | pʰyi?- | *to happen* |
| ဖွင့်– | pʰwíⁿ- | *to open* |

## ဗ

| | | |
|---|---|---|
| ဗမာ | bə.ma | *Burmese* |
| ဗလီကျောင်း | bə.li càuⁿ | *mosque* |
| ဗီဇာ | bi.za | *visa* |
| ဗိုက် | bai? | *stomach* |
| ဗိုက်+ဆာ– | bai?+sʰa- | *be hungry* |
| ဗိုက်+နာ– | bai?+na- | *to have a stomach pain* |
| ဗိုက်+အောင့်– | bai?+áuⁿ- | *to have stomach cramps* |

## ဘ

| | | |
|---|---|---|
| ဘုရား | pʰə.yà | *pagoda, Buddhist temple* |
| ဘုရားကျောင်း | pʰə.yà càuⁿ | *church* |
| ဘုရားခန်း | pʰə.yà.kʰàⁿ | *"altar room", where Buddha statues are kept, place for meditation, praying* |
| ဘုရား+တက်– | pʰə.yà+tɛ? | *to visit a pagoda* |
| ဘုရား+ရှိခိုး– | pʰə.yà+ʃi?.kʰò- | *say prayers, do obeisance (to the Buddha, etc.)* |
| ဘုရားဖူး+သွား– | pʰə.yà.pʰù+θwà- | *to go on a pilgrimage* |
| ဘုရင် | bə.yiⁿ | *king* |
| ဘုရင်မ | bə.yiⁿ.má | *queen* |
| ဘူတာရုံ | bu.da.youⁿ | *railway station* |
| ဘူး | [V] pʰù | negative Mkr, always used with *mə-* before verb |
| [NP] ဘေး | [NP] bè | *next to [NP]* |
| ဘေးဖယ်– | bè+pʰɛ- | *to move aside, to clear the way* |
| ဘောလုံး | bɔ.lòuⁿ | *(foot)ball, soccer* |
| [--]ဘက် | [. . .]pʰɛ? | *[--]side, direction* |
| ဘောက်ချာ | bau?.cʰa | *receipt* |

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|---|---|---|
| ဘောင်းဘီ | bàuⁿ.bi | *trousers, pants* |
| ဘဏ်တိုက် | baⁿ.tai? | *bank* |
| ဘတ်စကား | ba?.sə.kà | *bus* |
| ဘုန်းကြီးကျောင်း | pʰòⁿ.cì càuⁿ | *monastery* |
| ဘယ်(ဘက်) | bɛ.(pʰɛ?) | *left* |
| ဘွဲ့ရ– | bwé+yá | *to graduate, to get a degree* |

## မ

| | | |
|---|---|---|
| မဆိုးပါဘူး | mə.sʰò.pa.pʰù | *not bad* |
| မ [VP] ခင် | mə [VP] kʰiⁿ | *before [VP]* |
| မ [verb] ဘူး | mə [verb] pʰù | negative construction |
| မ [verb] တော့ဘူး | mə [verb] tó.pʰù | *not . . . any more* |
| မနေ့က | mə.né.gá | *yesterday* |
| မနက် | mə.nɛ? | *morning* |
| မနက်စာ | mə.nɛ?.sa | *breakfast* |
| မနက်ဖန် | mə.nɛ?.pʰaⁿ | *tomorrow* |
| မနှစ်(တုန်း)က | mə.hni?.(tòuⁿ).ká | *last year* |
| [VP] မလို့ | [VP] mə.ló | *(I) was going to [VP]* |
| မသိဘူး | mə.θí.pʰù | lit. *I don't know*, functions also as an equivalent of *I'm wondering* in certain situations. |
| မဟုတ်ဘူး | mə.hou?.pʰù | *No it isn't [. . .]* |
| [. . .] မဟုတ်လား | [. . .] mə.hou?.là | tag question (*Isn't it?*) |
| မိနစ် | mə.ni? | *minute* |
| မိဘ | mí.bá | *parents* |
| မီးပွိုင့် | mì.pwáiⁿ | *traffic lights* |
| မီးဖို(ချောင်) | mì.bo.(ɟauⁿ) | *kitchen* (mì.bo also means *stove*) |
| မီးပူ+တိုက်– | mì.bu+tai?- | *to iron* |
| မေ့– | mé- | *to forget* |
| မေး– | mè- | *to ask* |
| မေးခွန်း | mè.gùⁿ | *question* |
| မော်တော်ဆိုင်ကယ် | mɔ.tɔ sʰaiⁿ.kɛ | *motorcycle* |

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|---|---|---|
| မိုးဖွဲး+ကျ– | mò.bwà+cá- | *to drizzle* |
| မိုး(ရာသီ/တွင်း) | mò(ya.ði/twìⁿ) | *rainy season* |
| မိုး+ရွာ– | mò+.ywa- | *to rain* |
| မိုး+အုံ့– | mò.+óuⁿ | *be cloudy* |
| မင်းသမီး | mìⁿ.ðə.mì | *princess, actress* |
| မင်းသား | mìⁿ.ðà | *prince, actor* |
| မင်္ဂလာဆောင် | miⁿ.gə.la.zauⁿ | *wedding* |
| မင်္ဂလာပါ။ | miⁿ.gə.la pa | *hello* |
| မောင်လေး | mauⁿ.lè | *younger brother (for woman)* |
| (ကား)မောင်း– | (kà)màuⁿ- | *to drive* |
| မိတ်ဆွေ | mei?.sʰwe | *friend* |
| မုန့် | móuⁿ | *what one eats between meals, snack, cakes and savouries* |
| မုန့်ဟင်းခါး | móuⁿ.hìⁿ.gà | *a typical Burmese dish: rice noodle with gravy made with fish* |
| များသောအားဖြင့် | mya.ðɔ̀.à.pʰyíⁿ | *usually* |
| [. . .] မျိုး | [. . .] myò | *(a) kind* |
| [NP] မျိုးစုံ | [NP]myò.zouⁿ | *all kinds of [NP]* |
| မျက်စေ့ | myɛ?.sí | *eye* |
| မျက်မှန် | myɛ?.mʰaⁿ | *eye glasses, spectacles* |
| မြေညီထပ် | mye.ɲi.tʰa? | *ground floor, first floor (American)* |
| မြို့ | myó | *city* |
| မြို့ထဲ | myó.tʰɛ̀ | *downtown (in the town)* |
| မြက်ခင်း | myɛ?.kʰɪ̀ⁿ | *lawn* |
| မြင်– | myiⁿ- | *to see* |
| မြင်းလှည်း | myìⁿ.hlɛ̀ | *horse carriage* |
| မြည်း– | myì- | *to try a taste* |
| မြန်မာ | myə.ma | *Burmese* |
| မြန်မြန်+[VP] | myaⁿ.myaⁿ [VP] | *[VP] + quickly* |
| မွေးနေ့ | mwè.né | *birthday* |
| မှာ– | hma- | *to order* |
| [NP] မှာ | [NP] hma | Mkr equivalent to English locative prepositions such as *in*, *at*, *on*, etc. |

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| မှတ်တိုင် | hma?.tai$^{n}$ | *bus stop* |
| မှတ်မိ– | hma?.mí- | *to remember* |
| မြှောက်– | hmyau?- | *to flatter* |

## ယ

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|---|---|---|
| ယူ– | yu | *to take* |
| ယူလာ– | yu.la | *to bring* |
| ယိုးဒယား | yò.də.yà | *Thailand, Thai* |
| –ယောက် | -yau? | CL for persons |
| ယွန်းထည် | yù$^{n}$.dɛ | *lacquer ware* |

## ရ

| | | |
|---|---|---|
| ရ– | yá- | *to get, obtain* |
| [VP] ရ– | [VP] yá- | *to have to, must* |
| ရခိုင် | yə.k$^{h}$ai$^{n}$ | *Rakhaing, Arakanese* |
| ရထား | yə.t$^{h}$à | *train* |
| ရပါတယ် | yá.pa.tɛ | a common response to *Thank you.* |
| ရဟတ်ယာဉ် | yə.ha?.yi$^{n}$ | *helicopter* |
| [verb] ရအောင် | [verb] yá.au$^{n}$ | *let's [verb]* |
| ရာသီ | ya.ði | *season* |
| ရေ+ကူး– | ye+kù- | *to swim* |
| ရေ+ချိုး– | ye+c$^{h}$ò- | *to take a shower, bath* |
| ရေချိုးခန်း | ye.c$^{h}$ò.k$^{h}$à$^{n}$ | *bathroom* |
| ရေ+ငတ်– | ye+ŋa?- | *be thirsty* |
| ရေသန့်ဗူး | ye.θá$^{n}$.bù | *bottled drinking water* |
| ရေး– | yè- | *to write* |
| [appellative] ရဲ့ | [appellative] yɛ́ | DM, *urging the interlocutor, in imperatives* |
| [NP] ရဲ့ | [NP]yɛ́ | Mkr indicates the preceding NP as possessor |
| [. . .] ရော | [. . .] yɔ | *And what about [. . .]?* |
| ရော့၊ ဒီမှာ . . . | yɔ́ di.hma | typical expression as one hands over something (not appropriate towards someone superior in a formal context) |

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|---|---|---|
| ရောဂါ | yɔ̀.ga | disease |
| ရက် | yɛʔ | CL for days |
| [. . .] ရက်နေ့ | [. . .]yɛʔ.né | *[. . .]th* (day in giving dates) |
| ရောက်– | yauʔ- | *to arrive* |
| [. . .] ရယ် [. . .] ရယ် | [. . .]yɛ [. . .]yɛ | Mkr to list several items |
| ရင်ဘတ် | yiⁿ.baʔ | *chest* |
| ရောင်း– | yàuⁿ | *to sell* |
| ရပ်– | yaʔ- | *to stop* |
| ရပ်ကွက် | yaʔ.kwɛʔ | *neighbourhood* |
| ရုပ်မြင်သံကြား | youʔ.myiⁿ.θaⁿ.cà | *television* |
| ရုပ်ရှင် | youʔ.ʃiⁿ | *film* |
| ရုပ်ရှင်ရုံ | youʔ.ʃiⁿ.youⁿ | *cinema* |
| ရုံး | yòuⁿ | *office* |
| ရုံးခန်း | yòuⁿ.kʰàⁿ | *office* |
| ရုံးပိတ်ရက် | yòuⁿ.peiʔ.yɛʔ | *holiday (day offices are closed)* |
| ရွာ | ywa | *village* |
| ရွေး– | ywè- | *to select, to pick out* |
| ရှာ– | ʃa- | *to look for* |
| ရှိ– | ʃí- | *to have, there is* |
| [NP] ရှေ့ | [NP] ʃé | *in front of [NP]* |
| ရှေ့ [NP] | ʃé.[NP] | *upcoming [NP]* |
| ရှေ့နေ | ʃé.ne | *lawyer* |
| ရှင် | ʃiⁿ | sentence final politeness marker for female speaker |
| ရှင်း– | ʃiⁿ- | *to put things in order, to make it clear* |
| ရှင်းပြ– | ʃiⁿ.pyá- | *to explain* |
| ရှောင်– | ʃauⁿ- | *to avoid* |
| ရှမ်း | ʃàⁿ | *Shan* |

## လ

| | | |
|---|---|---|
| လ | lá | *month, moon* |
| လာ– | la- | *to come* |
| [. . .]လား | [. . .]là | Mkr ending for *yes/no* questions |

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|---|---|---|
| လူကြီး | lu.gì | *adult, important people* |
| လူမျိုး | lu.myò | *nationality, ethnic group* |
| လူဦးရေ | lu.ʔù.ye | *population* |
| [. . .] လေ | [. . .] le | DM, makes it sound more friendly, equivalent of *you know* |
| လေဆိပ် | le.zeiʔ | *airport* |
| လေ+တိုက်– | le+taiʔ- | *to be windy* |
| လေယာဉ်(ပျံ) | le.yiⁿ.(byaⁿ) | *plane* |
| လေ့ကျင့်ခန်း | lé.cíⁿ.gàⁿ | *exercise* |
| လေး– | lè- | *be heavy* |
| [NP]လေး | lè | lit. *small, little*, also used as DM, minimizing the burden |
| လဲ– | lɛ̀- | *to change* |
| [. . .]လို | [. . .]lo | *like [. . .]*, also used for talking about *in* languages (e.g. *in Burmese*) |
| [NP] လိုချင်– | [NP] lo.cʰiⁿ | *want [NP]* |
| [. . .]လို့ | [. . .]ló | Mkr indicates [. . .] as cause, *because* |
| လက် | lɛʔ | *hand (fingers to elbow)* |
| လက်+ခံ– | lɛʔ+kʰaⁿ- | *to accept* |
| လက်ဖက်ရည် | lə.pʰɛʔ.ye | *tea* |
| လက်မောင်း | lɛʔ.màuⁿ | *arm (upper arm, biceps)* |
| လက်မှတ် | lɛʔ.hmaʔ | *ticket* |
| လက်ရေး | lɛʔ.yè | *handwriting* |
| လိုက်– | laiʔ- | *to follow, to come along* |
| [VP] လိုက်– | [VP] laiʔ- | DM minimizing effort made in doing the action, equivalent of *just + [verb]* |
| [. . .] လောက် | [. . .] lauʔ | *approximately [. . .]* |
| [VP] လိုက်မယ် | [VP] laiʔ.mɛ | *will just [VP]* |
| လည်ချောင်း+နာ– | lɛ.ɟàuⁿ+na | *to have a sore throat* |
| လည်ပင်း | lɛ.bìⁿ | *neck* |
| [. . .] လည်း | [. . .]lɛ̀ | *also* |
| လုပ်– | louʔ- | *to do* |
| လမ်း | làⁿ | *street, road* |

| | | |
|---|---|---|
| လမ်းဆုံ | làⁿ.zouⁿ | *junction, intersection* |
| လမ်း+လျှောက်– | làⁿ+ʃauʔ- | *to walk* |
| လိမ်မော်ရည် | leiⁿ.mɔ.ye | *orange juice* |
| [VP] လိမ့် | [VP]léiⁿ | *(will) probably [VP]* |
| လုံချည် | louⁿ.ɟi | *longyi (an article of Burmese clothing, something like a sarong)* |
| –လုံး | lòuⁿ | CL bottles, furniture, round objects |
| လယ်သမား | lɛ.ðə.mà | *farmer* |
| လွန်ခဲ့တဲ့ [time] က | luⁿ.kʰɛ́.tɛ́ [. . .].ká | *last [time expression]* |
| လွယ်– | lwe- | *be easy* |
| လွယ်အိတ် | lwɛ.eiʔ | *Burmese style cloth sling bag* |
| လှ– | hlá- | *be pretty* |
| လှေ | hle | *boat* |
| လှေကား | hle.gà | *stairs* |
| လှဲ– | hlɛ̀- | *to lie down* |
| [NP] လျှော်– | [NP] ʃɔ- | *to wash (clothes, hair)* |
| လျှောက်– | ʃauʔ- | *to apply* |
| လျှောက်လွှာ | ʃauʔ.hlwa | *application* |

## O

| | | |
|---|---|---|
| ဝရံတာ | wə.yaⁿ.da | *veranda* |
| ဝါသနာ+ပါ | wa.ðə.na+pa- | *to have a hobby, interest,* also used as equivalent of *like + V-ing* |
| ဝေး– | wè- | *be far* |
| ဝင်– | wiⁿ- | *to enter* |
| ဝင်လာ– | wiⁿ.la- | *to enter* |
| ဝိုင်း [VP]– | wàiⁿ [VP]- | *to help [VP]* |
| ဝတ်– | wuʔ- | *to wear* |
| ဝန်ကြီး | wuⁿ.cì | *minister* |
| ဝန်ကြီးချုပ် | wuⁿ.cì.ɟouʔ | *prime minister* |
| ဝန်ထမ်း | wuⁿ.dàⁿ | *employee* |
| ဝမ်း+လျှော– | wùⁿ+ʃɔ̀- | *to have diarrhoea* |
| ဝမ်း+သာ– | wùⁿ+θa- | *be happy, glad* |
| ဝယ်– | wɛ- | *to buy* |

## သ

| | | |
|---|---|---|
| သကြား | ðə.ɟà | *sugar* |
| သတင်းစာ | ðə.dìⁿ.za | *newspaper* |
| သပျစ်သီး | ðə.byiʔ θì | *grapes* |
| သရက်သီး | θə.yɛʔ.θì | *mango* |
| သရဲ | θə.yɛ̀ | *ghost* |
| သာယာ– | θa.ya- | *be pleasant* |
| သိ– | θí- | *to know* |
| သီချင်း | θə.cʰɲ̀ⁿ | *song*, commonly used in colloquial Burmese to talk about *music* in general |
| သီချင်း+ဆို | θə.cʰɲ̀ⁿ+sʰo- | *to sing* |
| သုတေသန | θú.te.θə.ná | *research* |
| သူငယ်ချင်း | θə.ŋɛ.ɟìⁿ | *friend* |
| သေး– | θè- | *be small* |
| [VP] သေး– | [VP] θè- | *still [VP]* |
| သော့ | θɔ́ | *key* |
| သံရုံး | θaⁿ.yòuⁿ | *embassy* |
| သံအမတ် | θaⁿ.ə.maʔ | *ambassador* |
| သက်သတ်လွတ် | θɛʔ.θaʔ.luʔ | *vegetarian (food)* |
| သောက်– | θauʔ- | *to drink* |
| သင်– | θiⁿ- | *to learn* |
| သင်တန်း | θin.dàⁿ | *training course* |
| သင်္ကြန် | ðə.ɟaⁿ | *Burmese New Year (mid April)* |
| သင်္ဘော | θìⁿ.bɔ̀ | *boat, ship* |
| သစ်ခွပန်း | θiʔ.kʰwá.pàⁿ | *orchids* |
| သေတ္တာ | θiʔ.ta | *luggage, travel bag, suitcase* |
| သန့်ရှင်း– | θáⁿ.ʃìⁿ- | *be clean* |
| သိပ် [VP] | θeiʔ [VP] | *very [--]* |
| [. . .] သုပ် | [. . .] θouʔ | [. . .] *salad* |
| သမ္မတ | θə.mə.dá | *president* |
| သိမ်း– | θèiⁿ- | *to put away* |
| သုံး– | θòuⁿ- | *to use* |
| သယ်– | θɛ- | *to carry* |

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|---|---|---|
| သွား– | θwà- | *to go; teeth* |
| သွားကိုက်–/နာ– | θwà+kaiʔ-/+na- | *to have a toothache* |
| သွားမယ်နော် | θwà.mɛ.nɔ | lit. *I'm going, OK?* (a typical expression as one takes leave) |
| သွားလည်– | θwà.lɛ- | *go visit* |
| သွေးတိုး– | θwè+tò | *blood pressure to rise* |
| သွေးတိုး+ရှိ– | θwè.dò+ʃí | *to have hypertension* |

## ဟ

| | | |
|---|---|---|
| ဟာ | ha | exclamative, surprise, or disapproving (gently) what has just been stated. An English equivalent might be an exclamation like *Oh! Goodness! My!* |
| ဟေ့ | hé | *Hey!* (to get someone's attention), as in English, not very polite |
| ဟေ့ကောင် | hé kauⁿ | term used to address someone's equal or inferior, typical among male speakers, equivalent of *Hey you!* (it seems to sound less rude in Burmese) |
| ဟောပြောပွဲ | hɔ̀.pyɔ̀.pwɛ̀ | *a talk, a lecture* |
| ဟော်လန် | hɔ.laⁿ | *Holland* |
| ဟိုမှာ | ho.hma | *over there* |
| ဟိုနား(မှာ) | ho.nà.(hma) | *over there* |
| ဟိုတယ် | ho.tɛ | *hotel* |
| [. . .] ဟင် | hiⁿ | expression at the end of a sentence, to sound more friendly. (This usage is typical in women's speech, and considered a bit feminine, when used by a male speaker) |
| [. . .] ဟင်း | [. . .]hìⁿ | [. . .] *curry* |
| ဟင်းချို | hìⁿ.ʤo | *soup* |
| ဟုတ်ကဲ့ | houʔ.kɛ́ | *affirmative reply, equivalent to yes* |
| ဟုတ်တယ် | houʔ.tɛ | *Yes (that's right)* |

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|---|---|---|
| ဟုတ်လား | hou?.là | *Is that so? Really?* |
| [. . .] ဟယ် | [. . .] hɛ | DM, which makes the statement more emotive |

## အ

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|---|---|---|
| အကို | ʔə.ko | *older brother* |
| [NP] အကြောင်း | [NP] ʔə.càu$^{n}$ | *about* [NP] |
| အကြွေ | ʔə.cwe | *change* |
| အကြွေ+အမ်း– | ʔə.cwe+ʔà$^{n}$ | *return change* |
| အခု(ပဲ) | ʔə.gú.(p$^{h}$ɛ́) | *(just) now* |
| အခန်း | ʔə.k$^{h}$à$^{n}$ | *room* |
| အချို | ʔə.c$^{h}$o | *sweets* |
| အချက်အပြုတ် | ʔə.c$^{h}$ɛʔ.ə.pyouʔ | *cooking* |
| အချိန် | ʔə.c$^{h}$ei$^{n}$ | *time* |
| အငြိမ်းစား+ယူ– | ʔə.ɲèi$^{n}$.zà+yu- | *to retire* |
| အစီအစဉ် | ʔə.si.ə.si$^{n}$ | *plan* |
| အစာ+ကြေ– | ʔə.sa+ce- | *to be digested* |
| အစိုးရ | ʔə.sò.yá | *government* |
| အစည်းအဝေး | ʔə.sì.ə.wè | *formal meeting* |
| အစပ် | ʔə.saʔ | *spicy food* |
| အဆိုတော် | ʔə.s$^{h}$o.dɔ | *singer* |
| အဆင်သင့် | ʔə.s$^{h}$ì$^{n}$.θí$^{n}$ | *ready* |
| အတော်(ပါ)ပဲ | ʔə.tɔ.(pa).p$^{h}$ɛ́ | *just right* |
| [. . .] အတွက် | [. . .] ʔə.twɛʔ | *for [. . .]* |
| အတန်း | ʔə.tà$^{n}$ | *classroom* |
| အထဲ | ʔə.t$^{h}$ɛ́ | *inside* |
| [. . .] အထိ | [. . .] ʔə.t$^{h}$í | *until, up to [. . .]* |
| အထက်တန်း | ʔə.t$^{h}$ɛʔ.tà$^{n}$ | *high school* |
| အထပ် | ʔə.t$^{h}$aʔ | *floor* |
| အထုပ် | ʔə.t$^{h}$ouʔ | *package* |
| အနား+ယူ– | ʔə.nà+yu- | *to take a rest* |
| အပေါ် | ʔə.pɔ | *on, above* |
| အပေါ်ထပ် | ʔə.pɔ.t$^{h}$aʔ | *upstairs* |
| အပတ် | ʔə.paʔ | *week* |

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|---|---|---|
| အပန်းဖြေ+[verb] | ʔə.pàⁿ.pʰye+[verb]- | *[verb] for relaxation* |
| အပြင် | ʔə.pyiⁿ | *outside* |
| အပြန် | ʔə.pyaⁿ | *return* (not to be confused with British *return ticket*) |
| အဖေ | ʔə.pʰe | *father* |
| အဖိုး | ʔə.pʰò | *grandfather* |
| အဖျား+ရှိ– | ʔə.pʰyà+ʃí- | *to have a fever* |
| အဖွား | ʔə.pʰwà | *grandmother* |
| အမ | ʔə.má | *elder sister* |
| အမေ | ʔə.me | *mother* |
| အမိန့်ရှိပါ | ʔə.méiⁿ ʃí.ba | a typical expression in a rather formal style when one answers the phone (lit. *Please utter, speak*) |
| အများကြီး | ʔə.myà.cì | *a lot* |
| အမျိုးသား | ʔə.myò.ðà | *man, national* |
| အမျိုးသမီး | ʔə.myò.ðə.mì | *woman* |
| အရသာ | ʔə.yá.ða | *taste* |
| အရာရှိ | ʔə.ya.ʃí | *officer* |
| အရေး+ကြီး– | ʔə.yè+cì | *be important* |
| အရင်က | ʔə.yiⁿ.gá | *in the past* |
| အရောင် | ʔə.yauⁿ | *colour* |
| အရမ်း | ʔə.yàⁿ | *very much (exceedingly)* |
| အလုပ် | ʔə.louʔ | *work, job* |
| အလုပ်+လုပ်– | ʔə.louʔ+louʔ | *to work* |
| အလုပ်သမား | ʔə.louʔ.θə.mà | *worker* |
| အဝတ် | ʔə.wuʔ | *clothing* |
| အသား | ʔə.θà | *meat, flesh* |
| အသံ | ʔə.θaⁿ | *sound, voice* |
| အသံထွက် | ʔə.θaⁿ.tʰwɛʔ | *pronunciation* |
| အသက် | ʔə.θɛʔ | *age* |
| [NP] အသစ် | [NP] ʔə.θiʔ | *new [NP]* |
| အသွား | ʔə.θwà | *one way (going)* |
| အသွားအပြန် | ʔə.θwà.ə.pyaⁿ | *round trip/return ticket* (for both ways) |

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|---|---|---|
| အအေးဆိုင် | ʔə.è.sʰai$^{n}$ | *cold drink shop* |
| အအေး+မိ– | ʔə.è+mí- | *to catch a cold* |
| အာဖရိက | ʔa.pʰə.rí.ká | *Africa* |
| အာရှ | ʔa.ʃá | *Asia* |
| အား– | ʔà- | *be free* |
| အားကစား | ʔà.gə.zà | *sport* |
| အားကစားကွင်း | ʔà.gə.zà.gwì$^{n}$ | *stadium (open air)* |
| အားကစားရုံ | ʔà.gə.zà.you$^{n}$ | *gymnasium* |
| အားနာစရာကြီး | ʔà.na.sə.ya.cì | expression to reject an offer through politeness, *Oh, I feel as if I were imposing* |
| အားလုံး | ʔà.lòu$^{n}$ | *all* |
| အားလုံးပေါင်း | ʔà.lòu$^{n}$.bàu$^{n}$ | *in total* |
| အားလပ်ချိန် | ʔà.laʔ.cʰei$^{n}$ | *free time* |
| အီတလီ | ʔi.tə.li | *Italy* |
| အေး– | ʔè- | *cold* |
| အေးအေးဆေးဆေး | ʔè.è.sʰè.zè | *calmly, peacefully* |
| အဲဒါ | ʔɛ̀.da | *That (is . . .)* |
| အဲဒီ [. . .] | ʔɛ̀.di [. . .] | *that [. . .]* |
| အံဆွဲ | ʔa$^{n}$.zwɛ̀ | *drawer* |
| အောက် | ʔau? | *below, under* |
| အောက်ထပ် | ʔau?.tʰa? | *downstairs* |
| အင်း | ʔì$^{n}$ | *yeah* |
| အင်္ကျီ | ʔì$^{n}$.ʤi | *top (clothing)* |
| အင်္ဂလန် | ʔi$^{n}$.gə.la$^{n}$ | *England* |
| အိတ် | ʔei? | *bag, pocket* |
| အန်– | ʔa$^{n}$- | *to vomit* |
| အန်ချင်– | ʔa$^{n}$.cʰi$^{n}$ | *to be nauseous (want to vomit)* |
| အပ်– | ʔa?- | *to entrust someone with something* |
| အိပ်– | ʔei?- | *to sleep* |
| အိပ်ခန်း | ʔei?.kʰà$^{n}$ | *bedroom* |
| အိပ်ငိုက်– | ei?.ŋai?- | *to feel sleepy* |
| အိပ်ရာ | ʔei?.ya | *bed* |
| အိပ်ရာ+ထ– | ʔei?.ya+tʰá- | *to get up* |

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|---|---|---|
| အိပ်ရာ+ဝင်– | ʔeiʔ.ya+wiⁿ- | *to go to bed* |
| အိမ် | ʔeiⁿ | *house* |
| အိမ်စာ | ʔeiⁿ.za | *homework* |
| အိမ်ထောင်ကျ–/ပြု– | ʔeiⁿ.dauⁿ.cá -/pyú- | *to get married* |
| အိမ်ပြန်– | ʔeiⁿ+.pyaⁿ- | *to go (back) home* |
| အိမ်သာ | ʔeiⁿ.ða | *toilet, restroom* |
| ဥရောပ | ʔú.rɔ̀.pá | *Europe* |
| [VP] ဦးမယ် | [VP] òuⁿ.mɛ | Mkr commonly used in supposition for future |
| ဧည့်ခန်း | ʔé.kʰà$^{n}$ | *living room* |
| သြဂုတ် | ʔɔ̀.gouʔ | *August* |
| ဪ | ʔɔ | exclamative, equivalent of *I see* |

# Cardinal points

| | | |
|---|---|---|
| အရှေ့(ဘက်) | ʔə.ʃé.(pʰɛʔ) | *east (side)* |
| အနောက်(ဘက်) | ʔə.nauʔ.(pʰɛʔ) | *west* |
| တောင်(ဘက်) | tauⁿ.(pʰɛʔ) | *south* |
| မြောက်(ဘက်) | myauʔ.(pʰɛʔ) | *north* |
| အရှေ့မြောက် | ʔə.ʃé.myauʔ.(pʰɛʔ) | *north-east* |
| အရှေ့တောင် | ʔə.ʃé.tauⁿ.(pʰɛʔ) | *south-east* |
| အနောက်မြောက် | ʔə.nauʔ.myauʔ.(pʰɛʔ) | *north-west* |
| အနောက်တောင် | ʔə.nauʔ.tauⁿ.(pʰɛʔ) | *south-west* |

# Days of the week

| | | |
|---|---|---|
| တနလ်္လာနေ့ | tə.nìⁿ.la.né | *Monday* |
| အင်္ဂါနေ့ | ʔiⁿ.ga.né | *Tuesday* |
| ဗုဒ္ဓဟူးနေ့ | bouʔ.də.hù.né | *Wednesday* |
| ကြာသပတေးနေ့ | ca.ðə.bə.dè.né | *Thursday* |
| သောကြာနေ့ | θauʔ.ca.né | *Friday* |
| စနေနေ့ | sə.ne.né | *Saturday* |
| တနင်္ဂနွေနေ့ | tə.nìⁿ.gə.nwe.né | *Sunday* |

# Proper names

| | | |
|---|---|---|
| ကရဝိတ် | kə.rə.wei? | *Karaweik hotel, hall* |
| ကျိုက်ထီးရိုး | cai?.tʰì.yò | *famous pagoda on the rock in Mon State* |
| ငွေဆောင် | ŋwe.sʰauⁿ | *Ngwe Saung beach* |
| စစ်ကိုင်း | zə.gàiⁿ | *Sagaing* |
| ဆူးလေ | sʰù.le | *Sule (pagoda)* |
| ဈေးချို | zè.ɟo | *Zegyo market* |
| တောင်ကြီး | tauⁿ.cì | *Taunggyi* |
| နေပြည်တော် | ne.pyi.dɔ | *Naypyidaw* |
| ပဲခူး | bə.gò | *Bago* |
| ပုဂံ | bə.gaⁿ | *Bagan* |
| ဗိုလ်ချုပ် | bo.ɟou? | *Bogyoke* |
| ပြည်သူ့ဥယျာဉ် | pyi.ðú ʔú.yiⁿ | *People's park* |
| မဟာဗန္ဓုလ | mə.ha baⁿ.dú.lá | *Mahabandula* (name of a general, known for his courage) |
| မဟာ(မြတ်)မုနိ | mə.ha (mya?).mú.ní | *Maha (Myat)muni (pagoda, in Mandalay)* |
| မေမြို့ | me.myó | *Maymyo (Pyin Oo Lwin)* |
| မော်လမြိုင် | mɔ.lə.myaiⁿ | *Mawlamyaing* |
| မင်္ဂလာဒုံ | miⁿ.gə.la.douⁿ | *Mingaladon (airport)* |
| မန္တလေး | màⁿ.də.lè | *Mandalay* |
| မြစ်ကြီးနား | myi?.cì.nà | *Myitkyina* |
| မြောက်ဦး | myau?.ù | *Mrauk-U* |
| ရန်ကုန် | yaⁿ.gouⁿ | *Yangon (Rangoon), largest city and former capital of Myanmar* |
| ရွှေတိဂုံ | ʃwe.də.gouⁿ | *Shwedagon pagoda* |
| အင်းလေး(ကန်) | ʔìⁿ.lè.(kaⁿ) | *Inle (lake)* |
| အောင်ဆန်း | ʔauⁿ sʰaⁿ | *Aung San* |
| ဦးပိန်တံတား | ʔù.peiⁿ də.dà | *U Pein bridge* |
| ဧဝရက်တောင် | ʔe.wə.rɛʔ tauⁿ | *Mt. Everest* |

# Question words

[. . .] indicates the place for a VP when there is one in the question.

| | | |
|---|---|---|
| ဘာလဲ | ba.lɛ̀ | *What?* |
| ဘာ [NP] . . . လဲ | ba[NP]lɛ̀ | *What [NP] . . . ?* |
| ဘယ် [NP] . . . လဲ | bɛ[NP]lɛ̀ | *Which [NP] . . . ?* |
| ဘယ်နားမှာ . . . လဲ | bɛ.nà.hma . . . lɛ̀ | *Around where . . .* ? (but often interchangeable with /bɛ.hma.lɛ̀/) |
| ဘယ်နှစ် [CL] . . . လဲ | bɛ.hnə[CL] . . . lɛ̀ | *How many . . . ?* |
| ဘယ်မှာ . . . လဲ | bɛ.hma . . . lɛ̀ | *Where (is) . . . ?* |
| ဘယ်လောက် . . . လဲ | bɛ.lɔʔ . . . lɛ̀ | *How much . . . ? (question asking for numbers)* |
| ဘယ်သူ . . . လဲ | bɛ.ðu . . . lɛ̀ | *Who . . . ?* |
| ဘာဖြစ်လို့ . . . လဲ | ba.pʰyiʔ.ló . . . lɛ̀ | *Why . . . ?* |
| ဘယ်တော့ . . . လဲ | bɛ.dɔ́ . . . lɛ̀ | *When . . . ? (for future)* |
| ဘယ်တုန်းက . . . လဲ | bɛ.dòuⁿ.gá . . . lɛ̀ | *When . . . ? (for past)* |

# Pronouns

| | | |
|---|---|---|
| ကျမ | cə.má | *I, my* (female speaker) |
| ကျနော့် | cə.nɔ̰ | *my* (male speaker) |
| ကျနော် | cə.nɔ | *I* (male speaker) |
| ခင်ဗျား | kʰə.mjà | *you, your* (male speaker) |
| ဒေါ်ဒေါ် | dɔ.dɔ | *aunty* (addressing a middle-aged woman, your parents' age) |
| ရှင် | ʃiⁿ | you (female speaker) |
| ရှင့် | ʃiⁿ | *your* (female speaker) |
| သူ | θu | *he* |
| သူမ | θu.má | *she (rarely used in colloquial Burmese)* |
| ဦးလေး | ʔù.lè | *uncle* (addressing a middle-aged man, your parents' age) |

# Numbers

| | | |
|---|---|---|
| ၀ | θou$^{n}$.ŋá | 0 |
| ၁ | ti? | 1 |
| ၂ | hni? | 2 |
| ၃ | θòu$^{n}$ | 3 |
| ၄ | lè | 4 |
| ၅ | ŋà | 5 |
| ၆ | c$^{h}$au? | 6 |
| ၇ | k$^{h}$u$^{n}$.ni? | 7 |
| ၈ | ʃi? | 8 |
| ၉ | kò | 9 |
| ၁၀ | tə.s$^{h}$é | 10 |
| ၂၀ | θòu$^{n}$.s$^{h}$ɛ | 30 |
| ၄၀ | lè.s$^{h}$ɛ | 40 |
| ၅၀ | ŋà.s$^{h}$ɛ | 50 |
| ၆၀ | c$^{h}$au?.s$^{h}$ɛ | 60 |
| ၇၀ | k$^{h}$u$^{n}$.nə.s$^{h}$ɛ | 70 |
| ၈၀ | ʃi?.s$^{h}$ɛ | 80 |
| ၉၀ | kò.s$^{h}$ɛ | 90 |
| ၁၁ | s$^{h}$é.ti? | 11 |
| ၁၂ | s$^{h}$é.hni? | 12 |
| ၁၃ | s$^{h}$é.θòu$^{n}$ | 13 |
| ၁၄ | s$^{h}$é.lè | 14 |
| ၁၅ | s$^{h}$é.ŋà | 15 |
| ၁၆ | s$^{h}$é.c$^{h}$au? | 16 |
| ၁၇ | s$^{h}$é.k$^{h}$u$^{n}$.ni? | 17 |
| ၁၈ | s$^{h}$é.ʃi? | 18 |
| ၁၉ | s$^{h}$é.kò | 19 |
| ၂၀ | hnə.s$^{h}$ɛ | 20 |

| | | |
|---|---|---|
| [. . .] ရာ | ya | *(in) hundred* |
| [. . .] ထောင် | t$^{h}$ɔ$^{n}$/ | *(in) thousand* |
| [. . .] သောင်း | [. . .] θàu$^{n}$ | *(in) ten thousand* |
| [. . .] သိန်း | θèi$^{n}$ | *(in) hundred thousand* |

# Cardinal numbers

| | | |
|---|---|---|
| ပထမ | pə.t$^{h}$ə.má | *first* |
| ဒုတိယ | dú.tí.yá | *second* |
| တတိယ | tá.tí.yá | *third* |
| စတုတ္ထ | zə.dou?.t$^{h}$á | *fourth* |
| ပဉ္စမ | pyi$^{n}$.sə.má | *fifth* |

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